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Designing For Super Diversity: Transcultural Identity, Participation and Place

Nicole Mesquita-Mendes¹

¹Abedian School of Architecture, Bond University, Australia

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ABSTRACT

In the face of projected global displacement, there has been an increase in the phenomenon of super-diversity. Australia, facing increased immigration, is grappling with three pivotal challenges: the pragmatics of settlement, redefining identity, and managing cultural differences. This increase in super-diversity and its challenges requires us to reconsider how we design our cities and public spaces. This paper explores how transcultural identity instilled through participation and place identity can be embodied in Australian cities to support super-diversity while enhancing the existing sense of place. Through a literature review and cross-examination of three case studies: Superkilen (Denmark), Southport Community Centre (Australia) and Everyone, Everyday Initiative (England) – the research culminates in the synthesis of key participation and design strategies that support a transcultural participatory ecosystem. The paper results in the application of this framework to revitalise urban left-over spaces in Southport, Australia, to support the foundations of social cohesion: shared identity, access to opportunity and common purpose. The project's significance lies in understanding how cities and public spaces can better address the challenges posed by super-diversity. The paper concludes that by integrating transcultural theory and Indigenous Australian philosophies with place identity and participation frameworks, Australian cities and public spaces can better support social cohesion in an era of super-diversity.

1. Introduction

In recent years, there has been an increase in global immigration resulting from climate change, conflict and economic imbalance. The Institute for Economics and Peace (2020) estimates that 1.2 billion people will be globally displaced by 2050. This unprecedented level of human movement results in what Vertovec (2007) defines as super-diversity, "an interplay of variables among...multiple-origin, transnationally connected, socio-economically differentiated and legally stratified immigrants" (Vertovec, 2007). Australia, facing increased immigration, is grappling with three pivotal challenges: the pragmatics of settlement, redefining identity and managing cultural differences (Thali, 2018). This paper aims to provide a framework for designing cities and public spaces to address Australia's migration challenges.

The paper begins with a literature review exploring the concepts of transculturalism, place identity and participation and draws connections as to how they can support social cohesion. It then conducts an empirical study of three case studies that demonstrate open, hidden and methodological transculturalism to understand how different forms of transculturalism, through participation and place identity, contribute to social cohesion. The success factors of these case studies are synthesised in a series of participation and design strategies that form the foundation of a transcultural participatory ecosystem. This framework is applied to leftover spaces in Southport to provide an example of application. The paper concludes that integrating transcultural principles and Indigenous Australian philosophies with concepts of place identity and participation in Australian cities can better support super-diversity while highlighting the need for future research on implementing such frameworks.

1.1 Challenges of Migration

While migration in Australia has advantages, it presents challenges in the pragmatics of settlement, redefining identity and cultural differences. Holtug (2022) highlights difficulties with navigating Australian systems, securing employment, language, and social norms. Thalji (2018) explores the personal challenges migrants face reshaping their identity amidst the loss of a familiar environment and social isolation. Furthermore, cultural differences arising from discrimination and clashing values can cause conflict and fear among locals. Holtug (2022) notes that factors like educational background, country of origin, language proficiency, and approach to conflict impact these challenges.

1.2 A Transcultural Lens

Over the course of Australia's history of immigration policies, there has been an evolution from exclusionary practices to a more inclusive recognition of cultural plurality. In the 1970s, Australia adopted multiculturalism, which, while supporting the coexistence of diverse ethnicities, views culture through a separatist and colonial lens (Shorten, 2022). As global migration intensifies, multiculturalism has been criticised because of its failure to shift from coexistence to co-creation and address the challenges of immigration (Daly, 2020). Transculturalism provides a paradigm for identity formation in post-colonial cultural landscapes. (Norbin et al., 2015). Transculturalism acknowledges that cultures have always been continuously shaped by exchanges. It proposes that cultural phenomena are inherently interconnected, with no single culture existing in isolation (Abu-Er-Rub et al., 2019). How Loh (2022) and Correa et al. (2021) advocate for transculturalism over multiculturalism as an approach to immigration, emphasising its potential to enhance social cohesion by fostering a dynamic co-creation of identities. As such, this paper adopts transculturalism as a preferred approach to immigration.

To navigate the complexities of transculturalism, Abu-Er-Rub et al. (2019) differentiates three forms of transculturalism: open, hidden and methodological transculturalism. Open Transculturalism refers to where distinct cultural elements are blended but remain identifiable. Hidden Transculturalism permeates all cultural phenomena (language, art, food, knowledge), even when there are no components on the surface. Methodological Transculturalism focuses on analyzing the processes that shape the formation of cultural identities including their entanglements and evolutions over time.

Norbin et al. (2015), Barua (2016), Abu-Er-Rub et al. (2019), and Hou (2013) distil transculturalism into four main elements: people, spaces, relationality, and continuous change. People, particularly transcultural agents, like diplomats and migrants, drive cultural hybridity by shaping new meanings and identities for place. Spaces, or contact zones, are locations where these interactions occur. Relationality underscores the connection between different cultures and their joint evolution. Finally, continuous change recognises that transcultural dynamics are fluid, causing spaces and identities to constantly evolve, remaining neither culturally singular or isolated.

1.3 Social Cohesion

Australia faces intricate challenges with cultural diversity. This paper argues that promoting social cohesion by developing a shared identity, common purpose, and equal access to opportunities can help overcome immigration challenges, as illustrated in Figure 1 (Scanlon Institute, n.d.; Putnam, 2000; Halpern, 2005).



Holtug (2022) defines social cohesion as the development of trust, networks, reciprocity, belonging, and solidarity, which lead to outcomes such as increased happiness (Diener et al., 2004), reduced crime (Sampson, 2003), improved health (Miller et al., 2020), enhanced resilience (Jackson, 2005), more civic engagement (Verba et al., 1995), and economic growth (Putnam, 2000). It arises from interactions across cultural, political, and socio-economic spheres. It relies on three foundational elements: a shared identity formed through common values and experiences, a common purpose that encourages collective effort, and equitable access to resources that enable community participation (Scanlon Institute, n.d.). There are various ways of supporting social cohesion. This paper will focus on the impact of cities and public spaces.

1.3.1 Public space and cohesion

Public spaces, as places that are intended for use by everyone, are inherently political environments laden with the power to include or exclude, to manifest or mitigate structural inequalities (Bickford, 2000; Stanfield & van Riemsdijk, 2019). Designers intentionally shape public spaces, curating experiences that invite actions and discourage others (Gehl, 2011). These experiences and interactions have the potential to bridge or widen the divides in communities and highlight the role public spaces play in supporting social cohesion and super-diversity (Peters, 2010).

1.4 Place Identity

Place identity, defined by its physical characteristics, activities, and symbolic meaning, is fundamentally linked to self-identity and shaped by one's perceptions and interactions with the place (Lappegard-Hauge, 2007; Fabbri, 2020; Relph, 1976). This concept extends to shared places, which form the basis for a collective identity, as articulated by Relph (1976), who discusses the notion of a 'collective conditioned place consciousness' that aligns individual identities with the identity of the place. This sentiment is strongest in public spaces; Stanfield & Riemsdijk (2019) note, "Public space not only reflects but shapes how people view their community, their city, and their nation. In this way, the act of designing and constructing public space...draws the boundaries of national identity and belonging" (Stanfield & Riemsdijk, 2019). Therefore, place identity influences the identity of the

people who inhabit it and can provide a foundation for a shared identity. As such, architectural approaches like Critical Regionalism and Indigenous Australian Philosophies, through a transcultural lens, can help establish a methodology to design for Super Diversity.

1.4.1 Critical Regionalism

The concept of critical regionalism, introduced by Alexander Tzonis and Liane (1981) and further developed by Frampton (1983 & 1987), seeks to balance universal modern influences with local specificities. Frampton detailed this approach in "Towards Critical Regionalism: Six Points for an Architecture of Resistance," advocating for design principles that include contextual responsiveness, universal criticality, a sense of place, consideration of human experience, continuity with tradition, material selection and passive design strategies.

However, Eggener (2002) critiques the Euro-American bias in critical regionalism, arguing that it sometimes flattens diverse cultural meanings due to its Western-centric perspective. Botz-Bornstein (2015) suggests reinterpreting critical regionalism through a transcultural lens to mitigate its imperialistic tendencies and enhance its capacity to foster social cohesion and address the complexities of super-diversity. This adaptation promotes a learning exchange between cultures, thereby supporting a shared identity rooted in place.

1.4.2 Indigenous Australian Philosophies

In the context of Australia's super-diversity, it is essential to consider the enduring principles of the Traditional Owners of the Land. Dr. Mary Graham, a Kombu-merri person, underscores the perennial relevance of Aboriginal Law, affirming its psychological and emotional resonance, stating it "never changes and is valid for all people" (Graham, 2008). This timeless philosophy sheds light on the potential of one's connection to Country to fortify social cohesion and tackle the complexities arising from increased immigration. Graham (2008) elucidates key Indigenous laws, revealing a deep bond between people, land, and community. Such laws guide the establishment of a shared identity and common purpose, which are crucial in nurturing social cohesion amidst growing diversity.

