

# Pitch Tribes

Self-organization as the order of life within the city's realm



Research Plan  
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Heterogenous City: Architectural Design Crossovers Graduation Studio

Figure 01.

## The relevance of a tribe.

Football fields are places where problems can't be swept under the rug. It only takes a glance to see them clear as day. The stories of the people behind the field and football are a powerful illustration of changing social and economic dynamics, immigration, and new communities that have taken root. I was drawn to the almost **tribal** networks interwoven within the urban fabric. Their fight to survive in specific conditions resulted in emergence of **self-organised** systems which I want to explore in my work.

I find that Joseph Fox's photo essay well demonstrates that exceptionalism. Football here is a clue in understanding the functioning of the semi-formal social networks around football fields in London. In one of the photos, a group of kids kneels together in a corner. They are of all ages and wear different colors. We don't know much about their shared background or culture. What we do realise, however, is that they are captured in a moment in which a group of teenagers is united by a specific, invisible, and powerful bond. It provokes us to think, why are they kneeling? What connects them?

These almost religious ties from the London pitches are created by kinship, which gives people an identity and sense of belonging. In other words, it is a satisfying realm of communal trust and aims. Members engage in clannish behaviour similar to a fluid body that organises itself unexpectedly, often in non-formal settings, out of sight of authorities. Within their own urban affordances, they form a granular scaled network. Heterogeneous at the city scale in its complexity and diversity, but homogeneous and monocultural at its tribal base fused with the impact of football culture.

### Keywords:

self-organization, sense of belonging, tribalism, football, prosaic landscape, habitat, assemblages, in-between space, actor-network theory

Werner, Anita, i Michał Kołodziejczyk. *Mecz to pretekst: futbol, wojna, polityka*. Wydanie I. Kraków: Wydawnictwo SQN, 2020.

### tribe /trɪb/

A social group composed chiefly of numerous families, clans, or generations having a shared ancestry and language. A group of persons having a common character, occupation, or interest.

See page 1.

Fox, Joseph. 2017. *Premier league proving grounds*. accessed October 19, 2022. <https://www.josephfox.co.uk/work/premier-league-proving-grounds>

### self-organization /selfˌɔːgənəɪˈzeɪʃən/

A process in which pattern at the global level of a system emerges solely from numerous interactions among the lower-level components of the system. Moreover, the rules specifying interactions among the system's components are executed using only local information.

### heterogeneity /het(ə)rə(ɪ)dʒɪˈniːti/

The quality or state of consisting of dissimilar or diverse elements, the quality or state of consisting of dissimilar or diverse ingredients or constituents.

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Figure 02.

## The self-organization of a tribe.

The tribal form emerged centuries ago as one of the first forms of human organisation, and it continues to excel today, addressing the issue of social anxiety, isolation, and lack of safety. Modern studies on this topic show this neolithic form of organisation as still relevant, even instructive, for addressing complex political issues such as health management, lack of care or post-conflict trauma recovery, without subjugation to an enforced order or a hierarchical pyramid. They can constitute and reconstitute themselves by overcoming many challenges: material, technical, social, and spatial.

Carù and Cova defined tribes as „a fluid group of people who share ephemeral experiences based on a particular product, service, brand or consumption activity.” Fluid because individuals can create them themselves on a granular scale. Actors can come and usually go without any restriction, and they can make their rulesets. They establish collective ceremonies and rituals or mark the territory based on trust. Their gradual establishment and networking can be compared to the heterogeneity of urban systems. Like the city, these are systems of systems of systems of systems. They have multi-layered dynamics, which means horizontal interactions between actors or upward/downward/diagonal dynamics between levels of the sociopolitical pyramid. And even if the paradigmatic power of the self-organising network has yet to be fully explored by the designers, it seems to give room for exploration of still unsolved sociological issues visible within urban settings (in this case: inequality, lack of care for the youngest or lack of proper education).

Everything described above can be found on the football field and in its immediate surroundings, which I provisionally consider a walking distance. Therefore, their fluid, granular functioning within a self-organising body seems adequate to be studied further as self-organising football tribes.

Ronfeldt, David. *In Search of How Societies Work: Tribes - The First and Forever Form.* RAND Pardee Center, 2006.

Carù, Antonella and Cova, Bernard. *Co-creating the collective service experience.* Journal of Service Management, Vol. 26 No. 2, 2015, pp. 276-294.

Portugali, Juval. *Self-Organization and the City.* Springer Berlin Heidelberg, 2000.

