



Placemaking in Practice

VOLUME 3

*The Future of Placemaking and Digitization.
Emerging Challenges and Research Agenda*

Editors-in-Chief

Alexandra Delgado-Jiménez, Tatiana Ruchinskaya and Cristina Palmese

Edited by

Carlos Smaniotto Costa, Gulce Kirdar and Conor Horan



Placemaking in Practice
Volume 3

Trilogy Dynamics of Placemaking

Editors: Carlos Smaniotto Costa and Mastoureh Fathi

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BRILL

LEIDEN | BOSTON



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Introduction: the Future of Placemaking and Digitization

*Alexandra Delgado-Jiménez, Tatiana Ruchinskaya and
Cristina Palmese*

Let's make our future now, let's make our dreams of tomorrow
come true.

MALALA YOUSAFZAI



We are very pleased to give you the welcome to the third volume of our trilogy. It is the final step of collaborative publication within the framework of the COST Action “Dynamics of Placemaking and Digitization in Europe's Cities” (CA18204). Through this collective work in the previous volumes, we explored different visions for placemaking and digitization. This book concentrates on offering different perspectives on placemaking, which has potential credentials for the future of the built environment.

1 Inspiration: Where Do We Come from?

Our inspiration for this book stems from our understanding of the future needs of public places related to the possible changes in digitization and technological advances, demographics and social dynamics, and environmental issues such as climate change. It makes a contribution to produce content, which could help people involved in placemaking to adapt the urban environments to the current and future transformations so that they will remain resilient and supportive for future generations.

The aim of the current volume, *Dynamics of Placemaking, Volume 3: The Future of Placemaking and Digitization, Emerging Challenges and Research Agenda*, is shaping the future urban landscape: integrating health, climate, and placemaking strategies. The challenge is to discover new layers which can move forward the existing concept of placemaking and extend it beyond its traditional boundaries.

The scholars refer to the placemaking as creation of the place identity by the stakeholders and communities and the production of collective knowledge about the urban places (Pierce et al., 2011). Placemaking is considered a multidisciplinary approach to the planning, design, and management of public spaces with the goal of creating vibrant, inclusive and functional places that people can enjoy (Cilliers et al., 2015). A key element of placemaking research focuses on investigating the creation of a sense of belonging to a place and looking for the tools to achieve it (Pinkster, 2016). It embraces past and present experiences and memories about the place and also raises the question of which of these connections with places has the potential to evolve over time.

Addressing the future of cities creates a new challenge. Scholars, international consultancies and non-profit organizations are having ongoing discussions on how places and spaces should be developed to meet the future needs of residents. For example, in Courage et al. (2020) creative placemaking is suggested for the future, which involves imagining it with cultural memories, advancing equity and strong community relationships. The Project for Public Spaces (PPS) and the UN-Habitat Sustainable Urban Development Network (SUD-Net) propose 10 principles relevant to future placemaking, which include improvement of public places, building local economies, community planning, looking after public health, etc. (PPS, 2012). Buro Happold (2023) proposes a roadmap for change through the creation of resilient communities.

Academic research, such as that conducted by Slingerland, Gonsalves and Murray (2022), explores hybrid environments integrating traditional and digital placemaking. Additionally, Quayle and Van der Lieck (1997) propose the integration of public place design and community-driven initiatives for optimal outcomes.

2 A Brief Layout: Where Are We Going?

2.1 *The Future of Placemaking*

Anticipating the further evolution of public spaces, we envision future hybrid places characterized by robust partnerships among components discussed by the mentioned scholars. In this context, this volume attempts to enrich the existing studies with new dimensions of placemaking and to go beyond the existing approaches, emphasizing interconnections between different placemaking strategies.

This publication is designed for academics, practitioners and stakeholders with an interest in the evolving concepts of space, place, city environments, urban planning and the dynamics of human interactions within social settings.

This volume serves as a valuable resource for those seeking a deeper understanding of the contemporary landscape of placemaking in the digital age. This vision of the volume embraces a multidimensional perspective in placemaking, introducing the diverse material and non-material layers and frames within public spaces within social, cultural, environmental and sensorial dimensions. The infusion of new tools, particularly digital ones, is integral to creating economically effective, environmentally safe, democratic and inclusive public realms. All these aspects recur as themes throughout this volume. Community involvement is another common theme across all chapters in this volume, where citizens actively participate in planning, decision-making and evaluation processes. The adaptability of placemaking strategies to evolving circumstances, along with a consideration of their long-term impacts on the environment, society and culture, emerges as a consistent benchmark of success in the initiatives discussed. Digital technology takes the forefront in each chapter and was identified as an opportunity to engage communities in placemaking, collect narratives and memories and contribute to the understanding and improvement of urban spaces.

The chapters spot a number of present and future challenges, such as climate change, for instance. However, amid these challenges, the chapters also unveil effective placemaking strategies. Among them, there are different opportunities arising from the preservation of tangible and intangible heritage and the incorporation of sound and visual variables into placemaking. Integrating the imperative of energy transition into placemaking initiatives involves connecting sustainability, community engagement and renewable energy integration into the fabric of urban design, contributing to the creation of more resilient, environmentally conscious and vibrant public spaces. These strategies can breathe new life into urban spaces and catalyse the dynamic and participatory reshaping of urban environments. They will be able to revitalize urban spaces in the future, fostering a sense of connection and ownership among inhabitants through the creation of dynamic processes of environmental appropriation.

This volume is organized into three distinct sections. Each section is presented in a deliberate order, facilitating a logical flow of ideas. We invite you to explore the varied perspectives offered by each chapter, discussing the potential of placemaking in urban environments.

2.2 *Part 1: Inclusive Placemaking: Navigating Diversity, Vulnerability and Gender Dynamics*

The chapters in Part 1 explore the challenges of inclusive placemaking, addressing issues related to diversity, vulnerability and the gendered nature of urban

spaces. The contributions focus on issues of vulnerability understood in different ways: migrants, homelessness and gender. The voluntary and involuntary mobility of people in recent years has changed the urban landscape. How to design the new public space for better integration between different ethnic groups and the original inhabitants who have memories, rhythms and rituals? How to face the future challenge of building liveable spaces with diversity?

The perspective on public space given by the first contribution is complemented by a thorough analysis of placemaking and homemaking, and how these concepts relate to each other in the case of homelessness. Analysing the relationship between placemaking and homemaking makes us reflect on the complexity of the concept of placemaking, especially when we are talking about complex situations such as immigrants or homeless people, a vulnerable population group who make public space their home. These transversal spaces of research are fundamental to thinking about the future of placemaking.

The last contribution makes an overview of the gender issue in the literature on urban planning. These three contributions complement a vision of the challenges ahead of vulnerability. The contributions invite us to reflect on different approaches to critical situations of belonging to a place such as super-diversity which determines a situation of social and cultural fragmentation and the conditions of migrants and homelessness. The authors explore the concept of home and place through the experiences of vulnerable people and in this way explore how we can define the sense of belonging.

The chapters also raise the gender perspective in the analysis and creation of urban space by analysing the literature on the subject. These contributions provide a complementary view of how the process and strategies of placemaking can improve inclusive spaces and liveability for the diverse beings that inhabit them. Collectively, these contributions provide a comprehensive overview of the challenges associated with vulnerability in urban settings, highlighting the need for a vision for inclusive placemaking.

2.3 *Part 2: Engaging Perspectives: Participatory Placemaking and Heritage Narratives*

Part 2 examines participatory approaches and heritage-based storytelling. It includes a diverse array of case studies and methodological outlines from various international locations. One of the objectives is to introduce and critically assess the methodologies employed in the three research projects that focused on making use of local knowledge about public places in the placemaking process. This underlines the paramount importance of fostering community engagement and fostering informed decision-making processes. By doing so, we can play an active role in shaping the future of our cities and preserving the

rich tapestry of cultural environments for generations to come. The chapters in Part 2 also underline the crucial benefits of strengthening and enlarging the context for learning, enabling universities to serve as catalysts for urban revitalization and making places more tailored to people. The interrelatedness of tangible and intangible heritage is explored, highlighting the role of placemaking in shaping heritage and its socio-spatial practices.

It is also proposed that social memories and perceptions are valuable components of heritage assets. By incorporating narratives and stories shared by individuals about specific places, heritage can be enriched in a way that is tied to the unique characteristics of those locations.

Another contribution shows the author's approach to literary texts as part of a community's cultural heritage that enables bridging the past to the future, utilizing both types of vehicles to convey it: traditional literary city walks and digital apps. Although it was not our purpose to reflect on the advantages and disadvantages of traditional versus digital literary tours, it is notable that each approach contributes to an enhanced experience of discovering a particular place, based on the audience's needs.

All the methodologies to approach places are related to participation and narratives to show their interrelations.

2.4 *Part 3: Shaping the Future Urban Landscape: Integrating Health, Climate and Placemaking Strategies*

Part 3 explores the future of urban environments and includes considerations of health, climate and placemaking strategies. The chapters in this section provide valuable insights into sustainable urban green spaces, energy transition and a multisensorial approach to placemaking.

One of the main goals of the chapters in Part 3 is to present the role of urban green spaces in placemaking, as seen from the aforementioned urban concepts, and create a knowledge platform with guidelines for improving the urban green spaces for future cities and to emphasize the connection between public health, healthier lifestyles and placemaking concepts. Part of this is a hybrid in situ methodology combining soundscape and visual/digital research to feed into placemaking strategies.

Conventional urban analysis methods are not global or transversal but resort to sectorial methods that carry out analysis meaning by meaning and discipline by discipline. It highlights the value of community engagement in urban perception studies and underscores the potential of such methodologies to inform and enhance placemaking strategies, opening new avenues for inclusive urban design. Finally, the approach is related to a historical moment and shows us an important effervescence in the energy transition towards

renewable sources. The ultimate aim of this policy is mitigating and adapting to climate change. The focus is to underline how this will influence the future of placemaking as a more targeted rationale. This is related to the fact that people have been involved and to how place reality has been related to these strategies of energy transition that need territory (as well as people and places) for its development.

These contributions on placemaking include reflections on human beings in the 21st century and their capacity to transform, design and collectively project the environment. They explore the multisensory nature of the relationship between humans and the environment, approaching the process of placemaking as a process of awareness, sustainability and environmental care.

Acknowledgements

In the production of this volume, which accompanies the development of COST Action “Dynamics of Placemaking and Digitization in Europe’s Cities” (CA18204), several people have helped tremendously. First and foremost, we want to share our gratitude to all contributors for their interesting research and thoughtful insights. We hope this volume catalyses further exploration and dialogue in the evolving field of placemaking and digitization.

Second, we are grateful to the section editors (Carlos Smaniotto Costa, Gülce Kırdar and Conor Horan) for their engagement and work. We are particularly indebted to Zsuzsanna Varga for their support in the process; we also thank the COST Programme for the trust placed in this Action. The COST Programme provided the financial frame for the setting up of working group meetings and conferences, the organization of short-term scientific missions and other dissemination activities that helped the authors to find each other and identify common grounds towards understanding the scope of placemaking and digitization. The COST Programme has also financed the publication of this volume.

Thank you for joining us on this Making Better Places journey.

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PART 1

*Inclusive Placemaking: Navigating Diversity,
Vulnerability and Gender Dynamics*



Co-design with Super-diversity – Challenges for Placemaking: the Case of Martim Moniz Square in Lisbon

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Abstract

The challenge of creating places that promote place attachment, a sense of belonging and community identity peaks in places of super-diversity. Super-diversity commonly generates a fragmented society due to variegated cultural backgrounds, language and weak social bonds and civic activities. An increasingly wide and plural scenario is a challenge for place attachment. In such super-diverse places, largely due to immigration, new socio-spatial patterns and identities arise, posing a particular challenge for public space design. Placemaking, as a bottom-up and people-centred process of improving the liveability of cities through collaboration and community participation, could counter these challenges. It ideally creates a virtuous cycle in which the community transforms and reshapes spaces. Community engagement and a holistic focus on a sense of place are key components of placemaking, which in turn bears a

great potential for empowerment. Moreover, placemaking approaches can potentially contribute to co-creation of physical and social spaces that bring locals and immigrants to interact with each other and to connect to the environment. This co-creation and engagement in a super-diverse context can be fostered through digital and mobile technologies, such as social media. This chapter discusses some of the challenges and opportunities posed to placemaking and place design in super-diverse urban contexts. The question that arises is: How can placemaking benefit from super-diversity to create place attachment and mutual benefits for the communities? As an inspiring discussion, the chapter considers some of the challenges posed by the current re-designing process of Martim Moniz Square in Lisbon – in a super-diverse context and a focus of social tensions.

Keywords

interculturality – locals and immigrants interactions – place effects – place attachment – Martim Moniz Square

1 Introduction

City squares are important gathering places as they offer “room” for socialization, interactions, leisure and a connection to nature in an urban environment. Being public places, city squares enable the development of physical, social and cultural activities, and they provide common ground for both daily and occasional experiences. However, the context of public space production in modern cities is becoming increasingly complex. The challenge of creating places that promote place attachment, a sense of belonging and community and identity building (Low et al., 2005; Peterson, 2017) peaks in places of super-diversity (Vertovec, 2007; Vertovec, 2010; Vertovec, 2013). Super-diversity commonly generates a fragmented society due to variegated cultural backgrounds, language, and weak social bonds and civic activities. An increasingly wide and plural scenario is a challenge for place attachment.

This chapter addresses the current discussion on the refurbishing of Praça Martim Moniz (Martim Moniz Square) in the neighbourhood of Mouraria in Lisbon. This square is situated in a multicultural context, and it faces social tensions and pressure driven by economic, real estate and touristic activities (Menezes, 2009; Menezes, 2019; Galhardo, 2019; Gomes, 2020). Therefore, inspired by the current dynamics for the redesign process, and backed by a literature review, this chapter outlines the challenges and opportunities of enabling

a meaningful input of users into a city square design process. A process was initiated by the Lisbon city council, yielding to public pressure that questioned the city marketing campaigns and commodification attempts of the square.

2 Place Attachment and Super-diversity

Public spaces have proved their connective value in cities since they can provide a place for people to meet and socialize, transmit cultural practices and improve physical and mental well-being by promoting sports and walking. At the same time, they can be used for sustainability purposes by transforming them into urban gardens, or as places of storm water storage. Public spaces can be used for everyday recreational purposes and for events like festivals, creating place attachment and a sense of belonging in relation to a certain neighbourhood or community (Low, 2023). When people experience an emotional bond to a public space, this commonality can lead to social cohesion, and this helps to overcome differences and animosities (Müller, 2022). In short, this shows that social interaction and shared norms and values are equally important to societies as the material-spatial design of a city. On the other hand, since it is at the neighbourhood level that place attachment is built and diversity is negotiated, local public spaces are crucial for community building (Peterson, 2017).

Before we dive into the concept of place attachment, it is important to elaborate on the place–space distinction that is often mentioned in placemaking and, more broadly, in public space literature. As Lefebvre (in Merrifield, 1993) describes it, space is a social dynamic. A wave of sorts, of which place is its momentary destination. In short, this constantly changing and developing space manifests itself through place. Alternatively, as Massey (2005, p. 130) puts it poetically, “If space is rather a simultaneity of stories-so-far, then places are collections of those stories, articulations within the wider power-geometries of space.” According to Tuan (1977), the difference between place and space can be described by looking at the extent to which people give meaning to a specific space. Place is more than just a location, it is shaped by human experience: “space is freedom, place is security” (Tuan, 1977, p. 3). Place is thus a lived space, or the (social) production of space (Lefebvre, 1991; Gottdiener, 2010). This place–space distinction is important to understand place attachment. It seems like the “meaning making” process when talking about place is pivotal to study place attachment. According to Birnbaum et al. (2021), an affective bond between a particular person and a place is at the heart of place attachment, differing across individuals (see also Sandow & Lundholm, 2020). Birnbaum et al. (2021) define three facets of place attachment as a multi-layered notion

that serve as the foundation for the psychological processes that result in a particular expression of place attachment: the social, the content-based and the emotional. The distinction of these three facets is based on the work of Cross (2001), Kühne and Spellerberg (2010), Russ et al. (2015) and Weber et al. (2019).

Firstly, collaboration and community building are the foundations of the social facet of networks. Secondly, natural or touristic features are important elements of the content-based facet since they may promote place attachment by providing distinct and unique places. Thirdly and directly related to the concept of attachment, and along the lines of super-diversity, the emotional facet of place attachment holds the ability to transcend place ties. Emotional anchors such as historical and cultural roots, like traditions and dialect, as well as imagination and individual impressions of a place, are examples of this. According to Costadura et al. (in Birnbaum et al., 2021), from a normative standpoint, this may be beneficial, given that the abysses of exclusionary narratives and “othering” are avoided, the notion of place attachment provides a sensitive approach to the complexity and dynamics of the worlds in which people live, taking place in time and space, and in a concrete society. The author also observes the centrality of this notion in the context of negotiation processes, namely because they are always in motion, with brief moments of stability.

3 Super-diversity and Implications for Placemaking

In super-diverse places, new socio-spatial patterns and identities arise, mostly due to migration. Super-diversity evokes new combinations and interactions of variables, overcoming the shortcomings of ethnicity as the sole explanatory variable of complex contemporary phenomena (Vertovec, 2007). The wide participation in an urban multiculturalism thus induces the creation of new urban dynamics. These are related to the intensification and diversification of migratory flows in the city; the emergence of new patterns of inequality and prejudice; new forms of segregation (in terms of the labour market and housing); and new forms of cosmopolitanism and cultural creolization, albeit intertwined with transnational practices and local integration processes (Vertovec, 2007; Mendes, 2012; Horta & Menezes, 2016).

Super-diversity brings new, diverse ways of public space appropriation and identity building to placemaking. On the flip side, it also provokes social conflicts that can only be partly solved through planning and placemaking instruments. Super-diversity poses a new challenge for inhabitants and government alike, as it entails unprecedented complexity, which requires a

multidimensional approach (Vertovec, 2007). Hence, the social changes caused by immigration-driven diversification bears both potential and conflict. As Vertovec (2013) points out, the global scope of migration results in a “diversification of diversity” or, as Peterson (2017) put it, in hyper-diverse urban areas.

An increasing super-diversity poses a particular challenge for public space design, as communities get diversified in their socio-economic, cultural, religious and linguistic profiles (Peterson, 2017). Immigrants often have different lifestyles and attitudes, and even though they are users of public spaces, they are difficult to reach. Their activity patterns, i.e. congregating in groups, often have an impact on local perceptions. Furthermore, it is known that the association between placemaking and urban rehabilitation processes has benefited certain groups and excluded other groups (usually lower income residents and immigrants), boosting dynamics of gentrification and speculation, and changing of the users’ profile (Karacor, 2014; Menezes et al., 2023; Peterson, 2017). Karacor (2014, p. 260) observes that to minimize these dynamics, it is essential to foster inclusive participation in the placemaking: “urban designers and planners should be sensitive about social dynamics and perceive to contribute to them as a moral responsibility”. To create or enhance place attachment, the placemaking process should thus contribute to creating mutual benefits (Sennet, 2018).

Placemaking is typically oriented towards the wide spectrum of a place, as opposed to architectural and landscape design strictly focused on physical aspects. According to Relph (1976), the scope of place encompasses: the (1) physical setting; (2) activities, situations and events; and (3) meanings (individual and group).

The opportunities for placemaking in the design of urban public spaces are manifold and frequently reported in literature. Nonetheless, there are many challenges to placemaking when faced with super-diverse urban contexts, such as pressure from gentrification and real estate speculation. Placemaking, as a bottom-up and people-centred process of improving the liveability of cities (Markusen & Gadwa, 2010), could counter these challenges, since it ideally creates a virtuous cycle in which the community transforms and reshapes the place. The success of placemaking and the design of public squares can be verified through the increase in access and connections, comfort and image, multiple uses and activities, sociability, human scale and protection (Gehl, 2010; Rebelo, 2017). Community engagement and a holistic focus on a sense of place are key components of placemaking, which in turn bear a great potential for fostering empowerment and place attachment. Moreover, placemaking approaches can potentially contribute to the co-creation of physical and social spaces that bring locals and migrants to interact with each other and connect to places (Smaniotto Costa et al., 2020).

Migration challenges familiar notions of place, since social and spatial behaviours are often related to people's pasts and manners acquired in their country of origin. Immigrants bring with them diverse narratives, stories and cultures, along with spatial experiences, which they try to reproduce in a new context (Castles, 2002). The manifold meanings that people attach to places might play a pertinent role in the rise of anti-immigrant discourses, prevalent in many Western societies (Crawley & Jones, 2021). Therefore, the question that arises is: How can placemaking benefit from super-diversity to create place attachment and mutual benefits for the communities?

4 Lisbon as a Diverse City

Portugal, like many Western countries, is facing a growing ethnic diversity, mostly provoked by immigration, which is changing the country's demographic and social patterns. According to the European Commission (EC, n.d.), Portugal has become a country of immigration, after traditionally being a country of emigration. Maybe due to this, the country is the second most-favourable regime for naturalization in Europe (EC, 2021). It is continuously receiving newcomers, no longer from the formerly colonial territories only. According to the 2021 census, the resident population in Portugal is 10,343,066. Between 2011 and 2021 the immigrant population in Portugal increased by 40%, making foreigners about 5% of the population. For the seventh consecutive year the immigrant population increased, according to the *Relatório de imigração, fronteiras e asilo – 2022* (Immigration, borders and asylum report – 2022) (SEF/GEPF, 2023). The tendency of this population to be located in the coastal zone continues, where the cities of Lisbon, Faro and Setúbal stand out. The Lisbon Metropolitan Area has the largest number of registered immigrants (12% of the country's population, according to the 2021 census), with the majority living in the municipality of Lisbon (SEF/GEPF, 2023). If we consider the non-legalized immigrant population and those who, although not residing in the city, work there (formally or informally), the number of immigrants in the city is probably greater, making Lisbon a super-diverse city. The area around Martim Moniz Square shows a high degree of diversity; it houses 90 nationalities (8% of the city population) and a hundred languages (CML, 2023).

The objective of this chapter is to shed light on placemaking in a heterogenic environment and reflect on how super-diversity can be addressed in urban planning, using Martim Moniz Square as a case study. The arguments presented here cannot be conclusive, as the redesign process is in its embryonic

stage, but they can help illustrate experiences in dealing with placemaking and super-diversity.

5 Outline of the Research

The study presents spatial dynamics with the objective of better understanding the topic and relate these with the main attributes of Martim Moniz Square. The research is based on a literature review, field observations and interviews with experts. The structured observation took place through walking tours (Del Rio, 2016) in the square in the period between November 2022 and April 2023. It consisted of observing and recording the behaviours of users and integrated counting and mapping, tracking, looking for traces and photographing during the walks. This qualitative approach provided detailed knowledge of behavioural scenarios, in particular, in relation to the aspects that would help answer the following questions (Menezes et al., 2019):

- Who are the users of the square?
- How do they use the square?
- What do users do?
- What artefacts do the users use in the course of their presence on the square?
- When (times and temporalities) do they use the square?
- Where do users go/stay/pass when they use the square?
- What are the specific points where users go/stay/pass when using the square?

Such a methodology contributes to deepening the analysis of socio-spatial dynamics, thus also contributing to a better understanding of the construction of the place. The super-diversity characteristics of the square were analysed by examining multiple sources (i.e. scientific literature, public media) and the in loco observations. The super-diversity was also captured through observing:

- Signposts, displays and visible interiors of multicultural restaurants, bars, shops, etc.
- The notable presence of people of multiple nationalities, as indicated by their appearance (facial features, bodily characteristics, clothing), and language
- Organized events, such as concerts, celebrations (e.g. the Todos Festival, held in the square between 2009 and 2012)

Moreover, to better frame the analysis of the observations, the literature review and, in particular, the exchange of views with experts and local stakeholders provided support for the following discussion.

5.1 *Martim Moniz Square on an Empirical Basis*

Martim Moniz Square is linked historically, spatially and socially to the Mouraria neighbourhood. This neighbourhood has a lengthy urban history of its own; its development and decay are deeply rooted in Lisbon's urban and socio-economic history. Since 1985, Mouraria has undergone an urban rehabilitation process promoted by the city council, which has taken on different facets over time. However, it is mainly from 2009 onwards that the rehabilitation carried out there (and in the adjacent areas) would lead to changes that made Mouraria a tourist attraction in Lisbon, especially for those looking for the roots of the city and its culture. Mouraria, with its narrow cobblestone streets on the hillside, has always been a place for socio-economically disadvantaged people. This is considered a driver for the concentration of immigrant populations, largely due to their settling in relatively degraded buildings and therefore with more affordable prices. This neighbourhood offers a unique perspective, while the buildings, streets and small businesses remain typical of a Portuguese city; the social structure is rapidly changing.

In 2009, the city council initiated the Mouraria Action Programme, a comprehensive rehabilitation strategy to combat the degradation of local building stock and public spaces. The results are the refurbishment of streets and squares, and some buildings, which were rehabilitated mostly driven by private initiative. Many of the refurbished buildings have been placed on the short-term rental market (such as Airbnb). Lisbon is also under the influence of the so-called "Airbnb effect" (Barker, 2020), so the city council, following the Portuguese government, has set limits by law to curb Airbnb practices, in particular, in sensitive neighbourhoods such as Mouraria.

Martim Moniz Square is a place where municipal governments and various groups have tried to put their stamp, by creating a central, recreational and cultural space, towards increasing sociability and identity (Figure 1.1). This has been in vain, as the current debate shows. The need to redesign the square poses a particular emphasis on contextual vulnerability and on its role in generative planning. Super-diversity brings new and different forms of use, appropriation and transformation of public spaces. In the case of Martim Moniz Square, the redesign process opens up a new opportunity to consider its potential to reconnect local and migrant populations in a new concept of place.

5.2 *The Square*

Martim Moniz Square is located in Lisbon's historic centre and is recognized as a place "in process". The place has been studied since its beginnings; different studies use architectural and historical documents, maps, reports, etc., with



FIGURE 1.1 Two views of Martim Moniz Square. The view on the left is of the central inner side and the open plaza with a wall at its end, commemorating the Cerca Fernandina (Ferdinand's Wall) and the Reconquest of Lisbon in 1147. The view on the right is of the western side with few elements that support the place's sociability, as here, used by immigrants.

SOURCE: KAROL LANGIE, 2023

the most notable sources being Menezes (2001), Almeida (2016) and Câmara Municipal de Lisboa (CML, 2021a; CML, 2021b).

The Mouraria, at the feet of the São Jorge Castle hill, was urbanized very early and has been occupied since Roman times. With the construction of the Cerca Fernandina (Ferdinand's Wall) in the late 14th century, the neighbourhood became located outside of the fortified city (Figure 1.2).

The square is in very close vicinity to two other historic squares of Lisbon, the medieval Praça de D. Pedro IV (known as Rossio) and the Praça da Figueira. These three squares mark the core centre of Lisbon and are part of the tightly interconnected system of urban spaces, just at the edge of the orthogonal grid of streets of Baixa Pombalina, a neighbourhood in the historic centre of Lisbon. The Baixa Pombalina was rebuilt from scratch after the great earthquake of 1755 and is listed by the United Nations Educational, Scientific and Cultural Organization (UNESCO) since 2017.

The square was planned during the so-called Estado Novo, the Portuguese regime from the 1930s to the 1970s, which aimed to replace the popular and historic neighbourhoods with more modern and functional buildings. The square is at the beginning of Rua da Palma (Palma Street), which was planned since 1926, but was not built until 1949 (Almeida, 2016, pp. 113–140). It took around 70 years, from 1926 to 1997, to complete the first comprehensive development of the square. Three significant buildings were removed to provide space for it; the demolition process itself lasted for 23 years (1949–1961), preceding prolonged excavations for the subway line in the 1960s. During these decades multiple

plans for the square and its edges have been drafted one after another, but none became a reality. As a result, the square was subject to decades of interim solutions, offering precarious services for inhabitants (i.e. temporary stands and pavilions), in already car-dominated surroundings. Even so, the construction of the buildings around the square took even longer, and was eventually finished in 2018. The services around the square encompass two commercial centres, a metro station, a hotel, a fire station and residential buildings (see Table 1.1 and Figure 1.2).

The site eventually became a square after extensive planning in 1997/1998 by Daniela Ermano and João Paulo Besa (architects) and Gonçalo Ribeiro Telles (landscape architect). The square was implemented as a part of the world fair Expo '98 held in Lisbon. The extensive infrastructure-oriented development was focused on the design of physical elements, while uses and activities were supported by 40 demountable kiosks, originally created to sell products to tourists; and two water features: a flat basin and a large, walk-in fountain.

The symbolic layer is connected to the Reconquest of the Muslim-ruled Lisbon in 1147 and the legend of the knight Martim Moniz. This is shaped by a sculpture resembling the Cerca Fernandina (Ferdinand's Wall), the knights, the fountains set in an axe with the Mauritanian star (Figure 1.3). The resulting space was, however, functionally dependent on the commercial amenities that would provide supervised, movable sitting elements, while sitting space on permanent structures was not planned and is limited to retaining parapets that borders the square.

5.3 *The Current Redesign Process*

Between 2012 and 2016 the square was subject to temporary private development and management (Mercado de Fusão), consisting of monitoring, effectively policing uses, with temporary structures, such as stalls, gazebos, artworks (as described in detail in the next section). An attempt to further privatize the square through a 30-year lease was, however, stopped by locals and civic organizations through a protest campaign in 2018. This culminated with a direct action of reclaiming the site. The leading group called for a green space, which resulted in the official name of the movement being "Jardim no Martim Moniz" ("Garden in Martim Moniz") (Movimento Jardim Martim Moniz, 2019). This movement achieved a negotiation process with the Lisbon city council, embracing participatory process principles, with significant input from Ana Jara, a city councillor who was also an architect. The agreed process was to involve a diagnosis phase and a "technical participation" process that would bring together social scientists and designers in a creative dialogue. In the

TABLE 1.1 Historic events that are important for the cultural and urban development of Lisbon and Martim Moniz Square

1200 BC	Phoenician trading settlement at São Jorge Castle hill
8th–12th c.	Moorish rule of Lisbon
1147	Reconquest of Lisbon from the Moors
1373–1375	Construction of the Cerca Fernandina (Ferdinand's Wall)
16th c.	Construction of the chapel, beginning of yearly processions (Nossa Senhora de Saúde)
17th c.	Construction of the Igreja do Socorro
2nd half 18th c.	Reconstruction of the surrounding city after the earthquake
1947–1950	Demolition of existing historic buildings carried out to create space for a public square
1955–1966	Excavations and construction of the subway
Since 1970s	Arrival of the first immigrants (mainly related to the decolonization process of Portuguese-speaking African countries, some of which have Portuguese nationality)
1982–1986	Urban design plan by Duarte & Lamas and its partial realization
Since 1990s	Arrival of East Asian communities
1980s–2014	Construction of commercial buildings in the area surrounding the square
1997–1998	Complete remodelling as part of the Expo '98 (by Ermano, Bessa & Ribeiro Telles)
1999	Conflicts between traders and strengthening of institutional control
2012–2016	Fusion Market – multicultural thematization and privatization
2009–2011	Place branding and cultural animation: The Todos Festival held at Martim Moniz Square
2016–2018	Commercialization attempt: The lease of land and construction for the Martim Moniz Market
2018	Building of the new escalator from Mouraria to São Jorge Castle hill
2018	Construction of Martim Moniz Market halted by the Jardim Martim Moniz movement
2021	Planned public participation process
2023	Design competition (2023–2027)

SOURCE: KAROL LANGIE, 2023

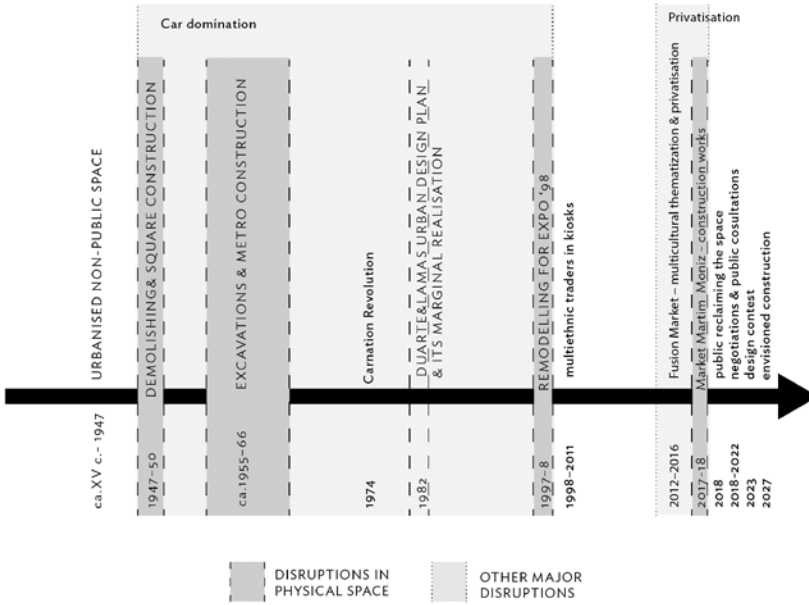


FIGURE 1.2 Timeline of Martim Moniz Square transformations.
SOURCE: KAROL LANGIE, 2023

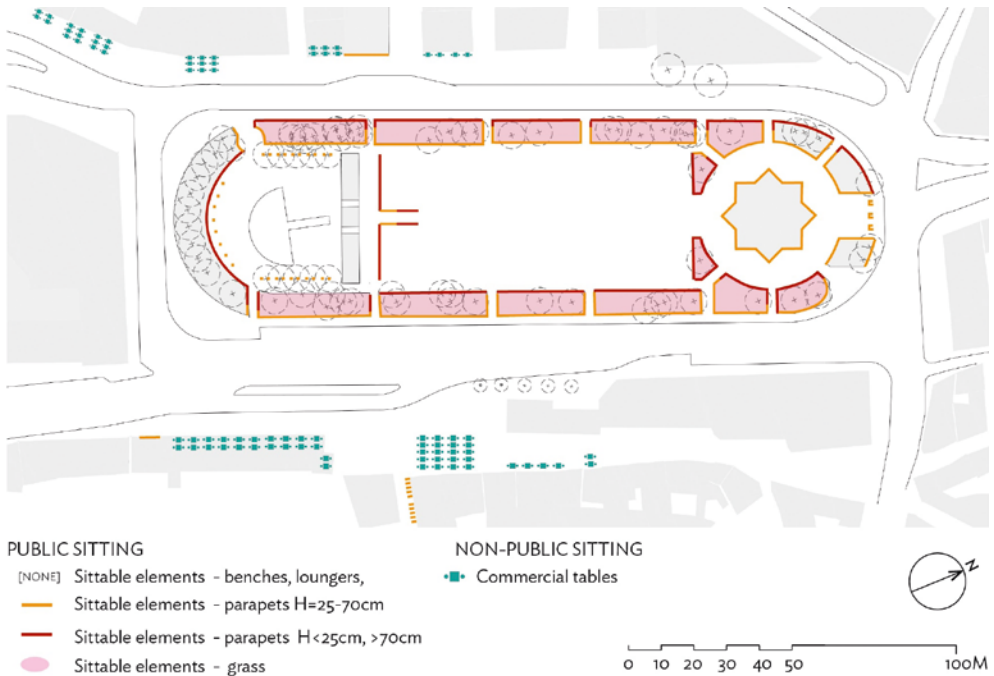


FIGURE 1.3 The spatial analysis: Sitable elements in the square and neighbouring areas.
SOURCE: KAROL LANGIE, 2023

meantime, however, the city council adopted for the second phase the standard procedure of an international design competition (CML, 2023).

6 Discussion

6.1 *The Spatial and Social Changes in the Square and Mouraria*

Along with multiple physical transformations, Martim Moniz Square and its surroundings underwent a similarly intensive social transformation. The departure point was a coherent surrounding community, strongly bounded by a local identity and socio-economic conditions connected mostly to the Mouraria neighbourhood (Menezes, 2001). Nevertheless, during the 20th century, especially after the decolonization process of Portugal, the area became the economically accessible plug-in space for newcomers, immigrants, expats and, finally, digital nomads. In the first wave in the 1970s, immigrants mainly from former Portuguese colonies (i.e. Angolans and Indians from Mozambique) and *retornados* (Portuguese settlers returning from the colonies) started settling here. In the second wave from the 1990s onwards, Portugal witnessed a marked rise of immigrants from East Asia and Southeast Asia, as well as other parts of Africa (in particular, from China, Bangladesh, Nepal, the Philippines and Nigeria), who came to live or work in the neighbourhood around the square. In this way, a traditional neighbourhood became transformed into a highly multicultural and diverse community.

The neighbourhood subsequently reflected the incoming migrant communities, consistent with other studies (i.e. Robinson & Walshaw, 2012; Zufferey, 2019; Marcińczak & Bernt, 2021). Several changes are notable, for example, the Chinese wholesale trade hub in the neighbouring Mouraria Commercial Centre (built in 1987), mobile phone shops and the spice trade run by African, Chinese and Bangladeshi nationals, and ethnic restaurants and bars, as well as a large concentration of souvenir shops. Indeed, moved by food and beverage, Mouraria became a major destination and a gathering point for all, including residents and tourists. This type of activity drove the local economy both day and night. In such a landscape of tourism these encounters took place in fancy and trendy restaurants around Martim Moniz Square, some only to be found by following discrete signs painted with Chinese characters, contributing to the area's "alternative" atmosphere. In the meantime, the city council sought to boost the touristic potential of the city and backed by its experiences with Expo '98, when the local folklore became the main commodity, set *fado*, *Festas dos Santos Populares* and *Marchas Populares* as the cornerstone of

a tourism-oriented city marketing plan. This was later enlarged by commodifying the folklore of other nationalities present in Mouraria (Gomes, 2020).

After Expo '98, the square was mainly appropriated by migrant communities that leased the kiosks for the mobile phone trade. The tensions between different ethnic groups resulted in a heavy police presence and constant CCTV (closed-circuit television) monitoring. Removing the kiosks was branded as a move towards increasing the usability of the square, although other functional aspects, for example, the kiosks' metal structures got extremely hot on sunny days (Menezes, 2001), also led to their removal. This created an open and empty space, ideal for further touristification attempts. The next important event was a "cultural-territorial branding" through the Todos Festival (Festival for Everyone, 2009–2012) and its rather easily digestible cultural productions. While the festival made use of worthwhile artistic productions, the Fusion Festival (2012–2016) was based on the commodification and McDonaldisation of the multicultural concept. The festival was an all-year thematized fair, with events complemented by purveyors of "world" street food and drinks, in many cases barely related to the immigrant communities of the area. The Fusion Festival was crowned by a Chinese dragon made of mobile phone parts. In the end the central area of the square was used for trading and was heavily controlled by the company that leased and managed the space (Gomes, 2020).

It should be noted that such uses were enabled by the 1997/1998 design plans, which typically for the time, were focused on multifunctionality and adaptability (a few years later reflected in the removal of the kiosks). The sense of safety was achieved through preventing longer stays of non-paying users by lowering the comfort level in the unsupervised areas. Sitting and hanging out in the square was only possible around the parapet walls and lawn areas. Not providing welcoming amenities prevented longer stays of those who were not customers, especially older people.

In fact, it seems nowadays that the empty space attracts mainly immigrant men, with few tourists, workers, parents, etc. just passing through the square or using the terraced cafés (Figure 1.4). In addition, the microclimatic comfort dimension is very low. A few small trees and an abandoned fountain do not contribute to making the square more liveable. As a result, the central area with its large, paved surface is often overheated. The lack of amenities contributes to creating a desolate, empty space – a place with low vitality. The symbolic elements of the design were rather modest, resulting in a weak sense of interest and hardly contributing to a meaningful place identity (Lynch, 1964; Relph, 1976).

As a result of the described overcontrolling, touristification and privatization of the square, it is in a steady state of social fragmentation. The social ties between different immigrant communities and/or groups of people are weak

or nonexistent, and the distance is even more accentuated between migrants and locals/nationals – as has been pointed out by Fonseca (2010), Mendes (2012) and Horta and Menezes (2016). Equally unsolved, despite the claims of a holistic socio-spatial revitalization, is the economic sustainability of the local community, aggravated by drug abuse and prostitution. These problems stigmatize the local community.

The immigrants and their practices are considered problematic (CML, 2021c), and this may lead to further exclusion, if not by the new design, then by controlling their social practices. It is notable how the different immigrant communities occupy the square. The peak of emptiness was observed during the Covid-19 pandemic, when young Bangladeshi and Indians used the square to play cricket, a space-demanding game.

The central space is now shared by Bangladeshis, Indians and other immigrant communities, mostly working men. Street-vending drinks and food, resting and socializing are the activities and amenities that serve their specific needs well. Tourists and locals use mainly the edges, where historical trams and tuk-tuks, as well as retail shops and ethnic restaurants are located (Figure 1.5).

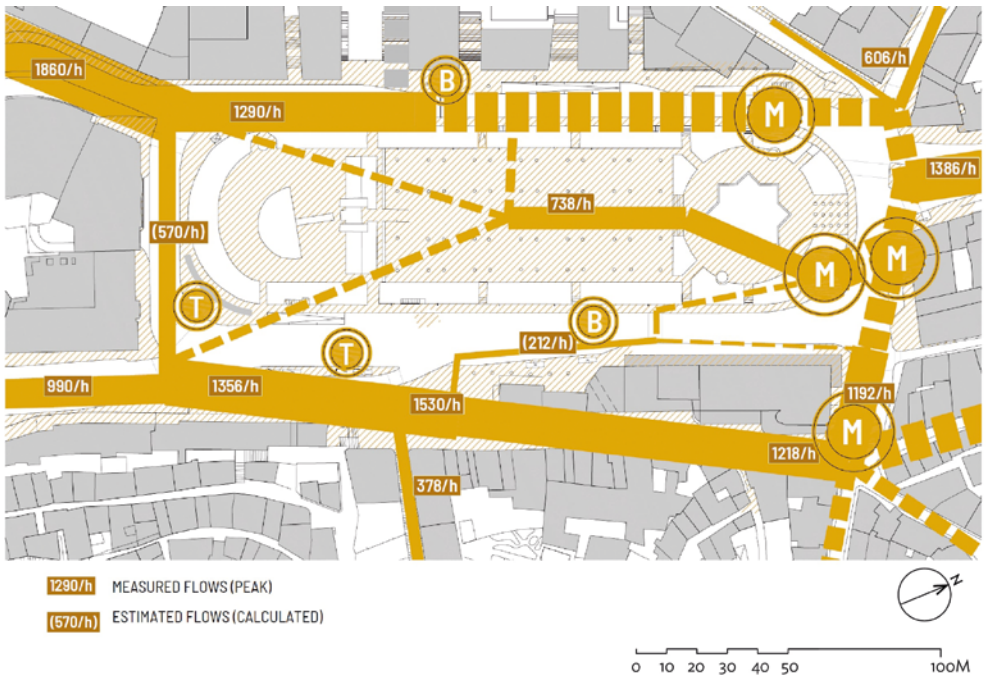


FIGURE 1.4 The peak of pedestrian flows in March 2023 (15:00–17:00). The flows show a place of transition, where many people pass by, mostly in the edges of the square, while its centre remains rather empty.

SOURCE: KAROL LANGIE, 2023

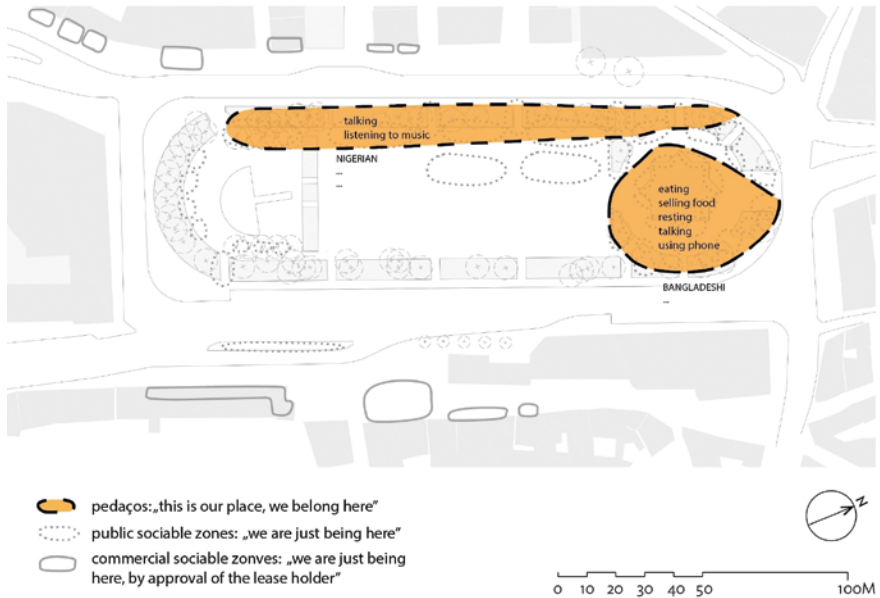


FIGURE 1.5 The usage analysis shows daily stationary activities. While the central area remains mostly empty, the borders surrounded by trees and traffic lanes are used daily for social activities. The activities become catalysers of common identity, when a group recognizes itself by common characteristics, actions and territorial markers, a *pedaço* (piece) is taken from the space (Magnani, 1998; Menezes, 2001). SOURCE: KAROL LANGIE, 2023

In the context of digital placemaking, it should be noted that many immigrants visibly use mobile phones.

6.2 Opportunities and Challenges for Placemaking

Foth (2017) identifies the four strains of placemaking criticism that can be considered a baseline for placemaking: (1) disregarding the history of the place, (2) favouring the placemakers and views of their funders, (3) rendering the places exclusive to some extent (i.e. by supporting gentrification), and (4) the low impact of the interventions that cannot offer a real alternative for mainstream neoliberal urbanism. Essentially, the issue can be viewed as a need to scale up the placemaking principles, in order to reach wider participation, while remaining transparent and focused on the quality of space, as well as gain social benefits from the process. Participatory design and action research methodologies are viewed as promising in this field (Dyer et al., 2017; Foth, 2017). It can be therefore fixed that a scaled-up process should be design-oriented, both in terms of designing the place in a participatory way and designing the process. On the other hand, when scaling up the civic engagement, the modern

theoretical background of public (civic) participation comes to hand. The process should be then deliberative to define the common good, that is, participatory actions should moderate the unequal conditions in a Habermasian deliberative situation (Chambers, 2018). Efforts should be put to overcome the cultural, language and power inequalities.

The multiplicity of needs and views on the square can be moderated by revealing what values stand behind various, seemingly conflicting, proposals for its design. The framework developed by the Commission for Architecture and the Built Environment offers the most comprehensive framework: (1) use (direct activities and benefits); (2) exchange (commercial); (3) image; (4) social; (5) cultural; (6) environmental; and (7) health-related perceived benefits and qualities of the space. It is important that the framework should help attribute, claim, negotiate and exchange various spatial rights, as described by Lynch (1981), to be present, to use and appropriate it (that is, claim the space, assert control) and to (reversibly/irreversibly) modify it.

The term “digital placemaking” is increasingly being used in literature (Basaraba, 2023). Digital and mobile technologies, including social media, can pave the way for catalysing the engagement and co-creation potential (Smaniotto Costa et al., 2019). They can also help strengthen the neighbourhood network, since they provide residents with the opportunity to engage with each other and the neighbourhood (Slingerland, 2022). Applications could build trust (Hsiao & Dillahunt, 2017) and decrease the barriers to participation (Han et al., 2016). More and more, creative visitor experiences are being developed, like digital installations and location-based mobile applications. These digital interventions can provide users with narratives about the places (Basaraba et al., 2019), creating opportunities for an alternative form of storytelling in a super-diverse context.

There is certainly an infrastructural (hardware) readiness for employing remote, asynchronous participation both in drafting guidelines (programming phase, predesign, civic engagement in early phase of placemaking), and the design itself, essentially constituting a co-creation process for the design of public spaces (Mačiulienė et al., 2018). Social network applications can ease the engagement process in super-diverse contexts, as information and communications technology (ICT) usage, and therefore digital literacy, is almost omnipresent within highly mobile groups. The inclusiveness issues can be tackled with the support of digital technologies, however, this should also be assured through stakeholder-oriented local government (Smaniotto Costa et al., 2019), or with the support of social entrepreneurs – such as the residents’ association *Renovar a Mouraria* (Renew Mouraria, <https://renovaramouraria.pt>) in the case of Martim Moniz Square.

Theoretically, with ICT, all design actions can be highly transparent and accessible to the public, actively supported and probably even people led. However, the large amount and low quality of the input data becomes a problem in scaled-up co-creation processes (Dyer et al., 2017).

Experience with public participation geographic information systems (PPGIS) shows that data can be easily aggregated, and specific decision guidelines can be gained even from early stages. There are many examples where evaluative PPGIS maps provided meaningful input (Jorgensen, 2010; Barros et al., 2022; Iwańczak & Lewicka, 2020), fulfilling quantitative, qualitative and informative goals. The challenge lays in transforming the participatory design inputs into programmatic proposals, i.e. detailed concept plans. ICT enables the sharing of all iterative design proposals for elaboration or approval by the involved members of the public – with the typical steps being spatial functions geolocalized, their size and characteristics established, their interactions and impacts foreseen and viability assessed (Schön, 1983). This process combines multiple attitudes and thinking, artful methods, engineering solutions and organizational approaches (Schön, 1983) through a series of iterative proposals, problem and sub-problem definitions and decision-making (Moughtin et al., 1999). In this iterative process, the testing and evaluation of proposals become especially important when user input is considered, and augmented reality solutions can catalyse the good understanding of the nature and impacts of the proposals (Mak et al., 2022).

6.3 *Martim Moniz Square: Dynamics and Challenges*

Regarding the complex, dynamic and super-diverse aspects in Martim Moniz Square, it is underlined that:

- A top-down approach would lead to privatization/gentrification of the square.
- There is a local claim for participation.
- There is a local claim for a garden.
- There is a need to increase place attachment.
- The claim is for an urban design that provides responses to local social and spatial characteristics and needs.

The above raise several questions:

- How to involve local users in the placemaking process? How to engage different and super-diverse cultures, ethnic groups, languages, needs and aspirations in the placemaking process?
- How to capture the spatial needs and ideas of users for the design of the square?

- How to enlarge the process to include consideration of environmental, economic and political issues and not just technical questions?
- How to transform a technical and political process into a tripartite logic (community/collective – technical – political) in order to benefit the users of the space and promote inclusion – in the process and also in the actual space – in the present and the future?

Martim Moniz Square could become a place that enhances place attachment if super-diversity is taken forward and greater participation in the design process is encouraged. In making the new square in terms of urban design, it will be challenging to create a place where:

- Local celebrations occur.
- Social and economic exchanges can take place.
- Encounters with the unknown, respectful social interactions and people of different ages, gender and cultures can continue to meet (something that already exists in the square and its surroundings).
- Contemplation of and contact with nature are possible.
- People feel safe to use and cross the square.
- Place comfort is a reality (paying attention to shade, places to sit, corners, subway exit/entrances, etc.).

6.4 *Paths of Interest to Adopt or Increase*

A just redesign process should reflect the various levels of spatial needs and encompass different forms of engagement and, above all, consider super-diversity as a strategy. Technical and methodological perspectives that have been backed up by research results highlight the following:

- The role of the focus group technique to be used with different immigrant communities to discuss the (re)design process is important.
- Given the recurrent local use of digital technologies, there is an interest in leveraging mobile digital tools to engage people in collecting information about their spatial needs, including their ideas and suggestions. These tools could also be a potential resource for the development of a co-design perspective, as they can promote the articulation between planning and the immigrant population.
- Organize a 4D perspective (discover, debate, decide, do) based on design thinking for an effective civic engagement.
- Enhance negotiation and mediation skills in order to better manage potential conflicts, trade-offs and synergies.
- Deliver empowerment actions considering the existing entrepreneurship carried out by the immigrant population, seeking above all to listen to the

- experiences of these stakeholders in order to identify potential resources which can be promoted and can provide the base for new actions to be taken.
- Create and increase partnership networks.
 - Observe how the space is used and appropriated, identify needs, talk with the users about needs and new ideas to respond to these needs.
 - Create a concept and vision for the new square from a local and super-diverse perspective.
 - Make use of triangulation dynamics, according to Whyte (1980), creating external stimuli to positively encourage contact between different users (e.g. games).
 - Test ideas before making them definitive, using the information collected (opinions, usage observations) to advocate for more permanent implementation.

7 Final Remarks

This chapter aimed to contribute to broadening the debate on placemaking based on the relationship between social practices, super-diversity, place attachment and the design of urban public spaces in central areas. To support the reflection, a set of specific aspects related to the current remodelling process of Martim Moniz Square was considered, observing its current social dynamics of use. To gain a more detailed knowledge of this social dynamics of use, the chapter observed the behavioural scenarios and the relationships between users, space/spatialities, time/temporalities and artefacts. Careful empirical research was measured essential, encompassing data collection and the analysis of certain socio-spatial aspects that would allow spatializing the local super-diversity. The aspects observed and highlighted throughout the reflection, together with the literature consulted and the consideration of some of the points of view of experts interviewed, allowed us, on the one hand, to examine the contribution of super-diversity to placemaking and, on the other hand, to focus on the topics, aspects or actions that could contribute to the consideration of super-diversity in placemaking, while also observing its contribution to increasing place attachment. The benefit of the adopted approach helps to improve the ability to understand and respond to urban social and cultural diversity and complexity and to enhance the inter- and multidisciplinary potential of placemaking through the working methodologies.

There are many challenges still facing placemaking. Regarding future actions and research, areas of interest include theoretical reflections based on in-depth

case studies and an increase in inter- and multidisciplinary approaches and studies. This last aspect should, in particular, be fully incorporated into academic training programmes for young technicians and researchers.

Public spaces have been a place of socialization in urban environments; they are the stage for social and cultural diversity. The creation of inclusive public spaces is challenged by cultural diversity, super-diversity or even hyper-diversity. Transforming such diverse profile into more knowledge and innovation and creating more inclusive and people-friendly environments is a pressing social need. In Lisbon, as in many other Western cities, the need for change opens up new opportunities to deal with a growing social and cultural mix. The process started in Martim Moniz Square is also interesting from the point of view of placemaking, especially because super-diversity is a part of everyday life here. The redesign dynamic and requalification process must deal with rooted social processes, with existing memories and representations that can complicate and hinder the ambition to obtain solution and results for such a central area. The strategic vision for an urban design that, based on placemaking, integrates super-diversity will necessarily require integrated socio-territorial interventions capable of framing new urban dynamics of intercultural dialogue, social inclusion and citizen participation. This all could result in an inclusive, new place attachment. Lisbon with its immigration patterns is configured with new and different sociocultural and spatial contours. Thinking and acting with diversity presents us with the challenge of dealing with the mediation between parties and, at the same time, managing the delicate relationship between the locals and foreigners, and the balance between past, present and what is intended as the future Martim Moniz Square.

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Homemaking or Placemaking? Understanding Home and Place among Vulnerable Populations

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Abstract

Home and place are two interrelated concepts that have overlapping meanings. They are both referring to physical spaces that have meanings and feelings, spaces where common experiences shape and identities are formed. The concepts of home and place are intrinsically linked and are used interchangeably but the most important line that ties these two together is through the notion of belonging and attachment that bind individuals to meaningful spaces. However, there is a gap in the home and place literature about understanding these meanings through negative attributes. This chapter explores the similarities and differences of home and place through negative

experiences of two groups of vulnerable people: homeless people and migrants. In this chapter we examine how a lack of physical attachments leads to a lack of belonging and how, together, they create ruptures that ironically help to understanding of the meanings of home and place by separating them from the notion of space. The chapter acknowledges that not all places are called home and not all spaces have the capacity to be made into meaningful places, but that one must focus on the theoretical distinctions underpinning the two terms. The authors suggest that focusing on two vulnerable populations (migrants and homeless people) can offer a pathway towards a theoretical understanding of these two generic concepts. By examining the negative experiences of marginalization and exclusion, in relation to the meanings of home and place, the chapter discusses how negative experiences of displacement and homelessness can offer valuable insights into further theorization of the concepts of home and place.

Keywords

homeless – migration – belonging – displacement – attachment

1 Introduction

A Turkish expression says, “Home is where you are missed if you are not there.” Home as a meaningful space that has specific meanings that differentiates it from other neutral spaces that are not counted as home but are significant in a person’s life. A place, similarly, is referred to as a space that has some form of meaning to its users that sets it apart from a neutral space. This differentiation is often missed by the critical gaze and, in this chapter, we address how we understand the two theoretically and what differences we perceive between the two terms. We draw on negative experiences that vulnerable populations are experiencing when connection to a home or a place is missing.

Home and place are often discussed across many disciplines such as anthropology, planning, sociology, geography, architecture and history. But there is still much ambiguity across all these disciplines in defining what home and place mean. These ambiguities refer to inherent complexities of their character, use and the person(s) that occupy these spaces. Most importantly, the meanings of home and place are located within the power relations that make some people feel comfortable or make meaningful relationships with these spaces. In this chapter, we are addressing a fundamentally important distinction between the concepts of “home” and “place” using two cases (migrants and homeless people). In other words, we are focusing here on the experiences

of marginalization and exclusion in differentiating a home from a non-home and a place from a neutral space when connections to such places are missing. This distinction is a new interdisciplinary approach to understanding homemaking and placemaking as most of the literature refers to positive attributes of the human–space relationship. We are here focusing on the absences of such positive feelings and meanings.

To do so, we examine some examples of bottom-up actions that work towards “making a home” and “making a place”. We combine our expertise from different disciplines in sociology of migration (Fathi), architecture and spatial development, architectural humanities (Mehan and Nasya), critical urban studies (Mehan), architecture and urban transformations (Mariotti and Nasya) and history (Astrouskaya) to highlight the differences and similarities that exist in strategies and understandings about home and place.

The chapter focuses on migrants and homeless people as actors of social change in making a space a home and/or a place. In this process we aim to understand how experiences of marginalization and exclusion are fundamental towards shaping these concepts. However, what constitutes practices of homemaking and placemaking is not free from negative feelings and attributes. Physical space and structure are synonymous for these two concepts and are vital to diverse functions of everyday life activities. Without space it is difficult to envisage how migration takes place, as it is in essence a geographical change that takes place when someone moves from one place to another. In relation to homelessness, a person who is deprived of a shelter, a house or a built structure experiences home (or the lack of it) differently to a person who is not going through such extreme vulnerability.

As such our focus here will be anchored in the physical materiality of home and place and how its absence can give us a fresh lens to understand the two concepts. Separating material and symbolic meanings that are associated with both home and place can offer a way forward to understand the differences but also the similarities between home and place and what constitutes these two notions from the concept of space. We argue in this chapter that through bottom-up perspectives on home and place we will be able to contribute to the ongoing debates on notions of “home in migration” and “home in homelessness”. Understanding the perspectives of migrants and homeless people is important as they offer new knowledge that cannot be found in non-migrants’ understanding of home and place. Firstly, physical absence in a place (prior to arrival in a country of destination) gives migrants a distinct, fresh and novel understanding of a space that makes this understanding not only valuable but important in fostering new inclusive policies. Secondly, migrants and homeless people bring with them knowledge of other places where they lived their lives,

which leads them to be important actors of social change using their experiences pre-migration and post-migration or pre-homeless and post-homeless. However, we argue that one line that connects these two notions together and facilitates meaningful transformations from a space to a home/place is the feeling of belonging. Before we start our discussion of home and place, we offer here our understanding of the notion of belonging in this context.

2 Belonging and Space

Belonging is often used either instead of identity (particularly national or ethnic) or alongside identity at best, denoting tightly associated meanings (Antonsich, 2010). Bhimji (2008, p. 414) suggests that belonging “encompasses citizenship, nationhood, gender, ethnicity and emotional dimensions of status or attachment”. Belonging can have different “modes” such as belonging to a place, a group or a culture (Sicakkan and Litman, 2005) or belonging as a performance (Bell, 1999; Anthias, 2016). Allen et al. (2021) in a recent review of the term in different disciplines argue that belonging has “a deep connection with social groups and physical spaces and individual and collective experience is a fundamental human need” (Allen et al., 2021, p. 87). However, in other reviews of the literature home, place and space are seen as being centrally attached to the concept of belonging and the relationships between home and place to belonging are hardly interrogated (Ralph and Staeheli, 2011; Boccagni, 2017). One major contribution to the notion of belonging separates the “feelings” associated to a sense of belonging from the “politics” that define belonging (Yuval-Davis, 2006). In this separation of the two components or dimensions of belonging, the first one is related to what Antonsich (2010) calls “place belongingness” and the second dimension is about the discourses around inclusion/exclusion that produce macro narratives around who belongs and who does not.

These notions of belonging mostly discuss the importance of the term in relation to social relations. We argue in this chapter that there is much overlap between social and spatial belonging and that this relationship is accentuated when the spatial relationship is disrupted, especially when one is separated from society for any of a variety of reasons, such as imprisonment, forced displacement or homelessness. Although we are dealing with both dimensions here (as it is vital to note both the personal and the spatial dimensions of what makes a space a home and a meaningful place), we argue that in interpretations of “place” and “home” within our disciplines, the importance of spatial elements and its absence in relation to the sense of belonging needs to be emphasized further. A focus on this lack or absence (spatial elements of

belonging) can transform the direction of the current literature on placemaking and homemaking.

