

ON PUBLIC SPACE ON THE INTERNET

Looking at How Private Versus Public
Anonymity Versus Identity
Function and
In Physical And Virtual Space
From Feminist Perspective

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Diplomarbeit

ON PUBLIC SPACE ON THE INTERNET

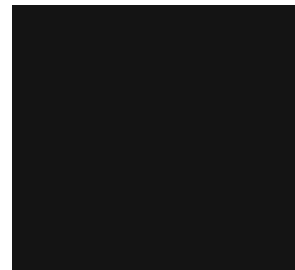
Looking at How Private Versus Public
And
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In Physical And Virtual Space
From
A Feminist Perspective

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Abstract

DEUTSCHE FASSUNG

Diese Diplomarbeit teilt sich in zwei Teile. Im ersten Teil untersuche ich die Qualitäten von privaten und öffentlichen Räumen und wie sie sich auf reflexive Mechanismen wie Blockchain-Technologie übertragen können. Diese Untersuchungen widmen sich öffentlichen Bereichen wie dem Urbanen Raum in Städten, privaten Heimen, öffentlichen Plätzen und deren des Internet 1.0 bis zu denen des Web3. Ich vergleiche Gemeinsamkeiten und Unterschiede von privatem und öffentlichem Raum aus einer feministischen Perspektive, im Physischen und Digitalen.

Teil 1

In dieser Masterarbeit erarbeite ich eine kritische Perspektive aus feministischem Standpunkt bezüglich Unterschiede und Gemeinsamkeiten in physischem und virtuellen Raum.

Dieser Perspektive möchte ich durch eine experimentellen Untersuchung der Art und Weise, wie verschiedene Räume bewohnt werden und wie sich verschieden gelesene Personen in ihnen bewegen können, konnten und dürfen bzw. durften erarbeiten. Ausserdem geht es in dieser Masterarbeit um die zeitlichen Veränderung in Bezug auf die *Aneignung* von Räumen. Ich sehe mir Veränderungen von geschlechterspezifischen Normen und Regeln, die in privaten und öffentlichen Räumen vorherrsch(t)en an.

Ich beschäftige mich in den folgenden Kapiteln mit verschiedenen Sichtweisen und setze mich mit Territorialitäten auseinander, die von unterschiedlich prädisponierten Rechten im Laufe der Zeit geprägt sind und bestimmen, wie für weiblich gelesene Personen unterschiedliche Bedingungen im physischen Raum gelten als anders gelesene. Ich untersuche die Art und Weise, wie diese Regeln implizit und explizit beeinflussen, wie verschieden gelesene Menschen im Raum existieren und sich bewegen. Es geht um Entscheidungsfreiheiten über ihre eigenen Körperlichkeiten, und den Raum, der diesen in Schichten am nächsten ist – von Kleidung über die Räume ihrer Heime zur Freiheit innerhalb ihrer eigenen vier Wände und alle Erweiterungen des Raums darüber hinaus.

Ich bearbeite den digitalen Raum als eine Erweiterung des physischen Raums. Eine Art des Raums, die uns physisch nahe ist, und unsere Identität aber gleichzeitig auch unser Wohnzimmer betrifft – das „Internet“. Als neuer öffentlicher Raum mit all seinen Nuancen wahrgenommen, wird der private Raum hier enthalten, umgestülpt

und nach außen gekehrt - jedoch immer noch unter Berücksichtigung dessen, was öffentlich ist, was zugänglich ist und was nicht.

Es ergibt sich eine neue, nie zuvor dagewesene Möglichkeit, sich im öffentlichen Raum mit Anonymität zu bewegen.

Diese Anonymität hat Auswirkungen auf geschlechterspezifische Wahrnehmung – Anhand welcher Kriterien wird man hier weiblich gelesen, oder ist eine solche Zuschreibung hier überhaupt möglich?

Aus einer feministischen Perspektive erörtere ich wie diese Anonymität geschlechtsspezifische Vorurteile beeinflussen kann oder ob sie zum Vorteil genutzt werden kann, um Wahrnehmungen und somit Rechte durch willentliche Kuratierung von Informationen zu verzerren.

Ich ergänze die theoretische Abhandlung mit einem künstlerischen Projekt, das die Frage aufwirft, wie der digitale Raum geprägt und bewohnt ist, und wie eine feministische Aneignung aussehen könnte.

Teil 2

Im zweiten Teil der Arbeit beschäftige ich mich mit dem Bereich der digitalen Kunst, indem ich eine Reihe von Bildern erstelle, die durch künstliche Intelligenz (KI) generiert und zu einer Sammlung von Bildern geformt werden, die als nicht fungible Token (NFTs) auf der Blockchain leben können. Diese Bilder werden durch ein kryptofeministisches Manifest ergänzt, das die im bildhaften, visuellen Teil der Arbeit behandelten Themen artikuliert. Die in den Bildern dargestellten digitalen Objekte stellen weibliche Figuren dar, die, entgegengesetzt den Prinzipien der Vestalinnen jedoch gleichzeitig in Anlehnung an Vestalinnen, einen Rat vestalischer Nicht-Jungfrauen bilden. Als Hommage an die durch Vestalinnen symbolisierten Werte, sind diese Figuren für den Schutz des häuslichen Raums der kapitalistischen digitalen Kultur zuständig und sollen die Diskussion veranschaulichen die die soziale Konstruktion von Schönheit im 21. Jahrhundert auslöst. Im Gegensatz zu den traditionellen Vestalinnen bieten diese symbolträchtigen neuen virtuellen Statuen nicht-spirituelle, nicht-physische und nicht-emotionale Formen der Fürsorge.

In diesem Projekt möchte ich durch dieses Veranschaulichung kritische Fragen zur Schnittstelle von Feminismus, Technologie und Kapitalismus aufwerfen. Das Projekt hinterfragt die inhärenten Vorurteile und Ungleichheiten, die in KI-Lernprozessen und -Datenbanken vorhanden sind, insbesondere in Bezug auf das Geschlecht.

Durch die Verwendung von KI-generierten Bildern zur Untersuchung von Fragen der Anonymität und Identität im öffentlichen und privaten Raum zeigt das Projekt auf, wie Technologie gesellschaftliche Normen und Machtstrukturen aufrechterhalten oder herausfordern kann.

feminst.xyz

Abstract

ENGLISH VERSION

This thesis is split in two parts.

In the first part, I am looking into the reflexive workings of physical and virtual public and private space, and how those qualities might relate to blockchain technology.

These are investigations within the grounds of the space of the urban fabric of cities, homes, public squares, the internet 1.0 and Web3. I am seeking compare qualities of physical and private space from a feminist perspective and the attributes of what public and private spaces constitute in either.

Part 1

This thesis approaches space, physical and virtual, from an evaluative, critical perspective with a feminist point of view. Starting at an experimental exploration of how space(s) and how one is able, allowed, to inhabit and move within it, spaces have been governed by gendered norms and rules, this thesis will make its way through various takes on territorialities and differently predisposed rights within them over time.

From differing conditions women and other marginalized groups were bound to adhere to in physical space, inhabiting space with their bodies, and the agency over their own physicality, the space surrounding their bodies in layers – clothing, rooms of their homes, freedom within their own four walls, and stepping outside those, this thesis will discuss rules and exceptions to private and public realm.

From these physical and fictional territories this thesis will move to an extension of aforementioned that is as much our modern day homes as our living rooms – ‘the Internet’. Considered a new-ish public space, containing private ones, in which it still needs to be considered what’s publicly accessible, and what is not, a new possibility arises to move the public realm with anonymity. In a space of such anonymity – what is read as female, and what are the criteria for such a reading? This thesis will discuss how far this anonymity might affect gendered biases, or use them to skew perceptions through willing curation of information.

This thesis concludes with a piece of artistic research, and said artwork that poses the question of inhabiting digital space in a feminist way that is artificial with manufactured combinations that distort temporal phenomena in a derivative reflexive approach.

Part 2

In the second part of the thesis, I delve into the realm of digital art by creating a series of images generated through artificial intelligence (AI) and minted into a collection of images that can live as non-fungible tokens (NFTs) on the blockchain. Accompanying these images is a crypto feminist manifesto that articulates the themes explored in the artwork. The digital objects depicted in the images portray female figures, forming a council of vestal-like non-virgins. These figures, as homage on vestal virgins, symbolize guardianship over the domestic space of capitalist digital culture, engaging in discussions about the social construction of beauty in the 21st century. In an antithesis to traditional vestal virgins, these emblematic statues offer non-spiritual, non-physical, and non-emotional forms of nurturance.

Through the project I want to raise critical questions about the intersection of feminism, technology, and capitalism. It interrogates the inherent biases and inequalities present in AI learning processes and databases, particularly in relation to gender. By using AI-generated images to explore issues of anonymity and identity in public and private space, the project highlights the ways in which technology can perpetuate or challenge societal norms and power structures. Additionally, it critiques the transactional nature of capitalism, which is antithetical to the concept of unconditional love and care. Instead, the project proposes a vision of digital decadence that thrives on humble hedonism and 'on-chain' democracy, challenging conventional notions of value and exchange in the digital realm.

feminst.xyz



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Introduction

Introduction

Reimagining Public and Private Spaces: A Feminist Exploration of Physical and Virtual Realms

In the realm of feminist discourse, the dichotomy between public and private spaces has long been a subject of critical inquiry (1) and analysis in architecture theory (2), such as in Pier Vittorio Aureli's 'Ritual and Wall: The Architecture of Sacred Space' and other disciplines.

In western patriarchal society public spaces have largely been associated with the domain of men, while private spaces have been relegated to the realm of women (3). However, as (feminist) scholars and activists, such as Hannah Arendt, have pointed out, this division is not only arbitrary but also deeply entrenched in patriarchal structures that reinforce gender inequalities and restrict women's autonomy and agency (4).

In recent years, with the advent of the internet and digital technologies, the boundaries between public and private spaces have become increasingly blurred, presenting new opportunities as well as challenges for feminist theory and praxis. In this thesis, I embark on a multi-dimensional exploration of public and private spaces from the perspectives of physical space and virtual space, looking at the ways in which gender identities and norms, power dynamics, and social hierarchies intersect and shape our experiences in both domains.

From a feminist perspective, the concept of public space extends beyond public physical locations such as streets, parks, cafes and workplaces to encompass broader social, political, and digital arenas where power is negotiated and contested. For example, Donna Haraway's concept of the "cyborg" and her critiques of traditional binaries challenge conventional understandings of

identity and space (5). Her work explores the implications of technology and digital communication for feminist politics and envisions new possibilities for collective action and solidarity across physical and virtual boundaries.

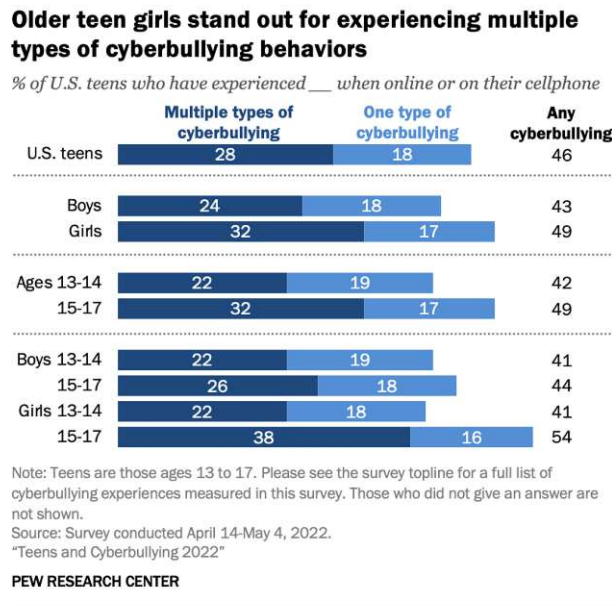
Public spaces are sites of visibility, interaction, and civic engagement, where individuals assert their rights, identities, and voices to specific limits (6). However, they are also spaces fraught with inequalities and exclusions, where marginalized groups, including female read people, face discrimination, harassment, and violence.

In contrast, private spaces are often conceived as intimate, domestic realms associated with the home, family, and personal life (7).

Here, different laws reign.

While private spaces offer sanctuary and privacy, they can also be sites of confinement, surveillance, and control, particularly for female read people who are expected to fulfill traditional gender roles as caretakers and homemakers (8). The division between public and private spheres often reflects and reinforces patriarchal ideologies that assign female read people to the domestic realm where they may fulfill functions 'for the collective' while privileging men's participation in the public sphere as free acting individuals. In the digital age, the distinction between public and private spaces is further enhanced and complicated by the emergence of virtual spaces, such as social media platforms, online communities, and digital networks, that often bridge the digital and physical. Virtual spaces offer new opportunities for communication, collaboration, and activism, allowing individuals to connect and mobilize across geographic boundaries and social barriers.

They also present new challenges in terms of privacy, surveillance, and online harassment, particularly for female read people who are disproportionately targeted for gender-based violence and abuse.



(9) Figure: PEW Research Center

Drawing on feminist theory, intersectional analysis, and critical perspectives on technology, I explore the intersections of gender, space, and power in both physical and virtual realms in this thesis. I examine the ways in which patriarchy operates in public and private spaces, shaping our experiences, identities, and relationships. By discussing the boundaries between public and private, physical and virtual, in this thesis I want to seek to imagine new possibilities for feminist resistance, solidarity, and transformation in the digital age.

Feminism and the City

Feminism and the City

When looking at feminism in public space, I feel drawn to take an architectural angle - to me that means to look into models of co-living, and to discuss the patriarchal assignation of female read people and 'the domestic'. The idea of the domestic has commonly been attributed to the space of private, and 'the city' the space of public.

The Domestic

Etymologically the word "domestic" has its roots in Latin. It derives from the Latin word "domesticus," which comes from "domus," meaning "house" or "home." In ancient Rome, "domesticus" was used to describe things pertaining to the household and the home, including household servants, animals kept at home, and other domestic affairs. Over time, the term "domestic" expanded in its usage to encompass a broader range of meanings related to the home or family. In English, "domestic" first appeared in Middle English in the 15th century, initially referring to household servants or employees. Eventually, its usage evolved to include anything relating to the home, family, or internal affairs of a country or organization. (1)

Today, 'domestic' is commonly used to describe things that are related to or characteristic of the home, family, or internal affairs of a country. Domestic chores, domestic animals, domestic policy, domestic flights, and other matters pertaining to the home or country are associated with the term. I specifically look at Simone de Beauvoir's seminal work 'The Second Sex,' (1949) and academic analyses of the text which offer a critical analysis of the realm of domesticity as it pertains to women in the structure of patriarchy. Simone

de Beauvoir argues that women have historically been confined to the domestic sphere as a result of patriarchal norms and expectations, which dictate that women's primary roles are those of wives, mothers, and caretakers within the home, encompassing work that only recently has been evaluated as 'unpaid labor'. She critiques the notion of domesticity as a form of oppression, arguing that it limits women's opportunities for personal fulfillment, intellectual growth, and social participation. As an example, she describes the home (of the time) as a site of confinement and surveillance, where women are expected to fulfill traditional gender roles and conform to societal expectations of femininity. She highlights the ways in which the domestic sphere is devalued and marginalized in comparison to the public sphere, which is traditionally associated with men and assigned with more prestige and importance. Women's confinement to the home reflect and perpetuate broader patterns of gender inequality and discrimination according to Simone de Beauvoir, which serve to maintain male dominance and privilege in society.

In the book she also explores the ways in which women's experiences within the domestic sphere are shaped by social and cultural norms, economic dependence, and power dynamics that are all deeply shaped by the patriarchy. She examines the labor involved in maintaining a household and caring for a family, highlighting the ways in which women's contributions to domestic work are often undervalued and taken for granted. De Beauvoir's analysis of the realm of domesticity opens up a critical perspective on the ways in which gender norms and patriarchal structures shape women's lives and experiences. By interrogating the division between public and private spheres, she challenges traditional notions of so-called femininity and advocates for women's autonomy and agency both within and

outside the home.

The twenty first century offers different models of 'the home' and housing, and different models of co-living as a concept. As western society is slowly detaching from the mental model of the household being the woman's realm, new forms of architecture attest of that shift in thinking.

In my research I came across an interesting example of such shifts in thinking, which is Anna Puigjaner's Kitchenless project and the Automated Living System by the Design Computation Lab. Both initiatives leverage the impact of specific industrial revolutions on housing, each with a unique approach.

Eric Baldwin describes Anna Puigjaner's 'Kitchenless' project is an innovative architectural and social initiative that reimagines the concept of domestic space and challenges traditional notions of the kitchen as the heart of the home. Developed as part of her research at the Institute for Advanced Architecture of Catalonia (IAAC), the project proposes alternative models of living that prioritize flexibility, efficiency, and community engagement. (2)

At its core, Eric Baldwin reads the Kitchenless project to aim to address the evolving needs and lifestyles of urban inhabitants in dense and rapidly changing cities. In his analysis, Puigjaner identifies the kitchen as a space that is often underutilized, occupying valuable square footage in homes while remaining idle for much of the day. By rethinking the kitchen as a shared resource rather than a private domain, the project aims to optimize living spaces and foster a sense of community among residents.

One of the key features of the Kitchenless project is the concept of the 'Co-Housing Kitchen', a communal kitchen facility that serves as a central hub for residents of multi-family buildings or shared living arrangements. The Co-Housing Kitchen is designed to accommodate various

functions, including cooking, dining, socializing, and cultural events, thereby maximizing the use of space and resources. In addition to the physical design of the Co-Housing Kitchen, Puigjaner's project emphasizes the importance of collaborative governance and participatory decision-making processes. Residents are actively involved in the management and operation of the communal kitchen, allowing for greater autonomy, flexibility, and adaptability to changing needs and preferences.