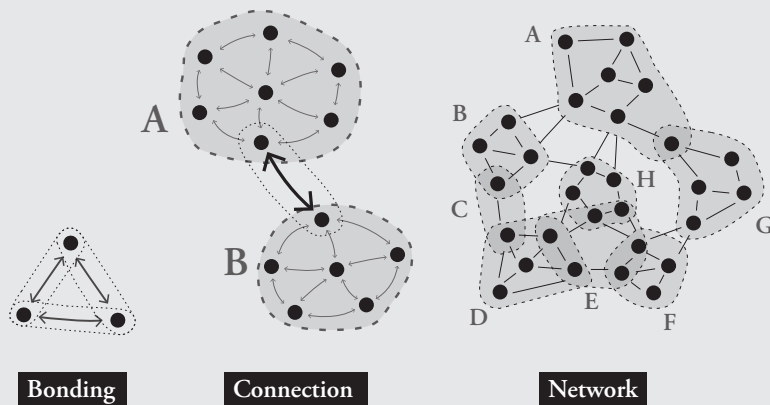


Figure 03.  
Granular scaled formation of tribal network

## Research Statement.

According to British historian and sociologist David Goldblatt: „*Football is the most extraordinary lens on society.*” This is a very bold statement that intrigued me to investigate further. It goes without saying that football is a global phenomenon. We witness that culture at every turn. On a nearby wall are signs marking the community’s territory. From time to time, news of riots screams out on TV and the Internet. Even the concept of football tribes has appeared in the media recently as a buzzword, leading only to further confrontation. Writers refer to tribes as a personification of insults, troubles and hooliganism. With this negative image, many people identify those somehow associated with football.

In this situation, it’s worth realising how football affects young people without trivialising, seeing just how it gives people a voice, affiliation, or just simple happiness. From the photos and stories cited in this paper, one can see that in days of anger, cultural unrest, and nostalgia for former interpersonal relationships and a sense of belonging, football tribes can play a crucial role in building identity among lost people and providing the basic need for care that they sometimes lack.

At the same time, however, it appears that many of these people may struggle on their own. In London, open spaces and playing fields are being shut down in favour of more lucrative developments. In such a situation, lost youngsters often have no option other than the criminal path. Perhaps redefining the social position of football tribes and later finding a suitable architectural program will enable the validation of a group that gives unmistakable signs of existence in an urban environment but has been overwhelmingly sidelined. This may be why the football pitch is the most extraordinary lens of society. Because it tells us so much about it, we cannot use this knowledge. For this reason, my research aims to understand the spatial conditions of self-organising football tribes in an urban habitat.

Goldblatt, David. “*Football is truly the most extraordinary lens on society.*” Interview by Johan Cruyff Institute, March 23, 2018. Accessed on 01.10.2022 <https://johancruyffinstitute.com/en/blog-en/football-is-truly-the-most-extraordinary-lens-on-society/>.

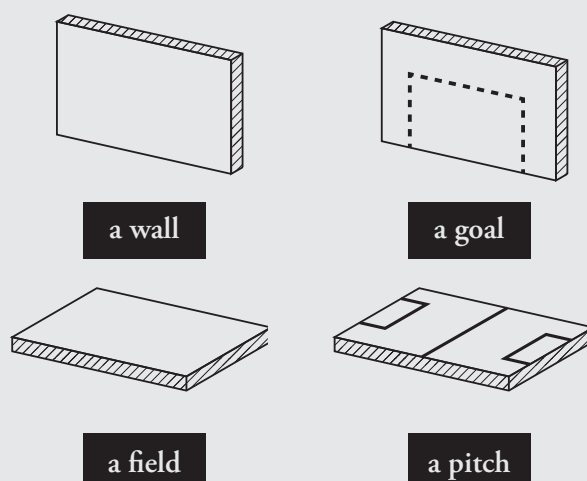


Figure 04.  
Morphology of space

## Research Questions.

To comprehend networks formed by self-organizing communities within a larger urban ecology, the research is guided by the following questions:

**What can be done to improve the dynamic within and around the self-organized establishment of London football tribes, with an application of an architectural/urban program?**

main question

Searching for the answer to this question requires sensitivity and an almost thorough entry into the shoes of the studied community. Therefore to clarify the complexity and social nature of the topic, I will also rely on the following sub-questions in the study:

**What** kind of dynamics between people (tribes) are experienced on and around the football pitch? **When** can we talk about their emergence, interactions with each other, and disappearance?

urban ecologies, assemblages

**How** architecture can contribute positively in the self-organised tribal network?

**How** the openness and control over the pitch affects the quality of the surrounding public space?

urban traces

**When** does the interaction of community and their habitat become visible? **How** they change and interpret the space?



Figure 05.  
A kid playing football during the siege of Sarajevo.

„At the first training session 200 boys gathered in the sports hall. Predrag Pašić [former footballer, founder of the bubamara academy] still has this image in front of his eyes. These were children from different parts of the city who, in order to get to training, had to avoid being killed first. Sarajevo was under siege.”

Werner, Anita, i Michał Kolodziejczyk. *Mecz to pretekst: futbol, wojna, polityka*. Wydanie I. Kraków: Wydawnictwo SQN, 2020.

## Theoretical Framework.

To validate the yet unspoken condition of pitch tribes within the city realm, I based my research on sociology and built environment studies. By doing that, I aim to understand the link and processes between the social and abiotic environment.

