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PERCEPTION OF SHARED SPACES IN COLLECTIVE HOUSING AND THE APPLICABILITY OF COHOUSING MODEL PRINCIPLES: A CASE STUDY OF BELGRADE

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shared spaces;
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Abstract. The paper explores the application of cohousing principles in contemporary collective housing, focusing on the role of design in shaping social interactions. Based on a survey of architecture students in Belgrade, it examines perceptions of shared spaces and acceptable social engagement. Results show a preference for flexible, semi-open spaces for spontaneous encounters, while spaces perceived as highly obligatory tend to provoke resistance. Despite support for collective values, willingness to redefine privacy is limited. Findings suggest shared spaces in Belgrade are treated as supplementary rather than integral, and cohousing principles can be applied selectively through graduated interaction without imposing communality.

Introduction

Cohousing is a housing model connecting private units with shared spaces, emphasizing participation, self-management, and social interaction (Vestbro & Horelli, 2012; Yahia et al., 2023). Responding to social isolation and urban anonymity (Gehl, 2010; Jacobs, 1961; Turkle, 2011), it focuses on spatial conditions that enable informal encounters and varied social engagement (Lietaert, 2010; Williams, 2005). Unlike conventional models, cohousing actively fosters a sense of belonging through architectural organization (Carrere et al., 2020). In comparison with related contemporary typologies, such as coliving (Alfirević & Simonović-Alfirević, 2020; Fagang et al., 2025) or gated communities (Ruiu, 2014), it does not rely on market logic or controlled access but rather on principles that respond to economic pressures and social alienation (Chiodelli, 2015). Cohousing can also be applied as a set of strategies within conventional housing construction, depending on the local context (Yahia et al., 2023).

This research is motivated by contemporary housing in Belgrade, where new developments offer shared amenities such as saunas, gyms, pools, and private security. While these features increase market appeal, their usability and contribution to social cohesion are limited, reflecting the commodification of shared spaces (Lees, 2014; Rosen & Walks, 2013). High-intimacy spaces often clash with typical neighborly relations and may encourage avoidance rather than community (Lofland, 1998). While the original cohousing model presupposes a high degree of collective responsibility (McCamant & Durrett, 2011), research suggests that in contexts without a developed culture of community, quality of life is more effectively fostered through unobtrusive spatial interventions that encourage routine, optional encounters (Gehl, 2010; Williams, 2005).

Despite interest, the social effects of shared spaces remain understudied in post-socialist urban contexts. This research examines how future architects—students—perceive the potential and applicability of cohousing within a local framework. Focusing on spatial preferences and social engagement levels, the paper reveals a gap between professional ideals and personal housing preferences.

By analyzing these attitudes, the study provides guidance for reinterpreting shared spaces in conventional buildings.

The paper first discusses the theoretical framework of the cohousing model and the socio-spatial aspects of interaction. This is followed by a presentation of the methodology, after which the results are analyzed with a focus on transitional zones and architectural elements that encourage contact. In the concluding section, the findings are interpreted in the local context, with the formulation of implications for the design of contemporary residential buildings.

Theoretical Framework

Theories indicate that community stems from graduated social engagement, while imposed models provoke resistance if privacy is disrupted (Jarvis, 2011). Legibility, spatial clarity, and visual landmarks are prerequisites for spontaneous contact and a sense of belonging (Lynch, 1960; Whyte, 1980). Casual encounters in circulation zones form the basis of social dynamics (Gehl, 2010), especially within integrated movement networks (Hillier & Hanson, 1984). In cohousing, transitional spaces function as interfaces for unplanned encounters (Alexander et al., 1977). Socio-spatial meaning forms through everyday practices; zones without high obligation enable inclusive community (Low, 1996; Low & Smith, 2006), preventing avoidance (Lofland, 1998; Jacobs, 1961). A structured hierarchy—from semi-private to planned zones—allows autonomous engagement (Williams, 2005). In this paper, the term “shared space” refers to areas in exclusive collective ownership, separated from the public sphere. Beyond hierarchy, flexibility is essential. The concept of “loose spaces” (Franck & Stevens, 2006) allows spontaneous appropriation. Although participation is fundamental (Pirinen & Tervo, 2020), it involves negotiation. Architecture thus mediates and creates conditions for community development. Building scale further shapes interaction: low- to mid-rise structures facilitate trust, while excessive scale reinforces anonymity (Holtzman, 2014). Smaller communities favor informal gathering, whereas larger groups require formal organization (Gehl, 2010).

