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table of contents

Presentations

1.

Silvia Viviani

2.

Mario Spada

3.

On Cities, Public Space and Happiness

Pietro Garau

06 Introduction

06 **Happiness and public space**

Marichela Sepe

07 **Principles for urban happiness**

Marichela Sepe

10 Papers

10 **Notes for a Decalogue of the happy city**

Serafina Amoroso

14 **Artistic actions for a happier Venice**

Violeta Pires Vilas Boas

17 **The archeological heritage of Reggio Calabria: a social net of fruition**

Salvatore Borruto

20 **Happiness and urban design**

Else Caggiano

21 **Parental Advisory. Experience is the Content!**

Salvatore Carbone, Sara Omassi

25 **Trigger the everyday public space, experience the happiness**

Lijing Chen

29 **Public spaces design for urban regeneration**

Giulia Chiummiento, Federico Orsini

32 **A place that makes you happy: challenging models in public space**

Fabio Ciaravella

35 **The Happy City as Multifactorial Synergy**

Maria Lodovica Delendi

37 **Happitecture: Zen, Otherwhere and Space Design in eThekwin, South Africa**

Jonathan Edkins

41 **The satisfaction of the environmental requisite for the urban quality city as strategy of planning to regenerate the metropolitan city**

Delia Evangelista

43 **Landscapes Recyclable: New forms for the project of the contemporary city**

Francesca Fasanino

47 **Superelevata Foot[Prints]. Recycle, reuse, urban happy mood**

Sara Favargiotti, Jeannette Sordi

51 **There is not a continent, country or culture: the agreeability in the public spaces is a search of the human being**

Maria José Gomes Feitosa

53 **W.W.W. Waste Worth and Wellness**

Gabriele Fiocco

54 **Upgrading Urban Areas as Public Green Areas to Promote People's "Good Living"**

Caterina Gattuso, Philomène Gattuso

56 **Life in between buildings: Soft places in the threshold between public and private domain**

Francesca Genise

59 **Public Space as Landscape Experience of Happiness: A Surprise Public Garden amidst Water and Large Blocks of Woodland**

Julia Georgi, Christos Constantinides, Anna-Maria Vissilia

62 **Behaviour maps: X-rays of places indicating time quality and urban happiness**

Barbara Goličnik Marušić, Damjan Marušić

67 **All just for fun nothing for fun. A bridge contest in Piazza Maggiore, Bologna**

Luca Guardigli, Stefano Lamborghini, Luca Venturi

70 **Is Britain's emphasis on safety and security creating an unhappy society?**

Simon Andreas Hansen

75 **Being happy outside the traffic jams: Moral climate and its impact on transport network modeling within the cities after state socialism**

Mark Kleyman

79 **Gross Urban Happiness for the Global City**

Alessandro Marata

82 **Urban regeneration and liveability through a sustainable approach and a new system of public spaces**

Assunta Martone, Marichela Sepe, Serena Micheletti

88 **The Re-appropriation of Public Space as a passage to happiness**

Nicolas Mitzalis

94 **Taif Municipality's Steps for Happier, Healthier and Livable. Communities: The Case of Al Hada and Ash-Shafa, Saudi Arabia**

Hisham Mortada, Mohammed Almokharrij

99	Public sculpture, a preservation tool identity of the city <i>Mohamed Ali Msolli</i>
99	City and Public Space as Happiness Project <i>Eva-Leticia Ortiz</i>
101	Participated anamorphic art against the suburb degradation in contemporary cities <i>Alessandra Pagliano, Mariano Marmo</i>
105	New temporary perspectives for urban spaces <i>Alessandra Pagliano, Angelo Triggianese</i>
107	What makes people happy? The case of social housing in Brazil <i>Adriana Portella, Inês Quintanilha, Andressa Rocha, Ellen Antonello, Sinval Cantarelli Xavier</i>
111	The city sick sickens <i>Maria Quarto, Annamaria Kisslinger, Donatella Tramontano</i>
115	Public Space and Happiness in the Urban Environment <i>Nasim Razavian</i>
120	Influence of urban space in the happiness of citizens <i>Rita Monfort Salvador</i>
122	Interpreting communitarian tourism in the context of some integrated experiences in Brazil, Chile and Costa Rica <i>Carlos Alberto Cioce Sampaio, Talita Cristina Zechner, Christian Henríquez, Luzia Neide Coriolano, Simone Calistro Fortes Bortolossi, Alan Ripoll Alves</i>
130	The people-oriented approach to public spaces: The case of Adelaide <i>Marichela Sepe, Assunta Martone, Serena Micheletti</i>
135	Happiness in Urban Spaces induced by 'Anomalous Objects' <i>Sundas Shahid, Javairia Shahid</i>
136	Happiness and Public Space <i>Ann Sharrock, Ian Fisher</i>
138	bu.giardino, collaborative writing about/for Public Space: towards urban hAPPiness for all... <i>Cesarina Siddi</i>
142	Smart Governance: urban regeneration and integration policies in Europe. Turin and Malmö case studies <i>Chiara Testoni, Andrea Boeri</i>
148	The restauration of culture heritage improves happiness <i>Zhang Wei, Chen Lijing</i>

152

The exhibition

152	Happiness, or how to learn by playing with the space <i>Mariella Annese, Milena Farina</i>
154	Regeneration of a resilience city – the Vela case study <i>Delia Evangelista</i>
156	Happy places <i>Agnese Follari, Arianna Fuccio, Rita Iervolino</i>
158	Upgrading Urban Areas as Public Green Areas to Promote People's "Good Living" <i>Caterina Gattuso, Philomène Gattuso</i>
160	Soft places in the threshold between public and private domain <i>Francesca Genise</i>
162	Public Space as Landscape Experience of Happiness: A Surprise Public Garden amidst Water and Large Blocks of Woodland <i>Julia Georgi, Christos Constantinides, Anna-Maria Vissilia</i>
164	Wall of happiness <i>Nasim Razavian</i>
166	The Urban Eutopia in Casal di Principe-Casapesenna-San Cipriano (Campania-Italy). Nature wins on built: from waste to resource <i>Maria Maddalena Simeone, Luisa Mauro, Valentina Grasso, Germano Sessa</i>
168	The possibility to perceive different sensations coming by the environment provides a feeling of happiness <i>Mariarosaria Perna, Anna Pirozzi</i>
170	Green Bridge in Via San Giacomo dei Capri <i>Roberta De Risi</i>
172	Taif Municipality's Steps for Achieving Happier, Healthier and Livable Communities: The Case of Al-Hada and Ash-Shafa, Saudi Arabia <i>Mohammed Almokharrij, Hisham Mortada</i>
174	SUPERELEVATA FOOT[PRINTS. Recycle, Reuse, Urban Happy Mood <i>Sara Favargiotti, Jeannette Sordi</i>
176	Piazza Maggiore, Bologna <i>Luca Guardigli, Stefano Lamborghini, Luca Venturi</i>
177	City Happiness. Work in progress <i>Giuseppina Giugliano, Sara Iaccarino, Michele Letteriello, Roberta Nivuori</i>

178 Indice autori

Presentation 1

Silvia Viviani

The complex degradations of the urban spaces and social behaviours, a progressive consensus on topics such as land consumption and urban regeneration, scarcity of resources and permanence of inequalities indicate the needs but also the possibility to influence the public opinion and the production of public policies oriented towards an integration between economy, environment and society.

In this sense, priorities concern public spaces but also the environmental performances of cities and landscapes, which require investments on the infrastructures, material and immaterial complex components, with a rebalancing of eco-systemic functions. The main questions around which it is important to focus the attention include: the production of new urban services, a more suitable organization of the social relationships, the active participation of citizens, the reconciliation between city and nature, the multi-scalar participation of citizens, the closure of the cycles of use and reproduction of resources, the strategies for the climate change adaption, the settlement evolution in solidarity and sharing perspective, the compatibility of the production with the urban ability, the sustainable mobility actions, the production of information.

The third Biennial of Public Space which was held in Rome in May 2015 has faced these topics and others which are both directly and indirectly connected with the programme and objective of the Italian Institute of Urban Planning, starting from the necessity of a fertile aggregation around spaces where we live, which leads to

make fall down walls which divide ourselves. If this aggregation exists, it the ferment which move capacities arrives. Cities need become capable and from cities a dynamicity able to identify the aptitude to innovation and management of change has to start. The dynamicity mainly means a way to walk together, built a language and rules of cohabitations in common, as well as within the peculiar characteristics of the project.

Projects are maps and tales which need to fascinate: they are way to built new knowledge in the use of the resources. The main resource is the city, place of rights and mitigation of dysfunctions and inequalities. The city is also production of behaviours and urban landscape. Furthermore, city have to be project of citizenship, recovery of soil for reciprocity, space for emotions. The urban happiness topic is from this perspective an interesting point to discuss again on an urban planning based on emotions, capable to recover human value, memory, cultural resources and identity. The Happiness and public space workshop edited by Marichela Sepe, which was held in the third Biennial of Public Space framework, represents a contribution in this sense: starting from happiness as an element capable of give positive emotions to who live those spaces, the best practices which were presented from all over the world have shown the factors which are at the base of the urban happiness as potential fil rouge of an urban planning founded on liveability, sustainability, beauty, resilience to the cultural and social crisis of the contemporaneity.

Presentation 2

Mario Spada

The project of the public space has been forgotten for a long time by the urban planning, which for decades has been led by the car supremacy. A new attention on the public space topic is linked to the regeneration of the existent urban tissue which has introduced new parameters and a new glossary is in course of definition.

The topic is faced with tools and objectives which vary between the tradition and innovation: from a side the recover of ancient urban values – in particular in the valuable historical areas, from the other, the construction/invention/experimentation of new parameters, coherent with the life styles induced by the changed cultural and social conditions and from the opportunity offered by the new technology.

The term public space is often translated as common space with many motivations which recall to the common good, or private space with public use, or again to public space concept managed from privates. Hence, with a wide interpretation of what we continue to define public space, and simplifying the reasoning it is possible to identify three categories:

- the public space of encounter, where the social relationships take place, the local identities are affirmed and the social, educative, sport, entertainment activities are carried out: proximity spaces such as the square, street, park, school and the library of the neighbourhood or spaces at urban scale such as great parks or great cultural and commercial attractors;
- spaces of public transport nets: - the system of mobilities of the metropolitan areas is interested by a stress caused by a progressive increase. Many years have passed since Marc Augé has observed the no-identitary characteristics of no-places created by the increasing in mobility. But these are real public spaces and need a semantic and functional deepening;
- the public space of the digital networks which increase in exponential way with spontaneous communication interpersonal nets which represent the liquid society mentioned by Bauman. This is a space which produces results which are apparently overlapped: or it circumscribes the existence of a person in a group of private relationships or, at contrary, is a multiplier of public society as shown by political protests, manifestations of urban creativity

(the flashmob or critical mass streets), the creation of new physical communities (Hub of creative digital), the multiplication of spontaneous places of aggregation beyond the home and place of work such as “third places”, theorized by Oldenburg).

The quality of public space is the main parameter with which the degree of social cohesion of a community is measured, the primary tool which is capable of build/rebuild the virtuous relationships of system between citizens, policies, productive, commercial and service activities.

From the third edition of the Biennial of Public Space which took place in May 2015, 21-24th, although the extreme thematic variety due to more than 40 workshops, the most common words which were used include: participation, co-design, adoption of an holistic-systemic approach, devoted to rebuilt relationships between parts involved in the process, integrating competences, overcoming the autoreferential barriers of the administrative apparatus, of professionals, of businessman, of citizens. The topic of the urban happiness, in this sense, involve trasversally the aforementioned three categories of public space. Reaffirmed after the idea movement arisen with the recent publication “Happy city. Transforming our lives through urban design” by Charles Montgomery, that of the happy city is a topic which, introduced by the theories of the american economists as an evolution of the creativity concept, has been developed involving the social and urban disciplines, and has been deepened more times in different periods by philosophers, sociologists and urban theorists.

The international workshop “Happiness and public space” edited by Marichela Sepe, which has seen a wide participation by architects and urban planners, but also by biologists and artists from all over the world - Brasil, UK, China, France, Slovenia, Greece, Mexico, Germany, Tunisia, Libano, Italy – testify the great interest on this topic and the strong connection with the parameters of quality of a public space.

The best practice presented in the workshop have shown that a public space in which the liveability, equity, sustainability are tangible induce a perception of well-being which can be still more satisfying if it is trackable something, although only symbolic, which is riconducibile to the happiness parameter.

Presentation 3

On Cities, Public Space and Happiness

Pietro Garau

Some time ago, to kick off a university course on urban policy devoted to the theme of public space, I distributed a list. Its English translation reads more or less as follows: “A Note for the Charter of Public Space: List of the Good Things in Cities that You Don’t Need Money for, Just Public Space”.

Possibly, the idea came in part from Peter Marcuse’s final statement at an event at the Rio World Urban Forum. Also, in that period lists had become very popular, and it is too bad that this new sort of literary figure is not as popular today as it was then.

Anyway, here is the list:

Walking in a Park (when park gates are open)
Sit on a Public Bench (always)
Drink from a Public Water Fountain (always)
Play Football on a Scrap of Open Space (always)
Look at Shop Windows (Practically always)
Admiring Monuments and Works of Architecture (by day and by night)
Visit a Church (when open)
Walking Barefoot on a Free Beach (always)
Wander in Streets, Squares and Sidewalks (always)
Gaze at Posters on walls (always)
Dump Garbage in the Right Containers (always)
Ask Directions from an Unknown Person (always)
Give Directions to an Unknown Person (always)
Give back a Ball that has Ended up on Your Feet (it almost always does)
Step into a Public Library and Leaf through Things Right and Left (during opening hours)
Step into a Public Library and Realize that its Books are for You, Too
Get Assistance at a Hospital Emergency (Only if and when needed)

Take Little Kids for a Walk (whenever the chance arises)
Get on a Bicycle (always)
Fall in Love in a City Park (far too rarely)
Use a Public Toilet (of which there are less and less)
Wander around a city at night, too (more often than one thinks).

When challenged by Marichela Sepe to write a few lines about the happiness theme, this list came to mind because it does not only offer a glimpse of the simple things you can do in a city’s public space, regardless of whether you have your wallet on you or not. It also contains simple experiences that can, indeed, give us all a modicum of happiness. It is a form of happiness that basically comes, one would wonder, from one or other form of unexpected, but pleasant, experience – whether from noticing something new in a familiar façade, or enjoying that particular light in that particular moment, or running into a friend.

All such experiences, so simple, so easily identified with daily banality, are, at the same time, fascinating because of their baffling simplicity. An indeed, there are those who maintain that simplicity is at the core of the elusive goal of happiness.

There is consensus on the fact that happiness is very hard to reach. But it is equally difficult to argue that it cannot be open ended. So, I would like to add a couple of items to the List of the Good Things in Cities that You Don’t Need Money for, Just Public Space:

Not having to say hello to unknown persons you come across;
Maintaining the privilege of saying hello to unknown persons you come across.

Marichela Sepe Happiness and public space

Urban happiness is a concept which can be defined through the observation both of many tangible and intangible aspects of a place and the activities carried out by the people who live and use it. As Lynch (1960, p.1) affirms, “at every instant, there is more than the eye can see, more than the ear can hear, a setting or a view waiting to be explored. Nothing is experience by itself, but always in relation to its surroundings, the sequences of events leading up to it, the memory of past experiences”.

Indeed, if happiness is a general concept investigated by philosophers, economists, sociologists, psychologists and anthropologists in different periods, often achieving results only depending by the state – financial, psychological, etc.. of people, the definition of urban happiness – although takes in account elements by different disciplines, assumes its base from the observation of the relationship between people, places and activities.

The intangible qualities of a place consist of all the elements that can be perceived by the senses - smell and noise, but also sensations of touch, sight and taste –, of its memory, cultural tradition, etc.

All of these, both individually and in their overall perception, can influence our feelings, actions, general well-being, and our appraisal of what surrounds us. The perception of the city can be separate or partial and combined with other feelings: the overall image is the union of all stimuli.

The tangible elements are related to the urban fabric and a series of morphological, natural, and historical invariants. These in-

variants are closely interrelated to the life of the city and its inhabitants, and also to the perception the latter have of that place. Colours, materials, smells and sounds become an inseparable part of any one spot in the city, and thus components of the urban happiness. One of the concepts which helps to circumscribe the many aspects which can describe the urban happiness include the placemaking, in the sense of “the art of making places for people” -to paraphrase the definition given in *By design: urban design in the planning system* (Cabe, Detr, 2000) - because it “includes the way places work and such matters as community safety, as well as how they look. It concerns the connections between people and places, movement and urban form, nature and the built fabric, and the processes for ensuring successful villages, towns and cities”.

As Charles Montgomery has recently affirmed in his “Happy City”, *if city planners and developers paid more attention to the growing body of knowledge about happiness, they could create cities that enhance the contentment of those who live in them.*

Starting from these premises, the international workshop-exhibition “Happiness and public space” which was held in Rome in the framework of the Third Biennial of Public Space (21-24 May 2015) has presented both theoretical aspects and case studies concerning urban happiness in public space.

Papers and posters which were proposed – about Sixty from Brasil, UK, China, France, Slovenia, Greece, Mexico, Germany, Tunisia, Italy, etc. -, have answered to questions posed

by the call for paper, including: What are the factors which influence happiness from the urban and/or socio-economic point of views? Can an urban or landscape project or a public space influence the perception of happiness or these are only influenced by other factors or conditions (climate, mood, etc ...)? What are the best practices where happiness can be recognized? What are the happier cities? How urban happiness can be managed? Is Urban Happiness durable or should be continuously adapted? Is Happiness an adaptive urban phenomenon?

The main contributions on these topics were resulted by the factors which are capable to influence happiness, which are many and varied. The points of views due to the difference both in terms of interests – scientific and professional – approach and geographical provenience of participants have determined the construction of a sort of map of the urban happiness with specific attention to the best practices on public space.

Furthermore, the question of adaptation was discussed as well, making emerge an interesting perspective related to the relationship between urban happiness and resilience of places to phenomenon of crisis meant in socio-cultural and environmental meaning.

As a final result, a definition of urban happiness can be evidenced: "Urban Happiness is the set of characteristics and activities of a place which give a perception of well-being and joy to who lives it and the desire to stop there for a longer time". These characteristics can be observed in the public spaces.

Principles for urban happiness

Marichela Sepe

The English agenda has given considerable attention to the quality of urban design whose assumption is that it comes directly by the place experience of the people. The senses are part of everyday life of the people and the sensory experience which it is lived in a place let it to remember or less in a pleasant and distinctive way (Carmona et al, 2010; Lynch, 1960, Jacobs, 1961; Appleyard, 1981; Rose, 1995).

Through the analysis of places, a more detailed and qualitative interpretation of the city is carried out. This is not circumscribed to its aesthetic essence, nor even to its physical geometry. The functional and symbolic interpretations of the elements of a place are the fundamental factors for understanding its meaning. And "as society changes, so does signification. Meanings attached to the built environment become modified as social values evolve in response to changing patterns of socio-economic organisation and lifestyles" (Knox, 1984).

As Relph (1976) asserts, "Perceptive space is a space of action centred on immediate needs and practices, and as such it has a clearly developed structure. (...) This structure can clearly be in no way understood as objective or measurable - rather distances and directions are experienced as qualities of near or far, this way or that, and even when these are made explicit as paths or trails they are known with their special meaning. (...) Perceptive space is also the realm of direct emotional encounters with the spaces of the earth, sea, and sky or with built and created spaces".

Urban studies agree on the fact that, increasingly, the goal of the project interventions in the urban space is to alter the experience of that space for its residents. Urban environments are increasingly designed to be distinctive, trying to create memorable sensory experiences and give happiness for the people who use them. Even people who visit ordinary urban centres can describe a series of emotional experiences concerning those places given by the five senses. And to place these experiences can be very different from one place to another (Madanipour, 2003; Montgomery, 1998;

Porteous, 1977; PPS 2001; Whyte, 1980; Sepe, 2013; Sepe, 2014; Evans et al., 2011; Friedmann, 2010; Gehl J. 2010)

Nowadays a new attention to the urban happiness has been given but often in terms of theoretical sense or from an observational point of view (Florida et al., 2013; Burns, 2005; Taylor, 1998; Zidansek, 2007; Montgomery, 2013)

Starting from these premises, aim of this paper is to present the Happy place method, carried out in the framework of a IRISS National Research Council research project.

The definition of urban happiness is strongly interwoven with social, environmental, economic, philosophical studies and, according with the quick transformation of lifestyles, needs and habits, the definition is in continuous change. On the other hand the definition looks to be similar to that used for defining well-being, quality of life, and, in a certain sense, sustainability. Urban happiness could be defined as a character which gives to the place a positive perception in people who live it and which induces them to spend long time there and/or to live there again the same experience. The method aims at identifying urban happiness and the factors which make places happy from the users point of view. Factors which influence happiness are many and not all depend on the beauty of the place. The method consists in surveys, observations, questionnaire. A series of case studies have been carried out which have allowed the construction of a Charter for urban happiness in public space. The paper will show the method, an emblematic case study in Wuhan, China, in the framework of the FP7-PEOPLE-2011-IRSES Project Planning, Urban Management and Heritage – PUMAH, and the aforementioned Charter.

The Happy Place Mapping

The "Happy place mapping" method consists of five phases (Sepe, 2013, 2014). The first phase consists in the selection and definition of the study area. It needs to go on the site in question and, through an inspection, decide whether to confirm the delimitation decided beforehand or modify it.

The second phase is characterized by the observation of the characteristics of the place through three surveys concerning activities, perceptions, and elements which contribute to the perception of happiness.

In the first survey, it needs to observe the types of people (locals, visitors, professionals) and activities (enjoyment, passing by, work, etc ..). These activities are measured from the quantitative point of view, namely observing in what percentage the activity is present in that place and how influence its liveability. Similarly, the presence of persons is measured from the quantitative point of view as well. Then it needs to observe the frequency with which the activity is repeated or implemented and with what pace, namely if that activity is carried out with a rapid, slow or moderate pace. The second survey consists in identification of singular visual, auditory, tactile, olfactory, taste perceptions, as well as mixed perceptions, such as chaos, serenity, disorder, joy, harmony, disorientation and so on, deriving from the sum of one or more perceptions. Then it needs to observe their quantity expressed as light, medium and high amount percentage as well as the quality expressed as pleasant, non influential and annoying perceived perception.

The third survey of this phase consists in the observation of the elements which contribute to the happiness sensation such as constructed and natural elements, transportation modes, equipment and services (furniture, wireless, etc).

Finally, from the intersection of these data, a first result on the degree of happiness is obtained, resulted from surveys on this place.

The third phase consists in a questionnaire to the users of the site aimed at identifying factors and elements which make people who live that place happy or sad.

Questions may include the following and will be modified in accordance with the characteristics of the place.

1. This place gives you a feeling of happiness or sadness?
2. What are the elements that make you here happy / sad?
3. What are the facilities that make this place good or bad?
4. What kind of activities do you act in this place? How often?
5. The presence of many or few people improves the pleasantness or unpleasantness of the place?
6. What could be done in order to improve this place?
7. What is a happy place that you remember to have lived in this city or elsewhere?

8. Do you think that the weather condition might influence the perception of this place?

The fourth phase is that of the analysis of the cartography in order to understand the elements that compose the place in terms of the type of urban fabric, the historical and architectural elements, the natural environment (sea, hills, etc ..), and other public spaces in the surrounding area.

The fifth phase involves the construction of the map of happiness with the identification of spaces and features that give to the people who use that place the perception of happiness.

The map will be the result of all the information collected with the different survey operations, analysis and observation.

The Charter of Happiness

The experiments of the method were carried out in public spaces and areas different by types, geographic locations and dimensions. The case studies which have been carried out have both the aim to verify the method and identify what are the factors which influence happiness of places.

The factors resulted by these case studies allow to create the Charter of Happiness in public spaces with twenty principles. The Charter, which will be proposed at the end of the paper, is meant as an open and flexible tool for academics, practitioners and administrators for the creation or enhancement of happy places. The principles for urban happiness in the public space were deduced by the case studies carried out using the Happy place method. As afore mentioned, the Charter is meant as an open and flexible tool for academics, practitioners and administrators for the creation or enhancement of happy places.

The premise of this Charter is that an happy place is a space which can transmit feeling of happiness to everyone who use it.

1. It is important that both the place identity and the intangible characteristics of the site and its surroundings are present in the public space.
2. It is important to encourage the use of the place by people of different life cycles, from children to the elderlies and do not have architectural barriers which can discourage the entrance in that space.
3. A public space should allow different types of functions (game, breaks, movement). It is also desirable to have the pos-

sibility to perform gymnastic activities with the presence of small equipment or a dedicated lane.

4. The possibility to make actions that normally are not performed, such as walking barefoot in the water or in dedicated areas of public space, creates a feeling of freedom and joy.
5. The compositive elements of the space should have an appropriate balance between the elements of nature, landscape and equipments.
6. The presence of water in different shapes promotes the vitality of the place.
7. The presence of artistic elements in the different forms is desirable.
8. The presence of sculptures, games, or other elements and amenities which can cause a smile to a person favors a state of happiness.
9. The public space should have the natural lighting during the day and artificial in the other hours of use. Artificial light in daily hours should be avoided.
10. An adequate state of cleanliness and maintenance must be respected.
11. The public space has to give sense of security and safeness in those who walk along it.
12. It is important that there is an absence or controlled presence of noise coming from means of transport.
13. The possibility to perceive smells coming by natural materials which compose the space provides a feeling of happiness.
14. The use of natural materials, preferably local, with the possibility to experiment touch perception gives a feeling of well-being.
15. The possibility of doing actions – such as walking, watching, etc.. - with a moderate or slow pace promotes opportunities for breaks in the space.
16. The feeling of being able to contribute to the life of that place increases the feeling of belonging of it.
17. The recognition of the place as a symbolic for the neighborhood improves the perception of its identity.
18. The educational function which a place possess increases its intrinsic value.
19. The possibility of use the space in different seasons and weather conditions improves its livability and the will of contributing to its good state of maintenance.

20. The possibility of using new technologies to increase the knowledge of its intangible values and history can offer a more profound experience of the place.

Conclusions

The paper has presented the Happy place method, carried out in the framework of a IRISS - National Research Council research. Nowadays a new attention to the urban happiness has been given but often in terms of theoretical sense or from an observational point of view. The Happy place method aims at identifying urban happiness and the factors which make places happy from the users point of view. The method consists in surveys, observations, questionnaire. A series of case studies have been carried out including in particular squares, pedestrian and semi-pedestrian streets, urban parks and waterfronts, cultural districts were selected, particularly representative for the city of belonging, such as: Hankou River in Wuhan, Lungomare Caracciolo in Naples, Boredaux Waterfront in Bordeaux, The Bund in Shanghai as regards the waterfronts; 798 Art District in Beijing; Nanluoguxiang in Beijing; Museums Quartier in Vienna as regards the cultural districts; Millennium Park in Chicago, Citygarden in Saint Louis (Missouri), and Promenade du Paillon in Nice, as regards the parks; the Ramblas in Barcelona, the Graben in Vienna, as regards the thoroughfare; the Stadtlounge in St Gallen, the Place des Voges in Paris, the Piazza del Campo in Siena and Piazza Trevi in Rome, as regards the squares.

The results of the pilot case studies allowed the creation of the Charter of Happiness of public spaces with twenty principles. The Charter, which was proposed at the end of the paper, is meant as an open and flexible tool for academics, practitioners and administrators for the creation or enhancement of happy places. The 20 principles aim to provide a check list which a project has to satisfy in order to enhance the happiness of the place in question, making sure, however, that place happiness is sustainable and is not used for the sole purpose of rapid consumption of cultural resources. The principles should not be considered static, but dynamic, in keeping with the increasingly rapid rates of change in a place that continually lead to expanding the scope of the concept of happiness.

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10

Papers

Serafina Amoroso

Notes for a Decalogue of the happy city

Introduction

The happy city is the compelling link between happiness (intended both as a physical/spatial and psychological/neuroscientific issue) and urban planning and design. The happy city is a *pedagogical* project that needs a cross-disciplinary approach. This paper considers spatiality as a social construction that represents an essential element of the production of culture. A renewed attention towards the spatial dimensions of disciplines – the so-called “spatial turn” – can be traced back to the mid-1990s, but its pedagogical application has now to face new challenges induced by the current crisis, the behavioral changes resulting from the use of new technologies and the changing requirements of the labour market. It’s especially necessary to take into account the dimension of time. New types of educating/learning-scapes and new models of governance are required that may spread over time, be implemented and re-definable. This paper is an attempt to provide some notes and suggestions for a *Decalogue of the happy city*. They are by no means exhaustive – and, sometimes, they actually deal with issues that overlap each other – but they are a challenging collection of short definitions, synthetic guidelines and principles, descriptions of best practices and examples of innovative approaches and paradigm shifts, intended to pursue urban happiness.

I. An educating city

A happy city is an *education-driven, community-based* city. It’s an educating and learning environment, which is, at the same time, the

object, the tool and the *agent* of pedagogical experiences.

Education plays an important role in the development of an urban culture that raises awareness of what makes the difference between a sustainable city and a threatening, dangerous urban environment. In order to avoid new form of inequality and allow everyone to seize opportunities that match their skills and achieve their own potentials, an educating city should grant access to information and communications technologies. Everyone has the right to receive training, in order to learn to question the things they usually take for granted, and to learn to look at, use and maintain public and collective spaces with care and affection.

A new conceptual framework should be provided for possible future developments in the relationship between education and urban planning, the paradigm of lifelong learning and its implementation in urban strategies and practices.