The Kitchenless project also explores the potential of technology to enhance the functionality and efficiency of communal living spaces. Puigjaner proposes the use of digital platforms and smart systems to facilitate communication, coordination, and resource sharing among residents, enabling them to organize activities, schedule use of the kitchen, and access shared amenities more efficiently. Eric Baldwin describes Anna Puigjaner's Kitchenless project as inviting to a radical reimagining of domestic space and communal living, challenging conventional ideas about the role of the kitchen and the organization of the home. The project starts to question the appropriateness of the extensive spatial allocation dedicated to the kitchen. By offering shared resources as a convenient option for collaborative governance and technological innovation, the project gives opportunity to create more sustainable, inclusive and vibrant urban communities that may prioritize social interaction, resource efficiency, and collective well-being.

As another example of such a disruptive concept of co-living I looked at The Automated Living System (ALS). It is an architectural project developed by the Design Computation Lab (DCL) at The Bartlett School of Architecture, University College London. Led by Professor Alan Penn, the ALS project explores innovative approaches to sustainable urban living through the integration

of advanced computational design, digital fabrication, and responsive technologies. At its core, the ALS project aims to address pressing challenges related to urbanization, climate change, and resource scarcity by reimagining the design and operation of residential buildings. The project envisions a future where buildings are not static structures but dynamic, adaptable environments that can respond intelligently to the needs of occupants and changing environmental conditions. Key features of the Automated Living System include Adaptive Architecture, Smart Building Systems, Energy Harvesting and Generation and Resource Efficient Design.

The ALS employs parametric design techniques and computational algorithms to generate complex, responsive architectural forms that can adapt to various environmental factors, such as sunlight, wind, and temperature. This adaptive architecture enables buildings to optimize energy efficiency, natural ventilation, and daylighting, thereby reducing reliance on artificial lighting, heating, and cooling systems. The ALS also integrates cutting-edge technologies, including sensors, actuators, and machine learning algorithms, to create smart building systems that monitor and control various aspects of building performance in real time. These systems can adjust lighting levels, temperature settings, and air quality parameters based on occupancy patterns, user preferences, and environmental conditions, enhancing comfort, health, and productivity for occupants.

In terms of efficiency and sustainability, the ALS incorporates renewable energy sources, such as solar panels, wind turbines, and geothermal heat pumps, to harness clean energy and reduce reliance on fossil fuels.

By generating electricity on-site and storing excess energy in battery systems, buildings can achieve greater energy autonomy and resil-

ience, even during power outages or grid disruptions. The ALS prioritizes resource efficiency and sustainability throughout the design and construction process, utilizing environmentally friendly materials, prefabricated components, and modular construction techniques to minimize waste, emissions, and construction time. The project also explores innovative strategies for water conservation, waste management, and urban agriculture to create self-sustaining ecosystems within buildings.

Melinda Bognár has written about the The Automated Living System, which I find raises several important points. She writes, that the ALS represents a paradigm shift in architectural practice, where buildings are conceived not as static objects but as dynamic, interconnected systems that actively engage with their surroundings and users. In her reading, by embracing computational design, digital fabrication, and responsive technologies, the ALS project offers a glimpse into the future of sustainable urban living, where buildings play a central role in promoting human well-being, environmental stewardship, and social equity. Not only is the concept of buildings, who are built once and lasting for extended amounts of time, questioned and re-imagined, but aside of that the Automated Living System also challenges societal norms.

She notes that Kitchens are thought of as dynamic, adaptable spaces that integrate advanced technologies to enhance functionality, efficiency, and user experience. In the ALS, as compared to conventional readings, Bognár highlights that Kitchens are designed with a modular approach, allowing for flexible configurations and customization according to the needs and preferences of residents. Modular components such as cabinets, counter tops, and appliances can be easily reconfigured or replaced to accommodate changes in household size, lifestyle, and activi-

ties. The ALS incorporates smart appliances and connected devices into kitchen design to improve usability and energy efficiency. These appliances, such as refrigerators, ovens, and dishwashers, are equipped with sensors, actuators, and internet connectivity, enabling remote monitoring, control, and optimization of their performance. Users can adjust settings, schedule tasks, and receive notifications via smartphone apps or voice commands, enhancing convenience and user experience. In the ALS, kitchens are integrated into the overall energy management system of the building, allowing for optimized energy usage and conservation. Energy-efficient appliances, LED lighting, and smart controls help minimize energy consumption and reduce utility costs. Additionally, the ALS may incorporate renewable energy sources, such as solar panels or wind turbines, to generate clean energy on-site and further reduce reliance on grid power. The system in the ALS emphasizes resource efficiency and sustainability in kitchen design, employing environmentally friendly materials, water-saving fixtures, and waste management systems. Low-flow faucets, dual-flush toilets, and composting bins help conserve water and reduce waste generation. Additionally, the ALS may incorporate innovative strategies for food production, such as indoor gardening or hydroponic systems, to promote self-sufficiency and reduce reliance on external food sources. The ALS seamlessly integrates kitchens with other living spaces, such as dining areas, living rooms, and outdoor terraces, to create open, multi-functional environments that encourage social interaction and collaboration. Flexible layouts, movable partitions, and multi-functional furniture allow residents to customize the use of space according to their needs and activities, whether cooking, dining, entertaining, or working. Kitchens in the Automated Living System repre-

sent a convergence of advanced technology, sustainable design principles, and user-centered innovation, offering residents a highly functional, efficient, and enjoyable cooking and dining experience within the context of a dynamic, adaptable living environment.

With looking at both, the ALS and the 'Kitchenless' project, Bognár analyses new forms of co-living and explores new ways of domestic building that rid themselves of assigned genders and stereotypical roles in society. Innovative ways of community building and sustaining are explored, and emancipatory spaces are created that open up realms though of as previously 'feminine' such as the kitchen, in physical spaces that can be newly thought of, and newly inhabited. (3)

When discussing living in communities and societies, a discussion of 'the city', as a type of community, comes to my mind. But 'the city', depending on the society that city finds itself in, is, just like the previously discussed housing projects, planned and inhabited and with that, changed. When cities are planned, often, in western patriarchal societies, certain biases shape such planning, and impact the way cities look, and who will feel more and less comfortable in them. This also concerns who is welcome, and who is less welcome. Who is accommodated, and who's needs are not necessarily considered, or met. It is crucial who one is in such structures, but also equally as important as who and what one is perceived.

In 'Feminist City' (2020), Leslie Kern reflects on the experience female read people, and other marginalized groups, highlighting the challenges of suddenly having female bodies become what feels like public property. This can create discomfort. This discomfort is specifically felt in public spaces, where Kern notes a lack of courtesy, particularly evident during forms of moving

around the city such as commuting. Kern writes about experiences to reclaim a sense of freedom. This is when she notes encountered difficulties, that often women's and other marginalized groups in public settings are not equally as safe as their cisgendered male counterpart, and that those groups' basic needs, like for example public changing tables for babies, are often not accommodated. (4)

Lesley Kern discusses the pivotal role of cities in the emancipation of marginalized groups, and how cities are typically planned and built, and how that results in shaping social and political activism over the past two centuries. Cities provide a platform for protests, allowing messages to be directly conveyed to centers of power, facilitated by communication and media access. Despite the increasing influence of social media, physical protests remain prominent in mobilizing movements. They go hand in hand. Kern reflects on her personal connection to urban activism, particularly through feminist protests, which have strengthened her commitment to social change and expanded her understanding of concepts like solidarity and intersectionality. In the book she highlights the historical significance of women's urban activism and its ongoing relevance in advocating for rights and representation. Leslie Kern also explores experiences such as participating in protests, and the Take Back the Night marches, which assert women's right to city spaces and challenge gender-based violence. She acknowledges the evolving dynamics and challenges within protest movements, emphasizing the importance of inclusivity and accessibility for marginalized groups, including disabled and trans individuals. What is crucial here is the underrepresentation in planning and shaping cities of minorities in society – and it is important to understand that the cities we live in in western society (USA and EU), due to the time

it takes to build and shape a city, have majorly been planned by men exclusively. This creates a gap in accommodating its inhabitants, and Leslie Kern notes this in the most simple things, for example the way mothers, or parents, might be able to navigate a sidewalk with a stroller.

The Kitchen

Over time, attitudes toward food preparation and consumption in households have undergone shifts due to cultural and technological developments. In modern architectural planning, kitchens are designated areas that accommodate both a heat source and suitable tools for meal preparation. The transformation of farm products into edible food entails diverse methods of energy-intensive processes including the application of heat or methods like cutting, threshing and grinding. Throughout history, large establishments in elite homes such as castles have allocated significant space to these kitchens, which were managed by numerous laborers. Non-elite homes have historically displayed variation; some lacked dedicated kitchens, while others featured small food processing areas similar to bakeries. Claudia Kinmoth has studied the change of kitchens over time in Ireland. (5) She notes, that in certain climates, food processing occurred outdoors, while in colder regions like the British Isles, homes centered around ground-level hearths for cooking, light, and warmth by 1600. Kinmoth states that by the nineteenth century, upper-class Western kitchens became secluded spaces solely used for food preparation, with meals subsequently transferred to dining rooms for communal eating. Bringing in new technologies such as plumbing and natural gas in the late nineteenth century architecture revolutionized kitchens, subsequently also introduced new appliances and fixtures

like sinks and gas stoves, and with that indicating new developments such as industrial food processing. Projects like the 'Weissenhof Siedlung', noted by IBA (Internationale Bauausstellung), reacted to post-war conditions by intentionally avoiding decorative and parloresque elements and intentionally adapting housing standards to a new modern way of building away from traditional conceptions that were able to be constructed in a low cost and rapid way. (6) After the world wars many companies shifted their focus to domestic appliance production, mass-producing readily available packaged pre-cooked, ready-mixed, canned and frozen foods, and with that significantly influencing kitchen habits. These changes were driven not only by industrial advancements but also by socio-economic shifts. (7) According to previously mentioned research by Melinda Bognár, Anna Puigjaner's concept, 'Kitchenless City: Architectural Systems for Social Welfare,' (2017) explores historical housing blocks with collective kitchens and shared amenities. She analyzed examples from Brazil, Sweden, Russia, Korea, and beyond, Puigjaner and investigated diverse approaches to domestic space organization. (8) Bognár noted that the research that led into the development of the 'Kitchenless City' looked deeper into North American housing trends, which diverged significantly from European models. Annika Carlsson-Kanyama also studied collaborative housing models and noted that in the nineteenth century, home kitchens were considered unsanitary. (9) Yupeng Lian, who has also studied the Kitchenless City project, has noted that the Waldorf Astoria hotel in New York City was used as a case study to explore the emergence of new housing types with collective housekeeping services around the turn of the twentieth century, with its new economic and societal developments. Yupeng Lian writes about Anna Pugjaner's investigations,

which according to her look into the socio-cultural significance of kitchens beyond their practical function. Previously considered a lower status type of space among domestic spaces, kitchens also evolved into central sociologically important idea of gathering areas, at the same time considered the symbol of the heart of the home. Yupeng Lian's 2019 thesis on Puigjaner's Kitchenless City categorizes shared living arrangements into three types: Communal Sharing Household, Commercial Collective Household, and Collective Dining and Street-food Culture. (10) These arrangements vary in their economic structures and the ways how prepared meals are shared. To live without an in-situ kitchen is intended to encourage innovative food distribution methods, such as communal cooking, which is intended to mitigate food waste and foster community. The thesis suggests possibility of potential energy savings through economically sharing collective cooking and storage. It is noted that in Kitchenless homes, communal gardens can enhance the shared food cycle, potentially benefiting from digital platforms.

In 2016, Anna Puigjaner and MAIO studio explored the novel approach to apartment design that led to the Kitchenless City Project, envisioning a flexible system of rooms instead of fixed floor plans. Each apartment could adapt to the tenants' changing needs. The building accommodates 22 dwellings, each potentially with five rooms depending on preferences and needs. Rooms are connected with large openings instead of corridors, all arranged around a central kitchenette, allowing tenants to customize room usage. Puigjaner highlights the disappearance of standardized room sizes in urban housing, despite their suitability for contemporary lifestyles. A more radical example of the Kitchenless concept is the Automated Living System (ALIS), a housing prototype developed by the UCL Design

Computation Lab to tackle the global housing crisis. ALIS addresses inefficiencies in housing, as well as the scarcity and high cost of land, by proposing flexible spaces without fixed functions, contents, or ownership. Through an app, residents can customize the time and purpose (bedroom, office, café) of spaces at all times. Walls and utilities can be adjusted, while personal items can be stored in an automated system until needed. ALIS capitalizes on digital and robotic advancements, utilizing serially repeated building blocks with digital connectivity for versatile configurations. In this design, there's no provision for a kitchen, not even a communal one; instead, food solutions are sourced externally, through delivery or dining out, fostering a broader community engagement in food cycles. These innovations, products of different industrial revolutions, profoundly impact food preparation spaces and promote the formation of sharing communities across various scales.

The kitchen serves as a unique anthropological space where cultural practices, social interactions, and identity formation converge. Beyond its functional role as a site for food preparation and consumption, the kitchen historically embodies deeper meanings and significances that reflect the values, norms, and traditions of a society. The anthropological dimensions of the kitchen, depending on different cultures, place importance on its role in shaping human behavior, social relationships, and cultural identity and co-living. The history of the kitchen spans millennia, with its evolution intertwined with advancements in agriculture, technology, and social organization. Historically types of kitchens have shapeshifted, and some forms of kitchens are ancient hearths, communal cooking areas, modern domestic kitchens equipped with state-of-the-art appliances and more. The kitchen, as a symbol and a space, has undergone significant

transformations over time. These changes reflect shifts in societal structures, economic systems and cultural practices, illuminating the dynamic nature of the kitchen as a socio-cultural artifact. In many cultures, the kitchen holds profound symbolic importance, serving as a focal point for family rituals, culinary traditions, and inter-generational knowledge transmission. Amy B. Trubek has thoroughly researched the socio-cultural significance of the act of cooking. Cooking and sharing meals fosters, according to her, social cohesion, strengthens familial bonds, and reinforces cultural identity. Often kitchens serve as a locus of gendered labor, with women historically shouldering the primary responsibility for domestic cooking and household management. (11) The spatial organization of the kitchen reflects cultural norms and values regarding privacy, hierarchy, and social interaction. In some cultures, the kitchen is situated at the heart of the home, symbolizing warmth, hospitality, and domesticity. In others, it may be relegated to a separate, utilitarian space, emphasizing efficiency and functionality over aesthetic considerations. The layout and design of the kitchen influence patterns of movement, communication, and socialization within the household, shaping social dynamics and interpersonal relationships. Rituals and ceremonies can also take place in kitchens. Those can mark significant life events, seasonal celebrations, and religious observances. From traditional wedding feasts and festive banquets to daily mealtime routines, these rituals enhance the kitchen from being a functional space necessary to prepare food to survive to a space of cultural meaning and significance. Through food preparation, consumption, and shared experiences, people may reaffirm their cultural identities, forge social bonds, and express communal values - all in kitchens. Advancements in technology and new concepts

in societal norms have prepared conditions to revolutionize 'the kitchen' as a space, transforming the ways in which food is prepared, preserved, and consumed, and the way the role of the kitchen can be perceived, but also as a socio-economic space. The invention of the stove and refrigerator and other appliances contribute to how technology has reshaped culinary practices and dietary habits. At the same time, due to socio-economic shifts and advancements in gender equality and feminism, the kitchen has detached from its female connotated identity. The anthropological space of the Kitchen offers a variety of cultural meanings, social practices, and historical legacies. As the bridge of culinary traditions, familial and convivial relationships, and technological innovation, the kitchen embodies the complexities of human culture and society. Dorothy E. Smith's writes in her work about the analysis of kitchens and how they transcend their physical functions as spaces for food preparation to become arenas where power dynamics are deeply enrooted and negotiated. (12) Within those domestic realms, traditional gender roles are historically assigned to women, for example the primary responsibility for household chores such as food preparation, relegating them to positions of subordinate domesticity. On the other hand Smith also contends that kitchens historically also held the potential to serve as sites of resistance and agency for women. Being 'allocated' and 'assigned' to the space of the kitchen into a close to banishment situation, the kitchen was also the space where women could connect without being observed by (traditionally) male authority. Being able to utilize this space, women could organize themselves to subtle acts of resistance, challenging externally prescribed gender norms and asserting their autonomy in seemingly mundane tasks. For example, women could reclaim ownership over cooking rituals

and subverting expectations, the kitchen table be transformed to a headquarter of resistance. The kitchen also served to be a space for communal gathering and solidarity among women, providing opportunities for collective resistance against oppressive social structures and therefore impacting the public realm, by actions taken in this space that constitutes one of the most private. Smith writes that through everyday acts of resistance, women could carve out spaces of empowerment within the domestic sphere, disrupting and renegotiating power dynamics that perpetuate gender inequalities, thereby bridging the private and the public realm. Due to the historical confinement of women to domestic spaces, particularly the kitchen, as a means of reinforcing societal expectations of female servitude and domesticity, women were effectively stripped of their individual agency and reduced to the role of domestic servants. Paradoxically this spatial confinement also provided a locus for resistance and reclamation of agency. Within the confines of the kitchen, women found opportunities to subvert established gender norms and assert their autonomy, thereby reclaiming the human identity that had been systematically denied to them.