### I. Understanding the tribe

The use of the term **tribal** is now returning to scholarly discourse. In his recent study, David Ronfeldt redrew its foundations based on kinship and trust. He examined the evolution of the tribe system as one of four types of social organisation, emphasising their dynamics, standards and actors. With a re-exploration of the etymology, Ligaya Mishan pointed out the lack of a more appropriate word in English to describe a family that goes beyond family and is based on a distinct sense of belonging and identity. Since the Neolithic era, the mechanisms in tribal networks (building the social identity and strengthening a people's ability to bond) are still evident in modern manifestations of the tribal form. Current studies of consumer tribes in marketing have provided a more detailed look at groups of people uniting informally around a product. Crucial for my research view on this topic was developed by, among others, Carlos A. Diaz Ruiz. To learn how marketers can foster the long-term resilience of the informal establishment, they created a three-year assemblage-based ethnographic study of a salsa-dancing tribe grounded on spontaneous gatherings without a hierarchical organisation. This practical approach could give me an ethnographical framework for on-site research by explaining the fluidity of how tribes assemble and disassemble.

At this point, it is worth reinforcing fluid tribality with self-organised systems, which David Wilshaw defined as: „*processes by which individuals organise their collective behaviour to create order by interacting with each other rather than by external intervention or instruction.*” The concept has occurred in many physical, chemical, cosmological, cybernetic, and, finally, urban systems over the past few decades.

From this moment i will refer to that as *tribes* and their *habitat*.

Etymologically, „tribe” is a neutral word. It comes either from Old French *tribu* or directly from Latin *tribus*, one of the three political/ethnic divisions of the original Roman state designating a voting unit (body of people with a degree of political power). It inherited an antagonistic meaning with the beginning of colonization by Europeans in the early 15th century.

Ligaya, Mishan, “*What Is a Tribe?*,” *The New York Times*, April 13, 2020.

Ronfeldt, David. “*In Search of How Societies Work: Tribes - The First and Forever Form.*” RAND Pardee Center, 2006.

Diaz Ruiz, Carlos, et al. „*Assembling tribes: An assemblage thinking approach to the dynamics of ephemerality within consumer tribes.*” *European Journal of Marketing*, 2020.

Ligaya Mishan also highlighted the tribe as a formation of „loose” alliances of people united by a common factor such as language, ideology or aesthetics.

Wilshaw, David. “*What Is Self-Organization?*” In *Self-Organization in Biological Systems*, 38:7–13. Princeton University Press, 2001.



The latter has been studied, among others, by Peter M. Allen and Juvali Porguali. In the book, *Self-organization and the city*, Portugali explained that cities (systems) should be considered the primary example of an open, self-organised system in which all participants act relatively independently on the local scale (subsystems). To explain it further, Ekim Tan added a layer of negotiation within the system's actors. She argued that cities function as a network made by various players. Nowadays, we need to put already known knowledge of self-organising urban processes into a new city-making method that is „free from the outdated dichotomy of the bottom and the top.”

Addressing, at last, the tribal type related to sports and its impact on the community, the *Sport in Post-Conflict Societies* handbook revealed the potential of sport-driven inclusive social change. Knowing the opportunities behind team sports, it is crucial to be aware that in fragile situations, social cohesion will not happen by itself, and any sport cannot be viewed as its main factor. Therefore, we must understand the real potentials and possible casualties of clash between sports, various tribes, and their habitat created mostly by street rules.

## II. Understanding the habitat

Exploring the topic of the territory to which tribes belong, the critical finding was Henri Lefebvre's argument on the social production of space. He brought the analysis of the space as a social, dynamic body that acknowledges other actors' contributions. In *Other ways of doing architecture*, that point was even strengthened by creating a definition of spatial agency. As indicated in the book's title, its main aim is to shift architecture and urban planning towards „socially embedded networks in which the consequences of architecture are of much more significance than the objects of architecture.”

Socially responsible design means a genuine engagement in acknowledging actors' rights to own their rules and to express themselves.

Portugali, Juval. *Self-Organization and the City*. Springer Berlin Heidelberg, 2000.

Tan, Ekim. „*Negotiation and Design for the Self-Organizing City*”. Delft University of Technology, Faculty of Architecture, Architectural Engineering + Technology Department, 2014.

Dorokhina, Olga, Milan Hosta and Jacco van Sterkenburg. „*Targeting Social Cohesion in Post-Conflict Societies through Sport*”, 2011.

Lefebvre, Henri. *The Production of Space*. Blackwell, 1974.

Awan, Nishat, Tatjana Schneider, and Jeremy Till. *Spatial Agency: Other Ways of Doing Architecture*. Routledge, 2011.

Here I find Giancarlo De Carlo's opinion about participation valid. He underlined the importance of direct contact and the understatement of the consequences of that action. When it becomes part of the design agenda, the dynamics that have not been explored can be revealed. That statement is precisely what I'm aiming for in my research.