The spaces of our everyday lives are characterized by the blurring of functional distinctions: work places very often blend into leisure and recreational spaces; living spaces can become learning spaces or work places. Our cities are called to become an extension of traditional indoor learning spaces. In addition to necessary institutional reforms of national educational systems, this concept requires, on the one hand, the dissemination of (spatial, psychological, emotional) attractors and activators of urban *learning* moments and events throughout the city with the aim of imbuing urban spaces with

educational and pedagogical opportunities; on the other hand, new types of educational spaces (*schools without classrooms*, which exists thanks to the introduction of digital media as a key pedagogical tool; virtual learning platforms; local and global learning pathways) should be arranged both inside and outside schools to stimulate formal, informal and non-formal education.

II. An adaptable city

A happy city is an *adaptable* city, that is to say a city that successfully manages transformations in a context of significant changes and economic crisis. An adaptable city requires a revision of public/private relationships. The traditional dichotomy between public and private has been overcome by innovative in-between methodologies, bottom-up initiatives, collaborative strategies. Architects and urbanists should rethink their role in order to match these new challenging approaches: they should act as promoters, activators, curators, entrepreneurs, moderators who try to involve as many actors as possible in planning processes.

It's especially necessary to take into account the dimension of time, which is a key element to understand and treat the dysfunctions contemporary cities are currently suffering from¹. Time should be arranged to save space and to shape and model both collective and individuals' sensory quality of life. Urban time planners should think of innovative strategies for spatiotemporal management of public spaces and buildings, at different temporal scales.

III. A beautiful city

A happy city is a *beautiful* city. The value of *beauty* in the historic European city is usually the result of an intimate integration between urban structure and morphology and a sense of identity which is also a sense of belonging to a community. Urban sprawl and the rapid expansion of suburbs, on the one hand, and the musealization of many city centers, on the other, have accelerated the consumption of the traditional sense of identity and beauty. New definitions and new contents should be set out in order to match the new challenges of contemporary urban environments, avoiding any comparison with the previous conditions of the inner-city. The pursuit of happiness and beauty has shifted

from the fulfilment of universally accepted and shared standards, (abstract) models and visions of urban living conditions (those idealized and theorized by modernist functionalism) towards a new paradigm based on the (both individual and collective) achievement of a *good quality of life, life satisfaction, well-being, sustainability*. Beauty and happiness have become *performative* concepts, in that they serve to define the process of construction, maintenance and re-invention of the fundamental qualities associated to a beautiful and happy city.

IV. An activating city

A happy city is a city that *activates* potentials. Happiness should be interpreted not so much as the passive experience of getting pleasure, but rather as a way of *taking action* in order to achieve well-being. The most challenging issue of action is to activate spatial potential rather than providing design solutions, thus making urban spaces a continuous project open to change and transformations.

The notion of *action* referred to here is an expanded definition of Hannah Arendt's usage. For the philosopher Hannah Arendt, action is one of the three essential conditions of our being-in-the-world and the highest realization of the *vita activa*². Arendt's action is synonymous with agency which refers to *who* acts - that is to say to the *agent* - rather than to *what* is the effect produced by action. Neither imposed by necessity nor by utility, action is the impulse to set something new in motion, to introduce change and novelty in the world, both through words and deeds. Arendt doesn't indulge in political metaphysics: the *political* is not an inherent quality of an action; it's rather a consequence of the conditions of living together with others, with a human plurality of unique beings. Therefore, action is always acted among the others, is an inter-action; it establishes relationships and is always in concert³. Its key components - freedom and plurality - link the notion to a participatory dimension and to the city as a political organization of people living together rather than as a physical environment/space. The city, intended as the *public realm (polis)* - as opposed to the *private sphere (oikos)* - is, according to Arendt, the only specific setting for action. If, on the one hand, Arendt's schematic private/public dichotomy is quite incompatible with contem-

porary late capitalist societies, where things are much more complex, on the other hand, it's possible to rescue Arendt for a happy urbanism thanks to the concerted, pluralistic, participated dimension of her account of political action.

*aaa's*⁴ *Passage 56* project (2006) embodies *construction* as a social and cultural *action* in itself. An urban interstice in the east of Paris, which was a neglected passageway between two buildings, has been converted into a self-managed collective space, becoming a node inside a wider cultural network of vicinity, productive interaction and proximity relationships.

V. A participatory/creative city

A happy city is a *participatory* environment that leaves room for expression and *creativity*. A happy city is not a passive victim of the crisis, but a productive agent of change that prompts its users, inhabitants, associations etc. to support each other in order to enhance identification, awareness, preservation of place identity, involvement. Small scale interventions, which *edit* and *activate* urban spaces that are perceived as edges and boundaries (anonymous facades or sidewalks, for instance), can influence the emotions, the behaviors and the psychological well-being of users and passers-by. Cooperative, bottom-up initiatives that retrofit this kind of spaces make them *happier*. Creativity and participation are something more complex than just a consultation or a passive experience of emotions in a moment of leisure; they rather attempt to involve and engage people in the production process. The organization of urban collective events, such as festivals and street markets, is a way to take responsibility while, at the same time, everyone is starring a communication event and enjoying it.

muf architecture/art - a feminist collaborative practices founded in 1994 by Liza Fior, Katherine Clarke and Juliet Bidgood and based in London - thinks differently about urban planning and the existence of more effective tools for directing (urban) design. In the *Altab Ali Park* project (2011) *muf* planned on-site actions, such as painting, and temporary transformations, involving both artists and inhabitants in the design of the park, stimulating awareness of their own cultural traditions. The site, from a cultural and historical point of view, was a multi-layered

space made up of different (and often conflictual and divergent) constituents. muf's work aimed at creating a sort of *homegrown* shared space between generations and genders so that everyone could fully enjoy it as a positive and collective experience. "Use Predicts Use, making shared space as a means to test the emerging design⁵."

VI. A delirious city

A happy city is a *delirious* city in which limited points of view are called upon to enter into dialogue with one another in order to generate new knowledge and multifocal, multiple and partial perspectives towards reality. This accumulation of perspectives prompts the production of new collective and relational subjectivities and individual awareness, which may represent a civic, political and ethical call for responsibility and enhance a renewed concept of collective property, established by *use* rather than by *possession*.

The concept of *delirium* this paper is referring to is quite close to the concept of *altering practice* elaborated by Doina Petrescu⁶, whose objectives are undermining, transforming, subverting norms, rules, identities, shared and received meanings. Beyond its etymological sense of transgression from linearity and its Freudian meaning, as intentional censorship and erasure, delirium is a possible key concept to comprehend a new relationship between theory and practice, thought and action, retaining a certain utopian impulse in both of them.

In psychosis, *délire* is a sort of *patch* in the psychic fissures⁷; it's a fracture of the ego state. Psychotics' need to construct new worlds stems from this situation; they succeed in constructing a new reality by means of hallucinations, which, being actually realities of psychotic certainties, don't provoke a loss of reality; they rather create a not shared reality. By means of this reality, the (psychotic) subject produces himself/herself through new identities. In his/her search for a lost subjectivity, the subject turns delirium into rationality, which, ultimately, is the other side of delirious thinking. In such a context, *rationality* is meant to be an extended rationality in which there is room for other notions, such as *justification* – to be added to *demonstration* – and *probable truths* – to be added to *certain truths*.

VII. An equitable city

A happy city is an *equitable* city, that is to say a city that gives everyone the chance to have equal opportunities and, ultimately, a good and happy life. There are various dimensions to equity (and therefore to happiness in an equitable city), strongly associated with such issues as: right to work, right to education, right to health, shared responsibilities, fair distributions of benefits, fair housing policies, non-discriminatory distribution of amenities, (educational, recreational and health-care) facilities and resources.

Janet McGaw, from the Faculty of Architecture, Building and Planning at the University of Melbourne, investigates ways to make urban spaces more equitable. Her work, her professional and teaching practices, implemented throughout ephemeral and temporary interventions, use a collaborative, shared and discursive approach, which can be defined as a *critical spatial practice*⁸ that is to say a way of working that, crossing disciplinary boundaries of art and architecture, becomes involved with a social, aesthetical and ethical dimension. Her *Urban Threads* (2004) project, for example, is based on her collaboration with women who personally experience marginalization and homelessness. It was an ephemeral urban installation that focused on a process of *place-making* based on the insertion within Melbourne's urban fabric of privacy and intimate shelters. Urban interstices and public spaces were turned into imaginary domestic rooms with scissors and discarded garments. The installation gradually disappeared in a couple of weeks, manipulated and partially destroyed by vandalism and by the interactions from passers-by. These spatial *tactics*⁹, which use and occupy urban spaces, privilege the temporal dimension of mechanisms and actions focused on the *how*, that is, on the ways of using space, while *strategies*¹⁰ favor the spatial dimension and produce conceptualized spaces (the spaces of architects, urbanists, planners, technicians), shaped by means of abstract models and focused on *what* kind of space is produced.

VIII. An inclusive city

A happy city is successful in treating with problems of poverty and exclusion; it is an *inclusive* city that enables its inhabitants – re-

gardless of any difference of gender, age, sex, race, religion, ethnicity, economic means – to access and participate in the social, spatial, political and economic dimensions of its life. An inclusive city means participative planning and decision-making and accessible, equal opportunities for everyone. An inclusive city has to share its (experimental) experiences in new forms of urban governance with other cities in order to test, redirect and improve its innovative approaches. Such tools as workshop, conferences, internships, exchanges, databases are very important to disseminate *best practices* and increase awareness and public participation about the importance and the inherent values of inclusive urban governance.

A set of new *indicators* of exclusion should be developed, together with new definition and methods of measurement of poverty, which should be based not only on low incomes – such as: low work intensity; labour market structure; precarious jobs; declining social protection (because of retreating welfare state programs); (un)employment – but also on other spatial themes such as: segregation and differences; material deprivation; health and environmental influences; housing conditions and market; social and political participation; infrastructure level; educational opportunities (schools in disadvantaged areas against segregation); political engagement; access to quality services.

IX. A ludic city

Urban collective spaces whether they are open or not, are *playful* places. A *ludic* and playful city makes people happier because it contributes to the fulfillment of desires, expectations, physical and psychological comfort, which are, all of them, contingent, continually changing. A ludic city reveals the unexpected, the unanticipated (by designers), the creative, the (often) economically inefficient potentials of urban spaces, which can contribute to understand the non-functional and non-instrumental aspects of contemporary practices and uses in everyday life.

Caillois argues that "Play is an occasion of pure waste: waste of time, energy, ingenuity, skill, and often of money¹¹." He gives the definition of four types of games – competition (*agôn*), chance (*alea*), simulation/role-playing (*mimicry*), and vertigo/disorientating oneself (*ilinx*) – according to different sets

of rules and roles assumed by participants. Stevens¹² analyzes different stages and locations of urban realm where these kinds of plays can occur and be observed: *paths, intersections, thresholds, boundaries and props*. *Paths* are linear sequences of public spaces along which dynamic, unplanned creative activities may take place. "Intersections exemplify Lefebvre's definition of urbanism¹³:" they are places of sudden, unexpected encounters, of assembly and simultaneity, and of distractions which open up new possibilities and directions for movements, expanding time and space. *Boundary* conditions exist to be the catalyst of transgressive behaviors. Edges and margins help people regulate the level of engagement with strangers and uncertain situations. Their sense of togetherness takes advantage of the comfortable aspects of seclusion. *Threshold* is a boundary condition that can be inhabited, which has an inside and an outside where movements and social encounters are possible. It's a transitional place, a buffer and soft zone, an in-between space which is "shallow enough to allow for conversation, but deep enough to allow for retreat¹⁴." *Props* constitutes a "microtopography of built elements that structure human experience and movement within the body's reach¹⁵." They are small devices that make people feel more comfortable.

X. A dialogic city

A happy city is a *dialogic city*. Bakhtinian *dialogism* provides a useful framework to conceptualize and define the complex relations involved in the process of giving meanings to a place and of place-making. *Participation, alterity, heterogeneity* are the key words of a dialogical approach to urban planning and design that can be located somewhere between a bottom-up and a top-down strategy, between participatory design and the legal requirements of a regeneration project. The assimilation of Bakhtinian dialogism into urban and architecture design is based on his definition of *chronotope*. "We will call chronotope (whose literal translation means "time-space") the essential connection of spatial temporal relationships artistically assimilated in literature¹⁶." The application of the definition of chronotope to architecture makes it possible to draw a parallel between architecture and narrative, between built space and narrative time¹⁷. A chronotope can

then be redefined as a system or network of relationships that shapes or arranges different possibilities of living. The dialogical dimension Bakhtin wrote about is a fictional space inhabited by both the listener and the narrator/author, in contrast to the *monologic* dimension in which the characters are mere spokespersons of the author's ideas. The dialogic dimension is a *polyphonic* and *multidimensional* dimension of the world seen from others' perspectives; in other words, it is synonymous with cooperation and dialogue, differences and otherness.

Some conclusive remarks

The city as a whole can still exist to the extent that we learn to think of it as a network of *interconnected* but *heterogeneous* parts; hierarchical and scalar principles still work only if we assume that they may change: they are transformative and tentative entities. The new challenge of urban planning and design is to combine urban issues with human behaviours (use, appropriation, shared practices, self-organization, etc.) that may contribute to achieve a *general feeling of happiness*. But a happy city is not a measurable technical issue and cannot be fully controlled and understood. Our ordinary, everyday life activities take place within the framework of a dialogical dimension oscillating between two states: behaviours governed by rules often merge with those shaped by contingencies. Due to the growing complexity of contemporary life, the static and traditional notion of plan needs to be expanded to encompass the possibility of *change*. Disciplinary boundaries need to be constantly renegotiated. An upgraded version of urbanism is needed in order to match the complexity of contemporary urban spaces. Such themes as urban design qualities, behavioural economics and psychological well-being should be interconnected and integrated with innovative survey techniques, new forms of (multi-level) governance and new methods and formats for data processing and dissemination.

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Artistic actions for a happier Venice

Violeta Pires Vilas Boas

Introduction

Researching on artistic and cultural acts' impacts on public spaces has been clearly a way to develop strategies that could generate happiness on public spaces. Since this research, up to now, had been mostly developed in Rio de Janeiro, it was based on its radical contrasts, like social and economical ones, that we were motivated to recognize moments and places in which those contrasts were reduced, in which the feeling of happiness was increased, despite all the sadness, fear, anxiety and indifference that penetrate social relations in this city.

Proceeding to this research in Venice, its contrasts reveal different origins and emotions from those seen in Rio de Janeiro. On the other hand, global processes, like economical and cultural exchanges and intense fluxes of people are affecting both cities.

Venice was, for Lefebvre, the city among the cities and, for many visitors, it produces an expectation of amusement, surprise and happiness by enjoying its peculiar beauty.

Artistic and cultural events are part of Venice's cultural heritage, mobilizing local economy and transforming city's urban spaces. There is a calendar of different events supported by local government, however, are they really generating happiness in public spaces? Are there any unofficial artistic acts that might be more connected to Venetian residents? Those are the first questions for this research.

Thus, first, the concept of happiness in public spaces must be defined and restricted, by relating it to the city's development, its *local society*¹ and to artistic and cultural acts' effects on public spaces.

Then, the history of artistic and cultural events in Venice must be approached, in order to understand the so-called 'industry of culture', its impacts on public spaces and on Venetian inhabitants' daily life, up to now.

Finally, we intend to analyze local regulation for artistic and cultural activities in public spaces, as well as for general public uses. The intention is to understand how local government is stimulating or restricting people's

possibilities of happiness in the city, pointing out initiatives that are strengthening the bond between inhabitants and its public spaces through art and culture.

People, cities and feelings

Happiness and congregation, fear and separation
In order to comprehend the meaning of happiness in the city, we must understand the reasons that made us, humans, to live together and to build cities, beyond the survival matter.

Lewis Mumford's had affirmed that even before being a center of permanent residence, the city begins to exist as a gathering place, for mutual relations and spiritual stimulation, rather than trading (BAGNASCO, 1999; p.120-1). Thus, the need of meeting and celebrating together was the city's great function.

Henri Lefebvre also mentions that the city, as a *work of art*, has a value of use, rather than a value of trade, meaning that the city's main use is the Celebration². He affirms, "*In the street, the movement, the mixing happens, without which there is no city life, but separation, stipulated and immobilized segregation*" (LEFEBVRE, 2008; p.27).

Bagnasco affirms that the city is differentiated, fluid, being, in some senses, the opposite of community, since it is a typical place for separation and identity crises. He refers to Simmel's perception of post-industrial society in which city crowds had produced feelings of indifference, solitude and the need of individuality. In pre-industrial society, social relations were based in a common sense of identity, reciprocity and trust.

According to Bagnasco, in the present day, even in small cities and villages, in which it is more probable to have permanent relations of affection and trust, it is not possible to attribute them as communities. With the ease of communications and transport, people are connected to multiple places; therefore, all types of cities and villages have societal relations, even if they also have community ones³. Today's cities and villages can be referred as *local societies*.

In one hand, intense fluxes of people from different cultures may stimulate segregation, as a way to protect the sense of individuality and identity. On the other hand, the access to multiple cultures and people may provoke casual meetings and productive experiences which may produce a sub-

culture, like an artistic or political movement, or new brands and services. Those micro social mechanisms occur due to the city's serendipity effect⁴. This is connected to Bauman's notion of identity and culture, in which *"It is the ability to change (...) which ensures its continuity"* (BAUMAN, 2012; p.69). This means that cultural identity in local societies consists in selecting, recycling and rearranging all cultural material available.

Artistic and cultural acts and collective feelings

Believing that city must stimulate happiness through meetings and exchanges of experiences rather than to provoke sadness or indifference through segregation, that we must understand how artistic and cultural acts had occurred through time.

From the first celebrations in primitive settlements to giant concerts of our days, Barbara Ehrenreich had researched the permanent need of humans to celebrate and experience joy together along time.

The evolutionary function of dance can be justified by encouraging humans to live in larger groups, in order to guarantee better survival conditions. However, even if it had a rational function, it was a pleasant activity⁵. Ancient Greek rituals were based on a collective loosen of control and a strong connection with gods⁶. Roman civilization, however, had reduced those celebrations, in order to maintain population control. Music and dance were considered indecent and vicious, and citizens were not allowed to gather if it was not in a familiar level or for a State call⁷. Christianity used to have ecstatic rituals, but they were repressed after becoming Rome's official religion⁸. In 12th and 13th centuries, when dances were finally removed from churches, public festivities occupied the streets. Carnival, as a major catholic celebration, represented collective joy and the escape of conventional roles. Ehrenreich says *"Independent of the social category in which people were fitted (...), Carnival was a chance to scape from it"* (EHRENREICH, 2010; p.112). She quotes Goethe, when he says that Carnival is something that people give to themselves. Thus, even if Middle Ages has a reputation of being full of misery and fear, this period can be seen as a big open air party, if compared to the Puritan period that had followed⁹.

From 16th to 19th century, Church and State had suppressed festivities as well as every

possibility of amusement¹⁰. Several legal acts were approved to banish it from Europe, due to, as Max Weber affirmed, Protestantism and capitalism expansion that had induced a soberer and more controlled behavior¹¹.

From French Revolution to the 20th century's dictatorships, celebrations on the streets could only happen in a planned way. After French Revolution, all royal and catholic rituals from Ancient Regime had to be substituted. In the place of madness and spontaneity, there was serenity and order¹². In the same path, fascist spectacles had used public spaces to congregate people only as spectators.

Rock concerts of the 1960's symbolize a rebellion against the spectators' role to which society was restricted. Its audience wanted to combat the 20th century's culture that had restricted movements in general, weakening people with physical immobilization and emotional repressions.

Thus, rock had induced a total liberation and a rebellion against war and social injustices, creating a culture that was apart of dominant structures¹³. This is also reflected on several artistic movements, like Minimal, Conceptual and Land Art, Fluxus and performances. Artists had the need to connect to the city and society, as a way of criticizing commercial system of art and reaffirming their social role¹⁴. Bernardo Secchi deepens this perception, by affirming *"this attention to performances symbolizes a phobia of sameness and definitive, of what does not allow standing out and emerging, with the consequence of a gradual privatization of the body, the lifestyle, the space in which this takes place"* (SECCHI, 2000; p.23).

This privatization relates to Debord's society of the spectacle, in which people absorb commercial entertainment and culture, focused on individual property, instead of creating their own ways of collective joy.

For Ehrenreich, Carnival is the festivity that most symbolizes human capacity of collective joy. Along time, it had oscillated between being a way of social control and a school for revolution.

The history of Venice's artistic and cultural acts

Venice's artistic and cultural events have been part of the city's myth along its history and compose with other art expressions the immaterial part of Venice.

Fabio Isman had described the historical development of Venice as an industry of culture, including not only cultural and artistic events, but also several kinds of art expressions and cultural productions, as music, theater and publishing.

Publishing houses – introduced in the 15th century – had influenced its great families to acquire intellectual ambitions, and, consequently, to invest in art and cultural activities¹⁵. From 16th to 18th century, Venice's public spaces were largely used for festivities, public fights, bull hunts, and, of course Carnival. Venetian families used celebrations to flaunt their power¹⁶; investments on festivities were a way to demonstrate their love for the city, as well as a way of pleasure and prestige¹⁷.

Carnival used to last six months, bringing visitors and making masks a part of everyday clothing, which was approved by Church¹⁸. Despite others European cities, Venice had a peculiar relationship between government and church, since Republican State and Papacy had different ideologies and constitutional principles¹⁹. Therefore, Doges had tried to reduce Church's influence on Venetian life. Theater was an example of this tension. Producing alternatives to daily life, it was considered a revolutionary medium of art²⁰. In theater, social and sexual freedom could be experienced; thus, it was condemned by Church. The Republic had tolerated it, maintaining as a public event²¹. From 16th to 18th centuries, *"from being a place of transgression, theater evolved to being a symbol and site for self-representation of a new social class (...): the middle class"* (FOSCARI, 2014; p.118).

In this process, commedia dell'arte had emerged from Carnival as a type of dramaturgy that inherited its sexual and social liberation and used public spaces as stage²². Being an opposition to literary theater from palaces, it had an extremely popular character. In order to avoid reprehension and preserve innovations, improvisation and brief scripts were fundamental tactics²³, consequently, actors used to have different abilities, like singing, dancing, magic and circus performances. As *commedia dell'arte* had declined, Carlo Goldoni, a Venetian playwright, had decided to renovate it as a way to retrieve its educational function and to register the Borghese class²⁴. Around 17th and 18th century, it was part of Carnival's schedule.



Contrast between San Marco's zone and Campo San Giacomo dell'Orto

With Venice's French occupation, in 1797, followed by Austrians, Carnival was interrupted to prevent rebellions. Only in 1979, Venice's Carnival was reestablished, due to cultural institutions' mobilization and to economical and logical support of local government, cultural and touristic entities.

Fabio Isman affirms that Venice needs events to attract tourism, meaning that it must produce memorable episodes, in order to offer exceptional occasions for its audience²⁵. Venetian calendar is fulfilled with events, however, they seem more related to a touristic strategy than to a form of gathering inhabitants in collective joy.

Campi – the Venice's squares – is where collective interests like church, market and wells were concentrated. Since its origin, *campi* were conceived as a meeting place, used for celebrations and rituals. Venice's inhabitants still use *campi* as a meeting place, however, in touristic zones, public spaces are often privatized by local government. As Foscari affirms, “*the vast number of tourists in Venice has changed the concept of public property. Public spaces are no longer an ‘urban void’ that citizens can use as they see fit.*” (FOSCARI, 2014; p.337-8).

In a city that its population decreases and touristic population has a perspective of growth, it is important to understand how

public spaces have been controlled and used, especially, with art and culture.

Public spaces for Venetian's collective happiness

As a touristic city, it is understandable that public spaces must be ordained. Considering Venice's compact urban fabric, some uses can be abusive to collective welfare. However, over control can inhibit residents' appropriation of their public spaces.

Artistic activities' regulation indicates 3 types of permissions: *Figurative Arts* (drawing, painting, photography, etc.) may have semiannual or decennial authorizations; *Other Artistic Fields* (jewelry, toys, ornaments and any artistic ability that can elicit public's interest) may have only temporarily authorizations, for a maximum 7-day-period²⁷. Decennial authorizations have the maximum number of 42; semiannual, 30; and periodic authorizations (for *Other Artistic Fields*), 10 per month. *Figurative Arts'* authorization – which is mainly for art trading – are 7 times superior than for *Other Artistic Fields*.

For touristic market points, the number of decennial authorizations, just in San Marco's surrounding area, is 76²⁸. Touristic commerce in this zone is expected to be intense, however, this number covers almost

all artistic authorizations for the whole area of Venice. This comparison indicates how much tourism and commerce have been prioritized in public spaces.

Urban Police Regulation has several restrictions to public spaces' uses that seem exaggerated, vague or uncontrollable, like stepping or sitting on grassy spaces, lying down on benches, sitting in any place that is not specifically designed for it, or standing in public spaces without motivation²⁹.

‘SOS Artisti di Strada’ is a movement that had begun when, after being prohibited several times by the police from drawing in Venice's streets, a resident had decided to manifest her indignation in a website and in social medias. This action had connected artists and residents that met up, shared experiences and organized collective events in public spaces.

Those events gather artists, musicians, circus performers and include ateliers' visits and workshops. In an interview, Naomí Carrau, the artist who initiated ‘SOS Artisti di Strada’, affirms that street artists in Venice are constrained to a regulation based on the least disruption possible, being barred with bans and fines. Therefore, artists are gathered together for free expression of art in public spaces and for building a more tolerant and sensitive city³⁰.

This movement also had lead to a community garden that is occupying a public parterre to cultivate species of vegetables and spices, developing educational activities for local children and involving their parents and relatives in a commune action. Those experiences indicate that Venetian artists and residents are trying to improve collective happiness in public spaces, despite all government restrictions.

In those actions' manifests, the slogan "Venice is still alive" is often used, as a way of expressing that residents still exist, even if the city seems to be populated only by tourists. It is also expressed that those actions aim to revive Venice's public spaces like they once were, bringing to present memories of a place conceived to gather and celebrate together.

While visiting the community garden and talking to the organizers, I had talked to a senior resident about artistic and collective actions in *Campo San Giacomo dell'Orio*. Her answer represents the importance of stimulating artistic and cultural actions in public spaces: she said that it allows her to be a child again and to play. This reminds us a fundamental concept of collective joy, symbolized in Carnival: the possibility to scape from social characters in which people are fitted. In a succinct way, it is the possibility of freedom which is also the fundament for happiness.

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The archeological heritage of Reggio Calabria: a social net of fruition

Salvatore Borruto

Description

The project idea was born from the need to network a territory that very often finds himself in a state of aphasia and poor historical memory. Through both virtual and real fielded in our project idea, the intent is to put at the center of the so-called 'network of social use' the museum of Ancient Greece as a pole of attraction, orbit around it and do all the archaeological heritage and that are located within the urban boundary of the historic city.

The program design is as follows:

The share capital of the network: the places

- Castello Aragonese
- The Greek Walls
- The Roman Baths
- Remains of the Italian Piazza
- The remains of Via Trabocchetto
- Villa Zerbi
- The museum of the musical instrument / Pineta Zerbi
- Park Griso-Flask

The added value of the network: the museum of Ancient Greece

Project ideas: real networks and virtual networks

- Integrated transport network
- Integrated network of cultural heritage
- Augmented reality
- Enhancement

Enhancement: return to the light of the memorial sites

Management: integrated systems and partnerships

- Integration of services
- Involvement of local
- Partnership between the various actors
- Awareness

The so-called 'capital' of the network is basically formed by the archaeological heritage which it was decided to create a network.

These from our point of view, may offer an increase in value to the entire city, simply through their use and enjoyment. The scope in which they were taken into account such property is bordered by the urban limit of the historical center of the city coming out of this dimension, it would run the risk of losing the sense and objective of the project to develop. Too much dispersion could turn into little interest and so on.

Notwithstanding the foregoing, the theme from the three proposed, and that is definitely the first 'museum as attractor' in fact clear the intention is to increase, through our strategy, the potential of building Piacentini, bringing it out of the border interest of the visitor / user. Do understand that the urban fabric of the city is a museum itself, it falls between the project objectives.

Hence the fact of thinking in building Piacentini as the added value of the network, the starting point for every 'exploration modern' city of the fairy Morgana. Think of the Museum only as one of the strengths of the city has not paid off in the past, think instead as one of the strengths integrated within a network could be from our point of view, the way for the development of city.

From a design point of view, the primary idea is to integrate services between the various actors acting within the city: it is in fact thought to consider railway stations located along the entire coast (as in Catona Bocale) and launched the idea of a metro area that guarantees fast connections on the coastline. On the other side at each station you should create nodes exchangers where they cross the rail transport with the road, with bike lanes. Also as part real, think small 'corner' where you can access the primary information along the route, a veritable cultural paths marked physically on the territory through colors, vegetation or else could do to support the general idea networking.

From a point of view instead virtual, the idea of augmented reality, and that is, of the elements that 'increase' reality through a mobile device, such as a smartphone, with the use of a PC equipped with a webcam or other sensors, with vision devices (eg. spectacles projected on the retina), listening (headphones) and manipulation (gloves) that add multimedia information to the reality normally perceived already, it might be one of the strengths of the project 'use of the network'.



Cover of the project work

This should be the ultimate goal in the development of the area through a center of attraction as the Museum of Ancient Greece, and polar orbit, archaeological assets that a little 'should be like the Moon around the Earth: without it, the Earth itself is not He would have no reason to exist.

From a managerial point of view however, the idea of partnership in public and private institutions, governments and citizens could be a key to strong management within the areas of our proposed project. In times of

scarce economic resources, streamline every Euro spent is a categorical imperative. The idea of networking of transport should be implemented by local actors: Municipality, Province, Region and some private partner that would provide resources and renewable technologies. The way that we call for the realization of our project is that of synergy public / private, through a strong control of the investment (which, as can be seen from the following tables is very low) and a good return in the long run, to allow sustainability.

