



TU Delft Summer School 2025
Planning and Design for the Just City

Enacting Recognition in Urban Research at Voorhof, Delft

Colophon

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Enacting Recognition in Urban Research at Voorhof is a pedagogical and methodological guide developed for the 2025 edition of the Summer School "Planning and Design for the Just City", hosted by TU Delft's professors Dr Roberto Rocco and Dr Caroline Newton. Rooted in the recognition dimension of spatial justice, this document invites students to approach urban research not as passive observation, but as a relational, situated, and transformative practice. It introduces key concepts that support a methodological praxis during the study trip to Voorhof, Delft, approaching it as a site of knowledge production. Rather than offering fixed techniques, this guide proposes a way of researching that foregrounds attention, relationality, and the possibility of learning with the territory.

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This is a living document. It reflects a collective effort to rethink how we research, relate, and design for spatial justice in urban contexts.

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Preface

Dear participant,

This is your guide for the study trip we'll take on Wednesday, July 2nd, to Voorhof Delft, our study case. Please read it with care. It offers the **conceptual and positional** grounding for what we'll explore on the day, which will help you contribute more meaningfully.

The Wednesday activity builds on previous introductory lectures on the main concepts used in the school. It takes them to practice in how these can become part of us and how we do research. This trip is less focused on technical skills or solving problems. It's rather about **being present and being attentive** to what lies in between you and your attention focus - which the other, different than you. It's about using methods to attune yourself to the context, to other ways of being and producing knowledge, and to what might otherwise go unnoticed.

Later in the week, Thursday and Friday, the focus will shift to critical imagination and design, but not design as usual. It will be a space to reimagine

our discipline and expand what planning and design can be. In that sense, the next days and the second week build on what we'll do on Wednesday: it takes the inputs we gather and support you to transform them into proposals that are more thoughtful, plural, and with potential to become building blocks towards more just urban planning and design.

In the second week, you will convene in groups to develop your proposals. The output format is open to each group, but it must be inserted into the planning process; which usually contains a vision, a couple of strategies and actions - which can be physical or social technologies/ infrastructures, such as a community center, a set of policy recommendations, a protocol of care, a film about a local marginalised group, and etc. We will provide you with examples of possible outputs during the week.

We're excited to explore all of this with you.

See you then!

If you only read one page, read this

1. This is not a traditional study trip.

We're not here to observe, extract, or fix a place. We're here to listen, relate, and let ourselves be affected.

2. You are part of a research practice.

You're not just a student collecting data. You're a co-researcher experimenting with methods that challenge conventional planning and design.

3. Focus on recognition, not solutions.

Your position is to make visible what is usually unseen, unheard, or undervalued, especially from the perspective of residents, more-than-humans, and elements of everyday life that you notice.

4. Methods are instruments for relation.

Each method you'll work with (drawing, sound, filmmaking, narrative, etc) is not just about technique. It's about who you walk with, what you notice, and how you respond.

5. Everyday life is your field.

Values are often found or not found in ordinary routines, silences, and gestures. Especially in places like Voorhof, which look organised, injustices don't always shout.

6. Practice more attention, less intention.

Let the setting you encounter inform the method, and your encounters guide your questions.

7. You are part of a pluriverse.

There is not one way to know or design a city. We want to pay attention to multiple worldviews, ways of knowing, and forms of expression.

8. Reflection is part of the work.

Take notes, sketch, record, feel, then pause to reflect. You'll deliver outputs later, but what matters now is how you move and visit the area.

9. *Ask yourself: How can the pluriverse in Voorhof be made visible and rendered sensible?*

This is our common and guiding research question.

10. Read the Part 2 of this document ;)

It contains practical information about the visit.