1.5 Participation and City Making

Incorporating participatory design into public spaces is one way of integrating transculturalism and supporting place identity, as it acknowledges; as Hall (2021) notes that, cultural identity is both a current state and an ongoing process of becoming. As detailed by Greenbaum et al. (2012), participatory design principles, such as empowering marginalized voices, fostering mutual learning, democratic practices and equality in representation, support social processes and the active role of people in shaping their environment, leading to outcomes that evolve with community interaction. This dynamic interplay is captured in Stanfield & Riemsdijk's (2019) assertion that public spaces arise not just from physical structures but through their use. Britton & Anderson (2018) outline the benefits for individuals and communities that engage in participatory design. Thus, a participatory approach to the design of public spaces can support transculturalism, place identity and diversity.

1.6 Conceptual Framework and Social Cohesion

This paper proposes that a transcultural lens to place identity and participatory design can support social cohesion by enhancing shared identity, common purpose, and increasing access to opportunity. Table 1 highlights the connections between these concepts.

Table 1

The Connection between the Elements of Social Cohesion and Conceptual Theories

Foundation of Social Cohesion	Shared Identity	Common Purpose	Access to Opportunity
Connection to Transculturalism	Transculturalism supports shared identity through its dynamic/overlapping definition of identity, promoting cultural exchange and hybridity. In doing so, it facilitates a collective identity that reflects the richness and complexity of a “super diverse” society.	Through promoting interconnectedness, fostering relationality and cross-cultural learning, transculturalism facilitates the alignment of diverse cultural groups around shared goals and objectives.	Transculturalism creates a sense of belonging for new immigrants, making them more likely to engage with support programs and share their knowledge and skills with the community.
Place Identity	Place is shared by all and can thus form a shared element on which to build a shared identity. This is consistent with Indigenous philosophies of identity being “embedded in the land”	If place is adopted as part of an individual’s identity, a community can be brought together by the common purpose of caring for that place. This aligns with Indigenous philosophies of custodianship.	NA
Participation and City Making	The process of participating is a shared experience that promotes transcultural exchange and empathy as basis for shared identity. Furthermore, the open transcultural outcome that results supports a shared place identity and sense of belonging.	Through participatory activities, individuals develop a collective sense of ownership and responsibility – everyone is invested in creating the best outcome for the community.	Participatory process empowers individuals by giving them agency and the opportunity to contribute to their community.

Source: (How Loh, 2022; Correa et al, 2021; Abu-Er-Rub et al, 2019; Britton & Anderson, 2018; Greenbaum et al, 2012; Graham, 2008; Botz-Bornstein, 2015; Relph, 1976)

1.7 Research Significance and Objectives

This paper addresses the gap in the theoretical and architectural responses to the escalating challenges of migration in Australia. Its significance lies in exploring how cities and public spaces can support social cohesion and super-diversity. Through the exploration of transculturalism, place identity and participation, the research aims to offer insights into fostering inclusive urban environments that effectively address the complexities of increased migration. The research objectives are twofold: firstly, to develop a framework for a transcultural participatory ecosystem that serves as a guide for cities across Australia, providing actionable approaches for supporting super-diversity; second, to propose an architectural intervention that explores the relationship between place and participation through a transcultural lens with the aim of supporting social cohesion. This intervention will aim to revitalise urban left-over spaces in Southport, Gold Coast, Australia.

2. Methodology

2.1 Research Methodology

The research methodology involves an analysis of three case studies, each exemplifying a distinct form of transculturalism: Southport Community Centre in Australia illustrates hidden transculturalism, while Participatory City in England demonstrates methodological transculturalism, and Superkilen in Denmark is an example of open transculturalism. Selected for their location and impact in multicultural communities, these case studies are useful for understanding how shared identity, common purpose and access to opportunity are promoted within urban contexts. The insights from literature and case studies will be synthesised to establish a design and participatory strategy framework fostering social cohesion. After a site analysis and mapping of the targeted location in Southport, the paper applies this framework to an architectural intervention for a neglected urban space in Southport. The following case studies will be analysed through the lens of transculturalism, place identity and participatory elements to discern potential strategies for participation and design to support social cohesion and super-diversity.

2.2 Case Study 1: Superkilen – Open Transculturalism

2.2.1 Open transculturalism

Superkilen, an urban park located in Nørrebro, Copenhagen, is a prime example of open transculturalism, featuring a collection of foreign objects found globally in a shared space (Visit Copenhagen, 2023). Designed as a collaborative project between the Bjarke Ingles Group, landscape architects Topotek1 and the artist group SUPERFLEX, Superkilen was aimed to "increase inter-cultural encounters, foster urban conviviality and support social cohesion" in Copenhagen's most ethnically diverse neighbourhood (Yeoman & Peters, 2020). The project illustrates the complex interplay between cultural representation, public participation, and urban design.

2.2.2 Spatial arrangement and connectivity

Superkilen is divided into three interconnected zones: The Red Square, The Black Market and The Green Park, each with a unique character, program and unified bi-directional bike path (Daly, 2020). Figure 2 shows the relationship between these spaces. The Red Square, resembling an urban playground, extends Nørrebro Hall's internal life with areas for play, while The Black Square offers a communal 'urban living room' for local gatherings. The Green Park presents a traditional leisure space with hills, a skatepark, and sports facilities (ArchDaily, 2014). This urban park is a connective tissue within Nørrebro, fostering interaction and linking the surrounding neighbourhoods through its pedestrian and cycling pathways.



Fig. 2. Three spatial areas of Superkilen

2.2.3 Participation

According to architect Bjarke Ingles, public participation is central to Superkilen; he notes, "By transforming public procedure into proactive proposition, we curated a park for the people by the people - peer to peer design - literally implemented" (Stanfield & Riemsdijk, 2019). The artist group SUPERFLEX led the 'extreme participation' process by travelling with five community groups to Palestine, Spain, Thailand, Texas and Jamaica to source the objects (ArchDaily, 2014; Superflex, 2012).

While appearing to be founded in participation, Stanfield and van Riemsdijk (2019) highlight community feedback that describes the process as 'manufactured democracy', with cultural representation in objects not proportionally reflecting the neighbourhoods' demographics. As such, the objects are not representative of the community and depoliticise and decontextualise the immigrant experience.

Furthermore, after the park's completion in 2009, there was no ongoing community engagement and responsiveness to changes in the community's demographics or needs. Though designed to be a dynamic shape, Superkilen's capacity to adapt to the evolving cultural landscape of Nørrebro is questionable. The park's fixed representations of culture may not keep pace with the fluid and changing nature of the community's identities (Yigit, 2021).

2.2.4 Cultural representation vs cultural appropriation

Superkilen's arrangement of foreign artifacts aims to showcase and celebrate the diverse backgrounds of Nørrebro's immigrant community (Reeh, 2012). Visit Copenhagen (2023) notes, "It is a public space with a strong identity drawing on a sense of otherness and hybridity in the middle of the Danish capital" (Visit Copenhagen, 2023). However, the project risks simplifying complex cultural narratives into mere visual displays, straying into cultural appropriation. Daly (2020) argues that transplanting physical objects from a culture does not necessarily convey a deep or authentic understanding of the culture. Additionally, (Yigit, 2021) critiques Superkilen for the colonial undercurrents in the park's inspiration and resemblance to an English Garden, a model that historically displayed items from foreign regions out of the original contexts (Mastnak et al., 2014). This speaks to the flattening of diverse cultural material that Eggeneer (2002) warns against. As such, this suggests that the park's design caters to a Eurocentric lens of cultural material and may not support super-diversity and social cohesion as intended.

2.2.5 *Connection to place*

Though responsive to its context at an urban scale, Superkilen's incorporation of foreign objects that are not responsive to the community, lack of Danish design traditions, regional materiality and non-native planting demonstrate that its place identity is a complex interplay between well-intentioned representation and inauthentic (Yigit, 2021).

2.2.6 *Supporting social cohesion*

While Superkilen is lauded for its innovative use of design to celebrate the diversity of its residents, the decontextualization of objects, lack of authentic community engagement and depoliticizing of the immigrant experience raise questions as to whether Superkilen was effective in supporting social cohesion.

2.3 Case Study 2: Southport Community Centre – Hidden Transculturalism

2.3.1 *Hidden transculturalism*

The Southport Community Centre (SCC), located on the Gold Coast, Australia, is an example of hidden transculturalism, supporting cultural phenomena such as art, knowledge exchange and cooking, though no components are visible on the surface. The community centre also acts as an example of the existing infrastructure available to support super-diversity in Australia. Figure 3 features images of the SCC.



Fig. 3. Images of Southport Community Centre

2.3.2 *Spatial arrangement and connectivity*

Despite its central location amidst a diverse range of commercial, residential and park areas, the SCC remains isolated from activity hubs, pedestrian thoroughfares and public transport connections, with many of the nearby frontages unoccupied. This lack of integration is depicted in Figure 4. SCC features 15 hireable spaces of varying sizes and privacy levels, as shown in Figures 5 and 6.

