



# Architecture and Human Rights

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## ABSTRACT

*This article investigates on the concept of space, its production, use, and change processes, and uncovers the interrelations between social and spatical practices. Based on Lefebvre's concept of the Right to the City, the article discussed two main spatial rights: the right to oeuvre and the right to appropriation. To justify these spatial rights on the ground of legal rights, a comparison method is used in this article and three main legal documents is set against each other. These documents are: the Universal Declaration of Human Rights, the 'World Charter for the Right to the City' and the 'European Declaration of Urban Rights'. As a result of this comparison 22 universal norms are identified. These norms and the awareness regarding them and their ethical and legal background can empower social / spatial activism and be used for performing and evaluating spatial practices.*

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## 1. Introduction

The scope and the limits of the field of architecture, as an academic discipline, go beyond the profession of architecture and embrace all spatial studies and spatial practices which are multilayered studies and practices of diverse actors and stakeholders and are not mainly under the control of architects or the other related professionals (Sadri, 2018). Here, spatial studies and practices also are not limited to the process of space production, but its various forms of use and change.

A clear understanding of the concept of space, its process of production, use and change, provides basis for understanding spatial rights and eventually the relation between architecture and human rights.

## 2. The Concept of Space

The study of meaning and etymology of the word space and words with the meaning of space in other languages, builds a ground for the conception of the processes of its production, use and change and its connection with other concepts such as rights.

The word space in English is derived from the word spātium in Latin and means extension and distance in width and length (Marchant, 1948). In the Dictionary of Philosophy, three different explanations is given for the word space. The first one, which is similar to the meaning derived from its root of spātium, is the situation of emptiness and nothingness. The second definition which also describes the

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physical characteristics of space is limitless environment and endless chamber. The third definition is described as the infinite magnitude hosting existing beings in it and containing all limited extents within it (Cevizci, 1999). This definition, which sheds light on the relation between space and life/existence, is also supported in the meaning of *makan*, the word used for space in Arabic. *Makan* is generated from the root of *kvn* which stands for presence, and it means place of existence (Dai Islam, 1985). This interrelation is also presented in the word *raum*, the old German word for space. Based on its meaning of the place emptied for residence, Heidegger revealed the relation between space and dwelling. To explain this relationship further, he relied on the etymological studies on old European languages and examined the German and Old English verb of *buan / bauen*. Based on this study, Heidegger explained the interrelation between the concepts of space, building, life, dwelling and existence. *Buan / bauen*, in the meaning of 'to build' and 'to shelter', establishes the root for the verbs *bin / bist* in German or 'to be' in English, all meaning 'to exist' (Heidegger, 1975).

Heidegger's studies on the concept of space signifies the indivisibility of space and the existential practices in human life, such as practices of building and dwelling. He indicates that when someone says 'I exist', he actually means 'I am building' or 'I am dwelling'.

In order to emphasize the importance of the relationship between space and human life at a greater extent, Heidegger investigates on the verb of *wuon* in its old Anglo-Saxon form or *wunian* in its Gothic form. He mentions that *wuon* means to settle, however, these verbs also have a meaning of 'to be at peace' (Heidegger, 1975). To sum up, Heidegger's etymological research explains the connection between the concepts of space and building, dwelling, existing and being at peace.

It is possible to justify the closeness of these concepts with the etymological studies in some other languages. For example, the word of *мир* in Russian, which is used for the concepts of space (airspace) also, means peace (Şçerbinin, 1979). In Turkish the verb *barınmak* with the meaning of sheltering and the word *barış* in the meaning of peace are developed from the same root of 'bar = var' in the meaning of existence (Sadri, 2007). These two examples also demonstrate the strong relationship between the concepts of 'dwelling', 'existence' and 'peace' in Turkish and Russian languages as in the study of Heidegger.

Consequently, space not only refers to the physical conditions, but also is affiliated with life. In addition to the physical meaning of *spātium*, the mental relationship of space and existence is readable in the words of *makan* and *buan*, and its social connection with settling, dwelling and living in peace in the words of *raum*, *мир*, *barınmak / barış*.

### 3. The Production of Space

Lefebvre describes the historical transformation of the processes of the production of space in his book entitled "The Production of Space". In fact, the book calls attention to two different ways of the space production one of them being the way people produce spaces through their daily life activities and the other way being the production of space in the existing capitalist system through the allied triad forces of state, capital and institutional knowledge – including professional organizations.