Order by Design

In ancient Rome public spaces were assigned profound anthropological significance, serving as arenas for social interaction, political discourse, and cultural expression. Mary Beard finds that these spaces, known as fora were central to the fabric of Roman society, embodying the values, norms, and hierarchies of Roman civilization. (13) She writes about public spaces in ancient Rome and how they reflected and reinforced social hierarchies, with individuals

occupying different roles and statuses based on factors such as wealth, ancestry, and citizenship. At the heart of Roman public life was the Forum Romanum, a bustling marketplace and political center where citizens gathered to conduct business, attend public assemblies, and participate in civic rituals. Within the forum, Beard highlights that social distinctions were visually articulated through spatial arrangements, with elite citizens occupying privileged positions closer to the rostra while commoners and non-citizens congregated in peripheral areas. She notes that public spaces in ancient Rome served as venues for various rituals and ceremonies that reinforced collective identity and civic pride. One such ritual was the lustratio, a purification ceremony held in the Forum Romanum to cleanse the city of spiritual impurities and appease the gods. During the lustratio, citizens would gather in the forum to witness the procession of priests and officials, symbolizing communal solidarity and religious devotion. Public spaces were also the site of triumphal processions, gladiatorial games, and religious festivals that celebrated military victories, honored deities, and entertained the populace. In ancient Rome, public spaces also served as arenas for political discourse and debate, where citizens exercised their rights to free speech and participation in governance. The Forum Romanum provided a venue to host public speeches, legal proceedings, and political campaigns, with prominent politicians and orators vying for the support of the populace. The rostra, situated at the northern end of the forum, was the focal point for political oratory, where speakers addressed crowds of citizens gathered in the surrounding space. In ancient Rome public spaces also facilitated cultural exchange and interaction among diverse communities within the city and beyond. The forum, with its marketplace and diverse array of shops and stalls, was a hub of commercial

activity where merchants, traders, and artisans from different regions converged to exchange goods, ideas, and cultural practices. Public spaces were also venues for cultural performances, artistic exhibitions, and intellectual pursuits that enriched the cultural spectrum of Roman society and fostered cross-cultural dialogue.

Mary Beard writes that public spaces in ancient Rome played a central role in shaping social relations, identity formation, and power dynamics within Roman society. Through rituals, ceremonies, political discourse, and cultural exchange, these spaces embodied the complexities of Roman civilization and provided a window into the anthropological orders that governed public life in the ancient world.

Seeking out a feminist perspective, Leslie Kern writes in 'Feminist City' about the politics of public space, and notes how in early Victorian times, it was not normal that women entered general public space. They were not supposed to mingle in any area of the city in public space, they belonged strictly to the domain of the household.

Especially when leaving the house alone, special requirements needed to be met. She refers to how to this day media studies that looked into advertisements see female read persons mostly displayed amongst other female read persons, and in movies they are on trend not displayed alone in public space either. Historically there have been restrictions on the free movement of women in public space, and in the 1870s in Paris there were 'appropriate public spaces' designed specifically to be frequented by women. This would allow for limited and restricted contact to the general public, and 'the street', and those spaces, spaces of shopping, were some of the first places in which women would be allowed to 'claim' public space. Kern speaks about unconscious bias as a disruptor in public space and a peaceful co-living.

A diverse set of planners regarding gender and race are not a guarantee for inclusive thinking, since female identifying and read people who are educated in the same patriarchal structure and mental models as cis-gendered heterosexual men will likely be exposed to similar restrictions in cognitive frameworks. Unconscious bias refers to the automatic and involuntary stereotypes, attitudes, and prejudices that individuals hold towards others based on characteristics such as race, gender, age, or social class, without conscious awareness or intentional control. These biases can influence perceptions, decisions, and behaviors, often leading to unfair treatment, discrimination, and inequity in various social contexts. Understanding and addressing unconscious bias is crucial for making diversity possible, inclusion, and social justice in organizations and society at large. Unconscious bias can be shaped by socialization, upbringing, and exposure to cultural messages and stereotypes from an early age. They can become ingrained in the subconscious mind through repeated exposure and reinforcement, making them difficult to recognize and challenge without deliberate effort. Even people who consciously reject prejudice and discrimination may still harbor unconscious biases that influence their attitudes and behaviors towards others. Research in psychology and neuroscience has provided insights into the mechanisms underlying unconscious bias, highlighting the role of cognitive processes such as heuristic thinking, social categorization, and implicit associations. For example, individuals may unconsciously categorize others into ingroup and outgroup members based on perceived similarities or differences, leading to preferential treatment of ingroup members and negative stereotypes towards outgroup members.

Results of unconscious bias can manifest in various ways in everyday life, including encounters

in public space, airport security controls, and any interpersonal interactions not exclusively with but especially with strangers.

Addressing unconscious bias requires awareness, education, and proactive measures to mitigate its impact. There's training programs, workshops, and diversity initiatives that aim to help people recognize and challenge their unconscious biases, to foster empathy, understanding, and inclusivity in interpersonal relationships and organizational culture. Implementing policies and practices that promote diversity, equity, and inclusion can aim to level the playing field and to create a more equitable and just society where unconscious bias has less influence on decision-making and social outcomes.

Bodies

Even in conditions, in which we separate from our physical bodies, we need to keep in mind we are attached to them, and our mental models still apply, and our bodies will still be affected by virtual events. Even navigating the internet, in which we can so easily reinvent ourselves, a real body is still sitting in front of a device connected to the internet somewhere.

I want to highlight a paper on the NFT collection 'Cryptopunks' which presents a thorough statistical analysis of gender and race biases within the CryptoPunks and overall NFT market. While gender bias is not statistically significant in CryptoPunks, racial bias is evident. This bias persists across various analytical approaches, indicating a consistent trend. The authors of the paper (Zhong and Hamilton, 2023) suggest that early investors' perceptions of race may influence pricing disparities in CryptoPunks, given their influential role in the NFT market's rise.

Expanding their analysis to the broader NFT

market, the study finds no significant difference in pricing between male and female NFTs. However, the authors plan to label race in more NFT datasets to determine if the observed trend of lighter-skinned CryptoPunks selling for more extends to the general NFT market. They hypothesize that demographic factors among NFT investors may contribute to this disparity, with buyers possibly favoring avatars resembling themselves. The paper underscores the importance of addressing gender and race biases in NFTs, given their cultural significance and the nascent stage of the metaverse's development. The authors advocate for initiatives to promote equity in NFTs and the metaverse, such as raising awareness of biases and increasing global access to NFTs, particularly in developing regions. They encourage future investors to consider racial sensitivity when purchasing NFTs, emphasizing the need to mitigate inequities in this emerging digital space.

Rights to the City

'In general, cities work better for heterosexual, able-bodied, cisgender men than they do for women, girls, sexual and gender minorities, and people with disabilities.' (14)

Imge Akcakaya Waite notes in 'LGBTQI+ needs and planning, an inquiry of the inclusivity of planning policies and practices to address socio-spatial justice' (15) the importance of integrated planning in addressing both acute global issues and chronic urban challenges related to democracy, social justice, and inclusion. She emphasizes the lack of inclusion of LGBTQI+ minorities in urban planning processes, leading to socio-spatial exclusion. She notes how in conservative cultures like Turkey, queerness is often stigmatized, resulting in violence and discrimination against LGBTQI+ individuals. The study focuses on Istanbul.

bul and aims to clarify the planning-related expectations of the LGBTQI+ community, assess existing planning policies' adequacy, and propose strategies to bridge the gap between current and expected planning agendas. Through interviews with activists and government officials, the study uncovers specific demands for gender-inclusive urban policy-making and LGBTQI+-specific urban spaces. It highlights disparities between community expectations and current planning practices and suggests ways to promote more inclusive and just planning practices in Istanbul, aiming to eliminate socio-spatial exclusion faced by LGBTQI+ individuals.

Eva von Redecker's 'Bleibefreiheit' (Remain Freedom, S. Fischer, 2023) explores the concept of freedom in contemporary society, particularly in relation to neoliberal capitalism. Von Redecker argues that while neoliberalism purports to promote freedom through individual autonomy and market mechanisms, it actually results in the erosion of genuine freedom for many individuals. She critiques the neoliberal emphasis on individual choice and self-responsibility, which she sees as a form of coercion that restricts the possibilities for true emancipation and collective action. Von Redecker advocates for a redefinition of freedom that prioritizes solidarity, equality, and social justice, challenging the dominant neoliberal paradigm and envisioning alternative forms of political and economic organization that prioritize the common good over individual profit.

Female Fear

In 'Feminist City' Leslie Kern delves into the complex phenomenon of 'female fear', which has long been assumed to be an innate characteristic of women. She explores the extensive research conducted across various disciplines, from psy-

chology to gender studies, to understand women's feelings of safety and fear in urban and suburban environments. Despite data showing that women are more likely to experience violence in familiar settings, such as homes and workplaces, more to that in the next chapter, they often express fear of strangers in public spaces. This discrepancy, labeled the "paradox of women's fear," has led some to dismiss women's feelings as irrational. However, feminist scholars argue that such dismissals overlook the gendered power dynamics underlying women's experiences. They assert that women's fear, particularly of sexual violence, is rational and rooted in societal structures of power, heteropatriarchy, and trauma. Childhood socialization, media portrayals, and underreporting of certain crimes further contribute to women's heightened sense of fear. Ultimately, Leslie Kern suggests that women's fear serves to control and restrict their lives, reinforcing patriarchal norms and perpetuating the status quo.

In 'The Experience of Fear as a Component of Daily Urban Life' by K. V. Hansen, the complex interplay between fear and urban environments is explored through qualitative research. (16) Hansen explores the subjective experiences of individuals navigating the complexities of urban life, shedding light on the pervasive influence of fear on their behaviors, emotions, and perceptions. Through in-depth interviews and contextual observations, Hansen uncovers the multifaceted nature of fear, revealing its profound impact on the lived realities of urban dwellers.

One key finding of Hansen's study is the nuanced ways in which fear manifests in daily urban life. Rather than a monolithic phenomenon, fear is experienced and interpreted differently by individuals based on their personal backgrounds, social identities, and spatial contexts. For some, fear may be triggered by tangible threats such

as crime or violence, leading to heightened vigilance and avoidance behaviors in certain areas. Others may experience fear in more subtle forms, such as social anxieties or feelings of alienation in crowded public spaces.

Moreover, Hansen highlights the dynamic relationship between fear and urban design, illustrating how the physical environment can shape perceptions of safety and contribute to the cultivation of fear. Factors such as lighting, signage, and architectural features play a significant role in influencing individuals' sense of security and vulnerability in urban spaces.

Overall, Hansen's research underscores the significance of understanding fear as a fundamental aspect of daily urban life. By recognizing the diverse ways in which fear operates in urban environments, policymakers, planners, and community stakeholders can develop more holistic approaches to promoting safety, inclusion, and well-being in cities. Through targeted interventions that address the root causes of fear and foster supportive urban environments, it is possible to create cities where individuals feel empowered to navigate their surroundings with confidence and resilience.

'Unsafe in the City: Examining the Impact of Gender on Fear of Crime' by S. Walks and S. Faragher delves into the nuanced relationship between gender and fear of crime in urban environments. Through empirical research and analysis, the study illuminates how gender influences perceptions of safety and vulnerability among city dwellers based on experiences of self as well as based on how one is perceived and experienced by others. (17)

One key finding of Walks and Faragher's research is the disproportionate impact of fear of crime on women and marginalized groups. Women, they find, in particular, often report higher levels of fear and anxiety in public spaces

due to concerns about harassment, assault, and other forms of violence which are based in evidence and real life likelihood of actual occurring crimes of such nature. This heightened fear can significantly impact women's mobility and quality of life, leading to restricted access to certain areas or increased reliance on safety strategies such as avoiding certain routes or traveling in groups.

Walks and Faragher's study highlights the role of social and environmental factors in shaping gendered experiences of fear in the city. Factors such as neighborhood characteristics, street lighting, and the presence of surveillance technologies can all influence perceptions of safety and contribute to the cultivation of fear among different gender groups. Additionally, societal norms and cultural expectations regarding gender roles and behaviors can further exacerbate feelings of vulnerability and insecurity in urban environments. By shedding light on the gendered nature of fear of crime, Walks and Faragher's research underscores the importance of addressing gender-based inequalities in urban safety initiatives and policy interventions. Strategies aimed at promoting safety and reducing fear of crime must take into account the diverse experiences and needs of women, LGBTQ+ individuals, and other marginalized groups. Through targeted efforts to create more inclusive, equitable, and supportive urban environments, cities can work towards alleviating the burden of fear and promoting the well-being of all residents.

Femicide

Fear of violence in public spaces is one of the biggest points when looking into 'fear spaces' within city planning, or architectural planning in general.

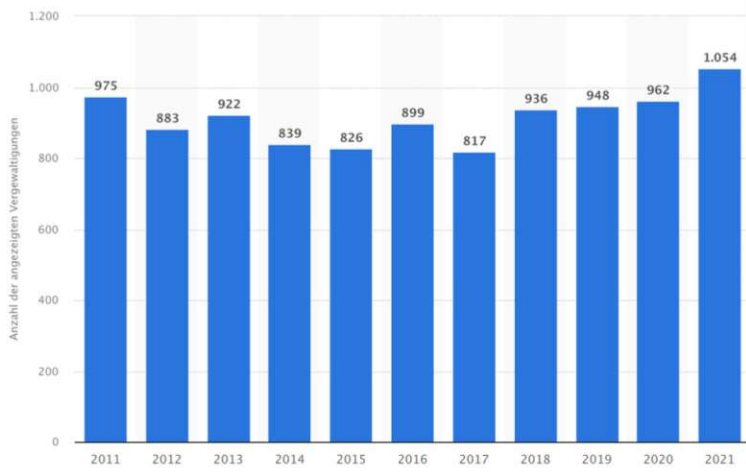


Figure: Number of rape incidents in Austria 2011 – 2021: 1054 (18)

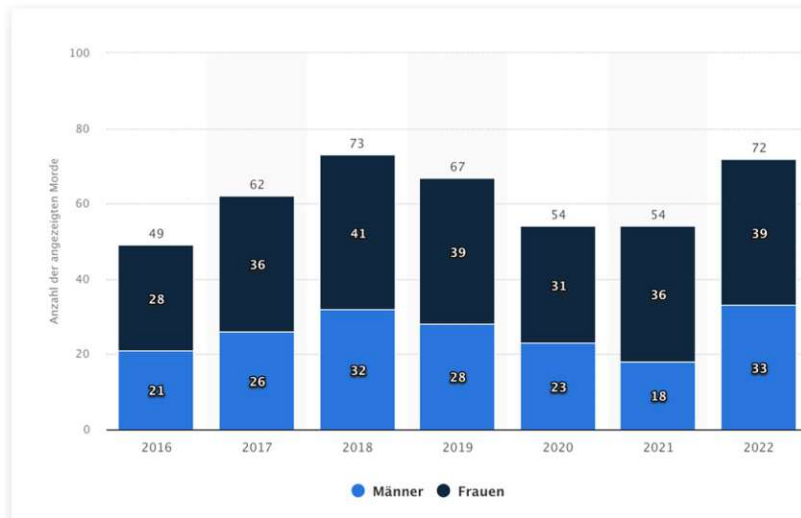


Figure: Murders in Austria according to gender 19)

It is obvious from the previous figures that the number of femicides clearly outweighs the number of murders committed against men.

Having a closer look at the number of femicides in 2023, we can investigate where they were committed. Assuming the greater danger for physical violence in 'fear spaces' in public committed by strangers, it is surprising to note that the vast majority of those murders (femicides) was committed in private space, by perpetrators that, prior to the crime, had established some sort of relationship with the victim. (20)

The number of murders in Austria with victim as a woman and a "closeness" (woman knowing the murderer before the incident) such as ex or current partners or family members amounts to 27. (21)

Location of those Murders:

- In public: 3
- In their home: 21
- Unclear home: 1
- Semi-public: 1 (basement)
- Unspecified location: 1

Nature of closeness of delinquent to victim:

- No relation: 1
- Brother: 1
- Father: 1
- Son: 4
- Unspecified acquaintance: 1
- Ex-partner: 4
- Partner: 15
- Unspecified relatives: 1 case (3 perpetrators within this 1 case)
- Unspecified relation: 1
- Daughter: 1

These numbers show that with a degree of intimacy, the inhibition threshold might lower, in positive as well in negative. If we consider 'the

partner' as the most private of closeness relations, it might be, in number considering the severity of a crime like murder, the public relationships that are safest.

The 'home', commonly referred to as private and therefore safe space clearly holds potential for violence of a great degree.

The 'public', commonly referred to as dangerous therefore provides a space which can hold potential for violence and dangers, but due to certain social norms and the safety function of seeing and being seen, might impede, sometimes, the potential for physical violence.

Please note that this clearly is just a snippet of violence committed, there are many other kinds of violence that are outside the scope of this thesis.