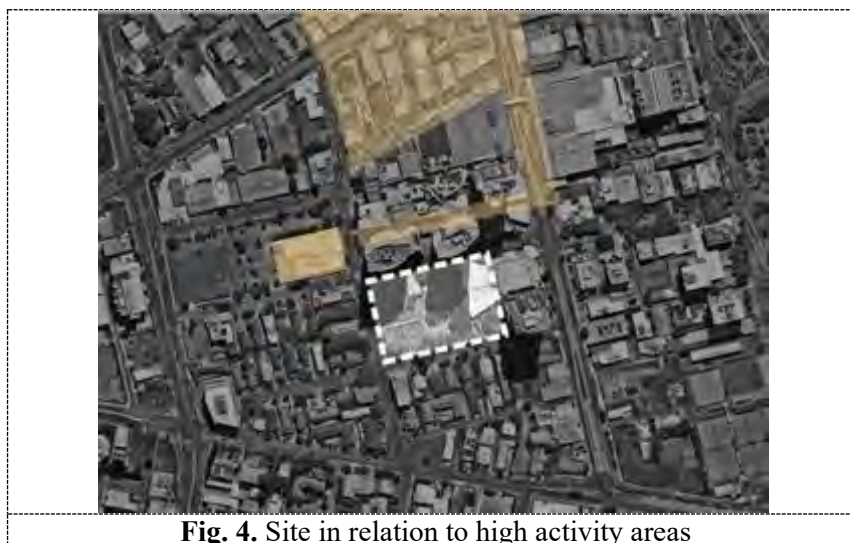


Fig. 4. Site in relation to high activity areas



Fig. 5. Ground Floor Plan of Southport Community Centre



Fig. 6. Upper Floor Plan of Southport Community Centre

The plan's configuration offers a high degree of flexibility facilitated by movable separators that enable adjustments like expanding the multi-purpose hall or dividing the building into three isolated

sections depending on the event/user needs. However, the internal orientation of the rooms results in limited natural light and ventilation while restricting public interaction with the events.

2.3.3 *Participation*

Participation at SCC is manifested through the transcultural activities and organisation that it hosts rather than through the managing body. Welcoming people from different socio-economic and cultural backgrounds, SCC supports activities including language courses, dance classes, religious services, educational programs and support groups like AA, Guide Dogs Australia, Orange Sky and The Migrant Centre (City of Gold Coast, 2023). However, SCC's operational model requires pre-booking for access to the spaces and maintains security at the entry to prevent anti-social behaviour. The sterile nature of the in-between spaces hinders spontaneous community engagement and limits the sense of ownership among locals. Furthermore, SCC does not allow members to change or decorate the built form, limiting a sense of ownership. As such, participation in SCC is limited to the activities it supports.

2.3.4 *Connection to place*

SCC's modern architectural style reflects the recent developments of the Southport area; however, it lacks a strong relationship to place. Its design does not incorporate the vernacular, materiality, culture or traditions of the Gold Coast, resulting in a disconnect from the local landscape. As such, the community does not derive a strong sense of place identity from SCC.

2.3.5 *Supporting social cohesion*

SCC facilitates various transcultural exchanges and activities by providing flexible spaces, supporting access to opportunity and common purpose. However, its limited connection to place and opportunities for participation in shaping the built environment misses opportunities to foster shared identity and a sense of belonging.

2.4 *Case Study 3: Everyone Everyday – Methodological Transculturalism*

2.4.1 *Methodological transculturalism*

Everyone, Everyday, an initiative of Participatory City, is a prime example of methodological transculturalism as it supports identity co-creation through participatory processes and interactions. While Everyone, Everyday completed its final funded year in December 2023, there are still pertinent learnings that can be derived from the project (Everyone, Everyday, 2024).

2.4.2 *Participation*

The Everyone, Everyday model consists of a two-part interconnected system comprising of a participation support platform and a participatory ecosystem to support community-driven initiatives. The former includes shared infrastructure like community spaces (called 'shops'), a skilled project design team and resources for project initiation. The support platform empowers the participatory ecosystem, which consists of a continuously changing network of residents, projects, and collaborations that create opportunities for the community (Participatory City, 2023b). The initiative's success hinges on the principles outlined in Table 2, which emphasise co-design and co-production to foster shared ownership and a sense of belonging.

Table 2

Design Principles of Everyone, Everyday

Design Principles for Inclusive Participatory Ecosystem	Design Principle of Support Platform
Low time and commitment	A system of practical support
No or low cost	Makes it easier to start and grow ideas
Simple and straightforward	Works quickly
Many opportunities with wide variety	Reduces and shared personal risk
Nearby and accessible	Proper co-production design
Opportunities from beginner to expert	More people involved as co-builders
Promote directly and effectively	New ways for organizations to collaborate
Introduce or accompany	Support collections of projects
Tangible benefits to people	More opportunities to grow confidence
Attracting talents not targeting needs	
Fostering inclusive culture, Welcome children and Everyone on equal footing	
100% open – no stigma -	

Source: (Participatory City, 2023b)

The Everyone, Everyday initiative tailors community engagement opportunities to suit participants' availability and confidence levels. They offer a range of involvement opportunities, from drop-ins at local shops to leading projects and starting new ventures. This enables participants to engage at their own pace (Participatory City, 2023b). The supported community activities include communal cooking, gardening, digital learning sessions, crafts, and yoga. The activities and shops are open to all residents and organizations; membership is based on a model prioritizing safety, training, and opportunity access (Participatory City, 2023b). Everyone, Everyday actively integrates with local services and civic structures to promote community groups through referring, sharing, promoting, attending, accompanying and co-designing (Participatory City, 2023b).

This co-design and coproduction process with the community extends to the design of the shops. In the case of the Heathrow shop, the interior fit-out was also designed and constructed with the community. This means the community feels a sense of ownership, responsibility and belonging in the space (Participatory City, 2023b).

2.4.3 Spatial Arrangement

Located in Barking and Dagenham, Everyone, Everyday adopts a decentralized approach to community building through community shops that enable residents to engage in projects (Participatory City, 2023a). At the end of 2023, there were two active hubs: The Everyone, Everyday Shop in Heathway, which acts as a gathering point and Everyone's Warehouse in Barking, which supports an urban garden, ceramics studio, woodworking area and digital fabrication area (Participatory City, 2024).

The Heathway shop, located in a shopping centre, along an active path, exemplifies the transformation of underutilized areas into community spaces. Equipped with a kitchenette, sewing machines and an aeroponics unit, it hosts a range of activities, including ceramics, connecting, cooking, co-working, digital fabrication, sewing, gardening, podcasting, and screen printing. Figure 7 shows the plan of the shop and Figure 8 some of the activities that have taken place. The shop's intimate and adaptable layout encourages transcultural exchange among residents, with the consistent experimentation of different layouts to see which configurations best support interactions.

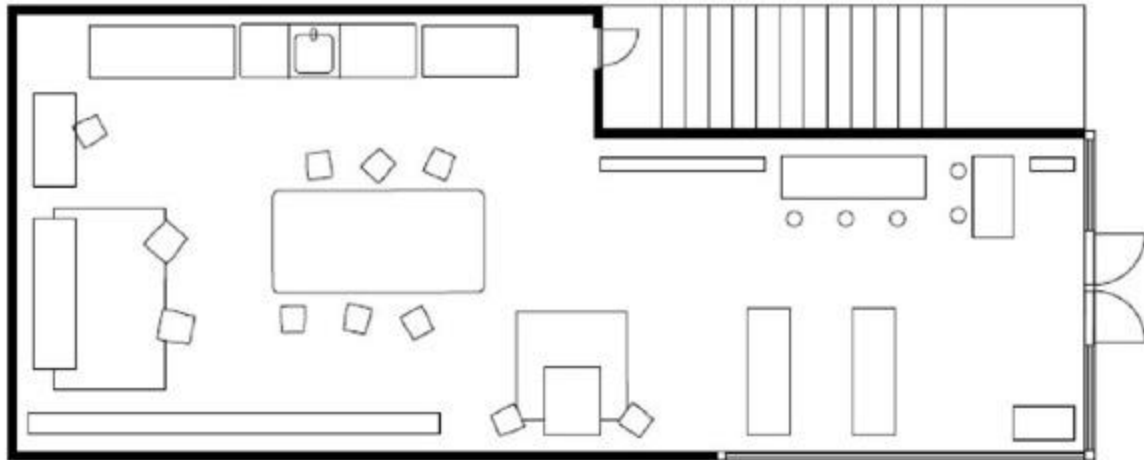


Fig. 7. Plan of the Heathway Shop



Fig. 8. Activities in the Heathway Shop

2.4.4 Place Identity

The Everyone, Everyday initiative enriches place identity by transforming existing English buildings into vibrant community hubs through resident-led design and use. The shops continue to speak to the materiality and history of the place while adding layers to it. The participatory model adopted allows residents to express their diverse cultures, heritages and shared aspirations, fostering a sense of ownership and collective place identity. Furthermore, Everyone, Everyday's active engagement in community gardens and recycling workshops develops a care for the environment, acting as the foundation for a common purpose.