2.1 *Place*

We start our discussion with a focus on place to consider what constitutes a place as a significant space, particularly in the context of migration and homelessness. In geography, the distinction between space and place is well argued. Notably, Tuan (1977) examines how adding subjective values to spaces turn them into meaningful locations. A significant place as such emerges from a dialogue that we make with ourselves and others about the meanings that we associate with spaces and through the performance of certain acts that make that place a locality of interest. However, such a relationship between self and locality in the age of hyper-mobility and super-diversity is constantly questioned. Vertovec's (2007) concept of "super-diversity" implies that modern societies are characterized not only by a diversity of cultures but also by a diversity of variables that affect the integration process, including immigration status, labour market experiences and access to social networks. This highlights the importance of promoting inclusion within these super-diverse societies. "The concept of place is a highly contested term, definitions of which show little consistency across the academic discourse" (Dovey, 2010, p. 3). For example, Agnew (1987) argues that a place has three different necessary features attached to it: geographical location, material form and experiences which provoke meaning and values. Geographical location and materiality of a space are the ones that can be seen (observed) but at the same time are open to interpretation by different actors and can provoke different meanings. So, although the geographical and material aspects of a place are tangible and visible, their meanings can vary based on context and actors. Soja (1998), like Agnew (1987), differentiates between forms of spaces: the first as "real", geographical spaces that can be seen; the second as representational spaces; and the third as imagined spaces, that is, one related to the individual and collective experience of actors. In this chapter and within this classification we are mainly concerned with the first and the second categorizations. We are interested to explore further the tangible differences between home and place that can be seen and described. We argue that comprehending the physical, structural and material differences helps understanding the actions that take place within home and place better. In effect, the outcome of this understanding is to have a clearer idea about the actions that take place within the physicality of spaces.

Dovey (2010, p. 3) argues that a deeper and ontological relationship between self and place underpins our identities in the world: "Places are experienced

primarily in terms of stabilized contexts of everyday life, and they are a primary means by which we stabilize our identities in that world" (Dovey, 2010, p. 3). It is in this argument by Dovey (2010) where we position ourselves to provide a definition of a place through acute geographical changes (migration and homelessness) that disrupt the familiar everyday life. Additionally, Dovey (2010) argues that the notion of who we are in the context where we find ourselves physically and routinely: the everyday aspect of life. What Dovey (2010) implies here is that when there is a rupture in the continuity of the everyday, then the meaning of a space (place or home) changes. When individuals are on the move from one place to another, their embeddedness and roots that have been developed in that geographical location or locality are disrupted. Whilst we know that the length of time one spends in a place provides the opportunity to meet other people in a particular location, we question what leaving these places and people behind means for the understanding of these places from the perspective of a homeless person or a migrant. In other words, when people emigrate or are forced to leave their physical houses, what happens to their existing and built-up connections and relationships to people and places that they made over time? Although addressing all aspects of this fundamental question is out of the scope of this chapter, we aim to highlight the importance of providing a theoretical opening into such critical perspectives about them in the different contexts of studies on which we base our writings.

2.2 *Home*

Like the place, a home is usually referred to as a space where strong feelings and attachments to material physicality are expressed and experienced. These feelings and experiences are usually given symbolic meanings and are contextualized within collective histories and personal biographies of those who "occupy" the space. "Home" is also where users of a space can claim a form of ownership and/or control with physical boundaries such as a shelter or a house that designates a specific area that is separated from the rest of what is not counted as home. These are not the only features of a home but are amongst the most important characteristics of a space that is called home.

Home for migrants is shaped differently (albeit similarly in many ways) compared to non-migrants. The first difference between home in migration and non-migration is about the "right" to ownership and occupancy, as the most important structural difficulty of calling a space home is about whether the person is "allowed" to call that place a home or not. This issue is directly linked to citizenship rights and is widely debated in citizenship and refugee studies (Bauböck, 1991; Ahmed et al., 2003).

The second difference between a home for migrants and non-migrants is about the length of occupancy: when occupancy of a space is for a short term,

it leads to attachments being broken with both the physicality of the space and the development of symbolic meanings that are developed over time. So precarity of housing, as a main reason for the lack of attachment among temporary migrants, causes ruptures in the process of homemaking (turning a space into a home) and the development of a sense of belonging as a result. Such precarity in housing (and, in sense, of belonging) applies to multiple locations (countries), localities (cities/towns/villages) and transnational locales (houses/dwelling places/shelters).

A third important difference about a home for migrants is the matter of periodical absences and presences that create not only long-term absences but also repeated acts of being present and absent from either of the homes (Canepa, 2020). Take the example of millions of guestworkers who jump through the hurdle of leaving their lands and moving to another country for periods of temporary employment. The periodical absence and presence (potentially connected with the rights and obligations in both places) in different countries disconnects them from making a meaningful attachment to their home, as such, making the process of homemaking much more complicated. Therefore, the feeling of “being in a home” and the feeling of “being at home” become complex processes of making sense of personal and contextual elements. Such relationships with space need much more analysis. Home is not just a spatial concept – it is a temporal, legal and personal one.

As discussed here, then, home is a meaningful space where time, people, objects, as well as feelings, rights and values need to be acknowledged, fulfilled and felt. And these elements do not just apply to a specific shelter or house, but also to larger scales of residence. For example, attention to city as a public home (Fathi, 2022) shows that the city space for migrants can offer an emotional involvement in making a transnational home (Svašek, 2012). Moving beyond the traditional meaning of home as a still and stable place of comfort and safety, the experiences of people who are dislocated from family, community and/or work need to be understood when they try to transform a non-home into a home (Rajendran et al., 2021). Amongst this growing literature on non-home spaces, attention to the spatiality and physicality of homes is greatly missing.

Whilst place can be understood as a public concept, home usually refers to a domestic, closed and private space. In architecture, for example, home is often associated with domestic space and “[a]ll too often, home is regarded as a place upon society impacts, rather than a place that impacts on society” (Chapman, 2001, p. 136). Walker argues that:

Investigating the home from an architectural perspective, it is clear that it is no longer possible to speak of architects’ understanding of home

without reference to interdisciplinary approaches and discourses outside architecture. By the same token, the concept of the home, produced at intersections of language, space, and social dynamics, is not fixed but changing over time. (Walker, 2002, p. 831)

It is also important to understanding the actions that take place within the boundaries of a home that could lead to the understanding of that place as a home. Parsel (2012, p. 160) calls this relationship between space and action a “mechanism”, arguing that home provides “a mechanism to identify and interrogate lived experiences”.

3 Vulnerability as a Learning Lens on Home and Place

In urban planning and architecture, we rely on systematically elaborated standards and the understanding based on the needs of average persons. There are many groups of people who have different needs than the “average”. In fact, marginalized people may even have conflicting needs. For instance, elderly people might seek a calmer environment which gives them a positive feeling, while young people might be looking for lively spaces. These different requirements from spaces – to accept, like or feel at home – are very little explored and urban planners have typically been more concerned to meet technical requirements and national guidelines in providing housing rather than to create homes. Similarly, placemaking can increase the feelings for the space towards positive perception, but the interactions can be approached in very different ways (e.g. having a lively pedestrian street can also increase the feeling of home). Currently the premise is built on the planning culture, which relies on top-down controls, large-scale inputs and an inability to deliver the kind of places that people need (Varış Husar et al., 2023; Mehan and Mehan, 2020). Campbell (2018) sets out a manifesto which encourages and celebrates radical incrementalism. Homemaking is often associated with domiciled family life, community and secure work (Mehan, 2022).

As we can see, although home and place can be created through the development of a sense of belonging to a space, there are physical and material elements that need to exist before the sense of belonging takes root. In the next two sections we separate the notions of home and place in the contexts of homelessness and migration to elaborate on the differences and similarities of home and place in conditions of vulnerability that focus on the absence of these material characteristics.

3.1 *Homelessness: Home and Place*

The phrase “to stay at home” has developed an enhanced meaning for us all since the global Covid-19 pandemic, but it also highlights how vulnerability is experienced by certain groups of people in relation to the notion of home, such as homeless people, migrants, victims of domestic abuse, etc. Such acute transformations in how we live in and experience home emphasizes the importance of personal issues such as risk and public and global issues associated with mobility and status.

Much contemporary research has focused on the factors that lead people to become homeless, but little attention is given to the everyday life of people living without shelter (Lenhard et al., 2022) and what this means in their understanding of home and place.

A homeless person's efforts to make a home on the streets is always difficult. The lack of social ties, employment and a domiciled abode positions the person very differently in the urban fabric compared to people who have access to housing. Groot and Hodgetts (2012) refer to their interviews with Daniel, a rehoused person, to outline the challenges of being homeless. Homelessness carries with it a profound sense of loneliness. The imagination circulates around a domiciled home beyond and the creation of meaningful relationships. This perspective led to the creation of the social housing project VinziRast-mittendrin in Vienna (Solidarity City Vienna, 2022). The organization brings former homeless people, refugees and students under one roof to establish a solidarity network and create synergies beyond shelter for the residents. The co-living starts within the housing units, where the tenants live together in shared flats. But generous co-spaces, like additional living rooms, a kitchen, study rooms, workshops, a roof atelier, a terrace and roof gardens create co-spaces to create, meet, collaborate and unite. Parsel (2012) visualize how periodic the housing demands of forced migrants arose over the last decades and see the homemaking aspect for (forced) migrants to be a systemic demand to be addressed fully and not to be considered an exception. This example indicates that the presence of people who are not related by blood or other ties but in a convivial situation can lead to feelings of attachment – but, equally important, it is the physical design and architecture of the space that has facilitated such co-living conditions to take place. This is an important aspect that is missing from social science discussions of home- and placemaking.

The practices of homemaking that we have in mind refer to the ways of inhabiting a space. This is more relevant for people experiencing homelessness, as well as vulnerable migrants and refugees, lone adults, couples and families, evicted tenants, young people and children experiencing family

breakdown, vulnerable people provisionally hosted by friends or family, victims of domestic violence, people released from prison, patients exiting hospitalization or rehabilitation without having a home to return to and victims of environmental disasters.

Shifting the focus from analysing the space towards the practices will open new avenues to analyse how acts of homemaking among vulnerable people shape their experiences of a space. After all, what makes a space a home and a place is the experience of the space. It is our perceptions and innate feelings and our everyday experiences that matter in the meaning making of spaces. In the case of homeless people, a shift in how people experience homelessness instead of focusing on the suffering from homelessness passively can be seen as an active development of practices of “struggling along”, including homemaking and placemaking. What the contributions show is that homelessness is in fact a phenomenon that involves engagement, production, resistance, adaptation and strategic planning. Another important matter about the notion of home and place in homelessness is the lack of ownership of a space that shapes one’s experiences (or lack) of home. These pose serious questions in relation to home in homelessness situations. How does meaningful community engagement look with marginalized people? How do engagement models establish local and global community partnerships for the common good? With glocalization pedagogies, the concepts of homemaking and solidarity can expand and contribute to the common good as people aim to create an ownership feeling, which is close to the feeling of “being at home”. So much of interventions (an example above in Vienna) is to increase the sense of ownership amongst people for a targeted place. This matter can be seen in how homeless people try to “separate” or privatize their area, their sleeping place, so that, even if it is a small space, its designation in the corner of a public arena makes it into a private space (see Figure 2.1).

Small-scale changes in real space can bring about massive positive feelings. In the process of looking after places we might establish the home feeling. In our projects we are seeking active citizens to test out new ideas, community groups coming together or local politicians “stepping outside the mainstream”. The actors in this new approach are everyone. Yet how everyone is to be included and empowered is the question – different people have different needs. The starter condition is the wish to create a place where people feel “better” than they felt before the intervention. If users of a space are also enabled to take care of it, this is the behaviour related to home, then we might find a homemaking action and not only placemaking.

The smallest intervention can be the right to decide what is allowed (or not allowed) in each space and what provokes certain feelings in a space. Systems



FIGURE 2.1 A homeless person separating the public space from his private space in Cork, Ireland
SOURCE: FATHI (2022)

and actions that nudge people into making positive choices and enhance small changes can be crucial in creating a “feeling of home”. Homemaking for people in later life might differ very much from the one for younger families or even children. For example, Visser’s (2019) findings in a study with eight older people in England show how gardening can form the basis of a time framework, which structures life. Gardening can be an essential part of homemaking and a guide to decision-making process (for instance, not to move to a residential living place). As a result, home can be seen as a temporal process that shapes the spatial limits of a location. People’s concept and experiences of home develop throughout their lives. While they may change over time, those in vulnerable positions – when people are deprived of a basic need such as a home – is when it is felt the most. The next section deals with the migration context in understanding home and place.

3.2 *Migration: Home and Place*

Homemaking and/or placemaking processes are tightly linked to concepts of citizenship, belonging, integration, attachment, identity and community building, exclusion, loneliness, racialized and classed discrimination, among others. This section explores these dimensions and their intersections in the context of immigration, focusing on the critical role of homemaking in two case studies of male and female migrants’ lives.

Immigration, as a process and an existential experience, is profoundly influenced by the concept of “home”. Simply, migration means leaving *from* a home, and/or leaving *towards* a home and/or leaving *to make* a home. The act of mobility then constitutes not only aims and intentions of making a home, but also contains a series of acts in relation to homemaking that shape a person’s attitudes and practices in a transnational and trans-local place.

Transnational migration as a phenomenon that affects migrants’ ability, methods, possibilities and legal frameworks of making a home and shapes migrants’ experiences differently to those who are not counted as migrants in the same context. This differentiation does not mean that migrants’ methods of homemaking are essentially different, but it does mean that meaning making of a space for someone who is present for a shorter time in a space is different to one who has lived in a space longer.

The other aspect of living in a transnational migration context is the experiences of exposure to the “other”. Amin (2002) suggests that “the multicultural city is a fertile ground for observing how ethnicity and diversity are lived out, with different groups interacting and co-existing”. Within this setting, immigrants engage in the process of homemaking being aware that their heritage sets them differently to those who are not and awareness about this matter impacts their sense of belonging (Mehan, 2023a; Novak et al., 2023).

As migrants move from their home countries to new environments, their notion of “home” becomes less about a fixed geographical location and more about a space they can shape and define according to their cultural backgrounds and preferences. Nowicka (2007) provides an interesting perspective on this, discussing the concept of “mobile locations” in her study of transnational professionals. This also resonates with the perspectives of Rapport and Dawson (1998), who argue that perceptions of home are intricately tied to movement and migration whilst the movement does not mean that home becomes meaningless, but it means that it can include multiple and often scattered homes and belongings (Ifekwunigwe, 1999).

In this context, homemaking becomes a form of placemaking as the absence of familiar networks, landscapes and materialities bring the two concepts closer to each other. But at the same time, this absence allows immigrants to adjust to their new environments and create new knowledge about their surroundings. Manzo and Perkins (2006) emphasize the importance of “place attachment in community participation and planning” in migrants’ lives. In the existing literature on home and migration, immigrant women play a pivotal role in showcasing what home means in migration (Tolia-Kelly, 2004; Salih, 2013; Erel, 2011). These meanings are drawn on memories of past homes and their connections to the present homes (Ahmed et al., 2003), to material attachments and the importance of emotions in transnational family and experiences as “co-presence” (Skrbis, 2008). In these arguments about how gender and experiences of being a migrant shape one’s perspective, homemaking is mostly about creating familiar environments that can serve as a foundation of belonging for migrants’ participation in their new (and old) communities.

Thinking of a place as home can enhance integration beyond physical adjustments and private spaces. As Anthias (2016) argues, “identity and belonging are interconnected boundaries constantly negotiated within transnational mobility contexts”. Indeed, when migrants are othered (racialized and publicly excluded), these experiences of feeling at home diminish over time. The act of homemaking, therefore, also becomes an act of identity negotiation and assertion of who one is and who one is not (Yuval-Davis, 2006) as immigrants infuse their new homes with elements of their cultural identities and adopt and acquire new ones after migration. Age as well as gender is important in the extent to which migrants feel at home. A recent study of homemaking (see Figure 2.2) in Cork city, Ireland, by two groups of young migrant men (international students and refugees) shows that young migrants are aware of the systems of racialization and othering in the public spaces of destination countries (Fathi, 2021). These young migrant men tend to resort to small pockets of belonging within the city and mostly to their private spaces in usually shared accommodation more than spending their time in the public spaces



FIGURE 2.2 A Turkish restaurant where an Iranian migrant man in Cork feels at home
SOURCE: FATHI (2019)

of the city. This is because they find the domestic spaces of their homes safer and bestowing them more control and power, hence giving them a sense of belonging (Fathi, 2022; see also Boccagni, 2017). Another angle of migration important in homemaking is in relation to the temporality of making a home. For young migrants, a home is about the present time directed towards a future home, as they aspire to create a “desired home” where they can have a family of their own. In this sense, a place becomes different to a home. Anyone can inhabit a “place”, whilst a “home” is a somewhere that is exclusive to the “I” and “my significant others”, even if they are imaginary and the “home” only exists in the future, as Fathi (2022) connotes.

4 Discussion

The examples above show how the meaning of home and place are multifaceted and complex. Particularly in the case of vulnerable people, home and place become contested topics. The one element that runs through both examples is the importance of absences. If we connect “home” with the notions of security, exclusivity, control and comfort, then we are tightly linking this

particular space to the notion of belonging. In a similar fashion, place is also a space that has significant connotations. In both notions of home and place, elements of time, identity and belonging are important to change a neutral space to a meaningful one. Both concepts have three elements in common:

1. Home and place are made based on new knowledge due to absence of the person (migrant or homeless) in a place (both in migration and in homelessness situations people are absent from those meaningful places – homeland and home)
2. Old knowledge of other homes and places (pre-migration and homelessness)
3. The power and importance of spatial belonging (how migration and homelessness deprive a person from having the feeling belonging)

Although there is no direct link to location or locality, feelings about significant others and the sense of ontological security are fundamental to the roots of one's belonging. Being in a place that is called home evokes deeper feelings (Ahmed, 1999) and a sense of self in relation to the place one has in the world around them. In a theoretical modelling of the notion of belonging, Yuval-Davis (2006) discusses identifications and emotional attachments at length. She adheres to the idea that narratives of who we are and who we are not are linked to our personal attachments. These attachments to a place and home develop over time and they are reflected on when they are challenged, when their absence is felt harder. However, attachments to a place called home do not always have positive outcomes for all age groups. For example, Visser (2019) shows that gardening, which usually is counted as an act of positive homemaking, can pose complications in later life as people are preparing for death and dying, and such attachments can cause dilemmas.

Another example of the importance of belonging is people who are not privileged enough to own (or reside in) an exclusive home or who choose to house-sit on a full-time basis. In these scenarios, the security aspect might not exist at all. This special form of house sharing is perhaps the shadow side of the sharing economy trend. Increasing prices of housing are forcing people to follow unconventional pathways and to experiment with alternate means of "home"-making. The practice of house-sitting among older people, particularly those with no permanent housing, highlights the needy situation of a particular excluded subgroup of our society. Findings from semi-structured interviews suggest that house-sitting is an affordable shelter that provides rent-free accommodation for older people experiencing financial insecurity and increases their capacity for care-related expenditure. This is also practiced among migrants without proper opportunities and homeless women.

How viable is this option in the long term? People have unstable and insecure collaboration conditions and increasing health issues as they grow older. For people engaged in seeking their legal rights (permission to work, residency, pension payments, healthcare), this kind of solution is counterproductive.

Besides, forced migrants feel trapped in a vulnerable situation in temporary shelters, which they must call home. The lifespan of displacement camps around the globe is often measured in years or decades. The camps to house people are depicted as “temporary” spaces and are often poorly equipped to be called home. Fathi recently called these forms of housing “unhomes” (Fathi, 2023). The primary goal of refugee camps is to provide shelter, aid and support until such time that the people can return to their “homes” (which is often not possible anymore). As such, these establishments are poorly designed for people to feel they belong in them, as they are perceived as a temporary solution to “shelter” the displaced. Hart et al. (2018) analysed the practices of homemaking in two refugee camps in Jordan. Caught between a “temporary” and a “permanent” status (for children born in the camps, the camp life is the only life they know and therefore a “permanent” situation), the camp homes are shaped by residents’ ideals of home in combination with the constraints imposed by institutions responsible for funding, hosting and managing the camps. This precarious framework leads to fragility and contingency of homemaking for displaced people. Interviews with families from Syria placed in small- to medium-sized towns in the Netherlands reveal that the processes of homemaking and place attachment, as Van Liempt and Miellet (2021) show, are not successful as migrants wish to live in places where other co-ethnics reside. At the heart of all these examples is the issue of belonging and how hard it is to achieve it when one is alienated from the structures of living around them. What makes a space a home, or a meaningful place, is the degree to which a person can feel belonging to that space, the architectural, legal and social structures around it. While homemaking practices concentrate on actions in and around the house rather than private activities, the place-related activities occur in public spaces instead. The wider transnational and public social environment of migrants and homeless people show how they experience life temporally.

5 Conclusion

Concepts of home and place have been included in scholarly literature in the past decades, acknowledging the complexities associated with these concepts. In this chapter, we reviewed the notions of home and place separately and in

relation to two vulnerable groups: migrants and homeless people. We argued that the processes of homemaking and placemaking play a central role in their integration, identity formation and community participation. Theoretical insights into home and place can deepen understanding in architectural humanities and social sciences by linking architectural design with the cultural significance of spaces (Mehan, 2023b). As such, in this chapter we attempted to show the crucial acknowledge and value that understanding homemaking in immigration and the rehousing of homeless people can offer which goes beyond providing shelter and warmth. The impact of thinking deeply about the value of place and home goes deeper than their face value.

Future studies could focus on theoretical perspectives and unpacking the concepts of home and place through a multidisciplinary framework. Future research on placemaking and home could focus on specific strategies made by homeless people and migrants who have very limited or no social support and how they make a home in their marginal and ultimately vulnerable positions. Understanding such strategies would help mitigating the conditions under which vulnerable people make homes or meaningful places. Further critical analysis of home and place can help policymakers to understand the situation and needs of the homeless and migrants better. Another recommendation for further research is the importance of the “everyday” in the construction of home and place. The lived experiences of everyday life in various spaces will help address new dimensions of belonging at scalar levels (e.g. house, neighbourhood, city, country) which are vital in fast-changing societies.

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The Gendered Nature of Urban Space, Placemaking Processes and Landscape Planning

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Abstract

With growing evidence of social institutions furthering an interconnected notion of normatively gendered behaviour and differentiation across urban space, there is a pivotal need for comprehending social stratification in relation to particular urban gender roles and ethical identities in placemaking processes and landscape planning. This research shows that the urban gendering of ethical citizenship, civic spaces and landscape planning, in addition to the civic institutions of urban performance, are pivotal in gender unfolding throughout sociopolitical power and contributes to the literature by indicating that gendered relationships enable the organizing principles of spatial urban performance and placemaking processes. Throughout October 2022, a quantitative literature review of the Web of Science, Scopus and ProQuest databases was performed, search terms including “urban space + gender”, “placemaking

processes + gender”, and “landscape planning + gender”, that is, the most employed words or phrases in the inspected literature. As research published between 2018 and 2022 was investigated, only 424 articles met the suitability criteria. By excluding unconvincing or imprecise findings, outcomes unsubstantiated by replication, too inconclusive content, or having comparable titles, 88 empirical sources were selected. The intricacy and multifaceted character of gendered meanings, networks, and ideologies of urban geography and landscape planning, together with gender politics, codes, positions, roles and relations, shape the spatialization of urban etiquette. Spatially specific rules of power fashion the gendered map of urban landscapes, and thus the social construction of gendered patterns and gender divisions, composition and performance develop the gendering of spatial organizations and the construction of gender and of the social relations of sexuality as an urban performance and placemaking process. Further developments should clarify whether gendered power relations, norms and institutions can be articulated and configured within deeply inscribed contexts of urban performance, thus normalizing sexual identity, social distinction and reshaped behaviour.

Keywords

normative – behaviour – sociopolitical power

1 Introduction

The objective of the systematic review is to inspect the recently published literature on the gendered nature of urban space, placemaking processes and landscape planning and to integrate the insights articulated on gender dynamics and unequal socio-spatial power relations and sociocultural norms. Our main purpose is to indicate that spatial production, social structures and placemaking processes impact cultural bonds, resulting in a complex network of heterogeneous lifestyles across urban dynamics in terms of gendered place identities. By investigating the most recent (2018–2022) and relevant (Web of Science, Scopus and ProQuest) sources, this study endeavours to prove that social identities are configured and challenged across claimed, regulated and bound public urban spaces, processes and structures through sociopolitical power relationships and intersections, articulating normative societal expectations and attitudes in terms of gender and reproduction issues.

In this systematic review, previous findings have been accumulated, clarifying that the social logic as urban planning, design and sustainability configures

a gender pattern of public activities. The identified gaps move forward convergence of sexualities and gender that are essential to the shared reconfiguration of citizens and places. This research contributes to the literature on spatial urban performance and placemaking processes by explaining that power imbalances, gender roles and urban governance arrangements impact environmental and social diversity and equity, restorative activities and decision-making processes. This research endeavours to elucidate that gendered structures, sociocultural background, aesthetic values and place of residence shape individual landscape preferences in terms of sociopolitical power planning and management. Our contribution is by assimilating research results indicating that the urban behaviours of gendered identities display a normative public representation of the socio-spatial landscape. The actuality and novelty of this chapter are configured by addressing urban gender roles and ethical identities in placemaking processes and landscape planning, that is, a hot emerging topic. Our research problem is whether an urban environment can be perceived or experienced as a spatial area in which gender or sexual diversity can be articulated.

2 Theoretical Overview of the Main Concepts

Power relations and mechanisms (Gamlin, 2021; LaFrombois, 2019; Maclean, 2018; Navarrete-Hernandez et al., 2021; Shirazi, 2019) shape social divisions, local identity and participatory landscape planning processes. Social and ecological sustainability (Cover et al., 2020; Gauvin et al., 2020; Heynen, 2018; Koleth & Temenos, 2022; Mashhoodi, 2021) requires citizen-oriented sound urban planning practices. Environmental placemaking (Albert et al., 2021; Carter, 2019; Cook & Butz, 2018; Escobedo et al., 2022; Sklenicka & Zouhar, 2018; Solecka et al., 2022) is a fluid, hybrid, unbounded and multi-actor social process (Ali & Newbold, 2021; Caillol, 2018; Guo et al., 2022; Lata et al., 2021; Srinivasan, 2020) integrating heterogeneous ecological routines and routes of belongingness. Gender norms are progressively modified (Iaquinto, 2020; Mansilla & Milano, 2022; Spruce, 2020; Vaughan et al., 2021; Wise et al., 2021) in socially and culturally accepted areas. Citizens develop the standard regions of public space through performative and challenging relational placemaking mechanisms (Adams et al., 2018; Buhr, 2018; Mollett & Faria, 2018; Pellicer-Chenoll et al., 2021; Reid-Musson, 2018) as social networks, place frames, subject constitution and the practical experiences (Bassi et al., 2019; Ernoul et al., 2018; Huang et al., 2020; Kalaycı Önaç & Gönüllü Sütçüoğlu, 2021; Zoderer et al., 2019) of symbolically embodied routines. Memory, the sense of place,

affect, spatiality, movement, displacement, shared engagement and power networks as practices of belonging and placemaking (Chica, 2021; Platt, 2019; Purkis, 2019; Ramli & Ujang, 2021; Zhou et al., 2021) are integrated in urban materialities. Women can establish their urban social identities and can be pivotal in normative placemaking (Gotfredsen et al., 2021; Manzi et al., 2019; Sen & Nagendra, 2019; Wilkinson et al., 2021; Yu & Blain, 2019), configuring the performance of their own spatial agency. Participatory processes in local governance (Lee & Blackford, 2020; Mokhles & Sunikka-Blank, 2022; Phan, 2022; Van Eck, 2021; Zhou et al., 2023) influence sociopolitical power, mapping and decision-making (Bagheri, 2019; Johnson et al., 2019; Keleg et al., 2021; Riechers et al., 2018; Zhang et al., 2021) associated with environmental management. Placemaking represents a kind of public involvement that shapes community development (De Jong & Steadman, 2021; Hansasooksin & Tontisirin, 2021; Li & Whitworth, 2022; McClinchey, 2021; Salzman & Lopez, 2020) by developing social capital and furthering public policy. Perceptions and meanings of the urban dynamic landscape (Browne, 2021; Butler, 2018; Erfani, 2021; Marlowe & Chubb, 2021; Özogul & Tasan-Kok, 2018) impact socio-environmental conservation. Awareness, liveliness and involvement (Conrad et al., 2019; Garekae & Shackleton, 2020; Liu et al., 2020; Nawrath et al., 2019; Samuelsson et al., 2018) shape perceptions of normative placemaking. Women can perform visible actions (Casagrande, 2021; Ewalt, 2018; Fisker et al., 2021; Stewart et al., 2019; Tarr & Alvarez León, 2019) by accessing public urban spaces. Participatory decision-making (Chazdon et al., 2021; Häfner et al., 2018; Inoue et al., 2022; Jackson et al., 2021; Leite et al., 2019; Lim et al., 2021) is required in landscape protection, administration and planning. Landscape planning (Calderon & Butler, 2020; Fagerholm et al., 2019; Santé et al., 2019; Schirpke et al., 2019; Schurr et al., 2020; Xu et al., 2020) can optimize the restorative consequences of urban environments. The manuscript is organized as following: (1) introduction, (2) theoretical overview, (3) methodology, (4) gender dynamics and unequal socio-spatial power relations and sociocultural norms, (5) gendered relations of power and placemaking processes, (6) gendered cultures, power structures and landscape planning, (7) discussion, (8) synopsis of the main research outcomes, (9) conclusions and, finally, (10) limitations, implications and further directions for research.

3 Methodology

We elucidate, by cumulative evidence, prior empirical research demonstrating how cultural participation and social activities and processes as engagement

patterns can enhance significantly creative placemaking values and urban design in terms of inclusiveness and diversity. Throughout October 2022, a quantitative literature review of the Web of Science, Scopus and ProQuest databases was performed, search terms including “urban space + gender”, “placemaking processes + gender”, and “landscape planning + gender”, that is, the most employed words or phrases in the inspected literature. As research published between 2018 and 2022 was investigated, only 424 articles met the suitability criteria. By excluding unconvincing or imprecise findings, outcomes unsubstantiated by replication, too inconclusive content or having comparable titles, 88 empirical sources were selected (Tables 3.1 to 3.3). Extracting scholarly sources as evidence, no institutional ethics approval was needed before the research began. We employed Preferred Reporting Items for Systematic Reviews and Meta-analysis (PRISMA) guidelines, and thus our research is comprehensive, transparent and replicable. A Shiny app was harnessed to produce the flow diagram. Methodological quality assessment tools used include AMSTAR (for systematic reviews), AXIS (for cross-sectional studies), Dedoose (for mixed methods research), Distiller SR (for literature collection, screening and evaluation), Mixed Method Appraisal Tool (for systematic mixed studies reviews) and Systematic Review Data Repository (summary data from systematic reviews). Dimensions and VOSviewer were harnessed as data visualization tools (bibliometric mapping and layout algorithms) (Figures 3.1–3.5).

TABLE 3.1 Topics and types of scientific products identified and selected

Topic	Identified	Selected
urban space + gender	164	20
placemaking processes + gender	115	35
landscape planning + gender	145	33
Type of paper		
Original research	335	88
Review	22	0
Conference proceedings	26	0
Book	24	0
Editorial	17	0

SOURCE: PROCESSED BY THE AUTHORS. SOME TOPICS OVERLAP

TABLE 3.2 General synopsis of evidence as regards focus topics and descriptive outcomes (research findings)

<p>Cultural and gendered underlying forces organize social capital influencing urban space. Spatial structuring, planning and use of urban locations integrate gendered divisions of labour by the use of natural resources and public infrastructure.</p>	<p>Gamlin, 2021; LaFrombois, 2019; Maclean, 2018; Navarrete-Hernandez et al., 2021; Shirazi, 2019</p>
<p>Gender relations develop within urban space and socionatural processes. An urban environment can be perceived or experienced as a spatial area in which gender or sexual diversity can be articulated. Gender and sexuality in the public realm can perform as urban processes, negotiating identities. Gender norms are progressively modified in socially and culturally accepted areas.</p>	<p>Cover et al., 2020; Gauvin et al., 2020; Heynen, 2018; Koleth & Temenos, 2022; Mashhoodi, 2021 Ali & Newbold, 2021; Caillol, 2018; Guo et al., 2022; Lata et al., 2021; Srinivasan, 2020</p>
<p>Gender dynamics and unequal socio-spatial power relations and sociocultural norms underpin public involvement in community-based governance and decision-making processes. Gendered types of civilization and racial and classed power function as mechanisms of gendered development and space building.</p>	<p>Adams et al., 2018; Buhr, 2018; Mollett & Faria, 2018; Pellicer-Chenoll et al., 2021; Reid-Musson, 2018</p>
<p>The gendered character of unconstrained creative placemaking mechanisms assimilates urban practices and processes. Cultural participation and social activities and processes as engagement patterns can enhance significantly creative placemaking values and urban design in terms of inclusiveness and diversity.</p>	<p>Chica, 2021; Platt, 2019; Purkis, 2019; Ramli & Ujang, 2021; Zhou et al., 2021</p>
<p>Gendered relations of power are configured across placemaking within commitment and vulnerability associated with material conditions. Women can establish their urban social identities and be pivotal in placemaking, configuring the performance of their own spatial agency.</p>	<p>Gotfredsen et al., 2021; Manzi et al., 2019; Sen & Nagendra, 2019; Wilkinson et al., 2021; Yu & Blain, 2019</p>
<p>Temporalities and environments are pivotal in the urban planning of placemaking processes, enhancing the liveability of communities and entailing spatial materiality. Spatialized territorialization and the urban strategies of neighbourhood development can articulate a sexual geography.</p>	<p>Iaquinto, 2020; Mansilla & Milano, 2022; Spruce, 2020; Vaughan et al., 2021; Wise et al., 2021</p>

TABLE 3.2 General synopsis of evidence as regards focus topics (*cont.*)

<p>Heterogeneous geographies of place, urban fabrics and sociocultural norms influence women's practices as regards social interaction, infrastructure and mobility. Spatial production, social structures and placemaking processes impact cultural bonds, resulting in a complex network of heterogeneous lifestyles across urban dynamics in terms of gendered place identities. Gendered performances in terms of inclusions and exclusions shape urban renewal and placemaking. Multicultural values, spatial practices and networks, place identities and a sense of belonging in urban areas improve civic participation, social capital and sustainability, everyday placemaking and identity creation.</p>	<p>Lee & Blackford, 2020; Mkhles & Sunikka-Blank, 2022; Phan, 2022; Van Eck, 2021; Zhou et al., 2023</p>
<p>Gendered sociocultural and geopolitical locations are grounded in urban knowledge and practices. Convergence of sexualities and gender are essential to the shared reconfiguration of citizens and places. Gendered urban places require granular spatial data. Relational placemaking configures a spatial system of networked social meanings integrating the sense of place and community practices of spatial contagion. Gender influences the assessments of landscape values and of community development processes in terms of urban planning and design. Power imbalances, gender roles and urban governance arrangements impact environmental and social diversity and equity, restorative activities and decision-making processes.</p>	<p>De Jong & Steadman, 2021; Hansasooksin & Tontisirin, 2021; Li & Whitworth, 2022; McClinchey, 2021; Salzman & Lopez, 2020</p> <p>Browne, 2021; Butler, 2018; Erfani, 2021; Marlowe & Chubb, 2021; Özogul & Tasan-Kok, 2018</p> <p>Casagrande, 2021; Ewalt, 2018; Fisker et al., 2021; Stewart et al., 2019; Tarr & Alvarez León, 2019</p> <p>Chazdon et al., 2021; Häfner et al., 2018; Inoue et al., 2022; Jackson et al., 2021; Leite et al., 2019; Lim et al., 2021</p>
<p>Gendered cultures and power structures require intersectional equality, urban equity and social justice. Gendered structures, sociocultural background, aesthetic values and place of residence impact individual landscape preferences in terms of planning and management.</p>	<p>Calderon & Butler, 2020; Fagerholm et al., 2019; Santé et al., 2019; Schirpke et al., 2019; Schurr et al., 2020; Xu et al., 2020</p>
<p>Gender and mobility are conjointly constitutive social mechanisms. Gender relations influence mobility patterns in certain socio-spatial contexts.</p>	<p>Albert et al., 2021; Carter, 2019; Cook & Butz, 2018; Escobedo et al., 2022; Sklenicka & Zouhar, 2018; Solecka et al., 2022</p>

TABLE 3.2 General synopsis of evidence as regards focus topics (*cont.*)

Spatial planning, policymaking processes and landscape management configure sociocultural valuation of urban data. Landscape planning can optimize the restorative consequences of urban environments.	Bassi et al., 2019; Ernoul et al., 2018; Huang et al., 2020; Kalaycı Önaç & Gönüllü Sütçüoğlu, 2021; Zoderer et al., 2019
Gender equity in terms of sociocultural practices and norms can result in optimized urban well-being and economic development. Women's spatial mobility integrates the construction, negotiation and perception of self as well as the sociocultural production of public space and meaning.	Bagheri, 2019; Johnson et al., 2019; Keleg et al., 2021; Riechers et al., 2018; Zhang et al., 2021
Landscape planning and development need to consider environmental protection and urban sustainability. Social and ecological sustainability requires citizen-oriented sound urban planning practices.	Conrad et al., 2019; Garekæ & Shackleton, 2020; Liu et al., 2020; Nawrath et al., 2019; Samuelsson et al., 2018

SOURCE: PROCESSED BY THE AUTHORS

Co-authorship correlations (Figure 3.1) show that the social logic as normative urban planning, design and sustainability configures a gender pattern of public activities. Incessant movements and changes do not support the building of a sense of placemaking and community as rooted networks. Collaborative landscape governance integrates normative local-level planning routines, community values and spatial tools and patterns. Citation correlations (Figure 3.2) show that the gender disparity patterns of utilization and spatial distribution are related to network compactness and criticalness. Citizens develop the standard regions of public space through performative and challenging relational placemaking mechanisms as social networks, place frames, subject constitution, and the practical experiences of symbolically embodied routines. Bibliographic coupling correlations (Figure 3.3) show that placemaking integrates the social arrangements that create, consolidate and develop places and agency through historical and actual processes, urban networks, social antagonism and the built environment. Normative placemaking processes incorporate spatial empowerment, place dependence and identity, and community planning, development and integration. Co-citation correlations (Figure 3.4)

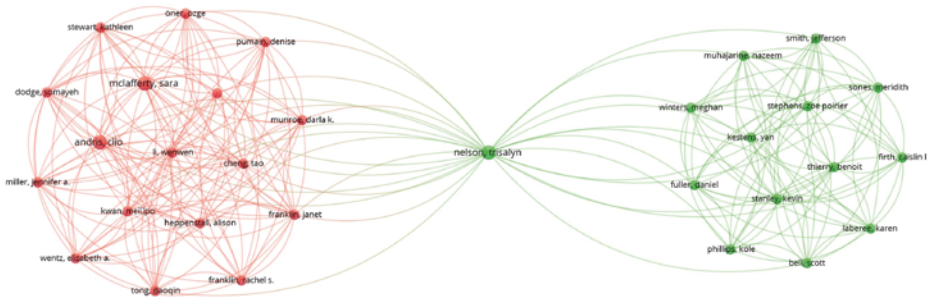


FIGURE 3.1 Co-authorship as regards the gendered nature of urban space, placemaking processes and landscape planning
SOURCE: PROCESSED BY THE AUTHORS BY THE USE OF VOSVIEWER

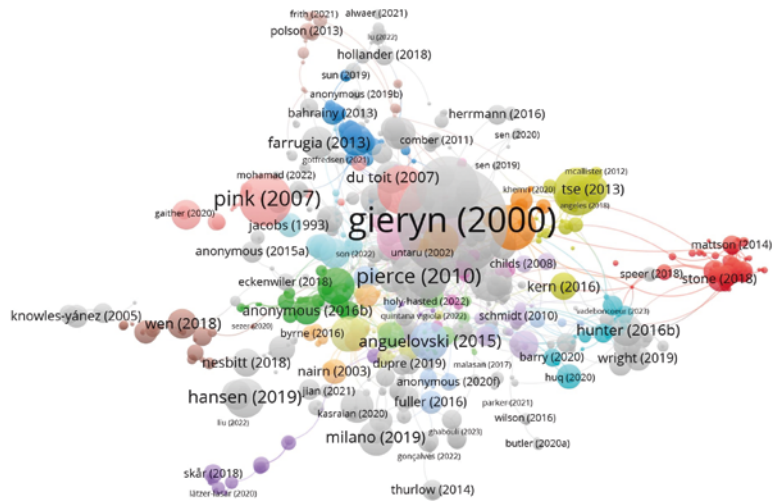
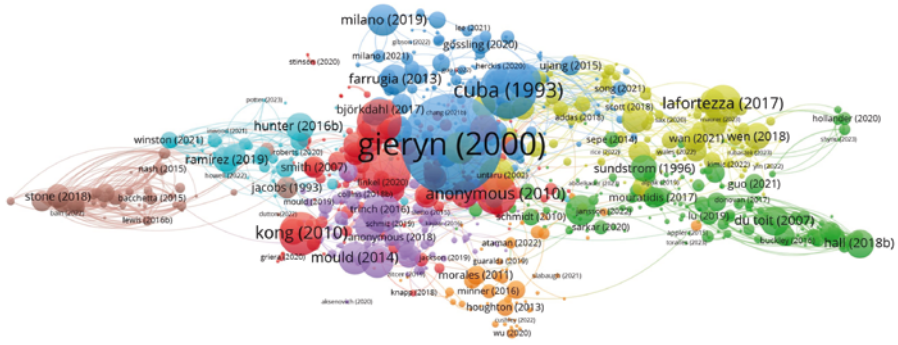


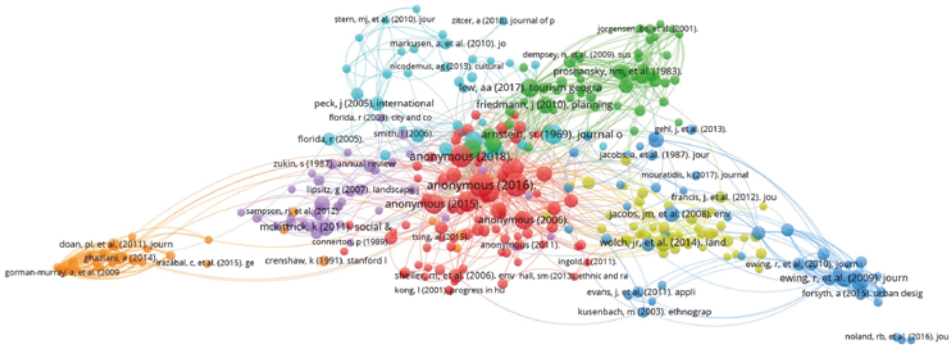
FIGURE 3.2 Citation as regards the gendered nature of urban space, placemaking processes and landscape planning
SOURCE: PROCESSED BY THE AUTHORS BY THE USE OF VOSVIEWER



VOSviewer

FIGURE 3.3 Bibliographic coupling as regards the gendered nature of urban space, placemaking processes and landscape planning

SOURCE: PROCESSED BY THE AUTHORS BY THE USE OF VOSVIEWER



VOSviewer

FIGURE 3.4 Co-citation as regards the gendered nature of urban space, placemaking processes and landscape planning

SOURCE: PROCESSED BY THE AUTHORS BY THE USE OF VOSVIEWER

show that placemaking experience can incorporate cultural empowerment and sexual identity and fulfilment. The capacity to become more vigorously associated with an urban place is determined by intersectional subjectivities. The urban behaviours of gendered identities display a public representation of the socio-spatial landscape.

4 Gender Dynamics and Unequal Socio-spatial Power Relations

Cultural and gendered underlying forces (Gamlin, 2021; LaFrombois, 2019; Maclean, 2018; Navarrete-Hernandez et al., 2021; Shirazi, 2019) organize socio-political power and social capital influencing urban space. To optimize investment performance, urban design and planning strategies across the public realm should integrate a gendered view. Social identities are configured and challenged across claimed, regulated and bound public urban spaces, processes and structures through relationships and intersections, articulating societal expectations and attitudes in terms of gender and reproduction issues. Spatial structuring, planning and use of urban locations integrate gendered divisions of labour by the use of natural resources and public infrastructure.

Gendered mobility patterns, urban affordances and socio-economic determinants (Cover et al., 2020; Gauvin et al., 2020; Heynen, 2018; Koleth & Temenos, 2022; Mashhoodi, 2021) are intertwined. Gender relations develop within urban space and socionatural processes. Swift urban growth and changes shape social reproduction across gendered spaces. An urban environment can be perceived or experienced as a spatial area in which gender or sexual diversity can be articulated. Disproportionate gender representation is displayed as unfair treatment in access to green areas in terms of environmental justice.

Gender and sexuality in the public realm can perform as normative urban processes (Ali & Newbold, 2021; Caillol, 2018; Guo et al., 2022; Lata et al., 2021; Srinivasan, 2020), negotiating identities. Gender norms are progressively modified in socially and culturally accepted areas. Women can perform visible actions by accessing public urban spaces. Urban realm vitality develops on spatial social interactions. Uneven economic areas and gendered vulnerability are spatially patterned.

Gender dynamics and unequal socio-spatial power relations and socio-cultural norms (Adams et al., 2018; Buhr, 2018; Mollett & Faria, 2018; Pellicer-Chenoll et al., 2021; Reid-Musson, 2018) underpin public involvement in sociopolitical power, community-based governance and decision-making processes. Gendered types of civilization and racial and classed power function as mechanisms of gendered development and space building. Co-articulated and contingent processes, experienced utilization of space and regularized and reconditioned boundary transgressions support social categorization and injustice as gendered structures and interconnections, integrating spatialities and subjectivities. Heterogeneous urban experience and spatial integration configure gendered place and locality (Table 3.3).

TABLE 3.3 Synopsis of evidence as regards focus topics and descriptive outcomes (research findings)

<p>Cultural and gendered underlying forces organize social capital influencing urban space. Spatial structuring, planning and use of urban locations integrate gendered divisions of labour by the use of natural resources and public infrastructure.</p>	<p>Gamlin, 2021; LaFrombois, 2019; Maclean, 2018; Navarrete-Hernandez et al., 2021; Shirazi, 2019</p>
<p>Gender relations develop within urban space and sociocultural processes. An urban environment can be perceived or experienced as a spatial area in which gender or sexual diversity can be articulated.</p>	<p>Cover et al., 2020; Gauvin et al., 2020; Heynen, 2018; Koleth & Temenos, 2022; Mashhoodi, 2021</p>
<p>Gender and sexuality in the public realm can perform as urban processes, negotiating identities. Gender norms are progressively modified in socially and culturally accepted areas.</p>	<p>Ali & Newbold, 2021; Caillol, 2018; Guo et al., 2022; Lata et al., 2021; Srinivasan, 2020</p>
<p>Gender dynamics and unequal socio-spatial power relations and sociocultural norms underpin public involvement in community-based governance and decision-making processes. Gendered types of civilization and racial and classed power function as mechanisms of gendered development and space building.</p>	<p>Adams et al., 2018; Buhr, 2018; Mollett & Faria, 2018; Pellicer-Chenoll et al., 2021; Reid-Musson, 2018</p>

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5 Gendered Relations of Power and Placemaking Processes

The gendered character of unconstrained creative placemaking mechanisms (Chica, 2021; Platt, 2019; Purkis, 2019; Ramli & Ujang, 2021; Zhou et al., 2021) assimilates normative urban practices and processes. Cultural participation and social activities, and processes as engagement patterns, can enhance significantly creative placemaking values and urban design in terms of inclusiveness and diversity. Space constraints experienced ordinarily by underprivileged groups and genders can be dissimilar in terms of spatial behaviours and social contexts, reproducing and underpinning discriminatory power relations and roles. Community social capital and sociopolitical power impact the planning and management of placemaking processes.

Gendered relations of power are configured across placemaking (Gotfredsen et al., 2021; Manzi et al., 2019; Sen & Nagendra, 2019; Wilkinson et al., 2021; Yu

& Blain, 2019) within commitment and vulnerability associated with material conditions. Engaged relations to urban places develop a sense of belonging, responsibility and care, resulting in commitments to place as embodied spatialities of community having social bonds and differentiations, in addition to meaningful relations and routines. Environmental placemaking is a fluid, hybrid, unbounded and multi-actor social process integrating heterogeneous ecological routines and routes of belongingness. Women can establish their urban social identities and be pivotal in normative placemaking, configuring the performance of their own spatial agency.

Temporalities and environments are pivotal in the urban planning of normative placemaking processes (Jaquinto, 2020; Mansilla & Milano, 2022; Spruce, 2020; Vaughan et al., 2021; Wise et al., 2021), enhancing the liveability of communities and entailing spatial materiality. Claims to place-based, site-specific belonging engage with gendered principles of relocation and penalizing. Awareness, liveliness and involvement shape perceptions of placemaking. Interconnected practices influence social and environmental values across urban creative placemaking. Spatialized territorialization and the urban strategies of neighbourhood development can articulate a sexual geography. Memory is a placemaking routine that enables citizens to claim belonging. Placemaking policies are social processes and practices shaping the urban fabric of neighbourhood environmentally, symbolically and structurally, leading to the production and consumption of spatial centralities.

Heterogeneous geographies of place, urban fabrics and sociocultural norms (Lee & Blackford, 2020; Mokhles & Sunikka-Blank, 2022; Phan, 2022; Van Eck, 2021; Zhou et al., 2023) influence women's practices as regards social interaction, infrastructure and mobility. Spatial production, social structures and placemaking processes impact cultural bonds, resulting in a complex network of heterogeneous lifestyles across urban dynamics in terms of gendered place identities. Setting up sustainable communities in terms of aesthetic values of bonds with urban places as public spaces are instrumental in perceived placemaking outcomes. The restructuring capacities of urban social networks and of sociopolitical power illustrate the organic character of creative placemaking in terms of resources, performance and expectations. Placemaking processes and outcomes integrate localized public place-based development bonds.

Gendered performances in terms of inclusions and exclusions (De Jong & Steadman, 2021; Hansasooksin & Tontisirin, 2021; Li & Whitworth, 2022; McClinchey, 2021; Salzman & Lopez, 2020) shape urban renewal and placemaking. Multicultural values, spatial practices and networks, place identities and a sense of belonging in urban areas improve civic participation, social capital and sustainability, everyday placemaking and identity creation. Placemaking represents a kind of public involvement that shapes community development

by developing social capital and furthering public policy. Networked socio-spatial placemaking practices of the neighbourhood set up territorialities as spatial relationality and physical proximity as relationships between functional and social units. Regional-scaled policies, social interactions, spatial nodes and connections, place identity and coherent physical design assist in the process of neighbourhood constitution as placemaking.

Gendered sociocultural and geopolitical locations (Browne, 2021; Butler, 2018; Erfani, 2021; Marlowe & Chubb, 2021; Özogul & Tasan-Kok, 2018) are grounded in urban knowledge and practices. Spatial reconfiguration and attachment, power relations, placemaking practices, social processes, sense of place and control patterns impact normative urban planning and redevelopment. Physical co-presence dislocation and separation shape community development in terms of encounters, dispositions and representations. Placemaking is pivotal in developing and adjusting citizen-oriented urban space and the sociopolitical power by building up forces throughout spatial planning and governance. Convergence of sexualities and gender are essential to the shared reconfiguration of citizens and places.

Gendered urban places (Casagrande, 2021; Ewalt, 2018; Fisker et al., 2021; Stewart et al., 2019; Tarr & Alvarez León, 2019) require granular spatial data. Normative placemaking processes and deeply embedded cultural and social meanings related to the network society develop on stability, steadiness, continuity and reconfiguration in spatial flows. Memory, the sense of place, affect, spatiality, movement, displacement, shared engagement and power networks as practices of belonging and placemaking are integrated in urban materialities. Placemaking is a practice of developing urban arrangements. Relational placemaking configures a spatial system of networked social meanings integrating the sense of place and community practices of spatial contagion (Table 3.4).

6 Gendered Cultures, Power Structures and Landscape Planning

Gender influences the assessments of landscape values and of community development processes (Chazdon et al., 2021; Häfner et al., 2018; Inoue et al., 2022; Jackson et al., 2021; Leite et al., 2019; Lim et al., 2021) in terms of urban planning and design. Sociopolitical power imbalances, gender roles and urban governance arrangements impact environmental and social diversity and equity, restorative activities and decision-making processes. Perceptions and meanings of the urban dynamic landscape impact socio-environmental conservation. Community participation in decision-making can conserve local values, preserve cultural beliefs and practices, improve environmental sustainability and increase gender equality. Spatial policy, local governance and landscape

TABLE 3.4 Synopsis of evidence as regards focus topics and descriptive outcomes (research findings)

<p>The gendered character of unconstrained creative placemaking mechanisms assimilates urban practices and processes. Cultural participation and social activities and processes as engagement patterns can enhance significantly creative placemaking values and urban design in terms of inclusiveness and diversity.</p>	<p>Chica, 2021; Platt, 2019; Purkis, 2019; Ramli & Ujang, 2021; Zhou et al., 2021</p>
<p>Gendered relations of power are configured across placemaking within commitment and vulnerability associated with material conditions. Women can establish their urban social identities and be pivotal in placemaking, configuring the performance of their own spatial agency.</p>	<p>Gotfredsen et al., 2021; Manzi et al., 2019; Sen & Nagendra, 2019; Wilkinson et al., 2021; Yu & Blain, 2019</p>
<p>Temporalities and environments are pivotal in the urban planning of placemaking processes, enhancing the liveability of communities and entailing spatial materiality. Spatialized territorialization and the urban strategies of neighbourhood development can articulate a sexual geography.</p>	<p>Iaquinto, 2020; Mansilla & Milano, 2022; Spruce, 2020; Vaughan et al., 2021; Wise et al., 2021</p>
<p>Heterogeneous geographies of place, urban fabrics and sociocultural norms influence women's practices as regards social interaction, infrastructure and mobility. Spatial production, social structures and placemaking processes impact cultural bonds, resulting in a complex network of heterogeneous lifestyles across urban dynamics in terms of gendered place identities.</p>	<p>Lee & Blackford, 2020; Mokhles & Sunikka-Blank, 2022; Phan, 2022; Van Eck, 2021; Zhou et al., 2023</p>
<p>Gendered performances in terms of inclusions and exclusions shape urban renewal and placemaking. Multicultural values, spatial practices and networks, place identities and a sense of belonging in urban areas improve civic participation, social capital and sustainability, everyday placemaking and identity creation.</p>	<p>De Jong & Steadman, 2021; Hansasooksin & Tontisirin, 2021; Li & Whitworth, 2022; McClinchey, 2021; Salzman & Lopez, 2020</p>
<p>Gendered sociocultural and geopolitical locations are grounded in urban knowledge and practices. Convergence of sexualities and gender are essential to the shared reconfiguration of citizens and places.</p>	<p>Browne, 2021; Butler, 2018; Erfani, 2021; Marlowe & Chubb, 2021; Özogul & Tasan-Kok, 2018</p>
<p>Gendered urban places require granular spatial data. Relational placemaking configures a spatial system of networked social meanings integrating the sense of place and community practices of spatial contagion.</p>	<p>Casagrande, 2021; Ewalt, 2018; Fisker et al., 2021; Stewart et al., 2019; Tarr & Alvarez León, 2019</p>

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planning shape normative urban politics. Sociocultural and attitudinal perception and preference of heterogeneous and structured urban landscapes affect their visual representation and aesthetic value.

Gendered cultures and power structures (Calderon & Butler, 2020; Fagerholm et al., 2019; Santé et al., 2019; Schirpke et al., 2019; Schurr et al., 2020; Xu et al., 2020) require intersectional equality, urban equity and social justice. Power relations and mechanisms shape social divisions, local identity and participatory landscape planning processes, impacting inclusiveness and consensus building. Participatory decision-making is required in landscape protection, administration and planning. Gendered structures, sociocultural background, aesthetic values and place of residence impact individual landscape preferences in terms of planning and management. Urban landscape management, dynamics, assessment, development decision-making, design, wide-ranging changes and planning are perceived according to physical and psychological demands, cultural background and preferences. Local knowledge is needed for public involvement in landscape planning.

Planning and decision processes (Albert et al., 2021; Carter, 2019; Cook & Butz, 2018; Escobedo et al., 2022; Sklenicka & Zouhar, 2018; Solecka et al., 2022) influence scenic perception and environmental consequences. Participatory processes in local governance articulate mapping and decision-making associated with environmental management. Gender and mobility are conjointly constitutive social mechanisms. Perceived landscape aesthetic quality and environmental value can assist in optimizing spatial planning and management and natural connectedness. Inequality processes and social relationships influence conservation goals. Governance and decision processes articulate normative landscape and urban planning. Gender relations influence mobility patterns in certain socio-spatial contexts.

Spatial planning, policymaking processes and landscape management (Bassi et al., 2019; Ernoul et al., 2018; Huang et al., 2020; Kalaycı Önaç & Gönüllü Sütçüoğlu, 2021; Zoderer et al., 2019) configure sociocultural valuation of urban data. Urbanization routines that disregard social features lead to transformation and uniformity of the standard of living, undermine cultural values and affect the perception of the natural landscape. Places having heterogeneous landscapes are instrumental in enhancing citizens' standard of living and can foster local development and environmental awareness. Landscape planning can optimize the restorative consequences of urban environments. Urban management options can be assessed, visualized, and geolocated through planning tools by incorporating heterogeneous landscape values.

Gender equity in terms of sociocultural practices and norms (Bagheri, 2019; Johnson et al., 2019; Keleg et al., 2021; Riechers et al., 2018; Zhang et al.,

2021) can result in optimized urban well-being and economic development. Environmental and social changes affect the sustainable development of urban areas as regards space planning and cultural ecosystem services. Women's spatial mobility integrates the construction, negotiation, and perception of self, and the normative sociocultural production of public space and meaning. Social and cultural acceptance of symbolic image and meanings influences the urban sociocultural identity dynamics of communities and aesthetic experiences as regards sustainable landscape transformation. Landscape preferences, motivations and values impact activity choices.

Landscape planning and development (Conrad et al., 2019; Garekae & Shackleton, 2020; Liu et al., 2020; Nawrath et al., 2019; Samuelsson et al., 2018) need to consider environmental protection and urban sustainability. Social and ecological sustainability requires citizen-oriented sound urban planning practices. Urban landscapes develop according to land-use policy and planning decisions. Urban green planning should consider environment-friendly mobility approaches. Local landscape features are related to meaningful place bonding and sociopolitical power (Table 3.5).

7 Discussion

We integrate the systematic review throughout research clarifying how places having heterogeneous landscapes are instrumental in enhancing citizens' standard of living and can foster local development and environmental awareness. Spatialized territorialization and the urban strategies of neighbourhood development can articulate a sexual geography. Normative placemaking is a practice of developing urban arrangements. Networked socio-spatial placemaking practices of neighbourhood set up territorialities as spatial relationality and physical proximity as relationships between functional and social units. Environmental and social changes affect the sustainable development of urban areas as regards space planning and cultural ecosystem services. Perceived landscape aesthetic quality and environmental value can assist in optimizing spatial planning and management and natural connectedness. Urban landscapes develop according to land-use policy and planning decisions. Urbanization routines that disregard social features lead to transformation and uniformity of the standard of living, undermine cultural values and affect the perception of natural landscape. Engaged relations to urban places and to sociopolitical power develop a sense of belonging, responsibility and care, resulting in commitments to place as embodied spatialities of community having social bonds and differentiations, in addition to meaningful relations and routines.