Learning objectives

By participating in this study trip, you are invited to:

- **Develop an understanding of what it means to enact recognition in urban research, focusing not just on what is studied but *how* we study and why it matters - their needs and aspirations.**
- **Rehearse methodologies in a way that account for the pluriverse, recognising multiple ways of knowing, being, and relating in the urban environment.**
- **Use methods as instruments of relation: learning to observe through care, attention, and collaboration, rather than detachment or extracting knowledge.**
- **Practice a way of being in research that is attentive, affective, and relational, rather than purely technical or solution-oriented.**

- Engage with everyday life not as something to describe or analyse from a distance, but as a dynamic field to be sensed, interpreted, and responded to.
- Acknowledge and reflect on your positionality as a researcher, recognising how your presence affects the space, and how the space might affect you in return.
- Understand spatial justice as a window into the pluriverse, especially through the lens of recognition, which asks who is seen, heard, or valued in planning and design processes.

We're not here to expose Voorhof. We're here to recognise the issues and the hopes already there, and help make those realities visible, shareable, and powerful.

Part 1: Introduction

We are living in a time of compounding struggles that amplify inequalities, such as climate change increasing the vulnerability of areas or urban policies that do not recognise local peoples and knowledges. These actions don't just happen one after another; they pile up and entangle, making everyday life more precarious for many people. This Summer School makes the effort to acknowledge and approach this reality, asking *What does it mean to plan and design in times like these?*

We also acknowledge that something must be off with our own practice. We're not here to repeat what planning and design have always done. We're here to ask *What else could urban planning and design become? What kinds of futures do we want to contribute in making possible?*

The Summer School inserts itself in this critical moment: a moment where reimagining urban life with justice, equity, and care is urgent, and sounds even radical. We're working inside the context of urban sustainability transitions, but giving more attention to grounded, decolonising, and careful positions.

That's why this summer school isn't just about learning theory. It's about experimenting with research with different aims and goals - through walking, sensing, listening, mapping, being affected, and storytelling, proposing deeply hopeful, careful visions, strategies, and actions. We're doing this with Voorhof, in Delft, NL. And you're not just observing a place: you're entering a dialogue with a territory. So some notions and a positionality is required.

Conceptual framework

Urban sustainability transitions

Sustainability transitions are processes of long-term structural change towards more sustainable societal systems. They include profound changes in ways of doing, thinking and organising, as well as in underlying institutions and values.¹ This entails decisions about the direction of change, in a context where there are many legitimate perspectives on desirable futures and how to reach them.

In this context, urban planning's role must also adapt and respond to such demand.

Decolonising urban knowledges

Still today, urban planning refers to "the process

of guiding and directing the use and development of land, infrastructure, and services in cities, with the aim of ensuring economic development, high quality of life, and sustainable management of resources."² We are not completely against it, but we problematise the need to *development* and of what kind; what *quality of life* and for whom; and how do we go about acting *sustainability* and our relation to other living beings.

We want to exercise ways to propose something different, and it starts here: with your body, your attention, a method, and your openness to difference and its many worlds. Starting in Voorhof, Delft.

There is a growing call to decolonise knowledge, including how we think about and practice urbanism. Decolonisation is not a fixed goal or metaphor, but a commitment to changing the terms of how we relate to the world and to each other. It challenges the deep structures, such as the historical and institutional, that continue to reproduce injustice, including in universities, planning systems, and state institutions. For us, then, decolonising urban knowledge means opposing the many forms of violence experienced daily by marginalised, racialised, and subaltern communities, and it means creating space for other ways of knowing and relating that are grounded in care and solidarity. It also means experimenting with different sites and methods of engagement, inside and outside the university.