Jan Gehl provided a frame for studying the life around social space. During his years of research, he revealed a variety of tools and methods useful for urban and architectural design. Learning from the tested and explained approaches allowed me to use them and create my own tools for studying tribal networks within London.

### III. Understanding the common (factor x)

Bruno Latour is considered the father of ANT theory, which has reinterpreted modernity thanks to its assumptions of the perpetual nature of non-human factors. He stated that understanding any given concept involves understanding the relations that produce them (associations). In recent years, its interpretations and re-interpretations have been applied in successive fields of knowledge. It also seems reasonable to study urban systems through the ANT lens. Suppose we understand the city as a „nexus that balances relational proximity in a fast-moving world with time-space extensibility”. In that case, the dynamic and the relationship between human and non-human actors are becoming the key element to understanding what lies beyond its intangible components. Due to the complexity, or even Latour's further self-criticism about the ANT theory itself, to better assimilate its chances and shortcomings, I will follow the model of already conducted ANT studies in urban environments such as *Architecture in action: Traveling with actor-network theory in the land of architectural research* or *Decoding urban development dynamics through the actor-network methodological approach*. In the end, I believe that actor-network theory will bring together the already collected theoretical background, and construction of a systematic diagram will guide me in understanding how tribes function and co-create urban habitats.

De Carlo, Giancarlo. „Architecture's public” in *Architecture and Participation*. Taylor & Francis, 2009.

Gehl, Jan, and Birgitte Svarre. *How to Study Public Life*. Island Press, 2013.

I use the term factor x as the positioning of my research. Since ANT or Assemblage Theory is mentioned in both tribal (*Assembling tribes*) and environmental studies (*Decoding urban development dynamics*), I think it is reasonable to treat this framework as a filter to bridge steps of the study.

Latour, Bruno. *Reassembling the Social: An Introduction to Actor-Network-Theory*. Clarendon Lectures in Management Studies. Oxford University Press, 2005.

Cvetinovic, Marija, Zorica Nedovic-Budic, and Jean-Claude Bolay. „Decoding Urban Development Dynamics through Actor-Network Methodological Approach.” *Geoforum* 82 (June 2017): 141–57.

Fallan, Kjetil. „Architecture in Action: Traveling with Actor-Network Theory in the Land of Architectural Research.” *Architectural Theory Review* 13, no. 1 (April 2008): 80–96.

## Methodological Framework.

By investigating the social dynamics within and around pitch tribes in London, I'm looking for new possibilities for an architectural intervention. To achieve it, I will create an assemblage of various interwoven research methods derived directly from the theoretical framework built around tribe and their habitat.

### Data collection, literature research:

My first trigger for the topic of this work was finding appropriate sources and documentaries presenting a particular social group which is talked about differently daily. For this reason, one of the first steps taken was a literature review that allowed me to check the validity of my and the reporters' hunches. At that point, my search was based on a heuristic approach which means a preliminary exploration of various theories and literature to obtain the best possible findings. Therefore, creating a suitable database of examples for the further creation of the Actor-Network-Diagram was the starting point for my work, proving the primary relevance of general architectural and sociological considerations. All subsequent steps, such as the reference map of the football-related case studies explored alongside, started from this point.

**Tools:** literature review, interviews with Michał Kołodziejczyk (*Mecz to pretekst*) and Joseph Fox (*Premier league proving grounds*)



Figure 06.  
Scheme of Case Studies.

**Demographical and thematical mapping:**

Working on a large scaled map of London was one of the first ways to get to know the urban fabric. It provided the base needed to test the hypotheses I put forward during the research, such as the correlation in the occurrence of pitches with demographic patterns (map of population density, map of poverty, map of overcrowded households, map of pitches according to their urban fabric). The differences between the values, locations and urban settings of angles are vital to understanding social dynamics. Analysing them together helped select nine sites for the subsequent investigation stage.

**Tools:** GIS maps, Google Earth, Municipality sources, Digital statistics



Figure 07.  
Map of pitches in London

**Typological research:**

For the selection of the nine study sites, it was equally important to create a typological matrix serving, together with the pitch maps, as a filter. The superimposition of these two methods uncovered previously unseen relationships evident perfectly in the pitch surroundings, the materiality or the supporting urban programme.

**Tools:** GIS maps, Google Earth, Local authorities maps

TAXONOMICAL MATRIX	
<b>PROGRAM</b> (surrounding services)	<b>MORPHOLOGY</b> (shape, openness of the space)
High	High
Mid	Mid
Low	Low
<b>CONTROL</b> (over the space)	<b>DENSITY</b> (of the space)
High	High
Mid	Mid
Low	Low

Figure 08.  
Taxonomical matrix

**Political, association diagramming:**

In order to understand the political and social systems and relationships in the subject of both football and people at the lower end of the social pyramid, additional research was based on the drawing up of diagrams of the actors operating in the subject area and the associations they create (for example Football Associations in London scheme). This brought a closer understanding of which human and non-human actors we encounter in a given subject and what are direct relationships between them necessary to apply within Actor-Network Theory.