TABLE 3.5 Synopsis of evidence as regards focus topics and descriptive outcomes (research findings)

<p>Gender influences the assessments of landscape values and of community development processes in terms of urban planning and design. Power imbalances, gender roles and urban governance arrangements impact environmental and social diversity and equity, restorative activities and decision-making processes.</p>	<p>Chazdon et al., 2021; Häfner et al., 2018; Inoue et al., 2022; Jackson et al., 2021; Leite et al., 2019; Lim et al., 2021</p>
<p>Gendered cultures and power structures require intersectional equality, urban equity and social justice. Gendered structures, sociocultural background, aesthetic values and place of residence impact individual landscape preferences in terms of planning and management.</p>	<p>Calderon & Butler, 2020; Fagerholm et al., 2019; Santé et al., 2019; Schirpke et al., 2019; Schurr et al., 2020; Xu et al., 2020</p>
<p>Gender and mobility are conjointly constitutive social mechanisms. Gender relations influence mobility patterns in certain socio-spatial contexts.</p>	<p>Albert et al., 2021; Carter, 2019; Cook & Butz, 2018; Escobedo et al., 2022; Sklenicka & Zouhar, 2018; Solecka et al., 2022</p>
<p>Spatial planning, policymaking processes and landscape management configure sociocultural valuation of urban data. Landscape planning can optimize the restorative consequences of urban environments.</p>	<p>Bassi et al., 2019; Ernoul et al., 2018; Huang et al., 2020; Kalaycı Önaç & Gönüllü Sütçüoğlu, 2021; Zoderer et al., 2019</p>
<p>Gender equity in terms of sociocultural practices and norms can result in optimized urban well-being and economic development. Women's spatial mobility integrates the construction, negotiation and perception of self, and the sociocultural production of public space and meaning.</p>	<p>Bagheri, 2019; Johnson et al., 2019; Keleg et al., 2021; Riechers et al., 2018; Zhang et al., 2021</p>
<p>Landscape planning and development need to consider environmental protection and urban sustainability. Social and ecological sustainability requires citizen-oriented sound urban planning practices.</p>	<p>Conrad et al., 2019; Garekæ & Shackleton, 2020; Liu et al., 2020; Nawrath et al., 2019; Samuelsson et al., 2018</p>

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Our research complements recent analyses on the gendered nature of urban space, placemaking processes and landscape planning (e.g. Iaquinto, 2020; Mansilla & Milano, 2022; Spruce, 2020; Vaughan et al., 2021; Wise et al., 2021), indicating how co-articulated and contingent processes, experienced utilization of space and regularized and reconditioned boundary transgressions support social categorization and injustice as gendered structures and interconnections, integrating spatialities and subjectivities. Urban management options can be assessed, visualized and geolocated through planning tools by incorporating heterogeneous landscape values. Normative placemaking integrates the social arrangements that create, consolidate and develop places and agency through historical and actual processes, urban networks, social antagonism and the built environment. Relational placemaking configures a spatial system of networked social meanings integrating the sense of place and community practices of spatial contagion. Placemaking processes and deeply embedded cultural and social meanings related to the network society develop on stability, steadiness, continuity, and reconfiguration in spatial flows. Community social capital impacts the planning and management of placemaking processes. Gender and mobility are conjointly constitutive social mechanisms. Urban realm vitality develops on spatial social interactions. Local landscape features are related to meaningful place bonding. Placemaking policies are social processes and practices shaping the urban fabric of neighbourhood environmentally, symbolically, and structurally, leading to the production and consumption of spatial centralities. The capacity to become more vigorously associated with an urban place is determined by intersectional subjectivities. Inequality processes and social relationships influence conservation goals. Uneven economic areas and gendered vulnerability are spatially patterned. Local knowledge is needed for public involvement in landscape planning.

8 Synopsis of the Main Research Outcomes

Swift urban growth and changes shape social reproduction across gendered spaces. Community participation in decision-making can conserve local values, preserve cultural beliefs and practices, improve environmental sustainability and increase gender equality. Urban landscape management, dynamics, assessment, development decision-making, design, wide-ranging changes and planning are perceived according to physical and psychological demands, cultural background and preferences. Normative placemaking experience can incorporate cultural empowerment and sexual identity and fulfilment. Social and cultural acceptance of symbolic image and meanings influences the urban

sociocultural identity dynamics of communities and aesthetic experiences as regards sustainable landscape transformation. Sociocultural and attitudinal perception and preference of heterogeneous and structured urban landscapes affect visual representation and aesthetic value. Normative regional-scaled policies, social interactions, spatial nodes and connections, place identity, and coherent physical design assist in the process of neighbourhood constitution as placemaking. Space constraints experienced ordinarily by underprivileged groups and genders can be dissimilar in terms of spatial behaviours and social contexts, reproducing and underpinning discriminatory power relations and roles. Urban green planning and sociopolitical power should consider environment-friendly mobility approaches. Gender relations influence mobility patterns in certain socio-spatial contexts.

9 Conclusions

Recent research on the gendered nature of urban space, placemaking processes and landscape planning (e.g. Browne, 2021; Butler, 2018; Erfani, 2021; Marlowe & Chubb, 2021; Özogul & Tasan-Kok, 2018) has investigated whether heterogeneous urban experience and spatial integration configure gendered place and locality. Spatial structuring, planning, and use of urban locations integrate gendered divisions of labour by the use of natural resources and public infrastructure. We prove that placemaking processes and outcomes incorporate spatial empowerment, place dependence and identity, and community planning, development and integration, integrating localized public place-based development bonds. Spatial reconfiguration and attachment, normative power relations, placemaking practices, social processes, sense of place and control patterns impact urban planning and redevelopment. This systematic literature review presents relevant peer-reviewed sources covering interconnected practices that shape social and environmental values across urban creative placemaking. We show that placemaking is pivotal in developing and adjusting citizen-oriented urban space by building up forces throughout spatial planning and governance, and thus spatial policy, local governance and landscape planning shape urban politics. Setting up sustainable communities in terms of aesthetic values of bonds with urban places as public spaces are instrumental in perceived placemaking outcomes. The research results drawn from the above analyses clarify that collaborative landscape governance and sociopolitical power integrate local-level planning routines, normative community values and spatial tools and patterns. Incessant movements and changes do not support the building of a sense of placemaking and community as rooted networks. We specifically clarify that multicultural values, spatial practices and

networks, place identities and a sense of belonging in urban areas improve civic participation, social capital and sustainability, everyday placemaking and identity creation, with landscape preferences, motivations and values impacting activity choices.

10 Limitations, Implications and Further Directions for Research

By inspecting only sources published in journals indexed in the Web of Science, Scopus and ProQuest databases between 2018 and 2022, significant articles on the gendered nature of urban space, placemaking processes and landscape planning may have been left out. Limitations of this systematic literature review include certain types of publications (original empirical research and review articles) while excluding others (conference proceedings articles, books, and editorial materials). Our study also does not advance how women's spatial mobility integrates the construction, negotiation and perception of self, and the sociocultural production of public space and meaning. Subsequent analyses should develop on how to optimize investment performance, urban design and planning strategies across the public realm should integrate a gendered view. Future research should thus investigate how the restructuring capacities of normative urban social networks illustrate the organic character of creative placemaking in terms of resources, performance and expectations. Attention should be directed to how governance and decision processes articulate landscape and urban planning.

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PART 2

*Engaging Perspectives: Participatory Placemaking
and Heritage Narratives*



Participatory Approaches to Placemaking: Methodological Outlines for Public Spaces in Bergamo (Italy), for an Indigenous Community in Quebec (Canada) and Popular Places in Přerov (Czech Republic)

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Abstract

The main objective of this chapter is to introduce and critically assess the methodologies employed in the three research projects that focused on making use of local knowledge about public places in the placemaking process. The case studies analysed in this chapter focus on the enhancement of public places and cultural landscapes to make them more suitable for the needs of citizens. The first case is BG Public Space, a research project conducted at the University of Bergamo (Italy). The project aimed to encourage Bergamo's inhabitants to express their opinions with respect to the functions and characteristics of the city's public spaces. This would foster their participation in the urban redevelopment choices made by the municipal administration. A second placemaking project is proposed by researchers at Laval University in Quebec (Canada), where sustainable tourism is a driver for the protection of the Indigenous heritage and of community places. In the third case, researchers at Palacký University Olomouc carried out participatory research in Přerov (Czech Republic). The research was done in cooperation with the municipal administration. It provided a wide range of information concerning the residents' knowledge of various popular places in the town. In general, this chapter explores the value and potential of participatory approaches in understanding and enhancing public places and cultural landscapes. The chapter also stresses the importance of tailoring these approaches to the sui generis challenges and opportunities that exist in each research context, whether they relate to the creation of urban environments or to the protection of Indigenous heritage. Our findings indicate that despite the specific context of each case, participatory approaches and community involvement are crucial for effective placemaking. This underlines the paramount importance of fostering community engagement as well as informed decision-making processes. By doing so, we can play an active role in shaping the future of our cities and preserving a rich tapestry of cultural environments for generations to come.

Keywords

public places – participation – communities – urban redevelopment

1 Introduction

The following text deals with the issue of participatory approaches and participatory methods as applied to the needs of the placemaking process. Participatory approaches to placemaking refer to certain guiding principles to be followed when engaging local communities in the placemaking process,

and they include the associated principles involved in such engagements. Placemaking is defined by some authors (Friedmann, 2010, p. 159; Pierce et al., 2011, p. 54) as the set of social, political and material processes through which people iteratively create and re-create the experiential geographies of the spatial context in which they live, and it is often recognized as an inclusive, community-centred approach to the co-planning and co-design of public places. As Ceccato et al. (2020, p. 3) state, no urban environment reflects the meaning of urban life better than public places. They can take different physical forms, be it a shopping mall, a street corner, a park or a transport terminal. What constitutes public places is then highly context dependent; in any case, the physical and social characteristics of public places influence the behaviour of individuals in space and time. Regardless of their physical and social nature, it is public places where most social contacts (meeting, passing, etc.) and socialization of individuals take place. It is therefore those parts of space that represent a common, shared (wholly or partially) environment, made possible by the fact that public places are very often accessible to individuals at any given time. Public places that respond to residents' needs can, thanks to this accessibility, generate feelings of happiness in many people (Rodeschini et al., 2022) or generate in them a sense of pride not only in a particular public place but also in the city as a whole (Gorgul et al., 2017). With a view to the future, the function of positively perceived public places is therefore, among other things, to anchor residents in a particular urban environment and to promote its sustainable development.

The process of placemaking is carried out by considering not only the physical attributes of places, but also by incorporating the social characteristics of places as regards meeting the needs of their inhabitants. This will provide a shared rethinking of the rehabilitation of urban places that, over time, have undergone significant transformations. Participatory methods tend to be understood as specific practical steps used for the purpose of implementing participatory approaches, and for collaboratively and inclusively soliciting input for the placemaking process. These methods are applied to encourage the active engagement of community members, stakeholders and the public in the processes of planning, designing and shaping public places. Local actors (i.e. inhabitants, entrepreneurs, politicians) are themselves best placed to set strategic objectives and manage the development processes of their towns and cities. For this reason, they are considered the driving force of urban development (Vazquez-Barquero, 2002). When applied, participatory approaches and participatory methods can foster more inclusive and bottom-up placemaking processes. Hence, the use of participatory methods and approaches in the creation (planning and design) of urban space is important to ensure that the

resulting designs and developments reflect the needs, preferences and aspirations of the community (Strydom & Puren, 2013, pp. 33–34).

The main objective of this chapter is to present and critically evaluate the methodologies used in three research projects aimed at gathering local knowledge on public places for top-down and bottom-up led placemaking processes. The successful completion of this main objective should provide guidance for the direction of future research regarding the placemaking process. The case studies that are analysed in this chapter focus on the enhancement of public places to make them more suitable for the needs of citizens. The first case study concerns public spaces in Bergamo, a middle-sized city in Italy; the second analyses Indigenous community-based tourism in Quebec, Canada; and the third focuses on popular places in Přerov, a town in the Czech Republic. Using these case studies, we attempt to explore the importance and potential of participatory approaches for understanding and enhancing public places and cultural landscapes.

2 Placemaking Case Studies

In this section we present the three case studies to introduce and critically assess the methodologies adopted in the research projects that contributed to the acquisition of local knowledge essential for top-down and bottom-up led placemaking processes. We begin with the case of the Italian city of Bergamo, then the province of Quebec (Canada) and finally with Přerov (Czech Republic).

2.1 *Relaunching Places through Their Inhabitants: the BG Public Spaces Project in Bergamo, Italy*

2.1.1 Short Description

The first case study concerns the city centre of the Italian city of Bergamo, where a participatory process was organized to promote a regeneration project by the local municipality. During the 19th century in Bergamo a series of functional interventions transformed the area of the ancient fairground (situated in the lower part of the city called Bergamo Bassa) into a central place of urban life par excellence. These actions, together with the creation of the railway station in 1857, identified Bergamo Bassa as not only the centre of collective and administrative activity (Pagani, 2000, p. 21), but also the place around which the city's social and cultural life orbited. This redefinition of the city centre and the role it assumed, led to the launch of two national competitions (1906 and 1907) which were aimed at encouraging the construction of new functional structures in the area known as Centro Piacentiniano, whose name derives from the primary role played by Roman architect Marcello Piacentini who, together with

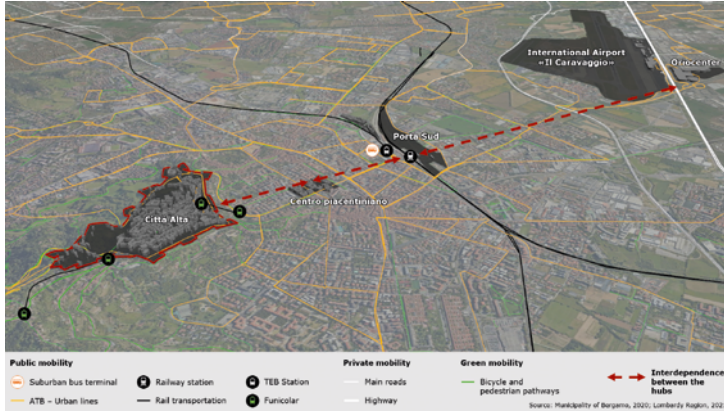


FIGURE 4.1 Relational network between the main hubs in Bergamo
SOURCE: OWN PROCESSING, 2023

engineer Giuseppe Quaroni, planned the transformation of the area on which the ancient fairground and adjoining spaces stood. From such a perspective, Bergamo is delineated as an urban centre rich in history and endowed with a profound identity in which, nonetheless, the dynamics induced by contemporary globalizing trends have resulted in an intense variation of functions, relationships and forms (Figure 4.1).

2.1.2 Objectives of Data Collection

BG Public Space is a project co-funded by the municipality of Bergamo and the university, with the aim of including citizens' opinions when making decisions about the functions of the new centre of Bergamo and in outlining the policy lines aimed at drafting the international call for tenders for the revitalization of the Centro Piacentiniano area (Figure 4.2). Promoted by the city of Bergamo, the two-stage European design competition – launched in 2017 for the redevelopment of the public spaces of the Centro Piacentiniano – was won by the Flânerie project. The design proposal was mainly based on three aspects: (1) the pedestrianization of the centre, with the redesign of open spaces and pavements; (2) the definition of a connective system of multifunctional public spaces; and (3) the incorporation of activities that are open to the public into the buildings' ground floors. On these premises the architectural solutions of the various urban compartments were articulated, and they were not changed but integrated with great accuracy. The regeneration project of the area related to Piazza Dante and the spaces adjacent to the Sentierone was concluded with the official opening of the new centre on 3 March 2023. More details about the Flânerie project can be found in Peretti and Gelmini (2018, pp. 87–97).



FIGURE 4.2
Axial dimension of Bergamo
Bassa, in the centre of which
stands the Centro Piacentiniano
SOURCE: OWN PROCESSING,
2023

The BG Public Space project assumes the theoretical perspective of the learning city – a public administration that learns from its inhabitants (Lussault, 2018) using technological cooperative systems to address matters of public concern and interest and considers public space not only as a set of squares, parks and/or streets, but as an expression of an identitarian discourse (Turco, 2010). Indeed, the project intends to bring out the social role of public spaces, which is manifested in the way they are used and in the symbolic and practical functions attributed to these areas by different city users.

Geographical studies consider public space from a physical and material point of view, but most of all from a relational perspective, as a privileged sphere of social and collective life (Berdoulay, 1997; Lévy & Lussault, 2013). Public space is generally understood as accessible to all, capable of summarizing within it the different individual practices, as well as the functions of an urban society as a whole (Lévy & Lussault, 2013, p. 336). Acknowledged as a meeting place, the dynamism of this spatial typology is closely related to the density and diversity of its inhabitants; “public space presents itself [...] as a condensation of urbanity” (Lévy & Lussault, 2013, p. 337) – as it allows individuals to come together to make their relationships possible, both physically and on a virtual level. In particular, the relational dimension attributed to this spatial typology identifies it as a place of interpersonal sharing and insistent reproduction of the social practices of urban living, linked to the identity discourse and the set of values that are stratified on the territory. In this perspective, it is possible to identify the inhabitants as cooperative actors because they are informed by experience and bearers of territorial knowledge and instances. Assuming that participation is a complex process that needs suitable tools to allow citizens to express choices (Burini, 2016; Burini, 2019), BG Public Space envisages territorial governance through both an interactive and collaborative map (and, therefore, an online consultation),

and direct consultation, carried out through citizen's meetings, focus groups in local associations and schools, and excursions in urban spaces.

Regarding the project's operability, the participatory process is assumed as a methodology for involving citizens in public issues and increasing inhabitants' awareness of the heritage of the public spaces of Bergamo. This is a multi-stage process that includes, in addition to consultation with the city's inhabitants, a preliminary knowledge and information phase to make sure people understand the questions and the assumptions on which their responses are to be structured. Participatory processes aimed at consulting inhabitants tend to be organised in different phases, i.e. awareness raising, communication, consultation and concentration, all of which presupposes a preliminary preparation phase for the construction of the several tools to be used (Burini, 2016; Burini, 2019).

However, in this case, given the specific purpose of the consultation, these phases were re-centred by providing for those aimed at awareness raising (with presentation meetings aimed at increasing inhabitants' awareness of the historical-cultural heritage of public spaces and illustrating the social relevance of participation) and consultation. These were carried out through focus groups with stakeholders from the area, and the aim was to present the initiative and involve users in the use of the system – for which various products were produced to enhance the different modalities adopted (direct/network). Communication actions were implemented through material and digital promotion (sending informational and system launch emails, distributing flyers, updating contacts through social networks, etc.), while the last phase, that of concentration, was not considered. The consultation, which lasted three months (from 1 February to 30 April 2015), took place following the presentation of a video clip of the Bergamo Public Space (2015), which assisted the participants when providing informed responses to questions. Such a video clip is an important part of the participatory process, since it becomes a tool for communicating knowledge about the area and the issues to be addressed through the inquiry; at the conclusion of the project the video-clip can help emphasize the results of the research.

2.1.3 Type of Data Collected

The participatory process carried out through the BG Public Space project provided data which was used to understand the opinions of the citizens with respect to the specificities of Centro Piacentiniano, detailing: (a) the functions and roles of social significance of these spaces over the centuries; (b) the urban morphology and conformation from a structural point of view (the presence of underground ditches, articulation on several levels, etc.); and (c) the future

perspective as proposed by the inhabitants (reminders of the past, new functions, etc.).

This activity was made possible through a consultation platform and interactive mapping that, through a series of functions, allowed for consultation on texts and cartographies that refer to each public space, and for the completion of survey forms developed through the Community Surveys component. This is a “hybrid” consultation system in which the cartography constitutes the framework that facilitates the inhabitants’ ability to respond; in fact, while showing limited interactivity from a cartographic point of view (with a fixed map background), the system enables the entry of information, descriptions, and images, produced as voluntary geographic information (vGI), for the different spaces analysed. The data acquired is significant both quantitatively and qualitatively. In fact, more than 8,000 unique visitors consulted the site, of whom about 1,000 completed the questionnaire, which took 40 to 60 minutes to complete (Figure 4.3). Regarding the quality of responses, from both the direct and the online consultations, residents provided valuable insights into the future of the spaces in question and the desired interventions, and they answered the questions carefully and thoughtfully, as well as maturity and awareness of the topics covered.

The main proposals for intervention concerned the recovery of the historical functionality of the area reviewed, under the area of contemporary innovation and creativity. The detailed interventions proposed by residents related to an increase in the number of restaurants and recreation-type businesses, and that these should be supported by improved public transportation. Surrounding the Centro Piacentiniano, in what has been defined as the critical spaces, redevelopments aimed at creating spaces dedicated to



FIGURE 4.3
Number of BG Public
Space survey participants
per public space
SOURCE: OWN
PROCESSING, 2021

creativity, internationalization, music and green areas were desired, emphasizing that interventions should be aimed primarily at young people. The public spaces in the urban centre were all identified as places to be rediscovered and enhanced, both in relation to their historical significance, through information and digital panels, and through events and demonstrations that would attract young people as well as foreign visitors and tourists, especially in the evening and night time hours when these places become empty and are perceived as less safe (Figure 4.4).

Based on these findings, the methodology introduced above and the data stemming from it can be conceived as a tool capable of: (a) promoting knowledge of a city, including local knowledge, due to cooperative efforts that involved a range of actors; (b) finding specific proposals for placemaking processes using innovative digital and cartographic technologies which, in the case of Bergamo, led to the guidelines for the drafting of the international call for proposals aimed at the redevelopment of the Centro Piacentiniano (completed in 2023); and (c) promoting a renewed function of public spaces in the centre of Bergamo, changing appearance in an innovative and functional way.

Regarding the challenges and difficulties encountered, we list the following. First, the lack of a culture of participation among Bergamo citizens, as participatory processes are not common practice. Second, the difficulty in developing a common language, so that priorities, methodologies, approaches and research outcomes are clearly understood by all parties and so we witnessed a lack of a common framework for conducting the participatory process. Third, a lack of continuity in the participation of citizens in the city's planning activities in the years after the initial study: the participatory process seemed



FIGURE 4.4
Users' suggestions
related to the Centro
Piacentiniano
SOURCE: OWN
PROCESSING, 2021

disconnected from the urban regeneration process activated in the Centro Piacentiniano just after the study.

2.2 *Indigenous Tourism in Quebec (Canada)*

2.2.1 Short Description

This study concerns Indigenous tourism and heritage landscapes in Quebec, and analyses how Indigenous tourism has undergone rapid development, both in terms of activities and research, over the last two decades. There has been great interest in supporting this form of tourism, not only from Indigenous organizations but also from government agencies and the tourism industry as a whole. However, the activities of tourists have many geographical impacts and these can be particularly acute in Indigenous territories, where they can affect the culture, heritage, society, economy and biodiversity of native heritage places and communities (Butler & Hinch, 2007). Yet, when tourism encourages the protection and revitalization of local landscapes, practices and knowledge, it can initiate a process of empowerment and self-recognition which can mitigate its negative impacts. There are several examples of Indigenous communities around the world who chose to limit or turn away from extractive activities in their ancestral lands, investing instead in heritage and tourism as a means to generate economic revenue while achieving cultural and environmental sustainability (Notzke, 2006). Such long-standing efforts have compounded over time: the year 2020 was to mark a new phase of consolidation and visibility for this type of activity. This momentum was brought to a halt with the advent of Covid-19. While the economic losses to the sector are undeniable, certain social and environmental gains are also notable: some stakeholders have taken the worldwide crisis as an opportunity to re-centre the Indigenous values of care and guardianship as core tenets of a shared tourism vision for the future. The pandemic can be seen as a means to decompartmentalize Indigenous ethics related to land and resources and to place them at the centre of tourism economics.

2.2.2 Objectives of Data Collection

This study concerns projects related to Indigenous community-based tourism and heritage conservation in Quebec (Canada). While many extractive industries weaken Indigenous knowledge and heritage by modifying the landscape, cultural tourism offers alternative avenues of development which, in contrast, favour the enhancement and transmission of culture (Notzke, 2006). Our work is based on the premise that, in addition to its economic contribution, Indigenous tourism produces cultural value for the territories that it makes

visible and accessible: thus, it can actively support the governance of Inuit and First Nations local communities, particularly with regard to the management of the territory. The data collection has three central objectives. First, to document the growing visibility of Indigenous landscapes in the overall tourism industry in Quebec (Canada). Second, to evaluate the role of Indigenous tourism associations in making these landscapes visible. Third, to analyse the benefits of co-management between different scale and territorial levels (provincial, federal, international) in the development of Indigenous tourism products.

In each area of investigation, we compare other Indigenous tourism initiatives around the world (Butler & Hinch, 2007), paying particular attention to other Canadian provinces and territories. Different data collection and analysis techniques are used, including: documentary research; archival research; analysis of news media and websites; the listing and characterization of Aboriginal tourism initiatives in Quebec; questionnaires and interviews with industry players; mapping the activity in the province and in Canada; characterization and comparison of successful strategies and models; etc. Our methods are part of a decolonial approach to research and users are not only at the heart of data collection, they are full partners. Liaison between various learning communities enables the dissemination, transfer and mutual appropriation of data between university researchers, Indigenous researchers and key players in the tourism industry, with the aim of maximizing the impacts of research. The principles of ownership, control, access and possession (OCAP) frame the entire process and, in doing so, improve the results. Such an approach promotes a circular and continuous movement between the collection of data and the mobilization/appropriation of knowledge by Indigenous actors, since they are the primary beneficiaries of this research.

2.2.3 Type of Data Collected

To date, our general study has documented six heritage places of key importance to the Innu First Nation of Quebec. The research is still ongoing and the process of community decision-making regarding the best way to protect these landscapes, and the knowledge associated with them, is also ongoing: for that reason, the places' names and locations cannot be given at the time of writing this chapter. Decolonial and participatory research in Indigenous communities in Canada takes time. It must be based on mutual trust and the results are not always readily apparent. The weaknesses and strengths of this approach can be evaluated differently by Indigenous and university partners, as their needs and priorities may differ. Keeping in mind that the central goals

that unite our research team are the enhancement of local heritage value for Indigenous partners, the re-appropriation and revitalization of key cultural landscapes and the practices associated with them, and the development of tourist activities that support these goals, we have identified the following strengths in our methodologies. First, full participation of Indigenous partners, from the design of the research to its implementation. Second, better understanding and appropriation of the research data as a result of early and ongoing involvement in the community throughout the duration of the project. Third, capacity building within the community as local students, knowledge holders and cultural specialists support university students during interviews and at various stages through the data collection and analysis. Fourth, ongoing validation, clarification and mobilization of processes and results throughout the project rather than “knowledge transfer” and dissemination solely at the completion of the research.

Regarding challenges and difficulties encountered, we list the following: (a) lack of availability of local researchers due to the fact that key people are overly solicited and, besides research projects, face unmanageable workloads with their regular employment; (b) difficulty of developing a common language so that priorities, methodologies, approaches and research outcomes are clearly understood by all parties; (c) necessity of adopting a slower pace and extended calendar for completing projects in a fully participatory manner; and (d) frequent turnover of local team members due to professional mobility and changes of local governance structure after band council elections, which occur every two years.

To summarize: placemaking processes in Indigenous territories have been disrupted by colonization, relocation, government land-grabbing, unilateral resource extraction and industrial development, as well as colonial governments' policies, such as residential schools. The latter have had a major impact on the transmission of knowledge about cultural responsibilities concerning the care of land, plants and animals; namely the ecosystems managed and maintained by previous generations. Today, there is a marked differentiation between the extended traditional territories and the small reserves which, on average, account for less than 1% of ancestral areas. Despite this extensive territorial reduction, Indigenous communities are actively re-appropriating and revitalizing their heritage landscapes. Tourism is a valuable tool for supporting this process: by bringing attention to landscapes that have been transformed but are still cherished and cared for by local communities, tourism opens an avenue of mutual understanding and reconciliation between the dominant

society and First Peoples. As a result, Indigenous tourism can be viewed as a “restorative” tourism in the sense that it contributes to the restoration of places from the past that are still meaningful in the present and, most importantly, it can restore the relationship between local communities and their lands. Finally, tourism can also contribute to restoring the relationship between non-Indigenous and Indigenous peoples as it supports mutual recognition, education and reconciliation.

2.3 *Participatory Research into Popular Places*

2.3.1 Short Description

This research was conducted in the town of Přerov (Olomouc Region, Czech Republic). Přerov is situated on the Bečva River and has approximately 42,000 inhabitants. Due to its favourable geographical location, it is not only an important transport hub but also an important centre of industry. The town of Přerov is generally perceived in a rather negative way. For people who do not live in Přerov, the image of the town is quite tarnished, as evidenced by the results of several different surveys and investigations carried out at a national level (Obce v datech, 2022; Mahdalová & Škop 2023). For those who live in Přerov the image of the town is also burdened with negative aspects (Šimáček et al., 2020). Many of the problems that can objectively be seen to plague Přerov (e.g. socially unsatisfactory situation, socially excluded localities, traffic situation, depopulation, etc.) were identified by the authors, both as causes of fear and dissatisfaction with life in the town and as the main problems that the Přerov should address. The research revealed that the places with the worst image are concentrated around one place, the main railway station, in close proximity to which are socially excluded localities, industrial enterprises and, until 2022, the location of the main transit road through the town. However, the town of Přerov can also have positive connotations; a large part of the town does not fall within the places of fear, and therefore one can assume that certain public places may be perceived positively. The strengthening of their meanings could be the way to attract not only new investors to the town, but also residents, the numbers of which have been in steady decline in Přerov since the Velvet Revolution in 1989. With a positive image of the town, Přerov as a “brand” can present itself much better, not only to newcomers, but especially to current residents and companies. The results of this research have provided the town council with material on which it can rely when financing improvements to public places, supporting development and assessing applications for subsidies.

2.3.2 Objectives of Data Collection

The case study is focused on popular public places in Přerov and how to increase their attractiveness. The database of collected knowledge should serve as a best practice handbook and thus it should also contribute to increasing the attractiveness of other places. Přerov has had previous experience with top-down led placemaking. In 2003 and 2008, through two surveys, the town council consulted its citizens on a wide range of development topics, and at the turn of 2020 Přerov took part in a project aimed at innovating the crime prevention system in the larger towns and cities of the Olomouc Region. The 2020 questionnaire for the towns residents investigated the structure of the places where there was a fear of crime, as well as the causes of the fear and the applicability of potential measures that could lead to an increased sense of security. These activities yielded local knowledge that is useful in the processes of modifying the physical settings of negatively perceived public places. However, the research presented in this chapter mainly received input from the towns residents on the development of topophilia (positively perceived places). The initial initiative for research oriented towards the identification of positively perceived public places came simultaneously from the residents and from the towns administration. After detailing the negatively perceived places, people wanted to share their knowledge about the structure of positively perceived public places, as did the towns leaders, who felt there was potential to improve the towns image. Thus, through collaboration between some of the authors of this chapter and the towns leadership, research was conducted that built on previous research and identified the structure and intensity of people's perceptions of topophilia. The residents who participated in the research, in addition to providing their knowledge of the topophilia, described how they would possibly modify the topophilia to make them even more attractive, presentable and usable. In other words, to better fulfil the roles of those places in the urban environment.

2.3.3 Type of Data Collected

The questionnaire played a key role in collecting sufficient data. It was consulted on and created in cooperation with the town's council and subsequently distributed among the residents. This process also included the presentation of the survey in regional and national media to ensure sufficient public attention and motivation. The questionnaire was developed in the ArcGIS Survey123 online tool developed by ESRI (2022) and distributed electronically (computer-assisted web interviewing, CAWI) from November 2021 to the end of

February 2022. In total, 412 respondents participated in the survey during this period. In order to achieve a relatively representative research sample (gender, age), a field survey was also carried out in the form of face-to-face interviews with respondents on the streets of Přešov. Quota sampling was used to target those categories of people whose representation was the lowest in the research sample at that stage of the study. This was mainly the elderly, with whom the questionnaire was completed through personal interviews in 18 cases. In total, 430 inhabitants; more than 1% of the population of Přešov, participated in the tophophilia research.

The final structure of the questionnaire consisted of a background map and several thematic and identification questions. A key question for this research encouraged respondents to mark areas they perceived positively on the map (780 drawings in total). In addition, respondents were asked to suggest a reason for the tophophilia in the plotted places, to quantify the degree of tophophilia on an ordinal scale (1–5) and, last but not least, to use the opportunity to communicate their own suggestions that could lead to further improvements and make the places more attractive. Respondents could choose from six pre-defined responses and then write their ideas for improvements to the physical environment of tophophilic sites in the text box. Respondents could also enter their own suggestions in the same box if they did not fall into any of the previous categories.

It was necessary to discard any invalid questionnaires before the actual data analysis. In the Topophilia research, 430 questionnaires were included in this phase, of which 374 were considered valid for further analyses. A total of 56 (13%) of the questionnaires that fulfilled at least one of the following invalidity conditions were discarded: the respondent stated that they did not live in Přešov, or they did not describe any positively perceived place in the town or its local areas. This ensured that potential placemaking processes would only be proposed by citizens of the town. As the respondents mostly participated independently through online questionnaires created in ArcGIS Survey123 (ESRI, 2022), the research sample showed disproportions in certain population groups with gender and age. Naturally, seniors were less likely to participate in the online survey, while younger residents were more likely to engage. These disproportions were compensated for by the statistical method of assigning weights to each group. Their responses were thus biased, based on a weighting that simulated the relative representation of the groups in the sample according to the actual population structure of Přešov (Table 4.1).

TABLE 4.1 Research sample and its structure

Gender	Age	Share of population (%)	Respondents	Share of research sample (%)	Assigned weight
Men	14 and less	7.3	37	9.9	0.74
	15–24	4.4	26	7.0	0.64
	25–34	6.0	37	9.9	0.61
	35–44	7.1	20	5.4	1.32
	45–54	7.6	18	4.8	1.58
	55–64	6.4	10	2.7	2.38
	65–74	5.8	8	2.1	2.71
	75 and more	3.9	8	2.1	1.83
Women	14 and less	6.8	53	14.2	0.48
	15–24	4.1	26	7.0	0.59
	25–34	5.6	39	10.5	0.53
	35–44	6.5	26	7.0	0.93
	45–54	7.5	32	8.6	0.88
	55–64	6.8	15	4.0	1.68
	65–74	7.7	11	2.9	2.61
	75 and more	6.5	8	2.1	3.05
Total		100.0	374	100.0	–

SOURCE: OWN RESEARCH, 2020

The analysis of the spatial data obtained was conducted in a GIS environment. In research such as this, GIS plays a useful role, as evidenced by its use by many authors (Doran & Lees, 2005; Curtis, 2012; Kyttä et al., 2016; Pánek et al., 2018; Šimáček et al., 2020). The first step is to convert spatial data – in this case, participatively acquired map drawings – into a digital environment (Šerý & Šimáček, 2012). The drawings obtained from the electronically completed questionnaires from ArcGIS Survey123 (ESRI, 2022) were automatically converted into formats usable in a GIS environment, but manual digitization was required for the questionnaires collected as part of the field survey. The digital data was then used for further analyses. In places where multiple drawings were present at the same time, sums of important values (assigned weights) were generated. In addition to the number of respondents plotting

a given area, or the frequency of reasons given, from a placemaking perspective these may be mainly the numbers of respondents who would like a place to be modified. However, in addition to traditional map outputs, the results can also be presented to the town council in the form of interactive map application where each plot and the responses relating to it can be viewed individually.

When evaluating the methodologies applied in this research from a placemaking perspective, we can make the following points. First, a questionnaire is a feasible tool for the type of research that involves public participation. In the case of CAWI, the undeniable advantage is that time and money are saved, as there is no need to approach respondents on the street. Second, the methods used to collect primary data on residents' local knowledge of topophilic places resulted in the participation of a large number of residents. Third, bottom-up methods of obtaining data on residents' perceptions of the town have proven to be useful for creating strategies that target top-down placemaking processes. This point is in line with the findings of Brisudová et al. (2020), whose research focused on the identification of topo-ambivalent places and their importance in the process of strategic urban planning. Fourth, a significant share of the participating residents was recruited by the self-selection method. These respondents freely participated, although this can also bring pitfalls. The questionnaire is rarely completed voluntarily by a person who is not interested in the subject, and thus it is difficult to represent this group of people in the research sample. Finally, in the case of the CAWI questionnaire, the disadvantage is the greater involvement of younger people compared to the elderly. The resulting disproportion had to be rectified by adding statistical weights. Such biased inputs are then naturally reflected in the final analyses and results.

3 Conclusion

In this chapter, we explored the value and potential of participatory approaches and methods in understanding and enhancing public places and cultural landscapes. The chapter also addressed the importance of considering the specific challenges and opportunities in each research context, whether that relates to the creation of urban environments or to the protection of Indigenous heritage. For this purpose, the main aim was to present and critically evaluate the methodologies used in three research projects aimed at gathering local

knowledge on public places for top-down and bottom-up led placemaking processes. Table 4.2 presents a synthesis of the findings regarding the methodologies used in the three case studies.

Table 4.2 shows that different approaches and a range of methods were used in each of the three case studies, which sought to reflect the specific geographical contexts of the research. Although different variations of approaches to local knowledge acquisition necessary to follow up placemaking processes were identified, in all three cases we are able to observe bottom-up approaches in the methodologies applied. In one case, it was purely a bottom-up approach, in the other two it was a combination with a top-down approach. Thus, we always witness the active involvement of bottom-up actors in the future development of public places and cultural landscapes. Based on this finding, we can speak of a certain democratization of decision-making processes aimed at reproducing and transforming the shape of public places and cultural landscapes to meet the needs of their users in the future.

The evaluation of research methodologies (Table 4.2) employed in the framework of the three case studies provided valuable insights into participatory approaches in the research on residents' perceptions of places and their local knowledge. Our findings proved the feasibility and effectiveness of these specific approaches in obtaining data. In other words, the data collection methods employed and the engagement with the community in acquiring local knowledge about specific public places and landscape features have demonstrated the strength of participatory approaches and their ability to generate strategies for placemaking. However, biases may occur, and in those cases adjustments would be required to ensure a representative research sample. A representative research sample is crucial for non-distorted findings and their unbiased interpretation.

Overall, participatory approaches and community involvement are essential for effective planning and the enhancement of public places, both in urban environments and in Indigenous communities. The implementation of such approaches forms the basis for more sustainable solutions. Our findings underline the paramount importance of fostering community engagement as well as informed decision-making processes. By doing so, we can play an active role in shaping the future of our cities and preserving a rich tapestry of cultural environments for generations to come. Finally, the findings also emphasize the importance of continued efforts to build mutual understanding and reconciliation between different communities, and for tourism to be a tool to support Indigenous communities in recovering and preserving their heritage.

TABLE 4.2 Approaches and methods used in the research in the case studies

Case study	Applied approaches	Applied methods
The BG Public Spaces project	Top-down followed by bottom-up <hr/> Learning city	direct consultation; citizens' meetings; focus groups; excursions in the city; awareness raising
Indigenous tourism in Quebec (Canada)	Bottom-up <hr/> Participatory approaches that are aimed to empower Indigenous communities and stakeholders and promote collaboration. The approaches ensure that the research benefits the Indigenous actors themselves.	involving users as partners; liaison between learning communities; principles of ownership, control, access, and possession (OCAP); dissemination and transfer of data; comparative analysis; mixed data collection and analysis techniques
Participatory research on popular places	Bottom-up followed by top-down <hr/> Participatory mental mapping	questionnaire; sketch maps; degree of tophophilia GIS analysis; suggestions for improvements; validity check and weighting

SOURCE: OWN RESEARCH, 2023

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Creative Pedagogies for Placemaking Training in Territorial Planning Science: a Transnational Overview

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Abstract

Education in the 21st century is facing many challenges due to the rapid development of technologies, data overflow and the call for interdisciplinarity to achieve more sustainable results. Teaching staff dealing with placemaking have a critical role to play in the formation and education of future generations of planners. They should apply learning and research approaches based on a sensitive and comprehensive understanding of academic, technical, social, environmental and artistic elements that require bespoke techniques and an ever-changing curriculum. However, the formal education of architects and urban planners should be reframed to deal with the real-world places and needs of local communities, as well as community initiatives, local knowledge and organizational and creative capacities towards transformative experiences. The concept of placemaking emphasizes the need for strengthening connections between people and the places they share, considering for this purpose the active involvement of the local community. This chapter presents several cases of project-oriented and place-based learning approaches from Brazil, Israel, Portugal and Serbia. It intends to discuss how the use of placemaking pedagogies can enrich the learning process of all involved. The analysis of cases allows us to highlight that some of the interesting experiences in placemaking resulted from community initiatives, which are not always anchored in formal/statutory planning procedures. This poses the challenge of how to translate such locally rooted processes, methodologies, results and knowledge into a creative and innovative pedagogical training approach. Bringing planning students to local communities and exposing them to different proposals and needs calls for revisiting seminars, studios and classes – both the design and programmes to fully integrate the community and firmly anchor local resources in these training activities. In this approach, the crucial benefits are strengthening and enlarging the context for learning and enabling universities to serve as catalysts for urban revitalization and making places more tailored to people.

Keywords

urban design and planning – training of planners – creative pedagogy and teaching methods – training courses

1 Introduction

Higher education in the 21st century is facing several challenges, with one of the key ones being how to create innovative pedagogical strategies for students. Architects, urban designers and planners, landscape architects and other

planning professionals who deal with placemaking have an important role to play in creating the living environment for future generations. This crucial role makes the placemaking pedagogy in the training of future professionals an imperative learning (and teaching) approach for those who are being prepared as future professionals. This chapter tackles the training of professionals who will deal with a steady increase in urbanization and complexity: urban planners, architects, landscape architects, urban geographers, etc., hereinafter referred to as planners.

Placemaking pedagogy can provide a creative and multidimensional approach for teaching staff in order to raise awareness in building a sense of identity and a greater engagement with the environment. Such pedagogy encompasses combining the latest technologies with traditional teaching methods to create a unique learning experience (Elmes et al., 2012; Palipane et al., 2020). In times of social polarization, it is important to “expose” students to different stakeholders, as a collaborative planning process calls for broadening the spectrum of stakeholders involved. This also includes the so-called radical ones. Borrowed from radical pedagogy and social justice movements (Gonsalves et al., 2021), radical placemaking encourages marginalized groups to take a creative and digital approach to building community (Živković et al., 2019) and participating in placemaking (Gonsalves et al., 2021). Teaching staff are also under pressure to design and apply more creative and critical pedagogy in an era of increasing educational standardization (Comber, 2011), societal challenges (World Economic Forum, 2023) and the increasing digitization of society and its impact in socio-spatial practices (Smaniotto Costa et al., 2019), for the planning of public open spaces (Šuklje Erjavec & Žlender, 2020) and higher education (Swist & Kuswara, 2015). These issues, when better integrated into learning systems, help to cope with the delayed reaction to the call for incorporating sustainable practices into one’s daily routine (Simon, Vieira et al., 2023).

Placemaking offers a new way to approach the social, cultural, economic and ecological determinants that define a place (Živković et al., 2019; Palipane et al., 2020). Moreover, placemaking pedagogy can be used to spark students’ interest in getting contact with stakeholders and how it can be beneficial for engaging communities, including the marginalized (Elmes et al., 2012; Gonsalves et al., 2021). This enables students to acquire the social skills to work in a group, the capacity to reason and explore potentials, to search for alternatives and to convey their ideas to others. These are strong qualities that planning students and professionals must possess (Kallus, 2016).

Another challenge for pedagogical innovation in the education of planners lies in understanding how a sense of identity and engagement with place can be constructed with the help of digital technology and creative multidimensional

approaches (Comber, 2011; Swist & Kuswara, 2016; Smaniotto Costa et al., 2019; Vukmirovic & Djukic, 2017). The perception of space differs between laypeople and experts, and the reasons for this are the different knowledge and interests that people attach to spaces. This is one of the key issues of citizens' participation in collaborative planning because solutions and quality of planning depend on this perception. Fisher (2004) analysed several examples of creative pedagogical practices that can enhance students' spatial literacies and offers a list of resource-, problem-, and project-based learning and active learning. The author also suggests investing in students' development as researchers. The flexibility of the curriculum framework can be used to better achieve the learning needs of students by engaging them in creative pedagogical practices that enhance spatial literacies (Djukić et al., 2020). Fisher (2004) suggests that the curriculum framework can be used to develop a cross-curriculum thematic study based on the principles of urban design, which integrates collaboration, consultation, spatial literacy, community participation, social justice and a host of related competencies that are compatible with the goals of the faculty curriculum framework. The author also urges the implementation of a spatial literacy professional development programme for teachers as a means of achieving a true spatial transformation of schools "from the inside out" (Fisher, 2004).

Besides placemaking, as coined by William H. Whyte, there are further approaches that have been fruitful for theory building, analysis and the conceptualization of space and place. Among them are Nora's concept of *lieux de mémoire* (sites of memory) (Nora, 1989). Accordingly, sites of memory are significant artefacts, a product of human will or action of time, which has become a symbolic element bearing the memory of a community. They can be cultural landmarks, places, practices or expressions shared from the past. Such a line of thought is relevant for providing the conceptual foundation for placemaking when it involves issues of collective identity. Another approach is the concept of the social production of space, brought into focus by Lefebvre (1991). According to the author, space is produced and constructed socially and acts as a set of human relations. This understanding became an agenda for the sociology of space and feeds placemaking as related to agonistic political developments. Furthermore, the theory of space syntax (Hillier & Hanson, 1984) is relevant as it provides an analytic approach to conceptualizing and quantitatively measuring the layout of built spaces in relation to walking. It describes how built places, particularly buildings and urban street networks, are configured and how this plays a role in pedestrian flows, the concentration of people in the space and the social logic of the place (Hillier & Hanson, 1984). Space syntax explains the relations between topological connectivity and the mental and behavioural response of its users. Finally, the concept of co-creation as

used in spatial planning is situated between participatory design and user-centred design (Voorberg et al., 2015). Co-creation could be explained as a collective act of creativity in which professionals, stakeholders and users of a space are engaged. The process of co-creation is not linear; it varies according to the identified problems and the search for responses.

All of these methods and approaches are integrated into syllabi in different universities worldwide. Encouraging placemaking and more effective inclusion of its processes, methodologies and results into the academic curriculum can generate new sensibilities for a more responsive, resilient and inclusive city. Placemaking could not only respond to an open city (Sennet, 2018), to one more friendly to people, environment and (cultural) heritage, but it can also show the way for practitioners, decision-makers and planners who want to take this path.

This chapter explores the benefits of building links between creative pedagogical methods and incorporating local knowledge for placemaking in higher education and training courses for planners in Serbia, Portugal, Brazil and Israel. This analysis aims to address the set of methods and techniques used in different training courses and placemaking initiatives and their benefits for enriching students' educational experiences.

2 Experiences from Serbia, Portugal, Brazil and Israel

2.1 *Placemaking as Tool for Building Stronger Community: Experiences from Serbia*

The teaching about placemaking at the Faculty of Architecture starts from the third semester and continues until the MA thesis. The students learn about placemaking and space design through theoretical courses, studio projects, seminars, and workshops. The main studio in urban design and planning at the Integral Architecture programme covers most of the topics related to placemaking in the eighth semester. The research polygon for the students' projects is usually the historical urban centre of the selected town or city. This studio is divided into three compatible courses that are interconnected. The main course focuses on the studio project; this is where students develop their urban and architectural projects. The seminar deepens their theoretical background; here students elaborate on the possible implementation of sustainable solutions in their urban projects or implement the urban design through a building camp. In the workshop students evaluate their projects using the criteria for the urban qualities of open space (which is part of the course in the third semester).

The studio is divided into two parts: research and project. Most of the innovative methods are used during the research part. Starting from the beginning, alongside in situ analysis and planning documents, students present their first impressions of the future city through their vision and development scenario. Afterwards, they engage in thematic research on the location, including visiting the location and conducting interviews and carrying out surveys and questionnaires with citizens. This usually includes meetings with stakeholders and representatives from local government. In the studio, learning methods such as brainwriting are used, where students exchange ideas with each other and experts to solve their projects' challenges – which have been identified on-site or as a result of surveys, questionnaires and meetings with citizens and stakeholders – in two steps, presenting the creative solutions for a concept design and programme (Figure 5.1). In the studio two methods are applied: (1) the Kevin Lynch method (Lynch, 1960), which is related to the sense of place, memory and identity, and (2) the Space syntax method, which is used for measuring the concentrations of the users and activities of the location and which relates to the attractiveness and accessibility of the place. The Kevin Lynch method contains three steps: students (1) form a questionnaire based on the theoretical concept of the Image of the City (Lynch, 1960); (2) conduct an on-site survey with inhabitants (online and/or in situ); and (3) create graphs and diagrams for discussion. Students use a survey and questionnaire to develop the concept oriented to “users' needs”, which is innovative, as they need to adapt their concept to local space and local population – so this includes an element of collaborative learning. Furthermore, the students check the results by crossing them with Space syntax research. The concept is followed by a SWOT analysis. The research is further analysed and graphically presented in diagrams. The main results and implications of the research and workshop are included in the research report. After using these methods, students are well prepared to develop conceptual models of urban design and present them to citizens through a workshop or exhibition. After the acceptance of the conceptual design, the students continue to work on the programme and the final design of the project.

The workshop relates to the implementation phase of the project. The students evaluate their final design project using five criteria for a quality open public place: safety, comfort, accessibility, attractiveness and readability. They correct their projects as necessary. The final exhibition of a student's project is usually organized in the town with the chosen polygon for the research and the project.

It is notable that once the town and polygon have been chosen, the students are more motivated to get better results in the research and project phase of

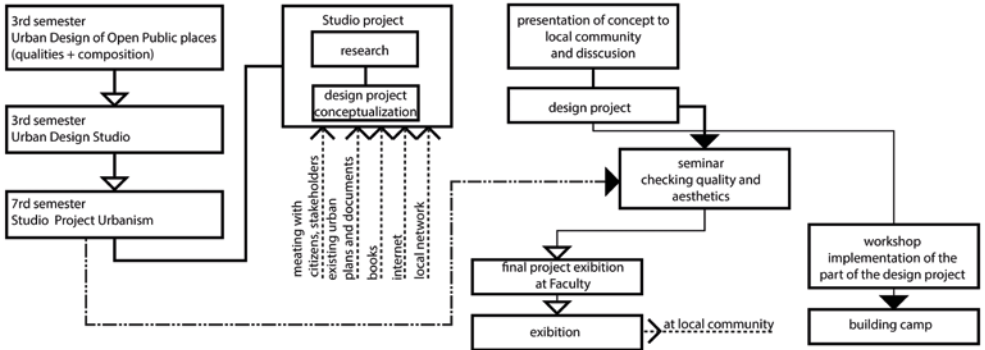


FIGURE 5.1 Schematic representation of teaching the students through theoretical course, studio project, seminar and workshop about the placemaking of the open public place
SOURCE: DJUKIĆ (2023)

the course. Also, by involving the local community in the decision-making process, the students can learn how to communicate with citizens, stakeholders and investors and appreciate the impact of their projects. Furthermore, their projects have been evaluated and discussed by the local community. By using the placemaking pedagogy, lecturers are able to engage students in the projects which were important for the local community, but not in focus because of the lack of funds. The aim of the projects is usually the transformation of neglected areas into vibrant community gathering places. The students work alongside residents and government officials to design and implement various improvements, to improve a place's comfort, safety, accessibility, readability and attractiveness. One of the main objectives of the project is fostering a sense of ownership and pride among community members. This case study serves as a valuable example for lecturers looking to implement the placemaking pedagogy, highlighting the importance of collaboration and community involvement in creating meaningful learning experiences.

2.2 *Tiles in the Rehabilitation of Public Spaces: Experiences from Portugal and Brazil*

From the mapping of placemaking experiences in Portuguese and Brazilian contexts, which involved art, citizenship, public space and social participation, some elements could be identified that are considered of interest for building pedagogical, educational and training proposals for placemaking, those that are more attentive to contemporary training needs. The analysed cases have in common: (a) the use of tiles and co-creation in the refurbishment of urban spaces, and (b) the co-creative act in placemaking. The latest is also an opportunity to design a new and more responsive collective consciousness (Menezes, 2021).

In Portugal, the analysed initiatives – especially the use of tile panels on the façades of public buildings (i.e. schools) and murals in public open spaces – highlight the role of an initiator, who later also became a mediator. The analysed initiatives were: (1) the “Me, Us and Others” project (Benfica neighbourhood, Lisbon), developed by the Department of Pre-school Education of the Benfica Schools Group together with the Benfica Parish Council; (2) the “Look at Our Rights” project (municipality of Barcelos), city council, local schools and museums; (3) the Planisphere of Interculturality, located in the Fróis Urban Park (Monte de Caparica, in Almada), as part of the “Educational Project for Voluntary Participation and Social Cohesion in a School Environment”, with the collaboration of the municipality, through the Educational Service of the Casa da Cerca and Centro de Arte Contemporânea de Almada, and the Faculty of Fine Arts of the University of Lisbon (Figure 5.2); and (4) the tile panel that covers the entrance wall of the 2/3 Comandante Conceição e Silva School (Cova da Piedade, Almada).

An initiator often has links to a school that, in turn, is connected to a wider school community (families, other local institutions) or those with specific knowledge, such as universities, municipalities, museums, local libraries, etc.



FIGURE 5.2 Planisphere of Interculturality, located in the Fróis Urban Park (Monte de Caparica in Almada, Portugal)

SOURCE: EVA MARIA BLUM, 2015

Such a vast network is highly relevant in the implementation and dissemination of activities. The analysed experiences highlight the relationship between public spaces, which become a set for co-creative actions, raising awareness of safeguarding tiles, the use of tiles as an artistic expression and the creation of new tile panels. These actions attach specific narratives to the public spaces, which contribute to raising awareness of the tile heritage, the memory of the territory and/or people's urban experience, as well as social issues such as the inclusion of sociocultural diversity and social rights. It should also be noted that the impact of these initiatives in the public sphere becomes stronger with the use of digital means of communication and information. On the other hand, there is a tendency to trigger co-creation into more formal and institutionalized processes, although co-creation makes use of informal resources and procedures.

The analysed cases in Brazil were: (1) the Selarón Staircase (Santa Teresa, Rio de Janeiro); (2) the Mocidade Alegre Staircase (Vila St. Inês, São Paulo); (3) the Ladrilhar Staircase (Jardim Carvalho neighbourhood, Porto Alegre) (Figure 5.3); and (4) the Santa Tereza Cable Car Mosaic (Rio de Janeiro). These initiatives restore staircases that have been abandoned by the public authorities, resulting in them having poor infrastructure, equipment, environmental comfort and safety. It turns out that from these initiatives, which showcase informal transformative processes without or with little institutional involvement, a new sensitivity emerged. Through placemaking, a transformative sense of power towards better environmental qualities was raised and this enhanced the opportunities for local self-governance, which in turn can improve co-governance. It may be noted that the environmental benefits and aesthetic improvements provided by co-creative placemaking with tiles increased the use of the spaces by residents and visitors. Furthermore, such local initiatives of intervention, maintenance and safeguarding of tiles installed in public areas also has an impact on similar initiatives to use tiles in private spaces. There was also greater involvement of the inhabitants living closer to the intervention areas. The role of an initiator or mediator in starting a given initiative is also critical, so their role in the mediation process remains relevant. However, since such an initiator may have certain know-how (as an artist, professional/expert, local businessman, etc.), the impetus they provide to a given process acts as a kind of voluntarism as it is not linked to an institution. The analysed cases are predominantly of an informal character, while a formal aspect concerns mainly the programming of very specific tasks (e.g. the firing cycle of ceramics). The implementation of the different actions in the cases is intermittent and flexible, but also more dependent on different aspects, such as social engagement, the influence of a driver in the community, passing messages by word of mouth, the informality of social relationships, the availability of the needed material, etc.



FIGURE 5.3 Mocidade Alegre Staircase (Vila St. Inês, East Zone of São Paulo, São Paulo, Brazil)
SOURCE: ATELIÊ AZU, BY ÉLCIO TORRES, 2011

Regarding the contribution of this study to teaching and training, it is of interest to consider the importance of involving children and young people, along with other age groups, and the technical and professional specialities available. It is also important to note that people's participation in placemaking and co-creation processes can be occasional, and not necessarily in all phases or moments of the initiative's development. Fundamental to training dynamics is to consider the role of the mediator or facilitator of an initiative as well as making it clear to the community that the objective to be achieved results in a common benefit, which is reflected in the interest in acting in local contexts, especially in small projects. It could be observed that the connection between physical/social reality and virtual/digital reality contributes to increasing and expanding public awareness of the environment and heritage. Connecting people to the public sphere, as argued by Habermas (1989), sometimes influences decision-makers, this, however, is not reflected in teaching/training programmes. It is necessary thus to lay down a pathway in training programmes in terms of people's involvement in placemaking. It is also worth highlighting the role of local arts and crafts. According to Sennet (2009), sustainable transformations are like the repercussions of a metamorphosis of consciousness,

since from the consciousness of matter, mediated by a transformative material activity, the relationship between feeling and doing is rescued through doing.

2.3 *Engaging Students in Research on Placemaking: Experiences from Lisbon*

Teaching and research are intrinsically linked in the post-graduate programme (Master's and PhD degrees) in urban planning at the Universidade Lusófona. Such a linkage is strategically set as one of the pillars to instigate students to combine and synthesize a variety of academic and practical skills needed to cope with professional practices. The incorporation of research into teaching activities is, on the one hand, an engine for reflection on the theories and practices of territorial planning while, on the other hand, it improves students' critical thinking and problem-solving skills. Lusófona's strategy is based on the intermingling of theoretical cornerstones, such as research-based teaching and learning methods, action research, transition management and citizen science. In short, while the first is a technique to motivate and engage students in incipient and innovative themes (Granjero, 2019), action research highlights the simultaneous process of action and reaction (research and practice), transition management facilitates and accelerates the transition to sustainability through participatory, learning and experimentation processes (Kumar, 2021) and citizen science in spatial planning aims at co-producing knowledge together with the community using various forms of data collection and analysis (Simon, Duarte et al., 2023). The multiplicity of approaches and their methods and tools used in interdisciplinary settings promote critical reflection on both the results and the techniques and tools applied. While for MA students, the workload is heavily set on design courses and laboratories, for the PhD students it implies above and beyond confronting prevailing theories, policies and approaches.

The engagement of PhD students in research is selected for the purpose of the present analysis. The research activities are strategically designed and developed in order to enable the participation and engagement of students in both research and academic activities. This opens the opportunity for the students to get in touch from the early stages with the current debates and practice of spatial planning and integrate international project teams. The common concern of research is increasing the understanding of the territory and rational use of spatial-natural resources, considering different aspects, actors and spheres. The two main spheres consist of positioning the Research Group on Urban Planning in the European research landscape, with the participation and coordination of different research projects funded by European institutions, and following the mission of the Universidade Lusófona, also in

the common cultural and linguistic space defined by the use of Portuguese as a lingua franca. Research and training activities aim thus to tackle issues that concern the community of Portuguese-language countries (from Portuguese, *lusofonia*) and the lusotopia (from ancient Greek, τόπος = *tópos*), the territory, spaces and places of the lusophone countries. This means finding responses to the current challenges in Europe, Africa, Asia and South America together.

Another quality feature of research at Lusófona concerns the involvement of the pre-service teachers. A strong collaboration between the urban planning research group and the ESEL-Lusophony School of Education enables bringing together planning students and primary school teacher students, in particular those who are interested in environmental and civic education, as a step toward education for sustainable development (Simon, Vieira et al., 2023). The involvement of pre-service teachers also enables a better approach to children and teenage students as focus groups in the research programme.

The research strategy for placemaking involves two activities: living labs dealing with walkability and meetings with kindergarten children to get an overview of their perception of the regeneration of rivers. These two activities took place, respectively, in April and September 2023 and were organized with the planning departments of the two different city councils of the metropolitan area of Lisbon. The two activities are part of the research programmes of different research projects (ECS, RUN and riverChild) and were preceded by intensive discussion and awareness-raising activities. After the field research, workshops were also organized to briefly discuss the results and to review the approach to the analysis of the data.

To prepare the lab on walkability, workshops were organized to fine-tune the research strategy and work programme and to identify tools to be used and the approach to the analysis of the data. A reading group was established and the participants first selected relevant literature on the benefits of citizen science for planning, and in different sessions organized a debate around these pieces of literature and their relevance for the lab and its outcomes. The reading group resulted in a publication which provides guidance for socio-spatial research backed by citizen science approaches (see Simon, Duarte et al., 2023).

As an approach to the “action” dimensions of cognitive, socio-emotional and behavioural learning (UNESCO, 2019; UNESCO, 2021), the students were brought to a neighbourhood and had to take a predefined route. Altogether six routes with several stations were established together with the help of the council. Six groups of five participants, including students, teaching staff, and members of the council, were formed and each member had their own coordination task: (1) finding the way, keeping the group together along the route and moderating the discussion; (2) evaluating the walkability (quality) of the



FIGURE 5.4 Students taking field notes

PHOTO: URBANISMO ARCHIVE, 2023

station; (3) behavioural mapping in the stations; (4) interviewing people met in this station about their spatial and walking behaviours; and (5) taking pictures to show the evaluation results. For each activity a unique tool was created to collect qualitative and quantitative data (Figure 5.4).

The second lab, on children and rivers, was established as a pilot case for the ECS project on engaging underrepresented actors. The idea is that the combined efforts of two projects (ECS and RUN) would increase the knowledge of children's agency regarding environmental issues. Thus, it combined engaging an underrepresented group (children) with environmental media on topics such as water, soil, vegetation and land use and problems of urbanization. Together with a kindergarten, a series of activities were planned to engage 20 preschoolers (aged 3 to 5). These encompassed introductory debates on rivers and cities, a walking tour to a riverbank and simplified mapping by children to register plants, animals and spatial qualities they recognized. Back in kindergarten, the children designed a city around a river and played a game developed to raise awareness of the strong relationship between cities and rivers (Figure 5.5).



FIGURE 5.5 A game was developed to be used in the discussions with the participants about the benefits and risks of living close to a river
PHOTO: URBANISMO ARCHIVE, 2023

The data collected in both labs encompass field notes, interviews, mind maps and evaluation forms. Although the data are still being analysed and only some preliminary results could be presented, these show a richness of collected insights, although of rather heterogenic features. The preliminary results are, however, reasonably compatible with data in earlier literature. Integrating research and teaching has also some shortcomings, as the students usually have to perform tasks predefined in a research work programme, but this is also of relative weight, as the projects mentioned above foresee and are tailored to the participation of students.