Urban planning has long relied on methods that

claim to be efficient, technical, and “objective”. But those traditional tools also shape what is seen as real, valid, or possible and what (or who) is ignored and put to the margin. In this Summer School, we’re not here to just “learn about” a place. We would like to exercise another way of thinking and doing urban planning and design. We recognise that urban scholarship has been complicit in perpetuating a Western superiority in our understanding of city-making processes and promoting city-imaginaries. A neutral approach to methods (as if they are static and given) are limiting urban knowledge on what is possible to know, say and believe. And most importantly, how we act and relate. However, we cannot counter this with the strategies that we are used to. Instead of turning against ourselves or concerning ourselves too much with who we are, it is important to first turn towards others, and develop new practices to relate to them differently.³

We understand the political project of decolonisation and anti-coloniality is a wide and long-term struggle, including efforts on pluralising urban knowledge sites and promoting pluriversal design and governance as some (of many and diverse) strategies to advance on the broader project of spatial justice.

In this Summer School, we identify Voorhof as a site of knowledge production⁴ and we will be attentive to methodologies that approach the space with attention and care to privilege collective agency and community leadership,

the life of living beings, and the performative and symbolic dimensions of the urban, such as values, gestures, and qualities. This helps us challenge the foundations of how to frame spaces for urban learning and invites us to explore disruptive practices that can expand our knowledge of everyday urbanism. We're here to learn with, feel with, and make sense of other ways of knowing, being, and relating.

*Spatial Justice*⁵

We often consider justice a legal or social issue, but space is not neutral. Streets, parks, forests, and housing are shaped by histories of power movement that privilege some and marginalise others. Spatial justice asks: *Why is space as it is? Who decides? Who is seen?* It provides an opening and invites us to question how space is produced and how we might plan and design it otherwise. There are always different possibilities of organisation.

During this Summer School, we explore the application of Spatial Justice, a three-dimensional framework summarised in the figure on the next page.

Spatial Justice is a lens to analyse disparities in how different groups experience their environment. It calls attention for a more just allocation of spaces and resources that support individual and community needs and aspirations, and for more empowering and engaging processes that allow that to happen. Spatial Justice

encompasses three fundamental, indissociable and mutually-supporting dimensions: distributive, procedural, and recognition.

Distributive dimension

This mostly concerns what and where services and policies are going. It asks: *Who has access to clean air, green spaces, safe housing, good schools, or public transport? Are some neighbourhoods systematically underfunded or over-polluted? Are public goods and services shared fairly?*

Distributive justice reminds us that space is not neutral. Resources, risks, and opportunities are not equally distributed, and that matters. In planning and design, it means not only denouncing current inequality but also preventing it.