The specificity of Belgrade lies in the intersection of the socialist legacy and contemporary reforms (Petrović & Backović, 2019). During the socialist period, shared spaces (terraces, laundry rooms, basements) were a mandatory standard and a symbol of collectivism, whereas the transition and privatization of the 1990s led to their degradation and to changes in management regimes (Petrović, 2004). Understanding collective housing also requires consideration of socio-psychological phenomena that shape behavior in shared spaces. These processes have conditioned the contemporary perception of the collective domain, which is often viewed through the phenomenon of diffusion of responsibility (Latané & Darley, 1968) as “no man’s land.” This process is associated with a tendency to preserve

anonymity (Lofland, 1989), whereby shared zones are used primarily as transit spaces. At the same time, the concept of “defensible space” (Newman, 1996) indicates that reliance solely on technical mechanisms of control may produce hyper-controlled environments that paradoxically intensify feelings of isolation instead of encouraging natural social surveillance. Under conditions of housing commodification (Madden & Marcuse, 2016), shared amenities often function as symbolic capital (Bourdieu, 1984) or compensatory consumption (Koles et al., 2018), where luxury facilities operate as a psychological substitute for the loss of basic spatial qualities.

Methodology

This exploratory study uses a quantitative survey to examine spatial–perceptual preferences regarding shared housing. The study is positioned at a theoretical and exploratory level, focusing on the conceptual potential of cohousing principles within the local context. The sample (N = 200) consisted of architecture students² in Belgrade. This choice was motivated by their professional literacy and academic background, enabling them to interpret complex socio-spatial models. The results may reflect idealized perceptions of community rather than actual behavioral patterns.³ While their answers may reflect personal preferences, their perspectives are shaped by architectural education, representing an informed transition from a layperson’s view to a professional spatial understanding. Consequently, the survey captures the expert-based reasoning of future architects responsible for mediating between user needs and design. The study provides analytical insight into a group whose professional work will influence future housing models, rather than seeking statistical generalization.

The instrument was a paper-based questionnaire with closed-ended questions, rating scales, and spatial interpretation tasks. It was structured into three sections: (1) attitudes toward shared spaces; (2) the designer’s role in shaping and use; and (3) spatial characteristics (hierarchy, flexibility, materiality, organization). The third section used graphic schemas (Figures 1 and 2), developed by the author,

² The research sample consists of architecture students in their third year of undergraduate academic studies at the “Union–Nikola Tesla” University in Belgrade. Since this is a private university that does not have its own accommodation facilities, the respondents have no experience of living in student dormitories, which may be considered a form of shared housing.

³ In the local context, respondents had no direct experience with participatory housing communities such as cohousing, as such models do not yet exist in Serbia. Although contemporary housing developments in Belgrade occasionally introduce shared amenities (e.g., gyms or swimming pools), these are generally part of the luxury market segment and do not imply more intensive social interaction. At the same time, inherited shared spaces from the period of socialist housing construction are often functionally degraded, which limits the formation of direct experience with contemporary forms of collective housing.

to link declarative attitudes with spatial preferences. Figure 1 follows classical typological divisions (Heckmann & Schneider, 2017), while Figure 2 presents generic architectural models designed to focus respondents on spatial solutions without unnecessary detail.

The data were analyzed using descriptive statistics and interpreted within the theoretical framework of cohousing and relevant socio-psychological concepts. The quantitative results were interpreted phenomenologically, as indicators of the relationship between designed spatial ideals and the everyday needs of users.