**Tools:** Authorities websites and documents, interviews with locals, coaches, players

**Etnographical reserach:**

This method will work as a synthesis of demographic data affecting the dynamics of the studied social groups. An overlay of services like football fields, schools, and available open spaces will allow us to find patterns that are not visible at first glance. It will also enable it to operate between the scale of the city, boroughs, or neighbourhoods.

**Tools:** GIS maps, Google Earth, Municipality sources

**Systemic diagramming:**

As a collection of theoretical knowledge and material researched previously, in line with the theory developed by Latour, by the end of P2, I aim to create an appropriate ANT scheme. It is to create an assemblage of all the agents, actors and actants visible in a given system in a given place. This aims to understand the relationships operating in the self-organising body without leaving out any of the parties. By linking and showing the relations between actors that are acting on a various scales, the diagram will help to reveal hidden but useful schemes working within the given group.

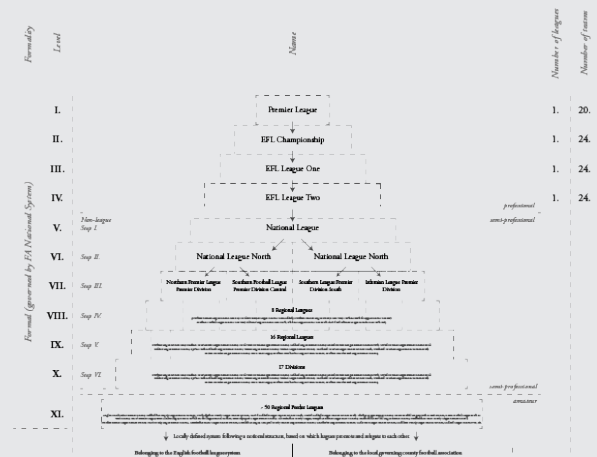


Figure 09. Scheme of football associations in England

**After excursion documentary:****Photo Essay:**

Creating a photographic essay helps to move between the tangible notion of space and the search for the traces that a tribe leaves behind. To do this, I want to take a set of serial pictures of football pitches repeated in different locations. All of them should be done in the same position, showing 9 goals, 9 related to the place photos of neighborhood and if possible, photos of tribe/traces of tribe. An additional task is to explore and learn more about one football tribe, the people who belong to it and their surroundings. To do that I aim to spend more time at the one location, and capture it via time-lapse. The aim of creating of a good documentary will largely depend on this step.

**Tools:** Series of photographs, time-lapse, made by a digital and analog camera.

**Interviews:**

Conversations with members and people who experienced the life of the tribes will allow me to involve users in the participatory process of the project. To do that, I intend to conduct a series of ten pre-structured interviews (one tribe) with people in this setting and then several talks with their teachers and foundations with the experience of working around them. A series of emails sent to various sports organisations or local community centres is also intended to deepen knowledge of the tribes.

**Tools:** Camera, on-site interviews with a prepared structure



Figure 10.  
Photo tiles

## Argument of relevance.

I consider that the theoretical foundation I have built so far, together with the chosen methodology, allows me to achieve my goals of finding an unique architectural programme and validating the unspoken entity. Selected terminology and the study of football tribes with their habitat places reasonable constrains on the further realisation of the master thesis. Additionally, I am confident that the topic steps into previously unexplored voids in architectural-sociological research.

An important aspect of my research is the impact of sport activities or play in identity and personality formation. Football in particular, being closely linked to street culture, can be a key tool for understanding how tribes function in their natural environment. That being said, it should be noted that the conversation and documentation of such tribes must be done with extreme social sensitivity. At every step, I realise that they form a strong bond and function under own rules. Therefore, one's contribution to their self-organised network must be balanced, coherent and done with the participation of various social partners. This way I will be able to understand starting from the pitch, what life is like off it.

On this collaborative aspect I want to build my research during the next months. I am convinced, however, that by proving the relevance of researching tribe, their habitat and a notion of self-organisation all together will allow me to look for **what lies beyond known patterns of architectural and urban design**, and could there be anything more exciting for a young architectural researcher?



Figure 11.



Figure 12.