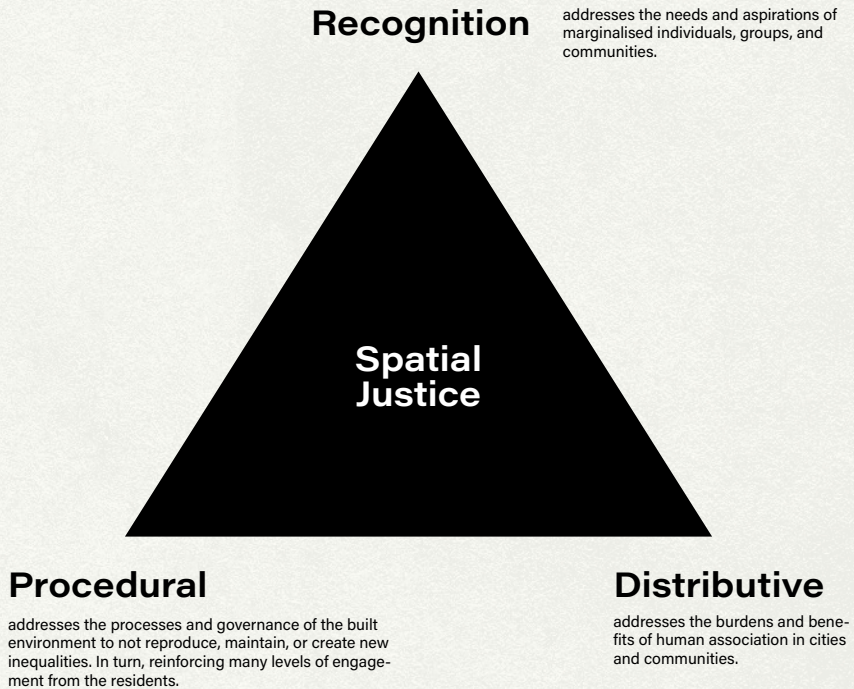
Procedural dimension

This dimension asks: *How are decisions made? Who gets to shape the future of a place? How do formal and informal institutions share power?* It's about processes: Is planning done behind closed doors, or are communities genuinely involved? Are decisions made with transparency and accountability? Do people feel their voices count?

Procedural justice is about engagement, participation, and shared power, especially for those who have been historically marginalised from decision-making.

Recognition dimension

This is where spatial justice goes deeper into values, identities, and lived experience.



Recognition asks: *Whose ways of life are seen and respected? What stories are told about a place and which are silenced? Are different cultural practices, histories, and knowledge systems given space to exist? Is there a story to be told through gestures?* Without recognition, participation can become tokenistic, and redistribution can miss the people who support everyday burdens and what really matters to them, marginalising them further. Recognition is also about **validating and supporting the existence of all life forms, especially those which have been marginalised or made invisible.**

Recognition isn't charity. It's part of valuing difference and being solidary with the nuances of other ways of knowing, sensing, and existing in space. To recognise means to undo the myth of neutrality, to listen without dominating or extracting, and to be attentive to what lies in between socio-spatial relations.

And that is the kind of recognition we mean in the title of this document. We are developing ways to make the most out of our day in the area that we are researching. It's about how we research otherwise to make visible what is not easily seen and render sensible marginalised worlds, so we can position ourselves to collaboratively propose more just, plural, and caring urban futures.

Why they must work in tandem

Distributive, procedural, and recognition dimensions are not separate boxes, they reinforce each other. You can't just spread resources equally if the system deciding how to do that is unfair - if it is, for example, a dictatorship. And you can't say you include people in decisions if their ways of knowing and living are not respected. Together, these three dimensions help us consistently rethink how we design and plan the urban space with an emphasis on becoming more just.

The Pluriverse⁷

We often nod positively to the idea that "there is only one world". It seems logical, right? But what if that's not quite true? What if there are

many worlds - many ways of knowing, relating, living, and dreaming - that also create different territorialities⁶, and they resist and exist alongside each other?

The pluriverse is this idea: A world where many worlds fit. "Pluriverse, instead of universality, derives from the ethno-territorial and ontological struggles in the context of violent extractivist logic and advocates for the multiplicity of worldviews and counter-capitalist projects mainly coming from black and indigenous communities (Escobar 2012; 2014; 2020)."

It comes from decolonial thinkers who remind us that what is often called "universal" is actually just one worldview - often Western-centric, solutionist, modern, and individualistic - treated as if it were the only truth.

Remember, the city is a place where a pact is made and constantly remade between each other. This isn't just about "inclusion" of "different perspectives". It's about reclaiming other ways of being: ways of knowing that emphasise other senses, that see collectivity as intrinsic, and have other views of time and temporalities that must be respect and could make our lives more enriching. Ways of building relationships with land, animals, plants, and each other that teach us to make alliances, negotiate, support, and live together. And ways of resisting systems that say there is only one way to develop, to plan, to live. When designing for the pluriverse, we don't just ask, "*What is the right answer?*" We ask: "*Whose reality*

is this based on?"; "What other realities are being erased?"; "How can we hold space for multiple worlds?"

Realising that we want to work in/for a pluriverse means letting go of the idea that your job as a planner or designer is to "fix" or "solve". It becomes less solution-focused and more process-oriented. It becomes less about finding the "best option" and more about making issues and perspectives more visible and sensible. It's about planning and design investing in a better communication format of a perspective, including and engaging them to have a greater influence on the design process and decision-making. The dialogue about solutions and possible options becomes better informed, more careful. It means becoming a listener, a co-learner, acting as a mediator. It means recognising that maps are not neutral, that data doesn't speak on its own, and that your own presence in a place matters.