2.4 *Placemaking for Stronger Communities: Insights from Israel*

In Israel, urban planning is a prominent subject at universities, particularly in faculties of architecture and urban planning or within geography departments. The country boasts exemplary programmes that effectively involve the community in the urban planning process. Additionally, placemaking-related teaching and training extend to the grassroots level through initiatives led by diverse civil society organizations, many associated with the Kibbutz Federation and youth movements. Youth movements reach 30% of the students in the Hebrew educational system and 12% in the Arab (RAMA, 2016).

An overview of these initiatives is available at the web site of MAKOM (<https://www.makomcommunities.org>), the council of mission-driven communities in Israel. These efforts aim to address societal disparities that emerged after a massive immigration influx in the early 1950s. Immigrants were settled mostly in what later became development towns in the periphery of Israel. In the 1980s a national programme for urban renewal was launched to cope with the legacy of the emergency settling process of the 1950s (Lazin, 1995; Kabalo & Etkin, 2023).

Many placemaking-related initiatives take place in Israel. The 2015 “Create a Place” week (<https://tinyurl.com/create-place>) was an event that brought the Project for Public Spaces (PPS) to Israel. Following the event, Hila Bar Ner, through interviews and a selection of articles, provided an overview of placemaking in Israel (Bar Ner, 2015). Keidar (2018) analyses the importation of Richard Florida’s Creative City approach to Jerusalem. Rosner-Manor, Borghini and Silva (2020) show how the Jerusalem municipality is experimenting with new ways of working with very diverse populations via wide-scale community-led methodologies.

2.4.1 University Programmes

2.4.1.1 *The Urban Clinic at the Hebrew University*

Operational since 2014, the Urban Clinic operates within the Faculty of Social Sciences of the Hebrew University, focusing on placemaking projects (Urban Clinic, 2023a). A notable example is the Urban Clinic Internship Course (Urban Clinic, 2023b), where students collaborate on applied projects guided by both planning practitioners and Urban Clinic staff. Each of the 10 to 15 students per semester works intensively on an applied project. This initiative connects with a network of about 40 Jerusalem community planners, ensuring real-world applications. The final student projects are presented to external professionals and academics, fostering practical implementations.

The Laboratory for Contemporary Urban Design (LCUD) at Tel Aviv University, led by Prof. Tali Hatuka, explores areas like digital cities, industrial urbanism, public space, housing and regeneration (LCUD, 2022). The Laboratory is a dedicated learning and research environment for post-graduate students. Prof. Hatuka’s work emphasizes placemaking, especially in the context of public protests (Hatuka, 2018). In her book *The Design of Protest* (2018), Hatuka delves into protests as planned events, shaping space dynamics and engagement patterns among participants. She discusses the act of protest as a design for an event in space whose physical geometry and symbolic meaning are appropriated by its organizers to challenge the distance between political institutions and the people.

2.4.1.2 *Bezalel Academy of Arts and Design: Fostering Art and Activism*

The interdepartmental Art and Activism course at Bezalel Academy of Arts and Design originated from the vision of Eytan Shouker (Rotman & Shouker, 2019). His goal was to seamlessly blend students' professional skill development with socially oriented projects. Over the past six years, Shouker, along with Diego Rotman and other lecturers, has led this annual course. In the initial semester, the course clarified fundamental concepts like community, art in public spaces and activism. Through individual and group exercises, students progressed to implement interventions in public spaces. The first two years of the course were conducted in collaboration with the Shderot Conference for Culture and Society, situated in Shderot – a town frequently affected by Qassam rockets from Gaza. During the summer semester, the focus shifted to Shderot itself. Starting from the third year, the course transitioned to both West and East Jerusalem. This shift was guided by the understanding that learning, researching, reacting and creating should occur in the urban space where the Academy is located, and students reside. The expectation was also to establish a dialogue with the communities involved. Throughout the years, the course successfully executed over 40 public space projects in collaboration with diverse communities (Rotman & Shouker, 2019).

A noteworthy collaboration emerged in the HaMesila (Train Track) project. In 2008, residents of the Katamonim neighbourhoods and adjacent areas formed the Committee for the Train Track Park. They advocated for developing an urban park on the abandoned track section instead of a road. The protest gained support through art events organized by the Bezalel Academy of Arts and Design, coupled with the planting of a community garden under the auspices of the Society for the Protection of Nature in Israel. This protest achieved remarkable success, is thoroughly documented and stands as a paradigm of effective placemaking (Rotman, 2017). Several videos are available about this project (Tearing Down Walls, 2021; Park HaMesila Video Clips, n.d.).

2.4.1.3 *Community-led Projects*

MAKOM, the council of mission-driven communities in Israel, stands as the central network for 14 community-based organizations, spanning the entirety of Israeli society with over 240 communities. Diverse in ethnicity, ideology, religion and social standing, each community maintains a unique identity while collectively addressing the challenges faced by Israeli society. These communities actively exchange knowledge, collaborate on initiatives, foster dialogue among diverse populations, and unite in efforts to promote sustainable

socio-economic growth. Within MAKOM, the Tarbut Movement serves as an exemplar of placemaking education and training.

2.4.2 The Tarbut Movement

The Tarbut Movement describes itself as “a nationwide organization of artists, cultural advocates and educators promoting social resilience through culture and art in underserved areas of Israel” (<https://tarbutmovement.org/en/>). The Tarbut Movement (“*tarbut*” means “culture” in Hebrew), is a non-profit national movement comprised of pioneering young artists who reside and work as urban *kibbutzim* in struggling towns across Israel. Their mission is to employ art and culture as tools for self-empowerment and social change (Winer, 2019). Key elements of the Tarbut movement are:

- *Youth organization*: Engaging youth groups in a year of public service before they are mobilized into the Israel Defence Forces.
- *Urban kibbutzim*: Cooperative communities mainly engaged in education-related activities established by senior members of the movement in developing towns and disadvantaged neighbourhoods.
- *Ongoing initiatives*: Includes the Ohel cooperative theatre, local culture festivals, the Mobile Museum, Artwork Shops, the All-Women Cabaret, LGBT+ programmes, the School for Art and Culture, and Creators Houses (Batei Yotzrim).

2.4.2.1 *Batei Yotzrim*

These are local venues where youth organization activities take place, serving as spaces for members to meet, learn, create and contribute to local cultural and social renewal. They are open to the broader community and so these hubs become central during holidays and feasts, hosting local artistic camps involving the entire community. Since 2015, Batei Yotzrim have been established in Arab towns as well.

2.4.2.2 *The Tarbut School*

The Tarbut School trains individuals as pioneers to establish and operate art and education projects throughout the state of Israel. The programme integrates arts with community intervention methodologies, fostering a sense of place and belonging. It was developed with the support of outstanding professionals, including artists, teachers and academics.

Professional recognition and support include the following:

- The two-year track is recognized by the Ministry of Culture as a professional certificate.

- It provides academic accreditation for completing BA studies at Beit Berl College.
 - It supports the implementation of community-based projects after individuals complete the programme through the infrastructure of the Tarbut Movement.
- In essence, MAKOM and the Tarbut Movement showcase a collaborative approach to community-led projects, emphasizing cultural richness, social renewal and sustainable development.

2.5 *Placemaking as Tool for Building Stronger Community: An Experience from Brazil*

Placemaking skills are taught to undergraduate students at the School of Architecture of the Federal University of Minas Gerais in various subjects. These skills are practised in research projects and, above all, in extension programmes (university–community partnerships). The Brazilian university is structured as a tripod that articulates teaching, research and extension as a way of qualifying its work with students and promoting a real and effective relationship with society.

The course that is taken as an example, Flexible Architectural Projects: Jardim no Jardim América, is part of this articulation and is conceived as a design course with an essentially engagement character. It was developed within the Natureza Política research and extension group as part of the Jardins Possíveis research project by Professor Luciana Souza Bragança. The aim of the course is to develop a project for public space in the underpass of the Avenida Silva Lobo in the city of Belo Horizonte. It was developed in modules with furniture and gardens that will be built by the community with the support of a construction company. The project was designed with the direct participation of the community involved and with discussions mediated by the use of 1:1 scale drawings. It was developed with the students over two semesters in 2022 and involved a class of 15 students and five extension scholarship holders.

Methodologically, it's important to highlight some of the essential elements for the course to be developed: the extension programme's close involvement with the local community, the community's demand for the project and the university's possibility of proposing courses based on real demands. Also decisive was the sponsorship of a construction company that will build the project and the consent of the municipal government. The main placemaking proposal that contributes to communication and bringing the community and the planner closer together is the discussion and definition of project proposals based on participatory drawings. Drawing

here is understood as the act of designing collectively through a participatory decision-making process and has become the leading element in this matter.

In a conventional project, a planner is responsible for the entire design process, considering several variables, technical studies and demands combined with his/her curricular knowledge. He/she takes the design decisions. His/her production tool is the small-scale architectural drawing, which is technically representative of the proposal. Due to its abstract nature, architectural/design drawings are not always easy for everyone to understand. It is often a factor that hinders participation and excludes the community from the design process. Therefore, bringing ideas and reality closer together by drawing on a real scale and negotiating possibilities in the territory was the discipline's strategy for participatory design. This proposal was inspired by the Brazilian architect Vitor Lotufo who, in the 1980s, stood out as one of the first to conduct a 1:1 scale construction experiment as a practical approach to both design and execution within the education of planners. However, his experimentation was more focused on the building site than on discussing participatory design as proposed by the course.

In design there is a tension between power, the author and knowledge. In participatory design, decision-making powers are shared between the community and the planner. In this sense, citizens are involved in all stages of the project and are the main protagonists regarding all decisions and all actions. This situation effectively contributes to placemaking.

The course is divided into three modules. The first consists of mapping the territory and the wishes of the community involved and proposing guidelines. In the first lesson, the syllabus was presented as well as the preconditions for the project to be developed. After that a meeting was held at the project site with those involved, organized by the neighbourhood's community association. Participants were members of the association, residents, shopkeepers, representatives of the city council and the architect from the construction company. Two more meetings were held later with other groups: one of skateboarders and another with the neighbourhood carnival block. After coming to know the territory, discovering people's wishes and gathering technical data, collective maps were drawn up showing conflicts, potential and intervention guidelines. Initial programmes were proposed following these guidelines. These programmes were transformed into initial drawings, like a catalogue, with urban furniture and equipment in dimensions that met the community's expectations. Various programme and form options were drawn up, along with realistic perspectives.

In the second module, representatives from the community, the construction company and the public authorities met at the project site with the students and the lecturer in a participatory design assembly. Initially, each student presented all the options for furniture and spaces that had been developed previously in order to fuel the debate. From there, the community made choices and engaged in negotiations in order to choose the programme that would be part of the project, to discuss whether there was a satisfactory furniture design within the one presented, or whether a new form should be proposed for an existing programme or even a new programme. This process took place through debate and voting. The students recorded the entire process. The students did not engage directly in the discussions or in the agreements that were reached unless they were asked to do so. As the assembly went on, some conflicts became quite evident: disagreements between the shopkeepers and the paper pickers, problems relating to litter/garbage and children from the nearby school, issues dividing car owners and skateboarders.

The process was followed by a proposal by the students with multiple possibilities and the creation of a zone of divergence among those present where it was necessary to evaluate the complexity presented. The effort was to build a common understanding to be shared by all, so that the different points of view could be understood, even if there was no agreement about them.

Then the students, with the help of the lecturer, led the participants to discuss the alternatives in such a way that they considered the interests and concerns of those involved, creating a consensus. At this stage, a full-scale drawing was used. With the help of a tape measure and chalk, an implementation of the previously chosen spaces and furniture was drawn on a real scale in the space with everyone involved in the process (Figure 5.6). This was the stage of negotiating sizes, location and quantities, constructing the spaces by understanding the limitations and measurements on the ground. This territorialized negotiations approach aimed to gradually achieve the best possible result.

In the final stage, the students produced a technical drawing based on a photographic record of the site, with specification details of each piece of furniture and the layout. The extension students also developed a landscaping project identifying seedlings from the species available in the municipal nursery. The final handover took place at the project site in the presence of the students, the community association and the construction company.

From the local point of view, this assembly was an instrument that reconnected the social fabric in a spatial negotiation; from the city's point of view,



FIGURE 5.6 Students working on a 1:1 scale participatory design
PHOTO: UFMG ARCHIVE (2022)

participation and its consequent spatialization with the power to intervene positively in placemaking allowed the construction of narratives shared among all participants. However, it is necessary to understand participatory design as something that must be tailored to each reality to be transformed, not as a method to be simply replicated. Nor should we forget that participatory design is not a guarantee of success. City building and placemaking are an interactive process, full of successes and failures. Nonetheless, it can be a key element in linking all the forms of life that occur in the city and are relevant for its construction.

3 Results and Debate

While the placemaking pedagogic activities described above come from a wide range of backgrounds and formats of teaching and training placemaking, all share a deep commitment to provide students with a wide array of knowledge, skills and abilities to master the challenges of spatial planning in an increasingly complex world. Placemaking as a pedagogical approach opens two relevant doors for students: It enables them (1) to meet and directly discuss with different stakeholders and (2) to be confronted with requirements for planning in a real-world framework. Once placemaking requires intensive field research and extensive engagement with local communities and governments, it can be also used as an indicator for the readiness of communities to partake in social and urban development (as demonstrated by the use of tiles to refurbish staircases in Brazil). The analysed initiatives showcase how residents and visitors

claim and control the common space, providing better infrastructure as well as more opportunities to socialize.

The cases brought to the table range from design studios (Belgrade and Belo Horizonte) and action research to foster engagement with theories and local practices (Lisbon) to practices of using tiles to create new identities (Portugal and Brazil) and to an overview of training opportunities in Israel. The analysed cases share an important pathway into the co-production of actionable knowledge together with the communities and students. This goes in line with Freire's progressive vision of education, where a sound theoretical body of knowledge can lead to practising transformative action (Freire, 2005), stimulating students to reflect on an array of academic and practical insights. This in turn improves their own knowledge and skills. The inter- and transdisciplinary work offered by these cases show how different disciplines are integrated towards one purpose: to make urban spaces more accessible and responsible. From a governance perspective, this helps these communities to put sustainability into practice, as pledged by Simon, Vieira et al. (2023).

In the context of public participation, civic engagement and social action, placemaking is a key to engage underrepresented groups (children, teenagers, disabled people, elderly, etc.) (World Bank, 2020). In particular for children and young people, placemaking, along with the involvement of other age groups, can be a motor to increase their understanding of their own environment, to actively co-create it and participate in decision-making (Smaniotto Costa et al., 2023). Regarding enabling students to get in touch with stakeholders, this refers to a collective effort to re-imagine the surrounding environments (Strydom et al., 2018) and the "real-world conditions" that set students to position and evaluate a specific urban development. This, in turn, stimulates the students to reflect and gauge their own performance of a specific professional role. Placemaking is not a universal method for handling and negotiating with communities and their interests. The conceptual framework, be it for a course (as the case of Belo Horizonte) or a community action (as demonstrated by the research on tiles), has to be tailored to each situation. This also involves the use of methods and tools, which must be appropriate to tackle the local problems and lead to crafting local solutions (as the case of engaging children with environmental issues related to rivers).

The lessons drawn from the cases lead to two different requirements:

- *For teaching and training:* Placemaking requires lecturers and trainers to be creative in preparing the rationale for courses (as exemplified by Lusófona) and to use new tools and techniques to achieve results. For instance, the case from Belgrade involved using a set of analysis and inquiry tools directed to

a final SWOT analysis, and the one involving Belo Horizonte designing and negotiating took place on the basis of a 1:1 scale.

- *For the community*: Actions taken together with students helps tackle those “spaces” that are important for the local community but have not yet made it onto the council’s agenda. Such actions also stimulate communities to come together, to discuss and solve their problems. Raising awareness and the perception of own problems is an important agency issue as it helps the community to address its own needs.

In this context, placemaking can be also seen as a contribution to a wider effort to politicize the construction of the city and the co-production of spaces. This is an important aspect of placemaking, as it is often a bottom-up process and tackles “spaces” that are not at the centre of attention, and infuses spaces that are neglected with new life, as shown by the Train Track Park, or the staircases. Such projects not only reuse derelict land but also highlight the importance of collaboration and community involvement in creating meaningful learning experiences for all involved.

The combination of placemaking and action research, as demonstrated by the case of Lusófona, enables students – besides getting a deep technical knowledge – to acquire skills to deal with uncertainties and to work independently and in teams. These are extremely impactful skills for preparing a thesis or for professional life as a planner. The strong link between training and research is also a way of achieving, within the scope of personal development, following Humboldt’s ideal of education (Sjöström & Eilks, 2020). An active pedagogy emphasizing a participatory and co-creation process, the engagement of students in research activities can take place within and beyond the curriculum. This is witnessed in all cases, as the student’s engagement contributes to the broader knowledge base of the courses and the research projects, boosting a culture of innovation and creativity at the institutional levels. By encouraging students’ involvement and engagement with local communities, teaching staff foster not only non-formal education, but also help the development of topophilia (Tuan, 1990), or territorial identity, boosting the mental, emotional and cognitive ties of the involved people.

Additionally, for placemaking in general, some lessons can be drawn from the cases. First, the cases provide arguments for a positive valuing of the process and results. Placemaking is a community-initiated process and opens the possibility for different social actions. Imbuing social and spatial interaction toward a better urban environment is able to improve the sociability of neighbourhoods, and this is a significant factor in attaching people to their own environment. Placemaking creates attachment to the place (a sense of place),

thus increasing cultural identity, as is advocated by different authors (Elmes et al., 2012; Kallus, 2016; Palipane et al., 2020; Gonsalves et al., 2021).

Second, there is an array of different insights that contribute to an *alleged* lack of a consistent use and interpretation of placemaking – both in teaching and practice:

- The levels of community involvement vary among the cases. Involvement is as rich as the cases themselves. Placemaking can thus encompass different contributions from community members and may take place in different and diverse ways. The same is true of the contributions by participants, which can go from an active participation and providing knowledge and skills to voluntary work, monetary and/or material donations, etc.
- A mediator plays an important role in the communication between the parties and to bridge the different interests.
- Training participants, including community members, can make the placemaking process more effective and long-lasting. Such training can be on different issues, such as space and territory, arts and crafts, etc.
- Empowering people through a process based on shared, non-individualized authorship highlights the meaning of co-production for the common good.
- Social and cultural inclusion plays a relevant role in increasing people's involvement with the environment. Inclusion creates at the same time a *new* local awareness, one more responsive, resource-saving and concerned with the quality and sustainability of places.

4 Conclusions

Placemaking is related to a given social and spatial problem. Therefore, when involving specific needs, it is important to act without the intention of solving general urban problems. This, on the one hand, highlights a more rooted action with well-defined aims and objectives, in order to promote further actions and to satisfy community needs. On the other hand, placemaking contributes to the increase of shared values and offers opportunities for all engaged to obtain hard and soft skills. For a future planner, placemaking strengthens in experiences with collaborative and co-creative methodologies and tools and acquiring mediation and communication skills. These practical experiences highlight the role of a planner, while also drawing attention to the limitation of their role, which is as fundamental as anyone else involved in placemaking. This contributes to an active and sensitive learning, one that is more pervasive and better tailored to the real (spatial) needs of the people.

A placemaking pedagogy calls for a more flexible and adaptive approach, tailored to real conditions of social and spatial contexts. This chapter is a contribution to the rationale for placemaking and shows ways to operationalize it. It aims at providing a deeper understanding of placemaking from a teaching and learning perspective, for preparing future generations of planners to better cope with engaging communities and to experiment with a place, on the wave of the Project for Public Spaces (PPS, 2013), which calls for bringing placemaking to the focus. This leads to a key takeaway; it is of great value in recognizing different perspectives because these enable all people involved to hear and react to things very differently. Diversity is at the heart of placemaking. Diversity is beneficial because it can address a variety of different concerns. Despite their diversity, these elements are converging toward a common basis – community needs, oriented towards the growing importance of responsive and people-friendlier urban environments in the future.

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Intangible Heritage – Bridging Tangible and Intangible Heritage through Placemaking: Senses of Belonging and Identification with Place

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Abstract

During recent years, there have been several scholarly works that – instead of viewing tangible and intangible heritage as entirely separate entities – hint at an approach that not only acknowledges the intimate ties between the two, but also stresses their unambiguous embeddedness in social, political, cultural, and even psychological contexts. Corresponding to the interpretation of heritage as a “verb”, this chapter will also frame heritage as a complex and dynamic process connected to practices of placemaking that – as we will argue – further stresses the interrelatedness of tangible and intangible heritage. Starting from these premises, this chapter aims to illustrate different approaches in three different cities, which mutually enhance in/tangible heritage and placemaking: through our case studies of (1) the Bosphorus in Istanbul, Turkey, (2) the Machine of Santa Rosa in Viterbo, Italy and (3) the Bloomsday Festival in Szombathely, Hungary, we will investigate (1) narratives and stories, (2) traditions and rituals as well as (3) performances. While our cases showcase different stages in the processes of heritagization significantly differing through the dominance of top-down or bottom-up strategies, they will also underline our interpretation of heritage as a living system. Our cases not only illustrate how heritage can be a resource that connects people and places and how it can contribute to local identity and the sense of belonging, but they also shed light on the potential conflicts embedded in the processes that the linkages

between placemaking and heritage can reveal in specific sociocultural contexts. The interrelatedness of tangible and intangible heritage is explored, highlighting the role of placemaking in shaping heritage and its socio-spatial practices.

Keywords

performance – narrativity – public space – Bosphorus – Machine of Santa Rosa parade – Bloomsday

1 Introduction

Heritage territories are complex and diversified from both the environmental-landscape and sociocultural points of views. Profound can be the differences of tradition, life and culture between, for example, coastal and mountain places, or small villages and great historical centres, and there can also be significant divergences in the strategies and practices of defining, protecting and enhancing them as heritage.

Traditionally, the concept of heritage solely referred to “monuments and sites” (see the Venice Charter in 1964) encompassing only the material aspect of culture, however, it slowly expanded towards the more immaterial expressions of it (see the Recommendation on the Protection of Traditional Culture and Folklore, adopted in 1989). Today, both tangible and intangible heritage are unambiguously seen as core elements of cultural heritage: the former refers to physical objects including built heritage, artistic creations and other products that are assigned with a cultural significance, and the latter includes “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their Cultural Heritage” (UNESCO, 2003). While the relationship between tangible and intangible heritage was construed along the lines of a dichotomous understanding, in 2003 UNESCO’s assistant director general for culture, Mounir Bouchenaki already argued for a certain kind of interdependency between the two (Bouchenaki, 2003).

Corresponding to these tendencies, during the recent years, there has been a number of scholarly works that – instead of viewing tangible and intangible heritage as entirely separate entities – hint at an approach that not only acknowledges the intimate ties between the two, but also stresses their unambiguous embeddedness in social, political, cultural and even psychological

contexts (e.g. Winter, 2013; Waterton & Watson, 2015). Heritage became understood “as a process, or a verb, related to human action and agency, and as an instrument of cultural power in whatever period of time one chooses to examine” (Harvey, 2010, p. 327). It is also important to note that – as Kevin Lynch remarks in his book, *What Time Is This Place?* – “Choosing a past helps us to construct a future” (Lynch, 1972, p. 64), which emphasizes the constructed nature of heritage, as well as the cultural and political aspects of identifying with place. Similarly, Harrington (2004) argues that heritage as a process can be very much connected to placemaking: to the discussion of how sites of heritage are articulated, used and experienced. Besides Harrington, several other researchers elaborate on the linkages between heritage and placemaking, but the emphasis is usually put on the aspect of tourism (e.g. Samir et al., 2019; Luger & Ripp, 2020; Rezaei et al., 2022). Nevertheless, when Harrington argues that “heritage is itself a process of placemaking” (Harrington, 2004), he is interested in how places are socially constructed by various actors (including, but not solely by tourists) and how specific practices contribute to the identity formation of places. Placemaking is constituted through diverse and dynamic processes: through ongoing activities, which bring life to specific sites.

In our chapter, although the point of departure in all of our cases is intangible heritage, we similarly aim to bridge the distance between tangible and intangible heritage through focusing on various practices of placemaking: practices that we will interpret as narrations or performances. Several authors discuss heritage through the notions of narrativity or performance emphasizing that heritage is dynamic, and that it is being continually recreated and reinterpreted through specific narrative and performative acts. Russell Staiff (2014) argues that there is an inherent relationship between heritage and narration “because stories are representations of heritage places and because heritage sites can be apprehended and comprehended through narrative”, and concludes that “on one level the story really is the thing” (Staiff, 2014, p. 113). On the other hand, according to Haldrup and Baerenholdt (2015), cultural heritage is enacted, embodied and transmitted through social practices. Identifying three aspects of “heritage as performance”, they differentiate between performances of heritage (re-enactments), performances at heritage sites (re-creations) and performances with heritage (re-usages). As they argue, heritage is “about the unpredictable, creative and non-stable, arriving out of the dramas, improvisations and remakings of heritage” (Haldrup & Baerenholdt, 2015, p. 66). At the same time, even though Staiff’s (2014) and Haldrup and Baerenholdt’s (2015) approaches certainly differ in their emphasis concerning heritage as narration or performance, both understandings are closely interrelated in the sense that

they enable discussions on making and remaking of heritage, questions of inclusion and exclusion, and on conflicts.

Accordingly, in our understanding heritage can be interpreted as a resource capable of dis/connecting people and places, de/constructing a sense of belonging and a certain kind of identity. Tangible and intangible heritage can represent various – sometimes conflicting – desires of a society. Indeed, the images and imaginaries related to places are important factors in creating and defining paths, routes and public sites. Expectations of a particular view, sight-seeing or a natural event can induce people to choose specific paths or routes instead of others. If that place is situated or surrounded by heritage, this can enhance its identity and create a wider attention of the population around it because it represents a certain kind of history (Fyall & Leask, 2006).

Nevertheless, as Harrington also emphasized, it is essential to take into account that “the privileging of the powerful and the monumental in heritage discourse has promoted a hegemonic construction of place and landscape that prioritizes particular interpretations and values” (Harrington, 2004). Heritage should be understood as a living cultural system, sustained by the contemporary expectations and interpretations of communities. Examples of the different notions of ethnological, intangible, ethnographic, living heritage are also often secured by legal provisions, defining specific kinds of heritage, but the foremost impact on particular national cultural heritage agendas comes from UNESCO heritage-related policies. Nonetheless, we should not forget to look into how less powerful communities create and reinforce their own stories, histories and meanings (Harrington, 2004).

Starting from these premises, this chapter focuses on various forms of cultural heritage, transforming, expanding, representing, imagining place, beyond its physical attributes. Our case studies from Turkey, Italy and Hungary will specifically show how the strict boundaries between tangible and intangible heritage can be broken down through processes of placemaking connected to geographical, religious, historical and cultural sites, where heritage becomes defined and acknowledged through different strategies by divergent actors. Through our case studies of (1) the Bosphorus in Istanbul, Turkey, (2) the Machine of Santa Rosa in Viterbo, Italy, and (3) the Bloomsday Festival in Szombathely, Hungary, we will investigate (1) narratives and stories, (2) traditions and rituals, as well as (3) performances. While our case studies feature different stages in the process of heritagization significantly differing through the dominance of top-down or bottom-up strategies, they will also underline our interpretation of heritage as a living system. In some cases, the processes of placemaking will foster belonging and identification, bringing communities

together beyond time and any religious, ethnic or national frames, in others it will create conflicts. In some, they exemplify narrative making and storytelling practices, in others performative acts in relation to places, activating communities in claiming in/tangible heritage.

The objectives of this chapter are to do the following:

- Discuss the function of placemaking in relation to heritagization in various urban settings
- Problematize the straightforward relationship between tangible and intangible cultural heritage
- Discuss the role of tangible and intangible cultural heritage in creating narratives and performances
- Shed light on processes of community building and senses of belonging by different – top-down and bottom-up – actors
- Elaborate on the potential conflicts embedded in the processes that the linkages between placemaking and heritage can reveal in specific sociocultural contexts.

This chapter, thus, focuses on placemaking in the framework of how urban citizens associate with cultural heritage, and how heritage is bounded with place. Discussing three cases from an interdisciplinary point of view – including contributions from urban history, architecture, art history, globalization studies and human geography – it highlights the complexity of definitions of heritage and seeks to understand the socio-spatial practices in understating tangible and intangible cultural heritage.

2 Heritage and Placemaking in the Bosphorus, Viterbo and Szombathely

2.1 Case 1 – a World of Inspiration for Narrations (the Bosphorus)

The Bosphorus is the sea channel passing through Istanbul that connects the Mediterranean and the Black Seas. It has its own flora and fauna and many types of human-made and natural characteristics. In addition to tangible heritage assets, the Bosphorus has been a source of inspiration for centuries by continuously generating stories, ideas, legends, emotions; it is an inspiration source for artworks, in addition to many traditions and ways of living.

In many cultural narratives, such as poems, novels, paintings and articulations of communities, the Bosphorus and all the practices tied to it are defined as a “world on its own”. In *Boğaziçi Mehtapları* (*Bosphorus by moonlight, 1942*), a novel by Abdülhak Şinasi Hisar, the Bosphorus is so particular in its own nature

that it is “a civilization that is separate from all the civilizations found in the city of Istanbul” (Hisar, 1997). According to Şinasi, “the Bosphorus generates common emotions and understandings that combine many tastes and creates a community” (Hisar, 1997). In another narrative, Ahmet Hamdi Tanpınar describes the city watching the Bosphorus: “The city itself, the architecture that belongs to us, the music and the life, and in the end overcoming all our particular emotions, sadnesses, joy and dreams in a specific time and calendar” (Tanpınar, 2004).

The Bosphorus was nominated as a site for UNESCO World Heritage List in 2012. Before the application, a list of its tangible heritage sites – around 4,000 – were listed. These included buildings and constructions with specific architectural styles, fountains, bridges, towers and cisterns. It was claimed as heritage in accordance with the World Heritage List criteria, such as “to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change” (Beylerbeyi, 2012).

This claim was initiated (and the consequent application to the UNESCO World Heritage List was submitted) by a non-governmental neighbourhood federation Boğaziçi Associations Platform, involving 11 neighbourhood organizations near the Bosphorus. In their letter to the local municipality, they announced the “urgency to preserve the Bosphorus and its natural and cultural heritage for the coming generations”, mentioning the already lost species and the ones under threat specific to it, such as the “vegetable gardens, meadows, wisteria flowers, Judas trees and Arnavutköy strawberry” (Beylerbeyi, 2012). The application to UNESCO soon after was made by Sarıyer municipality. The application did not succeed. However, the claim demonstrated the desire of local citizens and a bottom-up interest in maintaining the Bosphorus as heritage. This demand included the tangible as well as the intangible heritage of the Bosphorus region, and the emphasis on its human-made and natural assets as part of this heritage. It was also about the plants and the skills, knowledge and rituals correlated with it. Associated with the Bosphorus, the *erguvan* (Judas tree) announces the arrival of spring to the city with its fragile, short-lived blossoms, as a recent invitation by Erguvan Turları (Judas Tree Tours), organized by *Şehir Hatları*, one of the city’s ferry lines, declares (Şehir Hatları, 2023) (Figure 6.1). The Erguvan Turları took place between 9 and 31 May in 2023, for example, in that short period of time when the blossoms were still on the tree. There is also a long-standing fish culture associated with the Bosphorus, involving *lüfer* (bluefish), “the queen of the fish in Bosphorus” (Güler, 2019), and *istavrit* (horse mackerel), the fish of the ordinary people (Erkebay & Rigel, 2019). The same platform initiated an official protocol with Bosphorus University in



FIGURE 6.1 Photo of *erguvan* (Judas tree) blossoms near the Bosphorus
SOURCE: YORULMAZ (2020)

Istanbul in 2012 for a project titled “The Bosphorus Cultural Route”, as a part of the Cultural Routes programme of the Council of Europe (Council of Europe, n.d.). In the protocol, the emphasis was on making known “the historical and the cultural assets of Istanbul’s Bosphorus”. The letter was signed by 11 neighbourhood associations: Boğaziçi Arnavutköylüleri Derneği, Bebekliler Derneği, Beylerbeyililer Derneği, Boğaziçi Arnavutköylüleri Derneği, Büyükdere Çevre Kültür ve Güzelleştirme Derneği, Emirgan’ı Sevenler Derneği, Kandilli Derneği, Kuzguncuklular Derneği, Rumelihisarı Derneği and Sarı Platform Derneği (Beylerbeyi, 2012).

The platform defines the Bosphorus as a “civilization” and its specific neighbourhoods as carrying the “traces” of this civilization (Anadoluhisarı Turizm Kalkındırma Derneği, 2014). The video of contemporary artist Volkan Aslan, *With My Best Wishes* (2019) (Figure 6.2), signifies the loss of nature and the soil in Istanbul, and gives place to the widespread play of shooting colourful balloons on the coast; what is lost is not the balloons but home, signified here by the Bosphorus.

As with the following two cases, the case of the Bosphorus complicates the definitions and the interrelations between tangible and intangible heritage discussed within the frame of placemaking. These assets strengthen the sense of belonging to the place and its cultural heritage and identity and in return generate various – in this case – narrative acts of preserving the place. The Bosphorus was not accepted as a UNESCO World Heritage Site. Nevertheless, this case exposes the bottom-up claims of communities and the ways they



FIGURE 6.2 Still from the video *With My Best Wishes* by Volkan Aslan (2019)
WITH PERMISSION OF THE ARTIST

associate with place through the conceptualizations of heritage as discussed above. UNESCO (2012) states that intangible cultural heritage makes people and communities distinguishable in terms of their history, nationalities, languages, ideology and values. The case of the Bosphorus allows recognizing heritage, tangible and intangible, as well as its relation to the place's identity and sense of belonging.

2.2 Case 2 – *Creating, Enhancing and Experiencing a UNESCO Heritage Site (Viterbo, Italy)*

The UNESCO General Conference – since 17 October 2003 – has created a list of intangible heritage with “the aim of safeguarding these masterpieces to prevent their disappearance, preserving the extraordinary set of languages, rituals, social customs, and practices concerning the knowledge related to craftsmanship” (UNESCO, 2003). Accordingly, this case study focuses on the “Macchine dei Santi” intangible UNESCO heritage and, in particular on the Macchina di Santa Rosa in Viterbo, Italy, in the Lazio region (Fyall & Leask, 2006; Siravo, 2015; Yang & Lin, 2011).

As with the other case studies (the Bosphorus and Bloomsday) in this chapter, intangible heritage – in its close correlation with tangible heritage – also represents an important resource capable of improving the sense of belonging and identity of people. Nevertheless, the status of the Macchina di Santa Rosa is solidified as a UNESCO Heritage Site, which also raises significant questions in relation to its official enhancement.

The data collection of the case study was carried out with the original HeritED (Heritage Experiential Design Method) database aimed at identifying both positive and problematic factors in the enhancement of these sites, including the results of a questionnaire administered to users of the territories in question focusing on the material and immaterial aspects of their usages connected to placemaking (Sepe, 2013).

Catholic parades are characterized by processional structures of large dimensions and take place in many parts of Italy and, in particular, in the historic centres (Figure 6.3). The importance of the celebrations stands in the mix of all the tangible and intangible components, moreover the related places they cross, which are transmitted over the years. Although maintaining the traditions, the machines change every five years, giving to the artisans the possibility to create different artefacts (Figure 6.4).

As regards the Machine of Santa Rosa in Viterbo, during the evening of September 3, a hundred porters (called the *Facchini di Santa Rosa*) elevate the 30-metre-high tower reconstructed in honour of the patron saint of Viterbo to transport it through the streets and squares of the medieval centre of the city



FIGURE 6.3 La macchina di Santa Rosa “Gloria” in Viterbo, Italy

SOURCE: MARICHELTA SEPE, 2018

(Macchina di Santa Rosa, 2022). Locals – in a perspective of inclusion – before, during and after the period of preparation of the celebration participate in the realization of the event, strengthening their sense of belonging to the place, its cultural heritage and identity, sharing different experiences of the event in order to make the next one even better.

The storytelling of the celebrations in the different years and both the design and building of the projects of the machine and the performative work of porters – that lasts all the year – are exhibited in the *Museum of Porters* in the historical centre of Viterbo.

Examining the public spaces which are dedicated or built around the Machine of Santa Rosa, whose transport is the main annual event of the city of Viterbo and happens through the historical centre contributing to its enhancement, one observes that the transport begins at the Porta Romana, and en route there are five stops in which the machine is placed on special frames. The last part of the path has a considerable slope and stops at the Church of Santa Rosa; to counter the effect of the slope, the machine is pulled by people using ropes until it reaches the correct position. The machine is exhibited in front of the pilgrimage chapel of Santa Rosa for a few days after the event (Mecucci, 2004; Touring Club Italiano, 2007; W).

Another element of the procession is its accompanying signage, which, in this case, is particularly evident. At each stopping place along the journey the presence of UNESCO (via its symbol) is associated with that of the Machine of Santa Rosa by five special iron plaques that have been installed on the pavement. Each plaque features the UNESCO symbol and the stop number of the procession.

As regards the maintenance level of the place, the observations were mainly focused on the pedestrian paths: here monuments and historic façades are well maintained, and the sidewalks are comfortable and made of quality materials.



FIGURE 6.4 Palazzo dei Papi, Viterbo
SOURCE: MARICHEL A SEPE, 2018

After the surveys and the collection of data, a questionnaire was administered to 70 local people aged 18 to 80 and visitors, in particular, from Italy, England, Spain and the US. To the question, “Which elements strike you most?”, 100% of the interviewees – regardless of age and origin – reported their great surprise to see the height of the machine and the action of the porters. As regards the question, “Which elements produce a particular sensation?”, 70% of the interviewees answered the lights, the beauty of the White Car and the stopping points on the streets, while the other 30% added to these responses the general atmosphere that this celebration is capable of creating. To the question, “What is the symbol of this site and of the area?”, 80% answered the Machine of Santa Rosa and the chapel. The remaining 20% responded that it was the historical centre in general, with particular attention to the Palazzo dei Priori and the Palazzo dei Papi.

In 2020 and 2021 the celebration was stopped for the Covid-19 pandemic emergency – the next will take place in September 2023 – but both the Viterbo sites of the machine of Santa Rosa and the *Museum of Porters* were visited virtually, and via the social networks the remembrance has always been present, keeping the suggestions and memory of that procession and the places where it happens alive.

2.3 *Case 3 – Performative Heritage amidst Cultural Conflicts: Bloomsday in Szombathely (Hungary)*

The yearly organized event of Bloomsday in Szombathely, Hungary, not only shows the interrelatedness of tangible and intangible heritage – as in the cases of the Bosphorus and the Machine of Santa Rosa parade – but also reveals certain conflicts within the process of redefining space and cultural identity through heritage.

Szombathely – one of the oldest cities in Hungary – was founded by the Romans between 41 and 54 AD under the name of Colonia Claudia Savariensum, which became marked as the capital of the province of Pannonia Superior in the Roman Empire. During antiquity, the city functioned as the religious centre of the region, with a palace, baths and amphitheatre. This importance was also reinforced by the 1955 discovery and then gradual renovation of the heritage site of the Iseum, a Roman temple dedicated to the goddess Isis.

At the same time, the concept behind Bloomsday rests on a literary fact: in James Joyce’s well-known novel *Ulysses* (1922), Rudolf Virág, the father of the protagonist Leopold Bloom, is supposedly from Szombathely. Even though this fictional biographical element was also transformed into real urban reference points in the city reinforcing the interrelatedness of tangible and intangible heritage (in 1997 the city inaugurated the Blum House along with a memorial

plaque, whereas in 2004 a statue dedicated to Joyce was also erected), the postmodern world of the *Ulysses* also inspired various art initiatives, including Bloomsday.

The history of Bloomsday in Szombathely is embedded in the context of the post-1989 period, when James Joyce suddenly became part of the city's cultural life. Even though the local college had organized an international James Joyce seminar in 1993 that referred to the location of the conference as “the birth-place of Leopold Bloom”, the real breakthrough came in 1994 when a group of friends including artists, literary historians, and cultural managers celebrated the first Bloomsday on June 16th (Péter Abajkovics, Balázs Barták, László Farkas, Ferenc Kassai, Sára Kaszap, Ferenc Masszi, József Rasperger, Péter Schütz, Ákos Székely). All these spoke at least as much about the euphoria of post-socialist countries after the regime change, as it did about joining a European story. (Bloomsday has been celebrated worldwide since 1954 on June 16th to commemorate the novel that narrates the events of that very day in 1904.)

The location of the first Bloomsday was the heritage site of the Iseum, and it remained a central stage of happenings until at least 2000. Introducing the world of *Ulysses* to the representational space of the remains of the Roman temple, not only meant the redefinition of the heritage site from a religious to an artistic site (interestingly *Ulysses* is in itself a postmodern reinterpretation of the ancient Greek epic poem *The Odyssey* by Homer), but also the creation of a bottom-up, alternative, informal initiative vis-à-vis the political appropriation of the urban space by the previous – socialist – regime.

While in 1994 this change was symbolized by a huge white canvas with the image and name of James Joyce stretched out between the columns of the ancient temple, in later years various avant-garde performances, actions and concerts took place with the participation of artists who during socialism were often exiled into the “second public sphere”: to the sphere of the underground. While some of these happenings directly played with the heritage site – like e.g. the performance of István Kovács, who, standing naked on top of the remains of a column like a god, held a lampshade towards the sky (after all, Isis was a goddess of healing and magic) – others used the ruins of the shrine as a stage recreating the original setting – e.g. in 1996 Katalin Molnár held a literary performance with a bucket on his head (Figure 6.5), in 1997 István Elek recited his poems from within a dustbin and in 1998 Katalin Ladik and Endre Szkárosi put on a voice poetry performance with a mirror and a glass of water. The Bloomsday events were not restricted to the site of the Iseum; later its location became more diverse, occupying various sites in the city, including the reutilization of existing spaces, such as a flower shop, which was turned into a temporary pop-up gallery.



FIGURE 6.5 Katalin Molnár's literary performance in 1996 on Bloomsday in front of the Iseum
SOURCE: LASZLO FARKAS, 1996

At the same time, the episodes and the reception of Bloomsday also show some ambiguities alongside the process: the aim of redefining space and cultural identity gave rise to certain conflicts. The history of Bloomsday, which began as a spontaneous art action of many participants, quickly divided into several, parallel programmes initiated by various organizers in accordance with different “tastes” (see Bourdieu, 2010) and perspectives. While the avant-gardist events started to be perceived by many as disturbances of orders, others were being condemned because of their conservatism. Sharon Zukin (1995) extensively analysed how culture can become a radical site of conflict: it is not by accident that she is talking about the “cultures of cities” in a plural sense.

The Bloomsday “story” in Szombathely has always had several actors, but the history of Bloomsday in Szombathely unambiguously divided in the middle of the 2000s. While in 2004 some of the original initiators decided to say farewell to Szombathely, the history of Bloomsday in Szombathely continued, even if

differently. Although the bottom-up, experimental and avant-garde-ish events have faded over time, Bloomsday has by now, in a much more formalized way, become an officially branded and supported event of the city. Bloomsday is now part of the programme calendar of Szombathely.

3 Discussion

This chapter focused on three cases in different cities in order to discuss the place boundedness of intangible cultural heritage and its interrelatedness with tangible heritage. The three cases significantly differed from the perspective of the presence of top-down or bottom-up actors, however, our aim was also to illustrate the various stages of heritagization, where only the Machine of Santa Rosa in Viterbo gained the status of being a UNESCO Heritage Site.

The first case of this chapter, Bosphorus in Istanbul, exemplifies the presence of the sea, its flora and fauna and its historical artefacts: the human-made and natural tangible heritage, the stories, representations and the imaginary articulations that have been produced to narrate the city for centuries, including the emotional connection of the citizens expressed in literature, art and popular media. The distinction between tangible and intangible disappears in the case of the Bosphorus: the fish and the fishing culture, the skills, knowledge and rituals associated with it, cooking and sharing at homes and as a community, practicing by the coastline, craftsmanship related to fishing on the land and on the sea, as well as diverse articulations of the Bosphorus in narratives, poems, novels, paintings and artworks, are indivisible parts of the heritage as a whole. It combines people, animals and plants with the environment and produces collective imaginings: a space binding the diverse subjects in a nation, but furthermore in the region, connecting the Black Sea and the Mediterranean, the Balkans and Asia, Europe and Asia, and Africa and Asia, leading transnational imaginaries. It motivates storytelling out of time and in different cultural contexts of history. Its tangible and intangible heritage are claimed by the people, its communities.

The Bosphorus case illustrates the involvement with place, despite the complexity of urban living. People's experience and feelings of belonging to a place, being "inside" or "outside" of the place exemplify place boundedness of tangible and intangible cultural heritage in multicultural urban environments. Storytelling is a way to bring communities together despite the ethnic, religious or identity differences in a society. Consequently, highlighting local identity by focusing on cultural heritage and identifying its values is becoming increasingly important. Heritage is a key aspect of how communities form collective

memory and belonging to spaces. Catalina Ortiz (2022) makes a close examination of storytelling for the imagination and “non-discursive” stories play. In this sense, storytelling through in/tangible cultural heritage is a way to pin down the forms of collective memory and belonging to spaces.

In contrast to the Bosphorus case where the status of the UNESCO Heritage Site has not been granted in spite of bottom-up initiatives, the Machine of Santa Rosa illustrates a case where this status has already been solidified. There are several aspects that make the Machine of Santa Rosa in Viterbo a case of the enhancement of intangible – as well as tangible – cultural resources. The identity and historical memory of Viterbo are well preserved, and the city in itself is well maintained, contributing to the enhancement of the intangible aspects of heritage. Furthermore, over the years, the hospitality was improved, which also strongly introduces the aspect of tourism: bed and breakfasts, apartments for rent and hotels were constantly increasing after the 2013 UNESCO recognition, making it easier to stay in Viterbo for the period of the celebration and following days.

Indeed, most people come here independently from the fact that the machine is a UNESCO product, although, if better enhanced, this could represent one of the main reasons for the visit. There are no specific itineraries which could improve the tourism demand related to the machine, although Viterbo is a historical city with many interesting monuments and public spaces. The General Plan does not specifically include the enhancement of the machine routes and the 3 September event is organized as an annual event, but it is not included in a wider context of events which concern other periods of the year.

The machine’s identification as a UNESCO Heritage Site is widely present in social networks and especially as a hashtag – testifying to people’s great interest in this heritage – but this is less present on its own page (on social networks). On the other hand, both on the booking site and on TripAdvisor, the machine as a UNESCO Heritage Site is often mentioned.

Accordingly, a general action could be carried out to enhance the UNESCO brand to improve the knowledge of the machine and the reasons for visiting Viterbo and all the routes related to its transport. Further organization of cultural events, itineraries and social networks could improve the knowledge of the different machines; the sustainable enhancement of its intangible and material aspects linked to Viterbo and its surroundings; and the visitor requests in the rest of the year.

Intangible heritage has an impact on places if the benefit is connected with territories in a tangible way. Indeed, the Machine of Santa Rosa is not only related to the porters but also to the streets which the procession crosses. The metal plaques that have been installed on the pavement at these five spots

allow visitors to the area when the procession is not happening to connect with and enjoy the spaces and the heritage around the procession.

While both the Bosphorus and the Machine of Santa Rosa cases can be discussed from the perspectives of their embeddedness in UNESCO's World Heritage programme, the yearly organized event of Bloomsday in Szombathely is not at all part of it. Yet, Bloomsday does join a European trend by commemorating June 16th: Ireland, Italy, France and the Czech Republic all have annual celebrations. Similarly to the previous cases, Bloomsday creates various linkages between tangible and intangible heritage. On the one hand, the fictional reality of Joyce's novel brought about the construction of specific urban heritage sites, such as the Blum House or the public statue of James Joyce on the Main Square of the city. On the other hand, the cultural event also reinterpreted the ancient heritage of Szombathely through references to the postmodern world of the novel. The event – highlighting the complex nature of the various performative acts of heritage (Haldrup & Baerenholdt, 2015) – redefined and reidentified the place through reenactments, recreations and reusages.

At the same time, while the Bosphorus case and Machine of Santa Rosa case demonstrate the various stages of heritagization and its consequences, the Bloomsday case also illustrates potential conflicts and challenges within this process. While Bloomsday represents the rivalry between aesthetic values, it also shows the difficulties with bottom-up placemaking activities (see also Patti & Polyak, 2016), such as the dangers of these being appropriated and instrumentalized by top-down actors throughout the process.

The recognition, definition and acknowledgement of specific cultural elements as heritage is a complicated process: if theoretically all culture could be heritage, the question of why only some cultural elements are held as heritage is the specific point of ethnographic departure for small-scale enquiries into local heritage construction processes. Through our cases – shedding light on the interrelatedness of tangible and intangible heritage through placemaking – we argued that various cultural elements can be perceived as heritage based on narrative or performative interactions among various people, objects, nature and institutions.

4 Conclusion

The field of heritage studies today encompasses a wide range of disciplines (from architecture to archaeology), institutions (from political to scientific), professionals (from marketing managers to interpreters), and other actors (from locals to tourists). Geertz, revitalizing Taylor's all-encompassing and universalist view,

interpreted culture as “an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life” (Geertz, 1973, p. 89). Heritage is a particular outcome of human universals such as tradition, memory, history and time, being always reformulated and reinterpreted in accordance to present social, political and cultural needs. That is to say, cultural heritage is a particular type of collective memory narrative or performance, cultivated in particular societies by specific actors.

This chapter underscored the:

- Complexity of the heritage construction process, in which various cultural elements can play an essential role
- Multifaceted relationship between tangible and intangible heritage
- Importance of placemaking within the process of heritagization, with a special focus on narratives and performances
- Potential of heritage of uniting communities and shaping their future
- Presence of possible conflicts and risks in the process

Through presenting three cases from different cities we explored the interconnectedness of intangible and tangible cultural heritage and its relation to place: the distinction between tangible and intangible heritage was blurred (1) by the Bosphorus case in Istanbul through the intertwining of the sea and its species with the stories and representations associated with it, (2) by the Machine of Santa Rosa case in Viterbo through the close interrelation between the ritual of honouring the patron saint of Viterbo with the route of transporting a 30-metre-high tower through the streets and squares of the medieval centre of the city, and (3) by the Bloomsday case in Szombathely through the performative reinterpretation of a literary work in the urban spaces of the once ancient city.

At the same time, while the Machine of Santa Rosa in Viterbo showcased a successful example of enhancing both intangible and tangible cultural resources, leading to its UNESCO Heritage Site status, the Bosphorus case and the Bloomsday case illustrated the potentials and risks behind bottom-up initiatives of shaping collective memory and local identity. While the Bosphorus case served as a space that connected diverse subjects and cultures, fostering a sense of belonging among communities, the Bloomsday case revealed potential conflicts between bottom-up placemaking efforts and appropriation by top-down actors.

In accordance with all these, we argued that intangible cultural heritage should be seen in its relationship to time, as a vector of memory, to space as a geographical identifier and to a group or society as an indicator of belonging.

According to Madman (2005), Identity is a construction, a consequence of a process of interaction between people, institutions and practices. This position embodies the ideas of change, flexibility, fluidity and negotiation of identity in relation to social change and dominant cultural elements. This link is made up of material and immaterial components which are related to a wide variety of fields, including history, architecture, arts, culture (languages, songs, stories, music, dance), techniques, food processing skills, the environment, the fauna and flora as well as natural and built landscape and therefore complicates the definitions tangible and intangible heritage, reiterating their interrelatedness.

In this chapter, the selected cases showed how the cultural element in turning space into place determined the heritage, complexified in its meanings and practices. Heritage is not only about the conservation of the past but is also a means to bring communities together, for the future. The chapter highlighted the relationship between the human and non-human, the material and social, and the enduring and ephemeral, to make place and emphasize diverse meanings and articulations of tangible and intangible heritage. It emphasized the power of intangible and tangible heritage in building up communities, fostering practices of placemaking and empowering the claims on public spaces belonging to people, plants and animals.

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Heritage-Based Storytelling and Narratives: the Added Value of Engagement in Placemaking and Heritage Communication

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Abstract

This chapter reports on efforts of digitally enabling city dwellers to better understand and valorize their intangible and built heritage. Drawing on experiences from research conducted in Lourinhã, Portugal, and in Penyagolosa, Spain, it aims to provide a reflection on the added value of heritage-centred storytelling and its contribution to placemaking. Storytelling methodology, as demonstrated through these two studies, facilitated and enriched by appropriate digital means, can increase the social value of cultural assets and contribute to future resilience. Collecting stories and narratives associated with heritage assets is intrinsically connected here with

approaching these heritage sites as public spaces. Thus, these surveys were developed as part of a placemaking process that offers local knowledge towards new interpretations of the heritage sites. Digital advancements offer new opportunities to engage people with their own heritage, culture and environment. Digital mobile technologies can be used as tools that leverage storytelling and placemaking to make narratives about public spaces and heritage more attractive, rich and accessible and, by doing so, to contribute to the resilience of places. The added value of the presented approach lays in the capacity to create an inventory of social memories and perceptions attached to heritage assets. The proposed approach, encompassing storytelling and placemaking, enables cultural bearers and city dwellers to engage with the past and future conditions of common pool resources (public spaces and heritage assets). This chapter looks at how digital technologies can be used to build bridges between people, spaces and heritage and to encourage different generations and various cultures to participate and share narratives and stories yielding greater insights into identity and collective memories. This chapter discusses the concept of heritage as a layered reality, emphasizing that it encompasses various social and cultural elements. It suggests that heritage is not solely defined by physical objects or structures, but also by intangible aspects that evolve over time. Ultimately, it proposes that social memories and perceptions are valuable components of heritage assets. By incorporating narratives and stories shared by individuals about specific places, heritage can be enriched in a way that is tied to the unique characteristics of those locations.

Keywords

storytelling – narratives – semantic enrichment of cultural heritage assets – heritage valorization and awareness – communicating heritage

1 Introduction

This chapter reports on efforts to enable citizens to better understand and valorize their intangible and built heritage through digital methods of ethnographic surveying and data enrichment. It focuses on experiences of the Portuguese cultural landscape of Lourinhã and the Penyalgosa rural region of Spain, framed in the context of the DARIAH ERIC working group on the Digital Practices for the Study of Urban Heritage (UdigSH, <https://www.dariah.eu/activities/working-groups/digital-practices-for-the-study-of-urban-heritage>). Both activities focused on meaning-making of heritage assets for their communities, calling on the added value of heritage-centred storytelling.

The series of activities presented hereafter are aligned with the official plans of the municipalities for the creation of local cultural routes; specifically, the Route of Lime in Lourinhã, and the Arts and Crafts Route in Penyagolosa. The Route of Lime links different historical sites related to the extraction of limestone, its baking (calcination) and the large use of lime for whitewashing buildings and in agriculture. The extensive use of lime in the local vernacular architecture has been recognized for its heritage value, which is also a testament to local building and construction knowledge (Correia et al., 2013). In this context, the authors organized a workshop with experts to assess the capacity of the approach presented in capturing and exploring dwellers' responses to cultural heritage, i.e. sharing their own narratives and memories related to lime sites and settings (Figure 7.1).

The other group of activities in Spain, relating to the Arts and Crafts Route, provides a spatial outline and classification of the results obtained from meetings and interviews to pursue the objective of building a normative, theoretical framework to base a joint territorial heritage action plan for several municipalities. To promote the valorization of cultural goods, this plan is backed by new methodologies that combine storytelling with material conservation and



FIGURE 7.1 Sharing stories is a way of safeguarding heritage values
SOURCE: STORYLAB, 2022



FIGURE 7.2 Classification and digital processing of arts and crafts in the urban fabric through GIS software and Google Maps

SOURCE: JUAN A. GARCÍA-ESPARZA, CÁTEDRA DE CENTROS HISTÓRICOS DE CASTELLÓN, 2020

consists of cataloguing cultural goods, performing traditional fieldwork, data collection, interviews, workshops, seminars and scientific gatherings in the participating towns. These activities involve widely the use of digital technologies (Figure 7.2).

In both cases, the authors' efforts in collecting and analysing local inhabitants' stories and narratives contribute to a placemaking approach and facilitate new interpretations of cultural landscapes. The literature review builds the foundation of the presented approach, bringing together knowledge that supports the nexus of storytelling, heritage and placemaking practices that the authors built on. Public spaces associated with heritage assets, approached as palimpsests of human activity (Artopoulos & Smaniotto Costa, 2019), can function as an ideal anchor for popular engagement and for sharing cultural heritage values. Since built and natural environments, and especially public spaces, have a significant impact on public life and the health and well-being of people, enhancing community life (Smaniotto Costa et al., 2019), the approach presented here contributes to increasing heritage awareness. To do so, it is necessary to identify the distinctive value and uniqueness of heritage in each community (García-Esparza, 2020; García-Esparza, 2021) and together with these communities develop new approaches to safeguard and where applicable enhance the assets. By providing to contemporary culture bearers

new opportunities to understand the relationships between heritage conservation, past and present sociocultural values is a possible way for achieving social and cultural sustainability objectives (Smaniotto Costa et al., 2023). In the following sections the authors discuss the principal relationships identified that concern a better understanding of the nexus of storytelling, heritage and placemaking.

2 Public Participation, Citizen Science and Heritage Governance

Both approaches presented here, of digitally enabled public participation and citizen science, which were developed as engagement initiatives, offer new opportunities to get lay people and concerned stakeholders involved in the preservation and enrichment of cultural heritage, and this in an informal process, that can result in more innovative and place-based results (Smaniotto Costa, 2021). This can enable people to collaborate in the preservation of the local cultural heritage. Concerning public participation, the Faro Convention (Council of Europe, 2005) recognizes

that every person has a right to engage with the cultural heritage of their choice, while respecting the rights and freedoms of others, as an aspect of the right to freely participate in cultural life as enshrined in the United Nations Universal Declaration of Human Rights (1948) and guaranteed by the International Covenant on Economic, Social and Cultural Rights (1966).

The convention also claims for “the need to involve everyone in society in the ongoing process of defining and managing cultural heritage”.

In the last few decades, a new understanding of heritage has emerged, both in terms of relationships of humans among themselves (through self-organization of the valorization of immaterial cultural heritage examples) and with their environment (with regards to the preservation of cultural and natural landscapes). The latter case also encompasses the ways in which we use environmental and cultural resources as part of a much wider understanding of the life cycle of human products and materials sourced from natural landscapes. This results in the call for all management decisions to be based on a series of value judgements. While no society will conserve something it does not value, social aspects and values must be considered in the decision-making process (Holtorf & Fairclough, 2013; Fredheim & Khalaf, 2016). Typically,

heritage management has been based on a material-based approach that has been centred on concepts such as age, technicality, monumentality and aesthetic appeal. Historically, only heritage authorities, officials, and, in particular, professionals and specialists should be entrusted with the recognition of what is heritage and what is valuable enough to be conserved. According to this practice, a heritage resource has always been regarded as a non-renewable and representational resource that is linked to the past as well as to specific, unique identities (Poulios, 2014; Bluestone, 2020).

3 Placemaking through Storytelling

“Placemaking inspires people to collectively reimagine and reinvent public spaces as the heart of every community” (PPS, n.d.). Public spaces are recognized for providing essential benefits for citizens and the urban environment. People through their everyday spatial activities transform the physical spaces into public places. For this reason, in placemaking practices, people are both the agents for and recipients of a more responsive, safer, healthier and more inspiring environment (UN-Habitat, 2016). As a public good, public spaces play a vital role in the liveability and sociability of cities, and as platforms where the sense of community is built up. This means also that when public spaces are operating well, they support the achievement of collective goals. Important dimensions of this process involve the values that people assign to these places, the multiple stories and the body of narratives that enrich them, as well as the palimpsest of cultural activities that are exercised on them. Thus narratives, associated perceptions and (material and immaterial) values are considered here as relevant assets, which, when they are well exploited, can help to activate a public space and to engage inhabitants in its improvement. In this transformation, the appropriation and occupation patterns of the space and the participation of people in everyday activities contribute to creating links with the space and to grow a sense of belonging.

Literature acknowledges that storytelling can reinforce peoples' common collective identity (Litherland, 1991; Europeana, 2021; Marenko, 2021). Storytelling is a valuable tool to enrich, disseminate and infer new personalized meaning to cultural assets. It allows one to approach heritage as a public “place” inspired by its power, as Litherland (1991) argues, stories “delight, enchant, touch, teach, recall, inspire, motivate challenge. They help us understand. They imprint a picture on our minds. Want to make a point or raise an issue? Tell a story.” The power of storytelling to enhance cultural heritage is recognized by

Europeana, which provides a set of tips to make use of storytelling (Europeana, 2021) and collects narratives featuring cultural heritage assets. Local heritage, on the other hand, refers to historical sites, landscapes and urban areas that are well-known and valued by the people who live in and around these places. These are the places that are associated with memories or daily life activities that people used to or still perform, and which help to create a sense of place in the minds of those who visit them (Taylor, 2014). It is easy for people to overlook the important social aspects of their heritage when the emphasis is solely on the material characteristics. Consequently, individuals become distant from their past and lose the sense of belonging to their “historical” surroundings, which may result in neglect and material decay. Moreover, it is critical to understand that the modifications and replacements that take place in historic cities are social acts and, as such, they should be regarded as a result of public demands and needs. Professional bodies and authorities by which the various heritage management processes have been laid for decades are unlikely to be sufficient to meet these demands effectively. The social and economic needs that shape the desire for well-being and healthy living environments are what frame these requirements (Bluestone, 2000). However, such demands are not static, but rather change over time. The values and meanings that people ascribe to their local heritage areas, in relation to their needs, also change over time, as the components of any culture develop and change. In these conditions, by approaching the preservation of heritage sites as static, sensitive constructions that need to be conserved according to their original function will marginalize their value for the contemporary local communities and what they need. It is argued that, instead, many of these examples of local heritage should be approached through an exploration of layered conditions in which spatial, temporal, social and cultural realities are all present (Schofield, 2014). In this context, the authors respond to well-identified approaches to innovative methods of heritage safeguarding for sustainability with initiatives that aim to reintroduce local cultural [traditions] into spatial planning and urban design interventions (Artopoulos & Smaniotto Costa, 2019), as well as to give a proper place to intangible heritage values in the process of interpretation, planning and conservation of urban cultural heritage (Sonkoly, 2017).

