

## **Propositions**

Attached to the thesis

### **Accommodation of Cultural Diversity in Public Spaces: the case of Skopje (Macedonia)**

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1. A staggeringly low level of civic participation in local deliberation activities dominates the political discourse and planning practices of public spaces in both ethnically mixed and mono-ethnic neighbourhoods in Skopje. (*this thesis*)
2. Residents in mixed neighbourhoods more often than those in ethnic neighbourhoods opt for co-ethnic cultural events in co-ethnic public spaces where people from their ethnic group go. (*this thesis*)
3. The concept of “the appropriate citizen” constructed through the symbolic meaning of the objects accommodated in public spaces perpetuates ethnonational rhetoric and produces an effect of “staged multiculturalism”. (*this thesis*)
4. Transformative experiences of diversity in inclusive public spaces lie in the social planning that stimulates convivial instead of cohabitated living, such as multicultural education environments and open public spaces used for rest and recreation. (*this thesis*)
5. It is not that public spaces are not important in the daily existence. Rather, public spaces in the neighbourhoods in Skopje are not planned to support multicultural exchange and the conditions that lead and sustain intergroup contact are not systematically

conceived as part of a wider policy on socio-spatial integration.  
(*this thesis*)

6. The practices of accommodation of diversity in public space seem to *work* as an instrument that mediates between the fear of redistribution of power and resources between ethnic groups, and the challenged homogeneity of the political community.
7. Exclusion from deliberation seems to be part of a political culture and how democracy *works* in post-transitional societies.
8. Public spaces and the symbolic representation of cultures and ethnic histories have become part of the narrative on emotionalisation of citizenship (Slootman and Duyvendak, 2015: 152).
9. Urban city identity could bridge between feelings of home and identification with the public spaces, as a form of collective identification, along with the loyalty to the nation-state.
10. Urban planning in a multicultural context necessitates a new planning culture and an enabling environment, urbanists who “look beyond power relations” (Yiftachel and Hyxley, 2000: 923) as well as citizens who are prepared to push personal and collective boundaries, to ask, debate and critically observe our multicultural reality.
11. If ethnonationalistic discourse in planning and management of public spaces in Skopje persists, the relevance of this research will never fade.