Regarding urban planning education, the pluriverse asks us not just to plan differently, but to imagine otherwise. We usually become well-trained in proposing pleasant, logical, and comfortable things. Or we propose alterations to contending structures of governance. However, we rarely focus on the practices, values, and the more intersectional dimension. To focus and exercise that we have this Summer School, and our study trip.

Now, let's take it to the context of our Summer School and the study trip. How could this conceptual framework influence our visit?

Story 1: You observe public space. You might note that a square is underused, has few benches, and poor lighting. Good. However, with this framework: You stop and sit for a while. What's the rhythm of the space? You may notice the tension between openness and surveillance. You ask: Who doesn't use this space and why? Who avoids eye contact here? You might sketch it not as a technical layout, but as a map of gestures, silences, or invisible boundaries. You reflect on your own presence there: Are you seen as an outsider? As a student? As safe?

Story 2: Conventional approach: You conduct interviews and write down quotes. With this framework: You ask: What can we offer in return? Could we draw something together? Create a story, a video, a map? Instead of asking, "What problems do you face?", you ask, "What matters here that others don't usually see?" You may later design the encounter to be attuned to local temporality and rhythm. You let stories lead you rather than trying to extract answers.

Story 3: Conventional approach: You photograph infrastructure, buildings, and interesting design features that might show local character. With this framework: You look for invisible practices: a shortcut made through a bush, a homemade sign, a place someone always smokes alone. You might map emotions: Where is joy? Where is fear? Where is memory? You note the small rituals, such as who greets whom, who waits, who runs, who rests, and ask what those say about spatial justice. You reflect on how your way of documenting (with a phone? sketchbook? sound recorder?) changes what becomes visible.

How we approach research

A feminist perspective⁸

Feminist thinking has many contributions. The notions of care, intersectionality, and others are spread all around this document and are based on the contributions of these scholars. However, we want to emphasise two of them. The first is that all knowledge comes from somewhere. This is called **situated knowledge, and it understands that knowledge is shaped by context, experience, and perspective. Recognising this helps us be more reflexive about our own position and more open to different ways of knowing when shaping urban policies or design interventions.**

The second one is called **standpoint theory. It calls attention that those who are marginalised or oppressed develop forms of knowledge that are grounded in lived experience. This knowledge is not less valid than academic theory as it often reveals what dominant perspectives overlook. This is very relevant to be aware in our study trip, and also during the Summer School.**

Positionality

In qualitative and critical research, your position as a researcher matters. We all carry a set of experiences, values, perspectives, and biases that shape what we notice, how we interpret it, and what we consider valid. This is called positionality.

Rather than pretend to be neutral or objective, we invite you to reflect on your position honestly and continuously, not once at the start, but throughout the research process. This is what is called critical

reflexivity: a commitment to staying attentive to how your perspective is never fixed but also being reshaped by the encounters you have, and how that shapes your research in turn.

This means allowing yourself to be changed by the field. It means accepting that knowledge is co-produced, not just collected. It means acknowledging that a method to approach a place is not just a tool, but in fact, it performs reality, helping to create what it claims to describe.

As urban researchers, this is how we move from observation to relation, from distance to engagement, from detachment to care.

Epistemic justice

Epistemic justice means recognising that not all knowledge is treated as valuable, and that this is a form of injustice. It refers to counteracting practices of silencing or devaluing alternative forms of knowing and living that do not conform to assumptions about the 'authority' of scientific knowledge. It, in turn, allows us to ask questions such as: *Whose knowledge is heard? Whose is dismissed, ignored, or extracted?*

For us, epistemic justice is about valuing and amplifying diverse ways of knowing and living, especially those that come from marginalised, racialised, or subaltern communities. It means making space for voices that are often left out - not just at the surface, but throughout the research process: in framing questions, producing knowledge, and deciding what counts as relevant

or true.