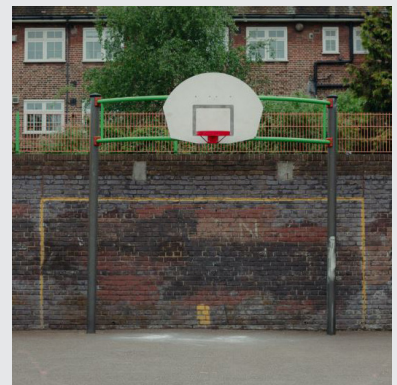
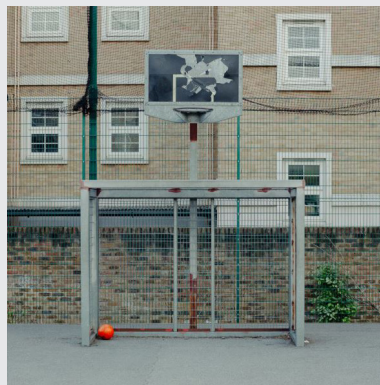
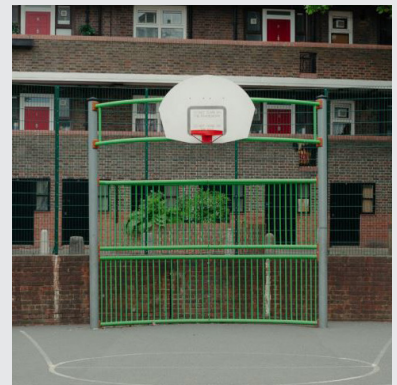
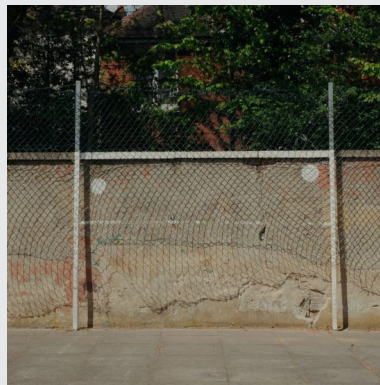
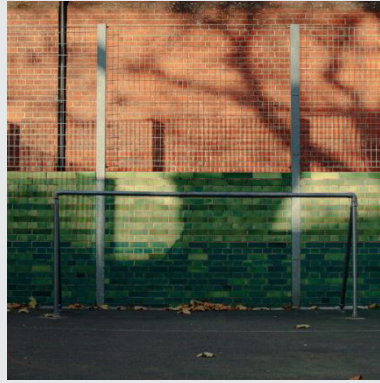
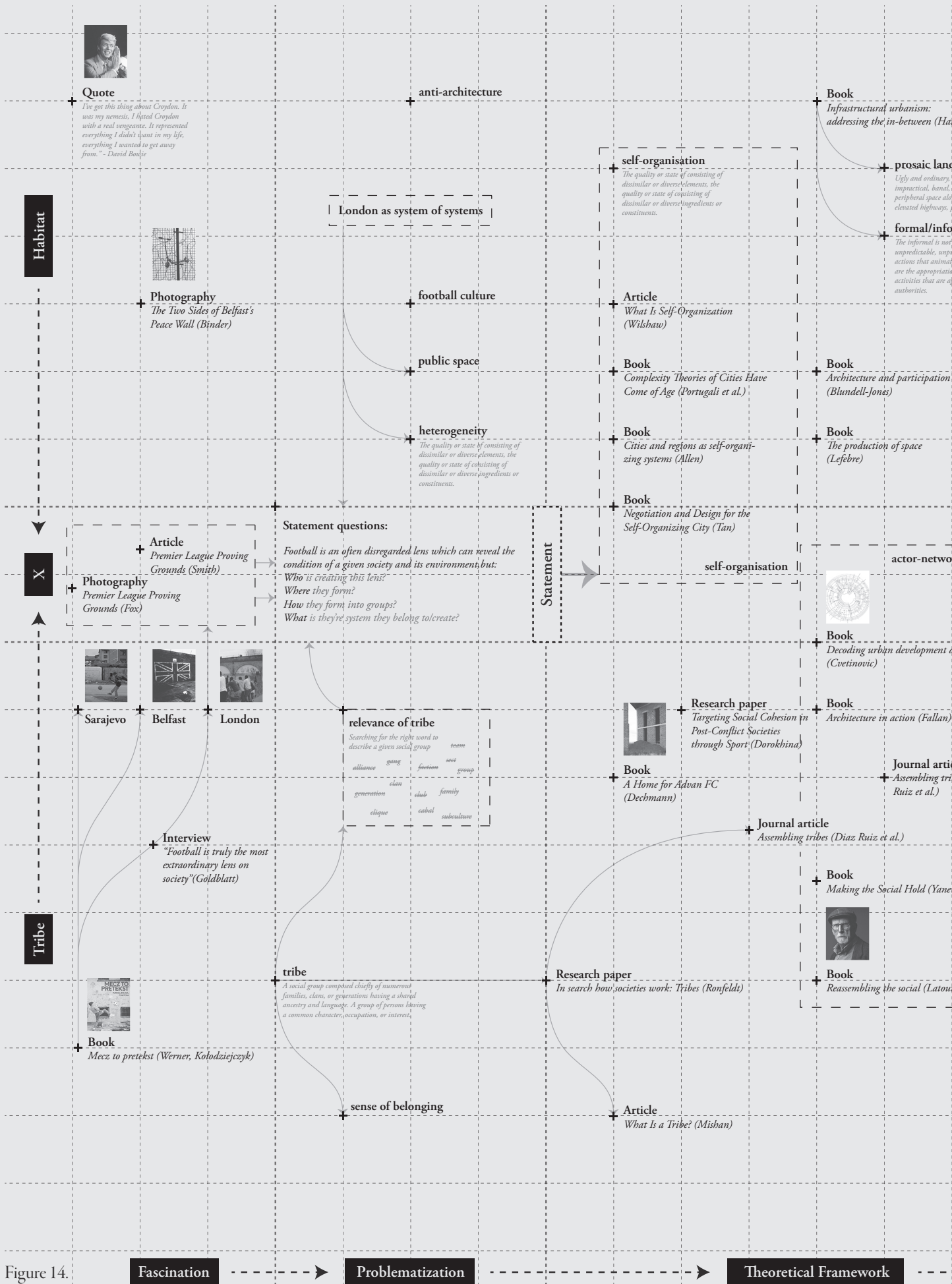