Lefebvre distinguishes the absolute space, meaning a naturally existing space which formed without any human interaction, from the spaces produced by humans. He writes that human beings change this natural or absolute space in two different forms. Thereby, by delivering two kinds of production processes, they obtain two different types of spaces with contradictory characteristics. Lefebvre names these two spaces as social space and abstract space (Lefebvre, 1991).

The social space is the space formed by the processes of social and collective production. It is collectively shaped in a long period of time with mental and operational contribution of numerous people. Social space is developed and transformed by different actors according to the changing needs of different generations throughout the history. The formation process of social space originates in a collective cooperation and an intergenerational consensus. Thus, social space represents the individual, collective and social existence as in the meaning of the word *Makan* or the verb *buan* and it embodies peace in a way seen in the verb of *wuon*. These qualifications cannot be found in spaces generated by specific people for their temporary usage in a limited time. Lefebvre illustrates the old urban spaces as an example for social space.

In order to name this collective and social production process, Lefebvre uses the oeuvre concept (Lefebvre, 1967). This French word is used to describe the artworks created by an artist throughout his / her life. Since social spaces are results of collective social production processes, cooperations and

consensuses beyond time, they can be conceived as intergenerational and communal artworks produced by various people living in the city throughout its history. Contrary to Oeuvre, the second type of human interacted space is the space produced by capitalism and neo-capitalism. Isolated from the social cooperative processes and created within the scope of power, these spaces are shaped based on the mutual action and benefits of state, capital and institutional knowledge. Lefebvre entitles these spaces produced subsequent to this process as abstract space (Lefebvre, 1991). Contrary to Oeuvre, these abstract spaces are not generated with collective and multi-actor processes, and accordingly, they do not provide equal access opportunities for everyone. These spaces occur in the intersection of knowledge and power. They are hierarchical spaces of those trying to control everyday life and people's social organizations such as political rulers, economical investors, or architects and planners. In addition to the hierarchical feature, Lefebvre believes that the capitalist process of the production of space makes spaces homogeneous and fragmented (Gottdiener, 1993).

With the production of abstract space, the use value of space becomes ineffective against the revenue it creates (exchange value). As Purcell states, the main purpose of the production process of abstract space is to gain exchange value, rather than use value (Purcell, 2003). In other saying, the space attained consequently to this production is procured not for use but for getting unearned income or for exchanging it with much more capital.

#### 4. The Use and Change of Space

The use and change of space, as it is mentioned in Lefebvre's concept of lived space or in the word *raum*, is related to human beings' practices of dwelling. Schulz explains that private sheltering of people is only one of the forms of dwelling and there are other modes of dwelling associated with the social structure, economy and politics. He describes these other forms of communal dwellings as collective dwelling practices of people for their meetings and exchanges, and their public dwellings based on their communal agreements and consensuses. Schulz reminds that a settlement is a place of collective dwelling and a meeting space where people gather together and exchange their products, thoughts and emotions. According to Schulz, the most significant role of collective dwelling is enabling people to meet each other, despite their differences and diversities. Schulz names

this as milieu of possibilities and gives the urban spaces as an example for this type of dwelling. Bearing a deeper meaning than the actual meeting, according to Schulz, occurrence of options in the milieu of possibilities constitutes an association or a framework of agreements. More than bringing only common interests to the society, this agreement forms the basis of solidarity and accordingly the communal existence. Schulz underlines that the purpose of this agreement must be to reach a forum in which the common values can be stated and protected. At this point, Schulz calls into the concept of public dwelling, which he describes as the institutional formation and invisible structure needed for such a forum (Schulz, 1985).

All these dwelling practices can be actualized in spaces collectively created by equal and free individuals - means oeuvre. This is a circle which demonstrates the relationship between the production and use of space. Space is correlated with human life to a great extent and its formation and use socially and mentally unites in *spatium*, meaning the physical dimension of space. Both of them affect our lives and are also affected by them.

In order to sustain our lives and perform our activities we need spaces. We are in need of adequate places to protect ourselves against natural and human made disasters, to get the necessary education, to work, to access to these facilities, to be able to come together and participate in decision making processes, to demonstrate our opposition against applications threatening our freedom, to support each other, to live together, to produce our food, to exchange our ideas, to develop our culture, to do all of these we need proper spaces.