Results

Respondents demonstrate an exceptionally high declarative support for neighborly contacts (96.3%), with the majority considering them beneficial (75.6%) or very important (20.7%), while only 3.7% do not recognize their significance. However, this normative orientation toward community among future architects is accompanied by clearly defined spatial boundaries. Most respondents favor a semi-open spatial arrangement (68.7%), while more open models are chosen by 24.1%, and strictly closed ones by 7.2%. The findings suggest that positive attitudes toward interaction do not necessarily imply a willingness to accept constant social exposure or a high degree of spatial permeability.⁴

Table 1. Respondent preferences regarding common spaces and levels of acceptability

Space / Facility	Willing to share	Very useful	Useful with higher budget	Impractical
Laundry room (washing and drying)	32	38	44	56
Storage / tools	64	64	24	20
Storage for bicycles / strollers	98	60	16	12
Workshop / coworking space	78	40	50	22
Kitchen and dining area	18	40	14	74
Garden with fruit and vegetables	94	36	48	22
Living room	28	40	22	64
Exercise area / gym	96	46	64	0
Sauna / swimming pool	88	30	70	14

⁴ Following decades of socialist-era housing characterized by overcrowding and state-mandated collectivism, private space has evolved into a symbolic marker of personal success and middle-class independence. In the local collective memory, “shared” is frequently equated with “neglected” or “imposed,” rooted in the poor maintenance of socialist residential buildings and a perceived futility of mandatory tenant assemblies. Consequently, there is a systemic distrust toward high-commitment spaces, where concerns over hygiene and shared utility costs outweigh potential social benefits.

Rooftop terrace	114	60	42	0
Extended corridor with seating	80	38	42	28
Courtyard with toys / benches	102	60	34	6
Niche with equipment (toys, books)	78	40	34	34
Small kitchenette	42	26	44	54
Shared toilet	14	10	10	116

As shown in Table 1, respondents demonstrate the greatest resistance toward facilities that intrude into the sphere of intimacy or require prolonged shared use (toilets, kitchens), while favoring open spaces intended for casual encounters.⁵

A willingness to engage actively in or to contribute financially to maintenance is expressed by 54.8% of respondents; 26.9% accept a greater distance between the apartment and the building entrance, whereas a reduction in apartment floor area is almost entirely unacceptable (2.2%). On the other hand, 16.1% do not accept any form of compromise, which establishes a clear boundary to collective values.

Regarding security, reliance on technical solutions predominates, with video surveillance and access control favored by 66.7%, and physical security personnel only by 29%. Only 4.3% of respondents view an active community as the primary source of safety, indicating a low level of trust in social surveillance as a mechanism of protection. Despite this, the majority (64.1%) believe that shared spaces reduce isolation and strengthen community. An additional 19.2% primarily perceive shared spaces as a functional supplement to residential units, while 16.7% consider that they have no significant impact on quality of life.

Most respondents—82.9%—support participatory processes: 30.5% consider them very important, while 52.4% see them as useful in certain projects; 17.1% remain skeptical. Concerning the mode of space use, respondents tend toward balance or freedom: 37.2% favor a basic framework with the possibility of spontaneity, while 34.6% advocate complete flexibility. A minority—28.2%—believe that clearly defined functions and strict rules are necessary to avoid social conflicts. These findings indicate a dominant professional orientation toward open and adaptable spatial systems.

Architectural elements are recognized as generators of interaction: 52.9% of respondents emphasize circulation flows, 25.3% highlight shared activities (workshops, gardens), while 21.8% give priority to visual and acoustic connections.

⁵ Following decades of socialist housing marked by overcrowding, “shared” spaces evoke systemic distrust toward areas requiring constant interpersonal negotiation over hygiene and costs. Conversely, the acceptance of recreational amenities such as gyms, saunas, or pools indicates a shift toward service-oriented consumption. Respondents perceive these as “neutral” services where maintenance is outsourced to professional staff rather than residents. While a kitchen demands “invisible” daily labor and consensus, these facilities allow for “proximity without interaction.” This market logic favors spaces consumed as ready-made services, bypassing the “messy” reality of communal interdependence.