2.4.5 Supporting Social Cohesion

Through its emphasis on participation, Everyone, Everyday supports social cohesion. Their decentralized approach ensures access to opportunity with projects responsive to the community's needs through ongoing co-design and co-production processes. Everyone, Everyday supports a shared identity and common purpose through transcultural exchanges that focus on mutual learning and skill sharing, allowing participants to share and learn from each other while reinforcing an understanding that identity is dynamic and evolving. As such, Everyone, Everyday, as a form of methodological transculturalism, is effective in fostering social cohesion.



Fig. 10. Southport's existing attractors



Fig. 11. Underutilised Spaces in Southport

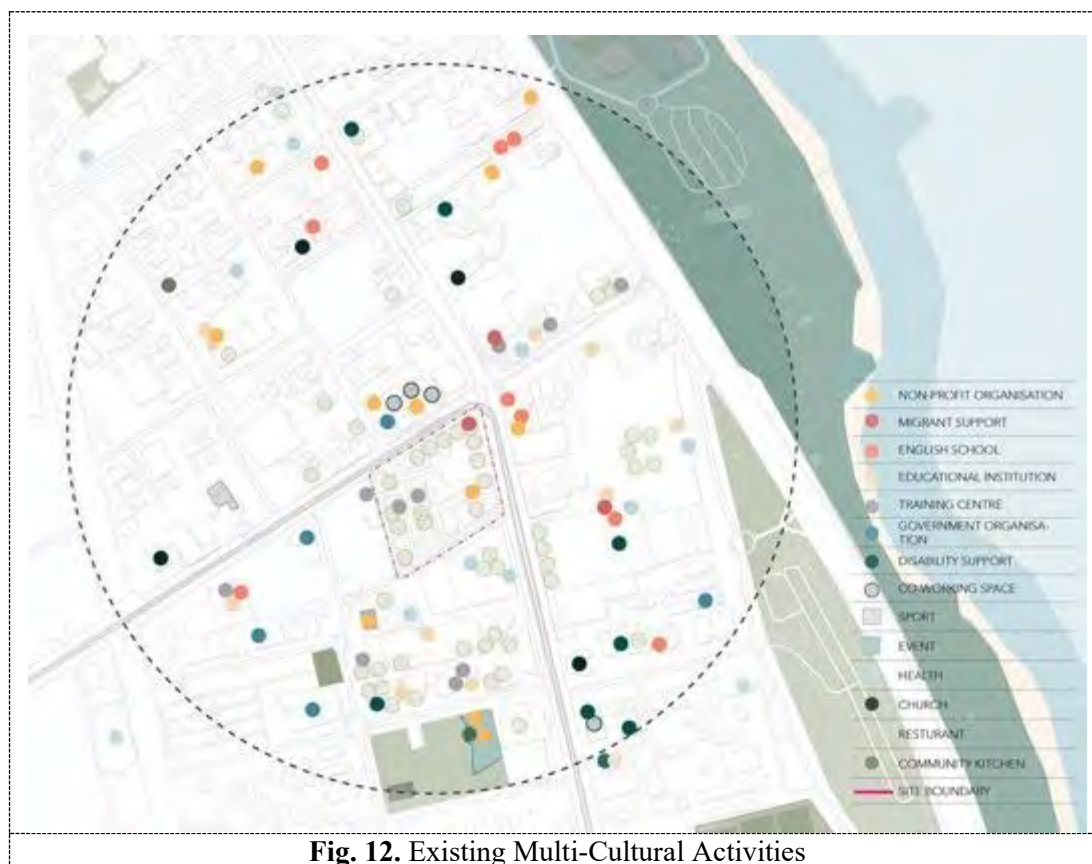


Fig. 12. Existing Multi-Cultural Activities

2.5.2 Site analysis

The following section provides information about the existing conditions of the selected site. Figures 13 and 14 show the surrounding programs, Figure 15 identifies active edges, and Figure 16 shows existing bins.



Fig. 13. Existing Program (Ground Floor)



Fig. 14. Existing Program (Level 1)



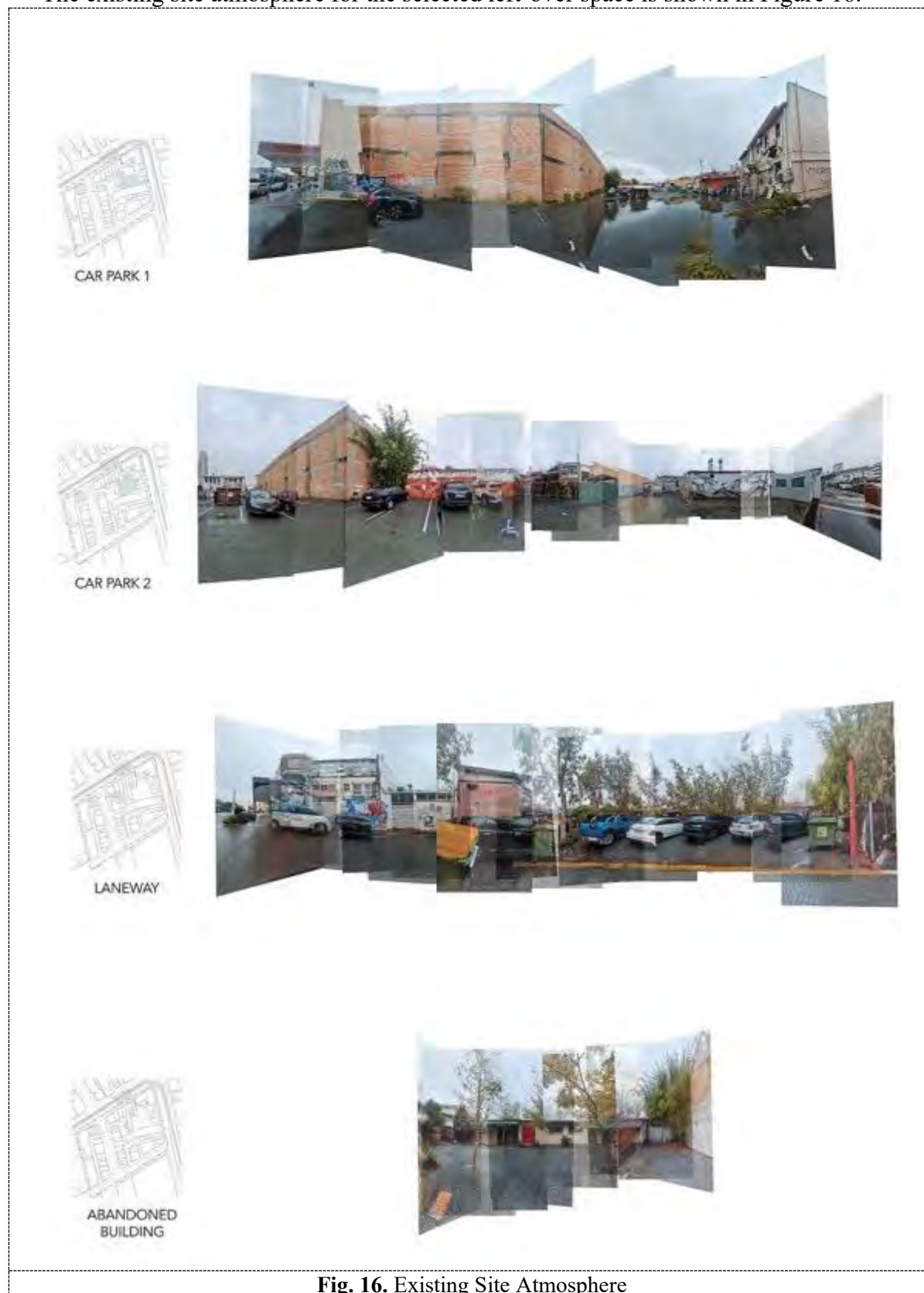
Fig. 15. Active Edges



Fig. 16. Existing Bins

2.5.3 Existing site atmosphere

The existing site atmosphere for the selected left-over space is shown in Figure 16.



3. Results

3.1 Comparison of Case Studies

The analysis of the three case studies demonstrates that each form of transculturalism has varying levels of success in supporting social cohesion. Superkilen's open transculturalism faces criticism for static cultural representation, while Southport Community Centre's hidden transculturalism, although supporting cultural programs, does not actively promote a sense of belonging. Conversely, Everyone, Everyday's methodological transculturalism based in co-design evolves with the community's needs, supporting access to opportunity and creating a sense of belonging. While Superkilen and Southport Community Centre, as structured designed environments, provide cultural spaces, Everyone, Everyday's dynamic and inclusive model cultivates sustained social cohesion. This demonstrates the importance of considering architecture and public space as an ecosystem rather than just a built form.

3.3 Strategies for Supporting Social Cohesion

Each case study offers valuable insights for learning. These insights have been synthesized and presented as participation strategies in Table 3 and design strategies in Table 4.