Public Space

Public Space

Having looked at the intimate space of 'the private', and the social orders and patriarchal systems are instigated within those 'four walls', I have found how 'private space' is not necessarily a 'safe space'. (1) Looking at 'public space' I have come across a different set of rules to behave according to that were commonly and publicly agreed upon. Feminism in public space represents a critical aspect of the ongoing struggle for gender equality and women's rights and those of marginalized groups. Public spaces, in western societies traditionally dominated by patriarchal norms and structures, have often been sites of gender-based discrimination, harassment, and exclusion. However, feminists like Nancy Fraser, have mobilized to challenge these dynamics, reclaiming public space as a platform for activism, empowerment, and social change. This section explores the intersection of feminism and public space, examining the ways in which feminist movements have reshaped perceptions, practices, and policies in urban environments. (2) Historically, public spaces have been gendered environments that reflect and reinforce patriarchal power structures and sets of rules according to gender like Susan Fainstein notes in 'The Just City'. Urban planning and design have often prioritized the needs and preferences of men, inherently being authored by men, marginalizing women and other marginalized groups. For example, the lack of adequate lighting, public transportation, and amenities in many public spaces has contributed to feelings of insecurity and vulnerability among women, limiting their mobility and participation in public life. (3) Feminist movements have challenged these inequalities through grassroots activism, advocacy, and direct action. From the suffragist marches of the early 20th century to the #MeToo protests

of the 21st century, feminists have mobilized to demand equal rights, safety, and representation in public space. These movements have brought attention to issues such as street harassment, sexual violence, and gender-based discrimination, prompting policymakers and urban planners to address these concerns in policy and design. Feminist activism has historically also involved reclaiming public space as a platform for expression, visibility, and solidarity. Women-led protests, marches, and demonstrations have asserted the right of women to occupy and navigate public space freely and safely. Feminist art, performances, and interventions have challenged and continue to challenge conventional notions of beauty, gender, and power, provoking public discourse and challenging social norms. There has been an influence on policy and design decisions in urban planning and development over time. Some cities around the world have implemented gender-sensitive planning practices, such as gender mainstreaming and safety audits, to ensure that public spaces are inclusive, accessible, and safe for all residents. This includes measures such as improved lighting, visibility, and surveillance in public areas, as well as the provision of gender-segregated facilities and services. Feminism in public space can represent a powerful force for social change that holds lots of potential, challenging patriarchal norms and asserting the rights and dignity of women and other marginalized groups in urban environments. By reclaiming public space as a site of activism, empowerment, and resistance, feminists have reshaped perceptions, practices, and policies in cities around the world, advancing the cause of gender equality and social justice. The struggle for feminist urbanism is ongoing, requiring continued vigilance, advocacy, and solidarity to create truly inclusive and equitable public spaces for all. (4)

Independence

In traditional patriarchal societies, labor was divided along gender lines, with men typically assuming roles associated with production and public life, such as farming, hunting, and trade, while women were assigned roles associated with reproduction and domestic labor, such as childcare, cooking, and household maintenance. This division of labor reinforced gender roles and hierarchies, with women's domestic responsibilities centering around tasks performed in the kitchen as previously discussed, and often categorized them unpaid labor. (5) From a young age, as highlighted by Judith Butler, girls are often socialized into domestic roles through cultural norms, expectations, and gender stereotypes that dictate their behavior and interests such as play and education. (6) Carol Gilligan, who has worked to show previously underanticipated learning capabilities of women, or girls, compared to men, or boys, finds that media, literature, and religious teachings often promote the idea of women as caretakers and homemakers, emphasizing and normalizing their roles in the domestic sphere, including cooking and nurturing the family. In many patriarchal societies, women's economic dependence on men has historically limited their opportunities for education, employment, and financial independence. (7) As a result, women have been relegated to the domestic sphere, where their contributions to household labor, including cooking and food preparation, are often undervalued and taken for granted. Patriarchal ideologies prioritize the control and subordination of women, relegating them to subordinate roles within the family and society. By confining women to the domestic sphere, patriarchal systems limit their access to resources, opportunities, and decision-making authority, reinforcing existing power structures

and maintaining male dominance. (8)

The kitchen has long been symbolic of women's traditional role in the household, representing their nurturing and caretaking responsibilities within the family unit. Cultural traditions and rituals surrounding food preparation and mealtime often reinforce the association of women with the Kitchen, perpetuating gendered expectations and norms. (9)

Simone de Beauvoir's arguments in 'The Second Sex' regarding the historical construction of womanhood are multifaceted and complex, reflecting her deep analysis of societal structures and gender dynamics. Simone De Beauvoir argues that throughout history, women have been defined in relation to men, as 'the other'. This means that women have been viewed as secondary, subordinate, and fundamentally different from men, rather than as autonomous individuals with their own identities and agency. She also critiques the myth of the 'eternal feminine', which posits that women possess innate, essential qualities that are separate from and complementary to those of men. She argues that this myth has been used to justify women's subordination and confinement to traditional gender roles. Simone De Beauvoir emphasizes the ways in which social and cultural Norms have shaped women's identities and experiences throughout history. She argues that women are socialized into specific roles and behaviors from a young age, perpetuating the idea that they are naturally suited to certain tasks and responsibilities, such as caregiving and domestic work. She challenges the notion that women's Roles and capabilities are determined by their biology. While acknowledging the biological differences between men and women, she argues that these differences have been exaggerated and misinterpreted to be used to justify women's inferior status in society. Her analysis, situated within a historical context, is examining the ways

in which women's roles and status have evolved over time. She highlights the ways in which women's rights and opportunities have been constrained by patriarchal structures and institutionalized forms of discrimination.

While Simone de Beauvoir's analysis focuses primarily on the experiences of white, middle-class women in Western societies, she acknowledges the importance of intersectionality in understanding the diversity of women's experiences. She recognizes that factors such as race, class, sexuality, and disability intersect with gender to shape women's identities and opportunities in complex. The arguments in 'The Second Sex' challenge prevailing notions of womanhood and call for a radical reimagining of gender relations. By exposing the historical construction of womanhood and critiquing the social, cultural, and institutional forces that perpetuate women's subordination, de Beauvoir lays the groundwork for feminist theory and activism aimed at achieving gender equality and liberation. (10)

Throughout history, women's rights in public spaces in Europe is a complex narrative historically. Societal norms often confined women to domestic roles, limiting their presence in public arenas to a large extent, creating what today is often referred to 'invisible' and 'unpaid labor' in the household. In the late 19th and early 20th centuries, suffragettes fought for women's right to vote, marking a pivotal shift for change. As wars have been a disruptive force in gender identities leaving a 'society of women' behind while men went to fight the wars, Post-World War II, the feminist movements gained more momentum, and women and other marginalized groups were advocating for equal rights and dismantling gender-based restrictions. With progress evident in legal reforms, workplace equality, and evolving societal attitudes, showing an ongoing journey toward genuine gender inclusivity in public spac-

es the movement is ongoing.

Areas

Having discussed the physical space patriarchal systems and the areas it has women confined in such as 'the kitchen', having a look at public spaces in the virtual realm it presents itself to have a look at how these areas would map on a digital space such as the internet.

The internet has emerged as a potentially powerful tool for feminist activism, providing platforms for marginalized voices to be heard, platforms to challenge gender norms and stereotypes, and facilitate collective action for social change. This section explores the multifaceted influence of feminism on the internet, examining its role in promoting gender equality, amplifying diverse perspectives, and creating online communities. Hashtag movements and digital storytelling as well as online advocacy and intersectional activism, feminism on the internet has reshaped discourse, empowered individuals, and catalyzed movements for social justice. The transformative potential of feminism in digital spaces, in this section I'd like to highlight the importance of digital activism in advancing gender equality and promoting social change, and the potentials of digital space in those discussions. (11)

Feminism has found fertile ground on the internet, where people from diverse backgrounds can almost uninhibitedly connect, organize, and mobilize for gender equality and social justice. In digital spaces, one can be anonymous or take up another identity at will, and feminist voices have needed no permission to be aired world wide, challenging dominant narratives, advocating for marginalized communities, and sparking conversations about gender, power, and representation. (12)

With the use of viral hashtags and online campaigns to feminist blogs and social media activism, the internet has been and become a powerful tool for amplifying feminist discourse and fostering collective action. One of the most significant contributions of feminism to the internet is the proliferation of digital storytelling platforms that amplify marginalized voices and experiences. Blogs, podcasts, and social media platforms provide spaces for individuals to share their stories, challenge stereotypes, and advocate for social change. Digital storytelling initiatives such as the Everyday Sexism Project and #MeToo movement have empowered survivors of gender-based violence to speak out, raise awareness, and demand accountability for perpetrators. (13)

Feminism on the internet is not confined to storytelling. It can also take the shape of online advocacy and activism aimed at addressing systemic inequalities and advocating for policy change and social dynamics in digital space. (14)

Social media platforms have become hubs for organizing protests, circulating petitions, and mobilizing support for feminist causes. Hashtag movements such as #BlackLivesMatter, #SayHerName, and #TimesUp have galvanized global attention and mobilized millions of people to take action against racism, sexism, and other forms of oppression. Forms of feminism on the internet embrace intersectionality, recognizing the interconnectedness of gender, race, class, sexuality and other dimensions of identity. Online communities and digital platforms provide spaces for intersectional feminist activism, where individuals can engage in dialogue, coalition-building, and solidarity across diverse identities and experiences. By making the voices and experiences of marginalized communities so widely available, intersectional feminism on the internet seeks to challenge systemic oppressions and create more inclusive and equitable societies. While feminism

on the internet has catalyzed significant social change, it also faces challenges such as online harassment, censorship, and algorithmic biases. Women, especially women of color, LGBTQ+ individuals, and other marginalized groups, are disproportionately targeted for harassment and abuse online.

Algorithmic biases and content moderation policies can perpetuate systemic inequalities and silence marginalized voices. Addressing these challenges requires concerted efforts to combat online harassment, promote digital literacy, and advocate for algorithmic transparency and accountability.

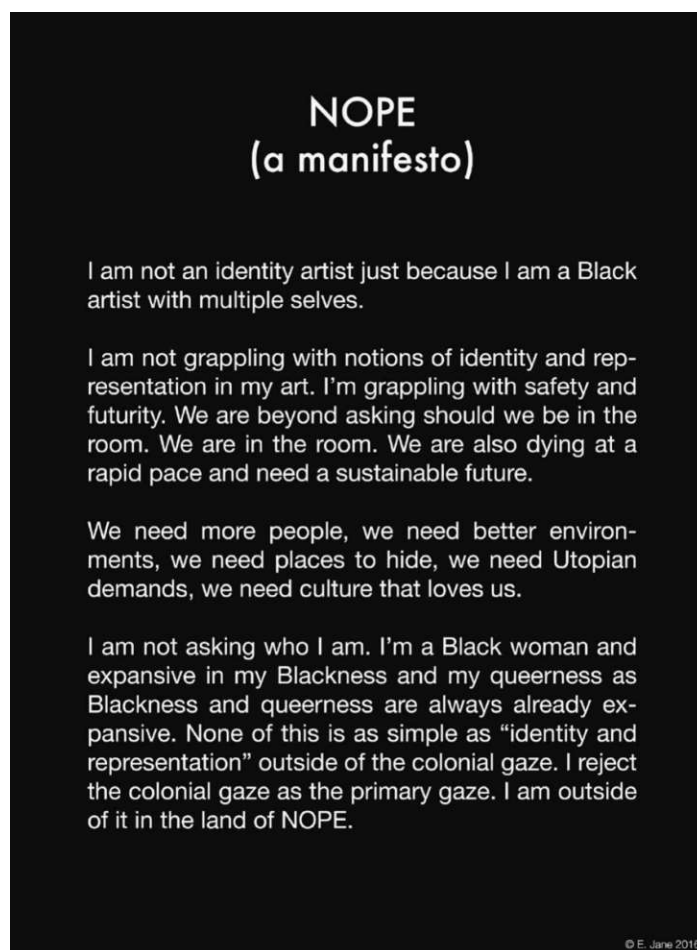


Image: Russell, Legacy; 'Glitch Feminism' (2020)

Feminism on the internet has emerged as a powerful potential for social change, challenging gender norms, amplifying marginalized voices, and mobilizing collective action for gender equality and social justice. From digital storytelling and online advocacy to intersectional activism and community-building, feminism on the internet has reshaped discourse, empowered individuals, and catalyzed movements for social change. By harnessing the transformative potential of digital activism, we can work towards creating a more inclusive, equitable, and just society for all. (15) Even the space that was attributed to women within societal norms within the realm of private space is easy to read from floor plans of the time. Even progressive designs, such as Frankfurter Küche, didn't challenge gender norms in a radical way according to scholars like Mary McLeod, rather they encompassed them. With the idea to expand the woman's intractability with common areas of the house was facilitated, the assigned space for a woman was still self-evidently: the kitchen. The history of women's rights and societal norms in Europe regarding public space reflects a gradual evolution from restrictive traditions to a more inclusive ethos. In earlier centuries, deeply ingrained societal norms confined women to domestic roles, limiting their participation in public life. During the Enlightenment era intellectual discussions picked up, challenging these norms, laying the groundwork for future advocacy. (16) The late 19th and early 20th centuries witnessed the suffragette movement, a pivotal period that demanded women's right to vote and participate in civic (public) life. Notably, these changes were often not fruitful until the most recent past, where for example the right to vote for women only got realized in 1971. (17) As, throughout history, women and the space it was socially acceptable for them to move in has been restricted by urban planning and societal

norms, there have been attempts of realizing change in city planning to make physical changes hand in hand with societal changes. A recent occasion, where this change brought outrage and protest, is the plans in the UK to establish the so-called '15 minute city'. (18) A concept, originally coined by Jane Jacobs (19) to establish proximity and walkability to bring ease into day to day paths and chores. The plan to implement this concept into city planning in Oxford, England calling this plan 'dystopian', ironically, since it suggests services can be reached by walk or bicycle, not by car. Claiming the car as a vehicle for daily tasks, what one could call a dark pattern of city planning and a workaround, now a necessity. (20)

The Internet as a Public Space

The evolution of social networks has transformed the way individuals communicate, connect, and share information in the digital age. If we want to trace the trajectory of social networks from their humble beginnings as online bulletin boards to the global communities and platforms that dominate today's digital landscape, we'd have to look at the very beginnings. (1) By examining key milestones, technological innovations, and societal shifts, this section highlights the transformative impact of social networks on human interaction, culture, and society. From the emergence of early social networking sites to the proliferation of mobile apps and virtual reality platforms, the evolution of social networks reflects society's evolving needs, desires, and aspirations in an increasingly connected world. (2)

Social networks have become an integral part of modern life, expanding the potentialities of public, physical space and enabling individuals to connect with friends, family, and communities across geographic boundaries and cultural divides. The evolution of social networks has been driven by advances in technology, changes in user behavior, and shifts in societal norms, resulting in a diverse array of platforms and services that cater to different needs and interests. (3) I have looked into tracings of the evolution of social networks such as the work of Zizi Papacharissi to gain insight into the dynamic interplay between technology and human interaction in the digital age. (4) The roots of social networking can be traced back to the early days of the internet, with the emergence of online bulletin boards and forums in the 1980s and 1990s. (5) These primitive social networks allowed users to post messages, share information, and engage in discussions on topics of mutual interest. (6) However, the adoption of these early social networking platforms was limited by the technical constraints of the time, as well as the relatively small number

of internet users.

The early 2000s saw the emergence of the first generation of social networking sites, such as Friendster, MySpace, and LinkedIn, which introduced new features such as user profiles, friend lists, and photo sharing. These platforms revolutionized the way people could interact online, enabling them to connect with friends, colleagues, and acquaintances in a more intuitive and user-friendly manner. MySpace, in particular, gained widespread popularity among young people, serving as a platform for self-expression, music discovery, and cultural exchange. (7)

danah boyd notes that the mid-2000s then witnessed the rise of Facebook and Twitter, which quickly eclipsed earlier social networking sites in terms of user engagement and global reach. Facebook, founded in 2004 by Mark Zuckerberg, introduced features such as the news feed, timeline, and like button, which transformed the way users consumed and shared content online. Twitter, launched in 2006, popularized microblogging and real-time communication, enabling users to share short messages, links, and multimedia content with their followers. (8)

According to danah boyd the proliferation of smartphones and mobile apps in the late 2000s and 2010s fueled the growth of mobile social networking platforms such as Instagram, Snapchat, and TikTok. These platforms catered to the growing demand for visual content and ephemeral communication, allowing users to share photos, videos, and stories with their followers in real-time. Instagram, acquired by Facebook in 2012, became a leading platform for visual storytelling and influencer marketing, while Snapchat pioneered the concept of disappearing messages and augmented reality filters. TikTok, launched in 2016, popularized short-form video content and user-generated memes, becoming one of the fastest-growing social networking plat-

forms in the world. (9)

Jeremy Bailenson has looked into the future of social networking notes that it is likely to be shaped by emerging technologies such as virtual reality (VR) and augmented reality (AR), which promise to transform the way individuals interact and socialize in digital environments. Platforms such as Second Life and VRChat allow users to create and inhabit virtual avatars, explore virtual worlds, and engage in social activities such as gaming, live events, and virtual meetups. Bailenson writes that as VR and AR technologies continue to mature and become more accessible, we can expect to see new forms of social networking emerge, blurring the boundaries between the physical and digital worlds. (10)

Sherry Turkle as looked into the sociological repercussions of the evolution of social networks which has been marked by continuous innovation, technological advancement, and cultural change. She notes that from the early days of online bulletin boards to the global communities and virtual worlds of today, social networks have transformed the way individuals communicate, connect, and share information in the digital age. According to her, as we look towards the future, we can expect social networks to continue to evolve and adapt to the changing needs and desires of users, while also raising important questions about privacy, ethics, and the impact of technology on society. (11)

Seyla Benhabib writes in *'Models of Public Space: Hannah Arendt, the Liberal Tradition, and Jürgen Habermas'* amongst other works about Jürgen Habermas's seminal work, *'The Structural Transformation of the Public Sphere,'* and notes how it scrutinizes the concept and function of the public sphere across Renaissance to 20th-century England, France, Germany, and the United States, greatly influenced the German New Left and spurred scholarly and political dis-

course in Germany and Western Europe. In the following paragraphs, I'd like to lay out Benhabib's reading of Habermas and Arendt. Benhabib notes how the work's translation, and therefore more widespread international accessibility, coincided with events like the collapse of Eastern European regimes and the bicentennial of the French Revolution, reaffirming its relevance to democratic theory and practice. (12)

She highlights how this work of Habermas is grounded in historical sociology which examines the public sphere's evolution within civil society and how Habermas's framework spurred research into political and cultural forms, extending its benefits to contemporary inquiries.

Benhabib notes that Habermas talks about how the bourgeois public sphere, which is where 'the public' and it's people discuss important matters and can talk freely, but inequality still exists.