As we engage with Voorhof, epistemic justice reminds us to listen deeply to everyday forms of knowledge, to treat local perspectives as equally valuable, even (especially) if they challenge your assumptions, to design methods and outputs that reflect a shared process, not a top-down extraction.

In this sense, epistemic justice is not only about fairness, it's about changing the terms of knowledge itself: how it's made, who makes it, and who it's for.

How to approach the day

From solution-focused➤ Process-based

From "best option"➤ Better communication format of a perspective to influence the planning and design process

From relying on our expertise➤ Collective sensing and response, making the issue visible and sensible to each actor, so the proposals are then better informed.

From data-to-solution➤ Data-to-dialogue

See the study trip as a fieldwork day but also as a workshop in exercising our own positionality⁹ and relationality¹⁰ as urban researchers. We'll visit Voorhof aiming to recognise the worlds already there, such as humans, collectives, more-than-humans, rituals, gestures, values, stories, silences, etc. We want to recognise each one as valuable for urban planning and design. And thinking about the Summer School, as valuable for your problem framing and proposals.

Think of it as more than just collecting data. You're rehearsing a way of doing research that emphasises a process-based planning and design, and links knowledge generation with good communication.

In *Enacting Recognition in Urban Research at Voorhof*, we want to approach urban planning and design as not only a means to produce final solutions or typologies but as a space for making issues visible and for building shared understanding. The process itself becomes part of the intervention.

It means that we want to enlarge the problem definition phase. Because, as already mentioned, we are inserted in wicked problems. There is not a "best" solution you can propose.

Our common research question

*How can the
pluriverse in
Voorhof be
made visible
and rendered
sensible?*

Your task for this visit today - and every time you revisit the place and its people - is to explore the method in an attempt to make visible aspects of the many worlds that already exist, such as the collectives we engage with, the perspectives of youth, the sounds of more-than-humans, etc. Then, in the second week, you can focus on foregrounding a perspective, challenging a dominant story, or co-create something meaningful with a local actor.

We ask you to make sense, but not like a machine. To make sense here means to not completely rely on your senses, or in the object of study. But on the space in between. And for that the methods are going to help to put it to paper, to film, to narrative, to sounds.

And we ask you to render sensible. Not just to make things visible, but to work in communicating them. To make it vivid, affectively and critically inside your proposals (a vision, as part of strategies, and influencing actions). That means, for example, creating maps that show care spaces, uncertainty in the lives of certain groups, solidarity as an informal infrastructure, using a soundscape to highlight the needs and speculate aspirations of more-than-humans that are usually not accounted for in planning and design, create a movie of a child's perspective when going to school or just going to play with friends showing their joy but also fears, and much more.

Part 2:

Run of the day

Methodologi- cal praxis

For this edition of the Summer School, we have invited researchers that will share their way of using methods in urban studies and will guide you in the study trip. They are focusing on methods that can be categorised from sensorial to imaginative. Please know that these are not all methods that exist, and that they, of course, can share, mix and match some tools.

The central point is knowing that methods are not neutral. They are used by someone, in some context, influenced by a set of values. For this study trip, we want to exercise together and enact recognition justice when doing research at Voorhof, as was already presented before - its conceptual and positional framework.

An important reminder is that it's about using methods to attune yourself to the context. These are offered as a way to help you move in the direction to what moves you, and create narratives and memories that can be shared during the course of your proposals.

At last, you, as student, is responsible for the methods and the scope of the research. Feel free to experiment!

The methods we offer are: sound, drawing, filmmaking, cartography, narrative, and image fabulations. See the table in the next page.