The main concern of the emerging new approaches to heritage is to draw attention to the various meanings and interpretations that people attach to their cultural and historical heritage. An increasing number of organizations have recognized the importance of involving the local community in the preservation and management of cultural resources. For example, according to Article 2 of the Faro Convention, “cultural heritage is a group of resources

inherited from the past which people identify [...] as a reflection and expression of their constantly evolving values, beliefs, knowledge and traditions [...] through time” (Council of Europe, 2005). The importance of understanding how people interpret and interact with their historical context is emphasized in Article 12 of the convention in this context (Council of Europe, 2006). In addition, the Conservation Principles, which have been updated to outline Historic England’s management recommendations, define heritage as “places that people perceive as a source of identity, distinctiveness, social interaction, and coherence” (Schofield, 2014, p. 6). Communal and collective memory of stories associated with these locations may contribute to the acquisition of part of their significance.

According to these principles, the increase in heritage value is caused by the resonance of previous events in the present, which serve as a reference point for a community’s identity or sense of self (Schofield, 2014). Jones (2017) and Holtorf (2007) suggest that collaborative methods involving heritage professionals and communities in a network of ongoing relationships with heritage places are the most appropriate way to address this challenge. The process of determining the multiple values that are attributed to heritage places should be shared with those who use and visit these spaces, while at the same time to enable them deriving their own meanings from historical descriptions of said events. For example, the Organization of World Heritage Cities (<https://www.ovpm.org>) has embraced this approach by encouraging interaction and cooperation with its local communities and advocating for community involvement in urban heritage management (Göttler & Ripp, 2017). Addressing these policies, the main objective of the proposed approach is to transform ongoing procedures of public engagement from passive to active modes, enabling an exchange of thoughts and opinions between actors. This could pave the way for the participation of the public in decision-making processes for the management of heritage assets.

4 Shifting from Valorization to Interpretation Processes in Heritage Governance

Recently, new modalities of disseminating cultural information and values within the framework of community or public engagement have emerged, as these are pursued within the field of “heritage interpretation” (Hølleland & Skrede, 2019). New mechanisms of knowledge exchange and co-creation are required to share values, meaning and interpretation among members of

the heritage community (experts and non-experts). This shift is based on the belief that, rather than focusing primarily on the knowledge and expertise of specialists, e.g. archaeologists, historians, architects, etc., there is a need to recognize the diversity of expertise that arises from the many relationships that ordinary people have with their heritage. To develop an inclusive local shared history, everyone should participate in meaning-making and memory-making (Roued-Cunliffe & Copeland, 2017).

As argued above, heritage sites should be approached as a temporal spatial setting in which history and narratives, as well as their meanings, transform continuously in time. Thus, they should not always be identified only through their physical demarcations and tangible traces that remain today. Some meanings and values may be externalized, whereas others that are embedded and tacit must be communicated through interpretation-mediation. ICOMOS (2011) defines heritage interpretation as the use of communication techniques to reveal the importance of a site or object. It aims at compiling an asset's values, meanings, significance and importance, as well as their relationships. Interpretation is carried out in the form of activities that raise awareness and understanding among cultural heritage communities. More recently, digital technologies, particularly information and communications technology (ICT) in the form of mobile apps, have been widely acknowledged for their usefulness as agile means of communication and crowdsourcing in community-building operations. Notably, the most common knowledge elicitation strategy used in information distribution practice is linear and monologue-based, with one means of transferring knowledge from experts/professionals to audiences/site visitors.

Digital advancements offer new opportunities to engage people with their own heritage, culture and environment. Digital tools and mobile technologies are tools that under the right conditions can leverage storytelling and placemaking (Figure 7.3) can help distributing narratives and making public spaces more attractive (Artopoulos & Smaniotto Costa, 2019). At the same time, digital methods can enhance, enrich and make heritage sites more accessible and resilient. In this context, the added value of the proposed approach is its ability to create an inventory of social memories and perceptions to be added to heritage assets – and thus provide a contribution to place-based enrichment of heritage through narratives and stories people have and share about place and heritage assets. The approach presented here enables cultural bearers to engage with the past and future conditions of common pool resources (public spaces and heritage assets) by encompassing storytelling and placemaking.



FIGURE 7.3 Activities during the workshops in Palermo and Lourinhã: Using a QR code to identify the heritage assets and sharing stories to the assets
SOURCE: UDIGISH, 2021; STORYLAB, 2022

5 Materials and Methods

5.1 *Research Methodology*

This chapter is a result of several years of ongoing discussion in the DARIAH Working Group UDigiSH and the relevant workshops that took place in Palermo in 2021 and in Cordoba and Lourinhã in 2022. The Working Group UDigiSH is an international network of urban heritage and digitization researchers and a platform for interdisciplinary studies. Its research responds to the need for stewardship of cultural heritage, that is, the need to involve communities in decision-making processes, as postulated by the literature on sustainable and innovative approaches to cultural heritage safeguarding (Sonkoly & Vahtikari, 2018). Identity, culture, authenticity and integrity are all fundamental characteristics in heritage and landscape perception and are defined as aspects that define the character of a place in the two studies presented here. To better comprehend the values of historic built environments, this approach aims to qualitatively investigate the two case studies during the early phases of appraisal. Although general modes of evaluation may be used to analyse the

nature of architectural and social assets in heritage settings, the ultimate goal is to make craftsmen and neighbours the protagonists of presentation activities and the custodians of intangible values. This strategy thus focuses on enhancing the distinctive elements of heritage places at the local level and avoiding broad assumptions (García-Esparza & Altaba, 2020). This approach engages local groups in the examination of cultural heritage components and activities to determine the general features of local architecture and daily life in historic settlements. Contemporary methods to historic placemaking are characterized as participatory and inclusive. At workshops, residents may voice questions and concerns about conservation and development, which in turn may then be linked to tourism, facilities and amenities, all of which affect their inhabited space. Responses may reflect contemporary fears and idiosyncrasies related to space living and those of cultural enhancement (Altaba & García-Esparza, 2021).

The applied method employs on-site street-view analysis and using storytelling to register and document past forms of arts and crafts, specifically the presence of elements related not only to limestone works, such as façade renderings and paintings, but also to openings, carpentry, balconies and fences (Figure 7.4). The components to be classified and registered need a first step of visual identification by locals and specialists through site evaluation (García-Esparza, 2011; García-Esparza, 2014; García-Esparza et al., 2018).

The manual categorization and registration procedures were carried out on-site utilizing printed cadastral maps. Fieldwork allows researchers to categorize and quantify the components of interest in different areas and to visually correlate them in order to elaborate on the best routes possible. Further interaction with local institutions at this step may aid to contrast information about protection strategies and the significance of protection requirements



FIGURE 7.4 Type and form of elements in the urban fabric; doors, fences, balconies, renderings

SOURCE: CÁTEDRA DE CENTROS HISTÓRICOS DE CASTELLÓN, JUAN A. GARCÍA-ESPARZA, 2020

(Altaba & García-Esparza, 2018; García-Esparza, 2022a; García-Esparza, 2023). The presented storytelling workshop used photographs of sites through photo-elicitation techniques that reflect an area's values in order to highlight its significance and the connections drawn by individuals. This visual technique is not a replacement for additional analysis such as open conversations and interviews; rather, it is a supplement that adds legitimacy and depth. Visual techniques help increase informants' ability to express their knowledge through the assignment and linking of meanings. In the process contributors offer local knowledge based on perspective, occurrence and the values they attribute to heritage. Accordingly, both in Lourinhã and Penyagolosa, the method adopted increased civic engagement with heritage assets. This was developed with the objective of creating empathy for the heritage under study, in an effort to facilitate placemaking (García-Esparza & Altaba, 2020).

5.2 *Research and Analysis Framework*

The research in both cases applied specific methods of participative heritage management and governance, as well as practices of heritage interpretation while addressing the changing temporalities of cultural heritage, which can stretch from the past to multiple coexisting understandings and values of present cultural expressions. Beyond these objectives, the research focuses on the spatial aspects of cultural heritage, including heritage places and landscapes as well as multiple cultural identity networks. For an analysis of rural heritage, it is possible to use the term "enclave" in a broad sense in which the different settlement classifications can be set together. To understand its character, sometimes it is necessary to analyse some isolated buildings. An enclave, therefore, means an architectural ensemble – urban and rural – including any dwelling or disseminated construction linked to a specific way of life or to local building traditions related to a specific cultural landscape. Selected enclaves, landscapes and buildings (and their construction techniques) can be significant identifiers of a region, tradition or heritage evolution that helps analyse its qualities together with the features that vernacular construction carries today as a result of a permeable continuous cultural process both because of their historical value and their typological variety (García-Esparza, 2020; García-Esparza, 2021).

6 **The Practice of Heritage-Centred Storytelling**

The studies in Portugal and Spain enabled a reflection on the challenges of civic engagement in heritage conservation. The section below presents how

digital technologies can be used to build bridges between people, spaces and heritage, and to encourage different generations and various cultures to exchange narratives and stories yielding greater insights into identity and collective memories.

6.1 *The Lime Route in Lourinhã (Portugal)*

Supported by the local teams (see Table 7.1) and backed by existing knowledge and their prior research, a workshop co-organized with the municipality of Lourinhã provided the ground for a reflection on the added value of heritage-centred storytelling. The workshop organized by the project DARIAH StoryLab and the COST Action “Dynamics of Placemaking” is a contribution to the plans of the local authorities to create a Route of Lime – interviews about the objectives can be heard on the local radio site (<https://www.rcl99fm.pt/caixinha-da-memoria-guarda-historias-da-comunidade-sobre-uso-da-cal-no-concelho>). This is a novel way to generate a (cultural tourism) route that features multiple historical sites associated with the extraction of limestone, its baking (calcination) (Figure 7.5) and the extensive use of lime for whitewashing buildings and in agriculture, historically. The extensive use of lime in the local vernacular architecture has been recognized for its heritage value, which is also a testament to local building and construction knowledge (Correia et al., 2013). In vernacular construction it is common to render the walls to preserve the structural materials (stones, bricks, adobe and mortar) from the erosive action of sunlight, water and wind. The most common material for the covering is lime mortar, while gypsum plaster or clay mortars is less frequent. Only rear façades and party walls of some buildings may lack coatings, as well as some auxiliary constructions located outside villages.

The workshop aimed to widely explore dwellers’ responses to cultural heritage, as sharing narratives and memories increase the adaptive capacity of cultural assets and resilience of cities enabling both to face future challenges

TABLE 7.1 List of the main local partners in Lourinhã

Local partner	Website
Lourinhã city council	https://cm-lourinha.pt
The Grupo de Etnologia e Arqueologia da Lourinhã/GEAL and the Lourinhã Museum	https://museulourinha.org
Aspiring Geopark Oeste	https://www.geoparqueoste.com
Centro de Estudos Históricos da Lourinhã	https://cehlourinha.wixsite.com



FIGURE 7.5 Lime kilns along the route have different degrees of conservation
 SOURCES: LEFT: STORYLAB, 2022; RIGHT: IGOR NEDELKOVSKI, 2022



FIGURE 7.6 The Storytelling & Placemaking workshop and the participants visiting an old quarry
 SOURCE: STORYLAB, 2022

(Figure 7.6). Thus, the concept of collecting stories and narratives is based on the understanding that these heritage sites are public spaces – converting this activity also into a placemaking activity for the interpretation of urban heritage visual identities. Public spaces associated with heritage assets are an ideal anchor to engage people in sharing cultural heritage views and local knowledge. Since the urban environment and especially public spaces have significant impact on public life, health and well-being of people, including the way



FIGURE 7.7
A poster was used to get people to share stories about the lime
SOURCE: STORYLAB, 2022

they enjoy and participate in community life (Smaniotto Costa et al., 2019), this process also supports efforts of increasing heritage awareness. The organization of the workshop in Lourinhã used different means to attract the attention of the inhabitants and to engage them in sharing stories and narratives about lime assets under study (Figure 7.7). Witnessing the importance of this activity for the local communities is the local newspapers publications which covered the workshop and its relevance for the local context (Lourinhã, 2022).

6.2 *The Arts and Crafts Routes in Penyagolosa (Spain)*

The Spanish case aimed to analyse how the dynamics of historic centres are directly influenced by the personal knowledge and aesthetic preferences of the communities residing within them. Personal knowledge refers to the collective understanding, memories and experiences of individuals within a community regarding their heritage and historic sites. This knowledge shapes the

perception and appreciation of the historic centre's significance and value. Additionally, communities impose aesthetic selection mechanisms, which are the social and cultural norms and preferences that dictate the visual appearance and design of the historic centre. These choices are often rooted in the community's historical and cultural identity, and they guide the preservation and development of the built environment.

For example, a local community may have a deep understanding of the historical significance of certain buildings or areas within a historic centre. This local knowledge may include stories, traditions, and local narratives associated with these sites. This knowledge influences decisions related to conservation, restoration or adaptive reuse of historic structures. Similarly, aesthetic preferences play a vital role in shaping the visual character of the historic centre (García-Esparza, 2020) (Figure 7.8).

The study of the implementation of construction techniques – the results of which co-exist in space and time – can become possible through the analysis of parallel pasts and presents by means of an observational act of documentation and classification, but also through evaluative activities conducted together with local communities and artisans. Such a process can reveal the complex perception of the past, their own past, heterogeneous but somehow marked by mainstream forms of heritage provided by aesthetic canons related to dominant forms of conservation (García-Esparza, 2018; García-Esparza, 2022b). Previous forms of conservation ignored the connection between the community and the present and past conceptualization of artefacts, techniques and materials, which were disconnected by fields of study such as ethnography, anthropology, geography, history and architecture, or even through activities



FIGURE 7.8 Two neighbours explaining to visitors the functioning of a watermill and some ancient cooking recipes

SOURCE: CÁTEDRA DE CENTROS HISTÓRICOS DE CASTELLÓN, JUAN A. GARCÍA-ESPARZA, 2019

of purification, where the administrations in charge of heritage management did not engage those fields of enquiry. Addressing the identified challenges, the study positions the contemporaneity of past and present building construction techniques by connecting the tangible and intangible realms of local heritage and provides an accurate but heterogeneous analysis of matter (Altaba & García-Esparza, 2018; García-Esparza, 2019a).

7 Findings and Discussion

The two case studies explored how to leverage the capacities of residents to get engaged with their heritage and places. Of particular note is that both cases are not in the centre of powerful national safeguarding interests, therefore there is little or no financial backing or technological or expertise support. The preservation efforts addressed have emerged in both cases from grassroots movements. Local groups have engaged with their environment and history and invested efforts in securing the future conservation of the assets and making them visible to the authorities and eventually to tourists. The context of these examples of heritage, in Lourinhã and in Penyalgosa, includes two intrinsically linked components. On the one side are the tangible aspects, e.g. archaeological remains and historic buildings, sites, areas and landscapes. On the other side, their context includes the immaterial aspects, e.g. the technical know-how and skills of local craftsmen that is transferred through generations. This chapter argues that it is important to ensure that new technological elicitation tools that draw from citizen science should enable new ways to enrich both tangible and immaterial aspects of heritage assets. Both case studies also seek to improve public access to the assets, while contributing to their interpretation, and doing so from within the assets' geographical and social context. In doing so, living labs practices (Bylund et al., 2020) and co-creation methods proved to be essential to capture local values. These local knowledge labs ephemerally created during the workshops provided an effective and inclusive way of making use of the power of spatial narratives and placemaking. Thus, also addressing the complexities that are inherent to the planning, management and inhabitation of heritage assets. These local knowledge labs were operated with the premise that if we want to transform and achieve more sustainable spaces then the transition has to be founded on dialogue and sharing of responsibilities. Responding to this effort both cases, Lourinhã and Penyalgosa, share relevant approaches that enabled us to study their results through the same lens. Specifically, both emerged from grassroots initiatives, have a fragmented range of action and are peripheral in relation to national interests.

7.1 *Cultural Routes: Heritage Visualization and Communication*

The analysis of cultural routes through ethnographic research is designed to capture and create a narrative of historic, architectural and social values and thus enrich the heritage assets. This helps increase the awareness of history and heritage and build a shared identity. The methods applied in the cases included the analysis of archival documents, interviews, oral and life histories, craftsmanship mapping, collaborative site visits with community representatives and participatory observation. The development of digital tools and digital maps eases public engagement, hence increasing the understanding and richness of historical value. These tools and results depict future conservation attitudes and historical difficulties that residents and scholars will encounter. As a result, the qualities of the participative and academic geotagged inventory may be analysed alongside the GIS database. It is expected that this database will aid in the creation of new opportunities for future research into novel perceptions, attitudes and directions that the governance of these historic built settings may require (García-Esparza & Altaba, 2020; Altaba et al., 2022).

The DARIAH ERIC Working Group UDigiSH recognizes the dual challenges of capturing multimodal information and fostering meaningful synthesis between stakeholders. In the workshops, the technical objectives involved efficiently gathering diverse data at scale, such as textual/visual archival materials and varied citizen contributions like spoken word recordings, external links, traditional surveys or primary sources like photographs. After acquiring this information, the tool should enable collective access, assessment and interpretation to reveal: (1) qualitative outcomes through open-ended exploration and collection via accessible, engaging interfaces, generating new interpretations and understandings enriched by spatial-temporal context; and (2) quantitative outcomes from close-ended, data-driven methodologies, facilitating priority setting, consensus building via spatial distribution analysis, representativeness assessment and summary reporting for data-driven democratic processes, community steering, investment and deliberation.

While UDigiSH had previously developed applications and frameworks for collecting and managing archival and crowdsourced data (e.g. Dariah-App, cf. Artopoulos and Smaniotta Costa, 2019; Artopoulos et al., 2022), these tools began to require updates to address current ICT advancements, such as adopting GDPR compliance, leveraging multi-platform web-app frameworks, and maintaining cloud-service compatibility. This situation presented the authors with an opportunity to (re)evaluate and apply best practices in a new suite of information frameworks and interfaces. The following section explores these considerations, assesses the workshop tools and outlines the direction for future technical advancements in the realm of ICT.

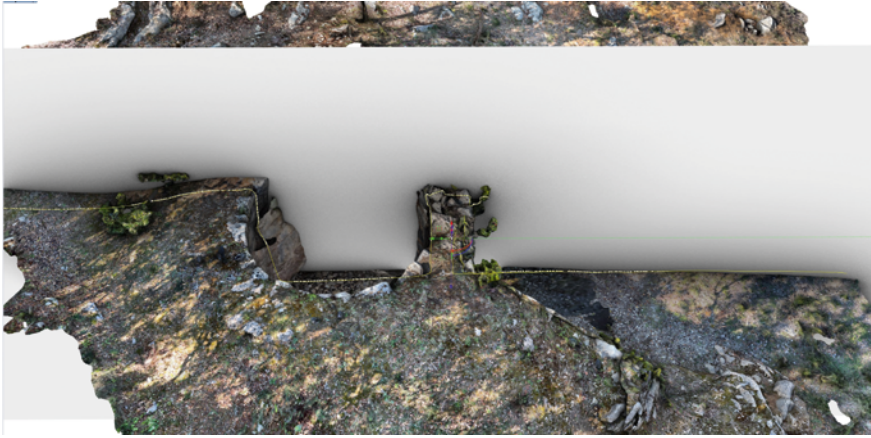


FIGURE 7.9 An example to illustrate built heritage geometric analysis of monuments by means of crowdsourced 3D documentation via mobile devices. This approach can contribute greatly to safeguarding our heritage. The image shows the sectioning of the generated 3D point cloud of an important example of a lime kiln in the landscape of Lourinhã documented during the workshop with a mobile device.
SOURCE: ARTOPOULOS ET AL. (2022)

With limited resources and a ground-up approach, the primary developmental focus was centred on streamlining heterogeneous data collection from collaborators, rather than in facilitating deliberation. The so-called “Dariah. Cloud” system, a lightweight cloud-hosted web app, served as a hub connecting various data collection methods, such as Google My Maps, web surveys and raw media uploads (Figure 7.9). All linked collection portals and posts were cross-referenced with GPS locations and unique email-linked user identifiers to maximize data utility and enable researchers to engage with participants or share results. Dariah.Cloud functioned as a live-updated homepage, displaying schedules, announcements, submission portals and results, all accessible through a single domain on any internet-enabled device. This accessibility proved particularly powerful for mobile use cases, with primary documentation via onboard sensors and GPS tracking included. However, while Dariah. Cloud expedites data collection and management, human facilitators such as survey operators, city leaders and engaged locals remain indispensable for investigation, outreach, authentic dialogue, interpretation and collaboration.

The next phase of incremental work lies in addressing the secondary challenge of developing informational tools to assist in assessment, deliberation, analysis and access to results after data collection. One source of inspiration is the wiki survey, a software-based survey method (Salganik & Levy, 2015). It not only crowdsources the survey process but totally reimagines the research

process as a game that motivates reflection and consensus synchronously with data collection. Adapting wiki survey mechanics for tools like Dariah.Cloud requires a contextual shift from the political science realm to the mixed and multimodal realm of cultural heritage research, which intersects with politics, architecture, culture, and ecology. The promise of a hybrid approach between data collection, deliberation and diffusion is that such a tool could offer new ways to connect people with their own culture. The landscape and cultural markers, such as trails and stories from the Lourinhã case, provide a strong conceptual direction for the semiotic frames that could structure the interface. The challenge lies in the interplay between the raw data, the informational mechanics of the game and the thematic or skeuomorphic metaphors that render the game and the participants. With more case studies to explore the complex relationship between tools, systems, and people, we can better understand these communities and enhance the impact of digital survey techniques and methods in real-world scenarios like Lourinhã.

7.2 *Storytelling as a Pathway for Placemaking*

Implications of sustainable and resilient settings are reliant on the particular aspects of places under study, such as inhabitants, actor involvement, local, regional, or national, and the way they take on responsibility to reconcile the notions of the cultural, social, ecological and economic system. When analysing remote locations cognitively, culturally and ecologically, there is a rising concern about the legitimacy of preservation efforts and their benefits for cultural and ecological tourism activities. Quality tourism in remote areas, which means to be long-lasting and sustainable, avoids substandard, degraded and monotonous landscapes in favour of original, authentic, visually beautiful and well-kept landscapes (García-Esparza & Altaba, 2018).

With this in mind, cases look for new views on neglected vernacular landscapes through: (1) a method for designing sustainable engagement in vulnerable areas; and (2) reaching an agreement while maintaining the current assets of fragile environments. In line with this, the Council of Europe (2006) addressed the incorporation of connectivity and continuity precepts to landscape sustainability to avoid the emergence of parallel scenarios or heterotopias, as well as regulations that contradict each other in the pursuit of retaining cultural diversity (Hourdequin & Havlick, 2016; Navarro & Pereira, 2012).

The design of routes in peripheral cultural settings strives to improve experience, sensitivity, attractiveness, imagery and appreciation without alienating or defacing the place's identity severely. This means that a sustainable strategy for such fragile areas calls first for gaining a better understanding of the

places and considering factors, such as distance and population density. This understanding and planning approach aims to create awareness and appreciation for both external and internal processes in fragile rural areas. Thus, it is necessary to accurately express the principles of authenticity and integrity (UNESCO, 2017), as well as how they are reliant on interactions that determine context, period and location. Sustainable responses to lost cultural landscapes require interpretations, judgements and sociocultural immersion based on knowledge and analysis (García-Esparza, 2018; García-Esparza, 2022b).

7.3 *Placemaking, Heritage Governance and the Sustainable Development Goals*

Placemaking targets for sustainable planning tools based on culture enhancement must satisfy management priorities while recognizing common values and protection. These two characteristics ensure the continued existence of uniqueness and variety of cultural, social and natural qualities in certain settings. Although people's thinking processes and perspectives can be flexible and open to change, they are also susceptible to external influences or pressures that can cause imbalanced decision-making. This could mean that certain factors or forces can sway the actors' thinking in a particular direction, potentially leading to decisions that are not fully rational or objective. The ICOMOS Working Group on Climate Change and Cultural Heritage has published an overview of the impacts of climate change on heritage assets (ICOMOS, 2019). It addresses imbalances and sustainable planning and begins by noting that the cultural heritage area generally sets little store by the climate conversation. Furthermore, the report highlights the disparity between the cultural and heritage sectors, which are relevant stakeholders in most regions, and their lack of involvement in initiatives to mitigate global warming. As a result, the text aspires to make climate change a baseline objective of heritage management upon which heritage groups may assess their involvement (García-Esparza, 2019b).

Good conservation approach for heritage assets, according to the ICOMOS (2019) statement, always starts with an unambiguous recognition of the cultural relevance of heritage for local stakeholders. The pathway should incorporate the perspectives of artisans, neighbours, and visitors. These participatory techniques extend beyond material quality to comprehend the site's history and examine its relationships in pursuit of local assets appropriation and enhancement. In this regard, the ICOMOS report explicitly mentions cultural heritage's capacity to help adaptability (Paris Agreement, Article 7), particularly when cultural values are included in adaptive management.

The restoration of heritage assets and other small artefacts, as seen above, exemplified by the routes, is becoming a driving force in historic conservation management programmes. By linking cultural heritage to urban and natural spaces, the approaches implemented in Lourinhã and Penzagolosa become catalysts and driving forces for promoting and achieving sustainable development in various dimensions. These encompass social well-being, environmental conservation and economic growth. Such approaches also provide the means to empower communities from an inclusive, collaborative and communicative perspective, to raise awareness for inclusive social development and, eventually, to promote protection and safeguard the heritage based on learning from traditional local knowledge.

8 Conclusions

The cases discussed here show that bringing together the various aspects of heritage assets and making these aspects visible is a valuable way to support local communities in their effort to safeguard their own culture. The authors argued that storytelling can incorporate the context that is necessary to tackle the complexity of heritage places. The compilation of stories and narratives, their visualization, mapping and geotagging, enables picturing not only places but resources and craftsmanship from different periods and social groups. In the cases, the stories and narrative analysis enabled integration of qualitative aspects and a pluralistic visualization. Storytelling pays specific attention to assets that stand out because of their humble or elementary character. These assets are important because they define a place today while allowing a better understanding of the pluralistic character of past societies and their practical and technical knowledge.

The understanding and interpretation of heritage assets within their landscape, often neglected or not properly regarded by the existing preservation processes, is an act of justice. The craftsmen emerge in our research as the responsible actors of a lost “ritual”, in addition to their role for the preservation of technical skills and knowledge. Storytelling and placemaking-based approaches hold out the promise of creating a dynamic environment for sparking interest of decision-makers and researchers on local qualities towards resolving the harmful disjunction in contemporary practice between heritage-building conversion and faithful historical conservation. Ultimately, this chapter argues that the act of recognizing these past performances is an act of visualization, not only of the neglected settings, but also of the communities that inhabited these places. And by doing so, storytelling can help to restore societal credibility.

As rightly acknowledged by ICOMOS (2019) and Europeana (2021), storytelling and narratives are good safeguarding practices for assets and their settings, always beginning with a clear understanding of the cultural significance of places. Social inclusion in heritage valorization processes impacts positively heritage governance, thus enabling good conservation practices and facilitating a proactive management of assets. This necessitates the creation of an environment that encourages inclusion and interaction among the local relevant actors, and further hard-to-reach groups, such as local groups, workers, elderly and migrant families. In a promising sign delivered by the two cases brought to the debate, Lourinhã and Penyagolosa, the proposed approach facilitated a wide dialog between local stakeholders and enabled a continuous learning process.

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Discovering the Literary Heritage of a Place through Guided Tours and Self-guided Literary Apps Walks

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Abstract

In this chapter, the authors approach literary texts as part of a community's cultural heritage that enables bridging the past to the future, utilizing both types of vehicles to convey it, that is, traditional literary city walks and digital apps. It approaches the relationship between literature and placemaking from the perspective that both contribute to our understanding of the places we inhabit. While the process of placemaking

involves the creation and improvement of public spaces by making them more functional, attractive and reflective of the community's identity, literature achieves this by narrating and representing places, which can significantly influence people's perception of a place and foster a sense of belonging and attachment to it. This chapter shows how they came together in the digital world through apps and QR readings from the UK, Romania and Turkey. An example of a traditional guided literary walking tour from Slovenia is included to show the continuity of people's interest in literary sources when talking about one's community history and heritage and to underline the importance of literature, as an ingrained layer of the placemaking process. Although it was not our purpose to reflect on the advantages and disadvantages of traditional versus digital literary tours, we cannot but notice that each contributes to an enhanced experience of discovering a particular place, based on the audience's needs.

Keywords

literature – cultural heritage – literary apps – literary tourism – digital world

1 Shaping Literary and Urban Images from Travel Literature into the Digital World

Even though the term “literary heritage” is not used as such in the definition of the UN Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003), which defines tangible and intangible heritage, literature is intrinsically related to “representations, expressions, knowledge [...] that communities, groups and, in some cases, individuals recognize as part of their cultural heritage” (UNESCO, 2003, Article 2). Consequently, this chapter approaches literary texts as part of a community's cultural heritage that enables bridging the past to the future, conveying the history and culture of a community, by means of writing, orally, through guided city walks and digitally, through QR readings and digital apps. As literary texts often depict places, contributing to our multifaceted understanding of the places we inhabit, it is obvious to us that literary excerpts are not only connected to the placemaking process but can be regarded as an important source on which the heritage stands and builds. While the process of placemaking involves the creation and improvement of public spaces by making them more functional, attractive and reflective of the community's identity, literature achieves this by narrating and representing places, which can significantly influence people's perception of a place and foster a sense of belonging and attachment to it.

Placemaking processes can occur parallel to those of heritage-making and heritageization (Harrison, 2013; Walsh, 1992). Heritageization can lead to the risk of reducing real places to tourist attractions, which becomes a selective quotation of images from the past, contributing to the destruction of actual places (Walsh, 1992, p. 4). However, over the last two decades, this process has been re-evaluated as a way of identifying collective meanings for society and assigning cultural heritage significance to a certain resource from the past. This transformation of objects and places from functional items to objects of display and exhibition is known as heritageization (Harrison, 2013, p. 69). As literature is heritage itself, and so is the built environment that it portrays, literary routes become means of heritage interpretation. This involves communicating and revealing the multiple meanings and values of heritage to the public. According to the International Council on Monuments and Sites (ICOMOS) Charter for the Interpretation and Presentation of Cultural Heritage Sites (2008, also known as the Ename Charter), this activity encompasses a range of potential activities intended to increase public awareness and enhance understanding of a cultural heritage site. These can include print and electronic publications, public lectures, on-site and off-site installations, educational programmes, community activities, and ongoing research, training and evaluation of the interpretation process itself (ICOMOS, 2008). Literary routes have a multiple heritage interpretation effect, as they present different types of heritage and their values simultaneously. Over the last decade, digital tools have gained a central role as an interpretation tool (Sartori & Lazzaretti, 2016). However, traditional methods have regained importance by identifying the challenges in the use of digital tools (Silberman, 2013).

From the earliest days of human history, people have been sharing their stories and experiences through various means of communication. Whether it be cave drawings or modern-day memes, storytelling has always been an integral part of our society. While cities became a focus of urban studies later, writers have described them as far back as ancient Greek literature. These depictions have evolved over time, with the city becoming a central character in its own right within the text's structure and plot. Literature and architecture are two art forms that represent the society in which they are rooted. They share commonalities such as aesthetics and structure, and transmit a thought or a meaning through their form. Literature is defined by its aesthetics and the message it delivers, while architecture is an "art of constructing buildings" that requires knowledge to create. In *Notre-Dame de Paris* (1831), Victor Hugo presents architecture as a language that exhibits both visual and spatial rhetoric. For him, architecture is a complex and shifting symbolic system. As Roland Barthes points out, Hugo is a pioneer in urban and architectural semantics (Joshua,

2011), whose concern in *Notre-Dame de Paris* is “the rivalry between two modes of writing, writing in stone [i.e. architecture] and writing on paper” (Barthes, 1997, p. 167):

The greatest products of architecture are less the works of individuals than of society; rather the offspring of a nation's effort, than the inspired flash of a man of genius; the deposit left by a whole people; the heaps accumulated by centuries; the residue of successive evaporations of human society – in a word, species of formations. Each wave of time contributes its alluvium, each race deposits its layer on the monument, each individual brings his stone. (Hugo, 1831, ch. 1)

Architecture has been an important expression of human development since the beginning of time and, similar to the etymology of a word, it mirrors how humanity has evolved over the years. These two expressions of art and human needs are interconnected, as hieroglyphs were carved in stones, writers described places and housing, architects turned to literary sources or manuscripts when presenting specific buildings. So, while we have been discussing the connection between literature and architecture recently, writers have been writing about spaces since the beginning of writing. Initially, descriptions of places were simple, but as people started mastering architecture, the depictions became more elaborate. Roman poets, such as Virgil, Horace and Ovid, wrote extensively about buildings in Rome (Crofton-Sleigh, 2014). They used these descriptions to develop their vocabulary, imagery and narration. The depictions of architectural structures were not just meant to function as settings, but also to enhance the reader's understanding of the poem and translate the sense of the place. Poets and writers create buildings and places in their minds and in the minds of the readers, allowing them to imagine what the structure must have looked like while reading the text.

Buildings become a part of the identity and memory of a city and historical events and famous novels turn them into iconic monuments. Along with ideas of identity, memory and space, authors describe the location of the building, whether it is inside or outside of the city. They also examine the relationship of the structure to its respective owner. The architectural features each poet chooses to emphasize, including building materials, size, proportion, exposure and artistic themes, among others, are not simply vocabulary terms, but they translate how humans conceive and relate to structures: their creation, their function and their meaning.

Places in literature have evolved over time. In ancient literature, places were often depicted in an idealized or mythological manner. During the medieval

period, descriptions of places became more realistic, with an emphasis on sensory details. In the Renaissance and Enlightenment periods, a growing interest in science and exploration was reflected in literary works. The rise of realism in the 19th and 20th centuries saw detailed descriptions of places providing social commentary. Modernism and postmodernism brought experimentation with new ways of representing place.

Travel literature has evolved from focusing on exotic lands and cultures to a more scientific and objective approach. The Renaissance period associated travel with knowledge and humanism, while humorous travel writing emerged in the 17th century. The 18th and 19th centuries saw the emergence of philosophical tales, guidebooks and professional travel writers. In the 18th century, writers often depicted places they had never seen firsthand, relying on second-hand accounts, travellers' reports and their imaginations to create descriptions of far-off lands. This was particularly true in the genre of "orientalist" writing, which was popular at the time and focused on depicting the exotic and mysterious cultures of the Middle East and Asia. Thus, Voltaire's *Candide* travels the world, in places that the author had not been, to offer the writer a setting, under the playful appearance of the tale, to pursue his fight: to fight against abuses of all kinds, cruel and absurd superstitions, arbitrariness, fanaticism, the horrors of war. The "best of all possible worlds" proclaimed by Pangloss, a disciple of Leibniz, opposes the wise conclusion of *Candide*: "We must cultivate our garden". Another notable example of this is the French writer Antoine Galland, who translated the collection of tales known as the *Arabian Nights* into French in the early 18th century. Galland had spent some time in Constantinople, but he had never extensively travelled to the Middle East; he used the tales and accounts of travellers to create a vivid and influential depiction of the region in his writing. Similarly, the Scottish poet James Macpherson claimed to have discovered a collection of ancient Gaelic poems known as the "Ossianic" poems, which he then translated into English. However, there was a debate over whether these poems were ancient or whether Macpherson had created them himself. Nonetheless, the Ossianic poems had a significant impact on the romantic literary movement of the late 18th and early 19th centuries, particularly in their depiction of the rugged beauty of the Scottish landscape.

In the 20th century, travel literature became more personal and subjective, with writers like Ernest Hemingway, Jack Kerouac, and Paul Theroux using their travel experiences to explore themes of identity, culture and self-discovery. There was also a growing interest in travel writing by women, challenging gender norms and providing a female perspective on travel. Women like Ida

Pfeiffer, Nellie Bly, Isabella Bird, Gertrude Bell and Freya Stark – just to name a few – defied societal norms of the day and explored, in every sense of the word. Besides being naturalists, archaeologists, ethnographers, writers and photographers, they were explorers first and foremost.

Although depictions of places in literature are often shaped by a complex interplay of first-hand experience, second-hand accounts and the writer's imagination, buildings and places can become monuments through historical events and famous novels, thus a significant part of a city's identity and memory, irrespectively of their sources. Some monuments have been made famous by writers, such as Victor Hugo's *Notre-Dame de Paris*, which brought attention to France's unique history as a literary source rather than relying on antique sources. Literary tourist guides follow characters' journeys in popular novels, such as Paris in Dan Brown's *The Da Vinci Code* or Naples in Elena Ferrante's *Neapolitan Quartet*. Some writers have also left behind myths and fictional places, such as the city of Troy, which has captured the imagination of readers for years.

2 Translating Literature in the Digital Era

Around 2010, when tablets became widely used, literary apps gained popularity as a new textual medium and opened a new field of research focusing on texts, authorships, algorithms, geolocations and aesthetic experiences (Hagen & Mills, 2022). Digital literature, also known as electronic literature or e-literature, it is a type of literary work that is exclusively created to be read on digital devices and platforms. Compared to traditional print literature, digital literature takes full advantage of the interactive and multimedia capabilities of digital technology to offer highly engaging and immersive reading experiences.

Literary apps are software applications that cater to book lovers, writers and literature enthusiasts, offering a multidimensional reading experience to the users and may be considered digital literature (Rustad, 2012). These apps are not limited to narrative stories and can also include poetry. One of the key features of literary apps is their interactivity, which allows users to engage with digital elements by touching, pressing or swiping them. These apps can be installed on smartphones, tablets or computers and serve various purposes related to literature and reading. They come with a wide range of features and functionalities to enhance the reading experience. E-book reader apps like Kindle, Apple Books and Google Play Books enable users to download and read digital books, offering features like adjustable text size, bookmarks and highlighting. Some

apps, like Goodreads, focus on book discovery and recommendations and provide personalized suggestions based on the reader's preferences. Audiobook apps like Audible and LibriVox offer access to a vast library of audiobooks, enabling users to listen to books on the go. There are other apps put out by *The New Yorker*, the Poetry Foundation, or *The Paris Review* that offer literary magazines and journals, allowing readers to explore contemporary literature and poetry. Literary maps and tours, as mentioned earlier, allow users to explore real-world locations associated with famous authors and their works and provide information on historical and cultural landmarks. Apart from maps, there are also literary games and quizzes that can be found on apps like QuizUp, which offer literary quizzes and games to test users' knowledge of books, authors and literary trivia. Language-learning apps like Duolingo and Memrise can be helpful for those interested in reading books in a foreign language, while fan fiction platforms like Wattpad cater to fan fiction writers and readers, enabling them to create and share their own stories based on existing books or characters.

Bookstores and libraries have apps, specially designed and tailored for them, allowing users to browse, borrow and buy books electronically. Reading and discussion communities like Wattpad and fanfiction communities provide a space for readers and writers to connect, share their work and discuss literature. Literary reference and encyclopaedia apps offer detailed information about authors, literary terms, historical context and critical analysis of books and texts.

A particular connection between digital literature and places, by means of apps and QR readers, has been developed within literary tourism. It celebrates the association between literature, history and travel and invites travellers to explore destinations that have inspired famous authors and served as the backdrop for literary works (Watson, 2006). Niche tourism has gained significant popularity in recent years, offering travellers unique and immersive experiences, with a large market valuation, combining the worlds of literature and travel, allowing enthusiasts to explore the settings of their favourite stories and walk in the footsteps of beloved authors (Brown, 2016), visiting locations associated with authors' works or work environments. This has proven to be a powerful force in the tourism industry, benefiting both the preservation of cultural heritage and the economy, witnessing a remarkable surge in popularity over the years, driven by the growing interest in cultural exploration, storytelling and the desire to engross oneself in the literary worlds that have shaped imaginations.

While tourists participate in literary events and visit places associated with authors, they generate revenue and help local communities to preserve and promote cultural heritage. Successful examples include London, Yorkshire and

Edinburgh, which offer literary landmarks, festivals and tours. Literary tourism offers immersive travel experiences, cultural exploration and storytelling, making it a valuable asset for the travel industry.

3 Exploring Literary Tours

3.1 *Slovenia Case – the Through the Eyes of Fulvio Tomizza Heritage Tour in Koper/Capodistria*

The tour *Through the Eyes of Fulvio Tomizza* is a well-established heritage – and literary – tour that has been taking place since 2007. It commemorates and presents the literary and historic heritage of the writer Fulvio Tomizza, a representative artist from the border region Istria between Italy, Slovenia and Croatia, who exhorted, “Don’t ask me if I am Italian or Slovene or Croat; I am Italian and Croatian and Slovene – not *or* but *and*.” The tour aims to present Tomizza’s literary steps in Koper/Capodistria and thus joins existing Tomizza tours around Trieste, such as *Itinerari tomizziani* a Trieste and the Croatian Tomizza’s *Itineraries*. While Italian and Croatian tours have printed booklets, the Slovene one offers a brochure. All tours are the outcome of the yearly intercultural event *Forum Tomizza*, which has been taking place since 1999, a year after the writer’s death. The *Forum Tomizza*, and the resulting literary tours, aim at promoting not only the artist’s oeuvre, but especially the legacy in the broadest cultural and societal terms.

3.1.1 Fulvio Tomizza and Istria

The writer Fulvio Tomizza is considered a central figure of modern Istrian literature and a representative personality of the transnational and transcultural identity of this border region Istria. To understand the extent of his oeuvre, we need to keep in mind the historical context in which he acted. Istria, located in the upper Adriatic, has a rich history of cross-cultural exchange between its Romance- and Slavic-speaking populations. The region was ruled by the Venetian Republic for 500 years, with a predominantly Romance-speaking urban population and Slavic-speaking hinterland. However, there were areas of cross-fertilization and multiple identities. In the 19th century, nationalist discourses led to polarizations and contestations. The Austrian tax-free port city of Trieste was a central case of nationalistic contestation. After WWI, the region was annexed by Italy, which led to violence and discrimination against the Slavic-speaking population. Following WWII, the region was annexed by Yugoslavia, which resulted in the collective emigration of the mainly

Italian-speaking population of Istria to Italy (Čebren Lipovec, 2019b). After the start of the breakup of Yugoslavia in 1991, the region of Istria was split between Croatia and Slovenia. The contested and divided history of the region is still subject to discourses of appropriation by conservative actors, but it is also an emblematic case of shared and intercultural heritage. A symbol of this shared identity is Fulvio Tomizza, and the concept of “transforming borders into bridges” was the framework of the Forum Tomizza.

Tomizza created an extensive literary “mural” about Istrian life in the past century in the novels *Materada* and *Miglior vita*, etc., as well as about Trieste Slovenians (*Sposi di via Rossetti*, *Franziska*, *La visitatrice*), autobiographical accounts (*L'albero dei sogni*, *I rapporti colpevoli*) and historical novels (*Il male viene dal Nord*) (Roić, 2019).

Born in 1935 in Materada, Croatia, Tomizza studied in Koper and Belgrade before settling in Trieste. His writing career began with the publication of his first novel, *Materada*, in 1960, which portrayed the lives of people along the border of Istria in different historical periods. He went on to win several awards for his work, including the Viareggio Prize in 1969 and the Strega Prize in 1977. One of his best works, *Miglior Vita*, perfectly portrays the rich historical layering of the area.

3.1.2 Forum Tomizza and the “Itinerari Tomizziani”

Forum Tomizza is an annual four-day event promoting multi-/inter-/transculturality in the region of Istria. It brings together authors and guests from Slovenia, Croatia, Italy, Central Europe and the Balkans. The event includes symposiums, Tomizza tours and literary readings. Its goal is to question any kind of border and promote moral and ethical values. Introduced in 2006, the literary tours are dedicated to each city where the forum took place Trieste/Trst, Koper/Capodistria and Umag/Umago. The project of itineraries in Koper was created by Professor Jasna Čebren in 2007. In 2014 the Cultural Club (Kulturni klub) of Koper, in collaboration with the Srečko Vilhar Koper Central Library and the Santorio Santorio Community of Italians of Koper, published a bilingual brochure with a map and basic bibliographic information, entitled *Koper in the Eyes of Tomizza*.

3.1.3 Tomizza Tours in Koper/Capodistria

The Tomizza Tour in Koper/Capodistria encompasses a two-hour walk (Figure 8.1) through the historic town of the city, and it is structured into eight stops. At each stop, one particular literary piece is presented (description of the building or site, biographical data, literary interpretation), and is complemented by a longer quote from the novels. Particularly, in the historical framework,



FIGURE 8.1 Impression from one of the Tomizza tours in Koper/Capodistria
SOURCE: PHOTO RADO LIPOVEC, 2023

special attention is given to illustrating the specificities of the Istrian multicultural and transnational character.

The stops of the tour are as follows. The first stop is at the Koper Seminary, founded after 1880, operated successfully until 1947. Several prominent Italian and particularly Slovene intellectuals studied there. In at least three novels, Tomizza talks about his first years in Koper, around 1945. The story reveals the dizzying social changes in post-war Koper and the author's transformation from a timid child into an adult, who followed his family to Trieste in 1955.

The second stop is at the current Italian primary and high school, historically the municipal Lyceum (*Collegio dei Nobili*) since the early 17th century, in which many Italian intellectuals of the time were educated. In the novel *Il male viene dal Nord* (*Evil comes from the North*, 1984), Tomizza recounts his high school life. The student Tomizza gets excited about the changes, while the writer Tomizza describes the silenced older professors and students who are leaving Koper en masse.

The third stop is at the Palazzo Tarsia, home of Radio Koper/Radio Capodistria, which had broadcast trilingual programming in Italian, Slovenian and Croatian since 1949, and later on in Slovene and Italian. Until 2022, this

was also the headquarters of the regional newspaper *Primorske novice*. In the introduction to the novel *Il male viene dal nord*, Tomizza presents it as a place of literature, creativity and youthful daring, as well as a gathering spot for a lively company of journalists and theatre actors.

The fourth stop, at the palace of the Carli family of Capodistria, is an emblem of intercultural heritage in itself. The Carli family gave birth to important personalities during the Venetian Republic, including the encyclopaedist Gian Rinaldo Carli, founder of *Accademia dei Risorti* (1758–1765) in Capodistria. Tomizza's novel *L'ereditiera veneziana* (The Venetian heiress, 1989) recounts the marriage of the scholar Gian Rinaldo Carli, emphasizing his scientific work, which places him among prominent Europeans of the Enlightenment.

The fifth stop is at the central square of the city, Titov trg/Piazza Tito (Tito Square, formerly Cathedral Square), which has been the site of the central institutions of power, such as the *Pretorska palača/Palazzo Pretorio* (Praetorian Palace), since the Venetian Republic. Flanking it, stood the former prisons, where Tomizza's father was incarcerated for a short time, as a political suspect, which Tomizza recounts in the novel *Il male viene dal nord*. The text gives a cinematographic snapshot of the locals sneaking into the prison's courtyard and negotiating with the guards to secretly deliver food to the prisoners. It serves as a microhistorical, grassroots portrait of the dynamics between the local inhabitants.

The sixth stop still relates to the central square, this time to the central historical meeting place and town hall, the *Palazzo della Loggia* (Loggia Palace), a Venetian gothic jewel and a site for public debate in the time of the Venetian Republic. It became a beloved café in the Austrian period, frequented by many famous literary personalities. The site is often mentioned in several of Tomizza's novels and essays as a place where the people of Koper gathered for relaxed chats. Especially in the early 1950s, it witnessed a noticeable change in the city's population.

The seventh stop is at the Koper Cathedral (Cathedral of the Assumption of the Blessed Virgin Mary), a multi-layered historical and architectural monument. It is a central site in *Il male viene dal nord*, Tomizza's historical novel dedicated to the life of Pier Paolo Vergerio il Giovane (1498, Capodistria–1565, Tübingen), sent by the Pope to the German lands to calm the Protestant protesters. In Germany in 1535, he became enthusiastic about Protestantism and later promoted Protestantism illegally in Istria. As a result he was condemned by the Inquisition in absentia. In exile in Germany, he turned to translating and publishing the Bible in Slavic languages. Due to this historic engagement, Vergerio was considered, especially in the early post-WWII period, as a symbol of the brotherhood, or *fratellanza*, between Slovenes and Italians in

Istria, as he was also friends with the leading Slovene personality of Protestantism, Primož Trubar. As a result, in the early 1950s, while the border between Italy and Yugoslavia was still being negotiated, and a temporary buffer-zone state, the Free Territory of Trieste (1947–1954) was formed, the concept of brotherhood was largely propagated, and a statue to Pier Paolo Vergerio was erected in 1953. It was conceived, as an “homage of the historic town to the new town”, as Tomizza acknowledges in the novel *Il male viene dal Nord*, since it was the period just before a major alteration of the architectural identity of the town took place (Čebroň Lipovec, 2019a; Čebroň Lipovec, 2019b). Yet, Tomizza pointed out, it was only the Slavic people who took care of erecting a monument to this prominent historical figure. The square where the sculpture is located is called Vergerio’s Square and is the last site of the tour.

3.2 *Romania Case. QR reading cases*

3.2.1 *Atenție, se deschid cărțile!* / Attention, the Books are opening!
 For three consecutive years, since 2020, the Spanish embassy in Bucharest, with the support of the Metrorex company and three publishing houses (Polirom, Litera and Pandora M), has been promoting literature in the capital’s metro network (Metrorex, 2021). Following the model of a cultural project carried out every year in Madrid, Bucharest residents and visitors to the capital are invited to enjoy Spanish literature and visual arts in a new space, which favours reflection and curiosity for reading. The project was born in Madrid in 1997 at the initiative of the Editors’ Association, with the support of the Madrid metro company. Currently, it is one of the most well-known and beloved cultural campaigns in the city, which has managed to bring literature closer to the millions of people who use this means of transport every day. In campaign is not on display in all of Bucharest’s metro lines, however. In 2023, for example, it was offered only on Lines 1 and 3 and for a period of only six months.

The campaign consisted of posters with illustrated literary texts, extracted from the works of well-known contemporary Spanish writers along with illustrations made by artists from Spain and Romania. The project is entitled *Atenție, se deschid cărțile!* (Attention, the books are opening!) The title of the project resonates in the Romanian ear, as it refers to the warning phrase “Attention, the doors are opening” used in the metro, which is as iconic for commuters in Bucharest as “Please, mind the gap” is for users of the London Underground. Both phrases mean “Be careful, the doors are opening.” For the third round of this project, the campaign features fragments from the works of three renowned Spanish writers, translated into Romanian and published by the campaign

co-organizers, the three Romanian publishing houses: *Patria* (Homeland) by Fernando Aramburu, one of the best-selling books in Spanish in recent years; *Ordessa* by Manuel Vilas; and *El asesino tímido* (The shy assassin) by Clara Usón. The texts are masterfully illustrated by Daniel Torrent, Xavier Mula and Raluca Burcă. Like the second round of the campaign, two illustrators from Spain and one from Romania were selected. The early rounds featured texts from Carlos Ruiz Zafón and Cervantes, thus presenting to the Romanian public not only iconic authors but also contemporary renowned writers from Spain. Bringing together writers, translators, publishing houses, illustrators, the campaign sets a better framework for collaboration and bridges communities in places where they all meet, public transportation, to share culture and visual art; to enjoy Spanish literature in a unique space, where subway lines intersect with literary creations and the visual arts, transforming a mundane subway journey into an imaginary walk through the world of books.

3.2.2 Cod de poveste/ Short Story Code

The Cod de poveste (Short Story Code) platform (Figure 8.2) is a cultural initiative that recently started in Romania and was created by the association that bears the same name, Short Story Code, and the writer Bogdan Răileanu. The project promotes contemporary Romanian authors and short prose and publishes a new text every week. It has also organized a short story competition, based on Răileanu's idea when the platform was created that it should follow the practice of great international literary journals by selecting short stories according to a competition. The platform aims to offer an alternative activity for people who waste time online by displaying QR code-linked materials in transit spaces or areas where the public is likely to spend time waiting. This encourages users to engage in reading online during their downtime. By scanning the QR code, users easily access the texts published on Cod de poveste (<https://coddepoveste.ro>). It presents a constantly growing collection of short stories written by modern Romanian authors and is advertised through attractively designed posters. It also offers a platform to visual artists to incorporate their own vision to the selected theme. For example, the 2021 competition, which was titled "Sentimental Animals," enabled the visual artist Emanuel Borcescu to integrate themes from his own artistic universe (the miner, Romanian industrial decay) in the creation of his illustrations for the competition, resulting in some original and meaningful posters. The posters are reinterpreting the former library order templates, echoing the time spent in a library reading a book. The visual identity of the campaign was created by Glitch, a visual artist, and appeared in the Romanian Design Week exhibition. At the top of the platform readers can find the name of the artist of the



FIGURE 8.2 Screenshot from the Cod de poveste platform, 2022

illustration, the message “Short prose for short breaks”, an instruction to scan the QR code and the code itself. The code opens the page on the website to the dedicated short story, where there is the title, the name of the author and the indication of the time needed to read it, which can vary from 5 to 15 minutes. The readers can evaluate the short story using a five-star system and the platform counts and hierarchizes the texts, according to the average rate of viewing and how many votes it has received. At the bottom of the text, one can also find a short biographical statement of the author. The reference can also be accessed by clicking the name under the title. If the author has contributed more than one text, they all can be found on the author’s dedicated page. Under the Short Stories Archive tab the current top 10 stories (based on the numbers of votes, likes and shares) are listed.

3.3 *Turkey Case. Piri Guide application*

Piri Guide is a travel app designed to enhance historical and touristic experiences at various destinations (Piri Guide, 2023). This app provides recommendations, historical insights and narratives for self-guided tours (Pekmezci, 2017). It offers an informative travel experience to the tangible and intangible heritage in historical neighbourhoods of Istanbul, including Karaköy, Beyoğlu-Galata, Cihangir, Kadıköy, the Princes’ Islands and the Historic Peninsula in Istanbul (Pekmezci, 2017). As a location-based application, the Piri Guide app (2023) provides interactive maps with marked visiting routes and integrates augmented reality technology for information access through the smartphone camera. Upon reaching a destination, the application provides information about the landmarks (Piri Guide, 2023). In addition to individual historical landmarks, Piri Guide offers insights into the heritage places’ historical

significance, presented by renowned guides and narrators (Piri Guide, 2023). Voice guidance and visual guidance assists users during the place experience. A soundscape complements the narratives, creating a captivating ambience at the location. Piri Guide presents a collection of meticulously curated self-guided tours, each tailored to enhance your experience at a range of historical and cultural destinations (Piri Guide, 2023). The following sections provide in-depth insights into these tours.

On the European side of Istanbul, the Historical Peninsula tour delves into the Byzantine and Ottoman eras, visiting iconic landmarks like Hagia Sophia, the Basilica Cistern, the Hippodrome, the Sultanahmet Mosque, the Istanbul Archaeology Museum and the Sultanahmet Archaeological Park (Piri Guide, 2023). It also offers insights into daily life, equestrian sports and palace traditions. This self-guided tour enhances the digital experience by weaving in engaging anecdotes about the Byzantine and Ottoman periods, enriching our understanding of the historical zeitgeist of this remarkable place. The narratives in the digital tour have conveyed the literary heritage to the users, which is one of the tangible heritage legacies (Piri Guide, 2023).

The Balat Tour unveils the tales of forgotten structures and their residents in its abandoned streets, a neighbourhood at the centre of the Ottoman Greek aristocracy (Piri Guide, 2023). Rediscovering the old neighbourhood culture is accompanied by the memories of Ottoman Greek (Rum) inhabitants. While narrating the Fener Greek Patriarchate, the tour delves into the creation myths of the Byzantine era and narratives related to ancient political and religious figures, presenting ancient Byzantine oral literature. Additionally, the tour provides insights into Dimitri Kantemir's significant contributions to Ottoman historiography and music, exploring his house and museum (Piri Guide, 2023).

Cihangir is a neighbourhood with historical buildings that was inhabited mainly by the Greek population and currently preserves its neighbourhood culture with its new intellectual residents (Piri Guide, 2023). The Cihangir Tour presents the literary heritage of the neighbourhood through the memories and spaces of Orhan Pamuk and Orhan Kemal, in addition to the architecture of 20th-century historical buildings and streets. The Museum of Innocence exhibits objects taken from Orhan Pamuk's book bearing the same name as the museum. Orhan Kemal's house in Cihangir has also hosted the renowned writer and was later transformed into a museum where his books, typewriter and personal belongings are exhibited. While strolling through Cihangir, you will not only explore the Western-influenced Ottoman architecture but also be accompanied by the memories of famous authors. Additionally, Cihangir's ambience has served as a backdrop for numerous films in both Yeşilçam (Turkish cinema of the mid-20th century) and contemporary cinema (Piri Guide, 2023).

The Grand Rue Pera (Beyoğlu) Tour (see Figure 8.3) showcases the cosmopolitan nature of Beyoğlu, Levantine culture and architectural marvels, reflecting mainstream European architectural styles (Piri Guide, 2023). Beyoğlu is a cosmopolitan place where various minorities from different geographies converge, and this cosmopolitan structure is mirrored in its architecture, enriching with the stories associated with the place. The Beyoğlu Tour narrates the stories behind the names of intersecting streets on Istiklal Avenue, formerly known as Grand Rue Pera, and the stories of families from which these names originate. The stories behind street names serve as sources that enrich the informal oral literary tradition of the area (Piri Guide, 2023).

Karaköy is another cosmopolitan trade hub tour with a focus on architectural history, cultural diversity, and the literary connections of the district (Piri Guide, 2023). Amidst the grand structures mostly constructed in the 20th century, the visitors on the Karaköy Tour discover the Ottoman history of trade, finance and art, along with the new cultural identity acquired during the neighbourhood's transformation (Piri Guide, 2023). During this tour, we also listened to the journey and memories of Galata from Edmondo de Amicis's book *Istanbul*, inspired by several trips to Istanbul. On Galata Bridge, we once again enjoy the hustle and bustle of the ships, birds and people while reciting the lines from poet Orhan Veli's poem "Galata Bridge", whose lines are as follows: "I stand with pleasure on

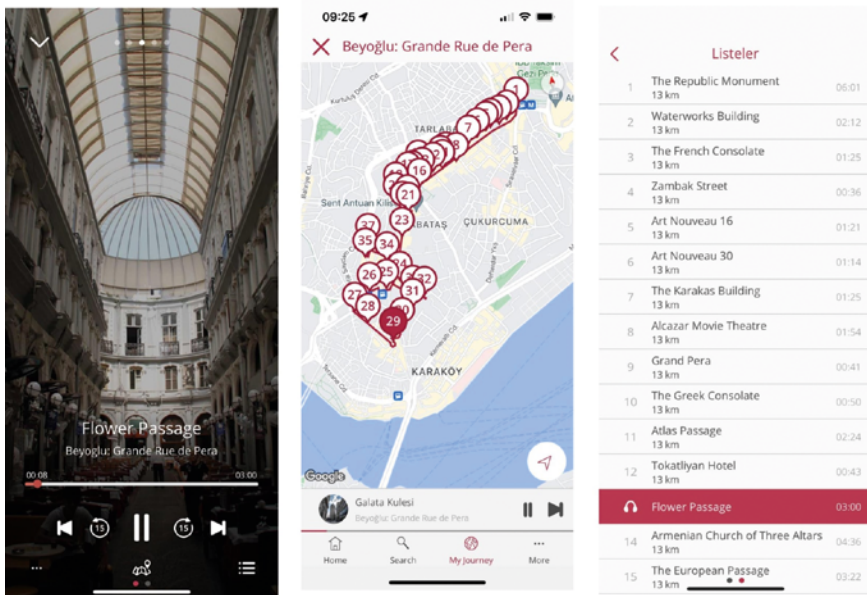


FIGURE 8.3 Beyoğlu Tour visual guide and interactive map

SOURCE: SCREENSHOT FROM THE PIRI GUIDE APP, 2023

the bridge and watch you all; Some of you are birds, flying artistically; Some of you are ferries, while others are clouds in the sky. But all of you are busy with your livelihood. Am I the only one here for leisure?"