According to Habermas only certain types of participants, the wealthy population, get to join the conversations. This is also reflected in the conversational topics which creates yet another entry barrier. With the barriers of class to this community, there is also a gender barrier - the topics talked about typically exclude personal life and relationships and includes topics women at the time didn't have insight to, which prevents them from joining as well. This creates exclusionary society and keeps gender norms perpetuated. (13) Benhabib includes the voices of critics, including feminist scholars, challenge Habermas's idealization of the public sphere as inherently universal and impartial. They argue that it systematically excludes certain interests, particularly those associated with women who cannot conform to its norms of universality. Women's attempts to enter the public sphere during revolutions risked disruption to the gendered status quo, reinforcing their exclusion.

Other feminist scholars, such as Mary Ryan,

Anna Yeatman, and Nancy Fraser, raise doubts about the universality of the 'public sphere model'. They emphasize the intersection of various social divisions, arguing that it results in 'multiple publics' rather than one singular, inclusive sphere. They note that universalistic discourse model favored by Habermas fails to address genuine equality, because it overlooks women's interests and reinforces gendered stereotypes. Seyla Benhabib and Iris Young critique the confinement of traditionally female activities to the private domain, suggesting that these issues remain unexamined and beyond discursive analysis. Some feminist critics challenge Habermas's ideal representation of the public sphere, contending that it fails to account for the complexities and dilemmas posed by gender, race, and class-based inequalities. They advocate for a more inclusive concept of the public sphere that recognizes and responds to diverse interests and experiences. According to Ryan, Yeatman and Fraser Habermas and Arendt offer contrasting perspectives on the formation and function of the public sphere. They observe that according to Habermas it is more so a domain where private individuals engage in rational discourse to shape public opinion, emphasizing dialogue and adherence to rules of rational discourse. Arendt, on the other hand, sees the political realm arising from collective action, creating a 'space of appearances' where power stems from competition among moral and political equals, akin to dynamics observed on social media platforms. While they state that Habermas acknowledges insights from Arendt regarding the political implications of speech, he distances himself from her anti-modernistic views and narrow focus on property-owning men in the polis. Both Habermas and Arendt are noted by Ryan, Yeatman and Fraser to highlight the importance of language in generating power within society and

the public sphere, albeit with differing emphases. They describe Hannah Arendt's conception of the public sphere as emphasizing actions taken in it and storytelling, where individuals distinguish themselves through deeds and narratives of their lives. They note that unlike Habermas's discourse-centered model, Arendt's actors engage in embodied actions and reveal their individuality through their interactions with others. Looking at her seminal work, Hannah Arendt's exploration of women and technology underscore the reciprocity between the private and the political spheres. Central to Arendt's perspective is her assertion of the political nature of 'the private' is a concept that is often picked up in discussions surrounding gender dynamics and technological advancements. Arendt's articulation challenges traditional dichotomies between the public and private domains, highlighting the ways in which personal experiences and interpersonal relations intersect with broader political structures. Within this framework, Arendt emphasizes the significance of women's roles within the private sphere, recognizing their contributions to shaping collective narratives and influencing societal transformations. Arendt illuminates the inherent political dimensions of seemingly personal or domestic realms, and how they reflect and mirror bigger societal dynamics. Her work, to me, suggests to critically examine the intersections of gender, technology, and power within contemporary society.(14)

The aforementioned and other feminist scholars highlight dimensions of the public sphere absent from Habermas's model. According to the aforementioned, Arendt's focus on embodied action and storytelling, although not explicitly concerned with gender, offers insights worthy of feminist attention. They challenge the exclusionary nature of Habermas's discourse model and advocate for a more inclusive understanding of

the public sphere.

Marie-Hélène Huet and Dorinda Outram further explore the performative dimensions of the public sphere. Huet examines the spectatorial function and potential for actor-spectator exchange within theatricalized public spaces, while Outram focuses on the gendered aspects of bodily performances and the construction of heroic masculinity during the French Revolution. (15) (16)

Outram's analysis underscores the gendered division in bourgeois public culture and critiques Habermas's version of the modern subject, revealing its potential for exclusion and reinforcing traditional power structures. Overall, these perspectives challenge conventional understandings of the public sphere and highlight its complexities, particularly regarding gender and embodiment. (17)

Benhabib and Fraser critique Habermas's discourse model, arguing that its fundamental norm of egalitarian reciprocity and democratization of social norms can extend to familial norms and the gender division of labor. Benhabib suggests that 'feminizing' practical discourse can align with the goals of women's movements, utilizing the proceduralism of the discourse model for emancipatory purposes. Similarly, Fraser proposes a post-bourgeois conception to expand the role of public spheres beyond mere opinion formation to include authoritative decision-making. (18)

Feminism within the bourgeoisie represents a complex interplay of class, gender, and power dynamics within affluent social strata. While bourgeois women may have enjoyed certain privileges and opportunities denied to their working-class counterparts, they were often subject to patriarchal norms and expectations that limit their autonomy and agency. Within bourgeois households, traditional gender roles may persist, with women expected to fulfill domestic duties

and support their husbands' careers while navigating societal pressures to maintain appearances and social status. However, feminist consciousness among bourgeois women has led to calls for gender equality, autonomy, and recognition of women's contributions to the economy and society. Feminist movements within the bourgeoisie have challenged patriarchal structures in various spheres, from advocating for women's education and professional advancement to critiquing restrictive gender norms and advocating for reproductive rights. While bourgeois feminism may face criticisms of elitism and class privilege, it nonetheless plays a crucial role in advancing feminist goals and challenging gender inequality within affluent social circles and beyond.

When analysing public spaces, Fraser (19) recognized a need to eliminate constraints imposed by non-egalitarian structures and to critically examine gendered constructions of subjectivity and politics. Moreover, she emphasizes the importance of recognizing intersecting and multiple forms of representation in various contexts.

Despite the challenges posed by the hegemonic order, the text remains optimistic about the possibility of realizing these democratic and feminist goals. It argues that contemporary politics should focus on the public sphere rather than the state, economy, or family, echoing Habermas's notion of a democratic participation zone. The text concludes by advocating for a counter-hegemonic strategy that utilizes diverse means of representation, emphasizing the importance of understanding and harnessing the power of images alongside textual relations. Fraser delves into the multifaceted evolution of public spheres in English society from the seventeenth to the nineteenth century, highlighting their gendered nature and the marginalization of women within them. It explores various realms such as science, art, working-class culture, and social organiza-

tions, elucidating how each domain centered on a rational, masculine identity while relegating women to peripheral roles or excluding them altogether. Fraser notes how in the realm of science and medicine, as knowledge became increasingly abstract and rationalized, women were often sidelined, and scientific practice came to embody a detached, masculine expertise. Similarly, in art and cultural production, despite the Romantic movement's departure from societal norms, women struggled to participate as protagonists rather than mere muses or supporters.

The emergence of working-class organizations like trade unions provided some space for incorporating feminine interests, but women's participation remained limited. Early socialist movements attempted to challenge traditional gender roles, advocating for political participation based on reason rather than property ownership, yet women's inclusion in radical politics varied across different communities.

Nancy Fraser also discusses shifts in the late nineteenth century towards a growing emphasis on domesticity and respectability, which reinforced gender distinctions based on the male breadwinner model. It outlines how upper-class women engaged in semi-public social spheres, while their middle-class counterparts primarily participated in feminized domains focused on welfare and charity. She explores the blurred boundaries between public and private spheres, acknowledging women's growing participation in public discourse through activities like writing and publishing. However, these activities often occurred within the confines of semi-privacy, limiting women's full access to public spaces. Overall, the text underscores the gendered dynamics inherent in the construction of public spheres, revealing how masculine dominance persisted despite variations and changes over time. It suggests that understanding these gender compo-

nents is essential for comprehending the formation of identity beyond traditional familial and domestic contexts. Additionally, it advocates for a nuanced approach that considers both the public and private realms in shaping gender identities and behaviors, urging feminist historians to explore these intersections more thoroughly.

Identity and Anonymity

Public space serves as a stage where individuals navigate the tension between asserting their identity and seeking anonymity. It holds space for the complex interplay between identity and anonymity, and potential in how individuals negotiate their sense of self, privacy, and belonging in shared environments. From urban streets and parks to digital platforms and virtual communities, public space encompasses diverse contexts where individuals perform, interact, and express themselves. By exploring the dynamics of identity and anonymity in public space, this section aims to shed light on the multifaceted nature of human experience and the challenges and opportunities presented by navigating public environments. (20)

Public space can serve as a canvas where people project their identity and negotiate their relationship with the broader community. On one hand, public spaces offer opportunities for self-expression, social interaction, and community engagement, allowing individuals to assert their identity and forge connections with others. On the other hand, public spaces also can provide a refuge for anonymity, offering respite from the pressures of social scrutiny and the demands of identity performance. Balancing these competing desires for identity and anonymity is a central aspect of navigating public space.

Public spaces serve as platforms for people to

perform and express their identity through various means, including clothing, grooming, body language, and social interactions. Whether consciously or unconsciously, individuals engage in identity performance to signal their belonging to specific social groups, assert their individuality, or project a desired image of themselves to others. It is a space of reflexivity, beliefs about oneself are lived out and then assessed whether they are perceived by others, a trial field for evaluating whether image of self and the image others have of the self match.

While identity performance is a prominent feature of (physical) public space, anonymity also plays a significant role in shaping individuals' experiences and behaviors, and is hosted in virtual public space. Public spaces can provide a degree of anonymity that allows people to move freely, observe their surroundings, and engage in activities without fear of judgment or scrutiny. This anonymity can be liberating, offering individuals the freedom to explore their surroundings, express themselves, and engage in spontaneous interactions with strangers. Anonymity in public space can be a form of protection, providing individuals with a sense of privacy and security in shared environments.

Balancing identity and anonymity in public space presents both challenges and opportunities for people and communities. On one hand, the desire for privacy and anonymity can clash with efforts to foster social cohesion, inclusivity, and community engagement in public spaces. On the other hand, the tension between identity and anonymity can spur creativity, innovation, and social change, fostering a dynamic and vibrant urban environment where individuals feel empowered to express themselves and connect with others on their own terms. The dynamics and friction of identity and anonymity in public space reflect the complexities of human experience and social in-

teraction. Public spaces serve as 'arenas' where individuals negotiate their sense of self, privacy, and belonging in shared environments. Exploring the interplay between identity and anonymity in public space can lead to insight into the diverse ways in which individuals navigate and shape their experiences in the urban landscape. Inclusive, welcoming, and accessible public spaces that accommodate a range of identities and preferences might be essential for promoting social cohesion, diversity, and well-being in communities of the future.

In physical public space, as soon as it is entered, identity is revealed. Within virtual space, as soon as public space is entered, it is curated by each individual taking part in virtual public space on the internet can choose their identity, and even invent a new one.

Within all internet communities, zooming in at an inherently anonymous community like the cryptocurrency community, anonymity is the highest good. Both for protection, and for taking action. In this world, anonymity and identity are conflated, everyone who participates has a public identity: their wallet address. It is publicly visible and available when transactions happen, which ones, where from, and of which volume. But this public identity is still veiled by anonymity. In this public space, there is no face or name attached to a wallet address. It is like hiding in plain sight, amongst a group of people, but in difference to physical public space everyone is (as) anonymous (as they choose to be). (21)

The internet has transformed the concept of public space, creating virtual environments where individuals negotiate their identities and grapple with the complexities of anonymity. The dynamic interplay between identity and anonymity in public space on the internet makes for a new territory of the public, and gives new opportunity to how individuals navigate environments, express

themselves in the digital, and interact with others online. From social media platforms and online forums to virtual worlds and gaming communities, the internet offers diverse spaces where individuals perform, explore, and negotiate their sense of self. By exploring the complexities of identity and anonymity in digital public space, this section aims to shed light on the evolving nature of human interaction and self-expression in the digital age.

The internet has become a ubiquitous presence in modern life, transforming the way we communicate, connect, and navigate the world. In the digital realm, public space takes on new dimensions, encompassing virtual environments where individuals interact, share information, and express themselves online. However, navigating public space on the internet presents unique challenges and opportunities, as individuals grapple with issues of identity, privacy, and anonymity in a global, interconnected network.

On the internet, people engage in identity performance through various means, including social media profiles, avatars, usernames, and online personas. These digital identities serve as extensions of the self, allowing individuals to express their interests, values, and beliefs, and connect with others who share similar affinities. Crafting the perfect Instagram aesthetic or cultivating an online persona on gaming forums, identity performance in digital public space is a multifaceted process that reflects the complexities of human experience and social interaction. Identity performance is a prominent feature of digital public space, while at the same time anonymity also plays a significant role in shaping online interactions and behaviors. The internet provides a degree of anonymity that allows individuals to explore, experiment, and express themselves without fear of judgment or repercussion. Anonymity can be liberating, enabling

individuals to engage in candid conversations, share personal experiences, and seek support from online communities. Anonymity, on flipside, can also be exploited for malicious purposes, such as cyberbullying, harassment and so-called trolling, highlighting the dark side of digital public space. Navigating identity and anonymity in digital public space presents both challenges and opportunities for individuals and communities, which differ to a certain degree from those in physical space. On one hand, the desire for privacy and anonymity can clash with efforts to build trust, accountability, and authenticity in online interactions. On the other hand, the tension between identity and anonymity can spur creativity, innovation, and collective action, fostering a dynamic and vibrant digital environment where individuals feel empowered to express themselves and connect with others on their own terms.

The dynamics of identity and anonymity in digital public space reflect the complexities of human interaction and self-expression in the digital age. The internet offers diverse spaces where individuals can perform, explore, and negotiate their identities online, navigating a complex landscape of social norms, expectations, and opportunities. Moving forward, building inclusive, respectful, and supportive digital communities that balance identity and anonymity is essential for promoting digital citizenship, diversity, and well-being in the digital age. (22)

Access and Ownership

The rights of women regarding inheritance and will-making have undergone significant transformations over the centuries, reflecting changing social norms, legal frameworks, and cultural attitudes towards gender equality.

By examining key legal milestones, societal shifts, and persistent challenges, this section highlights the progress made towards gender equality in property rights and inheritance, while also recognizing the ongoing disparities and barriers that persist in many parts of the world.

The rights of women regarding inheritance and will-making have long been shaped by patriarchal norms and legal systems that privileged male heirs and relegated women to subordinate roles in matters of property ownership and succession. Beard notes that throughout history, women have faced significant obstacles in accessing and inheriting property, with legal frameworks often denying them the right to own or bequeath assets independently. Over time, women's rights in inheritance and will-making have evolved in response to changing social attitudes, legislative reforms, and advocacy efforts aimed at achieving gender equality. According to Mary Beard, in many ancient societies including ancient Greece and Rome, women were largely excluded from property ownership and inheritance rights, with land and wealth passing from fathers to sons in patrilineal succession systems. (23)

Similarly, medieval European legal systems favored male heirs and imposed strict limitations on women's property rights, relegating them to dependent status within patriarchal family structures. However, as societies evolved and notions of equality and individual rights gained prominence, women began to assert their claims to property and inheritance, challenging existing legal and social norms.

The struggle for women's rights in inheritance and will-making gained momentum only fairly recently, during the 19th and 20th centuries, as feminist movements and legal reforms sought to dismantle discriminatory laws and practices. According to Susan Reynolds landmark legislative milestones, such as the Married Women's Prop-

erty Acts in the United States and the UK, granted married women the right to own, control, and inherit property independently of their husbands. Similarly, inheritance laws were amended in many countries to ensure equal rights for daughters and sons, abolishing primogeniture and male-only inheritance rules. (24)

While significant progress has been made in advancing women's rights in inheritance and will-making, persistent challenges and disparities remain, particularly in regions with entrenched patriarchal norms and inadequate legal protections. In many parts of the world, women continue to face discrimination, violence, and legal barriers to accessing and inheriting property, depriving them of economic security, autonomy, and agency still to this day today. Cultural attitudes and social expectations often reinforce gender stereotypes and restrict women's participation in decision-making processes related to property ownership and succession.

The evolution of women's rights in inheritance and will-making reflects broader societal shifts towards gender equality and individual autonomy. Taking into consideration historical exclusion and marginalization but also considering contemporary recognition and empowerment, women have made significant strides in asserting their claims to property and inheritance rights in some parts of the world. Persistent challenges, including legal barriers, cultural norms, and systemic inequalities continue to impede progress towards achieving full gender equality in property rights and inheritance. Concerted efforts are needed to address these challenges for the future, promote legal reforms, and foster cultural change that recognizes and respects women's rights as equal participants in matters of property ownership and succession. Only through collective action and advocacy can we ensure that women everywhere have the opportunity to exercise

their rights and realize their full potential as individuals and equal members of society. (25)

Specifically city planning plays a crucial role in shaping the accessibility and ownership of urban spaces, influencing how individuals navigate, interact with, and claim ownership over their environment. City planning encompasses the design, development, and management of urban spaces, encompassing a wide range of disciplines and considerations. At its core, city planning seeks to create environments that are accessible, livable, and equitable for all residents, regardless of socio-economic status, race, or ability. Achieving these goals requires careful consideration of how access to resources and ownership rights are distributed within cities, as well as how planning decisions impact the well-being and quality of life of residents. Access to transportation is a fundamental aspect of city planning, influencing how individuals move within and between urban areas. Equitable access to affordable, efficient, and sustainable transportation options is essential for ensuring that residents can access employment, education, healthcare, and recreational opportunities. However, disparities in transportation infrastructure, such as inadequate public transit service or limited pedestrian and bicycle infrastructure, can create barriers to mobility for marginalized communities, exacerbating social and economic inequalities.