Table 3
Participation Strategies to Support Social Cohesion

Principle	Participation Strategy	Impact on Foundation of Social Cohesion		
		Shared Identity	Common Purpose	Access to Opportunity
Open to All	Open to a diverse range of people			X
	Fostering an inclusive culture with no stigma	X	X	X
	Everyone is equal and represented	X	X	X
Benefits to People and Place	Activities that support a care for place	X	X	
	Projects with practical outcomes	X	X	X
	Integration into daily life	X	X	X
	Focus on mutual learning	X	X	X
Many Opportunities of a Wide Variety	Provide a wide range of activities that appeal to a range of people			
	Activities for beginners and experts	X	X	X
Accessible and Scalable	A decentralised approach with hubs across the city	X	X	X
	Partnerships with local organisations	X	X	X
	Located near public transport			X
Easy to Start and Grow Projects	Reduce and share personal risk			X
	Low cost and commitment			X
	Skilled team to support participation in the community	X	X	X

Source: Author

Table 4
Design Strategies to Support Social Cohesion

Principle	Design Strategy	Impact on Foundation of Social Cohesion		
		Shared Identity	Common Purpose	Access to Opportunity
Flexibility	Provide flexibility in the ways space can be occupied			X
	Design structures for support adaptability or disassembly			X
	Spaces should be able to be secured for safety			X
Sense of Ownership	Involve the community in the making of the built environment	X	X	X
	Create shared spaces	X	X	X
	Support the community in adapting the built environment through art and workshop programs	X	X	X
Collective Memory	Revitalise left-over spaces	X	X	X
	Support the layering of the city rather than demolition of existing fabric	X	X	X
Sense of Custodianship	Promote a closed loop system founded on principles of reciprocal relationships	X	X	
	Use locally sourced materials	X	X	
	Use endemic planting	X	X	
Promoting Interaction	Edge interfaces that support visual connection and engagement	X	X	X
	Curate circulation to support spontaneous interaction	X		X
	Provide spaces for interaction at various scales	X		X
	Improve connectivity to wider urban fabric	X	X	X

Source: Author

3.4 Conceptual Framework

Utilising the strategies outlined above, this paper proposed a transcultural participatory ecosystem to support super-diversity and social cohesion (Figure 17). The foundation of this ecosystem is a participatory platform; like Everyone, Everyday, this platform has two key components: A physical element (comprising of the built form) and an activity element (supported by a skilled team). This platform acts as a catalyst for community-led projects, collaborations with existing support services, events and interactions, which in turn support a series of actions supporting social cooperation. This ecosystem will welcome migrants and locals, including families, couples, professionals, children, students and seniors. Some of the transcultural exchanges this ecosystem centre supports are co-working, craft/art, trade, performance, play/sport, performance, growing and cooking food. This actions support the foundations of social cohesion and result in a number of benefits for the community.



Fig. 17. Conceptual framework to address the challenges of superdiversity through a transcultural participatory ecosystem that support social cohesion.

3.4 Masterplan

This paper proposes a masterplan to integrate the design proposition into its context. Figure 18 illustrates the removal of existing fences and barriers to connect the site. Currently, the site serves as a storage area for bins and the back of house for surrounding businesses. Figure 19 outlines the consolidation and reconfiguration of these services to create opportunities for interventions. To draw people into the site, new pedestrian pathways and connections are introduced, highlighted by wayfinding devices, as shown in Figure 20. Figure 21 shows a series of interventions to revitalise the site. The masterplan implementation will occur in three phases, as shown in Figure 22. The following sections will focus on stage 1, which will act as a catalyst for the site due to its connectivity to the tram.



Fig. 18. Demolition Plan



Fig. 19. Services



Fig. 20. Connectivity and Wayfinding

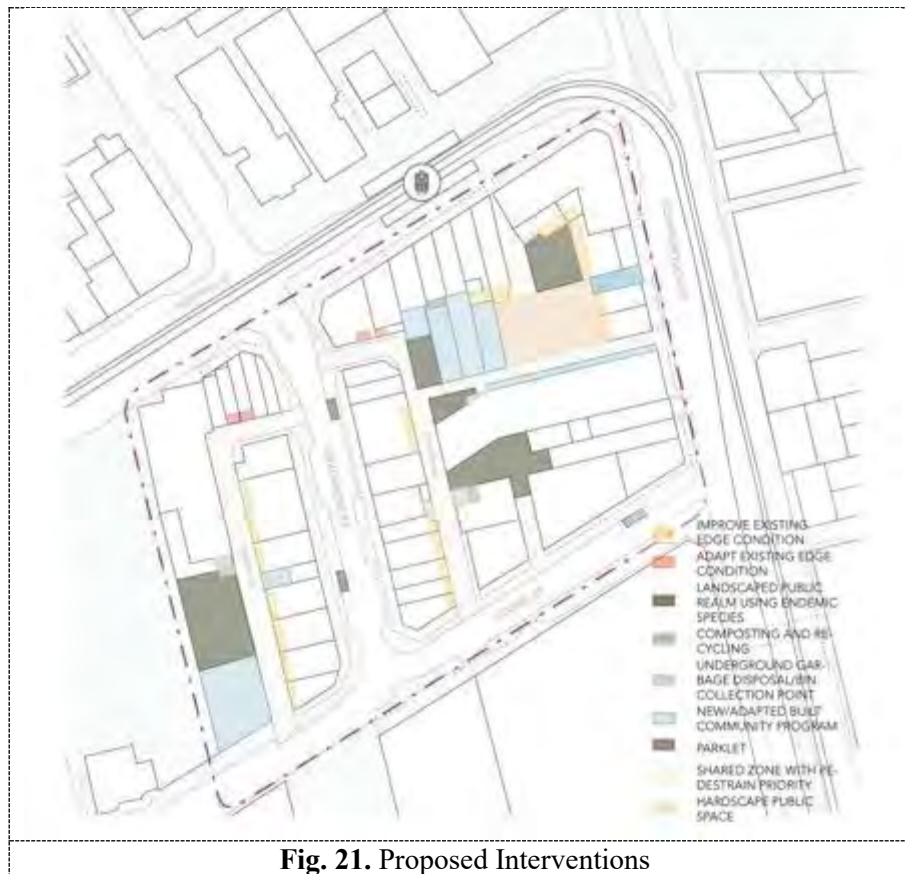


Fig. 21. Proposed Interventions



Fig. 21. Staging Plan

3.5 Key Drawings

The key drawings for the design proposition can be seen in Figure 22,23 and 24. While the spatial qualities are shown in Figure 25,26 and 27.