Methods	Responsible researcher	Local co-producer	Language Category	Themes	References
Sound	Lance Layolan	Group More-than-human(s) Area	Sensorial	Reciprocity Relationality Degrowth Care	Link to folder
Drawing	Rodrigo d'Avila		Visual	Uncertainty Trust Resilience Humbleness	Link to folder
Filmmaking	Boaz Peters		Visual, realist	Soft Intersectionality Radical listening Attentiveness	Link to folder
Cartography	Hugo Lopez		Translation	Vulnerability Attunement Compassionate accountability Interdependence	Link to folder
Narrative	Marh Echtai		Translation	Antipatriarchal solidarity Subjectivity Empathy Responsibility	Link to folder
Image fabulations	Ana Urbano		Imaginative	Reliability Authenticity Inquisivity Integrity	Link to folder

Methods: a particular way of approach, which is not in a vacuum but is used by the researcher.

Local co-producer: as a way to avoid becoming self-centred and to emphasise collaboration, it is important to find an area, a more-than-human, a group, or something that your methods make an effort to relate.

Themes: notions that students can look for if they don't know where to start, or what to look for. Researchers will also provide instructions on how it affects their methods.

Main objectives and guidance

1. **Start by paying attention to the presentation of researchers, so you can choose a method to use in the study trip according to your interests.**
2. **Use our map for guidance. Feel free to also use it for yourself. For that, please add a layer with your name.**
3. **Follow the researchers instructions ;) Over the next days, you can meet your group and share the experience.**



Screenshot of current state of MyMaps

Timetable

The setting is a round table. We will be also recording for the Duty of Care podcast since the format will generate value in the discussion.

Questions will be accepted only at the end. There will be 30 minutes for Q&A. Write down questions because assistants will walk around with the microphone. We may not have time for a break, so feel free to grab a coffee or something at any time.

Each method is presented (15min) by the responsible researcher for the day. The presentation consists of:

- > What: Present the method. If needed, explain the tools used;

- > Why is it relevant for the researcher to approach an urban setting with this method; and if needed, present quickly

the theory behind it;

- > How does the researcher uses it, followed by references and examples that give students ideas on how to use it in the day. If possible, also touch upon possible outputs to be used in the second week.

- > Instructions on how the researcher plans to work on the day, and how students can ask for assistance during the trip. For example, if there's a planned route or highlights, a focus on a local co-producer, time for gathering and sharing impressions, or any particular working instruction for the afternoon.

**Location: Hall 2, Pulse building
Landbergstraat 19, 2628 CE Delft**

9:00 - 9:30	Welcome to the day	Brief introduction to Voorhof - with Caroline Newton Recap main points & Share instructions for the day
9:30 - 11:30	Presentation of methods	Sound: Lance Laoyan Drawing: Rodrigo d'Ávila Filmmaking: Boaz Peters Affective Cartography: Hugo López (TBC) Narrating: Marh Ehtai Image Fabulations: Ana Urbano Commentary: Paula Flores Bellé
11:30 - 11:35: 5-minute break		
11:35 - 12:10	Discussion on the themes	Exploration of the <u>themes</u> , based on notions and values from feminist scholarship - with Jonne van Bunningen
12:10 - 12:30	Choosing a method	Each <u>student</u> will pick a <u>method</u> and a theme to pursue. Researchers stay around to answer questions.
12:30 - 14:00	Lunchtime	Location: <u>Poptapark</u> Lunch with Delftenaar Catering (Orwa). He lives in the area and will share his perspective with us. After lunch, each researcher gather with their method groups to organise the afternoon.
14:00 - 17:00	Site visit exploring a method	Each group of methods gathers and exercises the chosen method. Follow each researcher for instructions on points, routes, or gathering times. Researchers will be around to support. Each one will explain their way of working beforehand.
17:00 - 18:00	Taking it to the next week	Groups gather with the responsible researcher for quick discussion and conclude the day. We advise students to come back to the area on the next days. It is also possible to stay longer.

