

URBANSKI: I'm not saying that. The strategy that focuses around public space, indoor or outdoor, has been proven successful over and over—look in Boston's Back Bay. They built the Public Garden first, and it led to an urban strategy that created the whole Back Bay. If you haven't seen good recent urban projects, Rodolfo, you have to get out some more. An example is our Allegheny Riverfront Park in Pittsburgh. We can't take credit because the strategy to create a public space on a formerly industrial edge was not ours. We just implemented it; we creatively interpreted it. The Pittsburgh Cultural Trust's idea was that it would inspire people to turn some beautiful, hardly used architecture into used architecture and to tear down gas stations and build housing in downtown Pittsburgh. Ten years later, it's happened. The strategy worked.

SAUNDERS: What about the question of whom these public places are for, and whether there is implicitly, not intentionally, any kind of class exclusion going on? In the case of your Brooklyn Waterfront Park, its maintenance will be supported by income from condominiums built on its back edge, which makes the park first for those who live there. In Pittsburgh, who is likely to want to take a stroll along the river in Allegheny Park? We want to think of public space as democratic space, but what's possible to achieve and impossible to achieve despite best intentions?

URBANSKI: Well, the road to hell is paved with good intentions, and, fortunately, you don't have to stay on that road. One of the things that Central Park was criticized for was its class exclusiveness—wealthy people riding around in their carriages and using it as their pleasure ground—despite Olmsted's intentions. Well, now 150 years later, it functions in tune with its original intention as a public democratic meeting ground. Little things went awry in the beginning, but the basic soundness of the scheme saved it eventually.

CRAWFORD: I really disagree with what Sorkin said about class in public space. He holds a very old-fashioned, idealized idea of *the public* as opposed to *publics*, and an idea that there's somehow an all-encompassing public space that includes everyone in happy interaction. I think this has never happened. In Central Park all publics were supposed to be welcome, but only under the banner of the elite public, who were supposed to teach them how to behave. And so sports, beer