Regarding the character of space, the highest value is attributed to flexible solutions with multifunctional furniture (45.9%), followed by personalization through individual decoration (29.4%) and a minimalist framework (24.7%). Respondents generally prefer a combined architectural expression (47%), characterized by a coherent use of building volumes, materials, and façade elements while still allowing for individual variation in details. A more diverse architectural approach, featuring greater formal variation between buildings, is supported by 30.1% of respondents, whereas 22.9% favor a more uniform appearance, with similar building forms and façades. Regarding spatial organization (Figure 1), a centralized layout was the most preferred option (55.8%), followed by a linear arrangement (36.4%) and small clusters of 3–6 apartments (7.8%), confirming the importance of central zones as primary gathering spaces.

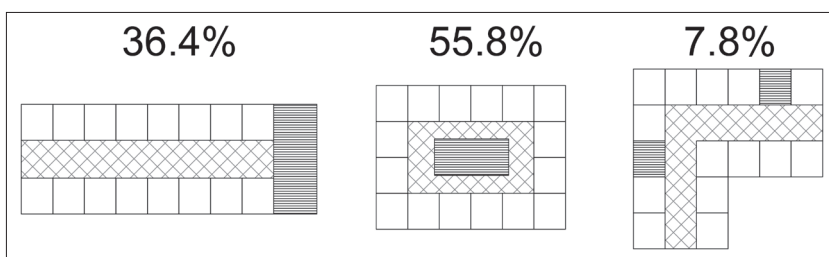


Figure 1. Schematic representations (from left to right): linear arrangement of apartments along a corridor with a shared space at the end; apartments grouped around a central shared space; small cluster groups (3–6 apartments sharing a semi-shared space).

The graphic interpretation of spatial preferences (Figure 2) reveals a clear hierarchy in the selection of locations for shared amenities. In the sectional view, the rooftop terrace (40%) and the ground floor (37%) dominate as the social poles of the building—the roof as a neutral zone of high symbolic value, and the ground floor as a node connecting the building with public space. The analysis of the linear plan indicates a pronounced polarization: the ends of corridors (30.3%) and areas adjacent to vertical circulation (27.6%) emerge as points of social intensity, while the central corridor segments are largely ignored (0–2.6%). This confirms that long circulation routes without visual contact are perceived as unusable. In contrast, a centrally organized plan generates a more even distribution of responses, suggesting that spatial centrality directly facilitates the perception of space as an active social core.

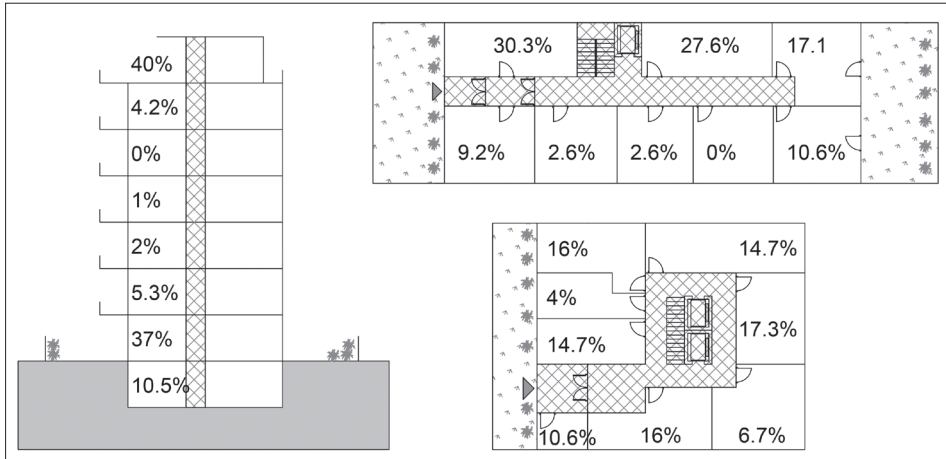


Figure 2. In the schematic plans (linear, top right; central, bottom right) and cross-section, respondents were asked to shade one or more rooms they considered most suitable for shared amenities in the building. Percentages indicate the proportion of respondents selecting each space.

The possibility of selecting multiple responses revealed differences in perception: while nearly half of the respondents chose multiple locations in the schematic section (47%) and the linear plan (46%), this proportion decreases to 35% in the centrally organized plan. This difference suggests that linear systems are perceived as a network of dispersed micro-locations that require additional spatial articulation. In contrast, a central layout more effectively establishes a spatial “center of gravity,” reducing the need for the dispersion of functions and naturally directing activities toward a single social core.