Located on the Anatolian side of Istanbul, Kadıköy is a neighbourhood steeped in the traces of culture, art and literature (Piri Guide, 2023). The Colourful History of Kadıköy Tour explores Kadıköy's literary heritage through the stories of renowned artists, such as Afife Jale, Haldun Taner, Cemal Süreya, Nazım Hikmet and others. The story of Theater Street and the Rex Cinema (formerly known as Hale Cinema) is intertwined with the life of Afife Jale, the first female theatre artist in Turkish theatre history. While examining the Haldun Taner Stage Building along the Kadıköy waterfront, this application delves into Haldun Taner's enduring contributions to Turkish theatre history through his influential theatrical works. The architectural features of the Süreyya Opera House, built by Süreyya Pasha, are presented alongside the history of opera and ballet culture (since the 18th century) and the plays staged at the Süreyya Opera. The entertainment culture with music halls in Kuşdilli recreational area is portrayed through Oktay Rifat's anecdotes and his poem "Kuşdili". Enriched with anecdotes about significant artists and writers who left their mark in the area, Kadıköy's literary heritage is conveyed in this digital tour (Piri Guide, 2023).

The Kuzguncuk Tour takes you through the historic streets of Kuzguncuk, exploring its architectural beauty and cultural diversity (Piri Guide, 2023). As the visitors stroll through these charming streets, the tour highlights local architecture, neighbourhood culture, social life and cultural diversity. It intertwines stories with the memories of local residents and enriches with the stories of the poet Can Yücel, who lived in the area (Piri Guide, 2023).

In the Princes' Islands, the Büyükada and Heybeliada Tour traces the literary footprints of Hüseyin Rahmi Gürpınar, Orhan Veli, Nazım Hikmet and Reşat Nuri Gültekin on the islands (Piri Guide, 2023). The architecture of historical mansions, residences and churches and the culture of being islanders are explained to depict the cultural heritage of the Princes' Islands. While narrating the story of the Naval School, the tour also uncovers the clandestine love story that served as the inspiration for "Silent Gemi" ("The silent ship"), a poem by Yahya Kemal. In the context of the tour of Büyükada, the stories of important mansions (Agopyan Şehzade Burhanettin, Mizzi, Fabiato, Köşkü and Rizzo Palas) and their owners, alongside the landmarks on the island, are unfolded. Ahmet Tanrıverdi's memories of Büyükada offer a perspective on the island's streets, and anecdotes from the intellectual Şehzade Burhanettin Efendi further enrich the tour (Piri Guide, 2023).

3.4 *United Kingdom Case*

3.4.1 Edinburgh, a City of Literature in Words and Walks

When one mentions the name of Edinburgh, the capital city of Scotland, romantic or attractive connotations are the first to spring to the observer's mind. The architecture, hospitality and the dramatic geographical setting of the city loom large, but its cultural and literary history also play an important part in its lasting allure. European literary history acknowledges several notable figures who played a shaping role in the development of philosophy, poetry and prose and who have significant connections to the "windy city". Their works were frequently translated into a range of languages, often with only little delay after their original publication. Starting with the poet William Dunbar, a makar, or court poet, in Edinburgh during the reign of James IV. Scottish literature reached its heyday during the decades of the Scottish Enlightenment, which saw an outpouring of intellectual and scientific accomplishments. Philosophers and thinkers like David Hume and Adam Ferguson lived and taught in Edinburgh, while the father of "belles lettres" Hugo Blair and the diarist James Boswell shaped contemporary thinking. Susan Ferrier, an outstanding woman writer, produced novels comparable in their wit to those of Jane Austen. From the early 19th century onwards, literary journals like *Blackwood's Edinburgh Magazine* and the *Edinburgh Review* shaped literary taste and political thinking in Great Britain, supported by a powerful publishing industry that did not only publish Scottish works, but whose houses were closely connected with London-based publishers well into the 19th century. Books were published under the "London and Edinburgh" imprint. The association between Walter Scott, the father of European historical fiction, and Edinburgh is beyond doubt: he was born and educated in Edinburgh and lived much of his active life there, while Robert Burns, although born and raised in Ayrshire, made his name with the help of the Edinburgh literary establishment. Although the centre of literary publishing moved to London around 1830, and Scottish-born writers found better publishing opportunities there, the work of Robert Louis Stevenson, and especially his *Dr. Jekyll and Mr. Hyde*, duly reflects his Edinburgh Presbyterian upbringing. The same applies to the work of Muriel Spark, whose widely read *The Prime of Miss Jean Brodie* depicts events in an Edinburgh schools for girls, while the crime fiction of Ian Rankin shows the dark side of the city, better known for its neoclassical elegance. Edinburgh's harbour at Port Leith provided the inspiration for Irvin Welsh's *Trainspotting*, whose filmed version gained much attention. J. K. Rowling made Edinburgh her home in young adulthood, where she still

continues to live and write. Elephant House, the café where she penned the first “Harry Potter” novel, though currently closed (2023), has become almost a pilgrimage site for Harry Potter fans, and the settings for many of the novel’s scenes are easily identifiable all over the city. From the scholarly side, the University of Edinburgh has taught “rhetoric and belles lettres” for over 250 years, and it also boasts the oldest department of English literature in the world. This rich literary heritage is commemorated and preserved in the city in a plethora of ways, and these commemorations shape the experience of contemporary inhabitants. Through literature and its memorialization, the city becomes a place where everyday experience is intertwined with its verbal representations, and the place is made through the memory of words.

3.4.2 The City of Literature

This rich literary culture of a city of half a million inhabitants gave the city the impetus to apply for the title of City of Literature in the early 2000s (Edinburgh City of Literature Trust, 2023). The programme is part of the United Nations Educational, Scientific and Cultural Organization (UNESCO) Creative Cities Network, which launched in 2004, and is made of 350 (in 2024) cities globally. Literature represents one of the seven areas of creativity, and Edinburgh, one of the founding members of the movement, still offers support and sponsorship to prospective members. The current cohort of 53 (in 2024) cities, of which 29 (in 2024) are in Europe, offer a range of perspectives to show their engagement with literature. In some cases, it is historical events like hosting the world’s first public library (Manchester, 1653) or being the hometown to the first woman writer of Britain (Norwich). A long history of serving as home booksellers and publishers is a shared feature for most of them. Cities of Literature also boast contemporary events like Manchester or the Conrad Festival in Krakow. All of these cities offer home to a long list of writers.

Edinburgh’s contribution to this celebration of literary creativity focuses on the personal and psychological role of literature in engendering the better understanding of the self, but also serves a symbolic role of celebrating the nation and the city. For the City of Literature Trust, the organization at the forefront of this process, the purpose is twofold: to transform the literary city and to create spaces that connect people. Since gaining the status as a City of Literature in 2004, the city has delivered 300 stand-alone projects. These projects included citywide reading campaigns, inscribing the words of Scottish authors on the walls and pavements and projecting poetry onto

Edinburgh Castle rock. The year 2014 saw a particularly important turning point in the city's connection with literature: in a bid to celebrate the 10th anniversary of the city's designation as City of Literature and also the 200th anniversary of the publication of Walter Scott's *Waverley* (1814) – the novel that changed the course of the European novel – Scott was put in the spotlight. Scott was put in the spotlight. The commemoration focused on Edinburgh's main railway station, Waverley station, which is arguably the only one in the world named after a fictitious hero of a novel. On this occasion, the project under the name "Great Scott!" was launched, decorating the station walls with quotations from Scott's writings. Other memorable projects, like "Words on the Street" and "Stars and Stories", illustrated the city's rich publishing heritage with the help of illuminations and light boxes in the city's Old Town between 2016 and 2018. Regrettably, we do not know how these projects were received or whether they had an impact on readership.

Edinburgh's rich literary heritage has also inspired a particularly relevant digital humanities project at the University of Edinburgh. The Language Technology Group created the "Palimpsest" text mining literature project, which contains geo-referenced literary excerpts set in Edinburgh. This large database uses 600 books which mention Edinburgh as a plot setting. Sentences immediately surrounding each mention are extracted and included as long excerpts in the database. The project currently contains 50,000 book excerpts from about 300 writers and takes the users to 1,600 locations (Open Culture, 2017). This free and interactive application can be explored through a mobile app and online interface (Loxley et al., 2018). Though limited in scope – it only uses freely available digitized text – its range shows the presence of literature as a shaping factor in the city's identity, and also sets an example of a project that successfully connects literary history and digital humanities. The applications are available through the lit-long.org interface, making the city's literary history in books, maps, walking tours and other sites accessible. History and literary history are made visible and alive, with old connections shown and recontextualized, and new connections forged (Hollick, 2022).

Finally, let's turn our attention to more traditional ways of connecting the city with its literary heritage. The city hosts the annual Edinburgh International Book Festival, which, in 2023, ran over 500 events for adults, children and teens. This series of literary events, spanning over three weeks every August, attracts thousands of booklovers. Moreover, it provides a background and inspiration to several literary tours, some of which run only

in the summer, while others have a purely commercial focus, such as the Edinburgh Literary Pub Tour, a two-hour tour with a commercial focus and performed by professional actors rather than tour guides (Edinburgh Literary Pub Tour, 2023). But it is worth turning our attention to some specific tours recommended by City of Literature website, which successfully harness a deep interest in literature with commercial endeavours (Edinburgh City of Literature Trust, 2023).

3.4.3 Edinburgh Harry Potter Magical Guided Walking Tour

For literary tourists and film lovers alike, the Harry Potter Magical Guided Walking Tour (Figure 8.4) offers an almost forensic examination of the process of literary creation: rather than learning about the local colour of the novel's geography (whose location is not made explicit in the books), the tour explicitly focuses on the moments of the novel's production: it takes the visitor to the café where the book was written (Elephant House, George IV Bridge), as well as to places which inspired the most iconic venues: the building that inspired Hogwarts and the real grave of Tom Riddle in Greyfriars Kirkyard cemetery. The tour offers the opportunity to pass J. K. Rowling's golden handprints outside the City Chambers and the visitors can also test their knowledge of Harry Potter. The tour's popularity is beyond doubt and it is expectably sought after.

Experience

Itinerary

-  Starting location:
William Chambers Monument
[See more](#)
-  Greyfriars Kirkyard
-  Potterrow
-  Victoria Street
-  Grassmarket
-  Royal Mile, Edinburgh
-  Finish at:
253 High St, Edinburgh, UK
[See more](#)

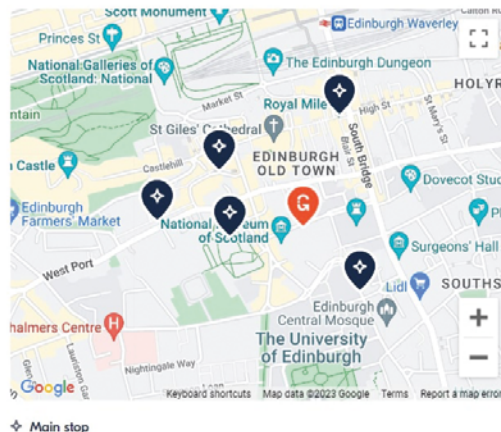


FIGURE 8.4 The Harry Potter Magical Guided Walking Tour

SOURCE: SCREENSHOT FROM THE GETYOURGUIDE WEBSITE, 2023

3.4.4 Edinburgh Poetry Tours

“Edinburgh Poetry Tours: Walks with Poems in the Old Town” is led by the poet, editor and cultural activist Ken Cockburn, who has several books to his name, and offers an introduction to medieval Edinburgh with the help of poems through two different tours. The first is a linear route starting either at the medieval St Giles Cathedral or the Scottish Storytelling Centre and walking down the medieval Royal Mile with various stops and slight detours finishing at the Scottish Parliament building at the bottom of the Mile or in Holyrood Park, which serves as an active royal residence. The poems for this walk were penned by the Scots poet Valerie Gillies and Ken Cockburn himself. They tend to follow no chronological order, thus reflecting the way in which the buildings themselves jumble the centuries.

The other literary route starts and ends at the Scottish Poetry Library, which is the only poetry library in the United Kingdom outside London, and which houses an exceptional European poetry collection. The route then takes the visitor to the Canongate, a medieval street in the centre of town, and the early-19th-century New Calton Burial Ground. This itinerary offers opportunities for themed walks, which have included “Edinburgh Down the Centuries” (poems in chronological order), Edinburgh as a festival city and “Edina Europa”, highlighting the city’s European links, using poetry by Robert Burns, Robert Louis Stevenson and Dorothy Wordsworth (Ken Cockburn, personal communication, 25 October 2023).

4 Evaluation of the Literary Tours: towards an Urban Imagology

The various cases presented above explore different instances that connect literature to urban spaces. We first introduced a traditional literary walk (Slovenian case) which translates the multifaceted identity of a specific place by means of a guided tour walking involving pauses to read excerpts from the writings of a single author. Second, if the aim is to shift from the traditional reading experience (on paper) and traditional literary walks with an informed guide, towards the digital environment, it seems fair to introduce the QR reading alternative (Romanian case) as it mirrors the intermediate stage from analogue to digital. Third, reaching the digital age in our diachronic timeline, two examples were depicted: a mobile app (Turkey case) that mixes architectural, literary, urban and touristic heritage into a single application and a city that embraced literature (UK case) as a means of attracting tourists, conveying poetic rhymes to youngsters, passing the literary legacy on, based on different

apps and literary tours offered. Each case highlights the integration of literature and literary heritage into the urban environment, which contributes to placemaking and shows how literary heritage shapes the identity and experiences of various cities. Accustomed to use “imagology” (Leerssen, 2016) as a term in comparative literature, being an inter- and transdisciplinary concept, we find it is suitable to define all the facets of this urban experience – an urban imagology (Vladušić, 2012; Zocco, 2022) – that bring together stories, literature, oral culture, urban mythology, architectural history, visual arts and culture to shape a better placemaking, based on identity legacy and embracing the foreign. This intercultural dialogue happens everywhere in the city, whether it is a neighbourhood inhabited by foreigners, a historical established community or contemporary migrants, or buildings that were created by architects who studied abroad and brought home foreign influences or foreign architects who were invited to contribute to the city. These neighbourhoods are reflected in literature as signs of belonging to an ethnic group, when writers are within the same culture, or in cases where authors find their literary voice in other languages than their mother tongue, they tell stories from an alterity distance. Whatever the case might be, the urban setting emanates traces of otherness and offers an imagological framework for interpretation.

The Tomizza tour in Koper was the result of three decades of research, teaching and dissemination activities (literary evenings) on Istrian literature, conducted by Jasna Čebon, a high school professor of Slovenian language and literature at the Slovene high school in Koper. Her decade-long engagement focused on promoting both the cross-border and transnational character of Istria and especially the transcending nature of literature. The author, who is also the guide of the tour, is sometimes accompanied by younger professionals who help with translations for international visitors. The tours initially addressed the participants of the symposium, and thus could be identified as professional public, yet at every tour, several local inhabitants joined randomly. As the tour became better known, it was then carried out on other occasions (congresses for linguistics, symposia for sociologists, etc.). It also became part of the yearly events taking place every February, when, during the month of Slovenian culture, the tour was offered for local inhabitants. The reception of the tour is estimated to be excellent, as it attracts at least 40 participants per event. It is particularly worth mentioning that the feedback from the local population is always similar and points out to the demographic turmoil of the 20th century: inhabitants stress how little or nothing they know about their own town. Considering the latter observation, we need to stress the importance of such topic-specific tours in terms of placemaking in a space with a divided,

or even a contested, history. In fact, the tour aims to explicitly promote the shared identity of the region, and, rather than silencing the controversies, it takes them as points of reflection and debate. As such, it offers an important occasion for participatory research and thus placemaking.

The example of the QR readers shows how placemaking is a framework for sharing good practices, as one of the projects presented was exported from Spain to Romania with the aim of disseminating Spanish literature to a foreign public – thus the digital helps literature to cross borders, and it also sheds light on translators, illustrators, all of those creators who are often overlooked but whose work is needed to enhance one's visual experience. The Short Story Code is platform that gathers young writers, visual artists and readers in one place to create, evaluate and share, thus making one's journey from point A to point B more engaging and attractive.

In the Piri Guide app, the stories of each neighbourhood are not only conveyed through their architectural elements and spaces; these stories are also told by blending them with the narratives from the city's oral and written literature. Additionally, the stories of famous writers who contributed to this literature are incorporated in the experience, giving a unique and rich perspective on the neighbourhoods.

The UK case explores the various ways in which Edinburgh honours its literary heritage, combining both traditional and contemporary cultural practices in the city. These practices cater to different audiences: the illuminations appeal to those who may not be avid readers, while the literary tours cater to audiences with a great interest in literature, and the data mining project is scholarly by nature. However, each of these practices has the potential for further exploration and synergies. The database of literary texts mined by the Edinburgh University project has enormous potential. For instance, the illumination project could use popular phrases and well-known poems as a basis for further displays and visual representations on the city's buildings. Similarly, the same database could also be used as the basis for literary historical or historical tours to illustrate the power of words across centuries.

Future research could focus on the integration of digital technologies, such as apps and QR codes, to enhance the literary tour experience. It would be interesting to assess their ability to complement or even replace traditional guided tours. Furthermore, exploring the role of virtual reality (VR) and augmented reality (AR) in creating immersive placemaking experiences could be another area of interest. The integration of digital technologies in literary tours shows promise for digital placemaking practices aimed at strengthening place attachment through locative technologies. Digital literary applications have

the potential to play a major role in the digital representation and archiving of cultural heritage for placemaking, ensuring the preservation of narratives pertinent to a particular location. These tours not only convey the essence of a place's memory to travellers but also contribute to the production of local knowledge. Additionally, conducting comparative analyses across Koper, Edinburgh and Istanbul can provide valuable insights into the impact of literary practices on community building, as well as the image and identity of a place. This research could be expanded by delving into the influence of literature on placemaking, considering aspects such as place image, memory and identity.

5 Conclusion

Literature reflects the culture, history and identity of a place and can serve as a source of inspiration, cultural identity and storytelling that contributes to the creation and enhancement of meaningful, vibrant and connected public spaces. By showcasing and including any of these aspects in their works, authors can help shape and preserve the cultural identity of a place, thus readers can develop a deep sense of connection and empathy for a place through the characters, stories and descriptions found in literature. Literature can inspire tourism and economic development by promoting a place as a setting for stories or events. When placemaking projects incorporate these cultural elements, they can create a stronger connection between people and their environment. And if we add to that all the digital tools that are available today, it can further enhance the connection between people and the places they inhabit. Placemaking efforts can leverage literary landmarks and connections to attract visitors and stimulate economic growth. Literature can also highlight the diverse voices and experiences of a place, which can be valuable for promoting inclusivity and diversity in placemaking efforts. Recognizing and respecting the various narratives of a place can lead to more inclusive and equitable public spaces.

Edinburgh's projects have immense community-building potential among local inhabitants, university students and literature-loving visitors. Furthermore, the database could facilitate the integration of data and geography on a high technological level. The integration of tourism, commerce and scholarship offers a potential yet hitherto unexplored opportunity.

While in the case in Koper the community-building effect is a result of the presence of the guide, and her personal interpretation, since it is the dialogue or the debate that stimulates a direct reflection among the participants.

Similarly, to the scholarly debate on the importance of face-to-face interpretation, but in a framework of hermeneutics: it is thus a dialogue between the presenter and the listeners, who are not just passive receptors. Or, as Silberman puts it,

public interpretation can be an activity where all these distinct modes of cognition are encouraged to be openly expressed and reveal themselves to each other, each enriching all the others with unexpected understandings and insights about the significance and value of heritage. (Silberman, 2013, p. 25)

As a result, in this particular case, the idea of introducing self-guided tours, with the aid of digital technologies (phone apps, QR codes, etc.) needs to be carefully considered. It does offer an important means of dissemination, yet it cannot replace the existing guided tours.

All of the presented cases highlight the unique relationship between place and literature, celebrating the writers, poets and artists who were inspired by Koper, Edinburgh or the districts of Istanbul to leave their mark on the place's cultural heritage. Placemaking is present in all case studies in the deliberate efforts to transform public spaces into culturally significant environments. These initiatives create spaces that enhance community interaction, cultural enrichment and a stronger sense of place. Italo Calvino describes in his book *Invisible Cities* (1972, p. 10) that what makes a city a city lies not merely in the dimensions of the space it occupies but in the relationships between those measurements and the events of its past:

In vain, great-hearted Kublai, shall I attempt to describe Zaira, city of high bastions. I could tell you how many steps make up the streets rising like stairways, and the degree of the arcades' curves, and what kind of zinc scales cover the roofs; but I already know this would be the same as telling you nothing. The city does not consist of this, but of relationships between the measurements of its space and the events of its past.

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PART 3

*Shaping the Future Urban Landscape: Integrating
Health, Climate and Placemaking Strategies*



Towards Sustainable Urban Green Spaces: Increasing Health and Well-Being

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Abstract

Considering the current global issues such as population growth and pandemics, health has become one of the crucial resources in cities, and there has been an increasing interest in research regarding the influence of the urban environment on public health. These issues are tackled even in the Sustainable Development Goals (SDGs), directly in SDG 3, which is focused on good health and well-being, and indirectly in SDG 9, SDG 18 and others. As world urbanization is increasing, there is pressure on local governments to provide healthier cities and neighbourhoods and the well-being of their citizens, e.g. by using tools such as placemaking. Well-being and a healthy environment are closely connected with the overall quality of life as well as physical and mental health. A “healthy city” is the one that creates and improves its physical and social environments that allow people to support each other in every aspect of life. The qualities that urban green spaces should possess are comfort, security, accessibility, attractiveness, liveability and identity, as well as capacity, maintenance, connectivity and distribution. The “15-minute city” is a rather important urban concept that also strongly relies on the open greenery in the city. The main aim of this chapter is to

present the role of urban green spaces in placemaking in the context of the aforementioned urban concepts, to create a knowledge platform of possible guidelines for improving urban green spaces for future cities and to emphasize the connection between public health, healthy lifestyles and placemaking concepts.

Keywords

health and well-being – green urban spaces – Belgrade – Ljubljana – Warsaw

1 Introduction

Given the current global challenges, the modern way of stress-induced life, the continuous urban population growth and pandemics, the significance of health in cities cannot be overstated. Today, the importance of urban health is recognized not only on the global level, but also on the individual level, as well as in academia and the scientific sphere. The topics of healthy city models, health outcomes, health levels, public health and others in the last few decades have resulted in a vast amount of research and studies. More particularly, regarding the aspects of scientific research there has been a growing focus on analysing the impact of the urban environment on public health. Additionally, a substantial body of research explores the interrelationship between physical and mental health and well-being and the urban space context, especially in urban green spaces (UGS). The overall rapid increase in global urbanization, and the consequent worsening of both the environmental state of the planet and the quality of life, sustainability issues are being addressed in an increasingly wide-ranging manner, requiring multi-sectoral and multi-level approaches. In case of inadequate planning and strategic approach, urbanization can lead to congestion, higher crime rates, pollution, increased levels of inequality and social exclusion.

There is pressure on local governments to achieve the Sustainable Development Goals (SDGs) by 2030, which means to provide healthier cities and neighbourhoods and improve the well-being of their citizens. There are studies showing that living close to large green areas leads to better overall health outcomes due to more possibilities for physical and leisure activities, as well as for socialization and communication (Hancock, 1993; Bell, 2001; Van den Berg et al., 2010; Šuklje Erjavec et al., 2019). Furthermore, natural elements in UGS can reduce stress levels and have a positive impact on the well-being of people (Marić et al., 2021; Kimic & Polko, 2021).

1.1 *Benefits of UGS in relation to the SDGs*

The Sustainable Development Goals (SDGs) are a set of 17 goals established by the United Nations to address global challenges such as poverty, inequality, climate change and environmental degradation. UGS play an important role in achieving several of these goals, including:

- Goal 3: Good health and well-being: Access to UGS can improve physical and mental health, reduce stress and promote overall well-being.
- Goal 9: Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation: This can be done through the involvement of UGS.
- Goal 11: Sustainable cities and communities: UGS can help create sustainable and resilient communities by mitigating the effects of climate change, reducing air and water pollution and improving the quality of life.
- Goal 13: Climate action: UGS can help mitigate the impacts of climate change by lessening the urban heat island effect, reducing carbon dioxide, helping to regulate the water cycle and lowering energy consumption overall.
- Goal 15: Life on land: UGS can help protect biodiversity, provide habitat for wildlife and promote ecosystem services such as pollination and nutrient cycling.

Moreover, public UGS can also contribute to other SDGs, such as Goal 1: No poverty, Goal 2: Zero hunger, Goal 5: Gender equality, and Goal 10: Reduced inequalities, by providing access to fresh food, creating job opportunities and promoting social inclusion.

In addition to these benefits, UGS contribute to the liveability of urban areas, making them more attractive places to live and work. This can help attract and retain residents, promote economic development and create more vibrant and sustainable communities. However, since all means of spending time in UGS are beneficial for users on multiple levels, as researchers, we must explore and analyse all the possible ways of creatively and meaningfully using UGS that are in line with the aspirations and needs of users. One of the best tools and guidance for achieving this goal is using the concept of placemaking. Although a strong link can be made between the placemaking concept and well-being (public health), and the literature review indicates a wealth of research demonstrating the improvement of mental health through social interaction and sense of community, there is a noticeable gap regarding the studies that identify possible health and well-being benefits from placemaking in UGS.

A variety of activities in UGS will be presented in this chapter, covering all placemaking actions and initiatives starting from bottom-up, small-scale activities to major top-down approaches, such as festivals or master plan initiatives. Throughout different examples on the international level, this chapter

will include models of stakeholders' inclusivity and participation from both ecological and social aspects. Additionally, the literature review in this chapter will show the impact of UGS on people's quality of life in general, with an emphasis on public health and well-being. This chapter stresses the knowledge gaps contributing to further research on the importance of UGS on health and well-being in urban areas associated with the healthy city, the 15-minute city and the SDGs. It also contributes with a variety of examples related to placemaking (from Serbia, Slovenia and Poland) and responses for achieving a more sustainable and healthier place. In the end, it will present some suggestions and visions for the future design of UGS, which could benefit citizens' health and well-being.

This chapter is focused on green infrastructure and UGS in cities as well as the possible outcomes of the placemaking concept, mostly concentrated on social participation and social inclusion in the process of placemaking in UGS in three major European cities: Belgrade, Ljubljana and Warsaw.

2 The Relation between UGS and Contemporary Urban Concepts: the Healthy City and the 15-minute City

There is a strong relation between UGS and different contemporary urban concepts. UGS represent a significant asset in every city, from the aspect of impact on public health, but also as an important platform for compact city and placemaking activities in general. The concepts of well-being and a healthy urban environment are intertwined and have a significant impact on an individual's overall quality of life. Apart from tangible assets, such as material possessions, quality of life also encompasses intangible factors, such as solidarity and social interactions that are shaped by local cultural norms. The 15-minute city focuses on accessibility, liveability and activity in UGS.

2.1 *The Importance of UGS*

UGS represent a rather crucial part of the city, as part of the overall city green infrastructure. UGS can take many forms and can serve different functions, depending on the needs of the community. Some of the most common and important types of UGS include *forests* (usually large natural greenery areas in cities) and *parks* (often large natural areas that are designed for recreational and leisure activities like sports, picnics and pedestrian walks). Another significant type of UGS are *plazas* (open spaces in urban areas that are designed for social interaction and cultural events). Plazas often include urban design elements that are both aesthetically pleasing and functional, such as seating, fountains and other amenities that encourage people to linger and engage

with their surroundings. *Streetscapes* are the areas between buildings that are used for pedestrian traffic, outdoor dining and other activities. Streetscapes can also include landscaping features like trees and flower beds. *Playgrounds* are designed specifically for children to play and engage in physical activity and can be used for a variety of recreational activities, such as walking, biking and other outdoor leisure activities. *Green roofs*, *green terraces* and *façades* and *street trees* also play a crucial role in creating and maintaining the urban green network. They provide a range of environmental benefits, such as mitigating the urban heat island effect, improving air quality and reducing storm water run-off. It also provides social and economic benefits, including increased property values and improved quality of life for residents.

Overall, the typology of open public spaces can vary depending on the needs and priorities of the community. Urban green infrastructure can play a vital role in creating and maintaining these spaces, while also providing a range of environmental, social and economic benefits. The importance of UGS in relation to public health can be considered from different aspects, theories and concepts such as the healthy city, the 15-minute city and the SDGs, among others.

2.2 *The Healthy City Concept*

The healthy city is a well-known contemporary urban concept that defines the main principles and criteria for a healthy city, today and in the future. As per the World Health Organization's definition, quality of life refers to an individual's perception of their position in society in light of the culture, values, goals, expectations, standards and concerns they encounter (WHO, 2016; WHO, 2017). With this definition in mind, a healthy city is one that continuously enhances its physical and social surroundings and enhances community resources to enable people to assist one another in fulfilling all aspects of life and realize their maximum potential (WHO, 2017).

An ever-changing paradigm of health comprehension, as promoted by the World Health Organization (WHO), states that health is much more than the simple absence of disease or trauma (WHO, 1986). The traditional perception of health is outdated now that almost 64% of health outcomes are influenced by the environment. According to that, prevention and a healthy environment have begun to gain more and more influence in modern medicine. Regarding the contemporary lifestyle, especially in urban areas, stress levels represent one of the four major health risk factors (Ulrich et al., 1991; Maas et al., 2006; Van den Berg et al., 2010; Kuo, 2015; Ward Thompson et al., 2016). According to this, major research studies suggest how characteristics and access to open public space can influence the health outcomes in cities (De Vries et al., 2003; Hartig et al., 2003; Maas et al., 2006; Ward Thompson et al., 2016; Maric et al., 2021).

In this research, we are focused on the type of open public space that is predominantly covered by green areas with natural elements – urban green spaces (UGS). As previously mentioned, many authors stress that the natural environment can have a significant role in reducing overall stress. This statement is based on different theories, such as environmental psychology, psycho-evolutionary theory, attention restoration theory (ART), and many others. Environmental psychology deals with the way we interact with our surroundings, and this theory implies how we, as humans, are predisposed to spending time in nature and in UGS (Ulrich et al., 1991; Hartig et al., 2003; Van den Berg et al., 2010). Psycho-evolutionary theory (and the other concepts mentioned above) is based on the assumption that people have an inherited or innate ability to understand, strive and respond positively to elements of nature.

ART suggests how natural elements can have a positive effect on our attention and help us significantly reduce stress and anxiety.

The therapeutic benefits and significance of nature and a green environment for human beings are also evidenced by the modern theory of biophilia. Many authors focus on the natural characteristics of UGS that can have a straightforward influence on physical and mental health and well-being: landscape, greenery, sunlight, fresh air, vistas, colours, smells and sound (Ulrich et al., 1991; WHO, 2016; WHO, 2017). Different studies show how exposure to natural elements in the surroundings strengthens the immune system, significantly lowers stress levels, and reduces the risk of chronic non-communicable diseases, cardiovascular diseases, diabetes, malignant diseases, etc. (Ulrich et al., 1991; WHO, 2016; WHO, 2017). Besides natural elements, the design of UGS can also have a massive impact on the way people use UGS and can determine their activities in UGS, which further leads to more positive salutogenic effects on people. Urban design elements such as urban furniture and pavements, especially in open spaces, can support different activities such as socialization, communication, relaxation or sport and recreation (Hartig et al., 2003; Ward Thompson et al., 2016). Additionally, some of the qualities that open UGS should have for placemaking and health are comfort, security, accessibility, attractiveness, liveability and identity (Polko & Kimic, 2021) as well as capacity, maintenance, connectivity and distribution (Šuklje Erjavec et al., 2019).

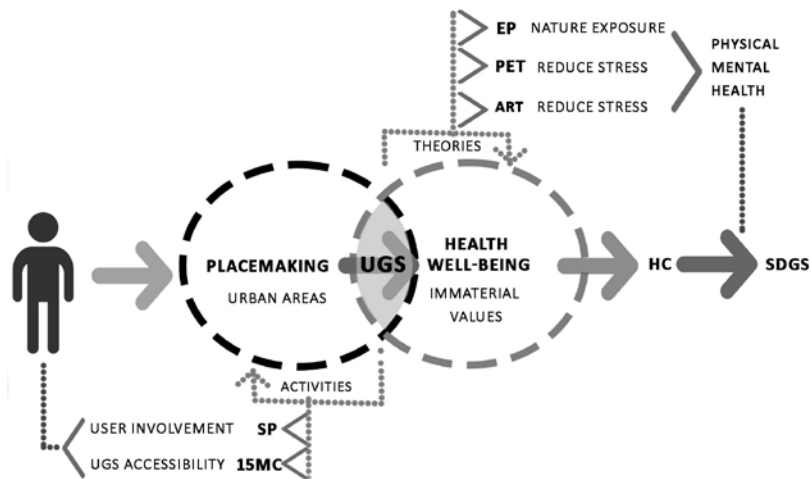
2.3 *The 15-minute City Concept*

The 15-minute city is a model for urban planning that aims to create liveable, walkable neighbourhoods where residents can access all of their daily needs within a 15-minute walk or bike ride. The urban planning practices that enable the 15-minute city model is connected to mixed-use neighbourhoods, proximity-based planning, planning for active transport, citizen participation, placemaking and innovation (Pozoukidou & Angelidou, 2022). Overall green

infrastructure and UGS play a crucial role in realizing this vision, for several reasons such as improving liveability while enhancing walkability and bikeability. UGS, such as parks, forests and greenways, can serve as recreational points or pedestrian/bicycle paths, making it easier for residents to walk or bike to their destinations. This can reduce reliance on cars and promote sustainable modes of transportation. Green roofs and street trees can help mitigate the urban heat island effect by reducing the temperature of the surrounding environment. Street trees and vegetated swales can help reduce air pollution by filtering out particulate matter and other pollutants. This can make walking and biking more comfortable, particularly in the summer months. Green gardens and bioswales can help manage storm water by absorbing and filtering run-off. This can reduce the risk of flooding and improve water quality in urban areas.

In the context of the 15-minute city, UGS are essential for creating liveable, sustainable and resilient neighbourhoods where residents can access all of their daily needs without relying on cars or other modes of transportation. By integrating these elements into urban planning, cities can create healthier, more equitable and more enjoyable places to live.

In Figure 9.1 the overall benefits of UGS have been summarized from different aspects and theories in regard to their influence on primarily health and well-being, and additionally in regard to contemporary urban concepts and sustainability. Figure 9.1 also presents the possible connection between placemaking, UGS and public health.



TERMINOLOGY: **SP**-SOCIAL PARTICIPATION; **15MC** - 15 MINUTE CITY; **EP** - ENVIRONMENTAL PSYCHOLOGY
PET - PSYCHO-EVOLUTIONARY THEORY; **ART** - ATTENTION-RESTORATION THEORY; **HC**- HEALTHY CITY; **SDGS** - SUSTAINABLE DEVELOPEMENT GOALS

FIGURE 9.1 The diagram of the complex connection between UGS and the placemaking concept
 SOURCE: JELENA MARIĆ, 2023

3 The Future of Placemaking and Urban Green Spaces

This section is divided into two subsections, which provide information regarding UGS in Serbia (Belgrade), Slovenia (Ljubljana), and Poland (Warsaw). In the first section the current state and condition, as well as characteristics and typology of UGS are presented, while in the second section, the possible guidelines and improvement for UGS from the aspect of placemaking are discussed.

3.1 *Case 1 – the Local Experience of Placemaking and Urban Green Spaces (Belgrade, Serbia)*

Belgrade, as the capital of Serbia and the city that stands on two major European rivers, has a significant and complex green infrastructure and therefore a variety of UGS. Belgrade has a range of urban green infrastructure elements that plays an important role in supporting the health and well-being of its residents, among them the most important ones are also the ones that occupy the largest surface of land, such as forests and parks. There is an assortment of forest areas in Belgrade that are mostly situated in the outskirts of the city, while urban parks are located in the wider city centre. Belgrade has a number of parks and green spaces that provide recreational opportunities and important ecosystem services such as air and water filtration. The largest and most well-known parks are Kalemegdan and Tašmajdan, located in the historic core of the city. However, other than these famous parks there is a large number of parks in every municipality including linear parks on the waterfronts of the Danube and Sava Rivers. Belgrade has several green corridors that provide important connections between UGS and support biodiversity. One example is Great War Island, which is located at the confluence of the Sava and Danube and provides a habitat for a variety of plant and animal species.

The total area of all parks in the administrative area of the city of Belgrade is 768.46 ha and occupies 0.23% of the total territory (Figure 9.2). Municipalities located in the peripheral part of the administrative area either do not have organized park areas or their percentage is negligible (Figure 9.2). On the other hand, forests occupy a total of 43,868.34 ha or 13.56% of the total area of the municipalities in Belgrade. In contrast to park surfaces, which are most concentrated in the central parts of the city, forest areas are mostly present in the peripheral parts of the administrative area of Belgrade.

The network of UGS in Belgrade in many cases represents the great potential for placemaking, thus increasing the overall public health levels. UGS in Belgrade are a focal point for recreational activities in the urban city area. Many

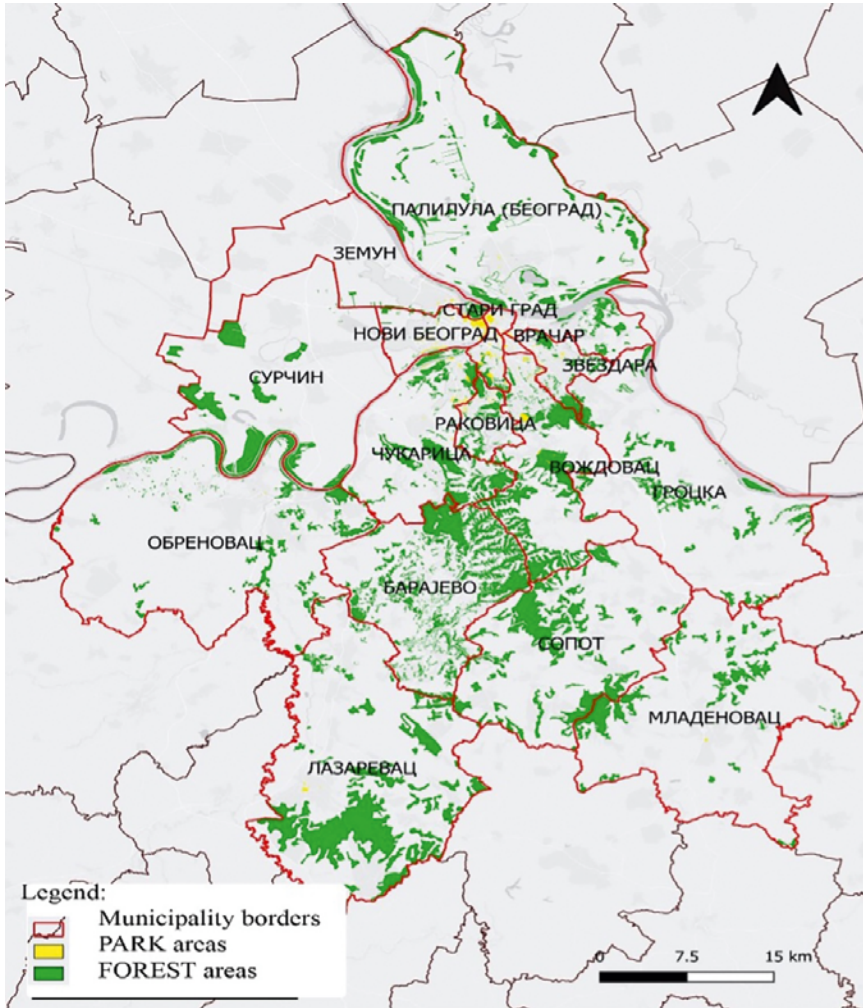


FIGURE 9.2 Parks and forests in the municipalities in the Belgrade administrative area

SOURCE: RASTKO ČUGALJ, 2022

residents who exercise outside (cycling, walking, running) choose the waterfront linear parks for such activities (Figure 9.3). During the weekends these areas are one of the most popular areas for socializing, for both youngsters and the older population, who prefer spending time in nature (Figure 9.4).

A variety of placemaking actions and initiatives take place in UGS in Belgrade, starting from bottom-up, small-scale activities to major top-down approaches, including different models of spontaneous civic initiatives, on the

one hand, and public participation, NGOs and governmental support, including workshops, surveys and focus groups, on the other hand.

Additionally, one example of these bottom-up approaches is different thematic events and civic organization meetings that are usually held during the summer held on the riverfront green areas. Local citizens from the neighbourhoods also organize small-scale sports and leisure activities among themselves, such as football and volleyball competitions, often in memory of a famous sportsman, in the Belgrade parks. Moreover, in the New Belgrade area residents of each residential unit, the mega blocks, organize among themselves the arrangement and urban design of these semi-public UGS inside the mega blocks (Figure 9.3).

Community responses have taken the form of “eco-actions”, organized mainly by NGOs every 22 April and 15 September. These include community members coming together to clean up waste and trash in the city forests. One of the most important and successful of these cleaning actions takes place in the Zvezdara Forest in the city. Different workshops considering placemaking in UGS are regularly organized as well. In the case of the Savamala neighbourhood, the polygon of the workshop was a perimeter block that included the building of the Mikser Festival organization, focusing on a small park in front of it. The quality of greenery is compared before and after the “My Piece of Savamala” community greening campaign, which was organized as a workshop held in June 2015. Initiated and implemented by two NGOs (groups called Mixer and Urban Guerrilla), it addressed new urban design solutions for this public space in the heart of the city (Simic et al., 2017). The applied participatory design involved the local community, experts in the fields of urban planning, architecture, ecology and engineering, as well as the city and municipality authorities, resulting in adopted and implemented actions and interventions on UGS in the city centre. These arrangements have formalized a new mode of cooperation, an active mode of participation that led to significant changes in UGS and influenced more frequent usage (Simic et al., 2017).

One of the important placemaking events of UGS in Belgrade, which is top-down and includes the participation of a variety of different stakeholders, are different festivals that are organized in UGS, on the municipality level, alongside the active collaboration of public entrepreneurs, NGOs and civil organizations. One of the traditional annual summer festivals that attract a large number of tourists from across Europe as well as local citizens is the Beer Fest, which once occupied the area of Kalemegdan Park and now is situated in the Danube and Sava River confluence – the a large planned linear park in Belgrade.



FIGURE 9.3 Recreational activities and socializing events in the Sava riverfront park area in Belgrade

SOURCE: JELENA MARIĆ, 2022

4 Future of UGS in Belgrade

UGS will play an important part in the development of spatial features and the total green infrastructure of Belgrade in the future. They are also a crucial element in its social culture and identity as a city, something that will ultimately influence the health outcomes of its citizens. However, according to several studies, among the European capitals, Belgrade is in the third section below Budapest or Ljubljana, which are near it. An important goal of the Action Plan for the Green City of Belgrade is to “significantly increase the greenery areas on the territory of Belgrade” through afforestation and greening programmes. The Urban Institute of Belgrade has developed a project called “The Green Regulation of Belgrade”. The final phase of this project, the Plan for the General Regulation of the Green Area System, was developed in 2019. This plan represents the basis for the realization of the system of UGS in Belgrade. It also defines the preservation and improvement of existing UGS, as well as the planning of new UGS on the territory of Belgrade. The system of green areas is planned in six spatial-functional units, proposed as a network throughout the whole administrative area of Belgrade. One of the issues regarding Belgrade’s plans to achieve “sustainable urban mobility” is how to increase walkability and greenery and, at the same time, reduce the overall number of cars in use (Djukic et al., 2019; Vukmirović & Gavrilović, 2019; Vukmirović & Gavrilović, 2020).

Belgrade local authorities continued to develop and realize the project of the extension of the pedestrian zone in the central city core, simultaneously connecting the main city parks. It encompasses several projects that cover the

areas on the sides of the existing pedestrian zone of the city's most famous streets. They involve the reconstruction and improvement of individual open public spaces and paths with the aim of establishing a connection with the Sava and Danube riverfront areas (Figure 9.4). During the reconstruction of the mentioned areas, citizens' groups were been set up to oppose these initiatives and top-down government projects. One of the largest "anti-initiatives", called Pedestrians Are Not Marathoners, claimed that citizens had not been involved in the decision-making process leading to the city initiatives. As a result, the initiatives and the projects were changed and adapted to meet the needs of the citizens. However, the overall public feeling was still one of bitterness about the implementation of these large, top-down initiatives and projects, regardless of their objective benefits for users and their health and well-being (Djukic et al., 2019; Vukmirović & Gavrilović, 2019; Vukmirović & Gavrilović, 2020).

In this section the focus is on the placemaking concept in UGS, which should be based on a community needs assessment to understand what types of activities and amenities are missing from the existing UGS in the city. This will help in identifying the specific needs of the community and the features that the new space should have. Additionally, with creating placemaking activities in UGS, users will be more exposed to natural elements and therefore enjoy the aforementioned health and well-being benefits. Also, on the basis of

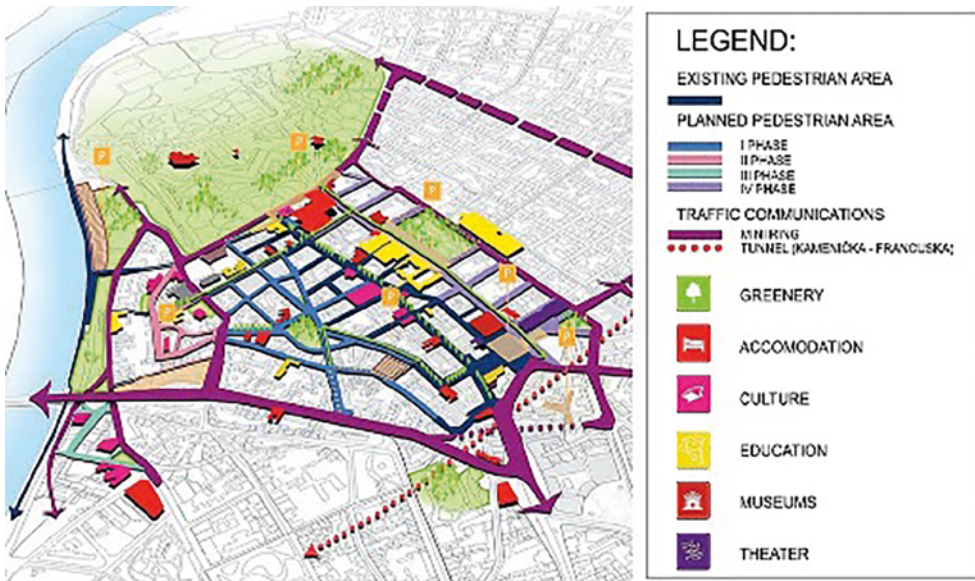


FIGURE 9.4 Plan for widening the pedestrian network (car-free streets) within the historical centre of Belgrade

SOURCE: MILENA VUKMIROVIĆ, 2020

participatory design, the new and improved UGS should involve community members in the design process to ensure that the new green spaces reflect their needs and preferences. This can be done through workshops, public meetings and online surveys.

The experience of Belgrade shows how the development of UGS should integrate diverse uses in order to accommodate a variety of activities, such as festivals, playgrounds, outdoor gyms, picnic areas, urban agriculture, art therapy and cultural events. This will create interesting opportunities and attract a varied audience and people from the city as well as tourists. Increasing and enabling urban safety by including adequate lighting, urban design elements and points for orientation and wayfinding should be one of the top priorities to ensure accessibility and safety. Also, promoting more local events and actions could encourage community members to take ownership of the new UGS as well as involve them in its maintenance and management. This can include activities like planting, cleaning and organizing events. Furthermore, the future UGS should ensure sustainability using environmentally friendly practices such as composting, using renewable energy sources, and reducing waste.

The spatial and functional characteristics of UGS in Belgrade reflect the city's historical and cultural context, as well as the current needs for health and well-being, biodiversity and sustainability. By continuing to invest in maintaining and upgrading UGS, the city can support the health and well-being of its residents and create more liveable future communities.

4.1 *Case 2 – the Local Experience of Placemaking and Urban Green Spaces (Ljubljana, Slovenia)*

4.1.1 Green spaces for well-being and public health in Slovenia

In Slovenia, both in legislation and in national spatial planning acts, green spaces are defined as all urban and suburban open spaces of natural or man-created origin, whose character is determined by vegetation and/or other natural features, irrespective of their ownership, function and position in space. This also includes water spaces and other areas and developments of a town or settlement which display a certain degree of naturalness and whose characteristics make a significant contribution to the quality of the living and natural environment, the image and structure of the place and meet the daily needs of the population for recreation and relaxation in nature (Šuklje Erjavec et al., 2020).

In the last decade, urban green spaces have also been recognized by public health authorities as an important spatial factor for healthy cities and healthy active lifestyles. This has opened the possibility of linking up objectives and actions between spatial planning and public health to improve the

quality and provision of UGS for active lifestyles in cities and towns. In the framework of the triennial public calls on nutrition and physical activity for health, which are part of the “Dober tek Slovenija” (“Good run/bon appétit Slovenia”) activities dedicated to systematically promoting healthy lifestyles in terms of healthy eating and exercise of inhabitants, the Slovenian Ministry of Health has started co-funding the programme expert basis for the planning of green spaces for the promotion of physical activity. The programme, titled “Going Out for Health” (“Ven za zdravje”, <http://venzazdravje.uirs.si/en-us/>), had been awarded to the Urban Planning Institute of the Republic of Slovenia. It started in 2017 and is now in its third term. It represents the first example of concrete cooperation between spatial planners and public health experts in Slovenia, aiming to support municipalities in improving the provision of UGS in settlements that encourage physical activity. During this period of the programme, several expert workshops with public health representatives were held to examine, present, discuss and define the possibilities and opportunities offered by well-designed green spaces for promoting daily physical activity and active lifestyles in Slovenia. Comprehensive general guidelines were prepared for the Ministry of Health, acting as a spatial planning authority, and for the ministry’s authorized contractors in the processes of exercising its powers under the Spatial Planning Act (ZUreP-3), as well as specific guidelines relating to the assessment of spatial plans and spatial planning procedures (Šuklje Erjavec et al., 2019). Furthermore, *Going out for Health*, a handbook for planning green spaces to promote physical activity and facilitate healthy lifestyles, was published online and in paper, which is available for free to all interested. It has also been widely disseminated among spatial planners and municipalities. The handbook provides a comprehensive overview of the topics, from the visions stressed in international resolutions and national programmes to research findings on public health in relation to physical activity and green spaces, on people’s needs and the types of physical activity as the key to maintaining health, on urban green spaces and their types, their functions and their design to achieve quality space. The focus is on the qualitative aspects of green space design and recommendations for spatial planners and municipalities to ensure the planning and management of high-quality open spaces. However, it is intended and very useful also for NGOs and the public to get insights and ideas on how it is possible to improve their living environment and start with different placemaking activities from their side as well. The approach to planning UGS for physical activity developed in *Going out for Health* is tailored for use by public health representatives in assessing the appropriateness of green space planning in municipal (and regional) spatial plans and is also consistent with and complementary to the much more complex contemporary guidelines for green spaces and green system planning at the national level.

For several decades, Slovenia has been using a comprehensive system approach to green space planning, i.e. planning the green system, which is defined in spatial planning legislation (ZUreP-3) as a mandatory component of the urban development concept (Šuklje Erjavec et al., 2020; Bizjak et al., 2020). The green system approach ensures that a wide variety of green spaces and other open spaces in the urban landscape are properly integrated and interconnected. It is understood as an umbrella planning category of UGS and other open spaces of public interest, which is established at the level of a city or a town, a part of a settlement, or at the level of the whole municipality, inter-municipal or regional level, according to the specific spatial conditions, the size and functions of the settlement and the size of the municipality. Its basic aim and purpose are to identify individual natural and semi-natural and created UGS, which vary widely in spatial characteristics and content, as important for different aspects of providing and improving the quality of living and the urban environment, and to integrate them into a recognizable spatial and semantic whole. This increases their effectiveness from a social, functional, morphological-structural and ecological point of view, i.e. to meet the very different needs of the population, to co-shape the urban space and to create the appropriate spatial conditions for an ecological balance in the city (Šuklje Erjavec et al., 2020). To ensure equal opportunities for all residents to adopt a healthy and active lifestyle, green spaces need to be planned in a comprehensive and systematic way, considering population density and the distribution of existing publicly accessible green spaces. For this reason, a new thematic layer a Green System Plan for Active Lifestyles has been developed as part of the Recommendations and Guidelines of the Urban Green System in a publication of the Ministry of the Environment and Spatial Planning: *Recommendations for the Elaboration of the Urban Development Concept: Recommendations for the Elaboration of Urban Design and Landscape Design Based on the Provisions of the Spatial Planning Act (ZUreP-2)* (Figure 9.5) (Bizjak et al., 2020).

Comprehensive, long-term and systematic planning is, in our expert opinion, an essential prerequisite for successful placemaking in the area of fair and equitable provision of green spaces for inhabitants. But, of course, bottom-up placemaking and the activities of various NGOs and local citizens are also of paramount importance and can make a significant contribution to practical improvements at the implementation level and to the actual realization of strategic objectives.

In our expert opinion, comprehensive, long-term, and systematic planning, development and management of UGS are an essential factor for the successful provision of equitable and just spatial conditions for the quality of life, well-being and health of all inhabitants. However, bottom-up placemaking of green spaces, both in the form of activities of various NGOs and local residents,

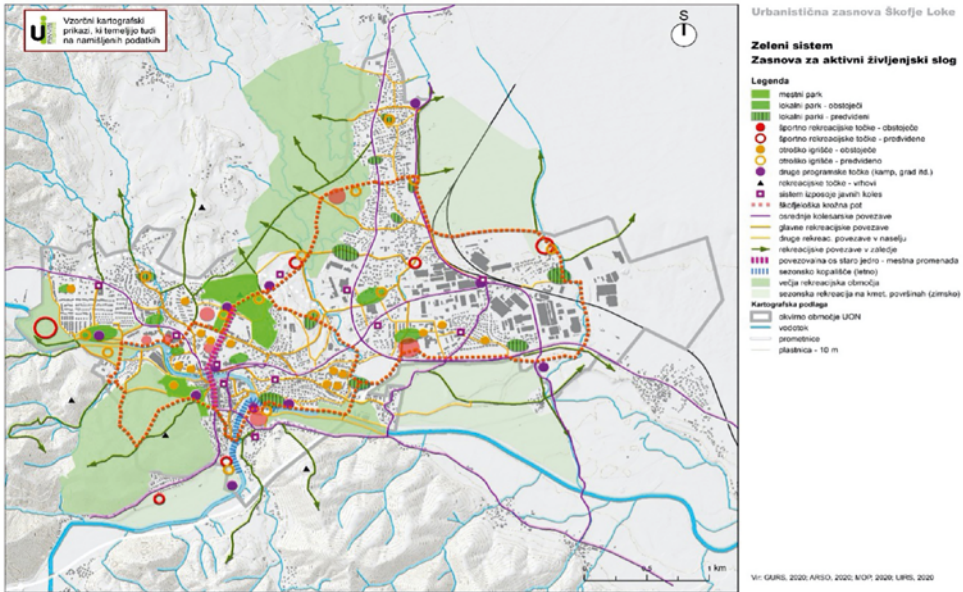


FIGURE 9.5 Green system planning documents. Author of the map: Jana Kozamernik
SOURCE: INA ŠUKLJE ERJAVEC, 2021

is of paramount significance, as it can make an essential contribution to practical improvements at the local level and to the actual implementation of the strategic objectives. In addition, it is important to consider the role of the local authorities in the management of public green spaces.

5 Slovenian Placemaking Actors

The main actor in promoting public participation in spatial planning in Slovenia is IPoP (Inštitut za politike prostora/Institute for Spatial Policies, <https://ipop.si>), which was founded as a private non-governmental organization in 2006. Nowadays the institute acts in two ways: as an advocacy, consulting and research organization in the field of sustainable spatial and urban development and as an NGO in the public interest in the field of environments and spatial planning. With its wide range of activities, projects and publications it supports local communities and other public and private spatial planning actors to actively participate in sustainable spatial planning and placemaking. Among others, IPoP often leads the public involvement process, including organizing and leading public debates, conducting surveys, interviews and workshops, planning and managing the public engagement process, developing

objectives, scenarios and action plans, and presenting proposed solutions to elected representatives (e.g. municipal councils), political groups, the public and the media. IPoP is also strongly engaged in the promotion of active and healthy lifestyles, working on programmes co-funded by the Ministry of Health aiming to support schools and municipalities in facilitating walking to school with walking buses and bicycle trains and to promote the concept of the healthy city by drawing up local walking plans and conducting regional training seminars in the programmes named “Active Travel to School” (IPoP, 2019c) and “Active Travel to School and Healthy Cities” (IPoP, 2019b).

Since 2009, IPoP has also coordinated the Network for Spatial Development (Mreža za prostor), which is an informal association connecting more than 30 NGOs and local initiatives in the field of spatial and urban development in Slovenia, offering them advocacy, professional support and information. The main users of the network and its activities are NGOs in the field of public participation, spatial and urban development and initiatives that are trying to engage in spatial planning at the local level. The aim of the network is “to strengthen the role of independent and non-governmental organizations in a complex scheme of stakeholders within spatial and urban planning”. One of the outcomes of the network that is especially interesting for a placemaking topic is a website for promoting community-based spatial planning named “Prostori sodelovanja” (“Spaces of Collaboration”, <http://prostorisodelovanja.si/>). It publishes a wide variety of different collaboration practices within seven themes: co-mobility, housing communities, bottom-up regeneration, temporary use of space, co-working, local economies and urban gardening.

Another key factor in developing placemaking activities in Slovenia is Prostorož (<https://www.prostoroz.org>), a non-profit urban design studio formed in 2004. Today, the team consists of architects, social scientists and technical assistants who approach the challenges of urban space in an interdisciplinary manner and support local communities in placemaking. They have started with various attractive temporary urban design interventions and events challenging inhabitants to observe, understand and use urban open spaces in a new and different way. In 2011 the studio became involved with participation and community-building projects: for example, the Map of Wishes in Ljubljana and Vienna, the Library of Things, Outdoor and HotSpots in Ljubljana and Urban Academy, a mentoring programme for urban creatives who want to address spatial challenges in their hometowns with tangible actions.

Among placemaking actors working on the topics of UGS, it is also necessary to mention Pazi! Park (<http://www.pazipark.si/en/home/>). The park, a non-governmental and non-profit organization connecting landscape architects working in various fields, advocating user participation in the spatial planning

process, was founded in 2014. The association's activities are primarily aimed at actively involving children and teenagers in placemaking as well as in informing and raising public awareness of the importance and value of open spaces in cities, especially green areas, and are implemented through exhibitions, workshops, events and urban interventions.

Another interesting development toward placemaking in Slovenia is the so-called participatory budgeting that has been till now more or less successfully implemented by 27 municipalities in Slovenia. It is supported by the Association of Municipalities and Towns of Slovenia and offers a comprehensive set of online information, guidelines and recommendations (<https://skupnostobcin.si/participativni-proracun/>). Several different NGOs – for example, the Organization for a Participatory Society (Organizacija za parciptatorno družbo, <http://dopd.si/>) – have also advised and participated in the introduction and development of participatory budgets in more than a dozen Slovenian municipalities.

6 Supporting Green Space Placemaking in the City of Ljubljana

The city of Ljubljana is financially supporting an interesting approach to placemaking by local communities, the Outdoors (Zunaj) project. The project started in the spring of 2019 and was initiated by Prostorož (<https://www.prostoroz.org/projects/outdoors>), an NGO. It was inspired by similar projects in other parts of the world, such as Grätzloaze (a “green parklet” project in Vienna) and the Neighborhood Matching Fund (a project in Seattle, in the state of Washington in the US, to provide matching dollars for neighbourhood improvements). The aim of the Outdoors project was to support and motivate communities to implement their local placemaking initiatives. Communities were invited to submit their placemaking proposals. Based on criteria and the evaluation of proposals, 10 were selected for support. More than 60 communities of Ljubljana applied to the call of the project, which is regarded as a great success. The city provided the material support needed for the implementation and consultation of the projects from NGOs such as Prostorož and IPoP. The community that initiated the project contributed voluntary labour and lead the project. The projects supported by Outdoors were rather diverse, including a pop-up cinema in a housing estate, refurbishment of a neglected bus station and community events to improvements in the local park/small forest (IPoP, 2019a).

Due to the big success of the Outdoors project a follow-up was started in 2020, Outdoors 2, with support consisting of EUR 800 for the materials needed

for the implementation of the idea and the consultation on the project, while the community continues to contribute their voluntary labour and lead the project. In 2020, 15 small local actions received support. The projects were once again diverse, while their common thread has been to build strong community bonds and improve the open spaces in the neighbourhoods (IPoP, 2019a).

As IPoP notes on its website, the Outdoor project goes beyond supporting particular projects. It is expected to deliver a draft plan of a mechanism that would integrate such support for community placemaking activities in the regular city management system (IPoP, 2019a).

7 Future Challenges for Urban Green Space Planning and Placemaking in Slovenia and Ljubljana

The biggest challenge for the future development of UGS in Ljubljana and other cities in Slovenia is certainly the effective transfer of strategic decisions and guidelines into the concrete planning and implementation of green areas at the local level. In practice, we find that this represents one of the most significant weaknesses of spatial planning. Here, the bottom-up placemaking approach is a very important factor and can make a big change towards the improvement of the practice. Therefore, it needs to be encouraged in different ways, both financially and organizationally, such in regards to participatory budgeting or (in the case of the Outside project in Ljubljana) the feedback integration of knowledge, initiatives, and approaches of placemaking activists into the strategic and systemic levels of urban planning.