Fig. 22. Ground Floor Plan



Fig. 23 East-West Section



Fig. 24. North-South Section



Fig. 25 Public Space



Fig. 26 Event Space

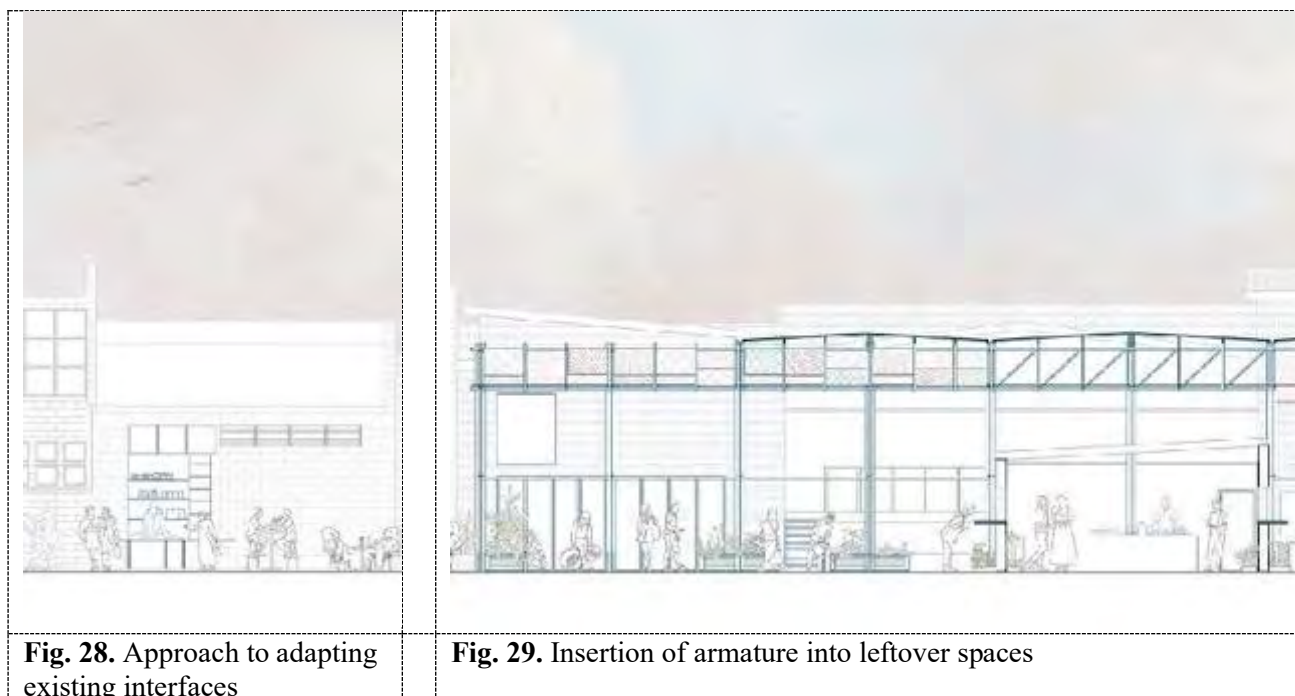


Fig. 27 Active Armature

3.6 Collective Memory

3.6.1 Approach to existing fabric

The design proposal focuses on left-over spaces in Southport, taking an approach of minimal intervention by adapting a neglected car park, service lane, and abandoned building. The precinct adopts incremental change over a more expansive renewal; this approach ensures community participation, enhances the existing character, mitigates the risks of gentrification and ensures the project aligns with the needs of the local population. Two tectonic strategies guide the project: adaption and intervention. The adaption strategy (Figure 28), focuses on collaborating with surrounding businesses to activate their rear interfaces with left-over spaces to enhance the visibility of kitchens and celebrate the making of food. Underutilised spaces, such as storage, could be adapted into pop-up kitchens or maker spaces, rented to recent immigrants, supporting entrepreneurship and access to opportunity. The intervention strategy (Figure 29) introduces a flexible structural armature into left-over spaces. Designed to be built and maintained by the community, this armature would be adaptable and capable of being disassembled and reassembled as needed, allowing for flexibility in its use and configuration. These interventions could be implemented simultaneously or gradually, depending on the community's enthusiasm and engagement.



3.7 Sense of Ownership

3.7.1 A flexible armature

A flexible armature supports a strong sense of ownership and facilitates autonomy and agency. Built with the community, the armature can be adapted in structure or by adding community woven fabrics, shelves, art, etc. It enables all residents to contribute to the project's aesthetic and supports a sense of belonging in an unfamiliar environment. The adaptable nature of the design ensures that the ever-changing composition of Australia's population can be reflected and supported.

3.7.2 Creating shared spaces

Through these interventions, a series of shared spaces are created. One potential application of these interventions to the site can be seen in Figure 30. Some of the spaces created are: The Hub, which serves as both an office for the participatory platform and an initial contact point for visitors; a Community Garden for growing fruit and vegetables and fostering custodianship; a Community Kitchen that supports communal cooking; an Event Space that provides an undercover area for gatherings; and Wall Armature (Active) along the southern edge, providing a grain of flexible areas for markets, performances and working. The Wall Armature (Wayfinding) also guides visitors from the high street to a Public Square, which hosts large events such as markets, pop-up cinemas and festivals, providing a larger public space. Surrounding interfaces are also adjusted to activate this space and enhance safety through passive surveillance.

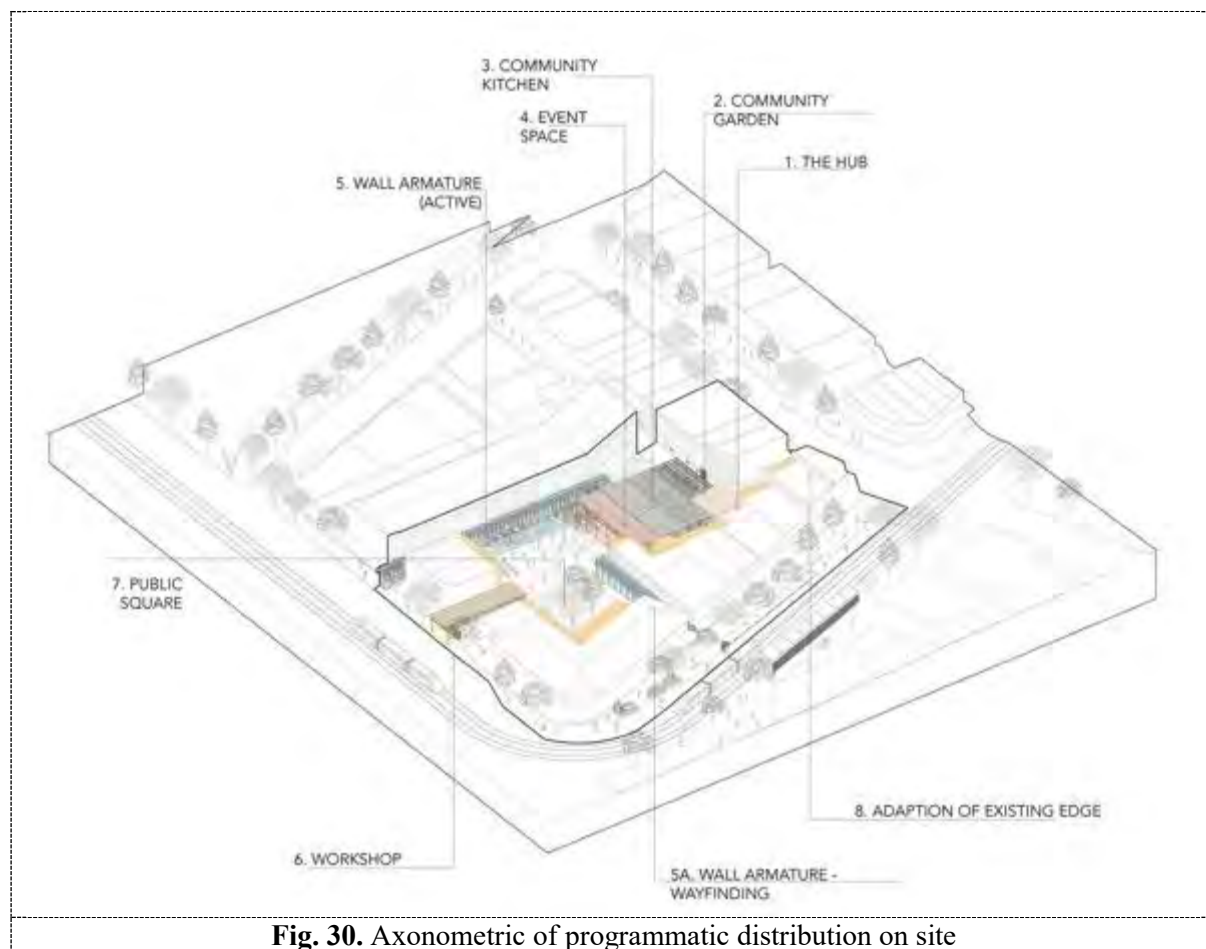


Fig. 30. Axonometric of programmatic distribution on site

3.8 Promoting Interaction

3.8.1 Circulation

The site can be accessed through three key points shown in Figure 31: from Nerang Street (tram stop), China Town and Scarborough Street, which aligns with a pedestrian entrance to the Australia Fair shopping centre. Although the public space does not open directly onto a main street, these access points, each marked by wayfinding devices and community-made art installations, draw people into the precinct. In keeping with the character of Southport, the project fosters curiosity and discovery through finer grained access way. These access points to the site also link critical areas within the

wider context, increasing pedestrian activity through the site and supporting incidental interactions. The precincts active programming around food and making combined with inviting landscape and shaded edges will naturally attract and retain visitors, embodying Jan Gehl's principle that, "people go where people are" (Gehl,2011).