Figure 13.





## Annotated bibliography.

Awan, Nishat, et al. *Spatial Agency: Other Ways of Doing Architecture*. Abingdon, Oxon [England] ; New York, NY: Routledge, 2011.

Spatial agency, participation,  
Actor Network Theory, anarchitecture

In order to expand the architectural discourse with new actors, Awan, Schneider and Till's book carefully examined its respective nomenclature. The conclusion was the notion of spatial agency, the term that aimed towards recognising architecture as a good that was produced by all its users and not only by the designer as creator. The book built on the additional examples of reaching for common goals within the built environment.

Cvetinovic, Marija, Zorica Nedovic-Budic, and Jean-Claude Bolay. "Decoding Urban Development Dynamics through Actor-Network Methodological Approach." *Geoforum* 82 (June 2017): 141–57.

Actor-Network Theory in practice,  
systemic diagramming,  
urban development

The work aimed to explore how new urban norms were formed in the city of Belgrade and how people created associations in one of post-communist neighborhoods. It described methods for conducting the research and analyzing the data needed to create a ANT analysis, completed with the execution of a systematic diagram.

Diaz Ruiz, Carlos, et al. *Assembling Tribes: An Assemblage Thinking Approach to the Dynamics of Ephemerality within Consumer Tribes*. *European Journal of Marketing* 54, no. 5 (7 March 2020): 999–1024.

Actor-Network Theory, assemblages,  
ethnographical research, tribalism

To learn how marketers can foster the long-term resilience of the informal establishment, authors created a three-year assemblage-based ethnographic study of a salsa-dancing tribe grounded on spontaneous gatherings without a hierarchical organisation. This practical approach could give me a clear ethnographical framework for on-site research by explaining the fluidity of how tribes assemble and disassemble.

Dorokhina, Olga, Milan Hosta, and Jacco van Sterkenburg. *“Targeting Social Cohesion in Post-Conflict Societies through Sport,”* 2011.

sociology of sport, social cohesion

The social value of the sport has been shown not only regarding facilitating tolerance in heterogeneous communities but also related to peace and reconciliation endeavors in post-conflict societies. In the first chapter, the authors described the values and limits of sport-based interventions citing previous research by sports sociologists (both positive and negative cases). In conclusion, this handbook provides a small collection of good practices.

Gehl, Jan, and Birgitte Svarre. *How to Study Public Life.* Washington: Island Press, 2013.

Public spaces, ethnographical research, framework for methodology

The collection by Gehl and Svarre provided a variety of tools and methods useful for urban and architectural design. Learning from the tested and explained approaches allowed me to use them and create my own tools for studying tribal networks within London.

Hauck, Thomas, *ed.* *Infrastructural Urbanism: Addressing the in-between.* Grundlagen 13. Berlin: DOM Publ, 2011.

in-between spaces, prosaic landscape, urban dynamics, urban trust

The series of essays addressed the issue of the struggle for a prosaic landscape. Mentioned relation between the formal and the informal exposes a potential for new urban approaches. In this case, informal meant both spaces cities have no idea how to develop and places where people, for various reasons, excluded from other parts of the town seek shelter. The crucial remark was the lack of trust and understanding between actors, which can waste opportunities for new urban programs.

Latour, Bruno. *Reassembling the Social: An Introduction to Actor-Network-Theory*. Oxford ; New York: Oxford University Press, 2005.

Actor-Network Theory,  
social ties, networks

Basing his thoughts on the etymology of word social, Latour reinvented its meaning and introduced a theoretical approach in which organisms act only because of mutual relationships among themselves (called by him as actors). He argued that not what is social should be studied, but how different actors are brought together into larger groups (called as collectives), which in the case of design could mean the negotiations between users of the space.

Lefebvre, Henri. *The Production of Space*. Blackwell, 1974.

Actor-Network Theory,  
social ties, networks

Lefebvre in his work tried to switch production of the space from made by specialists, to made by much broader social context. He has thus transformed the sense of the word, which has taken on an exclusively geometric meaning. Important quote: “(social) space is a (social) product.”