Public spaces are vital assets in urban environments, providing opportunities for recreation, social interaction, and community engagement. Ensuring equitable access to public spaces requires thoughtful planning and management to address the diverse needs and preferences of residents. Issues of ownership and control over public spaces often arise when making these considerations, particularly in rapidly gentrifying neighborhoods or areas undergoing redevelopment. To balance the rights of residents, businesses,

and local governments to use and steward public spaces is essential for creating inclusive and vibrant urban environments. Access to affordable housing is a pressing concern in many cities all over the world, with rising housing costs and gentrification displacing long-term residents and exacerbating housing insecurity, whilst inflation is ravaging currently. City planning plays a critical role in addressing housing affordability through zoning regulations, affordable housing mandates, and land use policies that promote mixed-income development and inclusionary zoning. Strategies such as community land trusts and cooperative housing models can empower residents to take ownership of their housing and build community wealth, if politically addressed. Currently city planning faces numerous challenges in reconciling access and ownership, including competing interests, limited resources, and institutional barriers. Addressing these challenges requires a holistic approach that prioritizes equity, inclusivity, and sustainability in decision-making processes. It is necessary to engage with a set of stakeholders of different interests during this process, leveraging community expertise, and adopting innovative planning strategies, cities can create more equitable, inclusive, and sustainable urban environments that prioritize the needs and rights of all residents.

Access and ownership are central considerations in city planning, influencing how individuals navigate, interact with, and claim ownership over urban spaces. They're also considerations important when thinking about virtual or digital public space. By prioritizing equity, inclusivity, and sustainability in planning decisions, cities may create environments that promote access to resources, opportunities, and rights for all residents. There's complex challenges to be addressed in reconciling access and ownership requires collaboration, creativity, and commitment

from planners, policymakers, and community members alike. By working together, cities can create more equitable, inclusive, and sustainable urban environments that enhance the well-being and quality of life of all residents.

In digital space, these things are new territory and need to still be thought of, both by individuals and the government. In this current moment in time, in January 2024, who has thought about this most are private companies who use a 'wild-west-cowboy type' situation to their advantage, they profit from it.

Non-fungible tokens (NFTs) have sparked a paradigm shift in the digital landscape, reshaping notions of access and ownership in unprecedented ways. NFTs represent unique digital assets that are indivisible, verifiable, and irreplaceable, often associated with digital art, collectibles, and virtual real estate. Unlike cryptocurrencies such as Bitcoin or Ethereum, which are fungible and interchangeable, each NFT is distinct and cannot be replicated, making it a valuable tool for representing ownership and authenticity in the digital realm. The emergence of NFTs has sparked a paradigm shift in how we perceive access and ownership in the digital age, challenging traditional models and empowering creators and collectors alike. (26)

One of the most significant implications of NFTs is their potential to democratize access to digital content, allowing creators to monetize their work and audiences to support their favorite artists directly. Through NFT marketplaces and decentralized platforms, artists can tokenize their creations presumably barrierless, unlike in the physical art world. Selling digital editions they retain royalties from subsequent sales. This direct relationship between creators and consumers bypasses traditional gatekeepers and intermediaries, empowering artists to reach global audi-

ences and monetize their creativity in new and innovative ways.

NFTs redefine ownership in the digital realm by providing a transparent, tamper-proof record of ownership and provenance for digital assets. Unlike physical objects, which can be replicated or counterfeited, NFTs offer immutable proof of ownership, authenticity, and scarcity, bolstered by blockchain technology. This digital ledger ensures that each NFT is unique and verifiable, allowing collectors to buy, sell, and trade digital assets with confidence, knowing that they possess a one-of-a-kind item with a clear ownership history.

NFTs can empower creators and collectors by enabling new models of ownership, monetization, and engagement in the digital economy. Creators can tokenize their work, establish royalties, and engage with fans through interactive experiences and digital communities. Collectors, in turn, can invest in digital assets, participate in cultural movements, and support emerging artists while potentially realizing financial returns on their investments. NFTs create a sense of ownership and identity in digital spaces, allowing participants to express themselves, connect with like-minded communities, and participate in cultural movements. Despite their transformative potential, NFTs, in all its use cases, also pose challenges and considerations regarding access, sustainability, and regulatory compliance. The environmental impact of blockchain technology, particularly energy-intensive proof-of-work algorithms, has raised concerns about the carbon footprint of NFT transactions. Moreover, questions of copyright, intellectual property, and ownership rights in the digital realm remain unresolved, requiring legal frameworks and industry standards to protect creators and consumers. (27) NFTs represent a paradigm shift in how we perceive access and ownership in the digi-

tal realm, offering new possibilities for creators, collectors, and consumers. Ownership is being redefined with NFTs, as often in their current application they can't be owned like physical objects, and only exist in the digital/on the internet. Even after purchasing an NFT, everyone else still remains to have access to it. In this case, ownership and access are not mutually exclusive.

In the process of democratizing access to digital content, redefining ownership in the digital economy, and empowering creators and collectors, NFTs have the potential to revolutionize how we create, consume, and interact with digital assets. Challenges related to sustainability, regulation, and intellectual property rights need addressing for realizing the full potential of NFTs and ensuring a more inclusive, equitable, and sustainable digital future.

Community: Social Networks

Privacy laws in social media have undergone significant evolution in response to the rapid proliferation of digital technologies and the growing concerns surrounding data privacy and user consent. In this section I want to trace some of the history of privacy laws in social media, from the early days of the internet to the present day, examining key legislative milestones, regulatory frameworks, and emerging challenges such as the enactment of the first online privacy laws to the implementation of comprehensive data protection regulations such as the GDPR as of current. Danielle Keats Citron describes in 'Privacy in Context' the history of privacy laws in social media reflects society's ongoing efforts to balance technological innovation with individual privacy rights. (28)

Privacy laws in social media play an important role in shaping how personal data is collected,

stored, and used on online platforms. As social media usage has become ubiquitous in modern society, concerns about data privacy, surveillance, and user consent have prompted governments and regulatory bodies to enact laws and regulations aimed at protecting individuals' privacy rights. Citron notes that the history of privacy laws in social media reflects on society's evolving understanding of privacy in the digital age and the challenges posed by rapid technological innovation.

In the early days of the internet, privacy concerns were largely unregulated, with online platforms collecting and using personal data without adequate safeguards or transparency or asking for consent in a transparent way. However, as the internet grew in popularity and complexity, concerns about data privacy and security prompted lawmakers to take action. In the United States, the Children's Online Privacy Protection Act (COPPA) was enacted in 1998 to regulate the online collection of personal information from children under the age of 13. Similarly, industry self-regulatory measures such as the Platform for Privacy Preferences (P3P) emerged to provide users with greater control over their privacy settings and preferences.

In recent years, the wide spread use of social media platforms and the increasing monetization of personal data have raised concerns about data privacy and user consent on a global scale. In response to these concerns, comprehensive data protection regulations such as the General Data Protection Regulation (GDPR) have been enacted to establish clear rules and standards for the processing of personal data. Implemented in the European Union in 2018, the GDPR provides individuals with greater control over their personal data, requiring companies to obtain explicit consent for data processing, provide transparent privacy policies, and implement measures to pro-

tect data security. (29)

While privacy laws in social media have made significant progress in protecting individuals' privacy rights, challenges remain in addressing emerging threats such as data breaches, algorithmic bias, and online manipulation. The global nature of social media platforms presents challenges for regulatory enforcement and cross-border data protection. Policymakers and regulators continue to adapt privacy laws to keep pace with technological advancements and evolving privacy risks.

The history of privacy laws in social media also reflects society's ongoing efforts to balance technological innovation with individual privacy rights. From the early days of the internet to the present day, privacy laws have evolved in response to changing social norms, technological advancements, and emerging privacy risks. While significant progress has been made in protecting individuals' privacy rights, challenges remain in addressing emerging threats and ensuring effective enforcement of privacy laws in a globalized digital landscape. Dialogue and collaboration among stakeholders from public and private sectors can continue to advance privacy rights in social media and create a more privacy-respecting and ethical digital environment for all users. One signifier of identity on the internet is IP addresses.

IP addresses are fundamental components of internet communication, serving as unique identifiers for devices connected to the internet. IP addresses, or Internet Protocol addresses, are numerical labels assigned to devices connected to computer networks, enabling them to communicate with each other over the internet. They play a crucial role in routing data packets between devices, identifying the source and destination of network traffic, and ensuring seamless communication in the global networked environ-

ment. (30)

IP addresses are structured as a series of binary digits, typically divided into four octets separated by periods (e.g., 192.168.0.1). Each octet represents a byte of information, with values ranging from 0 to 255. IP addresses are divided into two main types: IPv4 and IPv6. IPv4 addresses, the most commonly used type, consist of 32 bits and are expressed in decimal format. IPv6 addresses, on the other hand, consist of 128 bits and are expressed in hexadecimal format, allowing for a vastly larger address space to accommodate the growing number of internet-connected devices.

IP addresses can be classified into several types based on their scope and purpose. Public IP addresses are globally unique identifiers assigned to devices connected directly to the internet, allowing them to communicate with other devices across the internet. Private IP addresses, on the other hand, are reserved for use within private networks and are not routable on the public internet. Dynamic IP addresses are assigned to devices temporarily by a DHCP (Dynamic Host Configuration Protocol) server, while static IP addresses are manually configured and remain fixed for the duration of the device's connection to the network.

The allocation of IP addresses is managed by regional internet registries (RIRs), which are responsible for distributing IP address blocks to internet service providers (ISPs), organizations, and network operators within their respective regions. RIRs allocate IP addresses according to established policies and guidelines, ensuring efficient and equitable distribution of address space. Additionally, organizations may obtain IP addresses directly from their ISPs or through other means such as IPv4 address leasing and IPv6 address assignment.

IP addresses play a critical role in facilitating communication between devices on the internet,

enabling data packets to be routed from the source device to the destination device across multiple networks. When a device sends a data packet, it includes the source and destination IP addresses in the packet header, allowing routers and other network devices to forward the packet along the appropriate path to its destination. This process, known as IP routing, relies on the hierarchical structure of IP addresses and the routing tables maintained by network devices to efficiently deliver data packets to their intended recipients.

IP addresses are essential components of internet communication, serving as unique identifiers for devices connected to computer networks. By providing a standardized method for identifying and addressing devices on the internet, IP addresses enable seamless communication across the global networked environment. Understanding the structure, types, allocation methods, and role of IP addresses is crucial for network administrators, security professionals, and anyone involved in managing or troubleshooting internet-connected devices. As the internet continues to evolve and expand, IP addresses, for now, remain a fundamental aspect of internet infrastructure, facilitating connectivity and communication in the digital age.

Privacy on the internet has become a pressing concern in the digital age, as individuals grapple with the complexities of data collection, surveillance, and online tracking. From data breaches and identity theft to targeted advertising and algorithmic profiling, the internet raises fundamental questions about individual autonomy, consent, and control over personal information.

Privacy is a fundamental human right that is increasingly challenged in the digital age, as individuals navigate an interconnected network of online platforms, services, and devices. On the internet, personal information is routinely col-

lected, stored, and analyzed by corporations, governments, and third-party entities, raising concerns about surveillance, data breaches, and misuse of personal data. As individuals grapple with the implications of digital technologies on privacy, it becomes imperative to understand the complexities of privacy on the internet and advocate for measures to protect privacy rights in the digital era.

One of the primary challenges to privacy on the internet is the pervasive collection of personal data by corporations and governments for various purposes, including targeted advertising, surveillance, and law enforcement. Online platforms and services such as Apps routinely collect data on users' browsing habits, search queries, location, and social interactions, creating rich repositories of personal information that can be exploited for commercial or surveillance purposes. Advances in data analytics and machine learning have enabled the creation of sophisticated algorithms that can analyze and predict individuals' behavior and preferences based on their digital footprint, raising concerns about invasive surveillance and loss of autonomy.

Another challenge to privacy on the internet is the prevalence of online tracking and targeted advertising, whereby companies track users' online activities and preferences to deliver personalized ads and content. While targeted advertising can enhance user experience and increase ad revenue for publishers, it also raises concerns about privacy, consent, and user control over personal data. Individuals may feel uncomfortable with the level of surveillance and intrusion into their online activities, leading to calls for greater transparency, consent, and user control over data collection and use. (31)

The proliferation of personal data on the internet has also led to an increase in data breaches and identity theft, as cybercriminals exploit vulnera-

bilities in online systems to steal sensitive information such as passwords, credit card numbers, and social security numbers. Data breaches can have serious consequences for individuals, including financial loss, identity theft, and reputational damage. The growing market for stolen personal data on the dark web, the unlawful version of the internet and an under-the-counter market, has fueled a lucrative underground economy, exacerbating concerns about cybersecurity and data privacy.

Addressing the challenges to privacy on the internet requires a multi-faceted approach that encompasses technological, legal, and regulatory measures. Participants and visitors of the internet can take steps to protect their privacy online, such as using strong passwords, enabling two-factor authentication, and being mindful of the information they share on social media. Policymakers and regulators can enact laws and regulations that safeguard privacy rights, such as the General Data Protection Regulation (GDPR) in the European Union, which imposes strict requirements on companies regarding data protection and user consent.

Privacy on the public space of the internet is a complex and multifaceted issue that raises fundamental questions about individual autonomy, consent, and control over personal information - especially ownership about information. While navigating the digital landscape, to protect oneself, it is important to be vigilant about protecting privacy rights and advocate for measures to safeguard personal data from surveillance, exploitation, and misuse. Awareness and dialogue on the importance of privacy in the digital era, we can work towards creating a more privacy-respecting and ethical internet that respects the rights and dignity of all users.

There are intersections of physical public space and virtual-digital public space, one of those ex-

amples is food sharing.

Food sharing initiatives represent a pathway towards curbing food wastage while fostering community engagement and accessibility to local produce. Leveraging social media, smart-phone applications, and websites, these grass-roots endeavors have experienced substantial growth. However, they often grapple with regulatory challenges, failing to seamlessly integrate into existing public policies and planning frameworks.

A recent global study, led by Anna Davies, a geography, environment, and society professor at Trinity College Dublin, under the ShareCity21 project, examines the feasibility of urban-based food sharing schemes worldwide. ShareCity aims to leverage information and communication technologies to expand the reach of sharing initiatives, involving a broader spectrum of participants, including strangers. Online platforms such as apps and maps facilitate connections among citizens, consumers, businesses, and charitable organizations, fostering collaborative efforts to address food waste, enhance food security, promote sustainable production, and cultivate stronger communities.

The ShareCity 100 database catalogues over 4000 ICT-enabled food sharing initiatives adhering to SHARECITY standards. This initiative has produced a city-level map, allowing users to filter and search sharing activities based on location, shared items, and sharing methods. Real-time smart food tracking empowers consumers to participate in production processes and gain insights into the entire supply chain, promoting transparency.

Today's sharing economy capitalizes on mobile technology to enable temporary rentals, democratizing access to goods ranging from vehicles and parking spaces to high-end fashion and accommodations. Digitalization fosters diversity in

production, exemplified by the rising popularity of FabLabs, which support local food production alongside other manufacturing endeavors. The Fab Economy heralds a paradigm shift towards localized production and customization, departing from traditional mass production and global distribution models.

Embracing information networks, Creative Food Cycles leverage digital platforms to optimize urban food systems. While the internet connects cities globally, local communities are encouraged to embrace regional production and real-time evaluation mechanisms for sustainable consumption patterns.

When looking into communities online in combination with aspects of anonymity KYC is an important concept.

Know Your Customer (KYC) is a crucial process used by financial institutions and businesses to verify the identity of their customers, assess their risk profile, and comply with regulatory requirements. This section explores the importance of KYC in ensuring transparency and security in the digital age, examining its key components, challenges, and implications for businesses and consumers. From identity verification and risk assessment to data privacy and regulatory compliance, KYC plays a vital role in safeguarding against fraud, money laundering, and other illicit activities. This process is a fundamental process used by financial institutions and businesses to verify the identity of their customers, assess their risk profile, and comply with regulatory requirements. In an increasingly interconnected and digital world, KYC plays a crucial role in safeguarding against financial crime, fraud, and identity theft, while also promoting transparency, trust, and security in the financial ecosystem. This section explores the importance of KYC in the digital age, examining its key components, challenges, and implications for businesses and

consumers. (32)

The KYC process typically involves several key components, including identity verification, customer due diligence (CDD), risk assessment, and ongoing monitoring. Identity verification requires customers to provide valid identification documents, such as government-issued IDs, passports, or driver's licenses, to confirm their identity and legal status. Customer due diligence involves gathering additional information about customers, such as their source of funds, financial history, and risk tolerance, to assess their risk profile and ensure compliance with anti-money laundering (AML) and counter-terrorism financing (CTF) regulations. Risk assessment involves evaluating the level of risk posed by each customer based on factors such as their transaction history, geographic location, and industry sector. Ongoing monitoring requires businesses to regularly review and update customer information to detect and prevent suspicious activity.

While KYC plays a vital role in safeguarding against financial crime and fraud, it also poses several challenges and implications for businesses and consumers. The proliferation of digital channels and online transactions has increased the risk of identity theft, cyber fraud, and data breaches, requiring businesses to implement strong cybersecurity measures and data protection protocols to safeguard customer information. Additionally, KYC regulations vary by jurisdiction, making it difficult for platforms in the digital space to navigate the complex regulatory landscape and ensure compliance with local and international laws. Know Your Customer (KYC) is a crucial process used by financial institutions and businesses to verify the identity of their customers, assess their risk profile, and comply with regulatory requirements. In an increasingly interconnected and digital world, KYC plays a vital role in safeguarding against financial crime,

fraud, and identity theft, while also promoting transparency, trust, and security in the financial ecosystem. Businesses, especially in the financial sector, continue to invest in robust KYC systems and processes to mitigate risk, protect customer data, and ensure compliance with regulatory requirements. Transparency, security, and regulatory compliance are important to businesses so they can build trust and confidence with their customers, while also contributing to a safer and more secure financial ecosystem for all stakeholders.