IL PATRIMONIO ARCHEOLOGICO DI REGGIO CALABRIA una rete di fruizione sociale

TAVOLA 4: la metodologia - le reti nella città contemporanea

Legenda dei simboli:

Collegamenti principali:

Lungomare Falcomatà
Via Aschenez

Collegamenti con l'interno:

Bus

Nodi scambiatori:

Stazione Centrale
Stazione Lido
Porto

Poli:

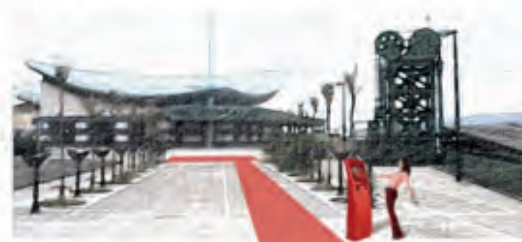
Castello Aragonese
Mura Greche
Terme Romane
Resti di Piazza Italia
Resti di via Trabocchetto
Museo dello strumento musicale/Pineta Zerbi
Parco archeologico Griso-La Boccetta
Villa Genovese Zerbi
Museo

Rete della realtà aumentata

Percorso ciclabile



Il sistema dei nodi scambiatori in Via Marina e alla Stazione della Metromare



The network system in the historic center of Reggio Calabria

Objectives

The objectives of the project are part of the first proposed topic and that is what 'Museum as attractor' in a clear and timely. This is because in the integrated network of social use, Piacentini palace will be the strong point, as you mentioned earlier, and will act as a guiding star to the entire system of the 'capital of the network'. On the one hand through the ease of access to sites placed online, the other by the increased virtual capacity to access information support to the visit and to the knowledge of the same places. This will lead to two different effects on the environment: increased physical presences (and higher tourism and economic mechanisms in motion) and other activating a virtuous circle in the center the city, which gives a positive image out its borders. Start the tourism industry of the city (actually stops and still in its infancy) would be a strong stimulus to restart a town showing some difficulty in his face. From the histori-

cal memory of a city with ancient origins often forgotten it was deliberately one of our goals, because without the knowledge of their past can not build a better future.

To summarize briefly the design objectives set we can say that the project should:

- Networking the archaeological heritage and not;
- Increase the visibility of the 'social capital';
- Make the museum the main attraction of which orbit network assets;
- Increasing the accessibility of sites and transport networks integrating;
- Increase the virtual information;
- Mend the historical memory.

Actions to be taken

Actions to be taken as previously mentioned during the presentation of the project, are different and at different levels. From a point of view strictly real, the ac-

tion that requires more intervention is that of the integrated transport system. In fact, the revival of the railway stations, abandoned for years, could be an opportunity for local transport. A metro area that connects the two ends of the city, would solve several problems roads. Create platforms of exchange on the various systems on the other hand, it offers different ways of mobility and also at the same time would be to support the enhancement of assets that form the 'capital of the network'. In support of this action also there will be pedestrian privileged, in which symbols (trees, installations, color) will be the guide to the user. The plantings along the route of special essences, installations functional or colored corridors along the pavement will guide intangible place. Of non-living materials, which will become living beings.

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- Consulenza e progettazione paesistica all'interno di un bando di sviluppo europeo. Progettazione di percorsi e green ways, car sharing e fruizione del paesaggio dell'Area Greca della provincia di Reggio Calabria.
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Happiness and urban design

Else Caggiano

Can we build happier cities?

An increasingly discussed topic in the international cultural scene, thanks to the development of urban policies aimed at sustainability, concerns the correlation between the quality of urban life and the quality of life compared to the urban environment. Psychology applied to urban planning, sociology of housing and urban design study this relationship. Their main contribution, as well as objective, is to analyze the influence of the environment on our behavior and on our mind and vice versa understand how the man, with his mind and his behavior may change the environment. It is important nowadays to think holistically about practices related to the renewal of the territory and adopt multidisciplinary criteria based also on the contact with the residents to fill the gap too often found among ideas-planning and the needs of the population.

Considering how the environment conditions human behavior, an extreme and impressive case is observed by an experiment on the perception of beauty, performed by violinist Joshua Bell in a subway in Washington. The man, on a cold January morning,

sat in a subway station and began playing six Bach pieces with the violin for 45 minutes. It was estimated that during this period of time, chosen at rush hour, there has been a transit of at least 1,100 people who went to work, among them only six hold you back a bit, about 20 gave some money, but continued to walk normally. At the end of the exhibition no one applauded, nor was there any recognition in his regards; who played more attention has been a child of three years old, his mother urged him to hurry, but the kid stopped to look at the violinist. No one knew this, but the violinist was one of the most talented musicians in the world and two days before he sold out at a theater in Boston where the seats' cost was averaged \$ 100. This experiment is full of reflections on *what is and what has become* our perception, if we do not have a moment to stop and listen to a musician among the best in the world, playing the best music ever written - how many other things are we missing?

The sense of beauty today is drastically changing and evolving into something we're not used and prepared. As now you have no more time to pause for a moment in a subway to listen to a great virtuoso of classical music so you do not have more time to exchange a few words with a neighbour or to look at the beauties of our city.

Now, thinking about how we can actuate in the built environment of our cities a “happiness cycle” we can start from the city itself, with its systems and forms. Evidence and researches have demonstrated how cities basically design emotional life, how the built environment influence our behaviour, how we treat each other and how we feel. For example, which shape symbolically gives us a feeling of inclusion and beckons the viewer to be drawn in, whatever the center may hold? The circle. The circle, geometric archetype of the psyche as Dr. Carl Jung assumes, brings naturally people together and makes us feel comfortable in staying along with other people and most of all makes us feel calm and part of a whole, no hierarchies. If for each block there were to be a circular garden, or simply a circular bench, people would be guided naturally to look into each others eyes, to share the space and social connections would become a much easier task to deal with.



Copenhagen's Superkilen Urban Park (photo by Iwan Baan)

Conviviality amongst people causes us to think more altruistically, more cooperatively and this is just the attitude shift we need in the pressing challenge of this urban century.

Urbanist and award-winning writer Charles Montgomery, points out that the most important ingredient of human happiness isn't money, sex or food, it is social connections. Therefore the happy city is a social city above all. The importance of social connections is well explained by economist John F. Helliwell who compared life satisfaction, which is the measure of happiness, with reported trust in neighbours, in cities across Canada. What he found was a strong correlation between these two, basically the more people said they have trust in their neighbours the happier people in that city said they were. Money matters, but social trust matters even more. People who are socially connected are more resilient and get through hard times more easily, they get over illness more quickly, they live longer for an average of fifteen years more than people who are disconnected, they are more productive at work, in fact social happiness correlates very strongly with economic growth. All this to say that if we aim for a happy, resilient, healthy and wealthy society we should sincerely care about building social connections. And in order to build social connections, the city must offer to its inhabitants instruments to interact, to keep fit, to feel confident with themselves and the surrounding, to feel safe with their children and at the same time to make children to feel safe and happy in the environment. All these topics run in circle, one cannot assume one without the other.

The urban design must take into account these considerations, since itself, through her drawings and the structuring of the city, helps to change the behavior and the quality of life of the citizen. Most importantly, the city needs to be thought out, it needs us all. The city built from the thought and participation, can give rise to a new quality of life. To its realization are needed, the sharing of spaces and places, ideas and objectives and a kind of education for social living and the sense of beauty. It is widely accepted now that the meaning of the city can not limit to the vocabulary definition of "aggregate of housing". "The city is a center not only inhabited, but by making space in the best possible way, with buildings arranged more or less regularly, so as to form a convenient way of practicability, provided public services and

whatever else may be necessary to provide favorable conditions for social life. Basically speaking, the city is the set of its inhabitants, the result of which is not the sum of numbers, but something more, that spark that comes from the purpose of the citizens and that is the soul of the city. The term city is not an abstract concept and does not express a utopia, it is instead a concrete form. Where what is thought can then be accomplished.

Urban Psycho-Analysis and inhabitant experience-based urban planning as instruments to cure our cities and enjoy life.

The engineer and performer Laurent Petit started a few years ago a research which he named urban psycho-analysis. Along with its association ANPU, starting from the idea that cities have a subconscious and suffer, just like humans, neuroses, anxieties, complex and hidden fears, he explores the relationship between what psychologists call 'self-identity' and 'place identity', individual identity and the identity of the place, constantly undermined by urban decay and the depersonalization of places. Aided by the tools of psycho-analysis, interviewing the residents of the patient-city and discovering its history, through their myths and legends, Dr. Petit and his team analyze the collected data going back to the damage caused by the urban design and finally pour in a performance on stage the existential conditions of the city and its inhabitants in a framework of surrealism and provocation. The ANPU also takes the trouble to assign treatments to remedy the city or, if nothing else, puts into the inhabitants the seed of change. Their dialogue with the inhabitants and taking an artistic and technical approach at the same time (the working group is composed of professionals such as architects and psychologists) to point the finger on the problems of a city, bringing back to light the inadequate design on which they are formed, can make us reflect on how effectively we citizens are the litmus test of urban planning and how we can make a difference if we were to be involved in the latter by enforcing our real needs.

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Parental Advisory. Experience is the Content!

Salvatore Carbone, Sara Omassi

The surety of safety

Sometimes I think there is a relationship between the decay of mankind and prosperity and well-being in which we live. The prosperity and well-being are goals, also necessary, that mankind pursues in its fight for progress, but they generate profound and dangerous contradictions. The human race is in fact destroying with its own hands some of the qualities it owns.

Mo Yan, *Sorgo Rosso*

The adaptation to reality requires a continuous frustration of primitive human impulses (Freud 1913); in his studies on creativity Sigmund Freud, retaining too much unsatisfactory the nature of reality, argued that one of the ways to satisfy human wish of happiness, compatible with widespread social conventions, lied in the act of playing for children and in the act of daydreaming for adults. During the last decades, the raising and the successive crisis of neoliberalism, deeply modified the conditions of public and economic life, preparing the ground for a new social sphere in which the emerged subjectivities renegotiated their values and priorities. Increasingly people feel the need to 'protect' themselves from a general danger state that relentlessly looms over an even more impoverished and precarious middle class. To overtake this situation, people developed a deep inclination to focus on the observance of rules and knowledge of dangers to escape, fostering a public sphere where prescriptions prevail above all. This pathologic state of insecurity legitimizes an unconditional compliance of citizens to an overflowing apparatus of control that shapes people's desires, trusts and, above all threats (Hardt and Negri 2012).

The neuroscientist Antonio Damasio argues that unconscious feelings and inclinations can substantially influence decision procedures of people (Damasio 1995). It is for this reason that fear represents one of the key elements of a binding regulatory apparatus that fosters the market of "urban security".

The *securitizing regime* built up a kind citizen desirous of protection, serenity and guarantees, a kind of citizen disposed to sacrifice the happiness coming from the imagination of what city can unexpectedly offers.

People accept to live in what Michel Foucault defines a *prison society* because of the widespread thought that withdrawing from it makes citizens more exposed, unsafe and stressed out: they are not only the object of security, but also the subject.

One of the most dangerous aspects of this backdrop is the risk that tomorrow citizenship will be even more dramatically framed in such a condition of anxiety and uncertainty due to institutions stuck on securitizing rules and prescriptions.

Even scholastic buildings are protected environments, where stereotyped, repetitive and paralyzing experiences occur across practices that should prepare youth for life *outside*, but just stoke the deep distrust creeping between citizens.

Nowadays new generations face a very inconsistent condition: on the one hand we note an acknowledgement of their rights of social figures to pay attention to, to account for and to support through national and international initiatives²; on the other hand a series of measures going the opposite way are daily adopted, threatening their life quality and their healthy psychophysical development.

There are, for example, parameters and requirements through which producing risk-free environments, which, even in the places where happiness should happens, provide confined micro-worlds to carry out standard actions of play. Today's typical playgrounds are «maintenance-free, caged areas that emphasize safety more than critical thinking, smart reasoning, hopeful investigations, or thrilling adventures» (Solomon 2014).

Here the individual and group creativeness is limited, or even obstructed, by 'hyper-secure' devices, manufactured by industry and required both by regulations and the securitised citizens.

In this context actions fostering proactivity as exploring, experiencing, launching, editing, starting something new, are dammed and the ability to discover through interaction - typical in childhood - is limited by rules created to reassure adults; rules providing game actions that are mechanical and alienating.

It is interesting to note how, nowadays, virtual games - where all tangible risks are neutralized - can hyperbolically represent the best option to ensure the maximum satisfaction of such defensive and precautionary position that, rather than protecting children, protects adults from their responsibilities.

Nowadays a considerable amount of data, however, shows that the loss of concreteness in games and the lack of *stimuli* in playgrounds lead to a notable reduction in the development of young people's abilities.

The lack of active and autonomous open-space experiences, besides prejudicing the psychophysical development, causes a significant decrease of such experiences useful to develop the social skills of young people (Oliverio and Ferraris 2011, Healy 2004).

According to INAIL data, school injuries, easily linkable to the lack of physical development together with the incapacity to recognize dangers and risks, are ever increasing from 2009.

The Cardiologist Gavin Sandercock of the Essex University, has shown that in ten years the strength of children's arms fell by 26% (Cohen et al. 2011), while in Germany some surveys has registered a significant and gradual reduction of motor skills (jumping, balance maintaining, running) in the younger segments of the population; about 50% of children attending school have - according to the paediatricians and doctors' association - postural defects.

Even intellectual abilities (spelling, math, abstract thinking, creativity) are compromised and the occurrence of typically adults' diseases began to affect even teenagers.

In such a scenario doctors and sociologists agree in identifying as a contributory cause of certain behavioural problems - such as barbarization, self harm, violence and pessimism - the inadequacy of relational and recreational environments addressed to children and adolescents.

Therefore, how institutions, professionals and citizens can work to the renegotiation of an idea of inhabiting public space in which welfare and empathy constitute the cornerstones of happiness?

The experience of play

Public spaces, especially those dedicated to children and adolescents, are thus conceived thinking almost exclusively to stem responsibilities and concerns of institutions and parents.

On the one hand institutions buy *certified* playgrounds by companies that sell - great cost! - rather than a product, their readiness to assume legal liability on injuries; on the other hand parents feel safe in knowing that someone has determined that certain spaces are *child-proof*.

People «feel so unable to control the events around them that they focus on perfecting and controlling their children. They overmanage their children because that is the one remaining arena where they can exercise real authority» (Mintz 2006).

In this way playgrounds have become over-protected islands, sometimes even closed and hedged, where fences mirror parental fears more of trespassers coming in than of kids getting out. Children are instilled by adults' fears that sometimes make them wonder why they should go to a place so dangerous...

The risk is destroying the real capacities of a place of urban happiness, where «children whose lives are otherwise circumscribed by age, disability, religion, ethnic origin, poverty, social strife, etc., can come together [...] and find their own level amongst the mix of others in ways that they cannot anywhere else in their lives»³.

Furthermore, playgrounds could represent neighbourhood hubs: public spaces where people return over and over to hang out, find friendship and gain sense of community.

As this survey shows, playgrounds can reflect a society's values, attitudes and frustrations. The persistent sense of concern and anxiety fosters forms of individualism that strongly seem to affect the relational choices on *public space of game*. Here ethos is generally not to support and aid each other: everyone watches out for himself. It is interesting to look at Scandinavian countries, Norway in particular, where playgrounds are training grounds for social interactions: all citizens are responsible for all the children (Waller et al. 2010). This condition of synergic supervision «reassures parents that an adult is always watching their children; it also comforts kids by letting them know that they are being monitored for anything that is too outrageous. In such a trusting atmosphere, parents feel they can encourage their children to be self-reliant» (Solomon 2014) according to a social behaviour not troubled in finding ways to protect young generations, but rather aiming to provide them the skills to foster multi-age friendships, to be independent, to face the possibilities to fail on the way to success.



Nuovo Parco La Larga, Provaglio d'Iseo, Brescia, Italy

Particularly interesting is the work of Haugen/Zohar Arkitekter in Trondheim, where, in 2012, they built a 'Cave' for the Breidablikk Kindergarten using up-cycled scraps of open-cell xp foam. The little playground, designed for children from two to five years old, is a twelve square meters cube that morphs into a 'Cave' with several external niches where users can leave objects/treasures before entering into a dark tunnel where discovering a multitude of 'secretive' and 'spooky' spaces, leading into internal organic rooms. Kids can help each other to overtake the slippery tunnels conducting to 'secret' relational spaces where their voices can't be heard by parents because of the deafen properties of the building material. From their point of view, parents can difficulty go inside, but such a difficult access ensures that the playground is really a place where kids are 'lost': adults trust them and their ability to take care of their safety. Another important question emerging from this analysis is that containment is no longer a viable solution, physical and conceptual

barriers has to be overthrown in favour to an idea of intergenerational playscapes – more than playgrounds – that coherently merge with their surroundings. Site specificity, is a precious design subject through which architects can play a relevant social role by instilling memories in people providing exclusive territorial experiences. Norwegian architects TYIN Tegnestue provided an important declination of the aforesaid approach in Klong Toey, one of the largest and oldest informal dwellings in Bangkok. Klong Toey Community Lantern is a playscape set in an area that had been used as a landfill by inhabitants after the loss of its use as soccer field. The structure is «a combination of many basic ideas and concepts, and embodies several of the features lacking in the area including new hoops for basketball, a stage for performances or public meetings, walls for climbing and seating both inside and around the edges of the playground» (TYIN Tegnestue and Skeide 2014). Five to ten years old kids described, using drawings, their daily life at

home, their expectations and desires for the new public space. TYIN architects noticed the persistence in all graphic illustrations of strokes representing sunbeams: they deduced that the project should have provided shady areas in a place where sun heavily falls on surfaces with its heat wave. Young guys substantially participated to the project imagining which kinds of relationships were needed in the new spaces; for example their drawings showed a playscape used in his verticality too, reason that make the oblong building with the central courtyard usable in its 4,5 meters height too. Two wooden walls permeable towards the street are layered to simplify the climbing of children who delight in reaching the higher floor without using stairs. The whole building is usable by kids as a play area but the same elements perfectly fits to the needs of adults too; there are no functional boundaries nor targeted beneficiaries, usages temporarily qualify the spaces of Community Lantern where every member of the neighborhood is welcome.

In Europe, despite the reluctance of many countries like Italy towards this way to face to young generations, legislation accepts the risk and recognizes the possibility of injury; it provides rules that allow designer to experiment through projects new ways of making relationships across urban space. With appropriate local regulatory interventions, urban environment can be indeed a workshop of citizenship where experiences flows while people evaluate and choose between many resources the ones that better fit to their needs and expectations. In this context citizens join a community in which rules are agreements established on how living together benefitting by mutual differences. Spontaneousness, unpredictability and freedom of usages are relevant catalytic factors providing opportunities of urbanity in which informal and non-aesthetic experiences lead to discover vitality and happiness through gestures, actions and through all the unexpected consequences generated from. In Provaglio d'Iseo, a little town in the Brescia territory, sa.und.sa architects referring to European standards, worked on a green parcel of 1200 square metres into a new building neighbourhood. Centred around a pre-existing pathway, a taxonomy of geometrical elements, defines three areas characterized by their specific spatial vocabulary. There are linear objects to climb, pass, cross or hang in order to overtake many little challenges; here children can surpass their limits, performing experiences increasingly complex and gratifying. In the same area the equipped structures can be used by adults for their training and fitness activities and by local associations as support to shape exhibition itineraries simply by fixing temporary panels or cloths. Across the pathway a composition of modular planar areas defines a relational zone providing a wide range of situations where being together, alone or isolated with landscape. Conceived to be used by adults to socialize during children's play, it is itself a playscape, where kids can imagine fantastical landscapes and situations, thanks to suggestions recalled by stereometry. From seating in an urban living room to staging an exhibition space, from working out to playing: there is no indoctrination on the use of space, only favourable conditions. Citizens are called to invent each time their own ways of inhabiting the park. Embracing an idea of design not aimed to spatialize the time but instead to temporalize the space (Jacques 2001).

Conclusions

«Architecture is a political field and a cognitive system that can enable the 'public' to access complexity, building collective capacity for political agency and actions at local scales» (Cruz 2014).

Despite urban relational spaces for young people have been investigated and criticized since the 70s, actually, the same characteristics of 45 years ago persist.

The chance to experience spaces - then as today - is defined by game manufacturers that mostly offer single-purpose and not reconfigurable products. A small amount of equipment is generally furnished to allow short games, low-complexity activities that induce arid exercises and games without imaginative stimuli.

Nevertheless it is clear that facing the design of playgrounds, new generations of professionals can experiment innovative ways to reconnect young people with urban environment, seen as a place where sharing experiences and strengthening personalities.

A territory interdicted, silenced by fears and prescriptions can hardly be understood and respected by inhabitants who will more and more suffer the lack of opportunities through which meeting up in a mutual and happy coexistence.

Without a proper policy on the 'street play' it will be always more hard to find chances to foster social skills and internalize rules of common sense and mutual respect. If no game will provide for margins of interpretability and unpredictability to approach and to solve - maybe in collaboration with others - the natural attitude of people to negotiate risks a dramatic blunting and emerging tensions will require more and more external contributions to be smooth out.

It is therefore urgent to give serious thought to reconsider the regulatory, cultural and design positions, with which, in the last decades, urban environments for young generations have been designed; probably a good beginning could be taking into account that «life demands courage, endurance and strength, but we continue to underestimate the capacity of children for taking risks, enjoying the stimulation of danger, and finding things out for themselves» (Lady Allen of Hurtwood 1968).

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Trigger the everyday public space, experience the happiness

Lijing Chen

What happiness is?

"Are you happy?" This is the question posted to various people all around China by the journalist in October 2012. The CCTV's¹ program "Hitting Grass Roots: Hearing Voices of the People" broadcasted the reflection and response of the interviews in a multi-episode holiday² special which prompted a wide discussion about what happiness is in China. What announced me is that no matter what answer people gave at last, almost all of them looked puzzling and been offended at first time. Even the famous writer, the Nobel Prize Winner— Mo Yan gave the answer he did not know whether was he happy or not. It seems that for most Chinese people they do not know what happiness is, or they cannot express what they feel the happiness is.

Happiness based on expression

Happiness is extraordinarily complicated concept to be identified, although there are so many agencies giving different happiness report every year (Helliwell, et al. 2013) and some equation has been given to measure the happiness (Kahneman, 1999). People trying to understand it by classified it or linking it to the quality of public facilities and infrastructures which directly lead this conception into the urban field. Actually, the zeal for people to discuss this issue can be considered as the repercussions of the 1980s and 1990s trend of included soft values as a competitive parameter in the inter-city competition and the desire to find solutions to the challenges posed by the environment (Gehl & Svarre, 2013). No matter how, the causes and conditions of the happiness varies significantly by people and wildly diverse in culture and time, illustrating the varying degrees of political and social control. However, what we can share is that happiness is a stable mental or emotional state arouse up by the fulfillment of the desire (Griffin, 1986; Nozick, 1974). It is something firmly connects with the personal feeling and relates with the whole social conditions. This feature can explain the phenomenon,

though the material can satisfy the needs in a period of time, however, the deficient inside cannot keep the feeling stable and will drop into the much deeper disappointed. The steady happiness can only come from the stable everyday life and the keep on going relationship with people. Or in another word it is the life or the society which directly influences the feeling of happiness not only from the direct stimulation of the outside environment but also by shaping the personality inside. The linkage of the stimulating and shaping progress is action and speech, a way of communication, or an expression and feedback system. Briefly speaking, smooth and accurate expression and sustainable and satisfied feedback construct the basis of happiness. In this system, the expression plays the fundamental role as it is the starting point.

The Chinese dilemma

When we transfer our focus on expression, we can properly explain why those people who had been interviewed looked puzzling. Their appearance showing they do not know how to express themselves. It seems that, they lack the ability to present their feeling by language or speech. This dilemma situation comes both from Chinese traditions and the world right now.

From Greece time to nowadays, human beings are naturally be consider as the political or social animals and the ideology that the human being can use the words to show their opinions no matter in the Agro or in the television programs is instinctive. Though the speech is not always considered as the only way for expression and it varied significant across the different cultural tradition, it is always been extremely emphasized. Especially under the trend of globalization and complation, the life and communication became much more rely on the words or symbols. The clearly and directly expression especially by the speech became so significant, as it became a kind of mark for a successful man. However, in Chinese traditions, the speech or the directly expression is not always considered as a good reputation. In *Tao Te Ching*³, there are so many phrases amplify the perniciousness of showing one's personality to the others, and highlight the strength of the silence. Such as "If no action is taken harmony remains." Not only in this ancient

book, the Chinese parents nowadays still use the phrase "speaking and acting cautiously" to educate their children. Which made Chinese people or most Asian people are supposed to be shy by the other part of world. As it diminished the channel of expression, it blocked up the way for Chinese people to feel, achieve and express happiness.

On the other hand, with the rapid urbanization and growth of GDP, the capitalism and consumerism appeared and captured China. These two complicated social and economic system and ideology had been criticized by the experts from so many fields in the past few decades in the developed worlds, directly or indirectly caused the psychological changes of people. More concentration is given to the values rather than the products, advertisement become much more important than the function. A wide narcissism have been spread among the crowd, people always asking themselves "what this person, that event means to me", which has the double quality of being a voracious absorption in self needs and the block to their fulfillment. (Sennett, 1977). This hungry feeling encourage people to ask more, and more they feel disappointed, the less happiness they achieve.

In this dilemmatic condition, it seems that the Chinese's expression and fulfill circle had been complicated broken. However, the happiness has not gone from their world, the variety daily life and social activities sometimes be admired by the other part of the world. How it happened?

Digging from everyday life

Although the capitalism was already in the business of creating "imaginary needs", and the everyday life increasingly colonized by the commodity, and hence shrouded in all kinds of mystification, fetishism and alienation (Marx, 1990; Lefebvre, 1991). The everyday life, a tactic as the art of the weak, with it feature of everywhere in the everyday, is as an undercurrent to negate or transgress the dominant logic of capitalism (De Certeau, 1984; Jameson, 1991).

Life Between silence and songs

In China, even in the mega cities like Beijing, Shanghai or Wuhan, we can easily find aged people dance every day in the square, Chinese people call it *square dance*.

Base on the investigation carried out in Wuhan 2013⁴, I identify the *square* here, it is an open space has various shapes and with diversity of ownership which can adapt at least 10 people to dance together. It should not be every large, sometimes a street corner is enough. It can be in the park, on the big stage in front of the shopping mall or concert hall, under the viaduct or simply on the sideway. No matter where the *square* is, the music is the essential element for the dance. And it is also this extraordinarily loud music causes tremendous social issue and wide discussion about this phenomenon.

The reason for how this activity happened is various. The too early retirement age and the laid off in the state-owned enterprises transition create the majority of this group of people who between 40 to 60 years old without work and suffering the healthy problems. The memories of the good old days, no matter link to the *yangge* related with the country life (Chen 2007) or link to *zhongziwu* danced during the Cultural Revolution, in-spirit people to get together and chose the dance as a language. The government advocates people to do more exercises to keep on healthy (Chen 2007) gives people an excuse to fight against the authorities. No matter what exactly the cause is, no one can doubt that their dance is a performative and physical appealing (Wang, 2014). No matter where they are, their activities always attract passersby stop or lower down their speed, sometime even make them join in their activities. Nearly all dancers appreciate the audiences, and they even confess that the efforts they put in their dance is related with the number of the audiences (Wang, 2014). Despite using dance as an effective way of doing exercises, they more cherish it as a way to show their beauty and health condition to the public. They use their body language to express themselves, just like their words "Be old in age, but young in mind; the setting sun had boundless beauty life".

The music they used normally is finger-popping pop music sometimes includes net songs, and most of their dance bases on the ballroom dance mixed with a lot of pop elements rather like the old fashion ones. The text content of the song always about love and everyday life things without any critical or deep thinking, which not commonly considered is suitable to broadcast loudly in pub-

lic. That is the weak point, where people who fight against it normally criticize. As they consider this kind of songs is not exquisite and not appropriate for everyone especially kids to hear. However, in my point of view, it is this lowbrow and grosser music breaks the wall between the private and public and evokes people's expression. Or, the music creates an atmosphere, in which people can perform rather than stick by the disciplined daily life. Not only for the dancers but also the audiences, the music transforms the silent public space into a space vivid and full of language and songs.

Life Between two and three Dimensions

Not only the aged people who usually be considered as the ones with plenty of times to waste, the teenagers also have their way to express and achieve happiness. For the teenagers in China, one of the most popular activities in leisure time is cosplay⁵. Different with what happened in its headstream Japan and Western countries, limited by the lack of ACG⁶ industry, the cosplay in China have its special characteristic. Dislike the situation in Japan that cosplay is mainly an individual performance, the cosers in China always have their own group and perform with their group. They add some personal comprehension into the fictional characters and stories, rather than present exactly like the originals. (Wang, 2010) The most common way they are dealing with the original story is just pick up few sections and fabric them with their comprehension to make a new one. This feature also made taking cosplay photos outside, in the urban space, rather than in the photostudios much more popular. This activity connects the world of two and three dimensions and also links the personal everyday life and thinking to the public.

Base on the survey in 2013, there are more than 30 places we can easily recognized, in the Wuhan urban area where they take their cosplay photos, by reading their final photos on their websites. The sites distributed evenly in the different area of the city. It can be a nature area with lakes and trees, a historical district with traditional buildings, a European style commercial street or just an abandoned factory or school. Generally, a group is composed of at least three persons, including a coser, a dresser or a support staff

and a photographer. The group can be stable or simply called on the internet or even meet in any event or simply on the street. No matter through which way, to unify a group is not always a problem. The average time for one shooting is 4 hours including dressing and makeup.