Mishan, Ligaya. ‘*What Is a Tribe?*’ The New York Times, 13 April 2020, sec. T Magazine, accessed 05 November 2022, <https://www.nytimes.com/interactive/2020/04/13/t-magazine/tribe-meaning.html>.

etymology of the word tribe

A text published in the New York Times explained both the roots of the word tribe and the legitimacy of using the word to describe groups based on mutual trust and kinship. It has reassured me of the validity of my hypothesis, and has definitely broadened my view of how many tribes can function in a given habitat

Portugali, Juval, Han Meyer, Egbert Stolk, and Ekim Tan, eds. *Complexity Theories of Cities Have Come of Age*. Berlin: Springer Berlin Heidelberg.

city as a complex system,  
self-organisation

In this set of essays, the contributors explained the complexity of urban systems. These range from physical research, mathematical methods, and computer simulations to their final applications in urban design. Portugali's theories explore the topic of self-organising systems, and in one of the texts, Jeffrey Johnson presented a mathematical way to study complex, multi-system cities over a range of scales, which was a good starting point for building the constraints of my research.

Ronfeldt, David. *In Search of How Societies Work: Tribes - The First and Forever Form*. RAND Pardee Center, 2006, 102.

tribalism, sociology

David Ronfeldt examined the evolution of the tribe system as one of four types of social organisation, emphasising their dynamics, standards and actors. The author explained the nature of societies recognised as tribes, how they function, what they are susceptible to and vulnerable to. He points out that their main purpose was „to render a sense of social identity and belonging, thereby strengthening a people's ability to bond and survive.”

Wilshaw, David. *“What Is Self-Organization?”* In *Self-Organization in Biological Systems*, 38:7–13. Princeton University Press, 2001.

definition of self-organisation

Definition created by Wilshaw was the starting point for understanding and interpreting the phenomenon for my further research. The concept of self-organisation mentioned by him is visible in various physical, chemical, cosmological, cybernetic, and, what was a foundation for me, urban systems.

Tan, Ekim. *Negotiation and Design for the Self-Organizing City: Gaming as a Method for Urban Design*. Delft: Delft University of Technology, Faculty of Architecture, Architectural Engineering + Technology Department, 2014, 107-121.

negotiation, participation,  
social cohesion,  
self-organisation

Tan's research explained further the concept of cities as self-organizing systems (as opposed to planned urbanism). With the help of negotiations constantly going on in the city, urban planners can invite more actors into the project.

Werner, Anita, and Michał Kołodziejczyk. *Mecz to pretekst: futbol, wojna, polityka*. Kraków: Wydawnictwo SQN, 2020.

reportage, post-conflict communities and  
football, politics and football

The flashpoint for choosing football tribes for my thesis investigation. While traveling around Europe, authors reached out to places and people directly connected to communities for whom football was an essential part of life at a crisis moment. From there, I pulled basic knowledge of the situation in, among others, Sarajevo, Belfast, and Jerusalem. Interviews they conducted with the teachers leading the workshops were the first insight into the sociology of sports.



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## Glossary.

**assemblage** /əˈsɛmblɪdʒ/

An artistic composition made from scraps, junk, and odds and ends (as of paper, cloth, wood, stone, or metal); also a collection of persons or things.

**football** /ˈfʊtˌbɔːl/

Any of several games played between two teams on a usually rectangular field having goalposts or goals at each end and whose object is to get the ball over a goal line, into a goal, or between goalposts by running, passing, or kicking

**habitat** /ˈhɑːbətˌtæt/

A housing for a controlled physical environment in which people can live under surrounding inhospitable conditions, or where a plant or animal naturally or normally lives and grows.

**heterogeneity** /hɛt(ə)rɛ(ɒ)dʒɪˈniːti/

The quality or state of consisting of dissimilar or diverse elements, the quality or state of consisting of dissimilar or diverse ingredients or constituents.

**negotiation** /niːgō-shē-ˈā-shən/

The process of discussing something with someone in order to reach an agreement with them, or the discussions themselves.

**pitch** /ˈpɪtʃ/

An outdoor area of ground that is marked out and used for playing a game such as football, cricket, or hockey. Football pitch is the main indicator of space in my research.

**self-organization** /selfˌɔːgənəɪˈzeɪʃən/

A process in which pattern at the global level of a system emerges solely from numerous interactions among the lower-level components of the system. Moreover, the rules specifying interactions among the system's components are executed using only local information.

**social space** /selfˌɔːgənəɪˈzeɪʃən/

An area and a specific use of that space, a system of 'adapted' expectations related with a physical space defined by its morphological qualities and program of users.

**tribe** /tɹaɪb/

A social group composed chiefly of numerous families, clans, or generations having a shared ancestry and language. A group of persons having a common character, occupation, or interest.



Figure 15.  
A kid playing next to a wall in Belfast