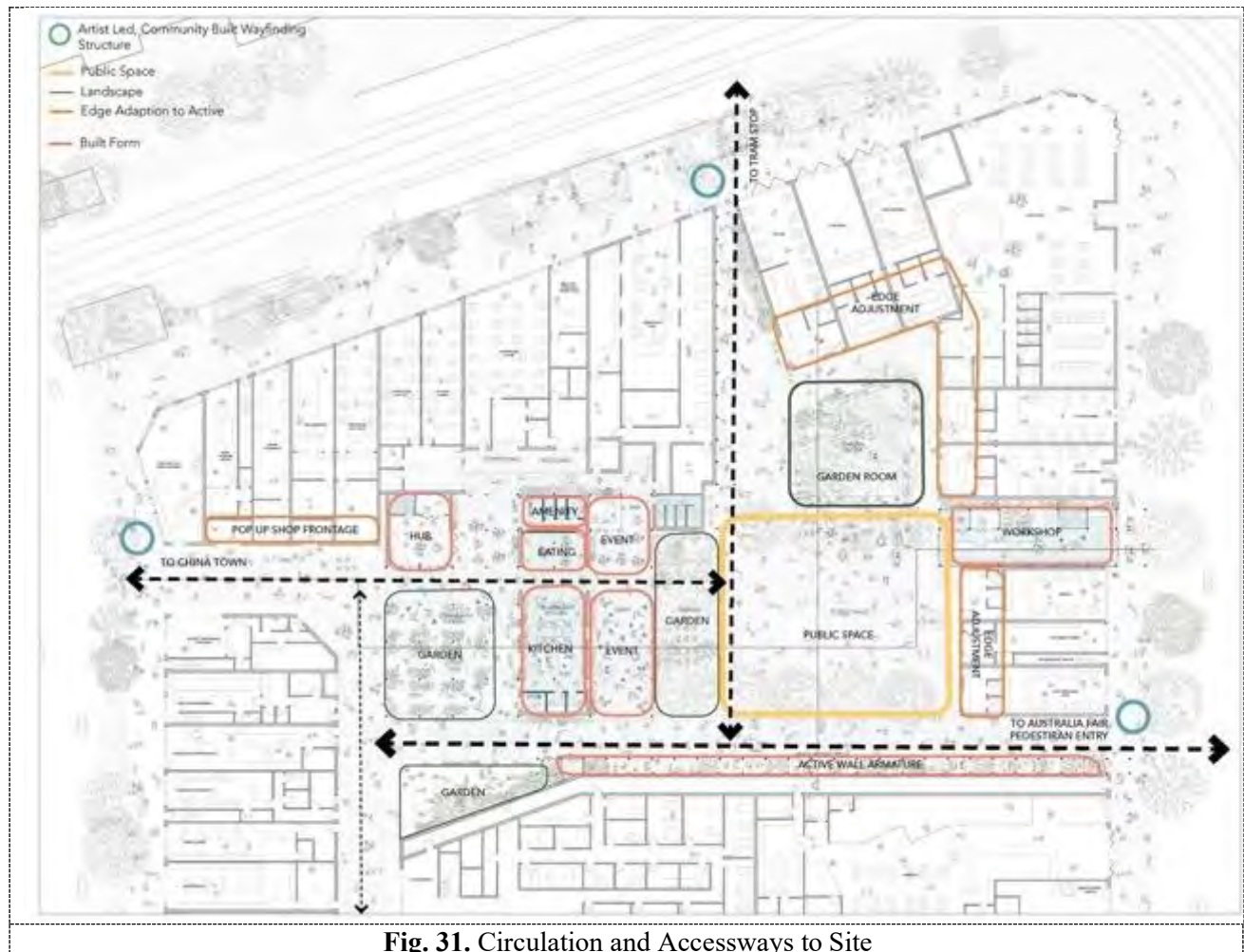


Fig. 31. Circulation and Accessways to Site

3.8.2 Spatial Arrangement

The distribution of the program on the site, as seen in Figure 32, responds to the key access paths and existing structures. Abandoned buildings were adapted to support sheltered activities, such as the community kitchen, which could leverage the infrastructure of the former restaurant. Open spaces were designated for the public realm. The workshop was placed in a former service lane to activate the street and utilise the adjacent public for larger community-making activities.

While all the spaces are open to the public, there is an intimacy gradient between the spaces, which is determined by the types of activities that occur in each space. A series of thresholds, typically using landscape, have been created to transition from high publicness to low publicness.

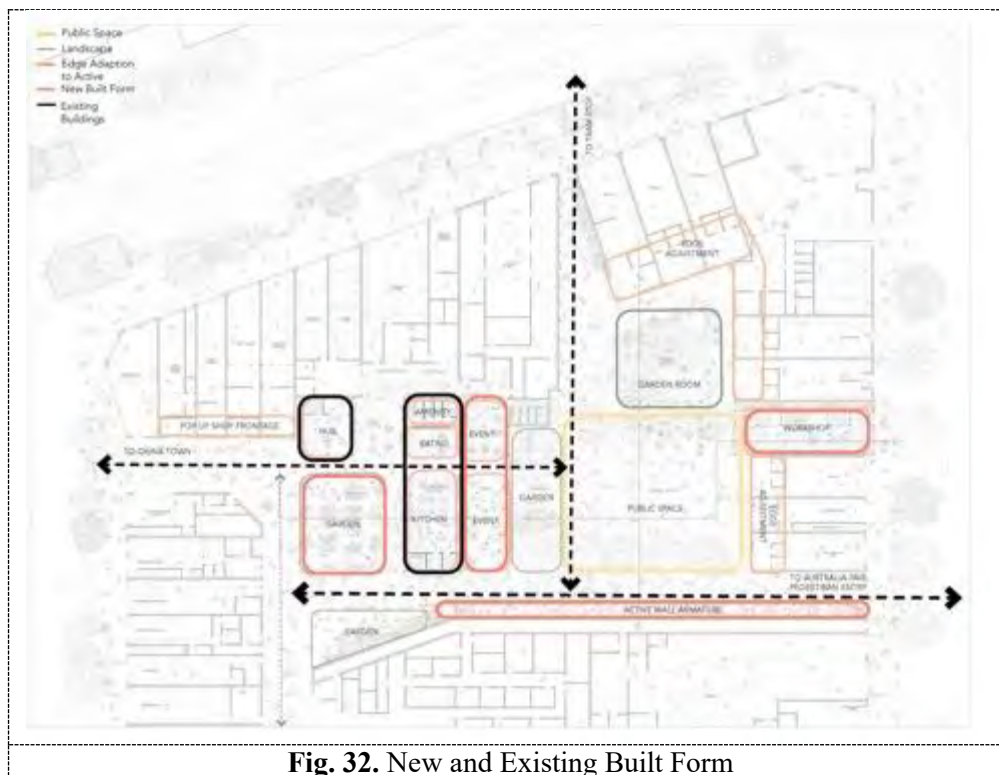


Fig. 32. New and Existing Built Form

3.8.3 Edge Interfaces

The adaption of interfaces, along with the short, wide, and long views throughout the site (see Figure 33), enable interaction and engagement with transcultural. Typically, these views frame transcultural activities such as cooking and making. Wider views frame public spaces, and long views invite people into the site. These views also support passive surveillance of the site and create a sense of safety.



Fig. 33. Short, Wide and Long Views

3.8.4 Scales of Interaction

In order to support a wide range of activities, the design provides a range of scales for the community to occupy. Figure 34 shows the range of scales across the precinct. An indicative activity table shows some potential community-led activities supported by the spaces (Figure 35).



Fig. 34. Scale of spaces

	THE HUB	THE GARDEN	THE KITCHEN	THE EVENT SPACE	PUBLIC SPACE/ GARDEN ROOM	WORKSHOP
12AM-6AM	CLOSED	BAR/CLUB FOR COLLECTION	CLOSED	DELIVERIES	DELIVERIES TO SURROUNDING SHOPS	CLOSED
6AM-9AM	STUDY SPACE (open for general public)	BREAKFAST SITE (open for general public)		DANCE PRACTICE (open for general public)	YOGA (open for general public)	CLOSED
9AM-12PM	LANDSCAPE CLASS (open for general public)	OPEN FOR GENERAL PUBLIC	MARKET MEAL PREP (open for general public)	COLLECTIVE WEAVING (open for general public)	PICTURE (open for general public)	WORK IN PROGRESS (open for general public)
12PM-3PM	COMMUNITY SNACK (open for general public)		OPEN TABLE (open for general public)		MARKETS (open for general public)	SHARE AND MEND (open for general public)
3PM-6PM	GAMES CAFE (open for general public)	GARDEN CLUB (open for general public)	BABY BATH EDDING (open for general public)	OPEN FOR GENERAL PUBLIC	PAVE (open for general public)	UPCYCLE WORKSHOP (open for general public)
6PM-9PM	DRINK BASKET (open for general public)	POP UP BAR (open for general public)		BAR OPEN	POP UP CINEMA (open for general public)	TRASH SCHOOL (open for general public)
9PM-12AM	CLOSED	OPEN FOR GENERAL PUBLIC	CLOSED	BAR OPEN	POP UP CINEMA (open for general public)	CLOSED

Fig. 35. Indicative Activity Table

3.9 Flexibility

3.9.1 Flexibility of spaces

The design provides a dynamic operability that enables the users to configure the spaces to be more intimate or expanded for larger gatherings. This flexibility fosters agency while ensuring the longevity and adaptability of the space to community needs. The flexibility of the spaces can be seen in Figure 36.