Limited by the school time, the activities frequently happen in the weekends and school holidays. Before the shooting, the coser normally investigate the site carefully a week before, although most of the spaces they have already be quite familiar with in their everyday life. In that investigation, they trying to find ideal angles and essential elements which match the character and can connect the two worlds. They also need to find a place for dressing and makeup, as they treat the process state is unsuitable to be shown to the audiences. Dislike those couples who take wedding dress photos, the cosers are very welcome people to take photos. However, take the photos of their making up is forbidden even you are their friends or group members. Their makeup and costumes clearly draw a line between private and public, and transform a man who lost their ability to play to a great artist (Goffman, 1959; Sennett, 1977).

With their performance, with their simple uncover some abandoned school or air-raid shelter, the forgotten space have been shown in front of the public with totally different appearance and feelings, sharing different meanings with different group of people. By occupying the decorated high-chairs and dancing in front of the imitative Cathedral belongs to a mall, even simply use the KFC's space for makeup and dressing. They blur the proprietorship of the space and showing the corrodibility of capitalism not only to themselves but to all the audiences. When they are dressing the kimono and standing ahead of a Chinese tower, the time and history became twist, as they are using their way to show the connection between the different symbols. The most important things happened during the whole activities, is they pick up their ability to express themselves and with the help of that they meet different people and form a loose community which can shape and diffuse at any time. And from which they can continually achieve the feedback and fulfill themselves in order to achieve happiness.



The vivid temporal public space we created

Life between days and nights

Wuhan is famous for its night market, influenced by its typical climate conditions and the night market traditions. One of the most noted novel talks about the life in Wuhan which considered as the best reference of the grassroots' life in the city called *Sheng Huo Xiu'* is talking about the story happened in the night market. It can be seen all around city⁸ and gives people especially the grassroots a platform to perform and show themselves, just like the name of the novel *Life Show*. You can find various kind of commodities selling in the market without fixed price. Normally a nice bargain can help you save at least 50% and make friends with the seller. And for those who suffer their daily life, the night markets traditionally provide a refuge for them seeking to make ends meet in the big cities (Yu 2004), and give them a way to express themselves.

Nearly all night markets are originally bottom-up ones. Based on the different relationship with the government management it experienced three different periods. The first one, before 2003, is the spontaneous formation period. The people who have low income or the students who want to earn some money to support themselves occupied the sidewalk, sometimes even the whole street to sell goods. Generally, their occupation started around 18:00 when there was not so much traffic on the street and ended at 22:00. Various materials have been used in their occupation. Goods can be put inside a small pedicab or just packed in a package made by bed sheets or curtains. Most of time they just put their goods in the package on the ground, if the site have some leveled up parterres those place will become a very good exhibition places. Commonly, lamps are used for lights. And for those bold ones, they sometimes stole the electric from the public elec-

tric equipment like street lights. Though this kind of night market provided a vivid space and a convenient life for people who lived around, the mass situation also caused serious security problems which directly made the government decided to control it. During the period from 2003 to 2011, the government cleared some of the markets and controlled the site by sent inspectors, punished the sellers and rearranged the traffic of the roads. However, the night markets survived during the control period, they switched to some other places nearby and became much denser. Fought against the administrators for several years with different ways, the vendors also find that the stable selling environment and proper management can benefit their business and fight against extortionate. They began to negotiate with the government and invited community association to join the management by giving rent which reward with stable and safe electricity, a relatively fix space and the protection. The night market came to its third period.

No matter in what period, the night market is a temporary commercial and public actives. By occupy sidewalks, streets, and squares with different materials, especially daily necessities, people expand their everyday life space. And with the night, they blur the boundary of the private and public and welcome even more people to join. Without fixed price, bargain is welcome so is the communication. The street occupied by the traffic can easily be transformed into a vivid life show platform by the night market. Sometimes this transformation also happened by a group of white collar workers who spontaneously form a night running group. They running and talk to each other, sometimes attract people who walking dogs nearby to join their conversation and create a temperate public space.

All these activities perform regularity in everyday life, with their spatial and trivial character as a weapon to avert the symbolic and degree zero word system. With the adaptation of space, it constructs a world with balance which not so complicate with multiple meanings to make people confuse or only have exclusive way of understanding ruled by the authorities.

Learning from everyday life

These everyday life expressions dexterously find a way to walk out of the dilemma, which is also the way Chinese people kept for centuries. The way remedy those weaknesses of clearly and directly action, a more humble and ambiguous way of expression. Through this way, people from all age levels by uncover, occupy and appropriate the traditional public spaces, like streets, parks and some left-over spaces, in order to express themselves. Their performances attract different kinds of audiences and create layers of communications, which form the whole stable system of expression and feedback, and lead the way to happiness. It also transforms the urban space back into this original form – a place of strangers, a real *"Theatrum Mundi"*. In a world, full of architects who deprive the designing and building work from every human being, it gives back the meaning of urban space as a self-conscious process and was the result of a long series of 'agonizing decisions'. Peoples use their way to build their own space (city) which parallels with the world we commonly known and collaborate their community to make a real public space.

What else we can recognize from all these spontaneous expressions? Dislike what we comely think the expression and public behavior is, they are frequently and temporarily, they are unstructured and self-organized.

And in all those expressions the boundary we used to stick to between private and public realm have been corrupted. The corruption of the boundary breaks the dilemma situation and stimulates the expression and happiness. What temporally break or blur the boundary? It is a trigger. Like the music for the dancers, the makeup for the cosers, the night for the seller and night runners.

An experiment or a practice

Basic on this inspiration, an experiment had been carried by my studio, also in Wuhan, in the historical area. We used some colorful ropes, balloons and stools which had private meanings to define some spaces in the sidewalk. Simply by bound the ropes between the trees at eye level with some blown and flat balloons, and put stools around the street trees randomly. During our installation, the hurried passages slowed their pace and the local residence came out of their private house to see and ask what was happening. We explained the original life on the street and the current fall of public space to them. Although they were not fully understood and our practice had been partly disturbed by some city inspectors. There are quite a lot of people, especially child, came out of their home and begun to play in and around our space, used the chalks we offered to drawing on the street. The space used to be occupied by cars became a vivid public space with happy talks and laughers. People expressed themselves in the space and feel the temporal happiness, and we are quite sure if it happened frequently, the expression and feedback circle can be keep on and the sure happiness will be achieved.

Actually, what we need for urban public space is basically a trigger, which can blur the boundary of private and public and stimulate people to express themselves. This trigger is something can happen frequently, so it should be in the everyday life. And the everyday public space here it is a trigger, like street or any urban space people need to use every day. It should have ambiguous characteristic and which can be felt and stimulate people to express. Only through this way, people's self-expression can be improved, the communication can happened, the steady feedback and stable feeling of fulfillment can achieved, the happiness can be acquired.

1. China Central Television or Chinese Central Television, commonly abbreviated as CCTV, is the predominant state television broadcaster in mainland China.
2. During the vacation period of the mid-autumn day and national day
3. Tao Te Ching is a Chinese classic text, and a fundamental text for both philosophical and religious Taoism, and strongly influenced other schools, such as Legalism, Confucianism and Chinese Buddhism. It was written around 6th century BC by the sage Laozi.
4. The Research centre of Urban Environment, School of Architecture and Urban Planning, HUST, which the author belongs to, started a research about the informal urban public space from 2013. The students and teachers in the lab investigate different spontaneous public activities like night markets, square dance, skating and so on in the city area of Wuhan. Achieved a lot of basic information about where, why and how these activities happened.
5. Cosplay is a portmanteau of the words costume play, is a performance art in which participants called cosplayers wear costumes and fashion accessories to represent a specific character or idea. The act is taking a two-dimensional character and bringing them to life in a three-dimensional interpretation.
6. Animation Comic Game industry
7. Or Life Show written by Chi Li, a famous Wuhan writer
8. Basic on the investigation in 2013, there are 15 constant night market, which each has at least 150 booths, in Wuhan. And they distributed evenly in the different area of the city.

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Public spaces design for urban regeneration

Giulia Chiumminto, Federico Orsini

Can an urban or landscape project or a public space influence the perception of happiness or these are only influenced by other factors or conditions (climate, mood, etc ...)?

1. Beyond the Modernism Approach for a New Urban Quality

The urban growth, that has characterized the last two centuries, has compromised the habitat in which the human being develops his own essential activities (Indovina, 2005). The emergence of social issues, as segregation and increase of social inequality, economical issues, as continuous increase in the consumption of resources, environmental issues, as air pollution, loss of biodiversity, urban heat island, hydrogeological risk, etc., are only some of the consequences of this uncontrolled expansion.

Part of these issues are strictly related to the Modernism urban vision. If it's true, in fact, that the Modernist approach tried to solve part of the issues related to the nineteenth-century industrial development (as urban healthiness, living quality, etc.), it's also true that the proposed solutions (as urban zoning, the death of the street, the buildings elevations, the exigencies standardizations, etc.) led to the emergence of new and equally serious problems.

The general deterioration of the urban settlements quality is evident as regards the state of urban public spaces, intended as the connective system of open spaces between the building façades (Gehl, 1971), that, from the '60s, start to lose the necessary quality at the base of human activities (loss of accessibility, safety, comfortability, flexibility, etc.).

In the same years, international scientific research starts to analyze the reason of this quality loss. These important studies give back to the human being, and his dynamic and multiple exigencies, the role of being at centre of the design investigation, focusing in particular on the complex interaction between human being and environment.

In particular, these studies, analyzing several components of the urban environment, for example the relation with the car (Jacobs, 1969; Venturi et Brown, 1985; Ingersoll, 2006), the dimension and the shape of public spaces (Gehl, 1971; Alexander, 1977; White, 1980), the relation between the infrastructure and the public space functions (Banham, 1971), the city visual perception (Lynch, 1969), the consequences of the urban pollution (Nicoletti, 1978), etc., try to define different approaches to overcome the limits of the Modernist model. In the light of these considerations, we can deduce the complexity at the base of urban environment and its control and why the Modernism, characterized by a reductional approach (Ingegnoli, 2011), didn't understand the environmental complexity. As a result of the general incapacity to understand this complexity, the Modernist movement didn't define appropriate tools to control it, favouring the emergence of new issues (moreover caused by the conceptual separation between human healthiness and environment healthiness). More recent researches (Rahm, 2002; Farinelli, 2003; Zardini, 2005; Zumthor, 2007; etc.) investigate the concept of environment, analyzing the concept of perception, to understand the relationship between the human being, as an open system of multiple sensorial connections, and the environment as ambience. These studies consider the ambience as a complex system defined by physical components (light, temperature, sound, etc.), physiological components (hormonal interaction, sensorial apparatus, metabolism, etc.) and cultural components (experience, memory, culture, etc.), and by the complex interaction of all these components. This approach, that finds first references with the previous studies of Merleau-Ponty, Serres, etc., considers the human being as an open system, interacting with the dynamic, non linear, complex system of the environmental components. The public space quality is a product of all the interactions that builds the ambience, between its components and the human perception. From these researches it's extremely clear how the "perceived" quality is strongly influenced by the ambience and, in particular, by its general atmosphere. Understanding the environmental components that affect the space atmosphere, means to control the quality of public spaces.

In addition to these studies, analyzing the urban environment from a perception point of view to define new methodologies of interventions, recent international researches focus on the concept of urban environment through the lens of the landscape ecology, for understanding the way of controlling the urban landscape resilient capacity. To cope with the effects of a strong urbanization, it appears necessary the structural introduction of landscape (e.g. renaturalisation strategies) within the urban environment and the application of new methodologies and intervention approaches coming from the ecology conscience (Morin, 2007). These approaches come from the urban ecology studies (Odum, 1963; Commoner, 1971; Nicoletti, 1978; Gisotti, 2007; etc.), that consider the urban environment as an ecosystem composed by biotical communities, energy flow (coming from sun) and materials cycles. Interventions to transform the ecosystem should reach the equilibrium between these components.

In particular, from these studies, it's possible to state that the landscape, intended both as an intervention methodology (temporal dimension of a system in evolution) and an operative strategy (natural surfaces, water system, etc.), could be a useful mitigation instrument (acting to reach the equilibrium among the terms of the energy balance, the water cycle, the material cycle, etc.), improving the general urban quality.

2. The Public Spaces as a Tool for Urban Regeneration

The short illustrated scenario makes evidence of the emergent importance of public spaces to reach urban quality. Many of the environmental, social and economical issues, affecting our cities, could be attributed to the large and uncontrolled urbanization process of the last century.

From the '70s, several researches try to define new methodologies to control the urban complexity, proposing interventions on the open spaces, and demonstrating as these spaces could be essential to enhance the process of urban regeneration.

Starting from these considerations, from the '80s, several public administrations (as Barcelona, Lyon, Copenhagen, Zurich, etc.), implemented strategies to guide public and private interventions on urban open spaces,

with the aim of increasing urban quality and solving social, economical and environmental issues, following the international community directives for sustainable development.

Analyzing several interesting case studies, trying to define best practices, searching from the whole international panorama, it's possible to observe as these interventions have really increased the urban quality. Cities as Lyon, Copenhagen, Zurich, that have made of the public space quality a general objective for the whole urban transformation, present nowadays a high quality of life. The next pages will describe three best practices examples, underlining the environmental quality of these projects and the adopted tools, by the public administrations, to achieve this quality. The three projects will be described by three different dimensions: urban policy and environment characteristics, applied design strategies and solutions, and, at last, adopted technological devices to build a new urban atmosphere.

3. Comparison between Several European Experiences

3.1 Barcelona. The St. Juan Boulevard as a Example of Interdisciplinary Approach

Barcelona is one of the first European cities that started, during the '80s, an urban renovation process, based on the public space quality. This renovation process started after the Franco death in response to the degradation and general poverty issues that characterized the city during that period. To find a solution to the urban degrade, the city administration defined a transformation process that involved public and private financial sources. This model could be defined nowadays as the Barcelona model (Delbene, 2007).

The city transformation could be synthesized into four phases, characterized by a different use of the public and private financial sources.

The first phase (1979-1986) starts with the adoption of the Plan General Metropolitano (1976) that defines an urban renovation of the historical city and of its public spaces, to improve the sanitary level and define new relation opportunities. This phase is defined by the work of the Oficina de Proyectos Urbanos and several architects as Solà-Morales, Acebillo, Bohigas.

The second phase (1986-1992), strictly linked to the Olympics Games, involves a larger part of the city and provides an historical and sub-urban renovation, an infrastructure upgrading, a requalification of abandoned industrial areas (as the docks area), etc. To achieve this target and control the transformation, the administration defines public enterprises (HOLSA, VOSA, AOMSA) and mixed public-private enterprises (NISA, POBASA).

The third phase (1992-2004) is characterized by an intervention, almost completely private, that aims to increase the industrial development of the city and involves the whole metropolitan area, the 22@District.

The last phase (from 2004) is characterized by a territorial program and "macro projects" that aims to define a new city model, that consider the whole metropolitan region and the landscape that defines this large territoriality. All these urban transformations are characterized by a great attention to the public space quality. From the observation of several public space projects, we can observe an emergent trend, that underlines an innovation into the design process. If the first projects were strongly defined by impervious surface (as stone, brick, or concrete) responding to durability criteria, in the last years we can observe how the last projects try to use more and more pervious surfaces, responding to the re-naturalization process exigencies.

The Boulevard Passeig de St. Joan, designed by Lola Domènch, is a good example of this emergent trend. The project rethinks a part of one of the historical boulevard defined by the Cerda Plan. Aim of the project is to improve the surface for public uses, changing the relation between car and pedestrian. For this reason the street section is reduced, favouring the sustainable mobility and increasing the space for public furniture. All the intervention of urban regeneration is developed using landscape materials, as trees and shrub masses, or integrated technologies, as mixed stone-vegetation surface. All these interventions, increasing the environmental and social quality (improving thermal comfort, air pollution, water cycle, etc.), describe a new naturalized atmosphere, that makes more and more comfortable those spaces.

From this example emerges how, nowadays, the attention for the environmental quality and the importance of the role of the pedestrian are at the base of quality interventions.

3.2 Lyon. The Confluence Renovation and the Temporary Dimension of the Project

The Lyon urban area reaches 58 municipality and 1.200.000 inhabitants. From the '80, the municipality of Grand Lyon started a large transformation process to increase the quality of the whole city. The main target of the transformation process is to define a new social and environmental equilibrium involving all the urban areas, as the historical areas of the centre, the semi-periphery of modern expansion, the abandoned industrial areas, public and natural infrastructures. The modern urban planning approach, characterized by the functional paradigm, is replaced by a more contemporary approach that focus on environmental quality, accessibility and public services.

To achieve these targets the Grand Lyon Administration constitutes new offices (as the UAP, Unité des Arbres et Paysages) that, collaborating with several University Department and other specific professionals (as landscape designers, artists, etc.), apply an interdisciplinary approach to control the urban complexity. This collaboration brings to the definition of several planning instruments (Schéma d'aménagement des espace publique, Plan Bleu, Plan Vert, Plan lumière, Plan Presqu'île, Plan de Végétalisation, etc.) that design the new city of Lyon.

At the base of these transformations, the public space plays a fundamental role, as connective tissue, playground, naturalization space, becoming a support for the urban regeneration, as showed by the Confluence Renovation, an abandoned industrial area of 150 ha located at the confluence of the two rivers. The regeneration process starts in 1998 when Michel Desvigne proposes a new intervention methodology, overcoming the rigid paradigm of the modern planning and defining a strategy of "infiltration" and "a process of evolutionary occupation", that, taking advantage of the urban fragmentation, introduce "new gardens and temporary parks" that allow the urban regeneration without waiting the "big project". According with this approach, the urban transformation is defined through the landscape and the open spaces project. This system becomes the support for the future interventions, introducing the temporal dimension into the project process (Desvigne, 2009).



Zurich, the river banks; Barcelona, Boulevard Passeig de St. Joan; Lyon, Plan Presqu'île, re-naturalization devices; Lyon Confluence, transformation strategies; Zurich, the MFO Park: steel structure, public furniture and nature; Zurich, the Oerliker Park: 4X4 grid trees.

The aim of this strategy is to introduce the way for an environmental equilibrium that anticipates the slow big transformation, offering in this way, new public spaces during the whole requalification process. In particular, the masterplan designed by Desvigne defines several phases intervention. At first river banks requalification is followed by the construction of temporary natural-platforms that define a new natural landscape. After this first interventions, the masterplan shows a natural park, by green and water parallel strips, that will be the infrastructure for the whole area interventions.

This transformation process shows as, through a design approach that considers the temporal dimension of the environment as a principle of the project, it is possible to encourage the urban regeneration process.

3.3 Zurich. MFO Park and Oerliker Park as examples of Program integration

The administrative surface of Zurich is 92

km² with 370.000 inhabitants that, considering the whole metropolitan area, reach the number of 1.100.000 people. During the last twenty years, Zurich has been object of several urban transformations, that have expanded the urban footprint. Results of this expansion process, ex novo expansions, requalification of abandoned industrial areas, renovation of urban infrastructures, urban densification process, etc., have modified the image of the city, that nowadays appears, not only as a financial district, but also a new contemporary settlement, characterized by a high public space quality.

All these urban transformations have been developed through the cooperation between all the subjects that interest the building process: administration, citizens, cultural association, promoter, etc., became part of a complex process of participation and information of the urban policies. The public administration plays an important role as regards the process of transformation, organizing international

contests, requiring feasibility plans, informing the stakeholders, starting processes of participation, etc. In particular, the Park and Public Space Office is one of the public actor actively involved into the design process, applying a continuous experimentation and technological up-date.

Into the last years, the Neu Oerliker is one of the areas that has been drastically transformed, achieving interesting results of experimentation into the open space design. In particular the MFO Park and the Oerliker Park are two examples of those transformations.

Winner of an international competition won by Burckhardt+Partner and Raderschall Landschaftsarchitekten AG in 2002, the MFO Park appears as a new urban landscape and define a new atmosphere. The project is defined by a steel structure that simulates the volume of the pre-existing industrial building. This structure integrates the public furniture (as intimate terrace or public passage), the public illumination system, the natural elements, defining a new open public hall. The nature is the main character: the climbing plants, as it happens to industrial abandoned buildings, grow on the new steel structure. The green density transform this square in an urban artificial forest, strongly increasing the biodiversity level of the district.

The Oerliker Park is a neighbourhood park, made in 2001 by the Office of Parks and Open Spaces, following the project of the architects Zulauf, Seippel, Schweingruber and Haerle Hubacher Landscape Architects. The park, that has an area of about 17 500 square meters, is thought as a large multi-function area, with spaces for public events (as concerts), neighbourhood functions and several playgrounds. A very dense grid of new trees (4X4 m) characterizes the intervention. The plantings rhythm is a central point of the project. The choice of such morphology space (4X4 m) arises from the need to make the park usable already at the time of realization. In fact, these trees describe a continuous green canopy soon at the first years of realization. When the trees will grow and distance between them won't be sufficient to make them comfortably survive, some of them will be moved into other part of the cities to green other public spaces.

4. Conclusion

The short literature review and the described case studies showed as the regeneration of the public space could be an interesting way to promote the diffusion of a new urban quality. From these analyses we can make some conclusive considerations.

First of all, the described examples confirm what we can find in literature when we read that public space, intended as the urban connection system of open spaces, could be the support of those interventions aiming to improve the environmental, social and economical urban quality. In this sense, indeed, the open spaces system, diffused within the whole city, seems to be the perfect means to diffuse urban quality, due to its positive impact on urban accessibility, urban flexibility, urban heat island, air pollution, water cycle, energy balance, etc.

The examples show also as the urban quality could be achieved only if, during the project process, the designer considers the complexity of the urban environment. In this sense, seems to be necessary to apply a holistic approach, to analyze all the environmental components and control the relations between them. To achieve those results, it is necessary to adopt an interdisciplinary approach, considering the different skills and defining interdisciplinary working groups, as has been showed into the described case studies. This methodology allows to overcome the linear approach (cause-effect), characteristic of the Modernist Movement.

The case studies show finally some good practices that could be applied to improve the general urban quality and to control the design process. For example, all the projects are characterized by a strong attention to the landscape elements (as trees or green surfaces) that are used to define new natural atmospheres inside the urban tissue, improving at the same time the environmental quality and, for this reason, favouring the use of these spaces. Furthermore the projects of the Oerliker Park (Zurich) and of the Confluence (Lyon) show as the temporal dimension approach, introduced by landscape studies, allows to think the intervention in a different way. In this sense, the project of the open public spaces could be the support for the future transformations, already becoming a living urban area also in the early transformation steps (as happens into the Confluence experience), or could be thought considering the

relation with the whole city, as happens into the Zurich experience, where the public space became an urban vivarium for the future transformation, without losing any public quality.

Those examples show only some of the possible strategies applied to the urban transformations and suggest some possible actions to active public spaces, improving the environmental urban quality, and favouring the appropriation processes that are the first step to transform open spaces into human habitat, necessary condition in order to make "[...] something happens, because something happens, because something happens [...]" (Gehl, 1996).

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A place that makes you happy: challenging models in public space

Fabio Ciaravella

Overview

From 2010 Italian and international newspapers and websites all over the world have been talking about FARM CULTURAL PARK as a new way to make culture, tourism and business while meliorate quality of life in public space. FARM is placed in the 35.000 habitants Favara, in the Agrigento province, which has been for a long time (and today is still in many of its part) a problematic place. The project is changing radically Favara imagine and perception both from inside and outside.

Inspired by Parisian Palais de Tokyo as well as Marrakesh Jemaa el-Fnaa market, the project is working in the historical center into a cluster of semi-closed spaces which have a spontaneous urban autonomy. Nevertheless the spirit of the project spread in other parts of the city encouraging to ride cultural and economical wave. That implied a natural requalification of public spaces like the main city square.

Using the idea of happiness in that environment FARM and its happy activities created a fascinating contrast balanced between decadent south and shining international urban art centers.

What looks interesting in FARM is the way in which Andrea Bartoli and his wife Florinda Saieva are lightly touching and deeply questioning fundamentals themes related to contemporary public space like: management (Carmona, 2010), ideas of Foucaultian heterotopia as a way to solve dichotomies between public and private space (Dehaene, De Cauter, 2008), the vision of "Musei dell'Iperconsumo" (De Carlo, 2002), relation between economy, art and culture (Landry, 2000; Florida, 2000), art as a civic tool (Mouffe, 2007).

The strong social commitment of FARM CULTURAL PARK in improving a depressed town is associated with a business activity, mainly related to real estate. Nevertheless artist, architect, designers young citizen active participation is demonstrating a best practice that is filling a great void left by public administrations.



Case study is still running, developing and growing in partnership and notoriety. In the following questions we will look for a contribution in the debate about definitions, models, and the role of happiness in this process.

Improving "Musei dell'Iperconsumo" model

Fabio Ciaravella: Is there any common word or sentence used by people to talk about FARM CULTURAL PARK project?

Andrea Bartoli: I could turn the question. How do you would describe FARM to your aunt, or to someone not skilled else?

FC: Actually I don't know. I'm not able to find a simple word. It's funny.

AB: Of course, I knew. It's a common difficulty and in a way, It's has been the same for us for a while. The reason why you can't find a word is because maybe there is not the right one yet. Probably we created a new category that we call "Centro culturale

turistico di nuova generazione". Think about! A place like FARM is kind of unique, there isn't anything really similar. We all know touristic or cultural centers.

FARM is a place where we offer a changing experience to visitors. There are many different kind of places, you can eat there or "do shopping experiences". All these activities allow us to create an accessible cultural offer. All the places are easily recognizable, you don't need any particular mediation. That is a really important aspect for us, it really lies to heart to us. We feel that if we still keep going to talk among ourselves [specialists of art] we create ghettos, and in that case we don't want to create the contemporary art one.

FC: Aren't you a contemporary art collector?

AB: Yes, it's true, I was, but I'm not more from a long time. Collecting now looks a sterile activity, it is fetishism. Now I experience the creation process and that's a strong aesthetic feeling.

Art is a tool to create pedagogical conditions for a future community more educated, more generous, and more aware.

FARM likes for its contrasts between a contemporary art center, ruins, "zia Antonia" underware on the balcony, design chairs. In the beginning I was a bit embarrassed for these contrasts, I was feeling discomforted, but later I recognized it was exactly our strenght point.

Today FARM could be placed in the middle of established categories. From one side there are the great cultural institutions like Guggenheim, Tate, MOMA and so on, and from the other side there are private galleries: nothing is in the middle.

In that sense I really like De Carlo idea of "Musei dell'Iperconsumo". These are pleasant places, small Disneyland, where anyone can have a more affordable vision about culture. De Carlo has been really effective with his definition because

I think today cultural experience is really articulate. People wish to meet authors, eat, dance, have a sauna, cut a tree branch.

Obviously I know that in each of these definition there is a negative meaning, especially for the research approach, but I think we all belong to our time.

In De Carlo's definition there is a negative acceptance, but I think it's objective.

Things can change, but right now attractive cultural places are characterized by these approaches.

Talking about FARM in relation with other models I think the question is about its reproducibility. Maybe it wouldn't make sense, maybe not.

Participation and civic values

FC: Urbanism history is full of heroes, people that have been changing entire cities from the planner point of view or the power one, in any case from another, far from emotions, perspective. On the contrary you say that also common people are able to do the same and that happiness and emotions are involved. Why do you think so?

AB: We're so used to the void, to failed promises; if someone comes saying he wishes to transform Favara into the second touristic path in Agrigento district, everyone is stroke by that.

But look, when we decide to start in 2010, a falling old building smashed down killing two young children. People and politics were so alarmed and moved that they would like to destroy a large part of the historical center. We said: we have a good project! And so doing we forced our presence out of what we really would like to do.

What should be really normal is that a citizen should act something for himself but also looking at the others. Instead that looks outstanding!

This should be our normality.

FC: You're doing a project related to art and publicness in Sicily where, for instance, the great process of Gibellina has been developed already. What kind of difference do you find between it and FARM?

AB: There are wide differences between them. In Gibellina they had a great amount of money and a complete authority to work on the territory. But also they didn't create any real relation with and between people. The same problem is related to other projects in Sicily.

Our experience is participated, we work together with many people. With them we create, talk and exchange ideas. It's a shared project.

Happiness and transformative potentiality

FC: You are used to go to other places to talk about your project and your experience. What do you think people would like to know from you?

AB: I feel I'm an enthusiasm carrier, maybe I bring hope. Think about, when I'm used to say that Favara had its changing possibility, I mean why another place shouldn't be the same?

We are trying to communicate that a change is possible, while from another side we would like to explain that is not so easy. You have to join diligence, know how about that topic, together with economic investment.

When guys come to me and ask if all that we have done is possible to make without money I say "no". You need money, maybe a small amount, to start. And you need many other conditions as well. I see many people lost, asking where to start, but I can help them relatively. There is not a unique recipe, no manual. Every time the project has to be different otherwise it make no sense.

FC: Does it is related with happiness?

AB: Of course. My happiness for instance is related to a familiar atmosphere, healthy values. But what if I ask the same to you? What's for you happiness?

FC: I don't know exactly. I'm sure it's something really intimate. That's why I don't understand how a so intimate feeling should be a good reason to change a public space.

AB: There is a close relation between them. For instance yesterday I've been for fifteen minutes in a work place with no access to direct air and light. I was getting crazy. Space, and public space have a great influence on health and quality of life, and in a way are related to happiness. As you know I live between Favara, Gela and Riesi which is a kind of Bermuda's triangle of ugliness! I know exactly that to spent your time in a pleasant place is good for everyone life.

FC: Do you think happiness is related to hope when you talk to people?

AB: Actually I think the most important aspect you at FARM is not the happiness you can find when you came into our places. There is no a direct relation between staying in our places and be suddenly happy. Better

I think that everyone who come at FARM, once looks around thinks: so it's possible, then we all have a chance!

Arriving in Favara from elsewhere, and afterward looking at FARM you think that beautiful things are possible also into places where are unimaginable.

Then you think that you are able to do that, and actually it's true!

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The Happy City as Multifactorial Synergy

Maria Lodovica Delendi

A happy city is a green city; it is functional, sustainable and resilient, with parts of exceptional beauty in which to reflect oneself. It is a social city and also a coloured one.