Discussion

The results indicate a discrepancy between the declarative support for collective values and the actual willingness to change everyday habits. Although the majority recognize the importance of neighborly contacts (96.3%) and their role in reducing isolation (64.1%), the readiness to accept compromises remains limited: 54.8% are willing to participate in maintenance, but any reduction of private floor area is almost entirely unacceptable (2.2%). Due to the lack of lived experience of well-functioning housing, students’ attitudes reflect a gap between the learned ideals and the deeply rooted habits that favor privacy as the only secure space. Their reservations are a logical response to the absence of tangible spatial alternatives in their local community and consistent with the findings of Jarvis (2011) regarding the priority of privacy and rising standards of comfort. In the context of

Belgrade, the situation is further complicated by the perception of maintenance as a cost rather than a responsibility, which contributes to the long-term neglect of shared spaces within the existing housing stock. From a socio-psychological perspective, this can be linked to urban anonymity (Lofland, 1989) and the “diffusion of responsibility” (Latané & Darley, 1968), where reliance on professional management emerges as an attempt to secure order through technical and material means without the need for intensive social negotiation (Scanlon & Fernández Arrigoitia, 2015). The issue of security reveals a strong preference for technological surveillance (66.7%) compared with skepticism toward social control mechanisms (4.3%), confirming that cohesion in a metropolis does not necessarily produce a sense of safety (Linden, 2010) and pointing to a crisis of the concept of “eyes on the street” (Jacobs, 1961). In the local context of Belgrade, this is reflected in the everyday practice of using intercom systems, where doors are often opened without clear identification of visitors, with the implicit assumption that responsibility will be “shared” among all residents. Here, technology does not function as an actual mechanism of control but rather as a psychological barrier that formally marks the boundary of the building, while shared spaces remain transit zones. Such a boundary of the home stands in contrast to the premise of cohousing, in which shared spaces function as an extension of the private domain. Delegating security to surveillance carries the risk of creating hyper-controlled environments that—paradoxically—intensify isolation (Newman, 1996).

The research indicates a tendency toward the multiplication of spaces that balance between movement and lingering (rooftop terraces, corridor ends, ground-floor areas), while monotonous corridors and Belgrade’s recent high-rise housing developments degrade the social potential of residential buildings. Architectural structure is thus confirmed as a regulator of interaction (Alexander et al., 1977; Hillier & Hanson, 1984): a centralized layout (Figure 2) integrates amenities more naturally into everyday movement paths (Lynch, 1960) compared to linear systems. Respondents favor semi-open spatial arrangements (68.7%) and practical activities, while rejecting spaces that intrude into the sphere of intimacy, such as the shared kitchen (Table 1). This contrasts with established European models⁶ (McCamant & Durrett, 2011), where shared dining serves as the primary social catalyst. A paradox of selective perception emerges: while respondents accept the sauna—despite the physical exposure of the body—as neutral and acceptable, the

⁶ In Northern and Central European traditions (Denmark, Germany, Netherlands), the “common house” acts as the heart of the community, facilitating daily interactions through collective cooking and dining. These models are grounded in the principle of participatory design, whereby residents, through shared activities—primarily regular communal meals (often several times per week)—deliberately exchange a degree of privacy for social support and resources (for instance, a resident might cook for 30 people once a week rather than for themselves every night.), thereby significantly reducing the sense of isolation in urban environments.

shared kitchen provokes resistance. This suggests that perceptions of intimacy depend more on the symbolic code of activities than on physical proximity. Cooking is associated with the sacralized space of the home, whereas recreation is treated as a market-oriented product with minimal emotional exposure. The willingness to accept physical proximity without social involvement further confirms the role of transitional zones (Gehl, 2010; Jacobs, 1961; Lofland, 1998). Despite the expressed interest, these findings primarily reflect perceptions of desirable housing standards rather than actual use, since such amenities, which do increase market value, often generate high maintenance costs (Lietaert, 2010) and rarely become part of everyday practice. This points to the need for further research into the social reach of informal spaces. The preference for luxury amenities⁷ (sauna, swimming pool) may be interpreted as compensatory consumption (Koles et al., 2018), where symbolic capital substitutes for the functional quality of basic spatial provisions (Bourdieu, 1984), thereby masking the decline in the real housing standard (Madden & Marcuse, 2016).