Deliverables of the study trip

We ask you to pay attention. So we are not so worried about outputs. However, it's important to be able to share. So, by the end of the Summer School, you need to deliver:

> 5-10 highlights

Don't forget to number each of them and create a legenda

> Short presentation text for exhibition and/or publication, with references.

Use .doc format

Think of it as both an artifact and process. It is a tool to tell a story, and create ways of bringing people and things together in the telling of that story. From a spatial justice perspective, the inputs of the study trip are crucial for your vision, strategies, and actions.

Please, use the following folder: Study Trip Deliverables

Find your group and upload there.

How are we going to use it? For now, the idea is to create a mixed-media publication that presents our way of doing research - our methodological praxis. So please be helpful :) And feel free to propose and collaborate on other ideas!

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e re city



The Centre for the Just City was founded at the Faculty of Architecture and the Built Environment at the Delft University of Technology in response to the pressing challenges of rampant social inequalities affecting urban spaces' cohesion and sustainability.

Recognising the vital need to address these issues, the Centre emerged as a platform for research, education, and outreach activities to create just cities.

Since its inception, the Centre has been at the forefront of bridging theory and practice, fostering collaborations, and influencing policies and actions that contribute to making cities equitable, sustainable, and inclusive.

Our values are Equity, Respect, Excellence and Diversity

We believe in fostering cities and communities where opportunities and resources are distributed fairly and every individual's rights and dignity are upheld.

We are committed to cultivating a culture of mutual respect, recognising and valuing the diversity of perspectives, and encouraging dialogue and understanding.

Our commitment to excellence drives our research, education, and outreach efforts, ensuring rigour, innovation, and impact.

Embracing diversity in all its forms, we value the plurality of experiences, cultures, and ideas as essential components of creating inclusive and just urban environments.

just-city.org

References

1. Bathla, N. (Ed.). (2024). Researching otherwise: Pluriversal Methodologies for Landscape and Urban Studies. gta Verlag. <https://assets.verlag.gta.arch.ethz.ch/api/assets/gta-data/gta/2024-05-28-134011--bathla-researching-otherwise-pluriversal-methodologies.pdf>
2. [Urban Planning - an overview | Science Direct](#)
3. [Tools for Men-with-Feminist-Ambitions](#)
4. The territories and urban narratives of marginalised and historically excluded groups, as well as their emancipatory socio-spatial practices to reimagine urban life, are the forefront. To know more, see: [Decolonising urban knowledge\(s\): an ordinary imperative in extraordinary times](#)
5. To know more about Spatial Justice, see <https://zenodo.org/records/12598019>
6. Some readings relevant to this document include: [Pluriversal Urbanisms](#), [A World of Many Worlds](#), [Thinking-feeling with the Earth: Territorial Struggles and the Ontological Dimension of the Epistemologies of the South](#), [Decolonising urban knowledge\(s\): an ordinary imperative in extraordinary times](#), [Designs for the Pluriverse](#)
7. A Latin American perspective emphasising the symbolic dimensions of power in constructing territories through ontogenesis (where “being” emerges from the land) and sociocultural practices (Haesbaert, 2010; Haesbaert & Mason-Deese, 2020). These relational understandings prompt new conceptions of territory and urbanity invaluable for urban debates

towards justice-driven governance of sustainability transitions (West et al., 2024; Whyte, 2019).

8. To know more, listen to this [podcast episode](#).

9. Positionality involves recognising one's social, cultural, and personal standpoint relative to the research topic and broader context. It includes the researcher's background, experiences, values, biases, and power dynamics, which can all influence the research process, data collection, interpretation, and knowledge production. To know more see <https://journals.sagepub.com/doi/abs/10.1177/14687941221098922>

10. Relationality refers to the understanding that knowledge, space, and actors are not fixed or autonomous, but are always shaped in relation to others, to place, to gestures, to other living beings. A relational research practice ask not just what we observe, but how we relate and how those relations transform both researcher and research.