The study published in the *International Journal of Environmental Research and Public Health* which cross checked data on mental health, symptoms of depression, anxiety, stress, and satellite data revealing the quantity of vegetation in censused blocks, showed a correlation between the greenness and wellbeing. The cross-sectional research on social strata, carried out on more than 2,500 residents in 229 cities, reveals that people living in a suburb with less than 10% of green areas (tree canopy) are more inclined to show symptoms of depression, stress and anxiety. For example, a poor person living in a poor suburb but in a street that runs through the Chequamegon-Nicolet National Forest is more likely to be happy compared to a wealthy person living in a suburb which is wealthy but has

no relation with the natural element¹. The therapeutic potentiality of the natural element has already been widely highlighted in the case of places of hospitalisation/recovery of all types, in trying to understand and promote its presence².

I have already analysed how the immersion in the natural element as part of a wider ecosystem, but also the enjoyment of the energetic presence of a tree-lined road or even of an only tree, is beneficial both on a physical and psychological level. I have also analysed how some devices such as the presence of water in its different forms can be considered a key element, reference and meeting point if provided with seats and meeting areas. Running water, especially, has the property of inducing ionisation in the environment together with a sensation of wellbeing for the people who can use it³.

But happiness draws our attention from an area where, in particular situations, the benefits on a physiological and environmental level are considered proven to the field of social living in the context of daily normality of effective improvement and the continuous "harmonising" action of plants on our life.

Parks certainly become a place of harmonisation thanks to the presence of plants, sensorial activations, the beauty of design but also, and above all, an occasion for socialisation and activity for all ages. How can we design places that create happiness? Happiness is a mood that requires emotional activity, active participation and satisfaction; a gratifying reply to one's own expectations in the world is fundamental. It requires the individual's creative action and this can be obtained on different levels: from play to social commitment or to pure creativity, which fundamentally corresponds to the expression of one's own being.

So a happy city must offer spaces that create opportunities for all this. James Hillman has taught us that there is no soul happiness in man if the soul of the world, with which man is in close contact, is not cared for: so evolutionary respect for nature and the environment becomes of fundamental importance for the balance of man's soul and therefore for his happiness. A happy city is a sustainable city that evolves with nature and not against it.

A sustainable city is sustainable energy-wise, resilient to climatic changes thanks to the



From left to right clockwise: Cartagena; Luis Barragan, San Cristobal; La Boca, Buenos Aires; Balat, Istanbul; Haight Ashbury, San Francisco; Curacao; Guanajuato.



left: active façade; right: inactive façade

mitigation system of the urban heat island, with a widespread and pervading presence of the vegetation apparatus, such as green roofs, green walls, permeable systems for the absorption of surface runoffs, and multi-use areas. It is a city which favours pedestrian paths and areas, slow mobility and light transportation, and makes it possible to reach work and study places with bicycle and pedestrian greenways.

A happy city can also be a coloured city. It is well-known fact that sound and light electromagnetic waves (music and colour) are capable of penetrating into the biological tissues and interacting with the cells, restoring electro-chemical balance on a physiological level and improving the biological functions. The use of colours in colour therapy and music in music therapy has very ancient origins and these therapies were utilised up to the most recent scientific researches that certified their validity. Albert Szent-Györgyi, the biochemist who won the Nobel Prize in 1937, discovered that colours stimulate the production of different hormones and enzymes. Dennis Gabor, winner of the Nobel Prize in Physics in 1971 confirmed the researches of the Russian biologist and medical scientist Alexander Gurwitsch who originated a sort of photonic communication: in this way it is ascertained that living cells are able to transmit biological information through photons. Lights and colours can therefore be seen as a nutrient for the autonomic nervous system and are absorbed not only by the visual system. The biologist Rupert Sheldrake describes living matter as nested hierarchies of vibrational frequencies, in resonance with each other and in harmony with the most

influential vibrational input of the moment, with which it comes in contact. *The sound with characteristics of musicality and harmony will bring living matter to sound according to these characteristics and will determine a positive energy effect on the cells that will reflect on organs and systems and consequently on the individual as a whole.* In this way, it is easy to understand how "noise pollution" can be a critical stress factor⁴.

The happy city is therefore a city made of acoustically harmonic areas (pedestrian areas, parks) but also of "chromatized" health areas that not only take care of the interiors but also of the public areas, such as gardens, parks, squares, rest stop points such as train stations, shopping centres and housing units while paying attention to the psychological effect of colours.

The Cromoambiente⁵ project has already realised different projects that include chromatic interventions for the environmental harmonisation of interiors and exteriors by implementing the psycho-physical effects of the different colour wave lengths. Therefore interventions of this type could be included in the design of public areas both in the case of redevelopment of deteriorated areas, and in new designs. Even the new tree planting interventions have a colour effect which falls under the autumn season within the environmental colour therapies.

The examples are many from the colours of the advertising spaces of Barragan, to the levels of colour for Portofino, and from the suburb of Balat in Istanbul, Cartagena in Colombia to La Boca in Buenos Aires; Copenhagen; Curacao; Guanajuato; Burano; Manarola, etc. (picture 1) even if not yet refined like the in-

terventions of Cromoambiente based on an accurate study on the psycho-energy effects. A further study on factors which may make a city happy was carried out in Seattle and was based on the relation between design of façades, therefore perceivable to the pedestrians, and social behaviours⁶. Two extreme cases are chosen from the catalogued façades: the most "active" façade (with a high concentration of small sized enterprises, opportunities for pedestrians and a high level of visual stimulations) and the most "inactive" façade like a long grey monotonous wall with few openings.

Studies confirm the effect of design on pedestrians' behaviour. When facing an active façade, people tend to walk slower and stop for a longer time enhancing in this way socialisation, trust towards strangers, and availability to pay more attention and give information. In this case a participatory laboratory has shown how the improvements suggested for the inactive façades and places followed the patterns previously encountered in active façades, like the presence of green, architecture and services conceived for pedestrians, improved with services for passers-by and those stopping to talk, such as benches, tree-lined roads, lighting, bicycle stands and shelters, shop windows and possibility of shopping, simple catering services, rubbish bins and temporary stalls. In other words the "happiness of places" is improved by inserting the patterns observed in the "active façades". Social trust results to be a key driver of health, happiness and economic growth of small enterprises given by a strong preference for "active" roads and "fine-grained" built environments that allow these activities.

The *pro-social* design is essential to build fine-grained environments both in high and low population density zones, to create multi-modal roads and districts with a diversity of intense and dynamic uses and these principles can be incorporated in the zoning legislations. So in this view, the aspects of social sustainability become a priority for the happy city that is directly related with the idea of a "healthy" city, that is salubrious, in the sense of psycho-physical and perceptive wellbeing that correlates the city with the possibility to freely use spaces for widespread sociality, as well as sports activities and self-organised games.

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Happitecture: Zen, Otherwhere and Space Design in eThekweni, South Africa

Jonathan Edkins

Introduction

Objective

1. Research and identify the primary physical and traditional design elements which have been found universally to contribute to characterisation of spaces, places and buildings as "happy"; and extend the hypothesis to include attention to the metaphysical qualities and values which affect our emotional responses;
2. Suggest an alternative methodology for planning and design of public and private spaces of South African cities, which includes broader participatory processes, a people-centred approach showing respect for cultural and heritage related responses, to determine the nature of shared public space, including the Zulu principles of "Ubuntu";
3. Propose a new professional discipline to be applied within shared space design and place making towards a "happy" environment. To be called "Jabulanitecture", this can be translated as "Happitecture" (English), "Felicitecture" (Italian) and "Bonheuritecture" (French);
4. Draw a link between "Happitecture" and "Otherwhere" (the mythical space within which great architecture and city design occurs, freed of the constraints of time, place and the need for physical realisation).
5. Bring a smile to the lips of readers. After all, we are talking about happiness here!

Definitions

"Happy" for the purposes of this essay, is defined as the emotion which makes one want to dance or sing joyously (whether one is capable or not). It is not to be confused, under any circumstances, with the dry technical terms of "satisfied", or "comfortable".

"Happitecture" is therefore the result of carefully considered and people-centred design, which makes those exposed to it want to "dance or sing joyously".

Generally though, in this English version, considerable restraint is shown, (almost to the point of bashfulness) and those afflicted will most probably only twitch their limbs spasmodically, shuffle their feet, or hum gently.

"Felicitecture" is the Italian version of "Happitecture", which is generally greeted with joyful exclamations using words ending in "o", expansive gesticulation and fluent dancing of a slightly suggestive nature, beautifully and elegantly executed.

"Bonheuritecture" constitutes the French equivalent of "Happitecture", which incorporates both happiness and well-being. The result is a pot-pouერი of positive emotions, expressed through declarations of love, general bon-homie and sometimes tears.

"Jabulanitecture" is "Happitecture" in the isi-Zulu translation; which is by its nature a far louder, more liberated and expressive version, in which those affected or afflicted actually do dance and sing joyously, and demonstrate immense capability and affinity. Ululation and the art of Toyi-Toyi often result.

"Ubuntu" is an ancient Zulu philosophical concept, defined for the purposes of this paper, as the "capacity of people to express compassion, justice, reciprocity, dignity, harmony and humanity in the interests of building, maintaining and strengthening the community... it recognises a person's status as a human being, entitled to unconditional respect, dignity, value and acceptance from the members of the community".

(Justice Jajbhay J, in *City of Johannesburg v Rand Properties (pty) Ltd and others*, 2006, (60 BCLR728 (W)).

Goals

Propose a more creative philosophical methodology for Urban Planning, Urban Design and City Architecture in South Africa, which draws from an inclusive, people-centred, cultural, emotional, intuitive, mythological and metaphysical approach, to shape and fashion shared public places which make people "happy". This is in direct contrast and opposition to top-down planning and design, which leads to classical or overtly romantic theming and "master planning" processes. Such practices are currently followed by Town Planners, Geographers, and other built environment professionals in most South African cities, leading to many "unhappy",

desolate, inappropriate and rapidly degenerating public spaces.

Outline

Applying a metaphysical “third way” starting point to the design of spaces, and thus enabling a new multi-disciplinary and consultative approach which is led by specific Human mythology, heritage, religion, memory and emotion, whilst excluding neither romantic and subjective ideologies nor classic, objective and functional concerns:

1. Researching and critiquing some examples of “universal rules” currently applied in the search for “satisfying” shared places and communities.
2. Reviewing some past processes and attempts to engage stakeholders in realisation of improved public spaces in eThekweni, South Africa, and the outcomes.
3. Initiating an urban laboratory process on an inner city university campus, to explore the perceptions, emotions and dreams affecting individual responses to shared spaces, and to conceptualise “Happitecture” as a discipline which taps into the mythical and subconscious realm to guide design and development of high quality spaces and buildings which evoke “happiness”.

Approach

In addition to primary survey and research work undertaken in the city of eThekweni (Durban), South Africa, in 2010, this paper draws on two principle sources:

- “Otherwhere” theme and legacy of the 25th UIA (Union of International Architects) Congress, which took place in Durban, South Africa, in August 2014;
- Robert Pirsig’s seminal work: “Zen and the Art of Motorcycle Maintenance” (Pirsig, 1999, original 1974).

Otherwhere

“Architecture Otherwhere” was coined by the organisers as the word to describe the overall theme of the 25th Congress of the Union of International Architects, held in Durban in August 2014. Not to be confused with “Architecture Underwear” (which is a different exhibition altogether), the idea of “Architecture Otherwhere” is open to individual interpretation. It describes the mythical experience of the in-between world

which we usually neither see nor consider. It is the space occupied by elements we take for granted, but which may be holding our society together; such as the informal contributions of street-traders into a formalised business society; the forgotten and neglected pockets of the city which lack care; the public spaces which are full of promise, but need focus and attention to tie them to our equally neglected heritage and culture which is neither understood nor effectively represented in the city.

Robert Persig

Robert Persig questions the need for a decision to be made between academically classical and romantic views. He suggests a “third way”, which excludes neither, but enables metaphysical elements to prevail in coming to a new understanding of “reason”, “value” and “quality”.

He questions the basis of our understanding of technological solutions and the underlying classical “science” upon which it relies. There are simply too many phenomena which cannot be explained through our scientific knowledge, which is based purely on a rational reality determined by Aristotelians. We have tended to neglect the power of indigenous mythologies and non-western philosophy. A change of thinking is needed, as illustrated in the following extract:

“What’s wrong with technology is that it’s not connected in any real way with matters of the spirit and the heart. And so it does blind, ugly things quite by accident and gets hated for that..... the solution to the problem isn’t that you abandon rationality but that you expand the nature of rationality so that its capable of coming up with a solution..... Newton invented a new form of reason..... What is needed now is a similar expansion of reason to handle technological ugliness.” (Pirsig, 1999, original 1974).

To begin the “expansion of reason”, there first has to be an acknowledgement of the “universal rules”, as follows:

1. Primary elements of Urban Space Happiness

Literature abounds as to what postulates the favoured ingredients for baking a successful “urban space cake”. A desktop study reveals correlations across countries and nationalities, with general agreement on the ele-

ments leading to “satisfactory” spaces, and suggestions about processes for successful “place making”. This paper does not intend to critique these ideas at all, but offers an alternative focus and starting point to develop emotionally responsive public shared spaces, which may lead to different outcomes in different areas.

Many studies allude to the need for shared spaces to be “owned” by their users, and for place making to be an activity undertaken by communities, often at their own costs, and for their own benefit. A treasure trove of such studies exists in the web page¹ of the “On The Commons” organisation, which has very usefully coagulated a number of short papers into a single journal. The desired characteristics and functional attributes of such spaces are uniform, and deal with the physical realm, but do not capture the spirit of the place or the “genus loci”. The commons approach is certainly a great way of building community cohesion, but does not necessarily directly address the role of public space as a retainer of community heritage, identity and mythology, which appear to be essential components of “happy” places. The gist of the consensus information about successful public shared spaces is contained in the following list compiled by Jan Gehl²:

“TWELVE STEPS TO CREATING A COMMUNITY COMMONS:

1. Protection from traffic
2. Protection from crime
3. Protection from the elements
4. A place to walk
5. A place to stop and stand
6. A place to sit
7. Things to see
8. Opportunities for conversations
9. Opportunities for play
10. Human-scale size and sensibility
11. Opportunities to enjoy good weather
12. Aesthetic quality”
- 13.

and this insight, adapted from a presentation by Jay Walljasper, Senior Fellow at *On The Commons*:

“Place-making is a multi-faceted approach to the planning, design, and management of public spaces Put simply, it involves looking at, listening to, and asking questions of the people who live, work, and play in a particular space to discover their needs and aspirations. This information is

then used to create a common vision for that place. The vision can evolve quickly into an implementation strategy, beginning with small-scale, doable improvements that can immediately bring benefits to public spaces and the people who use them..... unfortunately the way our communities are built today has become so institutionalised that community stakeholders seldom have a chance to voice ideas and aspirations about the places they inhabit. Place-making breaks through this by showing planners, designers, and engineers how to move beyond their habit of looking at communities through the narrow lens of single-minded goals or rigid professional disciplines. The first step is listening to the best experts in the field—the people who live, work, and play in a place.”³

This gives us some clues about the prevailing concerns about the design of public spaces, and different ways of going about improving them. There are many references to the need for stakeholder engagement and involvement of affected people in the development of shared spaces. However, there is very little which touches on the need for cultural heritage to be articulated within public space, nor are any linkages drawn between specific cultural distinctions and the potential for mythologies and less tangible elements of “quality” and “value” to guide the shaping of space.

The “Campus Laboratory” process, described in Section (3) below, proposes a way to address and include these elements in the palette for place designs. There will be no similar “universal solutions” as each design process must be, by definition, location and community specific.

Firstly, a specific case study from South Africa:

2. Reviewing stakeholder engagement for improved public space in eThekweni, South Africa.

eThekweni is a metropolitan city of over 3,5m inhabitants, situated on the warm, sub-tropical east coast of South Africa, embracing the Indian Ocean. It is a harbour and holiday city, consisting of vibrant and diverse cultures. Like all South African cities, eThekweni suffered from apartheid planning, and is trying to knit back the torn fabric of society, both physically and emotionally.

Despite this, Durban (eThekweni) has been named in the Mercer Survey as the South African City with the highest quality of life, is designated as a “New 7 Wonders Site” and is number 7 on the New York Times’ list of 52 Places to Go in 2015⁴.

Surveys

Focussed urban design based studies were conducted by the eThekweni Municipality into Public Open Space (Parks) in 2009, and more general surveys were undertaken by the South African Council for Scientific Research (CSIR) in 2010 into the use and response to parks within the municipal area. There is generally no participation from users or other stakeholders in the location, or development of these places; and consequently a low degree of “ownership” by communities. This may well be the reason for many public parks having degenerated into wastelands, threatening security and wellbeing, which sometimes results in local residents calling for them to be eradicated. In fact 55,4% of respondents (o) were calling for existing public parks to be fenced off. The very opposite of a “happy”, shared, accessible and welcoming public space!

Bulwer Park Pilot Project

Arising from the surveys, a pilot initiative was undertaken by the Architecture Department of the eThekweni Municipality at Bulwer Park in 2011. Bulwer Park is a well established, but under-utilised public park within a middle-income residential suburb close to the city centre. Residents, park users, local businesses, specialist interest groups, politicians, schools, clubs and churches were invited to a series of open public meetings, and participated in joint visioning exercises for improving the nature of their park. Ownership of the space by the “people” was stressed during the engagements, and all were encouraged to think creatively to contribute to the “Community Brief”. A “blank paper” approach was taken, much to the surprise of participants, whom were more used to being told by government what they were getting, than being asked what they wanted!

The result was very positive, and started to demonstrate to other residents, city officials and politicians that shared space, creatively geared, can add immensely to the quality of

life as well as social cohesion within neighbourhoods. This approach has started to address the question of inclusivity and “people-centred” design in eThekweni, as well as establishing stronger community ownership of public spaces. However, the project did not look beyond the obvious physical components and interventions needed to modify the place to meet the needs and aspirations of the local community, and gave no thought to the intangible elements which could be incorporated to improve social cohesion and extend ownership of the space to a broader range of residents. This is where “Otherwhere” opened new doors.

Otherwhere

Legacy projects developed for the 25th UIA Durban Congress were specifically aimed at increasing social cohesion, and “taking back the streets”. This was guided by the concept of “otherwhere”, which started to apply culture and heritage and individual emotions within street level interventions sponsored by the program. This shift was facilitated in some part by the new relationships formed between actors, musicians, artists, architects, poets, economists and engineers in the city, towards generation of shared spaces of high quality, which would appeal to the souls of our architectural visitors, as much as to their aesthetic sensibilities.

Works commissioned in the city’s shared spaces ranged from massive murals painted on the pillars of freeway fly-overs, to painting electrical control boxes and individual inspection covers with depictions of rural african settings and a proliferation of “pocket parks” and sculptures within every neglected corner of the city. Whole districts of the city changed character almost overnight, as people began to feel the reality of the ownership of the main streets, the parks, the beachfronts, and the spaces between buildings which had previously been dominated by cars, or subtly reserved by one group or another. Barriers were broken down through this event.

The inner city environment has never been as happy as during the week of the congress in August 2014. This gave some impetus to initiatives to change the planning methodologies for the city.

3. Proposing an Alternative Planning Methodology

The Durban University of Technology Campus Laboratory (DUT): Blue-Skies Program 2015. The Urban Futures Centre (UFC) of DUT has established an opportunity for the existing "Campus Masterplan" to be reviewed and critiqued through experiments to find a new way of multi-disciplinary involvement for a sustainable future environment.

Proposal

Locally based Vusa Collaborative, which works in City Architecture and Urban Development, has proposed a new and creative approach. The initiative provides opportunities for students and other stakeholders to express their desires, dreams and emotions to guide new inter-relationships between buildings, spaces, systems and landscape. This is to guide the realisation of "high quality" or "happy" spaces on the Campus. Videos, poetry, theatre and games are used to establish non-threatening communications to extract answers beyond the superficial. Respondents are encouraged to draw on aspects of fantasy, dreams, legends, mythology, cultural identity, symbolism and their own heritage in their answers.

Responses will be analysed and processed to provide a Space Happiness Index⁵. This index will relate the metaphysical experience to physical elements, structures, layouts and systems.

Happitecture

The Campus Laboratory opens doors for discussion of symbolism, mysticism and heritage within the city environment, and for introduction of characteristics relating to specifics of place, culture, religion, tradition and emotion, to help guide built environment design professionals working in the city in finding a physical realisation of the environment best suited to the well-being of those living, working, studying and playing within the city. This initiative goes well beyond planning and design, and starts to integrate people from a variety of traditionally differentiated professions, life-stages and social conditions, within an endeavour to understand and record the keys to creating and evolving "happy spaces", in an imaginative place contextualised as "otherwhere", and a new discipline, which to be called "Happitecture".



Otherwhere legacy Projects

Conclusion

"Jabulani" is the isiZulu word encompassing "happiness". Most public spaces in South Africa are sadly neglected, and anything but happy. There are the exceptions, but these are largely the preserve of more affluent visitors or citizens. This does not contribute to social cohesion, nor improve the general quality of life of all South Africans.

eThekweni, has adopted the vision to become, by 2030, "the most caring and liveable city". This cannot be achieved within unhappy public spaces.

South African cities and public spaces could do with an injection of "Jabulanitecture". Perhaps this paper is a starting point?

6. 5. The "Space Happiness Index" (or "Happitecture Index") is still to be compiled. It will vary from location to location, and between projects, but is very loosely based on the "Gross National Happiness" index pioneered in the tiny Himalayan kingdom of Bhutan in the 1970s. It provides a method for briefing and objective measuring of results.

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 3. 2. List compiled by Jan Gehl, Architect and the founding Partner of Gehl Associates, Copenhagen.
 4. 3. Adapted from the website of Project for Public Spaces, a nonprofit planning, design, and educational organisation dedicated to helping people create and sustain public spaces that build stronger communities. www.onthecommons.org.
 5. 4. traveller24.news24.com : Read "Surprise SA inclusion on NY Times annual travel list" (12-01-2015), and "Durban gets New7Wonders Cities nod" (08-12-2014); also uk.mercer.com "Mercer 2015 Quality of Living Survey" (4-03-2015).

The satisfaction of the environmental requisite for the urban quality city as strategy of planning to regenerate the metropolitan city

Delia Evangelista

Introduction

Being tightly the comfort of the person connected to the state of health of the habitat that surrounds him, the quality of the environment it becomes the central theme of the politics of development. With the term environment he doesn't tightly intend the ecological habitat but the whole habitat in which it develops him the to act human therefore also the built environment, with particular attention to the saving and the exploitation of the natural resources in the urban areas.

The morphology of the city is quickly evolved in the last century, often in congested way and convulsive, forming metropolis, with zones urbanized very vast to regional dimension, where different metropolitan areas unite him and they amalgamate in a continuous environment built of great dimension.

These complex conurbations introduce notable criticality, that the recent developments of the economic and environmental crisis have set even more in evidence, what: presence of degrade resilient urban areas, degraded building patrimony, missed functional mixité, absence of environmental comfort, risk hidrogeological in case of exceptional meteoric phenomena.

The environmental degrade it becomes so social degrade, in how much the human being results to strongly be conditioned by the feelings aroused by the habitat in which alive.

The perception of the urban quality in the metropolitan city: the satisfaction of the requisite

The today's city is currently agreement as ecological resilient system with evident functional, spatial and environmental criticality, with urbanized areas very vast to regional dimension that they unite him and they amalgamate in an environment built continuous of great dimension.

As urban ecosystem is understood he sees, to morphological level, the insufficient percentage of the open spaces that they create urban quality and vivibility. These new models of urban perception underline the phase of transition that crosses the conception of the city: from industrial city to ecological city.

The areas with great criticality, individualizes in the urban circle, are totally representative mainly from the industrial areas or partially disposal, initially situates in external areas to the urban center, in the proximities of courses or basins of water, necessary resource for operation of industrial machines and the disposal of waste process, and that currently they result to totally be or partially englobe in residential districts.

These same districts, been born for originally entertaining the workers employed in the industry, today completely transformed and they result to be you deprive of suitable infrastructures, united to environmental discomfort of the buildings and the spaces open of pertinence because of the renewed functional demand.

In them, besides, lacks infrastructural are often underlined and technological. These areas result as residual areas to be classified de-functionalized, showing with evidence a loss of identity of the places, in which the only morphological references are this space deprive of function that they determine some real wounds inside the urban fabric.

In the recovery of the borders of these abandoned areas the factors are determined for recovering the quality of the urban ecosystem. The valued structural factors are water ground air and green urban while the factors overstructural to them connected they are the consumed energy, the acoustic pollution and the understood information as active share of the citizen.

As elements of the city being considered to be recycled, you positions in the strategic zones, the brownfields sites become occasions to bait good practices of environmental retraining.

These voids are of the real artificial landscapes of varying dimension, residual of permeable ground in the realization of road connections or brownfield sites, in which is assisted to a spontaneous and messy re-naturalization of the spaces.

Often the presence, in these zones, of works of primary urbanization it increases the state of degrade and the risk hidrogeological since enough works of drain of the meteoric waters don't exist. These areas are defined therefore residual as remainders or of an agricultural origin or of a function productive junta to term

The residual areas are classifiable therefore in:

1. not functional residual open spaces: their genesis is originally due to interventions of primary and secondary urbanization in uncultivated green areas or to agricultural use. They have an irregular form and they are often positioned to shelter or among town road connections, intercity or interregional of districts service residential of new construction or destination districts tertiary. They often represent the only green space inside whole residential districts, they don't have a regular plant but introduces an uncultivated and variegated vegetation that follows the natural cycles.
2. residual open spaces de-functionalized: their genesis is due to the change of proper destination of use or neighboring areas that you/they have created a social and economic mutation inside the urban fabric. I am often identify in the brownfields sites, in the closed commercial centers and in the city parks in abandonment. They are characterized from an infesting vegetation that invades the paved open spaces and from an improper and unauthorized use of the same and the buildings to work of the weak bands of the population and the young people.

These two categories of open spaces represent, in the morphology of the contemporary city, the public space destined residential fates to the socialization of the districts around the industrial areas or to the commercial centers.

The environmental degrade, due to the lack of function of this space and the consequent state of abandonment, it negatively influences the social and economic aspect of the district.

The environmental criticality is mainly given by the morphology and by the typology of this space. Being often productive areas



Food industry Vela brownfield sites in Naples district Barra of Napoli Est

in state of abandonment, introduces vast impermeable open spaces, that increase the perception of the environmental discomfort:

1. microclimatic: in the summer periods the reflectivity of the impermeable surfaces increases the temperature of the air this, combined to the lack of natural or artificial shading, it creates the effect it isolates of heat that involves a notable consumption of electric energy for the lowering of the perceived temperature of the inside environments of the present buildings
2. hidrogeological: during the extreme me-

teorological phenomena you improvise the impermeable surfaces not allowing the natural drain of the meteoric waters because of their amplexness, creating the conditions for floods of vast areas.

3. perceptive: the dimension of abandonment of the area influences the aspect of the perception of the environmental quality from the inhabitants of the district, also influencing the economic investments.

It is a datum of fact what it produces a social ri-configuration through a technologi-

cal upload and infrastructural of the district remodeling the urban morphology of it, re-functionalized the spaces through the re-used of industrial buildings according to the necessities it emerged from the active share of the community.

The re-project of these parts of city through the respect of the environmental requisite, allows the social reconnection of parts of city with the planning greenways that bypass the degraded areas retraining her and mitigating the presence of it. The same industrial areas come re-functionalized through projects of urban regeneration that contemplate to the environmental new balance making a technological upload of the present architectural manufactured articles, restoring the areas of environmental filter and protecting the ecological difference that the impact of the industrial presence has suffered.

The open spaces are reconstructed, returning to be enjoyable, realizing projects that depart from a technological upload through permeable floorings that act in operation of the regeneration of the waters of stratum, with the insertion of systems for the waters' recovery in the micro one and in the macro-scale of planning. The presence is increased in the district of parking lot with floorings filtering and permeable that drain the waters rain of it and make with the present systems for the lowering of the temperature perceived in warm periods.

This allows the creation of places for a new urban conviviality.

The city becomes sustainable if it integrates in balanced way the outskirts and the center, building a connective fabric among the different inhabited centers of the metropolitan area. The new conception of ecological city sees the districts introduce a real functional mixité restoring the urban network of the open spaces for the socialization.

The functional mixité reduces the necessity of due moves to the job and the satisfaction of the primary needs. The combination between ICT and new technologies they sustain a new conception of mobility that is accompanied to the rediscovery of the transports slow.

The town planning must foresee a strategic planning, in which the two levels are connected local-metropolitan strengthening the public transport of the commuters.

The urban residual spaces result to be, for

their genesis, branched on the urban territory and their re-plant and maintenance they favor the lowering of the perceived temperature operating as areas of drain for the management of the extreme meteorological phenomena, more and more frequent also to our latitudes.