The dynamic character of shared spaces arises from the relationship between a fixed spatial structure and the freedom of users to adapt the space to their own identity (Low, 1996). Architectural form does not determine behavior but becomes the subject of continuous negotiation and appropriation (Low & Smith, 2006), as reflected in respondents' preferences: the majority favor a framework that allows spontaneity (37.2%) or complete flexibility (34.6%). A similar pattern is evident in architectural expression, where nearly half of the sample (47.0%) choose formal coherence combined with the possibility of individualizing details. These choices represent a spatial equivalent of participation and indicate a need for architecture that supports individual identity within a shared structure (McCamant & Durrett, 2011; Williams, 2005). The results confirm that architecture students recognize the organization of movement as a key generator of interaction (Wang et al., 2021), emphasizing the importance of spatial configuration as an unobtrusive mediator between autonomy and collective life.

The local context is characterized by a polarization between the well-maintained private apartment and the neglected shared domain. On the upper floors of residential buildings, where the loss of human scale and the absence of the visual connection with the ground limit social contact with outdoor space, the terrace ceases to function as an extension of the exterior and assumes the role of a necessary internal space. At the same time, the appropriation of corridors with

⁷ In the local market, luxury is often defined through “negative freedom” (freedom from others), exemplified by private amenities that ensure isolation. Conversely, in Northern European cohousing, luxury is redefined as “positive freedom” (freedom for interaction). Here, value is found in reclaimed time and social security—such as shared meal rotations that reduce individual household labor or secure communal courtyards for children's play. This shift from private ownership of amenities to collective access to services represents the core divergence in housing culture.

shoe cabinets and metal grilles indicates a deficit of storage space and a crisis of boundaries within the shared domain. Doormats become the only points of aesthetic expression beyond the apartment threshold, while physical barriers emerge as a materialized expression of a crisis of trust and an effect of diffusion of responsibility (Latané & Darley, 1968). Although courtyards and gardens are highly rated in the survey, in practice they remain secondary to parking and security. The systematic disappearance of residents' storage rooms in favor of more profitable garages forces residents to "extend" their needs into the corridors, thereby deepening the conflict between individual functionality and collective use. This practice is not merely a sign of low housing culture but rather a response to expensive square meters and the shortage of auxiliary spaces (Petrović, 2004). This distrust is deeply rooted in the local socio-historical framework, where the transition from socialist collective ideals to a market-oriented focus on private property has made the "high-commitment" models of Northern Europe (McCamant & Durrett, 2011) feel socio-psychologically intrusive.⁸ Therefore, cohousing principles cannot be mechanically transferred; they must emerge from an architectural approach that first addresses basic needs for security and storage in order to create conditions for sustainable community.

The implementation of cohousing principles in Belgrade requires transforming transit areas into zones of social intensity (Alexander et al., 1977; Gehl, 2010). This involves creating buffered transition zones for passive contacts and small-scale clusters (Figure 1), where visual legibility (Lynch, 1960) allows various age groups to assess interaction. In market-oriented models, the "cohousing effect" is achieved by reprogramming corridors into "social galleries" (Marcus & Sarkissian, 1986), which effectively transform transitional spaces into areas that foster resident interaction and shared identity. These "loose spaces" (Franck & Stevens, 2006) provide spatial affordances for community to emerge from adaptive use rather than imposed programs. Strategies aligned with "everyday urbanism" (Chase et al., 1999; Bhargava & Sharma, 2014) confirm that improving communal life relies on redefining resources (Bullen, 2007; Whyte, 1980). In conventional buildings, where collective consensus is absent (Wang et al., 2020), architecture must function as a mediating mechanism (Yahia et al., 2023). Rather than direct replication, cohousing should be applied selectively as an "open form" that supports community as an option (Jarvis, 2011).