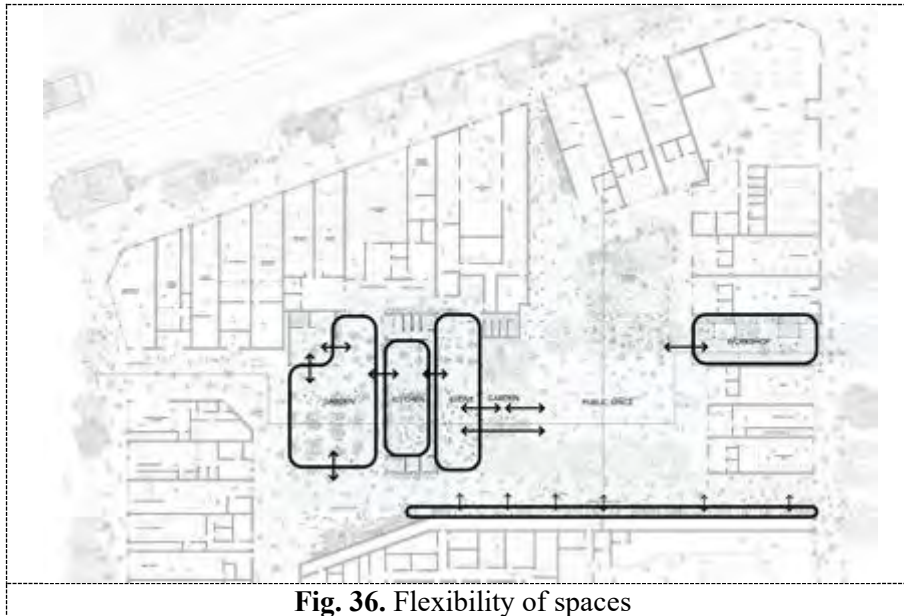


Fig. 36. Flexibility of spaces

3.9.2 Safety

The proposal balances openness with security, with all areas accessible to the public during the day and spaces containing valuables (see Figure 37) being securely closed off at night. While there is a lot of homelessness in the area, the project seeks to support these residents rather than exclude them. While the precinct does not specially cater to providing them with areas to sleep, the participatory platform can facilitate support services, hygiene facilities, food services and skill building.

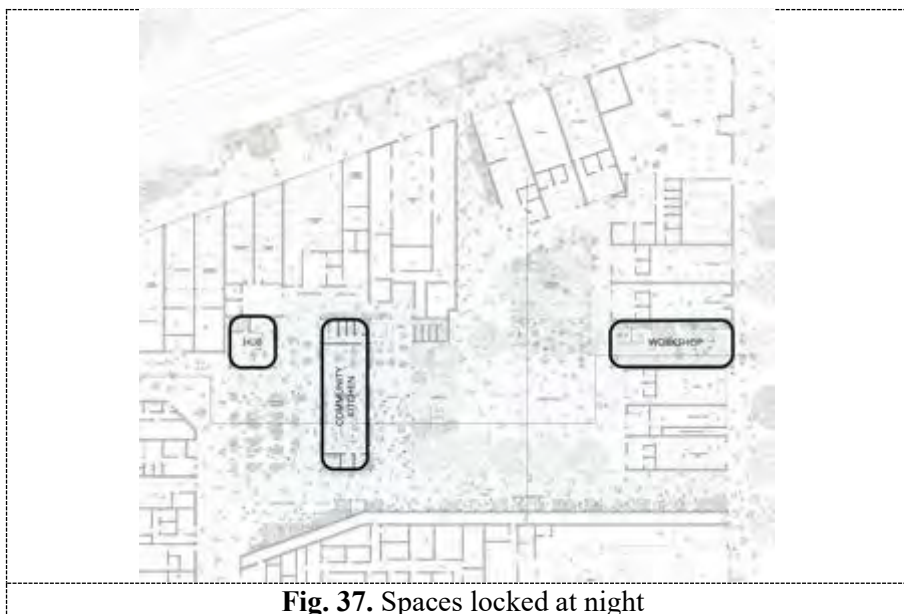


Fig. 37. Spaces locked at night

3.10 Creating a Sense of Custodianship

3.10.1 Landscape

The project supports common purpose through a sense of custodianship by creating relationality to place and activities that care for place. The project features native planting that serves as a counterpoint to the predominately hardscaped landscape, rehabilitating a connection with Country and supporting local ecosystems. Furthermore, these landscaped areas are vital to the project's stormwater management strategy. By enhancing water absorption, the landscape significantly reduces runoff and its detrimental effects. Figure 38 shows the three typologies of the landscape.



3.10.2 Materials

The project utilises locally sourced, durable materials, as detailed in Figure 39. The use of timber reflects the Gold Coast's rich craftsmanship and tectonic traditions, celebrating the region's heritage. This also creates a dynamic interplay between the new interventions and the existing brick structures. Furthermore, using recycled steel, reclaimed timber, and low-impact manufacturing techniques reduces the environmental impact. This use of materials connects the project to place and contributes to an architectural tectonic that respects and celebrates its cultural and physical context.

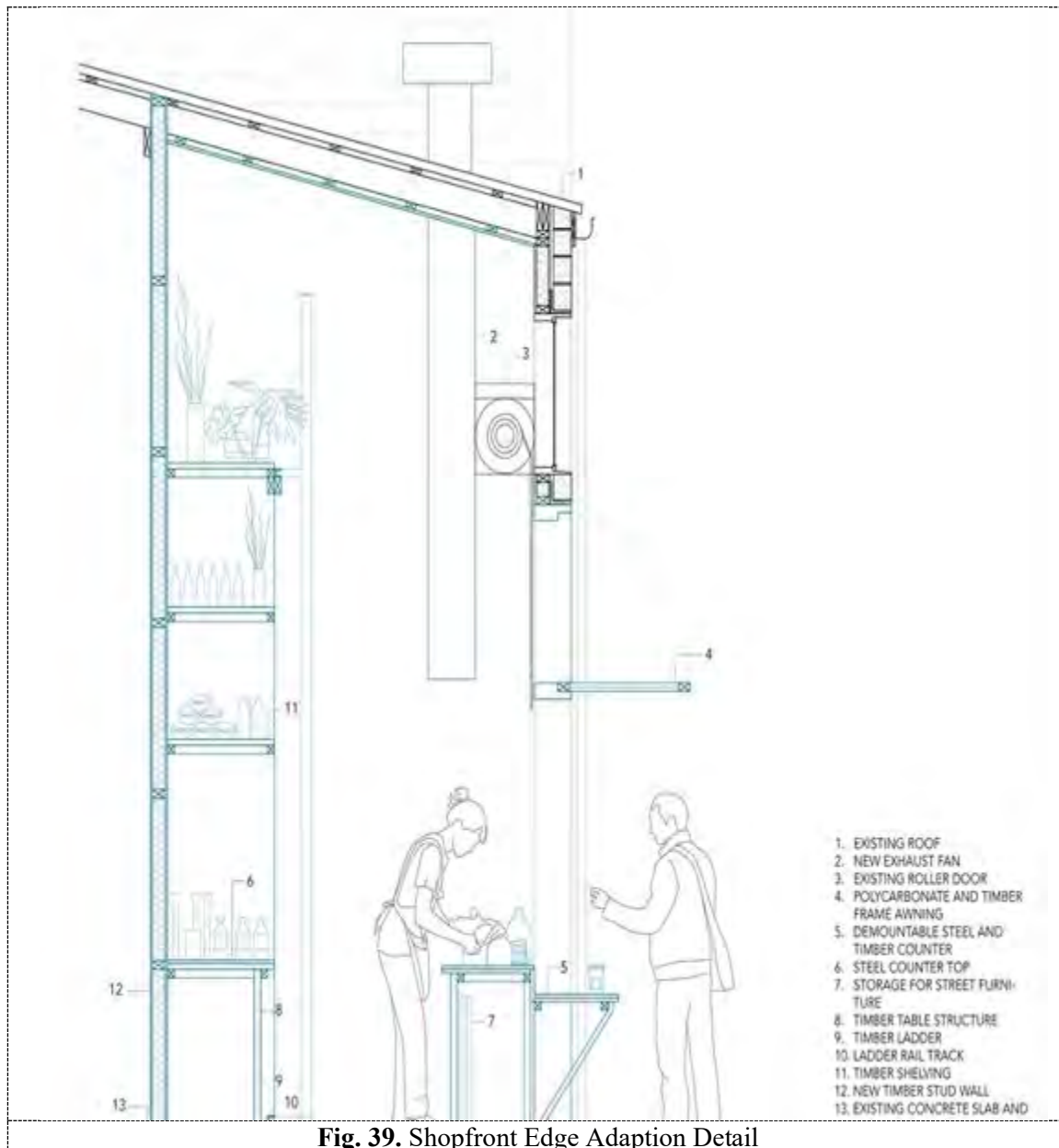


Fig. 39. Shopfront Edge Adaption Detail

4. Conclusions

This paper addresses the escalating challenges of migration in Australia, exploring how cities and public spaces can support super-diversity through social cohesion. Through the analysis of transculturalism, place identity and participation in the case studies of Superkilen, The Southport Community Centre and the Everyone, Everyday initiative, the paper synthesises design and participatory strategies to support shared identity, common purpose and access to opportunity. The analysis highlights the importance of participatory models that work in conjunction with designed spaces to support social cohesion. Subsequently, the paper proposed the application of application of the design and participatory strategies through the implementation of transcultural participatory ecosystem in Southport, Australia. As a result of time constraints, the key limitation of this proposal is the need for more extensive community consultation. Since the framework for interventions is designed to be adaptable, the next steps in testing the theoretical framework would be engaging with the community through a co-design and co-production process. Furthermore, it would be interesting

to investigate how the framework could better support closed-loop systems in urban design. Future research should explore processes and procedures for implementing transcultural participatory ecosystems across Australia. Ultimately, the research demonstrates that through integrating transcultural principles and Indigenous Australian philosophies with concepts of place identity and participation, a Transcultural participatory ecosystem can address the challenges of migration and support super-diversity.

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