1. The city is the most complex system that the human society has ever created. So complex to be resembled more always to a biological organism, that alive thanks to delicate metabolic equilibriums, and as among the biological organisms they are not two of them identical, every city has characteristics that make her/it only, even if the tendency of the XX century has been toward the formal uniformity: buildings and equal urban layout everywhere."F.M. Butera In P. Droege La renewable city. Editions Environment Milan 2008
2. The concept of resiliency refers to the ability of a system to recover and to modify the proper modus operandi to get ready and to answer to the changes of the external environment and to restore the equilibrium of his/her own inside" structures Cfr EEA Resilience lab 2013
3. They are works of primary urbanization (art. 4, law September 29 th 1964, n. 847): the roads to service of the installations, included the lacings to the principal viability of the lotteries to be building; the space necessary for the standstill and the parking lot of the car, in relationship to the characteristics of the installations; the fit ducts to the harvest and the I unload some filthy (black) waters and the relative lacings to the urban principal net, I understood the fittings of depuration cycle; the water net, constituted by the behaviors for the disbursement of the water drinkable and relative works for the captation, the lifting and accessory, as well as from the necessary ducts of lacing to the principal urban net; the net for the disbursement and the distribution of the electric energy for domestic and industrial uses. To the works of primary urbanization they are compared:
4. the cemetery fittings, the amplifications and the constructions of the cemeteries, included that is the streets of access, the zones of parking lot, the spaces and the avenues destined accessories to the inside traffic and the constructions (art. 26-encore, D.L. n. 415/1989 converted by the law n. 38/1990); the parking lot realized in the subsoil or in the local sites to the terrestrial plan of the existing buildings (art. 11, law n. 122/1989).
5. They are works of secondary urbanization (art. 44, law n. 865/1971 and following changes): the kindergartens; the maternal schools;
6. the schools of the obligation; the markets of neighbor the municipal delegations; the asked and other religious buildings;
7. the sporting fittings of neighbor the social center and the cultural equipments and healthy; the green areas of district.

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Landscapes Recyclable: New forms for the project of the contemporary city

Francesca Fasanino

Recycling means put back into circulation, reuse waste materials, elements that have lost value and / or meaning. If we try to translate the meaning of this term in architecture, it will get a completely different result depending on whether regeneration or recycling.

The recycling, unlike the regeneration, works necessarily on the gap and on the residue. With the aim of giving a new value to a product, a piece of the city, to a landscape. In a word, recycling is a "new paradigm"¹ who assumes an altered sensitivity towards the environment in which we live, which involves the lifestyles of citizens, even before the disciplinary approaches.

In this sense recycling forces us to rethink radically the methods and approaches whereby we interpret the change and try, as architects, planners, landscape architects to respond to its demands. The crisis has highlighted the inadequacy of the tools used to date and made urgent what Serge Latouche calls "peaceful decline" through the theory of "8R"².

He argues that a real change of perspective, necessary to build a society of self-growth, can be realized through the radical program, systematic and ambitious of the eight R: re-evaluate, redefine, restructure, redistribute, relocate, reduce, reuse, recycle. These eight imperatives interdependent trigger a virtuous circle of decline serene and sustainable. It is not a program, but a level of conception of the idea. However it seems that three have a more strategic role of the other: the revaluation, because it gives rise to all the changes, the reduction because it takes itself all practical commandments of decrease and reuse because it is closely related to the problem of the city and the territory now consumed from decay and neglect, deprived of their identifying characteristics. But the aim of building a peaceful society of decline, the relocation can not be only economic. Politics, culture, the meaning of life must regain their territorial anchoring.

The key word is autonomy. The relocation therefore plays a central role in utopia concrete and fruitful degrowth, and is divided almost immediately into a political program. The decline seems to renew the old formula of ecologists: "think globally, act locally." Relocate the economy and life is a significant condition of sustainability. If the utopia of decrease implies a global thought, today is realized only starting from the territories. It is a practice that allows to reduce waste, to limit the presence of waste, to reduce the costs of disposal and contain those of the new production. Recycle means, in other words, create new value and new sense. Another cycle is another life. Therein lies the content propulsive recycling: ecological action that pushes the existing in the future by transforming waste into prominent figures. The innovative aspect of the contemporary condition resides in considering strategic policy for architecture, for the city and for landscapes derelicts. The paradigm of recycling is opposed to those of the new construction and demolition that dominated the period of modernity, but not trivially. The practice of recycling of spaces and urban fabrics can not be implemented with technical stereotypical or traditional instruments. Every place and every case involving a different project. We could talk about different tactics based on a single intervention strategy. A strategy oriented to the increase in quality and environmental landscape in the city and, on the other hand, the erosion of the density of the metropolitan functions such as suggested by Renato Bocchi in "New life cycles for architecture and infrastructure of the city and landscape", the first publication produced under Research PRIN Recycle who want to investigate the issue of recycling of the landscape from the analysis of cognitive architectures and infrastructure of the city and the countryside on our territory.

The reference range of the new way of designing the architecture part of the landscape, not the territory: in fact, while the territory, as he points out Renato Bocchi, asks architecture quantity, stability, persistence over time and projects as authorial decision, able to establish the competitiveness among the places through the author's signature; the idea of landscape, rather, on the contrary it seeks to grow old together, to keep changing constantly as the landscapes change. Through

the highlighting of wealth unrecognized of brownfield sites, identification of urban resources wasted, you look at the "waste" in the territories, spaces, architectures, infrastructures uninhabited, abandoned, never used, such as scraps of sense who ask a rethinking of the project that generated them. And still the same tattered offer themselves as "raw material" to recycle. This implies to develop tools and models capable of indicating action on the existing lines of regeneration that can radically rethink modes consist - physical and manual - existing structures and obsolete, even reconsidering the value of the property for a long time neglected -Landscape as substantial in the design of new cycles of life. In the literature three trajectories insist in the groove of the review process: the landscapes of abandonment, recycling of the existing and the city and its metabolism. These three tracks, often bribes and sometimes partly overlapping, put together the two natures of the term "post-production"³.

The first who explored with attitude constantly "searching" the problem of "waste" and the "gap" was Kevin Lynch in *Wasting Away* (Italian edition, Cuen 1992), which opened, the theme of "waste" and "waste" as the biggest problem against which the globalized world would have run shortly thereafter. The importance of studying the space in the city was greeted with enthusiasm by Kevin Lynch in the late '50s, it was fascinated by the opportunities that the reuse of abandoned land, such as railway stations, fences or livestock areas Alluvial could give to define a new form for the contemporary city.

In fact in those years urbanism became aware that in order to deal with the reconstruction of urban voids generated by the abandonment, from the disposal of natural causes and not, needed to evaluate the changes made by man to the environment through a careful analysis of natural systems.

Hence the interest in the issues of change, the decline of reuse that led to the birth of a continuous strand of investigation and multidisciplinary study that today sees the highest expression in urban planning, architecture and landscape.

Yet as stated by Kevin Lynch, yet, in his posthumous book more famous, *Wasting Away*, "scrap unnecessary in a random mixture can suggest new forms while preserving the patios of old meanings"⁴.

It follows that the abandoned city, if it is proposed in the popular imagination as a place of terror and degeneration looks real nice for those who want to try their hand in the design using these materials as a base to represent a really wild: a wild natural, mixed that is, of freedom and danger.

It's an example the Garden House Bulkwinkle in West Oakland, an open-air museum of works of land art made by the artist and owner of the house that bears his name, Marc Bulkwinkle, recycling the scrap collected here and there for the neighborhood. In fact, as he told in an interview with the *New York Times*⁵, came from England in West Oakland in 1972. The neighborhood was degraded, mostly frequented by prostitutes and criminals: his house cost only \$ 10,000, and after attending a course to learn the technique of metal began to make use of waste around him to achieve what today are the works unique and valuable. By the time the district was redeveloped and place of abandonment and degradation has become a wealthy residential neighborhood, where, however, 9000 m² are still occupied by the garden of scrap iron.

Once again we can see the ruins retain their symbolic value, evocative, even more so when the weakening of the sense of purpose for immediate human allows greater freedom of form, and also of mental reconstruction.

The landscapes change from one function to another, are abandoned and reoccupied, take new forms, return to previous states, and sometimes are changed irreversibly.

The remains of the successive phases of occupation accumulate and become part of the nature of the land: the landscape changes accumulating debris of history.

The decommissioning, abandonment and destruction are not the only generators of waste soils. There are uses not well accepted in every community settled, but essential to the larger territory.

These include the arrangement of people on the margins of society (districts of affordable housing, social rehabilitation institutions, psychiatric hospitals, ...); equipment that have some direct effect of disturbance (motorways, quarries, heavy industry, ...); equipment scrap (landfills, incinerators, sewage outlets, scrubbers) that we avoid and yet we depend on them.

Yet the decline in nature has a strong aesthetic appeal: just think of the landscape of Stoke on Trent, dramatically shaped by coal mining and the production of ceramics, it appeared with wells, mountains and ridges of debris. The mid-twentieth century, no other English county had used up much land, but from the end of the 60's most of it was recovered as open spaces and forests. The cones of debris were remodeled and replanted, walking and cycling routes they replaced the old railways: the land recovered today provides an open back and a new urban form for the city.

"We know that the landscape is intimately linked to our subjective reading and cultural, that the environment is a list of objective components of the living, that the garden is the dream territory, and the collection of the best political project"⁶. With these words, Gilles Clément in His book, gardens, landscape and natural genius, opens the section dedicated to the city recyclable: in particular, it is interesting to note that the thought of the author focuses on two foundational to the shape of the contemporary city: the first concerns the absolute necessity of recycling in a territory over; the second field survey of construction sites of the future is the time, its use, its acquisition and its abandonment. At a time when we witness the take the form of forward-thinking of Kevin Lynch, we are showing how the finite ecological us return to the matter and to ask ourselves what tools we can use to give back to the environment and therefore to the landscape and garden what we subtracted. Recycling becomes an imperative for a society consumed: the city would then be recycled a compromise between ephemeral architecture and sustainable architecture transformed into garden. To return to a short "synthetic historiography" of the issues object of my search, you should quickly mention some experiences of metropolitan cities that improcrastinabilità notified of the problem, have implemented strategies implemented and attempts to solve the problem, which still can be concern, as examples from both methodological and technological.

But two clarifications should be introduced:

1. the issues of "waste" and "waste" have since determined the new landscape problems, identifying unwittingly land areas not previously considered: the

areas of accumulation of waste, often extending several hectares, sometimes with accumulation " regular "waste, though often without a clear idea of" differentiation "of the waste, sometimes even with a buildup" irregular "which then led more recently to the famous theme of the" land of fires "in Campania, and, more hushed in Italy and Europe. These areas constitute "new territories landscaped" negative, to which we must find solutions.

2. The themes of these areas, although its final perspective that of a "new landscape drawing" "livable and re-usable" by the people, must necessarily pass through a theme more "technical", which is related to technologies " reclamation ", which, in part, have to do with the techniques traditionally called" landscape ", while in a first and larger quantities must employ techniques based on chemical aspects - physical, hydraulic, etc.

And this is a measure of the complexity of the challenge, which can not be foreign to the Landscape Architecture, or "landscape project", but, as we understand, in terms different from that simply oriented "autorialmente" by recent developments discipline with prevailing aesthetic reasons and land art.

As of the end of the last century, the development of lexical expressions suitable to designate those particular types of landscape that result from improper use of the territories and the waste of natural resources has increased significantly, symptom intensification of reflection, conducted in breast to disciplines rather heterogeneous, on this issue of pressing current.

In particular, the expression "landscapes rejected" indicates better than other situations of abandonment of portions of land compromised by inappropriate uses; these are often in direct contact with the places of everyday life, and often originate a social discomfort or severe forms of pollution that result, inevitably, in their rejection by citizens. Similar to what happens to the waste themselves, in fact, in the collective sense in these landscapes are extremely negative connotations: aesthetically unpleasant, disturbing and dangerous, are places to avoid, where it is not good to pass or, even less, be.

Conversely they represent strategic spaces to start regeneration processes ecological and /

or promotion of activities for leisure; are, ultimately, landscapes actually devoid of quality, but loads of potential to be discovered.

The state of alteration of their original qualities, directly attributable to human activities more or less legal that have depleted resources, often leads to "the loss of identity of historic landscapes, the degradation of environmental quality, the failure to meet social needs "⁷; and the disposal of these activities - whether mining, production or other - that allows (or returns) the visibility of these landscapes, otherwise suitably concealed, which is the first essential step for their recovery. With regard to the techniques underlying the redevelopment projects of these landscapes, which of course does not stand as the ultimate end bring the area interested in the original situation, you may experience a dual trend of "reinvention" and "restore".

In the first case the project becomes an opportunity to work on the contrast between artifice and nature, emphasizing it and estremizzandolo, avoiding any temptation to masking of mimesis; resorting accentuation of items forgotten or eclipsed by prejudice, the application of this approach has the sense to explain to users of the landscape altered the character of the site. In the case of the so-called "environmental restoration", however, the tendency of nature to resume spontaneously possession of the territory is in some way helped, stimulated - of course not without a transaction design, and shows a value of compositional flow rate definitely lower than that the previous case. Ultimately, while in the first case it is to operate with eminently formal, in the second you pursue goals that are decidedly more structural perceptive, moving within a perspective "ecological".

Within this framework, the practice of recycling is proposed as a mode of operation for the transformation of landscapes rejected in "new" landscapes; more than "restore", more than trying to re-establish a natural condition original now lost forever, this should essentially restore meaning to the places through a "critique of reinvention"⁸. Recycle landscapes refused means then move between memory and invention, techniques designed to regain sustainable environmental conditions and the choice of functions unpublished, configuring reports (physical and / or conceptual) between the elements



Byxbee Park in Palo Alto, California (font: www.hargreaves.com)

already present - and that those produced by the activities responsible for the deterioration - and new ones may be added. It means, ultimately, draw the umpteenth overwriting in the schedule of the landscape.

Since the eighties of the last century an increasing number of design experience has resorted to recycling as expedient functional comparison with an existing problematic, unresolved, or from a state of decline. A paradigmatic case is that of the landfills, landscapes of disorder and contamination, which are built by accumulation and progressive layering requiring the earth what it is not able to receive and reinsert into the natural cycles. The projects that reinvent these places do not pursue the restoration of the site in an attempt (compartment) to restore it to its previous appearance and now irretrievably lost; they seek rather to reconfigure a portion of land that has been deprived of any semblance of naturalness, and to return to the enjoyment by the public through the addition of new functions, which are compatible with its new physical characteristics.

Due to the large surface characteristics of these places, the park is the intended use of the most immediate and obvious, first of all for issues related to the shape and texture of the substrate - that would not support any form of building - and secondly for the phenomena of gas formation in the lower layers.

Byxbee Park in Palo Alto, California, is a project of reclamation of an area in front of the San Francisco Bay, largely used as landfill. The artificial landscape that is achieved, the result of collaboration between the study of American landscape painters Hargreaves Associates

and artists Peter Richards and Michael Openheimer, has some features that are now commonly associated with the parks realized landfill, such as the lack of vegetation to trunked new planting - in this case accordingly dell'esiguità the layer of earth that covers the waste and damage the roots of any trees could cause the material that seals the landfill - or the presence of earthworks and sculptures that refer to the Land Art. The trails wind through the park to identify a number of primordial follies, built by accumulating and placing a few simple elements, like little mounds of earth with organic shapes, embankments in groups, prefabricated elements carefully arranged to mark space, which are offered as reference points in a landscape that is predominantly horizontal and without shadows.

Unlike other parks made above a landfill, which house facilities for recreational or educational activities - such as occurs, respectively, in Tel Aviv over the landfill Hiriya design by Tilman - Latz or in Mestre San Giuliano Park Antonio Di Mambro, the Byxbee Park is proposed as a space dedicated to the re-appropriation by the avifauna and the free enjoyment of its visitors. This stance on the part of its authors highlights the desire to leave open some parts of the project in which the same terrain modeling, for example, provides that it is the nature that will complete the set, naturally colonizing the few but essential elements introduced by man.

An approach to the transformation of parking spaces landfill diametrically opposite is the one adopted by Isamu Noguchi and the study Architect 5 Partnership in Moerenuma

Park, Japan. The area of about 180 acres currently occupied by the park is located near the lake Moerenuma, a medium reservoir that was formed in the bends of the river that divides into two parts the city of Sapporo, and until 1988 housed a huge landfill of municipal waste. Strongly backed by the sculptor and designer Isamu Noguchi (1904-1988), the Moerenuma Park is designed as a large sculpture at the urban scale, consistent with the design vision of its author, who already had several other times dealt with this type of approach the topic the City Park. On the death of Noguchi, which occurred shortly after the preparation of the general plan, the study Architect 5 Partnership becomes the sole owner of the project executive. Because of a design process that is particularly troubled, the park opens to the public - although not fully completed in July of 1998 and was finally inaugurated in 2005. Inside runs a promenade that intercepts some plastic elements scattered in the green, such as pads artificial said Moere Mountain, Tetra Mound a hill topped by a pyramidal structure in steel tubes or even the Play Mountain, designed in 1933 for another public space and ever. Some of these elements are habitable, such as Hidamari, a sort of winter garden in the form of large glass pyramid that houses inside shops, restaurants, exhibition spaces and scenic spots, others, such as the fountain Fountain Sea, particularly spectacular. What emerges strongly from these facilities is a strong play, which stimulates the visitor the desire to experience them not only visually, but making use of all the senses, demonstrating the validity of the project and confirming Noguchi as a place inhospitable both possible and necessary to derive usable spaces.

The opportunity for development and investigation of certain issues are not always easy, such as the identity of the place and the techniques of re-naturalization of a part of the landscape refused, were fundamental to my recent trip to Portugal in Lisbon, where in the month of June 2014 was inaugurated the park Ribeira das Naus on study design PROAP Lisbon, coordinated by the 'landscape architect Joao Nunes. The draft of what could be called "Recycling a infratruttura industrial" dates back to 2009. Originally the Ribeira das Naus was the name given to the construction of the Palace Ribeira that King Don Manuel I built west of the new royal palace.

In the eighteenth century, the Ribeira das Naus was renamed "Royal Arsenal Navy" as a result of the reconstruction of the center of Lisbon after the earthquake of 1755. In 1910, he assumed the name of Naval Arsenal Lisbon and the 'access to the river Tagus was interrupted by the construction of the Ribeira das Naus Avenue. The Ribeira Das Naus was made up of the largest shipyards Oceanico Portuguese empire, especially from here departed the ships that were celebrated for the great discoveries.

The historical importance of the site today is highlighted by the revelation and the integration of these elements fossils (Arsenal basin, the walls of the basin repair, dry dock), partially buried and potentially determining the character of the space, contributing the process of recreation of the Ribeira das Naus confirming an attitude of willingness to research and appropriateness to the place, can establish the interrelationships between the environment and its resources.

The architecture of this space of the landscape of the Riverside river Lisbon is the result of a constructive process that in addition to being able to generate a new cycle of life for a compromised environment strongly from the natural component, is also an attempt to redefinition of built spaces designed to emphasize the need for spatial flexibility. A concept, that of flexibility, which is associated with the recyclability, understood in this case as the 'opportunity to develop an attitude that drove the designer and users towards greater environmental awareness and resource utilization. The result is the revaluation of a part of the historical and cultural landscape of Lisbon through the incorporation of a few simple artificial and natural elements that allow you to emphasize the aspect of landscape and environment of the site.

The ordinary character of the spaces and their vocation to accommodate the daily rhythms of those looking for a simple and direct contact with the river Tagus have prompted designers to take a design approach based on a particularly careful of the historical conditions, on a definition of vocabulary of compositional elements from the materials of the space not built that are clearly visible.

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Superelevata Foot[Prints]. Recycle, reuse, urban happy mood

Sara Favargiotti, Jeannette Sordi

Forse stiamo avvicinandoci a un momento di crisi della vita urbana, e le città invisibili sono un sogno che nasce dal cuore delle città invivibili.

(I. Calvino, 1983)

SUPERELEVATA FOOT[PRINTS]

On the 21 of September 2014 one of the most interesting spots in Genoa – the industrial shipyards next to the Ancient Harbour – has been temporarily opened to the public. For one day, this area stretched between the city and the sea, the only part of the central waterfront of the city that hasn't been transformed by the conversion of the city of Genoa into a public space, has become the theatre for 40 installations that connected the industrial past of the city to its contemporary touristic connotation.

SUPERELEVATA FOOT[PRINTS] was the name of this event that was organized by the Recycle Genoa Lab of the University of Genoa, in collaboration with the Municipality of Genoa and other private and public association¹ underneath the most representative urban infrastructure of the city: *Strada Sopraelevata*, the highway running between the coast and the historical center of Genoa. Organized in occasion of the 2014 edition of the European Mobility Week "Our Streets, Our Choice"², the event thus offered the possibility to experience this hidden line comprise between the land and the water in the shadow of the Sopraelevata highway, aiming to sensitize the citizens on the relevance of the ground in the experience of public places and highlighting the ability of citizens to imagine new uses for urban spaces. For one day, the dream of a continuous urban promenade along the city-coast line becomes reality.

SUPERELEVATA FOOT[PRINTS] has been also thought as a call for projects open to public and private entities: citizens, artisans, architects, artists, enterprises, communities, cooperative societies, informal groups, students and every form of private or public association³.

Everybody was invited to participate in the construction of an urban performance with visions and proposal that would express and construct a conceptual manifesto for the recycling of urban spaces. This performance offered one day to experiment, communication, experience share and disseminate the idea of a possible future. The selected proposals⁴ ranged from temporary urban furniture, interactive installations, to social plays, urban performance and happening. Every group have realized one "Footprint Manifesto" whose shape resembles the recycle symbol and that have been personalized using different materials, preferably wasted or recycled (i.e. textiles, gypsum, sand, chippings, plastic, colors). Each installation was easy to transport, and it was mountable and demountable in few hours: these manifestos became temporary installations expressing a conceptual interpretation for urban recycle.

SUPERELEVATA FOOT[PRINTS] has involved 15 Italian and International Universities⁵ working on the construction of a "Re-cycle Manifesto", hundreds of researchers, designers, students, associations, and people who came from all over Italy to realize the installations, and thousands of citizens that could experience a crucial part of the city that belongs to their tradition but has always been precluded to public use. For one day the area of the Ancient Harbour and the seaside promenade were finally connected, and creating one 5 km long path, open to the public and closed to vehicle traffic.

High levels of happiness could be registered, from any party. Although the area is private, the budget was minimum, and the workers were volunteer, we can say that all those who organized, designed, promoted, and experienced the event were prevalently happy with the result, and no complain has been registered⁶.

We believe that the consensus and success of the initiative can be attributed to three main aspects, three ingredients for happy urban spaces.

First, the event has been realized in an area which is usually private and industrial and that has been disclosed and opened to the public for a short amount of time. The opportunity to discover hidden parts of the city could not be missed, and increased the experience of those who could enjoy it for one day.

Second, the place was a strategic part of a much larger vision for the city and its quality of life. Since the preparation for the celebrations of the 500 years after the discovery of America, the Colombiadi of 1992, Genoa has invested in transforming the sites on the waterfront in public spaces. The shipyards under Sopraelevata are the only missing part to connect the east and the west of the city, through its historical center. SUPERELEVATA FOOT[PRINTS] explored this scenario, presenting a vision of a city that prioritizes its inhabitants and makes them protagonists of this process of change.

Third, the installations and the whole event set a series of possibilities for a place which occupies a strategic site in Genoa but that only has one function, which is industrial. City debates forecast the possibility to move the shipyards elsewhere and convert all this area into something else, design a new waterfront, and so on. A date for this transformation is not set, as it is not clear yet whether this would be for the best, nevertheless every Sunday the shipyards are not used. SUPERELEVATA FOOT[PRINTS] showed how through temporal, self made, low-cost, and collective actions multiple meanings and uses can be attributed to this place. The temporary reuse, or actually *recycle*, as the area is used with a completely different purpose from its original, can be deployed as a strategy to forecast possible futures for the dismissed infrastructure of the city, in Genoa in this case, but also elsewhere. In Genoa, as in many other city, recycle has emerged not only as a strategy for temporary urban development but also as a new paradigm, a way of life, to which everybody can contribute.

The following paragraphs will focus on the potential of adopting recycle as a collective strategy for a happy urban transformation, as it involves architects, municipalities, urban developers, and citizens in a process of change that has as an objective the giving of new (or additional) meanings and qualities to existing spaces. The relevance and consistency of this spaces and materials is something that cannot be underestimated anymore.

Recycle Footprint

In terms of urban planning and design, recycle can be intended as a procedural strategy capable of triggering a continuous reactivation of the urban system, a medium for re-

thinking architecture and the city. In fact, the city does not follow an unchangeable biological course but it has the capacity to regenerate itself from within, to overcome one life cycle and its decline by reinterpreting itself. This process of reinterpretation, of finding new meanings and forms for obsolete or dismissed urban landscapes, has interested many European cities in the last decades; especially those turning from an industrial economy to a post-industrial one, based on tourism, services, culture, and information. In the case of Genoa, thinking about recycling the city, landscape, and architecture, means to look at the no-longer-used industrial heritage as a potential light and ecological infrastructure, placed in the heart of the city. The project of infrastructure, as Mosè Ricci underlines, has until now been conceived as a medium for development: necessary and sufficient condition to create urbanization and improve metropolitan qualities⁷. Recycling obsolete infrastructure is instead a different operation; it requires to look at the existing conditions to develop new opportunities and uses for what is already there.

The Recycle Genoa Lab, group led by Mosè Ricci that organized SUPERELEVATA FOOT[PRINTS]⁸, has conducted a preliminary survey to define the recycle imprint, called *Recycle Footprint*⁹. The resulting image shows a collection of obsoleted industrial buildings, infrastructures and facilities that have been caused by the abandonment of space, functions or economic activity. This leaves the city with an unexpected heritage that must be reused. Every city has a recycle imprint represented by the amount of areas, volumes and infrastructures that have been rejected and that can be re-evaluated through their reuse. So, the theory of recycle can be a tool for the city development: giving new meaning to produce new value to those parts of the city, buildings and open spaces that have already been made but which were abandoned.

A more sensible attention has to be paid to the abandoned materials of the city so that, through the activation of a new life cycle, will engender a new operative attitude to the urban design. The Laboratory is developing a new development model that restore the value of open spaces - always seen as a burden rather than a resource.

Considering them as an urban catalyst, the re-



"Asphalte à dessiner". Installation realized by Claudia Battaino, Chiara Rizzi, Luca Zecchin, Anna Berloff, Alberto Rossetto, Francesco Zardini, Matteo Zeni (Recycle Italy Udr Trento). Photo by Silvia Pericu

search team also sets a taxonomy of scenarios, tactics, and conversion policies for the renovation of themselves and the surrounding areas. In particular, the Recycle Genoa Lab works on the recycling of underused infrastructures and industrial areas. One of the main aims is to rethink the role of infrastructures, considering them as a relational place to engender new relationship between city, environment, landscape and ecology.

Footprint means to investigate the condition of things, but also to value the potentialities and problems, and to define the parameters of urban quality and environmental performance to be obtained from recycling. Therefore, the footprint is a descriptive and interpretive inquiry, addressed to a vision of change that coincides with the rethinking of the existing. In fact, during this phase, the

research have been included not only the areas already abandoned but also those areas which are in a process of abandonment or transformation over the next five years. Most of the areas selected are adjacent to road or railway infrastructures and their former functions were closely linked to the industrial era, today in decline. In addition, to draw the consistency of the Recycle Footprint, the research team has considered also the projects approved by the Municipality and the relationship of the studied areas with the infrastructural, water, ecological and social networks assets in the city.

The footprint of Genoa is equal to 4,350,000 square meters, 27.18 million cubic meters and 67 km of railway. It generates peaks of different intensity, spread along the Genoese territory. It is also evident that there is

not a univocal relation between the size of the areas and the respective intensity of the footprint: small areas may have an high incidence of abandoned elements, or vice versa, large areas have a reduced impact of them. In any case, the wide amount of abandoned heritage emerges and it must advantageously be reused: a new life cycle can be imagined for urban materials that are already saturated (Recycle) or that are almost abandoned (Pre-cycle) - like the urban road Sopraelevata¹⁰. This is the image of Genoa today. The survey and the updating of the Recycle Footprint will continue even during the next stages of the research. In fact, the development of the footprint is a fundamental and essential part of the process, starting from the landscape and overlapping levels of qualitative and quantitative parameters.

These guide the interpretation of the abandoned infrastructures according to different issues: size, accessibility, urban and regional plans, materials, new centralities, mitigation and environmental compensation. Those data are substantial information that provide the basis on which develop designing strategies and visions. At the same time, they must be updated according to the outcome achieved from the other phases of the research process¹¹.

Urban Happy Mood

Going back to the three possible ingredients for urban happiness, we can say that recycle implies the other two – the attribution of new senses to a site, the relation to time, and the participation to an overall strategy and vision of change. Recycle devices are indeed tactical, temporal, and site specific operations, which offer an overall strategy for recycling urban landscapes¹².

The project of recycle implies that specific interventions correspond to specific places. As Ricci puts it, we may speak of different tactics responding to one strategy of intervention¹³: adapting the urban and industrial obsolete heritage to contemporary needs, improving its environmental performances, creating social interaction and appropriation, and suggesting new economies. Tactics, unlike plans or strategies, resemble a way of proceeding step by step, giving immediate answers to contingent conditions¹⁴. Specific tactics of intervention may become operational devices capable of reactivating these areas, even for a few months or years, improving the environmental and urban quality of the surrounding and suggesting future uses and meanings.

Recycling also necessarily implies the temporal variable, i.e. thinking about design in terms of life cycle and transformation processes. For the Recycle Genoa project, the interstitial and neglected spaces of the city become the place in which new activities may take place, emerging urban landscapes that, if connected, can make a new ecological infrastructure for the city. This infrastructure may have “times” of activation, functioning, and transformation that are different from traditional ones, determined by citizens’ wishes, by the will of the actors that can promote these interventions, by the city itself, and by the natural transformation of ecolog-

ical and temporal processes over time. The project of recycle therefore suggests to build visions or scenarios that become a strategy to test devices that may be replicated and implemented, suggesting new methodologies and opportunities offered by the existing conditions. The site suggests a program, which is very site specific and time related: long-term frameworks can be modified through short-term projects; multi-scalar devices that are highly time related.