Anti-Community

Cyber mobbing, or online harassment, has emerged as a pervasive and insidious form of gender-based violence that disproportionately affects women and marginalized communities in digital spaces.

Cyber mobbing is deeply intertwined with gender norms and expectations, with women and gender minorities often targeted for harassment and abuse based on their gender identity, sexuality, and perceived deviations from societal norms. Feminist scholars have documented the prevalence of gendered insults, sexualized threats, and misogynistic attacks directed at women in online spaces, reflecting broader patterns of gender-based violence and discrimination in society.

Online harassment is perpetuated by power imbalances and structural inequalities that marginalize and silence women's voices in digital spaces. Patriarchal norms and male-dominated tech industries contribute to the creation of hostile online environments where women are subjected to threats, intimidation, and censorship for speaking out against sexism, misogyny, and other forms of oppression. Intersecting factors

such as race, class, and sexuality exacerbate the vulnerabilities of marginalized women to cyber mobbing, amplifying their experiences of harassment and silencing.

Cyber mobbing has profound impacts on the mental health and well-being of its victims, particularly women and gender minorities who bear the brunt of online harassment. Research has shown that experiencing online abuse can lead to increased levels of anxiety, depression, and post-traumatic stress disorder (PTSD), as well as feelings of isolation, self-doubt, and fear for personal safety. The psychological toll of cyber mobbing can have long-lasting effects on individuals' ability to participate fully in digital spaces and assert their rights to freedom of expression and online autonomy.

Feminist activists, scholars, and organizations have mobilized to address cyber mobbing and challenge the systemic factors that perpetuate online harassment. Through advocacy, education, and community-building initiatives, feminists have raised awareness about the gendered nature of online violence and advocated for policy changes and legal reforms to hold perpetrators accountable. Feminist digital spaces and support networks can provide survivors of cyber mobbing with resources, solidarity, and validation, empowering them to reclaim their agency and voice in online environments.

Cyber mobbing represents a critical feminist issue that demands urgent attention and collective action. By examining online harassment through a feminist lens, we can better understand the intersecting dynamics of gender, power, and inequality that underlie this form of violence. By centering the voices and experiences of women and marginalized communities, feminists can work towards creating safer, more inclusive digital spaces where all individuals can participate freely and equitably without fear of harassment

or intimidation.

Encounters: Marketplaces

When looking at public encounters and marketplaces, the Forum Romanum of the ancient Romans comes to my mind. The Forum Romanum, central to the social fabric of ancient Rome, served as a multifaceted arena where anthropological functions intertwined with political, religious, and economic dynamics. The Forum Romanum stands as a testament to the anthropological complexities of ancient Roman society, functioning not merely as a physical space but as a symbolic and ritualistic nexus where individuals engaged in communal activities that reinforced their cultural identity and social bonds. (33)

Central to the anthropological function of the Forum Romanum was its role in shaping Roman identity through ritualistic performances and communal activities. Rituals such as religious processions, sacrifices, and public ceremonies served as potent mechanisms for reaffirming shared values, beliefs, and social hierarchies. Temples dedicated to deities such as Jupiter, Juno, and Vesta provided sacred spaces where citizens could connect with divine forces and participate in collective worship, reinforcing their sense of belonging to a larger cosmic order. (34)

The Forum served as a crucible of social interaction where individuals from diverse backgrounds converged to engage in conversation, public discourse, exchange news, and participate in civic life. As a marketplace of ideas and goods, it facilitated economic transactions, political debates, and cultural exchanges that fostered social cohesion and solidarity. The Basilica Julia, for instance, functioned as a center for legal proceedings and commercial activities, providing a forum for resolving disputes and conducting

business in accordance with legal norms. Also, the Forum Romanum served as a stage for the visual representation of political power and imperial grandeur. Monuments such as the Rostra, adorned with the prows of conquered ships and triumphal arches commemorating military victories, projected the prestige and authority of Roman rulers, reinforcing the social order and legitimizing political hegemony. The Curia, or Senate House, symbolized the institutionalized governance of the republic, where senators deliberated on matters of state and enacted legislation that shaped the course of Roman history. The Forum Romanum emerged as a multifunctional space where anthropological processes intersected with political, religious, and economic dynamics in ancient Rome. As a microcosm of Roman society, it facilitated identity formation, ritual performance, social cohesion, and political discourse, contributing to the cohesion and resilience of the Roman civilization. By elucidating the anthropological function of the Forum, we gain insight into the complex interplay between material culture, social practices, and symbolic representation in ancient societies, enriching our understanding of human culture and history. Politically, the Forum Romanum served as a hub for governmental activities, hosting important assemblies, elections, and ceremonies. Here, citizens gathered to discuss matters of state, debate legislative proposals, and witness the inauguration of magistrates. The Curia, or Senate House, stood as a symbol of Roman governance, where senators deliberated on matters of policy and administration. From a social perspective, the Forum was a bustling marketplace of ideas and commerce. Temples dedicated to various gods and goddesses spread over the landscape, serving as focal points for religious rituals and festivals that reinforced societal cohesion and identity.

Economically, the Forum Romanum was a vibrant commercial center where trade flourished. Merchants from across the Mediterranean converged here to sell goods ranging from spices and textiles to exotic animals and luxury items. The Basilica Julia, a grandiose structure adjacent to the Forum, housed law courts and provided a venue for commercial transactions, arbitration, and legal proceedings.

The Forum also served as a testament to Roman engineering and architectural accomplishment, featuring majestic monuments, triumphal arches, and ornate basilicas that showcased the empire's wealth and power. Structures like the Rostra, adorned with the prows of conquered ships, celebrated military victories and projected Rome's dominance over its adversaries.

The Forum Romanum, overall, functioned as more than just a physical space; it embodied the ideals, aspirations, and achievements of Roman civilization. As the nucleus of political, social, and economic life, it symbolized the resilience and ingenuity of a civilization that shaped the course of history for centuries to come.

In present day societies, looking for an equivalent in public space on the internet social media platforms have similarly evolved into advertising filled marketplaces where goods, services, and ideas are exchanged at an unprecedented pace. Today, the rise of social media has revolutionized the way individuals interact, communicate, and conduct business. Beyond its original function as a tool for social networking, platforms such as Facebook, Instagram, Twitter, and TikTok have emerged as active marketplaces where users engage in commercial activities ranging from online shopping to influencer marketing.

Social media platforms have undergone a remarkable evolution from mere communication channels to comprehensive ecosystems where commerce thrives. The integration of e-commerce

functionalities, such as shopping tags and in-app purchases, has facilitated seamless transactions within social media environments. Additionally, the use of user-generated content and peer recommendations has transformed social media into influential platforms for product discovery and brand engagement whilst utilizing self presentation.

The dynamic nature of social media influences consumer behavior in unprecedented ways. The abundance of user-generated content, and availability globally, personalized recommendations, and social proof mechanisms shape purchasing decisions and brand perceptions. Due to the interactive nature of social medias direct communication between consumers and sellers is now enabled, creating trust and transparency in transactions based on online interactions only. The emergence of social media marketplaces has disrupted traditional market structures, challenging the dominance of brick-and-mortar retailers and online marketplaces. Small businesses and independent creators now have unprecedented access to global audiences, leveling the playing field and fostering entrepreneurship by democratizing markets, at least in theory. There are, though, concerns regarding data privacy, platform monopolies, and counterfeit goods persist, making regulatory interventions and industry collaboration necessary.

Social media has emerged as modern-day marketplaces reshaping consumer behavior and economic dynamics. Anonymity and identity play a big role here - there's emerging challenges and harnessing the full potential of social media require interdisciplinary research efforts and collaborative strategies among policymakers, industry players, and academia.

While it is possible to build trust and relationships crossing borders in a way that was not possible before the advent of the internet, this new

ways of social interaction also can be abused and lead to opposite results.

Sentiment: Algorithms

In the digital age, algorithms wield significant influence, shaping various aspects of our lives from online recommendations to hiring decisions. Evidence suggests that these algorithms are not neutral arbiters of information but are imbued with biases that perpetuate gender inequality.

Algorithms, based on vast datasets and complex algorithms, have become pervasive in modern society, influencing decisions ranging from credit scoring to criminal justice. Yet, as algorithms increasingly permeate various domains, concerns have arisen about their potential to perpetuate and exacerbate gender bias. From biased recruitment algorithms favoring male candidates to discriminatory advertising algorithms reinforcing harmful stereotypes, the impact of biased algorithms on gender equality is profound and multifaceted. (35)

Biased algorithms perpetuate gender inequality through various mechanisms, including biased training data, flawed algorithms, and biased user interactions. Training data that reflects historical gender disparities or societal biases can lead algorithms to replicate and amplify these biases. Moreover, algorithmic design choices, such as feature selection and model optimization, can inadvertently encode gender stereotypes and discriminatory practices. User interactions with algorithms, such as feedback loops and user-generated content, can further reinforce existing biases, creating a vicious cycle of discrimination.

The ramifications of biased algorithms for gender equality are far-reaching, impacting women's access to opportunities, representation in

decision-making processes, and experiences in online spaces. Biased recruitment algorithms, for instance, may perpetuate occupational segregation and hinder women's and other marginalized groups' career advancement by favoring (white) male candidates. Similarly, discriminatory advertising algorithms can reinforce harmful stereotypes and restrict women's choices by presenting them with limited or stereotypical options. Biased algorithms in healthcare and criminal justice can exacerbate existing disparities, leading to unequal treatment and outcomes for women. (36)

Addressing biased algorithms from a feminist perspective requires concerted efforts from policymakers, technologists, and civil society actors. Policymakers can enact legislation and regulations to ensure transparency, accountability, and fairness in algorithmic decision-making processes. Technologists must adopt inclusive design principles and practices that prioritize fairness, diversity, and user empowerment. Civil society organizations and feminist activists can advocate for algorithmic transparency, challenge discriminatory practices, and empower marginalized communities to demand algorithmic accountability.

Biased algorithms pose significant challenges to gender equality, perpetuating and exacerbating existing disparities and discriminatory practices. Biased recruitment algorithms and social media news feeds, discriminatory advertising algorithms make the impact of biased algorithms on women's rights and empowerment profound and pervasive. To recognize the mechanisms through which bias is embedded in algorithms and its implications for gender equality, is important to work towards creating awareness, promoting algorithmic fairness, and advancing feminist principles in algorithmic design and implementation. Through collective action and interdisciplinary

collaboration the vision of a digital society that upholds gender equality, diversity, and inclusion can be realized.

Digital Physical

Much of what I think of as ‘the digital’ encompasses physical realities. Data has physical implications – it takes up physical space. It is stored on hard drives, hard drives run on electricity and are physical objects that need to be stored in safe rooms with specific conditions (temperature, humidity, protection from sunlight).

Server farms for example, also known as data centers, represent the backbone of the digital infrastructure that powers the modern world. These vast facilities house countless servers and storage systems, processing and storing immense volumes of data. (37)

Server farms serve as the engines of the digital economy, facilitating the storage, processing, and transmission of data that underpins virtually every aspect of contemporary life. From cloud computing and e-commerce to social media and streaming services, the proliferation of digital platforms and applications relies on the robust infrastructure provided by server farms. However, the exponential growth of data consumption and the environmental impact of server farms have raised concerns about sustainability and resource utilization. They comprise vast arrays of interconnected servers, storage devices, and networking equipment housed in specialized facilities designed to ensure reliable operation and optimal performance. These facilities feature sophisticated cooling systems, redundant power supplies, and stringent security measures to safeguard data integrity and uptime. Server farms operate around the clock, processing and routing data in response to user requests and system

demands, and with that serving as the backbone of the digital ecosystem.

The energy-intensive nature of server farms poses significant environmental challenges, including high electricity consumption, carbon emissions, and heat generation. As data volumes continue to rise significantly and demand for digital services escalates, the environmental footprint of server farms is projected to grow exponentially, exacerbating concerns about climate change and resource depletion. The reliance on non-renewable energy sources and outdated cooling technologies further compounds the environmental impact of server farms, underscoring the urgency of transitioning to more sustainable practices, as of this current moment in 2024.

To address the environmental impact of server farms it makes sense to approach a sustainability aspect in a multi-faceted way, encompassing energy efficiency measures, renewable energy adoption, and waste reduction strategies. Innovations such as modular data center designs, liquid cooling technologies, and energy-efficient hardware can enhance the sustainability of server farms by reducing energy consumption and minimizing carbon emissions. Additionally, initiatives to promote renewable energy procurement, carbon offsetting, and circular economy principles can further mitigate the environmental footprint of server farms while fostering a culture of responsible data management. (38)

Server farms play a pivotal role in powering the digital economy, enabling the seamless delivery of digital services and driving innovation across industries. However, the environmental impact of server farms poses significant challenges to sustainability and resource management, necessitating concerted efforts to minimize energy consumption, reduce carbon emissions, and promote responsible data management practices. Nevertheless this example shows a glimpse into

the physical reality of the digital.

The internet has catalyzed profound changes in virtually every aspect of human life, including the physical spaces we inhabit.

The integration of digital technologies into our daily lives has revolutionized the way we interact with the physical world, blurring the boundaries between virtual and real spaces. In architecture and city planning, the internet has emerged as a catalyst for innovation, enabling new forms of urban design, spatial organization, and community engagement. The impact of the internet on the built environment is pervasive and far-reaching.

One of the most visible manifestations of the internet's impact on urban spaces is the emergence of smart cities equipped with digital infrastructure and interconnected systems. Smart sensors, IoT devices, and data analytics technologies are being integrated into urban environments to enhance efficiency, sustainability, and livability. From intelligent transportation systems and energy-efficient buildings to responsive urban landscapes and citizen-centric services, smart city initiatives leverage the power of the internet to create more responsive, resilient, and inclusive urban environments.

The internet has also transformed the practice of architectural design and planning, facilitating collaboration, communication, and visualization across geographical boundaries. Virtual reality (VR) and augmented reality (AR) technologies allow architects, planners, and stakeholders to experience and interact with architectural designs in immersive digital environments, facilitating more comprehensive decision-making and stakeholder engagement. Collaborative design platforms and cloud-based software enable distributed teams to work together in real-time, streamlining the design process and fostering creativity and innovation.

Advancements in digital fabrication technolo-

gies, such as 3D printing and robotic construction, have revolutionized the way buildings are designed, fabricated, and constructed. Parametric design tools and generative algorithms enable architects to create complex, bio mimetic forms that respond to environmental conditions and user preferences. These technologies not only offer new possibilities for architectural expression but also promote sustainability and resource efficiency by optimizing material usage and minimizing waste. (39)

While the internet has unleashed a wave of innovation in architecture and city planning, it also poses challenges related to privacy, security, and digital divide. Ensuring equitable access to digital technologies and safeguarding data privacy are crucial for creating inclusive and resilient urban environments. Addressing the environmental impact of digital infrastructure and promoting responsible use of technology are, too, essential for fostering sustainable urban development.

As the internet brings transformation to architecture and city planning, giving means to reshape the way we conceive, design, and inhabit urban spaces. Smart cities, digital infrastructure, virtual environments and collaborative design platforms, digital technologies offer new opportunities for creating more responsive, sustainable, and inclusive built environments. In their pursuit of innovation, architects and urban planners include the influence of new technologies and the internet, that sets new benchmarks for the building process and building standards. Neglecting a critical examination of technological integration may amplify the negative ramifications of the digital era. Rather than thoughtfully evaluating the implications, there's a risk of hastily adopting technologies that prioritize efficiency at the expense of human-centric and inclusive considerations, and by doing that perpetuating societal disparities that equally stand with the potential

of the new technologies to be pushed towards their resolution. If approached short-sightedly, physical spaces may potentially substitute genuine human interactions with sterile, technologically-dominated environments.

Embodied Arbitrage

Arbitrage, a cornerstone of financial markets, involves exploiting price differentials between two or more markets to generate profits with minimal risk. From traditional arbitrage strategies to algorithmic trading and decentralized finance, arbitrage continues to play a pivotal role in shaping global financial systems. Arbitrage, derived from the French word "arbitrer" meaning to judge or decide, refers to the practice of exploiting price discrepancies in financial markets to earn risk-free profits. The essence of arbitrage lies in the notion of buying low and selling high, capitalizing on inefficiencies in market pricing mechanisms. While arbitrage opportunities may arise due to temporary imbalances in supply and demand, regulatory arbitrage, or technological advancements, the pursuit of arbitrage serves to align prices across markets and enhance market efficiency. (40)

Arbitrageurs leverage various strategies and techniques to capitalize on price differentials across markets. One of the most common forms of arbitrage is spatial arbitrage, which involves buying a financial instrument in one market where it is undervalued and selling it in another market where it is overvalued. Similarly, temporal arbitrage exploits differences in asset prices over time, such as buying a futures contract and simultaneously selling the underlying asset at a higher price in the spot market.

Arbitrage plays a crucial role in promoting market efficiency by ensuring that prices reflect all

available information and market participants' expectations. By swiftly capitalizing on mispricings and restoring equilibrium, arbitrageurs contribute to price discovery and market stabilization. Moreover, the presence of arbitrage opportunities incentivizes market participants to conduct research, gather information, and engage in trading activities, thereby enhancing liquidity and reducing transaction costs.

While arbitrage offers the potential for risk-free profits, it is not without challenges and risks. Market participants must contend with transaction costs, execution delays, regulatory constraints, and technological limitations when pursuing arbitrage opportunities. Arbitrage strategies are subject to market volatility, liquidity constraints, and counter party risk, which can erode potential profits and amplify losses in adverse market conditions.

