Graffiti and the issue of its legitimacy arouse a keen interest among architects all over the world. Below are several comments on this challenging phenomenon received from our foreign authors.

Frank van der Hoeven (Netherlands): Graffiti is considered as vandalism in the Netherlands, damaging the goods of others. However, not many graffiti artists are convicted. It is embraced as part of street culture. And, the topic is even offered as tourist information. From time to time owners of buildings invite graffiti artists to make art works. Paulus Church in Rotterdam is one of such examples. Before the old church was demolished it was painted (van der Hoeven, F. (2014). The Pauluskerk: an unorthodox church in Rotterdam. project baikal, 11(41), 90-98. doi: http://dx.doi.org/10.7480/projectbaikal.41.748).

Vlad Gaivoronschi (Romania): In Romania graffiti is not regulated, in Timisoara we had for several years a graffiti festival, the city hall offered some locations and we had important artists in our city.

Christian Horn (France): I think that the French make a difference between: ‘tag’ or ‘tager’: which are inscriptions in a wall without artistic meaning; ‘graff’ or ‘graffer’ (from graffiti): which is considered as an artistic expression (street art). To ‘tager’ is always illegal and seen as vandalism. To ‘graffer’ can be legal at certain places indicated by the city. But the space for legal ‘graff’ seems to be insufficient.

Krišten Horn (France): In France there is a distinction between two concepts: ‘tag’ or ‘tager’ which are inscriptions in a wall without artistic meaning; and ‘graff’ or ‘graffer’ (derived from graffiti): which is considered as an art form (street art). ‘Tager’ is always illegal and considered vandalism. ‘Graffer’ can be legal in certain places indicated by the city. But the space for legal ‘graff’ seems to be insufficient.