Finally, the construction of recycle devices also implies social aspects and contribution, even more than in the case of traditional urban design projects or planning. Recycle necessarily starts from existing conditions that can be highly connotated in terms of memory and identity, but also be particularly difficult because of the degradation that years of not-usage lead to. Recycle is a well-known and not-elitarian practice, that everybody can understand, appropriate, and bring forward; a spontaneous collectively shared practice that right know is probably also the only possible strategy for communitarian policies and urban planning, at all levels¹⁵. Thinking about recycling devices as an overall urban strategy, inevitably means to create a relation between processes of informal appropriation of urban space (bottom-up) and strategic visions that facilitate unusual practices, mechanisms of appropriation that are not contemplated by general city plans and that can nevertheless enrich the quality of public space and collective experiences. Guerrilla gardening, illegal orchards and farming, street art, or skate parks often produce innovation within the hidden spaces of the infrastructural shadow, testing their existence and adapting to the awkward space. The evolution of these activities and spaces can be facilitated by local actions. Recycle can indeed be seen a processual project of transformation, an operational device that would re-plan Genoa’s urban mobility and public spaces.

Urban happiness can be found in the discovery of new emotions as well as in the sense of security that familiar and liveable places provide, but we believe it also has to do with the feeling of being part of the process of contributing to the creation of a better place to live in. As the purpose of this Biennale highlights, *meanings attached to the built environment become modified as social values evolve in*

response to changing patterns of socio-economic organisation and lifestyles (Knox, 1984). Recycle is a very contemporary attitude, that has the potential of transforming invisible places into liveable urban spaces.

1. Event organized by the RE-CYCLE GENOA LAB, Department of Architectural Science, Polytechnic School, University of Genoa and in collaboration with the Municipality of Genoa, Amici della Sopraelevata Association, Professional Association of Architects of Genoa, Recycle Italy | New Life Cycles for city and landscape infrastructure and architecture (PRIN 2012-2015). Event funded by DAAD Hochschuldialog mit Südeuropa program 2014-2015.
2. The European Mobility Week 2014 aimed to re-evaluate the way we think about urban space and to explore the relationship between land use and quality of life. The 2014 year’s slogan, “Our streets, our choice”, encourages people to create the city that they want to live in. www.mobilityweek.eu.
3. More information about the call for projects, the selected and realized projects, and the event are available on the following official website: <https://www.facebook.com/superelevataimpronte>, superelevata.wordpress.com.
4. The projects have been selected by a committee of members of the Recycle Research Project, the Municipality of Genoa, the Amici della Sopraelevata Association and the Professional Association of Architects of Genoa, that judged the best concepts and their feasibility.
5. The event have involved students, tutors and teachers from Italian and international universities: Università IUAV di Venezia, Università degli Studi di Trento, Politecnico di Milano, Politecnico di Torino, Università degli Studi di Genova, Università degli Studi di Roma La Sapienza, Università degli Studi di Napoli Federico II, Università degli Studi di Palermo, Università degli Studi Mediterranea di Reggio Calabria, Università degli Studi G. d’Annunzio Chieti-Pescara, Università degli Studi di Camerino, Università della Basilicata, Leibniz Universität Hannover, IAAC Barcelona, Lebanon American University di Beirut.
6. The short-movie “SUPERELEVATA FOOT[PRINTS]” - directed and edited by Andrea Sperandio - testifies the urban experience and the happy impressions of the people during the event. The video is available at the following link: <https://www.youtube.com/watch?v=BeDtH9r-hkg>.

7. Ricci M., "Tre falsi assiomi." In *Infrastrutture minori nei territori dell'abbandono. Le reti ferroviarie*, edited by E. Corradi and R. Massacesi, Arcane, Roma, 2014.
8. The event has been coordinated by Mosè Ricci, Raffaella Fagnoni, Manuel Gausa, Alberto Bertagna, with Sara Favargiotti, Chiara Olivastri, Jeannette Sordi. And with the support of: Beatrice Amoretti, Elisa Angella, Federico Boni, Marco Fonti, Giulia Garbarini, Giulia Giglio, Valentina Manzini, Davide Maragliano, Silvia Pericu, Alessia Ronco Milanaccio, Asia Triandafillidis.
9. "Recycle" is the title of an ongoing Italian research project that links 10 Italian Universities, including the Faculty of Architecture of Genoa, and several international partners, as the Leibniz Universität Hannover.
10. The elevated road of Genoa is one of the main travel routes of the city. As previously said, it crosses the city along the coastline and overflies the old town, the touristic and commercial harbours. Since many years, its future causes a controversial debate. The Recycle Genoa Lab proposes a vision of a possible future through its recycling.
11. See also Sara Favargiotti, "Recycle Genova. From Waste to Footprint." In *Productive Grounds. Transalpine Trajectories*, edited by Mosè Ricci and Joerg Schroeder, Aracne, Roma, 2014.
12. See also Jeannette Sordi, "Recycle Devices. Strategic operations." In *Productive Grounds. Transalpine Trajectories*, edited by Mosè Ricci and Joerg Schroeder, Aracne, Roma, 2014.
13. Ippolito F. *Tattiche*, Il Melangolo, Genova, 2012.
14. Ricci M., "Recycle Footprint. Impronta da Riciclo." In *Recycle Italy 01. Nuovi Cicli di Vita per Architetture e Infrastrutture della Città e del Paesaggio*, edited by S. Marini, V. Santangelo, Aracne, Roma, 2013.
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There is not a continent, country or culture: the agreeability in the public spaces is a search of the human being

Maria José Gomes Feitosa

Urban Regeneration

The cities are not only the places where the people live, work and study, basically. The must go further on.

The man is a physical and a psychic being at the same time. He is neither only physical, nor only psychic. The equilibrium is only fetched if the human being gets to do activities that look at these two parts.

What would be a public space of quality for our 5 continents in countries with several cultures?

The place where each one felt well, that filled his soul of peace and calm.

I search and I acquire the inner peace if I am in a place that provokes me this.

The urban space must speak of its own. The project must be a transformer for the users.

I enter it with a rhythm and there I slow down myself.

Then a transformer factor of the space would be the own project, that achieves the users. Nevertheless, there are three primordial elements of Nature: the presence of earth, air and water.

Let's stop to think: Why in a park do the people go to meet water; whether a lake, a river or a fountain? What strength does this water element have, that becomes an object of contemplation?

In the same way, breathing fresh, dispolluted air, each human being fetches it. These three elements are essential for the man, but they need to be in harmony among them and with the own man.

Such harmony integrated with the aesthetic, the beautiful. Beautiful one that doesn't mind having been done at a remote-past, or the modern or contemporary epoch.

The important thing is that it integrates itself to the user and enter its essence.

There is not any country that have bigger or smaller purchasing power and several cultures that don't fetch agreeable leisure places.

For example: the Metropolitan Park in Jeddah (Saudi Arabia) situated between the desert and the sea, has a "pergola promenade", that provokes a microclimate for its users. One parallel river to this pergola has several oblique and playful passages, creating different sensations for each person.

Meanwhile, there are public open spaces in shanty towns in Rio de Janeiro (Brazil) where there are musical activities, dance for children and young people, persuading them to a healthy leisure and moving them away from drugs.

The public spaces are a concrete potential for solution of many existing social problems in our countries. Unhappily many governing do not realize them.

A urban or a landscaping protect adapted to the climate, to the culture of each city is able to influence the user's perception. In Beatrix Park in Amsterdam, there are differentiated places that induce the perception of the people who go there. For example, there is a wooden belvedere over the river when the people remain lain or stand up, reading or meditating practically in the middle of the river.

Countless leafy trees flank his banks. In other places the users pass through tortuous ways with their freedom of choice, and suddenly they come across a sculpture, which persuade them to think. There are so many uncommon situations in such park, that, in fact, it is an induced therapy, taking all people at a state of happiness.

The best practices for people achieve a level of happiness will be first inside of themselves. Next each person must try to meet her private way. The realization will take place in search of open spaces for the relaxation and leisure. Each user must fetch his own way. All age groups should be contemplated with specific spaces. A good example is Campo Grande in Valladolid (Spain).

Happy cities are those where we feel well, we want to remain forever, and would be all periods of the day, without and restriction. There is beauty, harmony personal and collective satisfaction. It would be a small paradise.

This state of happiness that there is in some cities on the world needs a continuation through the will of local governments.

Such happiness that the users feel in their cities should be planned.

The public spaces can interact with children, adults and elderly person, but each one of them must have his differentiated space, in order to feel well. The own activities of each age group must be considered.

I do not think that the state of happiness be a urban phenomenon, because such state also happen in the rural zone. I have had the opportunity to experience this state in the proximity of Firminy-France. There was an enormous reciprocity among the users of that small rural place and the public space was also a small place with little church and all the habitants were at a wedding being celebrated there. After they sang, danced and fraternizing among them. They were happy. One of the ways of urban expression in many countries, independently on continent is to show everyday life through graffiti on walls, under overpasses or bridges.

In São Paulo (Brazil) in on degraded enough area downtown, that has a long overpass denominated “Minhocão”, an artist has taken photos of habitants of that region and he portraited in form of graffiti, under this overpass. When these users have seen themselves, they remained ecstatic and happy: there was the ransom of their own esteem. In Lisbon (Portugal), in Mouraria District, one has done similar: in the very small restored houses, the façades with tiles were preserved exactly with old painting of their owners. This street opened itself into a small square and there, they have created a living together space with park benches, trees and many flowers. We realized that the great question is to ransom in every culture the essential values concerning those determined people. Singapore has been experiencing its public space through the sustainability. Trees sculptures that are opened, fetch solar energy and are illuminated in the evening. They present a high technology, but at the same time they exhibit children’s drawings expressing what they think how must be the nature in their city. There is a subtle trace of sensibility.

Another ransom of daily life is the street of vegetables and fruits at the Union Street Urban Orchard in London and a space addressed to teach the interested people to cultivate this planting for children, young people or adults, both in the “Parc de Bercy” Paris (France) and in Botanic Garden in Curitiba (Brazil).



Metropolitan Park – Jeddah/Saudi Arabia



SoundScape – Miami Beach / USA – Sculptural pergolas

There are many examples in the world that we can register and we conclude that this feeling of happiness which all people fetch, independently if the country is richest or poorest, the sensibility, the subtle perception or more acute is the same.

The public space is always looked as collective and needs to achieve the apogee, the happiness.

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W.W.W. Waste Worth and Wellness

Gabriele Fiocco

The compost bin as a value converter

Our urban environment lately became theater of a stream of disheartened, sour people, governed by chaos and mostly cemented. What we need instead are places of reunion, harmony and shared happiness.

One of the most evident issues regarding the city management is waste. The waste issue is a crucial economic and environmental challenge and is one of the most symptomatic elements of a good management of public affairs. Recycle, differentiation, waste reduction are now undelayable civic duties. The environment claims it, the municipal coffers also claim it since their increasingly emptiness and insufficiency to support the costs of the landfill. Collection door to door, reducing the use of plastic, more attention to consumption. There are several ways to reduce the proportion of undifferentiated also asking people to adopt *compost* bins. Now, if we focus on the compost, one can easily realize how this represents one of the missing links for the realization of the food chain in the city. Waste can become a resource, it is therefore important to remind people how the fruits' peels, the rests of a meal, the residues of a pruned tree, can become an invaluable resource for the soil: compost.

Thus, the compost bin under this aspect, plays an extremely important role, acting as a value converter, since it converts what is commonly thought as waste (useless material), into raw material (useful material); these are the reasons why it must be enhanced, so that people may change their customary and consolidated way of thinking and consequently acting.

Hence nowadays, very often people find their duties stressful or inconvenient, not practical and somehow tiring. And yet, asking citizens to add in their houses a compost bin in order to transform their organic waste (30% of the overall waste) into something useful for themselves, seems easy to say but not to accept; it means to add other volume in a private space and give another thought to the owner of the place.

But, can we change this attitude by making the composting a fun activity exploiting public spaces?

In 2009, the Volkswagen company gave an award to a group of designers who invented the "world's deepest bin". To throw rubbish in the bin instead of onto the floor shouldn't really be so hard. Many people still fail to do so. Therefore the winners presented for the Fun Theory Award contest, an interactive rubbish bin, which made a sound the moment an object was thrown into it. During the experiment, in a public park, it was registered that the bin gathered 41 kg more than the usual, why? Because they did it fun to do. The Fun Theory¹ asserts that *something as simple as fun is the easiest way to change people's behaviour for the better. So you are not just rewarded with a good conscience, you also get a smile.*

We can encourage and stimulate this virtuous habit in providing citizens with an aesthetically pleasant, interactive, fun and captivating public compost bin. Inhabitants, together, may contribute with their actions, in making public spaces a better place to live in the present time and for the future, with less waste left in the garbage cans and destined to the landfills. The city districts, together with the creativity of artists and designers, may create a better space with smart public furnitures, such as public compost-sculptures or gyms, where people get fit activating at the same time a wheel that connected with the compost bin, shakes the organic waste placed in it and accelerates its transformation cycle. Same concept may be applied to children's playground equipment. (Nowadays the former example is being tested in a public garden in Milan near Gae Aulenti square).

Helping citizens to turn waste into the most valuable fertilizer of all for their gardens or simply plant vases, means not only to lead in the landfills a less amount (and therefore pay less), but practically giving support for an action with a very high educational value. And moreover the bin itself becomes an opportunity to share a pleasant moment with the passengers, alone or with your children whom are our future and will determine the one of the planet.

Project Compostificio by Gabriele Fiocco², a fun and practical response to the waste emergency.

How can we get more people to make compost out of their organic waste?

As it was said before, in order to kick this goal we must flip the problem, not waiting for the district's intervention or buying unpleasant and expensive compost machines,

but activating the inhabitants to overtake the usual process of proxy, providing their cities with nice, interactive and recreational compost bins with a high level of usability, that convert citizens into managers of a great part of their own waste.

The project Compostificio, since 2008, a period in Naples, Italy marked by the particular violence of the *waste emergency*, proposes since then, the realization of community composters that find their use in outdoor areas, green areas, public or private supported by the creative effort of artists and designers. These containers are thought to be attractive, with their aesthetic form, as true works of art and yet be intriguing as an open laboratory for understanding the processes of transformation of the organic matter.

The compost must be a daily concern and not a commitment; with the ability to attract and entice the disposal of the organic matter, with the exchange in terms of a gift in soil, seedlings and seeds. The natural elements that contribute to the transformation process, the water, the sun, the air, the leaves, the soil, the bacteria and other micro-organisms, are the starting point for the design of new additional features, but more than any other is the contribution of people, in terms of movement, creativity and care, which completely transforms the composters in public gyms for exercise on street corners or rides for children. In addition, once again, it will lighten the central system of waste management, making the citizens more and more educated, aware and self-sufficient.

Other examples of street furniture: an automatic plant supplier compost container that works with the assumption of organic waste; carousels for children with an integrated mechanism for grinding and blending; public gyms connected to a compost system; multimedia educational points for an interactive fruition of the compost container.

Making inhabitants responsible in part by their own, making them increasingly more cultured, conscious, creative and self-sufficient, taking a chance on the potentials of green urban areas and dismissed zones, activating the inhabitants in the conscious control of their actions...all of this to building a better future, to seek a shared happiness.

1. www.thefuntheory.com
2. Gabriele Fiocco www.compostificio.it

Upgrading Urban Areas as Public Green Areas to Promote People's "Good Living"

Caterina Gattuso, Philomène Gattuso

Introduction

In the past, urban open spaces and, in particular, those lying in historic centres, were natural meeting points for people that, without arranging to meet, used to gather to talk, socialize, exchange information and objects. Over time, owing to more and more hectic rhythms of life and new forms of communication, such spaces have been increasingly abandoned and have become anonymous places without identity and value, often occupied by vehicles.

Recently, a new focus on such areas has been recorded, which is also due to the debate promoted by the European Landscape Convention. Their importance for good urban living is being rediscovered and a new culture, aiming to enhance them in order to create the suit-

able conditions to improve the quality of life of European citizens, is spreading. As also stated in the documents of Agenda 21 and in the Aalborg Charter, one of the primary actions to improve the liveability of cities is the diffusion of green areas through renaturing cities.

Particularly in historic centres, urban spaces are unoccupied areas left after construction, whose morphology results from the distribution of the buildings surrounding them. They have formed spontaneously over time, during the various phases of expansion of the city and are often characterized by remarkable architectures, such as palaces or churches.

Instead of considering them as factors of fragmentation of the urban fabric, such scattered spaces could generate an integrated system and allow recovering and enhancing the urban identity. Actions including the introduction of urban green areas or of micro-activities of common interest should be put in place by involving the local community.

This study illustrates an operational proposal aimed to enhance urban areas by creating a system related to the surrounding architectures and on the urban context of the historic centre. The proposal refers to the public

spaces of Cosenza's historic centre and can be replicated in other contexts by adopting actions and solutions with original characteristics related to the specific places.

Cultural identity, urban green areas, architectures and historic centre

A project aimed at upgrading urban public spaces situated in historic centres should take into account not only the physical aspects, but also the historical and environmental dimension of the centres themselves. Dynamics, which may allow relating various components, should be triggered to create synergies that may pursue best practices with a human dimension and applicable in everyday life.

This proposal is a sort of guideline for projects of enhancement through the diffusion of green areas, with small and effective actions to furnish spaces, make them comfortable and thus introduce attractiveness and wellbeing for the community, which is more induced to frequent them. Such actions may also strengthen the tie of the community to its living context, thus reversing the trend of abandonment.



Church of S. Agostino



Santa Chiara Monastery



Church of Santa Maria della Sanità



The Churches and their location



Church of S. Agostino



Santa Chiara Monastery



Church of S. Maria della Sanità

The decorations of the façades and floral patterns

The identity of a public space is strongly connected to the architectures defining it and, in their turn, such architectures comprise distinguishing elements that make it unique. Therefore, it is useful to look for correspondences between architectures and urban spaces in order to establish relationships that may result in mutual enhancement. With this in mind, a few criteria to be followed to revitalize spaces were identified. They included the introduction of “green volumes” generated by the floral patterns that could be easily found in the decorations of the façades of the surrounding buildings.

More specifically, the project proposes to liven up spaces by using the floral patterns found in the architectures and transposing them in space by means of flowerbeds or small green arrangements containing the same plants and flowers identified in the façades.

The project methodological approach is based on an analytical procedure divided into 6 steps:

1. Critical interpretation of the language expressed by the architectures, which is made up of signs, volumes and decorations;
2. Detection of floral decorations;
3. Recognition of the biological species of the flowers through analytical keys;
4. Creation of flowers fact files;

5. Acquisition of guiding elements to grow the identified biological species;
6. Design of the urban greening intervention. Such a procedure allows carrying out unique and original interventions that will strongly typify spaces enhancing them through enjoyable sensory stimuli like perfumes and colours, which vary depending on the seasons, visual taste and tactile opportunities. At the same time, architectures will be also enhanced, thus favouring the attraction of tourists and non-residents.

The case of Cosenza's historic centre

In order to better explain the method, its application to Cosenza's historic centre is proposed. A study examined certain public spaces used as representative examples and characterized by the presence of religious buildings of which a short historical description was provided.

In a south-north direction, the Church of Santa Maria della Sanità is the first to stand out in the urban fabric due to its panoramic position on the side of Vetere hill, an important ancient gateway to the Bruttian city. The building, which, according to sources, was completed in 1481, fronts onto a square that leads to the conservatoire and is the location for neighbourhood festivals. Built in 1276, Santa Chiara Monastery is located in the Jewish Quarter of

Giudecca, in the heart of the historic centre. At present, the monastery hosts the civic museum and the civic library, which are the venue for cultural events and exhibitions and are accessed from the square in front of the Church. The Church of San Gaetano was built in 1652 by the Clerics Regular Theatines, who arrived in Cosenza in 1624, then sold to the Confraternity of Our Lady of Suffrage, in 1795, and, finally, used for private dwelling. Besides the Church of San Gaetano and the Oratory of Our Lady of Suffrage, the site also hosts the Church of San Francesco di Paola, Palazzo Arnone and the Church of S. Agostino and is the venue for Cosenza's most popular fair (Fig. 1).

The analysis of the stylistic forms and of the decorations of such buildings showed that floral patterns were constantly present and were to be considered as identity signs. After identifying the biological species of the flowers, or their closest ones, by means of the analytical keys, a transposition allowed preparing a planting project that included the creation of flowerbeds containing the species which had been detected.

This operation enables to enhance the identity elements found in the monuments and to echo them in reality with a view to embellishing the space and making it more pleasant and to increase its attractiveness.

As a matter of fact, the presence of flowers, perfumes and colours contributes to creating relaxing atmospheres, favouring meetings and saving spaces from abandonment and neglect. To that purpose, it will be necessary to prepare a design scheme that may describe the figurative result to achieve by identifying possible models of urban open space. Moreover, it should include adequate graphics, such as plans and typical sections, where the elements to consider in the development of the “green system” should be indicated (Fig. 2).

In order to involve the community, awareness-raising and launch campaigns could be used to collect possible suggestions for improvement through discussions and debates. Finally, new activities could be planned, such as the creation of shops selling products for tourists and characterized by the identity symbols found in monuments and echoed in the public space.

Conclusions

Properly analysing an urban space allows grasping a particular identity which is expressed by its history and by the architectures surrounding it. The interpretation of these components enables to derive signs useful to develop a sort of virtual dialogue that makes them hospitable and induces to reply. Actions favouring reception should be carried out in order to determine not only the historical progress of life, but also the participation of the community, which contributes to the vitality of spaces through direct management and maintenance.

Furthermore, well-designed urban areas, where greenery can find its place, can help mitigate the summer temperatures, thanks to the refreshing effect of the vegetation, and create the ideal conditions for people to stop. Hence, this would be a further contribution to their regeneration and revitalization.

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Life in between buildings: Soft places in the threshold between public and private domain

Francesca Genise



Carel Blazer - Girl in climbing funnel

‘...Can it therefore surprise us that in coming to terms with imagination man should have encountered the child? The discovery of childhood is a clear sign that the accent is shifting from man to life, from reason to imagination....Seen in such a perspective this double discovery indeed wonderfully significant; even justifying optimism! It means that children are gradually being acknowledged as children; and childhood as a full-fledged form of life, an integral part of society, physically indispensable and spiritually inspiring....But

what does this imply, apart from a far greater all-round trust in imagination? Surely the re-entry of creativity on the scene of everyday life...’¹.

Today another form of open spaces are non-places in which we lost our happiness. As Marc Augé said ‘non-places are the real measure of our time’², he refers to airport and railway stations, leisure parks, large retail outlets, and finally the complex skin of cable and wireless networks for the purposes of a communication so peculiar that it often puts

the individual in contact only with another image of himself. In the concrete reality of today's world, places and spaces, places and non-places intertwine together so how we can recover our passion in being a part of a community? We need more human relations and more space for human relations. Probably we have to transform non places into places for relations, but this changing needs a redevelopment of public and semi-public space. Today 'there's one large continuous outside. In this big space there are blocks, arranged well or not, and it is in this emptiness that we move around...'³. We have to create an enclosed urban space in this emptiness... not only a place where things stand, but one where child feels at home, which it recognizes as a small amidst the big one': a playground, a place in which everyone could be happy.

Since CIAM8 S. Giedion situates the new course of architecture as a part of humanizing process which he observes taking place in all the countries of Western civilization and which he describes as 'the return to the human scale and the assertion of the right of the individual over the tyranny of mechanical tools'⁴; this is an insight that ties in closely with the research into 'the eternal present' he was engaged in at the time, a search for the original archetypes, for the primal, pre-historic forms that he saw simultaneously re-emerging in the art of the contemporary avant-garde. J. Bakema drew attention, during CIAM 8, with an inspired statement in which he describes the 'core' concept in terms of relations. Another open space on which it was focused the attention, prompted by A. and P. Smithson, is the street and the streetscape; they conceived the street as the first level of public association after the private sphere of the home and they simultaneously conceived the street as a meeting place and traffic space. It must not be a mere corridor but a place in its own right with which the inhabitants can identify themselves, a place that gives you the feeling that you are somebody living somewhere. The street is capable of doing so if it has its own identity; another important characterization regards its ability to provides fluid connections between one place and another. In his writings A. Van Eyck starts by investigating how relations can take shape; he conceives of a relation as an 'in-between', a place where different things can meet and unit. A. Van Eyck seizes the opportunity to

reaffirm his belief in the lasting validity of urban archetypes; it aims to establish urban coherence through a structural similarity of part and whole, small and large. In the plan for Amsterdam designed in 1935 by C. Van Eesteren, A. Van Eyck made a rule, going on to design no fewer than 734 playgrounds for the city. Despite the modesty of their scale and subject, the playgrounds were most significant. It's through these playgrounds that A. Van Eyck's search for a humanistic alternative to CIAM Modernism first took shape. The small-scale projects dedicated to the everyday life, were woven into the neglected holes of urban fabric, formless stretches of land located on different kind of lots, made out of unconventional, unsophisticated materials found close to the site.

In A. Van Eyck's writings and in his playgrounds for Amsterdam, the child is above all a human condition and the playground, near the building, near the street, close to the house but open to the city, is the place for social relations, is one possible place for happiness. So, after the end of the Second World War, the notion of public space starts to enrich its drift going until its extreme, until the sphere of private domain, skimming over and outlining the threshold between private and public realm. What is interesting regards the introduction of public space inside the housing block; what is new is that this type of public space nowadays has a distinctive, architectural identity that paves the way for a contemporary style of building and living. The traditional typology of closed block creates a strict division between public and private space, but the emerging tension between individuality of the homes and the collective of the outside world lends this new open space an ambiguous character and also opens up the block. Paramount here is the architectural articulation of the transition between public and private. This open space is a new phenomenon within the western tradition of residential block in several ways, in fact it's different in size, shape and architectural expression. Moreover it's new in terms of layout and use: it would seem that the relation between the public and the private domain is changing. Finally the new open space implies fundamental changes in housing conditions as a whole, in the relation between the home, its surroundings and the city. M. de Solà Morales describes how the importance of uni-

form public space within the modern city has lessened in favour of a differentiation of this space: the wealth of a city is that of its collective spaces, of all the places where daily life goes on. Formerly in 1970 we know by H. Lefebvre that urbanity evolves from networks, boundaries and differences, nowadays we also know that a soft edge in which is possible to find the first grade of ambiguity is on the border line of communal and private space for the simple reason that the edges of a mass determines whether it's possible how we can stay near to the buildings. For an instance, the concept 'semi-public' has a predecessor in Dutch housing tradition in the typology of the canal house; this type of building has a so called 'front house' or 'street room', a front door opening straight onto the street and a private doorstep are the architectural elements of the interchange between the home and city life. At the beginning of the 20th century, also as a result of the influx of the coming of the automobile, the quality of the street as a place is been deteriorated considerably and Le Corbusier described a dramatic portrait city-street in the article '*La rue*', saying that the street is a 'narrow corridor'. However at the beginning of the 20th century in Dutch urban design practice the street was still alive, in fact, the Berlage urban design was based on the perimeter block and the street. About that it's important to say that the Second World War didn't destroy the modern city, the city designed by the rules of the Athen's Charter (1933) is been left. So the reconstruction has brought new problems and at that time the architect had not theoretical instruments to solve them.

A. and P. Smithson, during the CIAM congress of 1953, expressed their urge to cross over Athen's Charter; in this occasion they showed the pictures by N. Henderson regarding the street, and the relation between the street and the house. A renewed awareness of the importance of good public space during the urban renewal of the 1970s led to the experiments with new public or collective spaces; in the urban expansion districts of that era, the same urge for experimentation resulted in the new typology of residential streetscapes. The 1980s mark a turning point in architecture and in particular in housing, the search for a new urbanity also led to focus the attention on the theme of public space in relation to the composition of the façade.

So the new open space can be seen as an answer to the demand for street-linked dwellings (buildings/persons) and the search for a new urban environment.

What's interesting is the theme of the relation between the home and the street, coupled with the problem of density in the city, that is inherent to this discussion on public space. The articulation of the building and in particular the relation between the form of full and empty space gives identity to this space of transition. About that the court model could be considered as the starting point for the changing rules in the block conception. Its shape, dimensions and layout determine the character of the courtyard. The spatial configuration of the place between the street and the courtyard of the *hof*, in the dutch tradition, determines the type of accessibility, its ability to become part of the system of public spaces and to have significance for the city as a whole. This condition is clearly evident when the courtyard of the *hof* directly adjoins the street, in fact in this setup the courtyard has significance for the urban space. The spatial characterization and the fact that is able to become a place in its own sense depends on determining factors as the size, the proportions, the layout of the courtyard, the entrance and the architectural expression of the connected buildings.

The closed block is a classic urban element that quickly fell from favour after the Second World War, especially in the Netherlands; in the early 1990s new blocks appeared that conjured up echoes of the past with the difference that these blocks are publicly accessible. By going for blocks with an internal space accessible to the pedestrians, it's possible to disrupt the uniformity of the urban grid, that represents variations of the grid rule. On the other hand the street dimensions do display a clear hierarchy, not only echoed by the buildings but also by sightlines. The courtyard has no autonomous meaning: form, size and façade layout are determined by building lines; it has been conceived as a link between the public and the private domains that are strictly separate in the terraced house. It can be interpreted in two different ways: as part of the interior of the adjacent homes or as a special feature of the public space. In the former the courtyard is part of an entrance sequence, and it is an autonomous internal space with its own identity. The courtyard distinguishes

itself from adjacent buildings through an individual identity or image, which derives mainly from its architecture. In this typology the design of the transitional zone, both inside and outside of the dwellings, becomes an integral part of the project. The Netherlands has a rich history of communal housing and the communal space has always occupied an important role in ideas about society and the city but what is interesting in the contemporary interpretation of the courtyard is that the communal space is more autonomous and functions as a buffer between the public and private. The new courtyard gives rise to a new architectural relationship between dwelling and city, so the continuous urban space constructed of blocks of terraced housing welcomes an architectural scale between that of the block and the individual dwelling. Meanwhile some courtyards are unquestionably part of the continuous public space of the city. So the urban living takes place in the collective interior.