To be able to perform all our activities, to live in freedom and justice we need spaces accessible and suitable for our private and collective uses. Making spaces accessible and suitable for all of us or changing them according to our needs is only possible if we all can take part in the collective creation processes of these spaces. However, to be able to protect the rights of all of us, especially the most vulnerable groups of us, we need an extensive agreement framework. Until the time we reach to the society in which there are no oppression, discrimination, inequality and poverty, these rights will enable us to live in peace and justice.

#### 5. Spatial Rights

Spatial rights are the rights related to the process of the formation and use / change of spaces. The foundation of studies conducted in

this field has been laid by Lefebvre in 1967 with his book "the Right to the City".

Lefebvre defines the right to the city with two different but interrelated rights; the first one is the right to appropriation, which is different from the property right, meaning the right to time and possession of a space and the second one refers to the art of living in the city is the right to oeuvre as the right of participating in the activities of the city (Lefebvre, 1967).

#### A) The Right to Appropriation

The Right to appropriation is related to the occupancy of space. Lefebvre explains it as the full and free use of spaces of cities by city-dwellers. Don Mitchell links it with the practice of dwelling. According to Mitchell, the right to the city is the right of using the spaces of the city, meaning the right to inhabit and live in the city. Mitchell addresses that in order to have this right, the housing right of people which includes the right of having a place for sleeping and relaxing without getting permission from anyone should be provided as a priority (Mitchell, 2003).

Therefore, he introduces the housing right as a way of appropriating and even taking over the city. This concept is completely different from the property right. Property right is exclusivist and it authorizes the proprietor to stop the access of unwanted people and gives the usufruct of space to the will of the title owner. This is of great importance in our world where most people do not have any property, and public and common spaces are becoming more privatized and controlled by capital owners and corporations day by day. Contrarily, the right to appropriation, meaning the right of taking over a space as Lefebvre suggests, is a collective and inclusionary right.

The right to appropriation describes people's collective right to inhabit in spaces and change and organize them in accordance with their own needs. As Purcell describes, the right to appropriation includes the right of occupying, living, playing, working and being represented in the city. In a sense, on the basis of living, inhabiting and free usage of the city spaces, the right to appropriation attributes the right of dwelling in the city to all of the city dwellers without any exclusion. Referring to Marx's concept of use value and exchange value, Purcell defines the right to appropriation as maximizing the use value of spaces and keeping it above its exchange value" (Purcell, 2003).

Within this framework, the right to appropriation actually aims to take the control of the city from all kinds of power forms - including

political authorities and capital - and give it to those living in the city. The occupy movements of 2011 in various parts of the world and the fights of people for taking back their cities, life and freedom from the oppressors, can be considered as the most significant agencies carried out for acquiring this right.

#### B) The Right to Oeuvre

Another spatial right which is inherently interrelated to the right to appropriation is the collective right of participating in the formation processes of space. Lefebvre named it as the right to oeuvre. This right addresses the indispensable replacement of the current capitalist urban spatial production system which is concentrated mainly on the manufacturing of exchange values, with the collective and intergenerational creation of spaces of the city as permanent artworks or in another word oeuvre. The right to Oeuvre requests that the city dwellers should play an active role in the use and production of space, all decisions regarding the fate of the city should be taken by the city dwellers and all the opportunities should be equally shared by the people living within the city. In this sense, Purcell approaches oeuvre as the right to participation. According to Purcell the right to oeuvre is a right which recognizes a decision making role of the city-dwellers in the processes of all practices related to the production of spaces of the city. Because in order to shape their lives as they please, city-dwellers should have the right to say their decisive opinion regarding the formation of lived spaces where they will maintain their lives (Purcell, 2003).

By being empowered to take part in the center of all decision making mechanisms, people's voices rise against the existing authorities and they can constitute an absolute control over their life. According to Mitchell the right to oeuvre composes city as an entire public space. Mitchell explains that because city is a place for various kinds of exchanges and social interactions of different people, therefore, it is public. Public space guarantees meeting of diverse people on the basis of heterogeneity. Accordingly, if cities are ruled by people, and not the authorities various projects of different people for shaping their city can get the opportunity to be discussed and synthesized in the free public space of their city. As much as the city becomes an oeuvre, consisting of collective projects, it offers a variety of opportunities for diverse people to coexist and reside (Mitchell, 2003).

### 6. From Spatial Rights to Spatial Human Rights

Lefebvre's revolutionary idea of the right to the city is not applicable within the context of

existing system. Neither the existing legal status recognizes the right to oeuvre as the collective right of participating in the formation processes of spaces of city, and the right to appropriation as the collective right of inhabiting in the city, nor do the existing authorities let such a right to pass into law. For this reason, in the transition period, there is a strong need to justify these rights on the basis of the most extensive agreement frameworks such as universally recognized and respected human rights.