Furthermore, it is very important that both important approaches, bottom-up and top-down, coordinate and synchronize with each other in terms of goals, measures and places, otherwise the activities will continue to be more or less parallel and disconnected as they are nowadays, which greatly reduces their effectiveness. Another key challenge is to establish real, practical and effective cooperation, both between different levels and between different stakeholders, professions and sectors. It is of the utmost importance that we begin to develop synergies in actions, measures and funding, rather than competing for them.

7.1 Case 3 – *the Local Experience of Placemaking and Urban Green Spaces (Warsaw, Poland)*

Warsaw, the capital city of Poland, is located in the central part of the country (in the Mazovia Region) at the Vistula River and covers an area of 517 km².

This metropolitan area has a population estimated at approximately 3 million inhabitants, 1.86 million of which live within the city's administrative borders. This number is growing every year.

UGS in Warsaw are made up of many areas with vegetation and/or water and together cover 22,969 ha (44.4% of the city). They are not evenly distributed throughout the city (Figure 9.6). The largest area is occupied by forests is 7,946 ha (15.4% of the city area). Green spaces with the recreational function represent a large variety. They are defined as

arranged areas with technical infrastructure and buildings functionally related to them, covered with vegetation, performing public functions, in particular, parks, green areas, promenades, boulevards, botanical, zoological, children's and historic gardens, cemeteries, greenery accompanying roads, squares, historic fortifications, buildings, landfills, airports, railway stations and industrial facilities. (Parliament of the Republic of Poland, 2022)

They cover about 11.2% of the area of Warsaw. The share of agricultural and post-agricultural land (including meadows, pastures and wastelands) included in UGS covers the next 13.2% of the city's area. The remaining areas (undeveloped and greenery not classified into the above-mentioned categories) constitute a reserve for both new development and new green spaces. All of them form the natural system of Warsaw supporting the supply of fresh air, water infiltration and biological continuity of natural areas, and have the potential to create the blue and green infrastructure (BGI) important for the city's adaptation to climate change. At the same time, they provide many other ecosystem services to society such as recreation (Capital City of Warsaw, 2021).

There are 86 parks (the largest one is Pole Mokotowskie Park, which connects three districts) and 279 squares managed by the Capital City of Warsaw. Parks are very diverse in terms of size, method of development, equipment and technical condition. Moreover, there is a total of 1,447.40 ha of greenery accompanying squares and streets in the city. UGS located in neighbourhoods cover an area of 2,155.69 ha. Allotment gardens, the spaces where residents can grow plants, occupy an area of 1,360 ha (2.6% of the city area). There are also many forms of nature protection within the city borders, which cover a total area of 19,646.6 ha (27.3% of the city area). They include: the buffer zone of the Kampinoski National Park, 12 nature reserves covering a total of 2,897.9 ha (3.38% of the city's area), the Mazowiecki Landscape Park with its buffer zone (4.98% of the city area), the Warsaw Protected Landscape Area (21.88% of the city area), Natura 2000 areas (including the Vistula valley) occupying 89,706.3 ha (5.36% of the city area), natural monuments (almost 500), as well as six

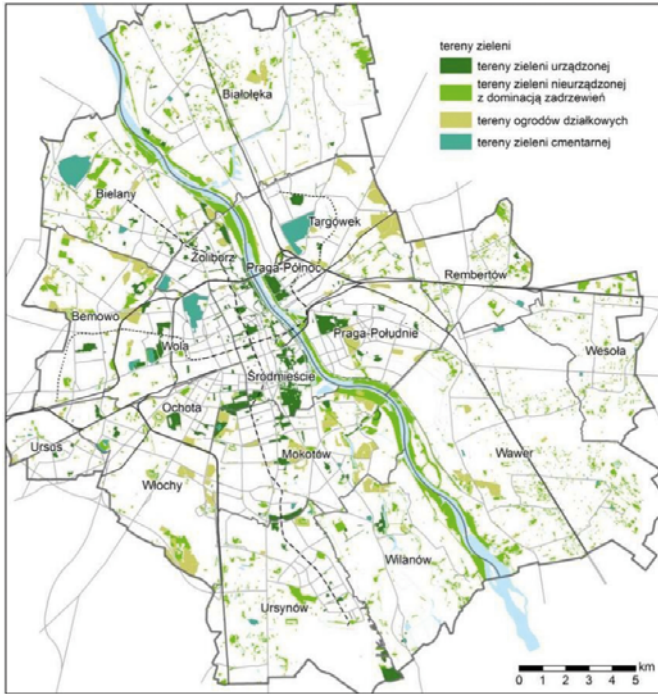


FIGURE 9.6 Location of green areas in Warsaw

SOURCE: CAPITAL CITY OF WARSAW (2021)

ecological sites occupying 13.7 ha (0.03% of the city area). Many of them are biodiversity refuges. Important for the functioning of UGS are also “green corridors”, which consist of greenery along streets and tram tracks (including green tracks), pedestrian and bicycle paths, avenues and other linear areas along watercourses and canals (Capital City of Warsaw, 2021). They provide biological connections between the most valuable elements of the system, enabling gene transfer and migration (Figure 9.7).

Social participation is one of the trends in the design and implementation of public policies in Warsaw. Inhabitants are involved in public engagement – especially many proactive young people who are committed to improving the state of their city. In 2018 there were over 100,000 active NGOs in Poland, and 10% of them were registered in Warsaw. A number of green- and climate-related placemaking initiatives have emerged in the recent few years. The most popular is the Warsaw Participatory Budget (WPB) (Bernaciak et al., 2017; Smaniotto Costa et al., 2024). Since its first edition in 2014, the number of “green projects” has been increasing each year, which is important for the improvement of urban green areas – these activities include tree planting, revitalization of



FIGURE 9.7
Areas covered by greenery
and water forming the natural
system of Warsaw

SOURCE: ATLAS
EKOFIZJOGRAFICZNY MIASTA
STOLECZNEGO WARSZAWY
(2018)

neighbourhood gardens, equipping squares and parks with recreational infrastructure, establishing flower meadows, erecting houses for birds and insects, etc. (Maksymiuk & Kimic, 2016). These projects include organizing physical activities (exercises, yoga, etc.) in green spaces aimed at the health improvement of city residents, as well as educational programmes for children and adults. Many initiatives supported by WPB make green areas available to locals at risk of exclusion, such as disabled people and seniors (Kimic & Polko, 2023).

Many actions conducted by non-governmental organizations (NGOs) – neighbourhood organizations and allotment garden associations – related to the improvement of functioning and socialization of various UGS have taken place in recent years. The Ochocianie – an association of residents of the Ochota district – opposed the felling of trees in several parks and protested against the redevelopment of Pole Mokotowskie Park without public consultation. The members demanded the preservation of its “wild” and natural parts. As a result, the processes of degradation of this green area were stopped, and the workshops and social consultations led to changes in the projects (Wilczyńska, 2018). One of the stages of consultation carried out in 2016 included the use of the Charette workshop method – for the first time in Warsaw.

A new space for cooperation between the city authorities and residents includes ecological education centres and multifunctional pavilions financed by the municipality. An example of a place with such a function is the Kamień Educational Pavilion – a centre for pro-environmental activation by the urban community. An increasing number of events (workshops, educational walks, lectures, picnics, etc.) carried out in the pavilion show that this place has become a more and more popular space for public debates, meetings, exchange of experiences and green initiatives (Kimić & Wolska, 2023). Other activities organized and supported by the Green Board of the Capital City of Warsaw involve the city residents in the process of creation of small UGS – green squares and urban plazas. Also, the multi-stage social consultation campaign under the “Green Streets” programme implemented in 2019 attracted many people. It allowed the collection of many comments and postulates expressed by the inhabitants, which are crucial for improving the functioning and development of Wąwózowa, Narbutta, Grochowska, Grójecka, Dąbrowskiego and Grenadierów Streets in Warsaw. This form of dialogue enabled the creation of many design concepts that will be implemented in the coming years. A fund-raising programme – the “Million Trees for Warsaw” app – involved residents and entrepreneurs in planting trees directly by agreeing on places and supporting the city’s afforestation.

8 The Future of Urban Green Spaces in Warsaw

Taking into account the future of UGS in Warsaw, it should be pointed out that the city is seeking to achieve climate neutrality by 2050. The role of green spaces is crucial for supporting this goal and, therefore, activities focused on the improvement of UGS are implemented in the city strategies. The “Strategy #Warsaw2030” (Capital City of Warsaw, 2019) is focused on a systemic approach to the development of UGS as an element of BGI, the creation of protection systems for the existing green spaces and increasing their size, the transformation of degraded lands into green spaces, collecting and reuse of rainwater, etc. It presents a few scenarios of actions to be implemented in order to meet the above-mentioned objectives. Besides the long-term scenarios, this document includes short-term objectives (10 to 15 years) which include introducing more greenery in the city centre together with an increase in biodiversity. These actions are a response to the need to protect and enlarge biologically vital areas, as well as the improvement of air quality. At the same time, they are to enhance the quality of green spaces and recreational areas as well as their accessibility for residents.

The key implementation document of this strategy is the Environmental Protection Programme for the Capital City of Warsaw for 2021–2024 that was approved in 2021 (Capital City of Warsaw, 2021). It indicates the development of the “city as an ecosystem” where the environment is seen as a fundamental element of policy and designed to benefit from mutual relations and synergies. The Warsaw Green City and Climate Action Plan adopted in 2023, which is part of the “Strategy #Warsaw2030” (Capital City of Warsaw, 2019), was created to support activities for sustainable development. The city is defined here as friendly to residents: green, well-connected and caring for social integration. In order to avoid reducing UGS in the city and eliminate the negative effects of construction pressure, it is crucial to include green spaces in the city’s long-term development strategies. Increasing the number of green spaces, while maintaining them at a high level, will contribute not only to improving the environmental conditions of the city but also to the health and well-being of residents. It should also be emphasized that social participation played an important role in the preparation of the Warsaw Green City and Climate Action Plan (2023) (Capital City of Warsaw, 2023) – residents, experts, representatives of the City of Warsaw, non-profit organizations, universities and businesspeople participated in the consultation process. It took the form of meetings and, at the same time, comments on the project could be submitted online through a virtual platform. However, the role of citizens is also important in implementing the planned actions in the following years – both active citizens and the creation of friendly places take part in the success.

One of the challenges for the future development of UGS in Warsaw is the selection of the scenario setting its short-term objectives and then their implementation. This transfer needs social participation to ensure that the actions introduced to UGS reflect the real needs and expectations of their users. Problems resulting from the lack of inclusion and/or insufficient communication between stakeholders have been the reason for the dissatisfaction of the city’s inhabitants and poorly spent funds in several actions concerning the redevelopment of urban public spaces and green areas within the projects submitted to the Warsaw Participatory Budgets. This is confirmed by the case of the Green Świętokrzyska Street – the first approach related to cutting down trees and replacing them with small plants in containers in 2015 met with protests from residents. Rebuilding of this area consumed 10 times more funds than expected (Smannotto Costa et al., 2024). Skipping the stage of social participation or its limited scope may therefore result not only in social dissatisfaction but also in the need to implement the project from scratch. Using the experience from previous years, regardless of the scale of projects, is therefore crucial, especially for planning extensive scenarios and implementing their projects.

9 Discussion and Conclusion

Health is becoming one of the most crucial resources in urban areas of the future. On the multifunctional level, UGS can play a vital role in promoting and increasing overall physical and psychological health and well-being, the immaterial values mostly important for people living in dense urban areas and thus have fewer everyday opportunities for contact with nature. UGS present an important platform for realizing SDGs as well as for creating opportunities for concepts like the “15-minute city” and involving citizens in placemaking activities (Figure 9.8). Relying on placemaking methods and active public participation, more creative ways of UGS usage can be implemented in future cities and increase the overall frequency and duration of the usage of UGS in cities. As cities strive to achieve the SDGs and create healthier, more liveable communities, UGS are recognized as essential components. Additionally, creating placemaking activities involving UGS means that their users will be more frequently exposed to the natural elements of UGS and their multiple proven health and well-being benefits (Ulrich et al., 1991; Hartig et al., 2003; Maas et al., 2006; Van den Berg et al., 2010; Kuo, 2015; Ward Thompson et al., 2016).

To fully address the potential of UGS in achieving the SDGs, it is crucial to prioritize their inclusion in urban planning and development at the early stages. This involves creating policies and regulations that ensure equitable

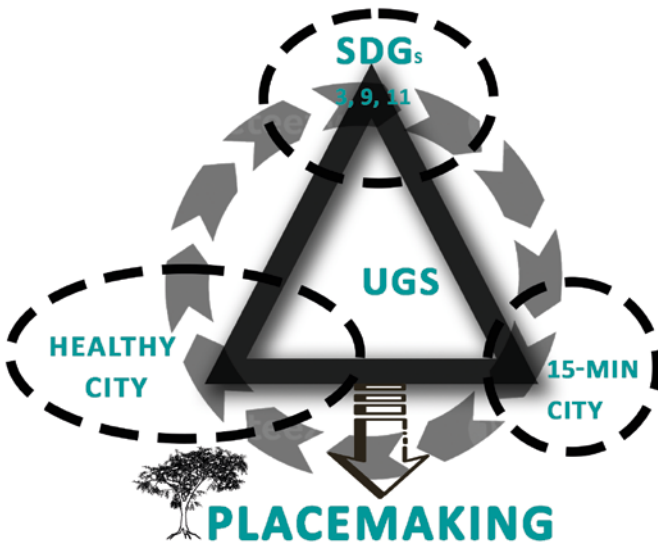


FIGURE 9.8 Graphical representation of relation between UGS, SDGs, the healthy city, the 15-minute city and placemaking
SOURCE: JELENA MARIC, 2023

access to green spaces for all residents, as well as promoting sustainable landscaping practices and incorporating UGS into new developments. By prioritizing UGS in this way, cities can create more sustainable, resilient and equitable communities that support the achievement of the SDGs. In cities like Belgrade, Ljubljana and Warsaw, UGS have been recognized as valuable assets that contribute to the health and well-being of their residents. These cities have implemented various initiatives, such as planning documents and strategies, festivals, community actions, workshops, surveys, digitalization and unique participatory design processes to enhance the functionality, usage and appeal of their UGS. However, besides the similarities in the participation methods regarding UGS and placemaking, there are certain differences among these three cities, which can learn from each other and improve their approaches regarding the magnitude and main characteristics of placemaking in UGS. In Belgrade, bottom-up approaches in the shape of spontaneous citizen initiatives are more common and more successful in their implementation and realization processes compared to the governmentally supported initiatives. This is also the case with Ljubljana, where these bottom-up, small-scale projects have been, at least partly, already recognized as important by the municipality that is financially supporting some of them. Although they also struggle with the implementation of strategic goals like in Belgrade, their plans regarding the improvement of city greenery and health measurements are more efficient than ones in Belgrade, due to the more present participation of multilevel stakeholders in the city as well as the national recognition and support of the topic from the top down. On the other hand, the city of Warsaw is focused more on top-down approaches, with stronger strategic goals and planning as the city pursues achieving climate neutrality by 2050. It also has a very well-developed and functional network of NGOs dealing with the topic of placemaking in the context of UGS and green infrastructure in general, with important outcomes and significant projects for the local community and for the city itself.

Overall, in all cases UGS are recognized as crucial components of healthy and liveable urban areas. By prioritizing their development, cities can create environments that support the physical, mental and social well-being of their citizens. The integration of UGS into urban planning with the help of placemaking activities and the implementation of sustainable practices will further enhance their benefits and contribute to the creation of more resilient, equitable and sustainable communities, ultimately leading to healthier and happier cities for all. The future of UGS in these cities involves further investment, maintenance and upgrading to meet the evolving needs of their populations, and more active participation in the process of placemaking.

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A Multisensorial Approach to Urban Space: Placemaking through Sensory Insights

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Abstract

This chapter focuses on experimental research involving a hybrid in situ methodology that combines soundscape and visual/digital research for placemaking strategies. The main objective of this research is to develop and test a hybrid audiovisual methodology to thoroughly understand the events, practices and processes that transform an urban space into an urban place. Traditional methods of urban analysis are often neither comprehensive nor cross-disciplinary, failing to capture the complex essence of urban spaces. We believe it is essential to approach urban spaces by considering both sensory interactions – including the experiences of sound, light, smell, and touch – and the physical, spatial, cultural and social aspects, to fully capture the dynamics that bring

a place to life. This chapter focuses on a pilot study carried out in Eminönü Square in Istanbul, where two methodologies converged, one focusing on sound and qualitative aspects and the other on visual and quantitative aspects. This study fosters a collaborative environment between citizens and researchers by employing methodologies such as impromptu interviews and augmented sound walks. Delving into the sensory dimensions of these environments, it presents a nuanced view of how people perceive and relate to their surroundings, highlighting the benefits of incorporating auditory and visual perceptions into urban planning disciplines. The comprehensive analysis of Istanbul's Eminönü Square successfully demonstrates how a multisensory approach can enhance the understanding of urban spaces. This research unfolded in several phases: the first involved gaining theoretical knowledge about urban soundscapes and visualsapes; the second focused on designing hybrid techniques for data collection and related activities; the third encompassed the practical application and analysis of the results.

Keywords

soundscape – visualscape – soundwalk – visual/digital analysis – urban perception – Eminönü Square

1 Introduction

This chapter focuses on ongoing research exploring and experimenting with a hybrid in situ methodology that combines soundscape and visual/digital research. This approach integrates sound and visual variables to develop sensory-focused placemaking strategies. Eminönü Square in Istanbul is a testbed for this hybrid methodology. This approach aims to comprehensively capture the perceptual qualities of the urban environment by testing a combination of two in situ methodologies of exploration and experimentation. This multisensorial approach is also complemented with data related to urban and user attributes.

While the need for a multidisciplinary approach is widely accepted, few practices actively experiment with or debate how to effectively conduct analyses in the urban perception domain. The unique aspect is the interdisciplinary collaboration, audiovisual perspective in placemaking, and the merge of multiple measuring and representation techniques. These are, on the one hand, the methodologies used by Gülce Kırdar and Sabiha İrem Ardiç in the analysis of the visual landscape and, on the other hand, the soundscape evaluation

methodology developed by Cristina Palmese and José Luis Carles (2023) the *Madrid's Soundscape: Identity and Listening* project.

A brief summary of the methodological steps is identified as follows:

- **Providing theoretical knowledge:** The theoretical knowledge on soundscape and visualscape theories.
- **Drawing methodology:** Designing audio-visual data collection strategies, including impromptu interviews and augmented soundwalk, and develop a hybrid methodology to measure urban visual and sound perception.
- **Testing the methodology:** Eminönü Square, in Istanbul.

Placemaking processes are designed to make urban environments more liveable and inspiring by encouraging participation and creativity in future city design. This innovative methodology accounts for the multisensory complexity of the variables involved in these processes.

2 Theoretical Background

2.1 *Soundscape Study*

Soundscape studies shed light on understanding the sensory experience of a place through auditory aspects, employing methods such as soundwalks, cartographies, sound archives, and performances. Over the last few decades, several studies (Amphoux & Tixier, 2017; Duffy, 2020; Schulte-Fortkamp et al., 2023) have highlighted that sound and the senses are crucial for gaining new insights into environmental interactions and human–environment relationships. The concepts and methods of the soundscape study stem from the community-driven sensory experience of the place. In situ methods such as soundwalks, cartographies, sound archives, performances and collective sound actions generate a significant interest in the collective place listening.

Sound has physical, sensory, and perceptual qualities, intertwining emotional and rational aspects. Making explicit the complexity of the sound allows for the understanding of the experience of the place where we live. The sensations conveyed by a space form part of a complex perceptual process involving different senses, of which hearing is a fundamental one (Relph, 1976; Tuan, 1977). Sound offers rich and diverse information about a given spatial context, revealing not only data on objects and sound mixtures at present but also critical insights into the place qualities, forms, and textures within memory (Palmese, 2014). From a perceptual point of view, sound encompasses both abstract and analytical information, as well as affective and emotional insights, deepening the understanding of our relationships and feelings of belonging to the place. Indeed, a thorough understanding of this sonic dimension and

integration with the visual dimension can enhance the precision and richness of the placemaking strategies. Studies have shown that individual reactions to environmental sounds have a complex explanation affected by a combination of physical, ecological, and evolutionary factors, as well as cultural and psychosocial factors challenging to define and specify (Carles, 1995). In this evolving research domain, public participation is crucial. Citizen-based soundscape assessments have become a standard practice for effectively integrating noise considerations into urban design, guided by sustainability principles.

3 What Is Soundscape?

Soundscape studies have been consolidating theoretically and methodologically across diverse fields, including anthropology (Feld, 2012), geography (Rodaway, 1994; Wissmann, 2014), music (Duhautpas & Solomos, 2014; Solomos, 2020), and urban planning (Amphoux et al., 1991; Carson et al., 2021; Radicchi, 2013). This expansion leads to a multidisciplinary blend that encompasses the physical, cultural, sensory, and historical aspects of sound. Given this disciplinary diversity, the concept of soundscape varies significantly based on its intended use. The authors point to the difficulty of reducing it to a numerical-quantitative assessment, as is the tendency in environmental acoustics, due to the complex phenomenological characteristics of sound (Barrie, 2020). Nevertheless, efforts are being made to agree on the importance of taking sound into account when intervening in an urban space, and, above all, to consider citizens' experiences and memories of city sound.

The term "soundscape" was first used by Michael Southworth in 1967 on sound dimension of the city during his urban planning master's thesis at the Massachusetts Institute of Technology (MIT). Southworth (1969) was familiar with Lynch's work on *The image of the City*, in which he introduced the appreciation of the citizen's perception in urban studies. Subsequently, R. Murray Schafer and his team at Simon Fraser University expanded on this concept through their "World Soundscape Project" (Schafer, 1969). Schafer (1977) proposed listening to the world of sound as a collective musical composition, going beyond physical characteristics to consider the meaning that sound has for people in their changing social and cultural identities. The theory of soundscapes is based on the assumption that the sounds of the environment are not just physical elements of an abstract nature but have meanings, connotations and symbolisms that need to be studied (Schafer, 1977). Additionally, the artistic contributions of Max Neuhaus, through his "*Listen: Field Trips through Found Sound Contexts*" between 1966 and 1968,

further explored this concept. His proposal was to invite participants to sharpen their listening skills in unusual places on the streets of New York.

These three figures and their subsequent experiences contribute to configuring an important theoretical and practical environment of revaluation of the sensorial and the perceptive, moving in a wide, uncertain, attractive and challenging disciplinary field that covers urban, landscape and geography but also musical, artistic, etc. These initiatives aim to refocus the auditory perspectives of individuals, encouraging an openness to urban sound experiences, a concept that has gained traction over time. In this perspective, a fundamental change is the consideration of the importance of everyday sounds that neither correspond to spoken language nor are oppressive or musical. Traditionally, everyday sounds have been overlooked, since they are fallen outside the competence of the various specialists in acoustics and speech. These proposals, their relevance and connection with the quality of the environment will be studied, contributing new meanings to the construction of more habitable cities or the improvement of coexistence and social and interpersonal well-being. In a holistic manner, we approach to sound by listening at the forefront to transcend traditional noise pollution studies and consider broader, intricate urban phenomenologies. In this way, the urban environment is considered in a more complex way than the traditional, predominantly visual approach. Every sound in space has to be appreciated as part of the soundscape, whether in its quality as natural sound (for example, the sounds of birds, the wind, the ocean) or sounds resulting from human and/or cultural activity (such as the sounds of cars, bells or the bustle of interpersonal agglomerations). In the same way, these sounds are subject to possible appreciation by the listener and/or those who coexist in a given space-time; the sound in itself raises an affective, emotional or sensory relationship with those who perceive it. This can occur for multiple reasons, such as personal relationships with specific circumstances, sounds or sonorities, background, cultural similarities and/or differences, and established relationships with specific contexts. This interplay creates a cultural and political relationship with the sounds that surround us, which opens up possible studies that go beyond the exclusively cultural and could lead, for example, to studies on noise legislation in cities, among others.

4 Soundwalk Origin

In the 1970s, the World Soundscape Project introduced Hildegard Westerkamp's concept of soundwalking. Defined as any excursion primarily aimed at listening

to the environment, soundwalks encourage participants to explore specific sites using Westerkamp's guiding suggestions and questions.

The primary purpose of soundwalking is attentive listening, which can occur in various spaces such as malls, doctors' offices, neighbourhood streets, or bus stops (Westerkamp, 1974). Jean-François Augoyard described sound expression as "qualified time", a concept that provides a dynamic image of each place. In this concept, the "material" or spatial context acts as a sounding board for the everyday situations that give life to that space (Palmese & Carles, 2013). Employing various complementary techniques, the soundwalk is a complex tool for exploring urban soundscape. Its significance is recognised in the ISO standards as a part of a technical framework. The International Organization for Standardization (ISO, 2014-2018-2019) defines a soundscape as "a sound environment (or sonic environment) with emphasis on how it is perceived and understood by individuals or a society."

Building on the works of Thibaud (2020), Amphoux and Tixier (2017), another approach to researching sound involves capturing the in situ sensory experiences of citizens during soundwalks. The main goal of these soundwalks is to gather in situ sensory experiences from participants. Feedback, insights and representations collected during these soundwalks might inform potential transformations of the spaces, encouraging active and aware participation from the community to be implemented in the process of public space construction.

Audio-visual approaches open up new perspectives and understandings in situ, helping us to interpret new situations emerging today by developing participatory strategies in situ with inhabitants, artists and experts. Soundscape addresses these fundamental research questions:

- How to explore the body as a witness to the memory of a sense of place, culture, rhythm and rituals (the importance of heritage in the identity of place)?
- How to combine soundscape methodology and visual methodology to achieve a new understanding of urban planning?
- How to actively involve people in the assessment and creation of a collective environment?
- How to address human well-being in an interdisciplinary and intersensorial approach?

5 Visualscape

The quality of a city's urban scene influences urban imageability, or legibility. The imageability of city elements has a significant impact on the public and,

in turn, enhances place attachment (Lynch, 1960). Lynch (1960, p. 9) defines imageability as a “quality in a physical object which gives it a high probability of evoking a strong image in any given observer”. Lynch emphasises the interrelationship between the observer and the environment, noting how observers select objects and attribute cognitive meanings to their observations. Accordingly, Lynch assesses the city’s visual attributes based on the structure and identity of the urban form. Lynch developed a cognitive city map through observations and interviews with citizens to analyse the elements of the city’s image. Within this framework, he presents the elements of the city image for the imageability of the urban form, based on public perceptions. Nasar (1990) highlights the lack of personal impressions in assessing urban image, supplements the concept of imageability with “likeability”, which considers the urban image’s evaluative aspects. Nasar indicates a close relationship between imageability and image evaluation: “evaluative reactions enhance imageability, which in turn intensifies evaluations” (1990, p. 42). The evaluative image assesses the visual quality of urban scenes from the public’s perspective. It focuses on how the public perceives the visual quality and evaluates the imageable elements of streetscapes. People tend to visit places that elicit positive evaluations. According to Nasar (1990), the evaluative image forms the basis of a visual plan by revealing the public’s assessment of the cityscape from a visual aspect. This evaluation focuses on visual appearance based on public assessment.

Likeability represents the positive outcome of the evaluative image of an urban scene. Likeability is defined as “the probability that an environment will evoke a strong and favourable evaluative response among the public experiencing it” (Nasar, 1998, p. 4). Liked areas are those where favourable features are prevalent, while disliked areas are the opposite (Nasar, 1998). Drawing from Evans, Smith and Pezdak (1982, as cited in Nasar, 1998), Nasar (1998) identifies naturalness, upkeep, openness, and historical significance as key criteria for likeability. Nasar (1998) creates an evaluative map of the urban environment based on public interviews that reflect likes and dislikes about the street image. According to this evaluative mapping, the evaluation of the city image depends on five criteria (Nasar, 1998):

- **Naturalness:** Denotes the natural elements and landscaping, such as countryside, urban greening and green areas, water landscapes and vegetation. Besides Nassar’s (1998) observation, Lynch (1960) supports the appreciation of the natural elements by observing that people extend daily tours to visit the natural elements (citing Nassar, 1998).
- **Upkeep:** Denotes the good maintenance of the built environment. Upkeep concerns cleanliness, good maintenance and building conditions. Nassar

(1998) found out that participants have a positive attitude toward the maintenance and cleanliness of the area, while they have a negative attitude toward the disliked features affecting upkeep such as traffic, signs, poles, etc. Many researchers (Taylor, 1989; Newman, 1972) attribute these disliked upkeep features to physical incivilities, and they found evidence of how physical incivilities affect fear of crime and crime (citing Nassar, 1998). Among these disliked features, traffic density has adverse effects on the quality of life for residential streets, particularly in terms of visual attractiveness and street activities (Appleyard, 1981).

- **Physical incivilities:** Denotes the disliked features affecting upkeep (signboards, traffic signs, poles, traffic).
- **Openness:** Denotes an open view with vistas, panoramas and scenery. Nassar (1998) states that the appreciation of the vista depends on the context, i.e. what we look at in this area. The pleasant vista has a positive impact on memorability and perception of place (Lynch, 1960), while the vista of congestion and crowdedness affects likeability negatively (Nassar, 1998).
- **Order:** Denotes organisation, proportion, coherence and clarity of built environment elements. As Nassar (1998) notes, people favour clarity, coherence and organisation – in other words, the congruence of city elements with one another. Carmona et al. (2003) point out that a good proportion of the building enclosure plays a role in successful street design since it affects the perception of pedestrians.
- **Historical significance or content:** Denotes vernacular architecture or historical buildings, structures, and landmarks (Nassar, 1998). The historical elements improve legibility and likeability since they include visual richness (Nassar, 1998). Moreover, they are appreciated due to the revival of cultural associations in people's minds (Nassar, 1998).

6 Methodologies to Assess Urban Perception

Multiple methods and indices have been developed to assess urban dynamics by converting qualitative observations into quantitative metrics. Whyte's (1980) study focuses mainly on the analysis of user behaviour in public spaces, while Brower (1988) shifts the focus towards the examination of the physical characteristics of public spaces that impact their utilization. Gehl and Gemzoe's (1996) study focuses on the evaluation of public spaces, considering the use and activities in the place. Mehta (2014) conducts an assessment of the social dimensions of public spaces, encompassing inclusivity, meaningful activities, comfort, safety and pleasurability. Accordingly, The social dimensions of public

space focus on fostering social cohesion and encouraging interactions amidst diverse social groups (Mehta, 2014). Activities that promote socialisation and create a sense of attachment to a place are considered meaningful (Mehta, 2014). Safety encompasses a sense of security, perceived safety, visibility and how traffic density affects the area (Mehta, 2014). Pleasurability relates to the spatial attributes that enhance the likeability of a place (Mehta, 2014). In a similar vein, Zamanifard et al. (2019) developed an index to assess the experiential qualities (EQS) of public places. The index targets the evaluation of comfort, diversity, vitality, inclusivity, image and likability. The references demonstrate various ways to evaluate how people perceive urban public spaces, considering social, spatial, experiential and user factors. Building on these studies, this research aims to integrate soundscape and visualscape assessments with analyses of urban and user dynamics to forge a comprehensive understanding of urban perception.

7 Cases

7.1 Case – *Eminönü Square (Istanbul, Turkey)*

Located in the heart of Istanbul's Historical Peninsula, Eminönü Square is a testament to the city's rich and dynamic history. Urban developments have significantly influenced the physical and cultural landscape of Eminönü Square, affecting its sensory and perceptual qualities. This study investigates how these transformations have contributed to the square's perceptual qualities, encompassing aspects of its soundscape and visualscape. As a result of numerous historical developments, Eminönü Square's character has significantly evolved (Kuban, 1994). Kuban (1994) notes that the transformation began with the construction of the Galata Bridge, which connected Galata and Istanbul, fundamentally altering the architectural essence of the old Eminönü ambiance. The Galata Bridge, symbolizing the Ottoman Empire's industrialisation and Westernisation, held both symbolic significance and functional importance by linking the city's western and eastern commercial districts. As industrialisation reached Eminönü, steamship construction began, railways arrived at Sirkeci, the Tünel was built, and horse-drawn and electric trams were introduced. These innovations brought dynamism and change to Eminönü, with increasing traffic and commercial activities between Sirkeci and Galata. The migration of state officials and elites to Beyoğlu and the Bosphorus coast also led to population change in the place. The Eminönü district became a commercial and transportation zone rather than a residential one (Kuban, 1994).

During the Republican period, several urban interventions significantly transformed the Eminönü Square, as detailed by Kuban (1994). The construction of Sirkeci Station, alongside structures such as the Great Fourth Foundation Inn (IV. Vakıf Hanı) and the post office, further reshaped the region's character in the 1930s. Between 1938 and 1949, the square in front of the New Mosque underwent the most significant transformation as a result of the demolition of pre-existing buildings, which fundamentally altered the traditional urban fabric of Eminönü. The surroundings of the Spice Bazaar were cleaned up and restored; a park was created behind the mosque; and Haseki Sultan Hamam was removed. In 1955, with the opening of the Unkapanı-Eminönü road, the famous Fish Market, along with its taverns and fishermen disappeared. A significant intervention in 1986 cleared away much of the old fabric, leaving only a few important historical structures along the waterfront. Consequently, after the bridge's construction, the square evolved into a bustling traffic hub, resulting in a gradual reduction in its connection to the sea as traffic continued to increase (Kuban, 1994).

A SWOT analysis of Eminönü Square highlights the strengths, weaknesses, opportunities and threats that influence urban qualities, perceptions and experiences. Eminönü Square possesses strengths rooted in its historical heritage and cultural diversity. Eminönü Square is a hotspot for tourists and locals with its vibrant markets and historical buildings that contribute to its sensory richness. It has a unique urban silhouette, with historic landmarks and multi-layered urban fabric. Its lively markets and historical buildings add to the sensory richness of the area. As part of intangible cultural heritage, the smells of spices and traditional Turkish food also improve the sensory experience in visual, auditory and tactile ways. Nevertheless, Eminönü Square faces several weaknesses related to overcrowding and traffic congestion that diminish the overall sensory experience. Placemaking initiatives, cultural events and technology integration with digital placemaking offer promising opportunities to enhance perceptual qualities. On the other hand, Eminönü Square is vulnerable to threats such as commercialization potentially diminishing its historical and cultural significance, a tourist-centric focus overshadowing its authenticity and impacting sensory qualities.

Supported by the European Cooperation in Science and Technology (COST) association through a short-term scientific mission (STSM), this case study was conducted over two weeks. Given the short duration, not all methodologies could be applied; however, researcher collaboration has enhanced the study's effectiveness. The study combined on-site audio-visual observations and recordings, supplemented by impromptu interviews and a soundwalk.

8 Methodological Steps

The study's methodological approach is rooted in a rich tradition of cross-disciplinary scholarship, tracing back to the shift in the 1960s towards qualitative urban studies and the pioneering work integrating visual and sonic perspectives. Michael Southworth, who was among the first urban planners to focus on the soundscape concept, was strongly influenced by Kevin Lynch's visual qualitative approaches. Similarly, Pascal Amphoux et al. (1991) applied Lynch's cognitive mapping techniques from *The Image of the City* (1960) in their groundbreaking soundscape studies of European cities. Building on these foundational studies, Cristina Palmese proposed an audiovisual cognitive map in her PhD thesis (Palmese, 2014). The study's methodological approach is deeply informed by this historical context. The study employs a structured methodology delineated into the following sequential stages:

- **Data-driven urban analysis:** Analysis of urban attributes, geosocial data outcomes and data about people's activities and postures from digital tracking applications to understand the dynamics of the place.
- **Soundscape and visualscape observations:** Collect visual and audio data to observe the soundscape and visualscape comprehensively. Soundwalk and impromptu interviews are the ways to collect observatory visual and auditory data.
- **Evaluations of audio-visual recording and observations:** Analyse participants' images using image segmentation techniques to assess the likeability of the streetscape and analyse the sound levels and source as a quantitative approach. Analyse the survey results derived from participants on visual and soundscape as a qualitative approach. Integrate the results to gain insight on urban audio-visual perception as a hybrid methodology.

9 Data Collection

9.1 *Data-Driven Collection*

This section examines the urban dynamics of Eminönü Square using both physical and digital data sources. Urban form and function data are derived from analytical survey maps of the Istanbul Historical Peninsula Master Plan, developed by the Istanbul Metropolitan Municipality (IMM) urban planning authority in 2011. These maps have been digitised through geographic information systems (GIS) to extract point-based urban form and function data.

Digital data layers are incorporated through location-based social network (LBSN) data, which includes information from various location-based technologies. The Springer dictionary (Lee & Ye, 2014) states that LBSN data, also called geosocial data, is information gathered from location-based technologies like websites, platforms, apps and mobile and online services. This study retrieves data on activity places' attributes, user density, and street imagery data from LBSN platforms. Web scraping, a common method for collecting crowd-sourced data, employs automated tools and computational methods to extract data from digital services (Mitchell, 2015). Google Street View (GSV) images are retrieved to conduct a visual survey assessing the public likeability of the streetscapes with 60 participants. Data on activity places is collected using Google Places, while Foursquare check-ins provide data about user density.

Eminönü Square, situated in the Rüstempaşa neighbourhood of Tahtakale district, hosts numerous cultural landmarks, including the Eminönü New Mosque and the Spice Bazaar, Papaz Khan, within the view of the picturesque Karaköy coastlines and the iconic Galata Bridge. The cultural significance of the site is further enriched by the surrounding khans, bazaars, mosques and medreses. The abundance of cultural buildings underscores the area's historical role as a religious and commercial centre during the Ottoman period. These historical structures and religious institutions are indicative of the rich history and diverse activities that characterized the area during that time.

According to administrative maps derived from the Istanbul Metropolitan Municipality (IMM) Urban Planning Authority (2011), commercial land uses dominate this site. Building structures typically range from three to four floors and are generally in good condition. The site offers easy accessibility, supported by a variety of mobility options. The primary pedestrian pathways are prominently observed at the intersection of Eminönü's New Mosque and the Spice Bazaar, as well as within the open bazaar on Tahmis Street. Urban attributes (urban function and form data) are illustrated in the maps in Figure 10.1. Urban function data encompasses land use, activities and accessibility data, while urban form data involves green area, building height, density, historical landmarks and building density.

Geosocial data results reveal that the primary functions of buildings in the area are centred predominantly on shopping and dining activities. Activity places are rated lower in quality compared to their surroundings, as indicated by Google Places ratings. Activity places mainly operate during daytime hours (10–12 hours), and the limited presence of “eyes on the streets” contributes to perceptions of lower safety. The main streets surrounding this place have high likeability scores. Notably, high user density concentrated around the Spice Bazaar and the open bazaar significantly shapes the neighbourhood's unique urban dynamics. Figure 10.2 illustrates the overlap of urban and user data

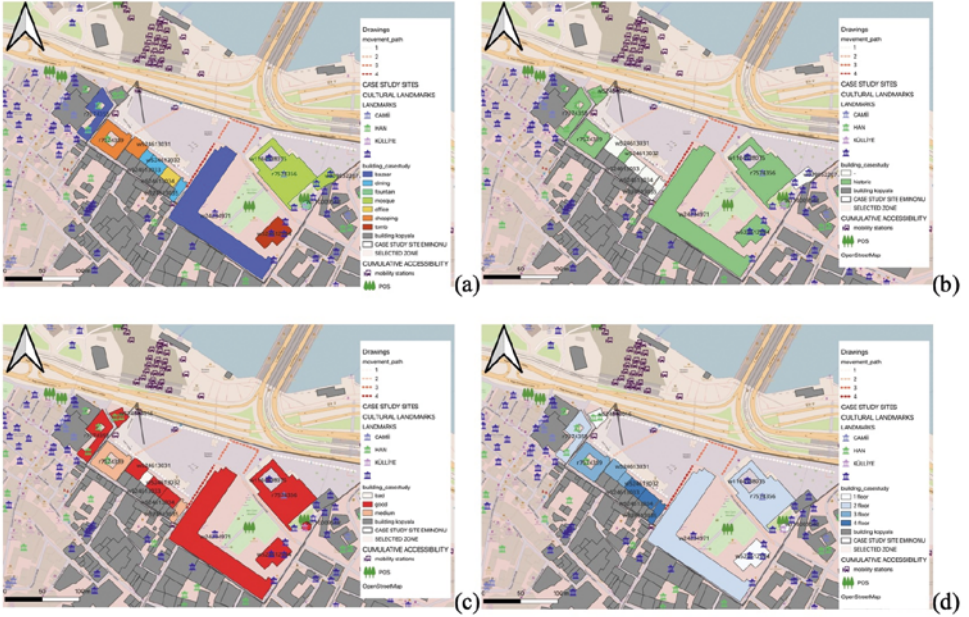


FIGURE 10.1 Urban data results showing (a) urban functions, (b) historical buildings, (c) building conditions and (d) building heights
SOURCE: KIRDAR



FIGURE 10.2 Urban data and user data results overlapped
SOURCE: KIRDAR

(geosocial data) collected through LBSN, providing a visual representation of urban dynamics.

Activities in Eminönü Square are tracked using digital applications, specifically the Counterpoint smartphone app, which is inspired by the Gehl PSPL (Public Space, Public Life) survey methods (Gehl Institute, 2017). The Counterpoint smartphone application is employed to crowdsource traffic data and count participants in various activities (Counterpoint, 2023).

The stationary activity mapping method captures different postures and activities of people. It categorizes different people by posture: standing, sitting (in public, private or commercial spaces), lying down and moving. This method also records different activity categories, including waiting for transportation, eating and drinking, engaging in commercial transactions, conversing, cultural participation, and recreational activities like playing or exercising. According to Gehl's framework (2010), activities are clustered as necessary (e.g., waiting for transportation), optional (e.g., participating in cultural activities) and social (e.g., engaging in recreation). This clustering is useful for conducting observatory methods to understand how public open space (POS) is functioning. Based on Gehl (2010), the necessary activities are independent of the physical quality of the urban environment (commencing, commuting, waiting for transport), while optional activities take place under favourable conditions in the urban environment (walking, relaxing). Making conversation, communicating, greeting other people or engaging in passive contact are examples of social activities that are the outcome of both necessary and optional activities (Gehl, 2010). The density of optional and social activities indicates the place's quality.

According to stationary activity results, recreational activities and commercial activities are high in Points 2 and 4, and cultural activities in Points 1 and 3. This indicates that the place quality is high enough to enable optional and social activities. At Point 2, a high diversity of activities is evident, with many people observed standing and sitting. This diversity suggests a dynamic range of interactions beyond commuting and commerce. The density of people in different postures also supports the conclusion that this place has a diverse range of activities, apart from commuting and commerce. The people density level is highest at Point 2, moderate in Point 3, and lower in Points 1 and 4. Accordingly, Point 2 is the hotspot with the highest people density, while Point 3 is the coldspot with the lowest people density. Predominant pedestrian movement is noted along four main axes: in front of the New Mosque and the Spice Bazaar (Axis 1), adjacent to the Spice Bazaar (Axis 2), along Ragıp Gümüşpala Street with the tramline (Axis 3), and on Reşadiye Street (Axis 4). The pedestrian movement density is highest along Axis 2 and Axis 1. Pedestrian

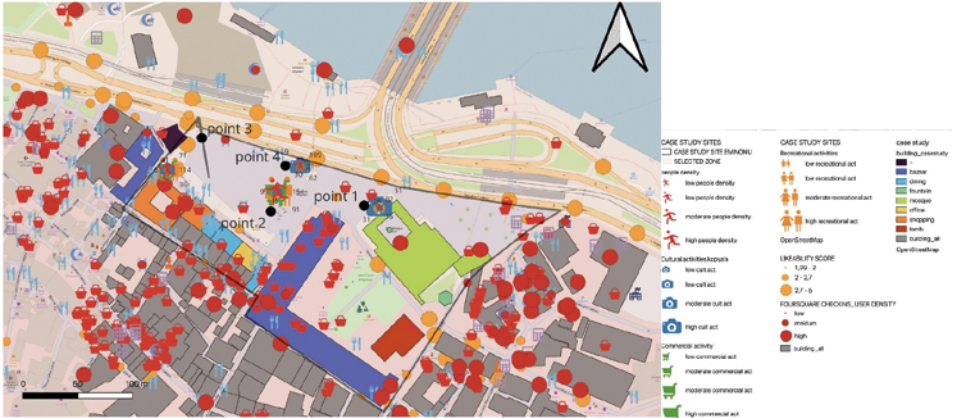


FIGURE 10.3 Stationary activity results overlapped with user and urban data
SOURCE: KIRDAR

movement is low at Axis 3 and Axis 4. These selected points for conducting a soundwalk are characterized by high people density, diverse activities and varied postures, all situated along the main pedestrian movement axes. Figure 10.3 juxtaposes stationary activities with urban and user data, illustrating the interplay of pedestrian dynamics and spatial use.

10 Evaluating Soundscape

This chapter provides an in-depth analysis of a soundscape study conducted within the vibrant urban setting of Eminönü Square. This research employs a multifaceted methodology that includes impromptu interviews and an augmented soundwalk within a survey to capture the sensory experiences of both residents and visitors in this location. The augmented soundwalk incorporates not only traditional listening practices but also uses technology to enhance and record the sonic environment, allowing for a deeper analysis of sound interactions and patterns. Impromptu interviews capture spontaneous, real-time reactions to the soundscape, while structured surveys collect systematic data on the auditory preferences and disturbances perceived by visitors and locals alike. This study aims to explore the diverse visual and auditory attributes that define the Eminönü Square and examine how these elements contribute to the character and perception of the place. This research uniquely integrates qualitative and quantitative methods by analysing the soundscape through direct observations, audio-visual recordings and public interactions to provide a holistic view of the visual-auditory urban environment. Findings from the study are expected

to inform urban planning decisions, suggesting ways to enhance auditory and visual comfort and enrich the sensory landscape of the area.

11 Soundscape Survey

The initial methodological step involves developing an online questionnaire designed to capture residents' feelings, perceptions, and familiarity with the soundscape concept. The survey aims to pinpoint specific sound situations that characterize the study area. Participants are prompted to discuss the sounds, sensations and emotions they experience, the most common sounds in their daily lives, their auditory memories, and their personal interpretations of these sounds. Participants are also asked to reflect on their interaction with community spaces through sound, discuss the intersensory and collective aspects of their daily auditory experiences and evaluate the sound quality in their neighbourhood. The survey is distributed digitally via email and accessible through quick-response (QR) codes. This survey serves as a crucial tool for collecting observational data on the visual and auditory landscape.

12 Impromptu Interview

Open interviews were conducted by approaching individuals on the street to capture their immediate reactions to the surrounding soundscape and visualscape. This method captures regular urban interactions, ensuring that responses are spontaneous and unprepared, thus recording genuine reactions to the soundscape. This interview method gauges both measurable sound qualities – such as type, pitch and identifiability – and more subjective experiences, including memories, intersensory interactions and emotional resonances. Urban experiences are often confined by routine behaviours, which can restrict our full engagement with and awareness of our surroundings. Engaging in conversations about the soundscape opens our ears to the environment, to others, and to ourselves. It is possible to access the sound map, which is still under development, and to listen to this interview (Palmese & Carles, 2022). Figure 10.4 displays the point of interviews. We asked visitors and locals to gain insight into the soundscape and visualscape of the site. In the conducted interviews, the questions involve the purpose in space, current sound, sounds representative of Istanbul, triggering memories, and affecting positive or negative experiences, visual likeability, and dominant likeable features within the suggested changes for place quality.

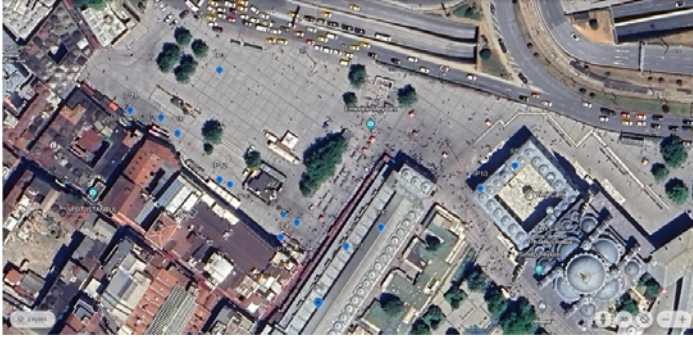


FIGURE 10.4 Interview points
SOURCE: GOOGLE EARTH, 2023

13 Interview and Survey Results

The square's polygonal layout creates a spatial barrier along the seaside, complemented by a sound barrier due to the adjacent tramway and busy roadway. Few sounds penetrate these barriers, with ship horns – identified by respondents as quintessential sounds of Istanbul – being among the few that are heard. Only 20% of interviewees reported hearing the sound of the sea, indicating its limited audibility within the square. Most interviewees were located in the shopping areas or near the mosque adjacent to the traffic barrier, where the predominant sounds are the voices of traders and passersby. Most of the respondents are in the shopping area or the mosque just in front of the traffic barrier. This means that the voices of the traders are among the most identified sounds. Outside of prayer times, the square lacks a homogeneous soundscape. However, during prayers, the muezzin's call transforms the area into a unified, polyphonic acoustic space, distinctly segmented into various acoustic and visual zones.

For this study, 14 on-site impromptu interviews were conducted at the points as shown in Figure 10.4. The majority of the interviewees were audio-recorded and five interviewees provided written responses, while two responded through remote interviews. To sum up, a majority (86.7%) of interviews were conducted impromptu on-site, while 13.3% were conducted remotely. On-site evaluations comprised 40% workers and 60% visitors and tourists. The results of the interviews are displayed in Figure 10.5. Based on the interview results, the voices of traders and mechanical sounds are frequently identified. Sounds from the shopping area, the mosque and ships are strongly associated with identity and memory, indicating they have cultural or historical significance. The mosque sounds and sea sounds are notably linked

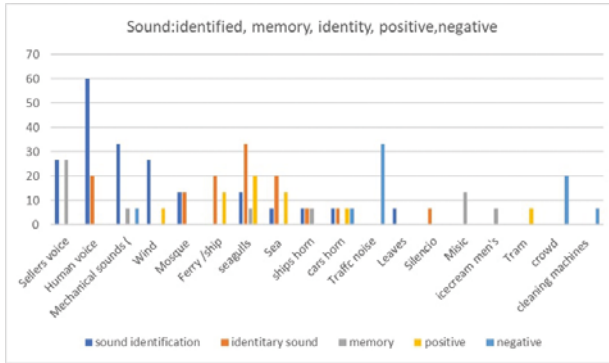


FIGURE 10.5
The soundscape
results from in-prompt
respondents
SOURCE: GOOGLE
FORMS, 2023

with positive experiences, while traffic noise and crowd sounds are generally perceived negatively. Trams and machine sounds, although part of the soundscape, have less impact on the overall perception.

Challenges faced in the interviews are the language barriers, as most interviews were conducted in Turkish, complicating data collection and analysis. Additionally, some interviewees were initially reluctant to engage, though many expressed pleasure in discussing their environmental perceptions once the conversation began.

14 Augmented Soundwalk

This section introduces the “augmented soundwalk”, an innovative method that blends technical and aesthetic elements to gather comprehensive qualitative and quantitative data on urban soundscapes. Lasting approximately 90 minutes, this method extends beyond traditional data collection by offering participants a sensory journey through Eminönü Square. Selected volunteers engage in this soundwalk by following a predetermined path through the square, and completing a questionnaire via Google Forms. Building on insights from impromptu interviews, the soundwalk was designed to further explore Eminönü Square’s auditory and visual landscapes volunteers encouraged to listen actively, describe their perceptions, resonate with the environment, and share their experiences. The soundwalk route includes four specific points, detailed in Figure 10.6, guiding participants through key auditory and visual experiences of the square. Participants document their observations using a digital form, available via a Google Forms link. The data collected include the quality and quantity of sounds, the auditory and visual environment’s quality, the congruence between soundscapes and visual landscapes, and associated memories.



FIGURE 10.6
The points on the
soundwalk route
SOURCE: GOOGLE
EARTH, 2023

In this phase, participants are given the opportunity to define their personal forms of representation and categorize sounds based on their perceptions. They can also suggest new ways to represent the space while responding to questions designed to quantify and unify perceptions of the place. At four designated points, volunteers are instructed to actively listen to their environment and document their observations and responses on paper forms.

A significant challenge in this research is the intricate integration of diverse methodologies and tools from the interdisciplinary field of soundscape studies. We initially developed a specific methodology for the Madrid Soundscape Identity and Listening project, which we have since adapted to the context of Eminönü Square in Istanbul, with a particular focus on integrating visual and audio-visual perceptions. The primary objective is to collaborating with participants to observe often overlooked urban events, practices and processes, such as the rhythms, rituals, and choreographies that animate the space. We encourage participants – including citizens, artists and experts – to engage directly with the urban environment, sharing their sensations, memories and collective interpretations of daily city life, thereby uncovering potentially hidden aspects of the space. All methodological steps are interconnected, ensuring that insights and findings from each phase inform and enhance the subsequent stages of the study.

15 Soundscape Results

In this soundwalk, five participants utilized tools such as the Decibel x iPhone app and H6 and H4 Zoom recorders for sound level measurement. A Google Form was used to gather participant assessments, photos, videos and sounds recordings. Participants assessed three sound categories – traffic, human and natural sounds – and sound characteristics using descriptors such as pleasant, chaos, vibrant, eventful, calm, annoying and monotonous.

Point 1 is characterized by a sound level of 67.7 dB, with the predominant human sound at 80%. In the responses, there is some uncertainty in the ratings, especially in the pleasant, calm and monotonous responses; only in the eventful response is there any uncertainty, which may be due to the unfamiliarity of rating a soundscape of urban space. The majority liked the soundscape, with 80% rating it 4 out of 5.

The participants are more in agreement with one another in Point 2, which has a sound level of 74.3 dB and a 60% human sound volume as its predominant component. Where the disparity of evaluation and disagreement persists is in the characteristic "pleasant", where all participants have different opinions. All evaluations agree that it is not a monotonous soundscape; most of them think it is eventful, annoying, not calm and not uneventful. As for vibrant, the ratings are divided into vibrant and somewhat vibrant. In chaotic, the majority find the soundscape chaotic or somewhat chaotic, but there are also opinions that it is not chaotic. The majority of participants disliked the soundscape, with 60% rating it 2 out of 5.

Point 3 is characterized by a sound level of 74 dB, a high sound level, and the predominant sound for all participants is traffic noise. Most participants find this soundscape uneventful or somewhat uneventful, which is in line with the statement that the traffic noise does not provide any information, so that in the eventful evaluation, the participants are divided in their assessment of it. For most of the participants, it is neither particularly annoying nor particularly calm. In the case of vibrant, each participant has a different opinion about whether it is mostly vibrant or somewhat vibrant. The majority of participants disliked the soundscape, with 40% rating it 1 out of 5.

Point 4 is characterized by a sound level of 63.3 dB, which increases to 69.1 dB during prayer. The soundscape here is composed of equal parts traffic noise and human sounds, each contributing 50%. In the centre of the square, where there is a mixture of sounds (human sound and a horizon of traffic noise), they are divided into those who find it pleasant and those who find it uneventful, while most agree that it is chaotic and most find it vibrant. Most say it is not calm, but half do not know whether it's annoying or not; the other half find it somewhat annoying. All agree that it is eventful or somewhat eventful, while half agree and half disagree that it is monotonous. The participants are neutral about the soundscape, with 40% rating it at 3 out of 5. Table 10.1 gives the numeric results of the soundscape characteristics.

Points 2 and 3 exhibit the highest noise levels; however, the nature of the noise contributes distinctly to annoyance levels. Point 3, dominated by traffic noise, is perceived as more annoying compared to Point 2, where human

TABLE 10.1 The soundscape characteristics results according to participants

Characteristic	Point 1	Point 2	Point 3	Point 4
Pleasant	100% neither agree nor disagree	20% somewhat agree 20% neither agree nor disagree 20% somewhat disagree 40% disagree	40% neither agree nor disagree 20% disagree 20% somewhat agree 20% somewhat disagree	20% agree 40% somewhat agree 20% disagree 20% somewhat disagree
Chaotic	40% agree 40% somewhat agree 10% neither agree nor disagree	60% agree 20% somewhat agree 25% somewhat disagree	20% agree 60% somewhat agree 20% disagree	40% agree 40% somewhat agree 20% disagree
Vibrant	40% agree 40% somewhat agree 10% neither agree nor disagree	40% agree 60% somewhat agree	20% agree 20% somewhat agree 40% neither agree nor disagree 20% somewhat disagree	40% somewhat agree 20% neither agree nor disagree 40% disagree
Uneventful	60% disagree 10% neither agree nor disagree 10% somewhat disagree	80% disagree 20% somewhat disagree	20% agree 20% neither agree nor disagree 40% somewhat disagree 20% disagree	20% agree 60% somewhat disagree 20% disagree

TABLE 10.1 The soundscape characteristics results according to participants (*cont.*)

Characteristic	Point 1	Point 2	Point 3	Point 4
Calm	40% neither agree nor disagree	80% disagree 20% somewhat disagree	20% disagree 40% somewhat agree	40% somewhat agree 20% neither agree nor disagree
Annoying	10% somewhat agree 20% agree 20% somewhat agree 20% neither agree nor disagree	80% somewhat agree 20% disagree	20% somewhat disagree 40% somewhat agree 40% somewhat disagree	40% disagree 40% neither agree nor disagree 60% somewhat disagree
Eventful	20% disagree 20% somewhat disagree 40% agree 60% somewhat agree	80% agree 20% somewhat agree	20% disagree 40% agree 60% somewhat agree	40% agree 40% somewhat agree 20% disagree
Monotonous	80% disagree 20% neither agree nor disagree	100% disagree	40% disagree 40% neither agree nor disagree 20% somewhat disagree	40% somewhat agree 20% neither agree nor disagree 20% somewhat disagree 20% disagree

SOURCE: KIRDAR (2023)

sounds and occasional sound signals like sirens and horns prevail. This variation illustrates that soundscape assessments extend beyond mere sound levels. The perception of a soundscape is influenced by a mix of factors including the physical, spatial, subjective and cultural contexts.

Responses indicate that human activities such as voices, conversations and footsteps are the predominant sounds at Points 1, 2 and 4. In contrast, traffic noise dominates Point 3. The answers reflect sounds and sound situations recognized and identified by the participants, with human sounds, the voices of hawkers, marine sound signals (boat sirens, seagulls), and cultural sound signals (muezzins in mosques, voices and signals of hawkers) being the most representative and valued. In Points 1 and 2, sound from human beings with 80% and 60%, respectively, while traffic sound is dominant in Points 3 and 4 with 80% and 60%, respectively. Across the four points, the identified sounds fall mainly into two categories: human sounds and traffic sounds. Notably, at Point 2, 33% of responses also recognized other sounds. There is a consensus among participants that human sounds predominate at Point 1, while traffic sounds are most noticeable at Point 3. Participants provided descriptions of the soundscape that were richer and more varied than the categories initially provided in the interview, as illustrated in Figure 10.7.

Participants experienced challenges fitting their responses into predefined sound categories such as human, natural and traffic sounds. Certain sounds, such as the bells of ice cream vendors or the moving tourist trolley, blend mechanical and human elements, suggesting a need for additional categories that reflect cultural sound signals. Sounds such as ship sirens and the muezzin's

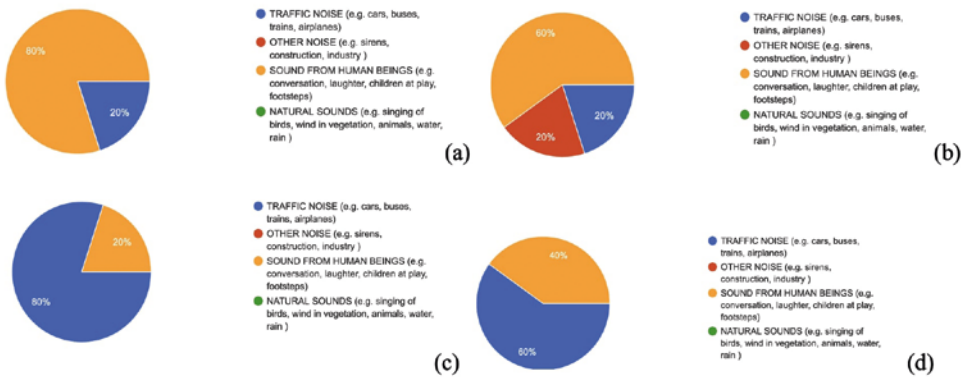


FIGURE 10.7 The sound categories in the four points
SOURCE: GOOGLE FORMS, 2023

call function as local perceptual markers, anchoring space and time within the cityscape and forming a distinct category of cultural sound signals.

In general, the sounds of the square are neutrally accepted, with the exception of traffic noise at Point 3, which consistently provokes negative reactions. There is unanimity in the rating of the sound environment in the categories of chaotic, lively and noisy. In summary, the square features distinctly different acoustic zones: Points 1 and 2 are dominated by human sounds, Point 3 by traffic noise, and Point 4 presents a mixed soundscape at the centre of the square.

This disparity is evident in the responses to congruency/incongruency between sound and image. One participant highlighted a notable sensory incongruence in the area: “When I look towards the bazaar, everything seems congruent. However, when I look towards the sea, although I continue to hear the sounds of the bazaar, what I see is quite different – dominated by traffic and trams.”