⁸ Unlike the Balkan context, Northern European cohousing is rooted in "bottom-up" initiatives and non-profit housing cooperatives. In these systems, residents act as their own developers, prioritizing long-term social capital and resource efficiency over immediate market profit. This participatory framework allows shared spaces to be designed as practical tools for "positive freedom"—reducing individual household labor through collective action. Conversely, Belgrade's development is driven by a "top-down" market logic that views shared areas as commercial overhead or exclusionary assets, reinforcing the transition-era focus on private autonomy.

Conclusion

The research confirms that architectural structures actively shape the mental models of community life. Although respondents declaratively support social cohesion, this support diminishes when personal compromise is required, and shared spaces are perceived as auxiliary resources (instruments of luxury) rather than integral components of the home. The findings indicate that perceptions of community are contingent upon the symbolic coding of activities: while recreational zones are accepted as neutral, spaces of primary socialization remain closely associated with familial privacy. The high level of support for spaces such as courtyards with benches and recreational zones suggests a tendency toward service-oriented consumption. Residents accept shared spaces primarily when their maintenance is perceived as an externalized service—*independent of individual responsibility or neighborly “policing.”*

The success of the cohousing model requires a transformation in housing culture, whereby these spaces cease to function as anonymous transit zones and instead become hierarchically structured, visually legible, and flexible transitional domains. By enabling users, through architectural design, to independently regulate levels of interaction, community formation emerges from spatial affordances rather than prescribed behavioral patterns. The fact that such environments are not perceived as a system of security points to a clear distinction between the social and technical roles of architecture in contemporary perception. The scientific contribution of this study lies in the deconstruction of the market-driven approach to housing development in Belgrade. Cohousing in Serbia cannot directly replicate Northern European models; rather, it must be culturally adapted to bridge post-socialist systemic distrust, “time poverty,” and existing social networks within a large urban context such as Belgrade. Instead of high-commitment programs such as communal dining, design should prioritize “incremental sociability” through “soft zones”—including courtyards with benches, rooftop gardens, and expanded access niches—over the intensive social labor required by traditional cohousing. These “low-stakes” environments facilitate spontaneous interaction without the psychological burden of obligatory participation or unresolved domestic obligations.

Research conducted on a sample of architecture students poses a challenge to future designers: to search for a language that deconstructs learned distrust rather than simulating community as a market benefit. By evaluating these models through the lens of their professional education, the respondents have highlighted the need for architectural solutions that mediate between private and collective spheres. Future studies should include users of existing communities through longitudinal analyses of the stability of social ties in space.

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Перцепција заједничких простора у колективном
становању и применљивост принципа модела заједничког
становања (*cohousing*): Београд као студија случаја

Резиме

Рад истражује потенцијал примене принципа модела заједничког становања (*cohousing*) у савременом колективном становању, са фокусом на улогу архитектуре у подстицању социјалне интеракције. Истраживање полази од претпоставке да успех концепта зависи од социокултурног контекста. У локалној пракси Београда заједнички садржаји често се комерцијализују као луксузни додаци, док њихов допринос социјалној кохезији остаје маргинализован услед тржишне логике и урбане анонимности. Методологија се заснива на анкетном испитивању 200 студената архитектуре, комбинујући декларативне ставове и анализу графичких интерпретација, осветљавајући јаз између професионалних идеала и личних преференција.

Резултати показују амбиваленцију: иако 96,3% испитаника препознаје значај суседских контаката, просторне преференције указују на потребу за контролом социјалне изложености. Највећу подршку имају полуотворени простори (кровне терасе) за спонтане сусрете, док садржаји који задиру у интиму (заједничка кухиња) наилазе на отпор. Просторна анализа потврђује значај централизованих шема, прелазних зона и техничких система надзора као извора безбедности, што указује на кризу поверења у социјалну контролу.

Примена модела заједничког становања у Београду је могућа искључиво кроз архитектуру која омогућава градиране облике интеракције без нарушавања приватности. Ревитализација заједничког живота захтева трансформацију „мртвих” комуникација у активне прелазне зоне са визуелном читљивошћу и избором степена укључености, премошћавајући јаз између тржишног симулирања заједништва и стварних потреба за социјалном кохезијом.

Кључне речи: заједничко становање (*cohousing*); социјална интеракција; колективно становање; заједнички простори; Београд (Србија).



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