**7. Human Rights Norms Related to Spatial Rights**

Human rights are the basic inalienable rights which are entitled to a person only because s/he is a human being. Ioanna Kucuradi describes these basic rights in two categories; a) directly protected basic rights; and b) indirectly protected basic rights (Kuçuradi, 2007).

a) According to Kuçuradi, directly protected human rights are all inviolable rights related to liberty and security of person and their necessities such as the right to life, the right to freedom of thought or the principle for not being subjected to torture or any inhuman treatment. These rights should be protected under the guarantee of law (Kuçuradi, 2004).

b) The indirectly protected rights are related to the pre-conditions needed for improving the opportunities and capabilities of people such as the right to housing, the right to health or the right to food. Contrary to the rights of the first group, these rights should be protected through public institutions (Kuçuradi, 2007).

Considering these categories and evaluating spatial rights in accordance with them, it is possible to argue that, spatial rights are associated with both of these categories of directly protected and indirectly protected basic rights. For this reason in addition to the necessity of legal frameworks for their protection, well designed and functioning public institutions are needed. To achieve this, a comparison method is used in this study and three legal document are set against each other: the Universal Declaration of Human Rights (United Nations, 1948), the 'World Charter for the Right to the City' (World Charter for the Right to the City, 2005) and the 'European Declaration of Urban Rights' (The European Urban Charter, 1992). Within the framework of this comparison study the below three tables are prepared (Sadri, 2010). The first table includes the titles of the spatial rights related to the directly protected and the indirectly protected basic rights. This table includes the 22 norms of the spatial rights associated with the norms of human rights. The

titles selected for the norms of spatial rights in this table are adapted from different concepts mentioned in various international human rights legislations and not directly quoted from the UNDHR or the two charters. Table 2 and 3 display more detailed information related to each of these spatial rights and their coverage and their relation with the Universal Declaration of Human Rights, and the two charters of the 'World Charter for the Right to the City' and the 'European Declaration of Urban Rights'.

**Table 1.** The 22 Norms of Spatial Rights

	Spatial Rights	Norms of Spatial Rights
Directly Protected Rights	The Right to Appropriation	Freedom and Safety of Person
		Access to public facilities and adequate shelter
	The Right to Oeuvre	Freedom of Thought and expression
		Protection of Natural and Cultural Heritage
Indirectly Protected Rights	The Right to Appropriation	Equality and Non-discrimination
		Fair and Convenient Working Conditions
		Social Justice and Social Security
		Health
		Adequate quality of life
		Access to social services and public facilities
		Adequate housing
		Freedom to move and access to transportation facilities
		Liberating and empowering education
		Contribution to cultural life
		Access to justice
		Conscious appropriation of natural resources and habitation in healthy environments
	Availability of leisure and sports opportunities	
	The Right to Oeuvre	Solidarity and coexistence in peace
		Assembly and Organization
		Transparency and access to information
Participate in governance		
		Collective and fair development

**Table 2.** The Directly Protected Norms of Spatial Rights

World Charter for the Right to the City	The European Declaration of Urban Rights	Universal Declaration of Human Rights
Norms of Spatial Rights	Freedom & Safety of Person	Article 3: Everyone has the right to life, liberty and security of person.
Access to public facilities and adequate shelter	Article 11	<p>Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.</p> <p>Article 17: (1) Everyone has the right to own property alone as well as in association with others. (2) No one shall be arbitrarily deprived of his property.</p> <p>Article 21: (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. (2) Everyone has the right of equal access to public service in his country. (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.</p>

Freedom of Thought and expression	Article 1 and 9	<p>Article 18: Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.</p> <p>Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.</p>
Protection of Natural and Cultural Heritage	Article 1, 5, 16 and 19	<p>Article 27: 1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits. (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.</p>

**Table 3:** Indirectly Protected Norms of Spatial Rights

Norms of Spatial Rights	World Charter for the Right to the City	The European Declaration of Urban Rights	Universal Declaration of Human Rights
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Equality and Non-discrimination	Article 1, 2, 5, 8, 10, 11, 12, 13, 14, 15 and 19	<p>Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.</p> <p>Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.</p>
	Article 20	<p>Article 23: (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. (2) Everyone, without any discrimination, has the right to equal pay for equal work. (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. (4) Everyone has the right to form and to join trade unions for the protection of his interests.</p>
Fair and Convenient Working Conditions	Article 1 and 15	<p>Article 3</p>