According to the results, the varying sound levels and participant responses across the four points highlight distinct auditory environments within Eminönü Square. Differences in sound perception – ranging from vibrant and chaotic to uneventful and monotonous – illustrate the complex interplay between urban noise and activities. The majority of responses indicate a preference for more dynamic and human-centric sounds, while high traffic noise levels generally led to lower satisfaction.

16 Evaluating Visualscape

This chapter presents a comprehensive analysis of the visualscape in the dynamic urban environment of Eminönü Square. This research employs a multifaceted methodology, incorporating image segmentation techniques alongside Google Street View (GSV) to audit and analyze spatial features effectively. By integrating quantitative data from image segmentation with qualitative insights gathered through structured surveys and observational studies, the study aims to explore the visual attributes that shape the character and perception of the area. Image segmentation, through advanced deep learning algorithms, classifies and categorizes visual elements from streetscape images, providing a detailed ratio of the urban elements to the streetscape. The ratio values are utilized to calculate the proportion of likeability features. Additionally, interviews and surveys allow participants to express their visual preferences and perceptions, which enrich the quantitative data with personal and collective experiences. The integration of these diverse methodologies not only enhances the understanding of the visual dynamics at play but also informs future urban planning and design strategies, aiming to optimize visual comfort and add to the aesthetic quality of the space.

17 Visualscape Analysis through Image Segmentation

Google Street View (GSV) is a web service integrated into Google Maps that has provided access to mapping services since 2007. Urban studies have increasingly utilized image segmentation of GSV images to audit and analyse spatial features, marking a significant trend in the field. Image segmentation leverages deep learning, an advanced branch of machine learning that uses an artificial neural network (ANN) to enable visual cognition and interpret complex image data. In urban studies, image segmentation has been applied to a variety of research areas, including measuring perceived streetscape quality (Zhang et al., 2019), analysing sky view factors (Liang et al., 2017) and counting pedestrians (Yin et al., 2015) and assessing streetscape complexity.

Image segmentation classifies objects within an image based on pixel data. In semantic segmentation, the process involves inputting an image and outputting categories associated with each segment of the image (Johnson et al., 2017). This technique categorizes and colours various objects within the image into distinct segments. Each pixel is labelled with a class label based on its characteristics, effectively parsing the image into categorized visual data. Figure 10.8 illustrates this segmentation, showing how a street image is categorized into distinct segments, providing a visual example of how semantic segmentation is applied in urban studies.

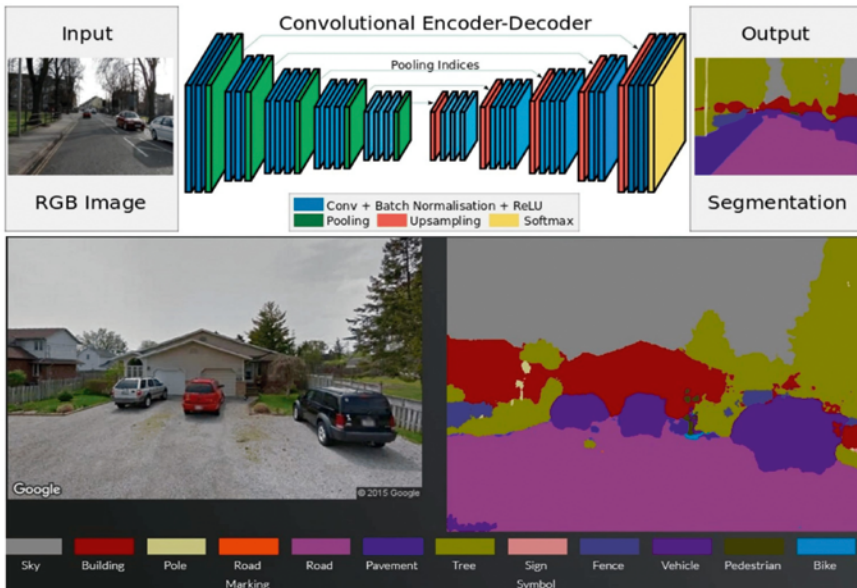


FIGURE 10.8 Image segmentation method
SOURCE: LIANG ET AL. (2017)

This research employs image segmentation to analyse and audit the likeability features of urban images. The likeability features are the building rate, urban greening, physical incivilities features and traffic density, as Nasar (1998) indicated. The analysis utilizes TensorFlow, a comprehensive framework developed by Google for machine learning algorithms, to process and analyse the data (Abadi et al., 2016). The image segmentation method applies a deep learning method that extracts image features and learns from the hierarchical feature representations (Liang et al., 2017). It trains the datasets by labelling them according to their related urban feature categories based on the created algorithm (Balaban, 2022). Post-training, the segmented images are analysed in a Python environment, where pixel sizes are proportioned and analysed relative to the overall streetscape.

This study captures likeability features such as building rate, urban greening and physical incivilities using the image segmentation method, following the guidelines outlined by Kırdar (2023). This process involves importing the necessary libraries (TensorFlow, Os, Matplotlib and Pandas) and constructing a deep learning model dedicated to labelling each pixel in the input images. The core of the study involves constructing a deep learning model specifically for semantic image segmentation to assign semantic labels to every pixel in the input images. Helper functions are defined to decode the images, and a colour map is generated corresponding to various label names. A significant aspect of the study is the formulation of a method to calculate the ratio of each image feature, as shown in this equation: $label_frequencies [2] / total_pixels) \times 100$. For example, “Building_score” is calculated as the frequency of a particular label (e.g. buildings) relative to the total number of pixels multiplied by 100. In Tensorflow-based models, the common segmented categories are traffic elements within road users, road types, buildings and urban infrastructure, natural elements, street furniture signage and symbols. These categories are adapted to likeable features.

Likeability features analysed include urban greening, quantified through vegetation scores; traffic density, assessed by aggregating scores of vehicles and pedestrians; physical incivilities, evaluated by aggregating the street elements like signs and poles; and building enclosure through the score of building façades. Each of these categories contributes to a comprehensive understanding of the urban environment through their respective scores. The evaluation is conducted based on pixel accuracy, comparing predictions with the Cityscape datasets. Figure 10.9 illustrates the segmented images highlighting likeability features, and Table 10.2 presents the average likeability scores for each point, calculated based on pixel density, calculated using the equation mentioned above.

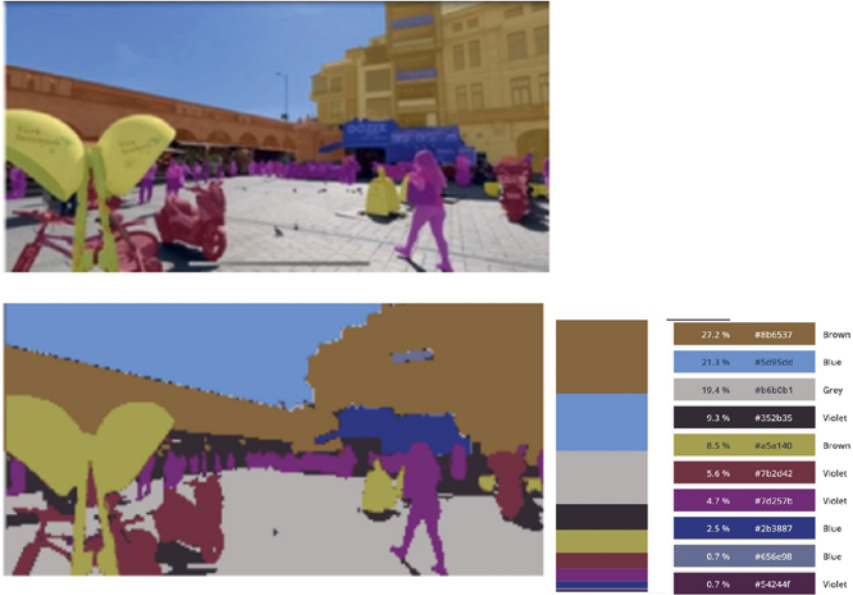


FIGURE 10.9 The segmented image and its label
 SOURCE: KIRDAR (2023)

18 Visualscape Survey

This study compares quantitative results from image segmentation with qualitative insights about visualscape gathered through interviews and soundwalk. In this survey, participants responded to what extent they like the street image and which likeable feature is dominant in this place. Respondents' likeability preferences are gauged using five-point Likert scale questions, while their opinions on dominant features are collected through a feature-ranking. The survey question asks, "To what extent did you like the image of this place?" Responses are recorded on a five-point Likert scale, ranging from "1" (disliked extremely) to "5" (liked extremely).

Another question inquires, "Which likable feature is dominant in this place?" Answers are collected using a multiple-choice grid format, allowing participants to rank features based on their perceived dominance. Participants select how much they like the image and identify the most prominent likable feature, providing insights into their visual preferences and perceptions. These survey results are elaborated with the numeric results derived from image segmentation analysis in the following section.

TABLE 10.2 The pixel density of likeability features

	Image Code	Building envelope	Historical buildings	Ground	Sky	Traffic (vehicles)	Urban greening	Physical incivilities	Pedestrian
Point 1	Image 0131	30.90%	30.90%	23.90%	21.70%	1.70%	10%	1.60%	10.80%
Point 1	Image 0135	27.20%	27.20%	19.40%	21.30%	5.60%		11.80%	4.70%
Point 1	Image 0145	16.80%		24.20%	40.70%		1.80%	4.70%	10.40%
<i>Point 1 average</i>	<i>24.97%</i>	<i>29.05%</i>	<i>22.50%</i>	<i>27.90%</i>	<i>3.65%</i>	<i>5.20%</i>	<i>1.80%</i>	<i>6.03%</i>	<i>8.63%</i>
Point 2	Image 0132	16.20%	16.20%	9.50%	46.70%	5.20%	1.80%	13.80%	4.80%
Point 2	Image 0133	16.20%	16.20%	9.80%	46.70%	5.20%	1.80%	5.80%	12.80%
<i>Point 2 average</i>	<i>32.40%</i>	<i>32.40%</i>	<i>19.30%</i>	<i>46.70%</i>	<i>10.40%</i>	<i>10.40%</i>	<i>3.60%</i>	<i>19.60%</i>	<i>17.60%</i>
Point 3	Image 1088	19.20%	19.20%	56.20%	30.60%		0.20%	1.00%	0.70%
Point 3	Image 1089	3.10%		19.00%	37.50%		36.50%	1.30%	0.40%
Point 3	Image 0141	7.10%	7.10%	31.50%	52.50%		4.60%	0.80%	1.90%
Point 3	Image 0143	12.90%	4.10%	39.50%	35.70%		6.40%	2.60%	2.20%
<i>Point 3 average</i>	<i>10.58%</i>	<i>10.13%</i>	<i>36.55%</i>	<i>39.08%</i>	<i>0.00%</i>	<i>0.00%</i>	<i>11.93%</i>	<i>1.43%</i>	<i>1.30%</i>
Point 4	Image 0144	8.00%		22.00%	17.30%		40.30%	1.90%	8.20%
Point 4	Image 0140	12.50%	12.50%	13.70%	25.60%		30.00%		5.00%
Point 4	Image 1085	16.90%		28.50%	12.50%	15.50%	12.70%	2.70%	2.30%
Point 4	Image 1086	16.90%		21.70%	16.20%	12.10%	15.00%	2.00%	
Point 4	Image 1087	26.50%	21.40%	19.30%	29.40%	10.30%	2.70%	0.60%	
<i>Point 4 average</i>	<i>16.16%</i>	<i>16.95%</i>	<i>21.04%</i>	<i>20.20%</i>	<i>12.63%</i>	<i>12.63%</i>	<i>20.14%</i>	<i>1.80%</i>	<i>5.17%</i>

SOURCE: KIRDAR (2023)

19 Visualscape Results

At Point 1, 60% of participants liked the visualscape, while 40% were neutral. The area is noted for its blend of historical and modern elements, creating a lively yet historically rich atmosphere. At Point 1, the scene is a multiplicity of old and new urban layers, with historical buildings peeking through a bustling, crowded environment. It is a place of contrast, where the beauty of the historical ambiance meets the lively disorder of the present urban landscape, full of crowds. Cultural landscape and vista are dominant likeability features, appreciated by 60% of participants. Building condition and urban greening are also notable, each highlighted by 40% of participants. Supporting that, the quantitative image segmentation results (Table 10.2) show historical buildings make up 29.05% of the visualscape, with sky visibility at 27.90%, supporting the prominence of cultural and vista elements. Other features including building condition (24.97%) and urban greening (5.90%) also contribute to the visual likeability of the site, alongside minimal traffic (3.65%) and physical incivilities (6.03%) within the pedestrian presence (8.63%).

At Point 2, the majority of the participants (60%) disliked the visualscape. Participants attribute Point 2 as vibrant, colourful and chaotic with its dense crowds of shoppers. This spot is alive with activities that create a sensory-rich experience and evoke memories. Vista (40%) and physical incivilities (100%) are the most dominant likeability features, following with cultural landscape and building enclosure (both at 40%). Based on the quantitative results (Table 10.2), historical buildings and building enclosure contribute 32.40% each, affecting the visual perception, within the high sky percentage (46.70%). Interestingly, the physical incivilities (19.60%) and pedestrian crowds (17.60%) affect the likeability negatively, although their percentage are not significant.

At Point 3, participants' feelings were confused, with 40% neutral and 40% disliking the visualscape. The area is marked by a stark contrast between historical landmarks and a bustling modern cityscape. Based on participants' assessments, the historical landmarks and modern cityscape create a contrast. The area is teeming with traffic and pedestrians, which participants found chaotic and irritating due to its ambiguous nature. The contrast between people transiting or waiting for transportation creates a stark contrast that diminishes the overall appeal of this location. The area is perceived as chaotic, with the high traffic and pedestrian presence creating a less appealing environment. Traffic density is overwhelmingly noted (80%), and cultural landscape, urban greening and physical incivilities each at 40%. Quantitative analysis (Table 10.2) results that urban greening (11.93%), sky visibility (39.08%) and the presence of historical buildings (10.13%) indicate a cultural vista. However, this vista

receives unfavourable likeability ratings due to the detracting impacts of noise from crowds and traffic.

At Point 4, participants were split between neutral (40%) and liking (40%) the visualscape, describing it as relaxing yet vibrant with an open and eventful atmosphere. The participants expressed their visual experience as relaxing, movement, vibrant, open, amplitude, contrast, careless and eventful. According to the participants, there is a sense of movement and vibrancy at Point 4. This point gives the perception of spaciousness that allows for more relaxing activities. However, this point has an unplanned or neglected appearance, despite its potential, which affects the visual likeability negatively. At Point 4, vista and cultural landscape each received 60%, with building enclosure, condition and urban greening following at 40%. Based on quantitative analysis (Table 10.2), sky density (20.20%) and urban greening (20.14%) show the vista. Historical buildings (16.95%) and building conditions (around 16%) enhance the cultural landscape. The slight effect of pedestrian presence (5.17%) and traffic density (12.63%) also influences the visual perception at Point 4.

In each point, the quantitative data derived from image segmentation correlates with the qualitative survey responses, confirming the visual preferences and perceptions of participants. While traffic density was noted as high in participant surveys for Points 3 and 4, photographs captured lower traffic densities, indicating selective perception or timing of photo captures. Interestingly, at both Points 3 and 4, participants evaluated traffic density higher; however, the quantitative results of traffic density has a lower percentage, respectively. It can be deduced that even when their percentages – derived from image segmentation – are not high, the negative likability features significantly impact overall likeability. This suggests that these elements exert a disproportionately adverse effect, despite their lower proportion in image segmentation.

20 Results

To provide a comprehensive view, we assessed soundscape and visualscape results alongside urban attributes and activities in Eminönü Square. This place is characterized by its shopping and dining activities, particularly around the Spice Bazaar. The soundwalk observations on noise levels, soundscapes and participants' perceptions are well-aligned with the data analysis findings on people density, activities and urban dynamics in Eminönü. This study investigates the urban and user dynamics individually at each point. We take each point as a buffer zone centred from those points with a 10-metre radius.

Point 1 is characterized by a rich variety of human sounds – conversations, footsteps and cultural noises like muezzin calls from nearby mosques. These contribute to a lively yet culturally profound atmosphere. This zone known for its cultural significance, sees a steady flow of people and pedestrians, yet it is not overly crowded. Pedestrian movement on Axis 1 (the axis in front of the New Mosque and the Spice Bazaar) is noticeable but not dominant. The high density of cultural activities and the moderate density of commercial and recreational activities are conducted at Point 1, based on stationary activity results. Foursquare check-in data could indicate a high density of visitors in Point 1, drawn to the area's cultural attractions. Shopping and cultural activities dominate Point 1. The New Mosque and historical buildings surrounding this square are the cultural attractions. The visual likeability of Point 1 is very high due to the cultural landmarks and the well-maintained condition of buildings, which add to its overall attractiveness. Point 1 in Eminönü emerges as a culturally vibrant location, characterized by a rich soundscape. The majority of participants disliked the soundscape, however, they liked the visualscape. The soundscape is evaluated as pleasant, calm and eventful. According to the participants, the visualscape has a contrast effect with historical silhouettes and modern city views. This contrast is apparent with ranking results for likeable features. The cultural landscape is dominant, followed by buildings and urban greening. Sound from human beings is the most apparent dominant sound feature, following traffic noise. Point 1 is characterized by a dynamic environment with a diverse range of auditory experiences that reflect its status as a culturally significant and active urban space.

The soundwalk reveals that Points 2 and 3 are particularly notable. Point 2 is characterized by human sounds reflective of high visitor density and diverse stationary activities, which are commercial and social (recreational). People are engaged in shopping, walking or sitting in public on the benches. The high level and diverse sounds here are indicative of vibrant human interactions. Being at the intersection of two significant pedestrian axes – alongside the dead-end street close to the Spice Bazaar (Axis 2) and in front of the New Mosque and the Spice Bazaar (Axis 1) – adds vibrancy to this area. Dominated largely by commercial activities, Point 2 is nestled within bustling bazaars, amplifying both human density and sounds. Point 2 also hosts commercial activities with very high place ratings, in addition to dining and cultural activities. The area's high visitor density is measured through Foursquare check-ins. The very high level of visits and densely crowded people reduce the visual likeability, despite the presence of historical buildings that improve it. This reflects the likable features ranking as well. According to participants, the dominant

features are vistas, physical incivilities and historical buildings. The perception of chaos is observed in both the soundscape and visualscape evaluations. Due to the high density of shoppers, they found this place eventful, not calm or monotonous. The most dominant sound sources are coming from the crowds of shoppers. The majority of participants disliked both the soundscape and visualscape in Point 2. Participants evaluated the visualscape as vibrant, colourful and chaotic. The confluence of high pedestrian traffic, engaging soundscape and likeability of the visualscape not only underscores its significance as a commercial hub but also decreases its visual and aural attractiveness despite being a social gathering and shopping hotspot.

Point 3 in Eminönü is predominantly characterized by traffic noise, a dominant auditory feature that significantly shapes its soundscape. This encompasses sounds predominantly from vehicles, which markedly overshadow other auditory elements. In contrast to Point 2, human sounds such as conversations, footsteps or other activities are considerably less pronounced in Point 3, largely due to the dominant presence of traffic noise. This situation reflects as highest annoyance level in Point 3. Zone 3 exhibits a moderate to lower density of people, thereby being perceived as a cold spot. This relatively subdued human presence is likely influenced by the area's traffic-centric nature, which may discourage people from conducting social and recreational activities. Nevertheless, Point 3 remains an important locale for cultural activities. It serves as an attractive viewpoint for visitors, offering opportunities to capture photographs or to appreciate views of the sea, the Karaköy silhouette and the Galata Bridge. Despite this, both visitor and activity densities in Zone 3 are lower compared to Point 2. Activity places receive less favourable ratings as well. This demonstrates that visitors do not favour Point 3. The majority liked the soundscape, but they were neutral about the visualscape. Despite being close to famous landmarks like the Galata Bridge and the silhouette, the heavy traffic has an impact on this reduction. Similar to Point 1, the historical landmarks and modern cityscape create a contrast, while traffic and crowdedness create chaos in Point 3. Traffic density sets the most dominant likeable feature, and traffic noise is dominant within crowd sound. This neutrality reflects participants' evaluation of sound characteristics. Most participants find this soundscape uneventful and neither particularly annoying nor particularly calm. Additionally, Point 3 presents a sound and space incongruity. The visual and spatial elements of the area, set against the backdrop of a traffic-dominated environment, create a conflicted juxtaposition. In summary, Point 3 presents a diverse mix of cultural significance and varied sensory experiences. While the heavy traffic and the presence of fewer people somewhat

lessen its role as a cultural hub, its attractiveness as a scenic spot and its historical importance still make it a key part of Eminönü's urban setting.

According to the soundwalk results, Point 4, which is in the centre of the square, has a wide variety of sounds. This point includes a blend of human activities such as voices, conversations and footsteps, complemented by other elements like mechanical and cultural sounds, which vary depending on the specific activities and environment at this location. Point 4 exhibits a high density of people, yet it is characterized by a moderate level of recreational and cultural activities, alongside a lower presence of commercial activities, particularly from street merchants like simit sellers, corn vendors and chestnut sellers. While pedestrian density is high in this area, visitor density is comparatively lower, according to check-ins. This positions Zone 4 as a temporary area where they will pass by or take a short breath and rest. The surrounding streets and buildings have a big impact on how likeable the area is. Factors such as traffic density, the condition of buildings, the degree of enclosure and physical incivilities (such as signboards) play a crucial role in determining visual likeability. The participants are neutral about the soundscape and visualscape. At this point, there is a contradiction in the assessment of soundscape characteristics. Several participants found it calm, uneventful and pleasant, while others found it chaotic and vibrant. This inconsistency in evaluation can be associated with being neutral about the soundscape. According to participants' evaluations of the visualscape, this point gives a comfortable, vibrant and eventful image, despite its unplanned or neglected appearance. The most dominant likeable features are vistas and cultural landscapes, and the most dominant sound sources are traffic and human sounds. Point 4, located at the centre of the square, presents an interesting contrast in its urban dynamics, despite its central position. It functions primarily as a transitional space, where people tend to spend brief periods of time either passing through or pausing for a quick rest. The variety of sound sources at Point 4, ranging from intermittent conversations to the fleeting footsteps of passersby, align with its role as a hub of momentary activity and necessary, short-lived engagements. This convergence of sounds mirrors the area's character as a place of brief encounters and quick transitions.

In conclusion, the soundwalk and the data analysis collectively underscore Eminönü's lively and culturally rich atmosphere, despite challenges in noise levels and safety perceptions in certain areas. The combined results from the soundwalk and data analysis clearly illustrate Eminönü as an area rich in culture and bustling with activity. This portrayal emphasizes Eminönü's dynamic and multifaceted urban character by establishing a complex yet coherent relationship between the sounds of the area and its various urban activities.

21 Conclusion and Discussion

The predominance of visual approaches in the analysis of urban space and the dispersion of sound theories in multiple scientific fields (physics, psychology, music, linguistics, architecture, etc.) raise several interdisciplinary difficulties and a major methodological challenge to understand the multisensory characteristics of urban space. In this study, we have centred these characteristics around the audiovisual dimension, but we are aware that all senses must be involved. The analysis of urban spaces often prioritizes visual aspects, which can overshadow the multisensory nature of these environments. This research acknowledges the fragmentation of sound theories across various disciplines – physics, psychology, music, linguistics, architecture – highlighting the complexity of integrating these diverse perspectives.

From the soundscape evaluation, we have learned that the urban environment is a living, dynamic space in constant flux, characterised by both transient and enduring identities. Understanding this complexity requires sophisticated strategies that not only demand deep involvement from researchers but also significantly involve citizens, who are the true bearers of the area's knowledge, memories, and identity. From the visualscape evaluation, it is evident that the visual aspects of the urban environment shape the ambiance of the place contributing its identity, which is complemented by unique soundscape. The visualscape and soundscape are influenced from ephemeral dynamics and understanding them requires community involvement, as conducted through site surveys in this study.

Active participation from local citizens has been pivotal in deepening our understanding of urban dynamics at Eminönü Square. Their engagement in soundwalks and interviews has allowed us to explore the subtleties of the events, practices and processes that transform ordinary spaces into vibrant places. This participatory approach has also revealed the often-overlooked rhythms, rituals, and social choreographies that define urban life, providing valuable insights into the everyday experiences of the community. This is only the beginning of a process aimed at experimenting with the multiple methodological possibilities, applicable to different contexts which will allow a better understanding of sensory and spatial urban phenomena to incorporate them appropriately into the design of architectural and urban planning. In this sense, we advocate for the collective construction and design of place between memory, experience, attentive listening and awareness of our surroundings.

A methodological effort has been made to include movement as a fundamental part of the daily perception of the city. We have designed activities and

technical sheets that include the integration of quantitative and qualitative aspects. We advocate that further development of this study is necessary to obtain more reliable results. The addressed challenges are incorporating both quantitative and qualitative methods to capture the dynamic and multisensory characteristics of urban spaces, specifically through soundwalks, interviews and technical activities that emphasize movement and daily urban interactions.

From a placemaking perspective, the significance of this study lies in its methodical exploration of urban perceptions and engagement of community members to illuminate the sensory experiences of the place, while also fostering new relationships between citizens and researchers. This exploratory work aimed at delving into the complexity of everyday urban perception with the active participation of citizens (sound walk, improvised interview) we have also tested the involvement of researchers in the field.

The diverse perspectives gathered from Eminönü Square provide valuable insights into its cultural and social significance and form the foundation for a collective design of the square's future, reflecting the memories, desires and creativity of its inhabitants. The next step is to design actions capable of bringing the results of the research back to the citizens based on these initial results. In further stages, this study provides valuable multisensorial insights for placemaking in public spaces that are rich in sensory experiences. Moreover, the results also offer potential for creating inclusive public spaces, particularly for individuals with visual or auditory disabilities.

As the results demonstrate, both visual and auditory aspects of the place should be considered to enhance place experiences and perceptions. Unique sounds, such as those from merchants, ships and seagulls, should be preserved as they characterise the area and evoke memories of the place. On the other hand, traffic, machinery and other artificial sounds should be reduced as they create disturbances. In terms of visual perception, reducing traffic density is crucial. Elements of physical incivilities, such as bins and poles, can be removed. This place requires visual enhancements to fully realise its potential. To enhance visual likeability, the urban furniture elements within the square should be designed. This approach will improve the aesthetic quality of the space and optimize visual comfort. Notably, the vibrant and dynamic character of the place can be maintained, but the auditory, and visual disturbances elements can be minimised. This research acknowledges a key challenge in our cultural and social context: preserving the complexity of human perspectives in both the analysis and, most importantly, in the planning of future placemaking strategies.

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Energy Transition and Climate Change: Scenarios for Places in the Mediterranean Area

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Abstract

We live in a moment with an important effervescence in the energy transition towards renewable sources. The energy transition needs space/territory for the deployment of renewable energies. The ultimate aim of policies that foster energy transition is mitigating and adapting to climate change. Climate change is a current global problem that already causes problems (heat waves, floods, torrential rain, etc.). Its effects will increase if we do not decarbonize our development model. The challenge of energy transition has been one of the key European policies since the European Union declared the Climate Emergency in 2019. Europe may be at serious risk from the effects of climate change, with one of the most vulnerable areas being the Mediterranean region. It is against this historical, sociopolitical and climatic backdrop that this research focuses on analysing the future of places related to policies, plans and actions in the Mediterranean context. These scenarios show the special role that placemaking will have in the future in areas with unique climatic conditions. This research addresses policies, plans and strategies,

as best practices, that are dealing with energy transition challenge in three countries of the Mediterranean area: Spain, Greece and Montenegro. In every case study the different levels of government and actions are analysed. The focus is to underline how these policies/plans will influence the future of placemaking as a more targeted rationale. Energy transition needs space/territory for its development, and places are crucial because they relate people with its space. The last goal of the research is know if energy transition policies/plans preserve and enhance the health and well-being of society through its places.

Keywords

energy transition – climate change – scenarios – place – the Mediterranean area

1 Introduction

We live in a moment with an important effervescence in the energy transition towards renewable sources. The aim of this policy is to mitigate climate change, which is already causing problems today (heat waves, floods, torrential rain, etc.) and which will increase, if we do not decarbonize our development model. The challenge of energy transition has been one of the key European policies since the European Union declared the Climate Emergency in 2019.

Europe may be at serious risk from the effects of climate change, with one of the most vulnerable areas being the Mediterranean arc (Allam et al., 2019). It is against this historical, sociopolitical and climatic backdrop that this research focuses to the analysis of the future of places related to plans in the Mediterranean context (Economou, 2010; Delgado-Jiménez, 2020; Dimelli, 2021; Rotondo et al., 2022).

Climate change scenarios show the special conditions that placemaking will have in the future in areas with unique climatic conditions. In this research, we analyse policies, plans, strategies and best practices that are dealing with this challenge and are focusing between the present and the future.

In this intricate research context, it is important to start with the basics. Hence, the proposed research begins from the fundamentals of placemaking theory – 11 principles of successful placemaking. The main promoters of these principles, the Project for Public Spaces (PPS, 2018), organized them into four groups, depending on their impact on placemaking in situ. In this case, these principles have been translated into a national and regional framework rather than focus on local plans and actions.

The chapter has as a goal to provide a new perspective for placemaking related to energy transition and climate change, analysing policies, plans and policies in three national case studies of the Mediterranean area: Spain, Greece and Montenegro.

2 State of Art: a Common Situation with Vulnerable Regions

The current global process of urbanization and the transformation of cities has many social, economic and environmental implications, with particular emphasis on climate change, which as a phenomenon represents an extraordinary challenge for all of us as a society and as individuals (Wilson & Piper, 2010).

The effects of urbanization and climate change are converging in dangerous ways. Global warming is likely to reach 1.5 °C between 2030 and 2052, and approximately 3 °C by 2100 based on current national government commitments. This will have disastrous impacts on cities (UN-Habitat, n.d.).

Cities represent less than 2% of the earth's surface, but they are hotspots for climate change because of the concentration of consumption in them. Cities use 78% of the world's energy and generate 71–76% of global CO₂ emissions. In addition, they represent high concentrations of financial, infrastructure and human assets and activities that are vulnerable to climate change impacts (UN-Habitat, n.d.). Adding to the problem of the urban contribution to climate change is that cities are growing. The planet is becoming urbanized and urban modes are taking over the world. This phenomenon largely affects uncontrolled or diffuse emissions (Delgado-Jiménez, 2020).

Climate change is impacting Europe's environment and people in many ways. Extreme weather events like heatwaves, storm surges, droughts and floods have the most significant effects, causing social problems and economic losses (EEA, 2023). In the worldwide context, and related to the European continent, there are several zones with a high risk of vulnerability to climate change. One of them is the Mediterranean region.

The Mediterranean region is warming 20% faster than the global average. As a result, the water temperature is expected to rise by between 1.8 °C and 3.5 °C by 2100 with hotspots in Spain and in the eastern Mediterranean. By 2050, water demand is projected to double or even triple (UNEP, 2023). In future scenarios, 2 °C global warming will reduce precipitation by around 10 to 15% and an increase of 2 °C to 4 °C would reduce precipitation by up to 30% in Southern Europe (UNEP, 2023). The average level of the Mediterranean has risen in this region by 6 cm over the last 20 years. This trend is likely to accelerate (with regional differences) with an overall rate of between 43 and 84 cm by 2100, but possibly more than a metre if the Antarctic ice sheet destabilizes

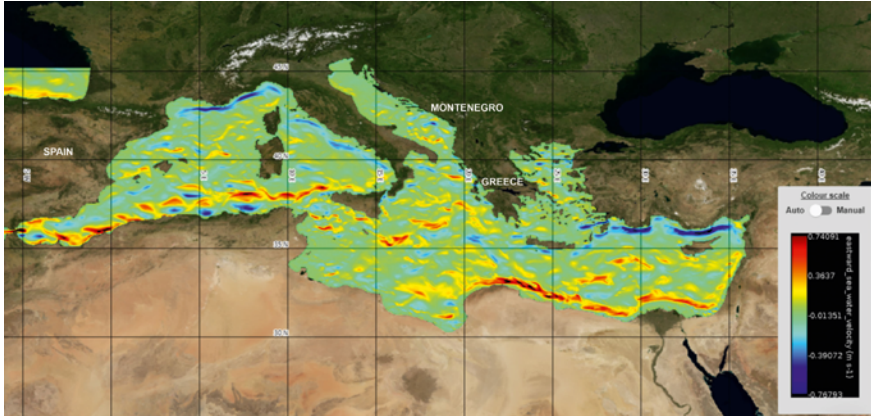


FIGURE 11.1 T-MEDNet: Tracking the effects of climate change in the Mediterranean, 2023 (consult date)

SOURCE: [HTTPS://MARINE.COPERNICUS.EU/SERVICES/USE-CASES/T-MEDNET-TRACKING-EFFECTS-CLIMATE-CHANGE-MEDITERRANEAN](https://marine.copernicus.eu/services/use-cases/t-mednet-tracking-effects-climate-change-mediterranean)

further (MedECC, 2021). Our climate conditions are at an increased risk of climate change. And the future of places is to consider the challenges of every historical moment, which, today, is energy transition and climate change.

3 International Policies as a Framework

The 2030 Agenda for Sustainable Development, adopted by all United Nations member states in 2015, provides a shared blueprint for the people and the planet, now and into the future, to address current challenges, in particular, climate change. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action to all countries (United Nations, 2023b).

SDG 13 calls for urgent action to combat climate change and its impacts. It is intrinsically linked to all 16 of the other SDGs of the 2030 Agenda for Sustainable Development. To address climate change, countries adopted the Paris Agreement to limit global temperature rise to well below 2 °C (United Nations, 2023a).

In our context, the European Union is committed to tackling the effects of climate change and implementing the Paris Agreement under the United Nations Framework Convention to limit the temperature increase to 1.5 °C above pre-industrial levels (OJEU, 2016).

To implement the above commitments within the framework of sustainable development, the EU developed the Green Deal, a new development strategy with the following objectives: (a) To make Europe climate neutral (by reducing emissions) by 2050; (b) to protect the natural and man-made environment

from pollution; (c) to protect citizens' health and well-being from environmental impacts; and (d) to ensure that the green transition is fair and inclusive (EC, 2019).

The European Union has set a binding target of reducing emissions by at least 55% by 2030 compared to 1990 in order to be climate resilient by 2050 (OJEU, 2021b). To achieve the targets the EU implemented carbon pricing policies, took measures in various sectors (energy, fuel, transport, buildings, land use, climate, forestry) and established financial support measures. The provision of financial assistance was for increasing energy efficiency, renovating buildings, using RES and reducing the energy bills of vulnerable households (EC, 2021a).

The achievement of the above climate goals and the green transition was affected by the start of the Russo-Ukrainian War in February 2022, which caused an energy crisis. To tackle the crisis, the EU presented the REPowerEU plan, according to which it will gradually eliminate its dependence on Russian fuels by promoting the green transition, aiming to achieve a resilient energy system (EC, 2022).

The EU proposed solidarity measures (bilateral contracts between states) to tackle the energy supply problems. This involved the prioritization of customers so that there would be coordinated action to reduce demand at the European level, EU cooperation with international partners to supply natural gas and hydrogen, and the creation of a "common just transition mechanism" to set fuel prices through negotiation (EC, 2022).

To achieve an energy transition (reducing fossil fuel consumption), the EU proposed to promote renewables, increase energy efficiency, cooperate on green technology and innovation, coordinate infrastructure use and set new targets. These measures included (EC, 2022):

- The increase of renewables from 40% to 45% until 2030, as part of the "Fit for 55" package.
- Strengthening energy-efficiency measures from 9% to 13% under the Green Deal, measures to reduce gas and oil demand by 5%, doubling the rate of installation of heat pumps to reach 10,000 units in the next five years and reducing VAT on energy heating systems, thermal insulation of buildings as well as at energy-efficient appliances.
- Cleaner mobility, sustainable fuels, energy savings and accelerating the transition to zero-emission vehicles.
- Increase biomethane production to 35 bcm by 2030 and accelerate the use of hydrogen (aiming for hydrogen import and domestic production to reach 10,000 tonnes respectively by 2030).

Also, through policies at the national, regional and urban/local levels, the EU provides investment support (ERDF and CF Fund) for regions and cities

and supports achieving climate neutrality goals (EC, 2020). For the Western Balkans, where Montenegro is located, the EU dedicated the funds of an instrument for pre-accession (IPA) for these purposes (EC, n.d.). At the same time, the EU is developing a just transition mechanism to address the social and economic impacts of the transition:

- Developing transition plans to beneficiary regions to guide investments (EC, 2021b).
- Providing technical assistance (advice and support) through the Just Transition Platform under the InvestEU Programme (OJEU, 2021a).

These EU policies are at the transnational level, but they need to be adopted by countries at the national, regional and urban/local levels.

Energy transition policies need to deal with space/territory/cities for the deployment of renewable energies. The vision of the space must be related to the place, the past space and the people.

4 Methodology

This research uses different country cases studies to assess tendencies and patterns at different scales. This method is useful when exploring a new phenomenon in a situation where relevant research is relatively scarce. In this case it is research on the relationship between place and energy, with the final goal to know how to preserve the health and well-being of society. The cases are located in a vulnerable area in Europe, the Mediterranean. Firstly, the 11 principles of successful placemaking are the starting point of the research, but they are used in the current energy transition context to relate with places and people (communities). Although all the levels analysed do not include the same degree of detail, each of them contain enough so that they could be analysed in relation to the people and places in them in order to derive findings, conclusions and recommendations.

The further research analyses the suitability of these principles for top-down planning in relation to the future of the places from the national, regional and local level through three national case studies: Spain, Greece and Montenegro. The findings from the comparative analysis are inputs for three sets of recommendations: (1) on how to review the current policies, plans and actions of climate change and energy transition with knowledge in placemaking to develop more integrated methods to take into account the place; (2) on how to improve policies, plans and actions of climate change and energy transition to be more responsive to local community and places; and (3) on what are the current role and perspective of digital tools to facilitate the implementation of

placemaking principles within climate change and energy transition process of transformation of territory and city.

The four groups of principles for successful placemaking are:

Group 1: Underlying ideas

1. The community is the expert: *How have people been involved?*
2. Create a place, not a design: *How has place reality been related to policies, plans and actions?*
3. Look for partners/Placemaking is a group effort, particularly embedded in local community: *How many stakeholders have been involved?*
4. Everyone says, "It can't be done"/How to be ready to deal with obstacles: *How have obstacles such as diversity of places, a large number of municipalities or a diverse regional regulatory framework been taken into account?*

Group 2: Planning and outreach techniques

5. Have a vision/Create a concept involving the whole community. *Have any collaborative design techniques (vision, community) been considered for the implementation of climate change and energy transition policies?*
6. Learn what is possible by observing/Make observations and act on them. *Have the small-scale aspects of the place been taken into account in such massive territorial transformation processes?*

Group 3: Translating ideas into action

7. Form supports function/Understand the importance of urban function in forming a place. *Have policies, plans or actions taken into consideration the functional diversity of the place?*
8. Triangulate/Place urban amenities strategically so they can encourage and intensify social interaction. *Has the dissemination of the actions in different locations been considered so that there is greater intensity, visibility and access to improvement in terms of climate change and energy transition?*
9. Experiment with the lighter, quicker, cheaper/Use simple and short-term improvements to make a great impact. *How have placemaking strategies for climate change and energy transition been incorporated on a micro-scale to achieve short-term effects with the possibility of a multiplier effect?*

Group 4: Implementation

10. Lack of financial resources is not the issue/Local enthusiasm and efforts can significantly reduce costs. *How has the participation of communities (urban, rural) in the generation of interventions and the indirect savings involved been valued?*

11. Plans or policies are never finished/This is an ongoing process and includes regular maintenance. *Has the creation of a continuous and iterative process to adjust to the new scenario been taken into account? Has information and communications technology (ICT) helped this process be possible?*

Knowing that successful placemaking implies a “place-based approach that can innovate and integrate planning regulations, strategic spatial visioning, and urban development projects” (Palermo & Ponzini, 2015, p. 5), the three case study countries were chosen for their common situation and their complementarity. First, they share the Southern European experience of having traditionally alive and vibrant public open spaces. Second, all of them are currently experiencing problems with climate change and energy transition. Third, they present comparable situations in terms of size and typology of territory (insular or not and with coastal areas or not).

The question is, How do policies, actions and plans support public open spaces in general and what is their importance to local communities in relation to climate change and energy transition? This challenge highlights the significance of comparative analysis, where both the selected countries and multi-level policies are compared to the principles of successful placemaking. Their suitability for the proposed research is given in Table 11.1.

To conclude, principles 1, 2, 5, 7, 9 and 11 are clearly related to energy transition and its relationship with places for the multi-case study analysis.

5 Description of the National Context on Placemaking and Energy Transition

The cases in this analysis are three Mediterranean countries, Spain, Greece and Montenegro, putting into relationship climate change, energy transition, places and people.

The cases will be analysed under the following headings: National framework; Regional policies and plans; Local actions and plans; Results.

First, a brief summary about each national case will be presented. It will examine if there is regulatory framework or another kind of policies for climate change and energy transition, and the inclusion of sense of place. Then the regional policies and plans (where they exist) will be presented. Next, local actions and plans will be discussed. Finally, the results will contain the findings from the case study.

The explanations by the settled criteria are valued with four possible options: the policies/plans/actions (1) do not support the criterion, (2) partly

TABLE 11.1 Eleven principles of successful placemaking related to energy transition and climate change

No.	Principle	Importance for the analysis	Research criteria
1	The community is the expert	Important	C1: Do the studied policies/plans/actions for climate change and energy transition facilitate the involvement of the community? How many stakeholders are involved?
2	Create a place, not a design	Less important	C2: Do the studied policies/plans/actions for climate change and energy transition recognize the importance of place reality?
3	Look for partners	Important	Already included in C1.
4	Everyone says, "It can't be done"	Less important	(Strictly implementation)
5	Have a vision	Important	C3: Have any collaborative design techniques (vision, community) been considered for the implementation of climate change and energy transition policies?
6	Learn what is possible by observing	Less important	
7	Form supports function	Important	C4: Have policies, plans or actions taken into consideration the functional diversity of the place?
8	Triangulate	Less important	(Micro-level > urban design)
9	Experiment with the lighter, quicker, cheaper	Important	C5: How have placemaking strategies for climate change and energy transition been incorporated on a micro-scale to achieve short-term effects with the possibility of a multiplier effect?
10	Lack of financial resources is not the issue	Less important	(Strictly implementation)
11	Plans or policies are never finished	Important	C6: Has the creation of a continuous and iterative process to adjust to the new scenario been taken into account? Has ICT helped this process be possible?

support the criterion, (3) indirectly support the criterion or (4) directly support the criterion. The last result is the most favourable one, as it does not mean just the relevance of this criterion, but it also highlights or alludes to a digitalization and the use of ICT tools for creating a process.

The Montenegro case study is a bit different from the other two regarding its national context due to the small size of the country. There are no regions and districts in Montenegro as a means of official territorial organization. Thus, all three ESTAT-developed nomenclature of territorial units for statistics (NUTS) levels (NUTS-1-2-3) are equal to the whole territory of the country, while local administrative units (LAU) levels represent the only official and self-government territorial division – LAU-1 are municipalities and LAU-2 are settlements (MSO, 2010). For statistical purposes, there are three statistical regions – Central, Coastal and Northern (PM, 2011–2019) – but they do not have any official and administrative importance. This implies that there are no subordinated regional policy documents, such as regional plans or regional strategies. In line with the previous specificity of the country, Montenegro is analysed under just two of the headings: National framework and Local actions and plans.

6 Cases

6.1 Case 1 – Spain

6.1.1 National Framework

The Act of Climate Change and Energy Transition 7/2021 of 21 May addresses the fight against climate change from a global perspective and promotes the energy transition for the implementation of a decarbonized economy (Alenza García, 2021). The Integrated National Energy and Climate Plan 2021–2030 (PNIEC 2021–2030) (MITECO, 2021) is the key tool for the implementation of Spain's long-term goal to become a carbon neutral country by 2050. PNIEC 2021–2030 proposes instruments and measures to facilitate and strengthen the role of local energy communities and the role of new actors in the energy transition, as well as to guarantee the right to energy access.

7 Regional Policies and Plans

The energy transition is at a very advanced stage compared to other countries and the Spanish government has already started to deploy ambitious

just transition measures . In this context, the Spanish government launched in February 2019 the Just Transition Strategy and particularly its Urgent Action Plan to address the impacts experienced in coal regions and closing power plants. The starting point for the Urgent Action Plan is the Framework Agreement for a Just Transition of Coal Mining and Sustainable Development of the Mining Regions for the Period 2019–2027, signed by the government, trade unions and mining companies in October 2018. The agreed commitments guarantee immediate support measures for mining workers, the granting of aid to mining municipalities and the necessary short-term financing (Instituto para la Transición Justa, 2022).

8 Local Actions and Plans

At a lower scale, the Ministry for Ecological Transition and Demographic Challenge launched the “Local Guide for Adaptation to Climate Change in Spanish Municipalities” and “Climate Change Measures and Urban Planning” (MITECO, n.d.a; MITECO, n.d.b; MITECO, n.d.c). In the “Recovery, Transformation and Resilience Plan” (Gobierno de España, 2021a; Gobierno de España, 2021b), energy transition is one of the 10 lever policies that determine the country’s future development. There are also numerous local plans that are dealing with energy transition and climate adaptation with these funds. A best practice example is the Biodiversity Foundation and its 2022 grants for the renaturalization of cities. It is supporting 19 projects in municipalities with more than 20,000 inhabitants in order to obtain a transformative result and create a lasting impact that will contribute to changing the city model. All these will serve to increase biodiversity and boost the adaptation of urban environments to climate change.

9 Results

The results are as follows:

- Criterion 1: The policies/plans/actions totally support this criterion. There are many ways that the tools underline community (energy) and society and their role in this needed transition. In this way, the national government pushes other scales at local level to include communities. However, the possible ways to include community participation are not concretely mentioned.

- Criterion 2: The policies/plans/actions support this criterion, because they consider the importance of places normally from the municipality scale, at the lower scale. The Act of Climate Change and Energy Transition requires a compulsory report related to these topics for the approval of an urban plan.
- Criterion 3: The policies/plans/actions support this criterion. Local energy communities and society involvement are discussed in a very positive way. However, when a situation is built without a lot of cooperation, most of the time this is due to the absence of leadership.
- Criterion 4: The policies/plans/actions support this criterion. There are maps for the territory that include the level of adaptation to incorporate solar photovoltaic plants or wind farms, but the small-scale detail of these places is not always clearly included.
- Criterion 5: The policies/plans/actions support this criterion. The local plans for mitigation and adaptation include micro-scale interventions to introduce nature and to create better climate conditions, not just large-scale criteria.
- Criterion 6: The policies/plans/actions support this criterion, but especially for the scientific data. The elaboration of urban improvements, including local transformation for energy transition and mitigation and adaptation to climate change is mainly transferred to local plans.



FIGURE 11.2 Lucainena de Las Torres 2 photovoltaic power station covering valleys and hillsides in Andalucía, 2013
SOURCE: ANDREW WATSON/CLIMATE VISUALS COUNTDOWN,
[HTTPS://CLIMATEVISUALS.ORG/ASSET/2552/](https://climatevisuals.org/asset/2552/)

9.1 Case 2 – Greece

9.1.1 National Framework

The National Climate Law (4936/2022) on the transition to climate neutrality and adaptation to climate change was adopted in Greece in 2022. The aim of the law is to create a coherent framework to improve the adaptive capacity and climate resilience of the country and to ensure the gradual transition to climate neutrality by 2050, in the most environmentally sustainable, social-justice promoting and cost-effective way. The measures and policies defined by this framework aim to strengthen adaptation to climate change at the lowest possible cost, to intermediate anthropogenic emission mitigation targets for the years 2030 and 2040, monitor progress towards achieving the relevant objectives, define procedures for evaluating and readjusting the objectives and mitigate emissions from power generation, the building sector, transport and business (National Climate Law [4936/2022]). The law is in line with the Long-term Strategy for 2050, which sets the goals for the country's climate neutrality as they are dictated by the EU (Ministry of Environment and Energy, 2020).



FIGURE 11.3 View of a wind farm in the Panachaiko mountain range in Greece, 2010
SOURCE: [HTTPS://EN.WIKIPEDIA.ORG/WIKI/RENEWABLE
_ENERGY_IN_GREECE#/MEDIA/FILE:DROMOS_PANAXAIKO.JPG](https://en.wikipedia.org/wiki/Renewable_Energy_in_Greece#/media/File:Dromos_Panaxaiko.jpg)

10 Regional Policies and Plans

The 13 regions of Greece have plans that were legislated in the period 2017–2020. In these regional plans, emphasis is given to energy transition through several policies: the interconnection with the continental transmission system with the Greek islands and the development of RES applications for energy production; the promotion of RES in all sectors (public administration, housing, industry and transport) to reduce energy consumption in accordance with the national commitments arising from the relevant international and European policies on climate change; and the implementation and installation of energy-saving systems in the domestic sector, in public buildings where significant losses are observed and in industry. It is underlined that the adoption of modern technologies in the distribution of electricity, the possibility of “online” monitoring of electricity consumption and the promotion of electric mobility, through the provision of charging units at the municipal and regional levels, are important actions to promote energy transition. An essential parameter for the achievement of the above goals is the development of co-management systems at the local level and neighbourhood level (Revised Regional Framework for the Region of Crete, 2017).

11 Local Actions and Plans

According to the National Climate Law (4936/2022), each Greek municipality was obligated until 2023 to conduct a municipal emission reduction plan (MERP), which will be reviewed at least every five years. The plan aims to investigate, identify and prioritize the necessary measures and actions to reduce the emissions to be compatible with the objectives and policies of the National Energy and Climate Plan. It includes emission reduction targets for the buildings, equipment and infrastructure that consume energy, and a detailed inventory, with a base year of 2019, of energy consumption and emissions for buildings, public facilities, especially for sports, culture, lighting of municipal streets and public areas, municipal water supply, drainage, irrigation and municipal vehicles. A few of these plans have been implemented. The most populated municipality of Greece, the municipality of Athens, produced the Athens Climate Action Plan (2022), which focuses on the 2021–2030 strategy for the city of Athens. The plan is based on three pillars, the green, smart, and resilient city, which integrates policies to reduce energy poverty, promotes energy production from RES and finances interventions in private and public buildings to achieve a reduction of energy consumption (Municipality of Athens, 2022).

12 Results

The results are as follows:

- Criterion 1: The policies/plans/actions partially support this criterion. Although the legislated tools facilitate community involvement, this participation is still weak due to lack of dissemination.
- Criterion 2: The policies/plans/actions support this criterion. The national, regional and local plans should be adjusted to each administrative unit characteristics, but local plans have still not been implemented.
- Criterion 3: The policies/plans/actions partially support this criterion. Local energy communities can be promoted according to the existing legislation but due to bureaucratic procedures, their development is weak.
- Criterion 4: The policies/plans/actions partially support this criterion. There are maps for the territory, including the level of adaptation to incorporate RES, but these focus only on spatial criteria without taking into consideration cultural and natural landscapes.
- Criterion 5: The policies/plans/actions support this criterion. The local plans for mitigation and adaptation according to their guidelines should include micro-scale interventions to introduce nature and to create better climate conditions.
- Criterion 6: The policies/plans/actions support this criterion, as a supplementary tool for planning.

12.1 Case 3 – Montenegro

12.1.1 National Framework

There are two umbrella policy documents in Montenegro regarding climate change and energy efficiency. The first one is the National Strategy in the Field of Climate Change until 2030 (the CC Strategy) (MSDT, 2015). As it was adopted in 2015, the strategy proposes novel approaches and measures in this field. In its introductory section, there is a link to other important fields, including the reversible sources of energy and energy efficiency. The next section makes a “bridge” to the relevant EU policies, such as a climate policy and policy on the decarbonized economy (MSDT, 2015). The strategy also determines the creation of a national adaptation plan for climate change (NAP), which is currently in preparation with UNDP assistance.

The second important national document is the Energy Efficiency Strategy of the Republic of Montenegro (the EE Strategy) (ME, 2005). This document is a bit older (2005), but it is still operative as its strategic horizon is 2030. This strategy differentiates several important sectors relating to energy efficiency: transportation, tourism, energy production and the housing-communal sector. In its last section, there is a list of proposed measures from each sector with

responsible national implementers and local actors (ME, 2005). Interestingly, the EE Strategy also proposed the establishment of a national unit for energy efficiency to spread knowledge and information about this topic; however, this has not been realized.

13 Local Actions and Plans

The national strategies explained above give inputs for policy documents at local level (municipalities and cities). The CC Strategy determines several important measures: (1) to support the sustainable means of transport; (2) to use ICT-driven and “smart” systems and applications to facilitate the energy efficiency; (3) to integrate climate-change policy into land use through urban plans; (4) to improve energy efficiency in both new and refurbished buildings; (5) to introduce the reversible sources of energy production in a micro-format (e.g. solar and rainwater collectors), implementable also for open public spaces; (6) to assist local-level authorities and experts to enhance their capacities in local policy, highlighting the sustainable plans of urban mobility; and (7) to develop means to improve public awareness about climate change in general (MSDT, 2015).

The EE Strategy also specifies concrete guidelines for the local level in Montenegro. Many of them are in line with placemaking, such as: (1) to enact the documents about local public property and infrastructure and their state; (2) to improve energy efficiency in buildings; (3) to support the local sustainable means of transport; and (4) to increase public awareness about energy efficiency. In addition, the EE Strategy prescribes guidelines for other, indirectly important actors, such as: (5) the harmonization of laws/bylaws on energy efficiency in construction and spatial planning; and (6) the improvement of connections between ecological projects and urban developments (ME, 2005).

14 Results

The results are as follows:

- Criterion 1: Both strategies completely support this criterion, as both underline public awareness several times. This is especially visible in the EE Strategy, as it has special guidelines for local population, not just related to the improvement of their knowledge, but to support their local initiatives in the whole process.
- Criterion 2: The strategies partially support this criterion. They identify local-level municipalities and cities as important partners and they acknowledge



FIGURE 11.4
Montenegro has so far mainly supported only off-grid PV projects, 2023 (consult date)
SOURCE: MINISTRY OF ENERGY AND MINING, MONTENEGRO

different approaches in the different climate zones of Montenegro as a challenge. Nevertheless, they do not prescribe the concrete forms of local documents to tackle climate change and/or energy efficiency, but promote their incorporation and therefore implementation through other local documents.

- Criterion 3: The strategies partially support this criterion, as they do not define collaborative design per se. However, both strategies emphasize the active roles of local actors (citizens, NGOs, local associations, etc.), which implies their creativity and innovativeness through a collaborative process.
- Criterion 4: The strategies support this criterion, as they notify different approaches and measures regarding to urban transport, building stock, public vs. private buildings and property, which clearly underscore the functional diversity of the places where related measures are implemented.
- Criterion 5: The strategies partially support this criterion. This is more visible in the EE Strategy, as it has a special set of short-term measures, where huge financial and organizational capacities are not necessary. However, they are just indirectly connected to a micro-scale urban development, i.e. placemaking.
- Criterion 6: For this criterion, just the CC Strategy is considered, as this is a relatively new document, created after the rise of the current digital phase (Web 2.0, social media, smartphones, etc.). This strategy fully supports this criterion, as it strongly promotes the use of ICT-driven and smart systems and applications in urban development to facilitate the rational use of energy and cope with climate change.

15 Discussion and Results

The first results of the analysis of the national case studies (policies/plans/actions) show a correspondence at the higher level(s) and a variety of actions

regarding placemaking at the local level. Creating process of these tools or similar documents follows the same logic and typology in all three countries in the case studies and this common approach is useful to further compare them. This comparison of the results by each of the six criteria extracted from the principles of successful placemaking also gives the better overview of the whole case study analysis.

TABLE 11.2 Comparison of the main results from three case studies regarding to six selected criteria

Research criteria	Case 1 – Spain	Case 2 – Greece	Case 3 – Montenegro	Sum/ average
C1: Do the studied policies/plans/actions for climate change and energy transition facilitate the involvement of the community? How many stakeholders are involved?	3	2	2	7
C2: Do the studied policies/plans/actions for climate change and energy transition recognize the importance of place reality?	2	3	2	7
C3: Have any collaborative design techniques (vision, community) been considered for the implementation of climate change and energy transition policies?	2	2	1	5
C4: Have policies, plans or actions taken into consideration the functional diversity of the place?	2	2	2	6
C5: How have placemaking strategies for climate change and energy transition been incorporated on a micro-scale to achieve short-term effects with the possibility of a multiplier effect?	2	3	1	6
C6: Has the creation of a continuous and iterative process to adjust to the new scenario been taken into account? Has ICT helped this process be possible?	2	2	2	6
SUM PER CASE	13	14	10	Av: 12.3

The main finding is that the cases of Spain and Greece present significantly better results than Montenegro. There are probably several reasons for this. The first and probably the most important reason is the age of the analysed policy documents and subordinated activities (pilots, projects). It is obvious that Greek and Spanish policy documents are quite novel – developed in the last five years. Furthermore, both countries are the members of the European Union, with the stricter implementation of the up-to-date EU documents. Hence, they are in a direct touch with the latest global developments regarding climate change and energy efficiency through the EU level. Montenegro is on a completely different level. The other reasons are local conditions, as Montenegro has much weaker economy, especially industry, which has been decimated during the post-socialist transition and the fragmentation of the space of the former Yugoslavia (ME, 2019). This means less energy consumption in Montenegro, while it also has more available natural resources (wood, coal) relative to its population.

Among the extracted results per criterion, there is a relative uniformity, where no one of them implies an extreme evaluation. However, two first criteria about the involvement of community and the importance of place reality show the best performance. Both criteria belong to the policy goals that had been already well-established in the general protocols and procedures of policy development before the rise of the two main topics of this chapter – climate change and energy efficiency. Therefore, the affirmative findings about citizen participation and local and regional sensitivity relating to the implementation of policy goals and actions are more and less expected and then obtained.

The other four criteria are less prominent in analysed policy documents. They represent those placemaking principles that imply more specific targets in its implementation. Thus, their identification in this policy analysis has greater variations and usually via indirect interconnections and understandings. For instance, the collaborative design techniques of involving local community or micro-scale placemaking steps to achieve short-term effects are too specific and theme-related to be mentioned directly in climate change and energy transition policy documents. They are indirectly covered by a broader meaning of innovative and community-inclusive approaches to facilitate and enforce the key policy actions.

16 Conclusions

Energy transition needs space/territory for its development, and places are crucial because they relate people with its space. The last goal of the research is to know if energy transition policies/plans preserve and enhance the health and well-being of society through these places.

In the context of the United Nations Framework Convention on Climate Change and the commitments deriving from the Agenda 2030 for Sustainable Development, the European Union has issued various guidelines and directives to its member states on the green transition and mitigating the effects of the climate crisis.

The results of the Mediterranean countries analysed (Spain, Greece and Montenegro) showed that these countries have developed various ways and mechanisms through national and regional policies, local plans and actions to achieve the above objectives. Specifically, Spain and Greece (as member states of the EU) have included the policies and directions of the EU at the national and regional levels in their legislative framework and policies. At the same time, Montenegro, as a candidate country to join the EU, has also adopted measures and strategies to deal with the climate crisis at the national and local level due to its small area.

However, there are weaknesses in the implementation of policies and plans because they do not take into account all the characteristics and particularities of places, fact that puts the cultural identity and natural resources of these areas at risk.

Also, the implementation of regional policies and local plans not only depends on the participation of regional and local authorities but also requires the active participation of citizens. Thus, many areas present different approaches to involve and facilitate citizens and different degrees of adaptation to climate change.

At the local level, the new policies and plans for adaptation to climate change are mainly focused on urban interventions (through local plans), on measures and actions to save energy in buildings, reduce the consumption of fossil fuels, use renewable energy sources, improve energy efficiency, increase the use of sustainable means of transport as well as the use of information technologies for the transmission of information and the possibility of data management.

Generally, there has been progress in the analysed countries in terms of achieving the climate goals, but continuous effort is required to achieve the final goal, the climate neutrality of the European Union.

The green transition, except for the protection of the environment, has a direct impact on the development of the areas and affects the placemaking of areas. It seems that additional documents, such as guidelines or handbooks, are necessary to inform both local authorities and citizens. The focus is to enhance the ways in which national and regional goals related to energy use and climate change will make local places liveable and sustainable.

The achievement of the green transition in the Mediterranean countries, because they also belong to the zone of high risk of vulnerability to climate change, acquires particular importance.

In addition to this, except for the efforts of the countries, the degree of achievement of the green transition is to form strong policy interconnections between all territorial levels – national, regional and local – to make all the spatial-related measures of energy transition and climate awareness more understandable for citizens as its final users and promoters.

Only through the inclusion of the vision of places in energy transition plans and policies will people enjoy renewable energies and quality of places. Both will contribute to our health and well-being and are needed for our future together.

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Dive into *The Future of Placemaking and Digitization: Emerging Challenges and Research Agenda* a collaborative exploration of placemaking's potential in a digitized era. This volume delves into inclusive strategies and sustainable initiatives, addressing urban complexities with a focus on community engagement and digital innovation. Offering valuable insights for scholars and practitioners alike, it embraces a multidimensional perspective on placemaking.

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