The landscape of arbitrage has evolved significantly in recent years with the advent of algorithmic trading, high-frequency trading, and decentralized finance (DeFi). Algorithmic trading algorithms can execute trades with lightning speed, exploiting fleeting arbitrage opportunities in milliseconds. Meanwhile, DeFi platforms leverage blockchain technology to create decentralized exchanges and liquidity pools, enabling users to engage in decentralized arbitrage strategies across blockchain networks.

Arbitrage serves as a cornerstone of financial markets, facilitating price discovery, enhancing market efficiency, and driving capital flows. While arbitrage offers the potential for risk-free profits, it is not without challenges and risks. Market participants must navigate regulatory constraints, technological limitations, and market volatility to capitalize on arbitrage opportunities successfully.

In the current state of the internet, our possessions are often out of our reach. We often don't

have the agency to control our own data. Whenever we move, and act on the internet, we leave traces that get sent to servers of service providers. With each of these occurrences, our possession, our data, is out of our control. (41)

With this loss of control, the question of ownership comes up. If the internet is a public space, do we have the right to control who can see us? In difference to physical public spaces, there are two options. As Web2 has changed the face of the internet, Web3 aims to give back power to the individual. With the workings of peer-to-peer interactions, this public space wants to operate in a decentralized way. But what kind of rules have to be instigated in such a public space? And how much room for maneuver is realizable within the individual's power?

Vitalik Buterin defines seigniorage as 'the difference between the market value of a currency and its intrinsic value'. Seigniorage, therefore, can be described as the hypothetical worth a currency can hold if accepted and adopted by society.

Cryptocurrency roots in its seigniorage. Its value is virtual, as adoption of these new currencies on the blockchain is starting to happen slowly since its origins based on the Bitcoin white paper that was published on November 1st 2008, one could still describe this new financial model as relatively new. The workings of cryptocurrencies, as of current, include highly volatile market conditions, vast fluctuations of value and an assumption based fictional trading system that materializes into worth that breaches the merely digital. With reflexivity at its core, the blockchain tells a story of ownership, property and value.

Starting with the concept of ownership, one could think of what it means to own something. One could think of what it means to have ownership of oneself, and what would be the consequence of that. The first thing that comes close to the no-

tion of ownership is boundaries. Boundaries define what's "in" and what's "out". Between the out and in, from a human perspective, as close to oneself as the very own physical human body, and the immediate space around one self.

In *Rituals and Walls* Pier Vittorio Aureli outlines how "the spatial and symbolic phenomenology of sacred space provides us with helpful concepts to understand the urban condition we live in" (42), when thinking of boundaries like architecture and the city. Aureli describes how, in order to enable the fabric of such a thing as a society in a sense of living together as individuals in a community such as a city it is necessary of the individual to give up some of their individual rights. He states that the "sacred" is an experience of limit, and therefore of boundaries. In terms of physical limits, spatial limits, he speaks of the garden as the first expression of property outside oneself physicality and as an extension of that. As an act of appropriation. Aureli describes that limits can be performed as ritualistic acts.

Limits can be described as relational contracts, between a person and the environment. Looking at city laws that are intended to enable a living together, layers of ownership are unveiled. To ensure the functioning fabric of society, proximities and spatial elements come into consideration. Where does the body, and therefore individual rights, stop, and where does the common start. Laws such as those pertaining to how one is allowed to clothe oneself suggest the first boundary as the visible human skin.

These laws are on the lookout for relationalities. These kind of relationalities are addressed in Michel Serres' *Communication Network Penelope*. Pertaining to the complexity of reflexivity, a decentralized distributed way of sending and receiving information, whilst projections and intentions can emerge into conflict.

What could an imagination of these observa-

tions mean in digital space? With technologies that find themselves on the basis of dispensation whilst built on a means of pure belief, valuable is what is believed by enough to be so.

In such a belief based system, only those things count as “have happened” that also have been observed by more than one.

In the space of blockchain technology, bundles or blocks of such observed realities are stored as limited observational data. With this system, even a thing as generic as a jpeg can be made unique through a moment in time recorded as observed occurrence. (43)

A system of safety is created as a public space in which visibility is the law. With all its consequences, anonymity is now in question. A common application of these principles are non fungible tokens. The first ever minted and sold NFT deals with physical limits and how these might manifest in a translation into digital space.

The Blockchain

What is the Blockchain? The promise of the blockchain is simple: centralized institutions are becoming disempowered, and therefore disarmed. The idea is that control is removed from centralized institutions and becomes re-democratized. The role of centralized institutions on monetary systems is an institutionalized witnessing: the institution is trusted with witnessing transactions, and therefore testifying to their actual happening, as well as counting people’s money and testifying to how much money people possess.

This is easily illustrated by explaining why we have physical paper money. The process, much earlier in time, looked something like this: A person would possess something of value, and bring it to their ‘bank’, or monetary institution. That institution promised to keep the person’s valuables

Ethnicity / Race	Percent of total crypto ownership	Percent of U.S. adult population
White	62%	69%
Hispanic	24%	16%
Black or African American	8%	10%
Asian	6%	5%

Generation	Percent of total crypto ownership	Percent of U.S. adult population
Gen Z (born 1997-2012)	13%	11%
Millennials (born 1981-1996)	57%	30%
Gen X (born 1965-1980)	20%	27%
Baby Boomers (born 1946-1964)	10%	32%

Figure: James Royal, Cryptocurrency statistics 2023: Investing in crypto (2023) <https://www.bankrate.com/investing/cryptocurrency-statistics> accessed on 20 April 2024.

safe and took account of the value, that valuable possession would have at the time. the employee of the bank would write that value on a piece of paper and hand it back to the person wanting to store their valuables away. This piece of paper constituted as proof of value, and, in theory, therefore was worth as much as the valuable possession itself.

Banks still operate on that system when we bring physical money in – it will show up merely as a number on our screens, or, less so today but still possible: on paper.

The blockchain operates on the exact same system, just that now those transfers happen digitally. It works on a peer-to-peer system to make financial institutions irrelevant. The idea is, that if enough witnesses attest to a transaction happening, and all the facts and details included in that transaction, this constitutes proof. Every witness takes account of what happened, independently of each other. The problem of the trustworthy witness is solved – instead of this witness being a trusted financial institution, it is outnumbered by a number of anonymous witnesses who stand in no relation to each other, and don't know who

the others are. (44)

Feminism on the Blockchain

One of the prime flagships used by the Cryptocurrency community is the new world possible in which autonomy is reached by decoupling of financial institutions and all the regulatory effects that come with it. This includes gender-biases, or rather, the narrative goes along removing them. In a system, where transactions are anonymous and KYC, know your customer, is kept to the bare minimum knowing which gender the customer of a cryptocurrency exchange identifies as, is not one of the data points collected. One of the common narratives, is because of this set up, this system providing opportunity for oppressed groups to financial freedom. In countries, where women need a man's permission to create a bank account and don't have the legal rights to independence such as accumulating their own wealth, the crypto community likes to state that it can overrule those restrictions. (45) Statistics on who is accumulating or creating wealth in cryptocurrencies speak another language. According to a survey conducted in the US and published by CNBC in August 2021, men invest twice as much as women in cryptocurrencies (16% versus 7%). (46)

A Cryptofeminism

<https://feminist.xyz/manifesto>

A feminist crypto manifesto is integral to this thesis to explore public space in both the digital realm and urban planning, particularly within the context of anonymity and identity. Feminist perspectives advocate for and emphasize the

importance of inclusivity, representation, and empowerment within spaces traditionally dominated by male-centric structures such as physical (urban space) and digital (the internet). In the digital sphere, where anonymity often serves as a double-edged sword and breaches new barriers, a feminist crypto manifesto can advocate for technologies that prioritize privacy and security, especially for marginalized voices. Incorporating feminist principles into discussions of public space in internet and urban planning contexts function to enrich the discourse, aiming to offer insights into how these spaces can be designed and governed to promote equality, diversity, and respect for individual identities.

*The Unhinged Decentralized Femin*st Manifesto: Inhabiting IRL and VR tearing down Tokenized Territorialities as Web3 Womxn*

In the space of Web3 replaces the old Webs. And so does the new World update the old world to a new operating system, physically and virtually.

The new operating system is governed by decentralized technologies, we declare a femin*st manifesto that embraces the potential of blockchain to foster equality, diversify voices, and strip down systemic barriers that have been perpetuated and outdated from physical boundaries to digital space. This manifesto is a call to action, inviting all to join the movement for a femin*st blockchain future.

Femin*st, not Feminist: We assert that the blockchain should be a space where gender diversity and equality is not just an ideal but a fundamental principle. On the internet, and in the world. All participants, regardless of gender, should have equal access, representation, and

opportunities within the blockchain ecosystem. We replace the term feminist with the term femin*st to strip it of preconceived notions and biases of the old world and update the term to suit Web3.

Decentralized Non-Territorialism: Recognizing the power imbalances that persist in traditional structures, inherently territorialist, we advocate for decentralized platforms that empower individuals to control their own identities, data, and financial assets. Blockchain technology should be harnessed to liberate, rather than reinforce, existing inequalities.

Unhinged Inclusivity: We demand the most unhinged inclusivity in the development of blockchain protocols and projects. Womxn and marginalized groups must be actively involved in shaping the future of decentralized technologies, ensuring the deconstruction of Bro-ism and inject diverse perspectives to prevent the perpetuation of gender and other biases into infinity.

Transparent Governance: Transparency is key to a femin*st blockchain. Governance structures must be open and accountable, allowing for participation from all stakeholders. Decision-making processes should be transparent, ensuring that diverse voices contribute to shaping the rules of the blockchain.

Eradicating Discrimination: We stand against discrimination on the blockchain. Smart contracts, algorithms, and decentralized applications should be designed to be free from gender bias, ensuring fair and equitable treatment for all participants.

Bridging the Gender Wealth Gap: Our virtual reality shapes our physical one. The

blockchain should be a catalyst for economic empowerment. We call for initiatives that bridge the gender wealth gap by promoting financial inclusion, access to capital, and opportunities for entrepreneurship on the blockchain.

Unlimited Knowledge Accessibility: To foster a femin*st blockchain culture, we advocate for education and awareness campaigns that promote gender equality within the blockchain community. It is imperative to challenge stereotypes, encourage diversity, and build a supportive ecosystem for everyone.

Cybersecurity and Safety: Recognizing the prevalence of online harassment and threats, we emphasize the need for robust cybersecurity measures to ensure the safety of womxn and marginalized individuals participating in blockchain spaces. Zero tolerance for online abuse is non-negotiable.

This cryptofemin*st manifesto is a commitment to transforming the blockchain into a space that realizes equality, justice, and empowerment. By integrating femin*st principles into the decentralized future, we envision a world where the

Reflections

Reflections

In the digital age, the intersection of anonymity and identity within public and private spaces presents a multifaceted challenge for anyone participating, especially architects and urban planners. Since my interest lies in how the internet has democratized access to information and fostered new forms of virtual community from a feminist perspective, it has also highlighted the need to consider concerns regarding privacy, surveillance, and the erosion of traditional notions of public and private realms much like in physical space.

There's arguments that the normalization of the use of digital technologies has led to a commodification of personal data, transforming public spaces into arenas of constant surveillance and commercial exploitation. Since algorithms increasingly shape online experiences, I have had questions about the impact on individual autonomy and the right to anonymity in public discourse, how it might differ for diverse genders and participants, a new possibility that in physical space wasn't possible before. The blurring of boundaries between physical and digital spaces has the potency to disrupt established hierarchies of power, exacerbating inequalities and marginalizing vulnerable communities which holds potential for overcoming non-inclusive societal patterns. This new conflation of boundaries also opens up new ones. It has also brought new hazards if overlaps aren't recognized, because the experience in digital space resembles our physical experiences which reflects in our physical systems in a number of ways.

For my interest in exploring the complexities of anonymity, identity, and public versus private space in architecture and urban planning from a feminist perspective it is essential to consider the diverse range of feminist theories and move-

ments, including cyberfeminism and its documents such as the Cyborg Manifesto by Donna Haraway. Historically, discussions about technology and its relationship with women and other marginalized groups, such as that of Hannah Arendt, have been feminist in nature due to the pervasive belief that women were not suited for or interested in technological fields. This belief often stems from deeply ingrained gender stereotypes and societal norms, and misread sets of information perpetuating old biases, that relegated women to domestic roles and undervalued their intellectual and technical capabilities. Cyberfeminism, rooted in the belief that technology can be a tool for feminist empowerment and resistance, offers critical insights into the ways in which digital technologies shape gendered experiences in the built environment. Drawing on Donna Haraway's Cyborg Manifesto, which challenges traditional notions of identity and embodiment, feminists often interrogate the intersections of technology, gender, and space, highlighting the potential for cyberspace to transcend physical boundaries and disrupt oppressive power structures. Within my interest in embracing the principles of cyberfeminism I wanted to investigate how architects and urban planners can utilize this new development to reimagine public and private spaces as inclusive sites of liberation and empowerment, where individuals can explore and express their identities free from patriarchal constraints and spatial limitations. I think the blockchain opens up new possibilities for a decentralization of financial systems and the internet, and therefore, a Cryptofeminism, or many, are needed.

Architects and urban planners now have the opportunity to potentially confront challenges and reframe approaches to designing public and private spaces in the digital era. But for making this approach actionable, it is important to

reevaluate conventional design principles and commit to prioritizing ethical considerations and human-centered approaches.

There is a possibility for a future, in which architects and urban planners might strive to create built environments that find a balance between fostering connectivity and preserving individual privacy, whilst navigating the new challenges in this process. This requires embracing innovative design strategies that harness the potential of digital technologies while safeguarding against their negative consequences. There is a pressing need for interdisciplinary collaboration and community engagement to ensure that the voices of all stakeholders are heard in the design process. In examining the intersection of anonymity, identity, and public versus private space in architecture and urban planning through a feminist lense, some phenomena show that the digital landscape holds the potential to exacerbate existing gender disparities and power imbalances. The phenomenon of cryptocurrency, often heralded for its decentralized and pseudonymous nature, has also been criticized for perpetuating gender inequalities, while marketing itself as relief to those inequalities. Research indicates that women are underrepresented in the cryptocurrency space, facing barriers to entry such as unequal access to resources, online harassment, and systemic biases. The anonymity afforded by cryptocurrencies holds the potential to obscure instances of gender-based violence and financial abuse, further marginalizing women in digital spaces.

From a feminist perspective, I think it is essential to critically examine how digital technologies, including cryptocurrency, intersect with issues of gender, race, and socioeconomic status in the built environment. By interrogating the gendered implications of anonymity and identity in online transactions and virtual communities, architects

and urban planners can develop more inclusive design strategies that prioritize the safety, agency, and empowerment of all individuals.

This requires not only challenging patriarchal norms embedded within digital platforms but also advocating for policies and interventions that address systemic inequities and promote social justice in the digital realm. In envisioning the future of architecture and urban planning in the digital age, it is imperative to center feminist principles of intersectionality, inclusivity, and accountability to create built environments that truly serve the needs and aspirations of diverse communities.

Artistic Project feminst.xyz

Artistic Project: **feminst.xyz**

Exploring the intersections of feminist inquiry, technological innovation, and historical symbolism, this art project I want to showcase the complexities of public and private space in the physical sphere playing out in architecture and urban planning, as well as the digital sphere - and especially highlight their intersections. Drawing inspiration from historical motifs such as the Vestal Virgins of ancient Rome and the constrained artistic opportunities for women throughout history, the project utilizes AI-generated imagery to reexamine traditional representations of so-called femininity. The Vestal Virgins were priestesses in ancient Rome dedicated to the goddess Vesta, tasked with maintaining the sacred flame in her temple. Chosen at a young age as virgins, they took vows of chastity and served for thirty years (or voluntarily longer), during which they were revered for their purity and entrusted with important religious duties. They also enjoyed special rights, typically exceeding those of ordinary women at the time such as, for example, the right to inheritance of wealth. As symbols of civic and religious authority, the Vestal Virgins played a significant role in Roman society, embodying ideals of piety, virtue, and dedication to the state. Legend says, they were even not allowed to touch the 'common ground' and were transported for errands in carriages only, keeping distance from floors in public space. In this project I interrogate, through a critical lense, how societal norms and power dynamics, practiced in physical space, but also interwoven into virtual space, can shape experiences of anonymity and identity in both physical and the landscape of virtual environments. By juxtaposing historical symbols with contemporary themes such as cryptocurrency, I want to reflect

on the evolving roles of women and other marginalized groups and the implications they face caused by technology on gender equality and the embedded potential of empowerment. In the realm of cryptocurrency, where anonymity and identity intersect with economic exchange, I want to raise questions I deem important about the representation and inclusion of women and other marginalized groups. With that, I want to challenge prevailing narratives of technology and finance, offering a feminist critique of the digital landscape. Overall, in this art project I want to invite visitors of this digital exhibition to start thinking how empowerment and inclusion can take place in the intersections of physical and digital, and contemplate on the intersections of identity, space and technology.

feminst.xyz





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This is Feminist.xyz, a celebration not just of the empowerment of wom*n, but also the evolution of language and culture in the digital age.

The title Feminist.xyz pays homage to the vibrant world of crypto memes and the birth of new phrases born out of typos and community-driven creativity on social media platforms.

Much like the iconic term 'hodl' emerged from a typo but became a rallying cry for crypto enthusiasts, the choice of title reflects the organic growth of language in online spaces, and with language, the evolution of how we communicate.

Just as these phrases transcend their origins to embody larger ideas and movements, Feminist.xyz embraces the spirit of adaptation and inclusivity, championing the ever-evolving landscape of feminism and digital discourse. Join us as we explore the intersection of language, technology, and feminism in the digital era.

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