Social Justice and Social Security	Article 1 and 2	<p>Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.</p> <p>Article 25: (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.</p>
	Article 6	<p>Article 25: (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.</p>
Health	Article 1 and 12	<p>Article 6</p>



Adequate quality of life	Article 1, 12 and 14	<p>Article 25:            (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.            (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection</p>	Freedom to move and access to transportation facilities	Article 1 and 13	<p>Article 5</p> <p>Article 13:            (1) Everyone has the right to freedom of movement and residence within the borders of each state.            (2) Everyone has the right to leave any country, including his own, and to return to his country.</p>
Access to social services and public facilities	Article 1, 12 and 14	<p>Article 21:            (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.            (2) Everyone has the right of equal access to public service in his country.            (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.</p>	Liberating and empowering education	Article 1, 12 and 18	<p>Article 26:            (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.            (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.            (3) Parents have a prior right to choose the kind of education that shall be given to their children.</p>
Adequate housing	Article 1, 2 and 14	<p>Article 25:            (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.            (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection</p>	Contribution to cultural life	Article 1 and 2	<p>Article 27:            (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.            (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.</p>





Access to justice	Article 1, 10 and 11	<p>Article 6: Everyone has the right to recognition everywhere as a person before the law.</p> <p>Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.</p> <p>Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.</p> <p>Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.</p>
	Article 1, 2, 5, 13 and 16	<p>Article 25: (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection</p>
	Article 7	<p>Article 24: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.</p>

Solidarity and coexistence in peace	Article 9	<p>Article 20: (1) Everyone has the right to freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association.</p>
	Article 1 and 9	<p>Article 20: (1) Everyone has the right to freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association.</p> <p>Article 23: (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. (2) Everyone, without any discrimination, has the right to equal pay for equal work. (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. (4) Everyone has the right to form and to join trade unions for the protection of his interests.</p>
	Article 1, 2, 3 and 6	<p>Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.</p>

Participate in governance	Article 1, 2, 3, 8, 12, 18 and 19	Article 12	<p>Article 21:</p> <p>(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.</p> <p>(2) Everyone has the right of equal access to public service in his country.</p> <p>(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.</p>
	Article 1, 2, 5 and 11	Article 3, 13 and 14	<p>Article 22:</p> <p>Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.</p>
Collective and fair development			

Subsequent to the above comparison study, the norms of spatial rights which are based on human rights norms and legal documents related to the rights in the city have been identified. Unlike the human rights norms, which are under the responsibility of nation states, the norms of spatial rights are in the scale of everyday life and their protection, fulfillment or respect is also possible in this scale. This very important feature of spatial rights relates them to the fields of spatial studies such as architecture and urban design.

### 8. Conclusions

Space, its production, use and change is strongly connected to our practices of building, dwelling and living. Spatial conditions and our ability to change them affect our individual and social capabilities, and create power relations, advantages or vulnerabilities.

Social practices are interdependent to spatial practices. Accordingly, understanding space, spatial practices and their relations with social practices paves the way for the realization of social movements. In this context, studies on spatioal rights such as Lefebvre's concept of 'the Right to the City' generate vision for the ideal spatial / social practices and processes, and building free societies and cities. However,

before achieving this ultimate goal, to improve the life conditions, spatial / social activism needs to justify its demands on the basis of internationally recognized legal documents. Using a comparison method and on the basis of spatial rights, this study identifies the below listed 22 norms of human rights related to spatial practices:

1. Freedom and Safety of Person
2. Access to public facilities and adequate shelter
3. Freedom of Thought and expression
4. Protection of Natural and Cultural Heritage
5. Equality and Non-discrimination
6. Fair and Convenient Working Conditions
7. Social Justice and Social Security
8. Health
9. Adequate quality of life
10. Access to social services and public facilities
11. Adequate housing
12. Freedom to move and access to transportation facilities
13. Liberating and empowering education
14. Contribution to cultural life
15. Access to justice
16. Conscious appropriation of natural resources and habitation in healthy environments
17. Availability of leisure and sports opportunities
18. Solidarity and coexistence in peace
19. Assembly and Organization
20. Transparency and access to information
21. Participate in governance
22. Collective and fair development

These norms and the awareness regarding their ethical and legal background, can create a universal and human rights based criteria for performing and evaluating spatial practices.

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### Conflict of interests

The author declares no conflict of interest.

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