The plan for Amsterdam designed in 1935 by Van Eesteren offers a lot of reflections in this sense, with a square-shaped block and a side about 500m long. What's interesting are the deformations of the grid rules against monotony, that made the modern city a city of alienation and of the loose of the places identity. The western civilization has always imposed a use of the grid with orthogonal angle, characterized by its monotony, its absolute absence of variations, let's think to the *romana centuriatio*, to the ideal cities of the Renaissance, to the plans of the Enlightenment; nowadays this rigidity is clearly put in crisis. The biggest misconception regarding the grid system is that it must inevitably lead to monotony and that its effect is repressive. The grid works with extremely simple principles, it admittedly sets down the overall rules, but is all the more flexible when it comes to the detailing of each site. The traditional closed block of the western civilization imposed the strict separation between the street and the enclosed open spaces near the buildings, the modern heritage has brought the freedom of the building respect to the block shape, so the buildings left their direct relation with the street; nowadays, probably, there's the urge to link the buildings to the street but also to give possible interpretation of the block form by the architectural articulation of the buildings, free

from the uniformity imposed by the grid.

Strictly linked with the notion of semi-public space is the concept of the '*net*'; it defines urban elements not only on the basis of the individual characteristics viewed within a closed system, but simultaneously assess the position of the location relative to other elements within a larger structure. So, each of this space is considered as part of a larger urban system and that implies a new understanding of '*location*' and '*context*'. Centrality becomes a relative concept because centralities and peripheries move dynamically within the net and also centers and edges of the space are continually reinvented. The theme of the net is also a design problem, because it implies the theme of a new urbanity based on altered patterns. Two complementary characteristics of the net are: firstly '*accessibility*', which describes the accessibility of the individual components or elements of the network; the second point is '*connectivity*', which expresses the ability of the net to link up the individual elements of the system. In the urbanized cultural landscape of the Central European metropolitan areas the aspects of the assemblage and the context becomes an important constitutive element of a new urbanity defined mainly by patterns. So, rather than the physical form (the morphology) of the net it's the identification of fluxes that follow a new arrangement. As such, each participant or element of the net in the city assemblage that organizes itself as a network potentially defines a centrality in the system, which can be a producer of fluxes at all the levels of the hierarchy. The quality of the location can also be evaluated in relation to the position respect the other elements of the net, so in the net the concepts of '*scale*' and '*hierarchy*' gain another meaning.

They do not have the form of an assumed order, but constantly receive new definitions from the demand for accessibility and connectivity mentioned above. So, relevant factors of the flow that is becoming ever more important for the shape of our modern-day urban systems can only be comprehended and evaluated in the topological investigation of the context of the networking, but not in the individual elements of the net. As well as wide scale planning approaches, projects on a smaller scale can be important catalysts for future development of the urban cultural landscape.

So the concept 'public' and 'private' may be seen and understood in relative terms as a series of spatial qualities which, differing gradually, refer to accessibility, responsibility and so on.

The threshold provides the key to the transition and connection between areas with divergent territorial claims and, as a place in its own right, it constitutes essentially the spatial condition for the dialogue between areas of different orders; the duality between the street and the private domain exists thanks to the spatial quality of the threshold as a place where two worlds overlap. Interpreting the threshold as an in-between means concretizing the kind of provision that gives rise to a certain articulation of the building which requires space without its function being easily demonstrable. The value of this concept is most explicit in the threshold '*par excellence*': the entrance to a home. If the houses are private domains, then the street is the public domain. Paying equal attention to housing and street alike means treating the street not merely as the residual space between housing blocks, but rather as a fundamentally complementary element, spatially organized. Probably the value of a street is not just in its dimensions and proportions but also in the way it functions within the city as whole.

About the system of public spaces in the city A. Van Eyck referred to the concept of polycentric net, so something non hierarchical and above all never ending extensible in relation to the growth of the blocks, of the building. The work of C. Van Eesteren at the Department of Public Works of Amsterdam clearly expresses the urge of a research on the city by means of this new ideals. What's new is that the block is not only considered as a constitutive unit of the urban connective tissue but also a unit in the sense of the spatial, visual and formal value. The openness is by the spatial point of view the possible contamination between inside and outside, front and back, private and public. A. Van Eyck himself wrote that 'open what is closed and allow space to enter....openness precedes every space-articulating activity....thus openness is rendered measurable once it is properly reconstituted by means of architecture'. Far from doubts the contamination between inside and outside by means of the articulation of the enclosed space shaped by the

building, generates an ambiguous place that is surely something collective in which the value of being representative becomes important. So what in the traditional block remains hidden in the open block becomes clearly visible. In the Netherlands there's a renewal of the traditional urban block that works above all on few interesting themes that express a particular sensibility for the relationship between architecture and city: the overall composition of the facades, the articulation of the enclosed open spaces. If the traditional block is the constitutive unit of the connective urban tissue, the evolution of the block in an open one is not only that but also the constitutive unit of the urban space in the cityscape.

'I hope I have told you a few things that differ a little from what you hear so often...'⁵.

1. 'The child, the city and the artist' by Aldo van Eyck
2. 'Non-places' by Marc Augé
3. 'The child, the city and the artist' by Aldo van Eyck
4. Giedion in 'The heart of the city - towards the humanization of urban life
5. 'The child, the city and the artist' by Aldo Van Eyck

Public Space as Landscape Experience of Happiness: A Surprise Public Garden amidst Water and Large Blocks of Woodland

Julia Georgi, Christos Constantinides, Anna-Maria Vissilia

Public Space as Landscape Experience of Happiness

Urban public space is not a phenomenon of the twenty first century. It originated with the public parks of the mid-nineteenth century which were a considerable part of the urban fabric (Chadwick, 1966). Urban parks and open spaces always represented a significant resource in cities and were considered as the best means to promote the health, longevity and comfort of their inhabitants. The belief that public green spaces were inherently beneficial to the health of people arose from a theory evolved by doctors in the late eighteenth century, the so-called theory of miasma. The theory held that all disease was due to bad air, and it fostered the belief that access to fresh air could reduce the incidence of disease. Open green spaces, consequently, were looked upon literally as the lungs of the city, providing physical health and mental wellbeing. The impact of this theory has been far reaching and has succeeded in establishing a concern for the design and layout of urban green areas as an important restorative environment even to the present day proving that the man/nature relationship is an ancient correlation that has always been essential to human existence (Carmona et al, 2003). Recent research studies find strong correlations between access to urban green public spaces, parks, plazas, or even pocket parks and increased levels of physical health, mental well being and happiness. Landscape space has a very real impact on how we feel. The most striking finding of such studies is the fact that happiness is more strongly correlated to green space than socioeconomic status. Also, psychologists are experimenting with new research that discusses the way landscape and aesthetics affect our decisions, emotional responses and the way we feel about ourselves.

The pattern, shape, texture, light and color of the landscape work together to influence how we feel and how we perform, both consciously and subconsciously (Bell, 2012). Human beings have a myriad of emotional responses to aesthetics and landscape space confirming the French writer's Stendhal observation that: "Beauty is the promise of happiness." Different versions of beauty through the various combinations of various landscape aesthetic elements employed in the landscape design schemes of public spaces provide different visions of happiness and joyful experiences (De Botton, 2008). Landscape architects are consequently concerned with basic questions such as: How much and what kind of nature is needed in public spaces in order to nurture both mind and body? What combination of natural experiences will deliver the need for meaningful places to the intellectual, emotional and physical development of their users? What landscape design tools and strate-

gies will be most effective at ensuring that we create public spaces inclusive and welcoming for all?

To escape the stress, depression and anxiety of urban centers, more and more urban residents take refuge in such spaces and consider them as a potent remedy to many of the environmental, economic, and emotional challenges presented by urban living. Green spaces in urban centers are essential to building healthy, livable cities. What is common across all countries today is the desire to improve quality of life for residents through a close collaboration of all disciplines involved in the design of public space in order to introduce people into new patterns of movement within the urban fabric, help them understand the impact that the urban environment can have on their attitudes, actions and lives, and engage them daily to enjoy, visit and celebrate the various forms of nature found in the urban environment (Gehl, 2010). To address such an attitude

toward the design of our public space, a new approach to urbanism has arisen, the so called "biophilic" urbanism, which is based on the assumption that contact with nature from trees and parks to vertical gardens and green rooftops, as well as from birds to wildflowers and water is absolutely essential to modern urban life if we want to be happier, more relaxed, and more productive (Bell, 2012). It is becoming increasingly clear in our societies that nature is not optional but essential. Many cities around the world are exploring many creative ways in which urban environments integrate nature and cultural identity, through research and design development and thereby creating healthy livable cities which may be considered as a true mark of civilization (Sepe, 2013).

A Surprise Public Garden amidst Water and Large Blocks of Woodland as a Model for the Development of Urban Green Space



The designed platforms close to the water and overlooking both the archipelago and the natural woodland ecosystem beyond serve as enclosed garden courtyards for stasis, relaxation and contemplation

Human affection towards urban green spaces emanates from our need for nature, to provide us with the reminder that we are connected with the land from the very first moments of our lives. We need to take off our shoes on occasion, walk in the grass, smell the earth and feel the warmth of the sun. And we need the open air with room to stretch as well. Public space has always been a primary measure of quality within the urban fabric as evidenced through history. Designed landscapes are important parts of our environment; they affect our experiences, feelings, memories, and ultimately the lives we live. Therefore, to explore the connection between landscape architecture and the human experience through geometries and materiality is a serious design task (Whiston-Spirm, 2000).

The suggested ecological concept of urban green space is a series of gardens by the water edge connected through a network of

footpaths with large blocks of woodland, creating therefore a natural framework at the city's waterfront perimeter. Nature reserves are also located around the edge of the city and linked via the woodlands to man-made ecosystems which penetrate into the urban fabric and encourage wildlife. It is a design scheme about how multi-sensory experiences can be merged with landscape architecture in order to integrate humans into spatial landscape elements creating meaningful places, and producing distinctive memorable designs which harbor extraordinary experiences that promote happiness. By artfully exploring and applying multi-sensory experiences as a key design tool to the field of landscape architecture, designers can integrate the mind, body, and soul into the senses to create optimal experiences. The designed peripatetic pathways and platforms are simple in architectural synthesis since it was limited in the use of simple geometric forms

of small dimensions: square surfaces 4.00 x 4.00m and orthogonal surfaces 4.00x8.00m in a stark contrast with the complexity that characterizes the city fabric.

The proposed illusionary designed natural place for relaxation is close to a contemporary dense city where human beings may dwell and explore its natural ecosystems of fauna and flora. It represents a series of gardens-platforms and large blocks of woodland close to the water edge which achieve similar dislocations of space and incitements to the imagination. It is a peripatetic garden that shares its place between the movement through the natural ecosystem and the archipelago. It is a fictional place of happiness made out of enclosures and openings, views towards the sea and the natural ecosystem, large blocks of woodland, a garden path between the visual and the tactile. Water adds a touch of magic to the scenery.



Curving pathway through the natural ecosystem of the proposed woodlands leads to the designed platforms

It reflects the many moods and colors of the sky, and its surface is patterned and textured by the multiple landscape elements and forms. The proposed large blocks of woodland bring immense value to the overall scheme, including from environmental benefits and physical health to the more subtle components of well-being like stress levels and happiness. Urban woodlands may contribute to the kinds of vibrant spaces that people want to inhabit and the kinds of cities that residents can't help but feel connected to once landscape architects admit and celebrate their role in creating vibrant urban environments.

The series of gardens-platforms and large blocks of woodland become as a result of body/space, feeling and felt, viewed beyond the ordinary "ways of seeing" landscape and touched, addressing the walking experience, a poetic matrix of a living zone of vegetation, wood and stone, a utopian project that may be a lesson for the contemporary practitioner of landscape design. Colors and textures create a bubble of happiness, a tribute to science and wonder, an earthly paradise where visitors will be able to loosen the grip of the ordinary, regain faith in the human species and its capabilities and rediscover the mythic ways to connect with nature and ultimately our own human souls. Such attributes ultimately lead to oneiric qualities capable to generate enchantment, magic and wonders. Paraphrasing Oscar Niemeyer statements about the meaning of architecture, we can argue that landscape architecture is about surprise and the creation of sensational places that offer the gift of happiness to all human beings (Neimeyer, 2000). Landscape Architecture is about reflecting on man's existence on earth through gentle inventions on the land that offer to ordinary people the emotion of newness, a sense of delight and pleasure, a borderland between reality and fantasy to escape the trappings of the modern world and reconnect humanity with nature. This is what landscape architects can do, nothing more.

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Behaviour maps: X-rays of places indicating time quality and urban happiness

Barbara Goličnik Marušić, Damjan Marušić

Introduction

The paper addresses behaviour mapping as a method and tool for analysing usage-spatial relationships and as such a means to interpret and measure happiness of places. It places them into a frame of time quality assessment approach, developed as a concept of measuring quality of living environments (Marušić and Goličnik Marušić, 2014). Thus it provides a conceptual and practical framework which aims to address liveability of places quite directly and describes it with simple everyday measures which are shaping our daily routines and which reflect on actual living situations as much as possible.

In relation to urban happiness, this time quality assessment approach, taking into account place characteristics, quality of space for certain use (activity) and certain user (profile) via analysis of quality of time spent for that activity in a particular space or sequences of spaces aims to achieve well-being especially via optimisation of consumption of time, optimisation of services and reduction of costs. It is based on temporal evaluation of places and is able to assess effectiveness of human environments for living. The motive is how to come to real life in certain area, real people, real economic frames as well as spatial characteristics as close as possible, and set up a time-place oriented approach. According to Marušić and Goličnik Marušić (2014) the final measure of time quality assessment is time-quality coefficient KTQ, which based on previous calculations of time balance, economic balance and time-quality balance provides a spatial-socio-economic background and shows whether a segment of population or certain types of users can live in certain area and how comfortable.

Time balance is a category which is place and user dependent, i.e. it is possible to be established when having defined a profile and the belonging space. It shows how comfortable the time is offered to the user by his/her (living) environments.

Economic balance is a category which represents subject's incomes and expenses for necessary and optional activities. It represents a financial frame within which the subject is flexible to be able to perform its activity in a certain environment. Time-quality balance is the final measure of quality provided with the proposed model. Based on spatial characteristics, taking into account the character of the activity and economic situation of the subject involved in the activity, it classifies time spent regarding the activity as such as well as the environment in which the activity is taking place as well or badly spent time.

Such approach elucidates backgrounds of user's expectations and affordances as well as its experiences in places (via daily routines) as such. In relation to that, a general standpoint of this paper is that quality of living of any society begins with the quality of living for individuals. Therefore, one must bear in mind that any intervention in the environment must serve its user(s) well. This also means that when aiming for some changes or (new) development which should suit its future users well, it is necessary to know these users, their habits, expectations and most of all the abilities to achieve well-being and consume the offer of the area they live in fully. A practical and useful tool for direct or indirect collecting of some of such data is behaviour mapping (Goli nik Maruši , 2011; Goli nik Maruši and Maruši , 2012).

Value of behaviour map for interpretation and measurement of urban happiness

Behavioural map is a product of observation and a tool for place analysis and design at the same time. It was developed by Ittelson et al. (1970) to record behaviour as it occurs in a designed setting. Accordingly, spatial features and behaviour are then linked in both time and space. There are some fundamental conditions which need to be met before any recording of behaviour can start. It is necessary to obtain an accurate scale map of the area to be observed, to clearly define the types of activities and details about behaviours to be observed, to schedule specific times and their repetitions for observation, and to provide a system of recording, coding, counting and analysing, no

matter whether low- or high-tech recording approach is taken. Such behavioural maps record people's behaviour in real spatial settings and, by that, talk the language of research in a design manner. They offer great potential to represent behavioural patterns as visual data, and as such act towards the reconciliation between design and research in the field of planning and place design. On the basis of some actual behaviour maps recorded in two European cities (Edinburgh, Ljubljana) this paper shows how existing behaviour maps can be used to evaluate the quality of existing environments as well as the quality of environments to be developed in a desired way and by this represents a base for interpretation and measurement of urban happiness. Their value for interpretation and measurement of urban happiness lies especially in their ability to show how simulations of uses can be arranged for checking the quality of proposals, using principles and characteristics of usage-spatial relationships learnt from previously observed places.

To show value of behaviour maps as a tool which can provide indicators for measuring urban happiness, their power in addressing usability and the spatial capacity of places the paper discusses behavioural maps as scripts of the actual uses mapped in places, using repeated observation at different days, times and weather conditions. Such value of behavioural maps is represented in empirical knowledge about dimensions and spatial requirements, especially for some long-stay active uses, such as ball games in parks and skateboarding in squares, and how long-stay passive uses such as sitting, might relate to them, as well as how transitory activities relate to both long-stay engagements. In addition, it illustrates how some activities can be contiguous, while some others require 'buffer' zones between them for effective use. On this base the paper examines behaviour maps as check-lists for quality of places.

Repeated behavioural observation resulted in some common patterns of occupancies that appear to be correlated with particular spatial layouts and details. Behavioural maps analysis show actual dimensions of effective environments for one or more uses and show how design guidance can be arrived at, based on the particularities of the

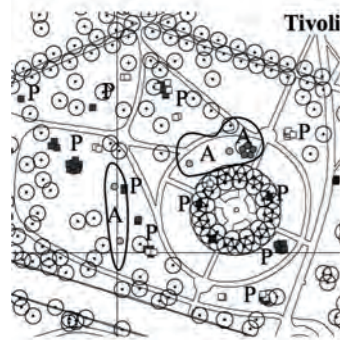
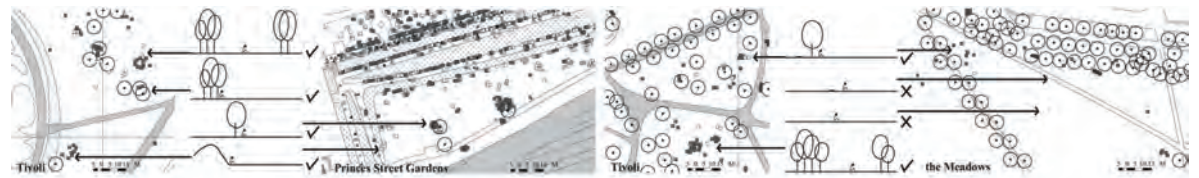
case study sites and cities. Here lies the potential for using information derived from behavioural maps analysis for assessment and evaluation of quality of places, and by this addressing and interpreting urban happiness.

Spatial qualities of settings and their correlations to passive usage

Analysis of different parks shows that a certain spatial definition such as a corner or a path with different degrees of transparency are not the ultimate clues to spatial occupancy per se. Groups of trees, some prominent single trees or any other objects can play a crucial role. What matters is a spatial articulation and a placement of uses in a place relying on a certain distance from it. It is reflected, for example, in occupancies, distanced at least 5 metres away from transparent edges such as tree lines along pathways of the patches, predominantly without trees, congregations right up against a solid edge, whether a steep slope or a bank, and in the areas of smaller groups of trees or solitaires. The results also show that, even if the lawn patch is huge, if it is not articulated, unless any temporary articulation is available, uses such as sitting or lying down are less likely to occur. See Figure 1A, showing empirical evidence represented on the assembly behavioural maps for Tivoli, Ljubljana, Princes Street Gardens, Edinburgh and the Meadows, Edinburgh (Goli nik, 2005). Goli nik (2005) has also found that the size and the shape of lawns in parks are not particularly crucial for any passive occupancy; but they can be of greater importance for informal ball games, especially playing football.

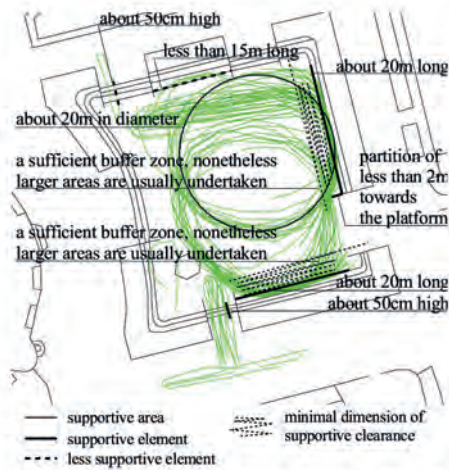
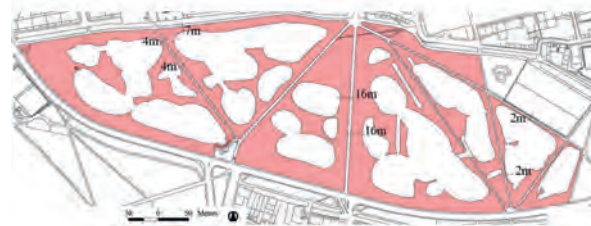
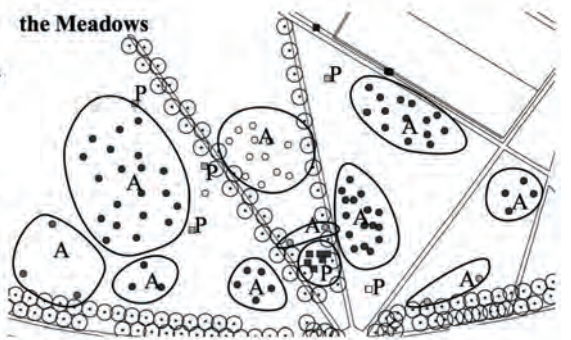
When more uses take place in a park and make new boundaries, sitting and lying, move in with regard to them

The importance of spatial articulation reveals, especially in places where there are not very many different elements of spatial definition, that it is not only physical spatial definitions that might direct uses in a certain spatial occupancy, but also that the presence of other uses, to a certain degree, can perform this function as well. Mainly larger groups of active participants can articulate places and, in doing so, create room for themselves and for others (see Figure 1B).



- P long-stay passive activities**
- sitting
 - sitting on a bench
 - lying down
 - standing
- A long-stay active activities**
- playing football
 - playing with a ball
 - playing cricket
 - playing frisbee

20 0 20 m



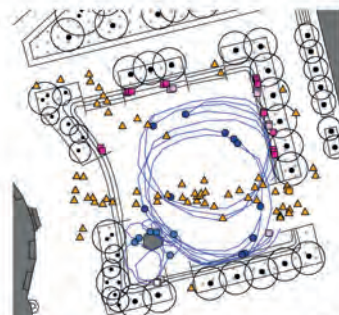
Bristo Square

5 0 5 10 15 20 Meters



Bristo Square

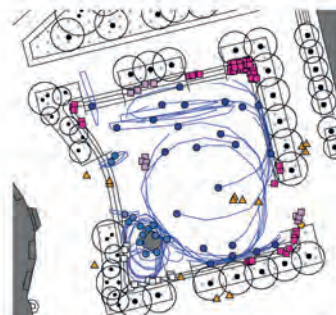
5 0 5 10 15 20 Meters



Daily occupancy Bristo Square

- skateboarding
- sitting while skateboarding
- standing while skateboarding
- roller-skating
- sitting while roller-skating
- sitting
- ▲ walking through
- ▲ propelling scooter
- standing

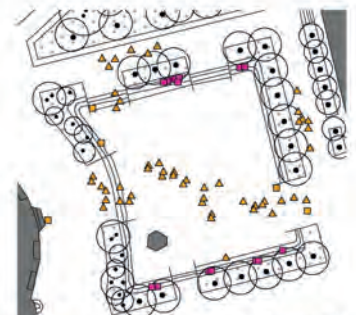
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Examples of empirical knowledge captured in behaviour maps

Cumulative minimum buffer zone and relationships between size and shape of a patch

Analysis of the parks showed (Goli nik and Ward Thompson, 2010) that spatial articulation is the clue to spatial occupancy. Activities, especially those significant for active group games, form patterns buffered by voids, in several quite predictable ways. There are two significant types of buffer zones that different active, long-stay users need: the buffer between an edge, whether solid or transparent, and active users (e.g. informal football); and buffers between a number of adjacent active groups occupying different territories (see Figure 1C left).

Patch's occupancy by long-stay active uses based on records from a daily pattern

To illustrate the first type (the buffer between an edge, whether solid or transparent, and active users), compact groups of informal football players are likely to require a distance of at least 4m from an inner transparent edge, such as a tree-lined path. Activities forming looser and smaller groups, such as a couple of frisbee players, are likely to occupy a space closer to an inner edge, e.g., at least 2m from a path. For the second type (buffers between a number of adjacent active groups occupying different territories) the minimum 'common open' area between activity spaces is quite difficult to define precisely in terms of a surface area, since the activities taking place depend on the size, shape and edge qualities of a green patch. However, an abstract form which can describe the minimum activity buffer space commonly needed between groups of activities is a circle of 20m radius (See Figure 1C right).

Effective environments, their structure and dimensions

Addressing spatial characteristics of places by their usability and by reflecting from that on the conduciveness of places to occupancy, this example of Bristo Square, Edinburgh, shows that a certain articulation of place has stimulated its users to be there and to use it for their pastime. However, this certain articulation in itself did not ensure optimal use. The size, shape and vertical articulation of the available space were of key importance. For one of the usual skateboarder's actions, which consists of approaching an elevated spatial element such as a step, in order to

jump on it, slide along, and then jump off it, the necessary full length of a step required needs to be at least 15m. The adjacent area before such a step should allow a skateboarder to approach it along a curve of a circular line of at least 20m in diameter, and to undertake virtually a jump-preparation journey on it of at least 5m. Thus, a platform at least 3m wide, attached to a long step, would allow such a minimum jump-preparation journey (See Figure 1D left).

When addressing usage-spatial relationships in more detail, a spatial configuration of places becomes important. The examined case shows that steps which merge into a flat platform, are essential elements that attract skateboarders; but the merged, flat area is crucial to enable their actual use. Physical traces of actual activities, represented as graphical information on the map, elucidate the inner structure of the effective space, reflect usability and in this way, address its spatial capacity. Equipment such as boxes and some other light structures, which skateboarders brought to the stage, evokes latent environments (See Figure 1D right).

Further analysis shows that the square has not any benches but participation in sitting is remarkable. Compositions of steps are attractive as sitting places as well. This examination showed also that sitters' and skateboarders' actual effective environments do not overlap. Sitters are searching for sheltered, back-covered, less exposed areas, and places with a view of either attractive landscape or actions. Although the intensities in participation at Bristo Square, Edinburgh in any long-stay occupancy on a cold, windy and cloudy afternoon (first map in Figure 1E), in comparison to a warm, sunny weekend afternoon (second map in Figure 1E) is lower, both maps show a similar behavioural pattern of occupancy. People sitting were mostly occupying the upper steps in the parts where broad planting beds enclose the square. The distribution of uses recorded on a nice early afternoon during the week (third map in Figure 1E), when there were no skateboarders around and people sitting there could have occupied any square inch of the staircases, it shows a similar pattern of passive occupancy with the other days. One may speculate that sitting along the eastern edge was not evident as the skateboarders' performance on the stage was missing.

Place's daily routine

The examples above show that, spatially speaking, optimal settings for sitting and skateboarding are different, and that Bristo Square successfully serves both activities at the same time. They also show different concerns addressing time aspects of occupancies. According to a weekly occupancy, transitory activities are more common to occur on weekdays than during the weekend. Time differences recorded for different times of the day, reflect that active long-stay activities such as roller-skating and skateboarding, are usually participated in on an afternoon, no matter what the weather, whereas they might not be seen earlier in the day. The common act of observation and behavioural mapping shows up as an effective way of searching for empirical knowledge about time-usage-spatial relationship. It is a comprehensive way of collecting the evidence about 'where, how, when, for how long and what is going on' in a place. Moreover, mapped physical dimensions of uses, their temporal appearance are seen as a potential which could inform about the design of places and could become a way of negotiating landscape forms and as instruments to manage daily routines of places.

Moreover, respecting the frame of time quality assessment approach, the role of behaviour maps in relation to urban happiness goes beyond analysing merely people's engagement in open spaces. The focus on the subject depends on the viewpoint chosen and the scale preferred. When paying attention to individuals on the street, then commuters are in focus and the street represents their physical environment or context. On the other hand, when the street as a cumulative result of single commuters is in focus, its surrounding becomes recognised as the context of the studied phenomena.

Beside sliding over different scales and by this accommodating the focus on the subject to be observed, it is also possible to discuss how behavioural maps at one level or certain scale can help to interpret behaviour of subjects from another related layer. For example, behavioural patterns in squares as discussed before, can help to interpret liveability of (local) businesses in the influential area of the square. Similarly, the liveability rhythm map of such businesses is also one of the behaviours of the square; i.e. cafés open first, followed by shops, crafts and restaurants.

Such mapping can be applicable on the scale of a block, a quarter, or even an entire city or a town. Via such behavioural mapping it is possible to address the capacity of places by documenting timetables of working hours, frequencies of peak occupancies, and the like, for both, spontaneous or programmed uses. Combination of different observations in different scales and accuracies (e.g. patterns of people, rhythm of activities in businesses and services etc.) can lead to a comprehensive simulation of a place and thus addresses urban happiness as thoroughly as possible. Even more, data or information that influences behaviour of a certain place is not always directly visible. Non-spatial data, which backgrounds a certain place, such as money flows behind the business in a place, can also be mapped and therefore spatially expressed. However, such abstract descriptions of places reflect some physical characteristics of places which can be expressed or measured by behavioural maps. The point is that the behavioural mapping approach enables us to visualise primarily non-spatial data (e.g. detailed parameters of users in places, economic efficiency, frequency of cultural events, etc.) on the maps and can reflect also on time quality dimension of places.

Behavioural maps as scripts of behaviour of any studied spatial phenomena are especially effective within the GIS environment as it is a tool which can convey data referenced to different scales and enables organisation of data, its visualisation and analysis. These characteristics of GIS place it as a highly valuable source and environment for spatial simulations and therefore also tool for measuring effects of urban change, including urban happiness.

Urban happiness indicators

The paper concludes with speculation about possible indicators of urban happiness in public spaces related to time-usage-spatial relationships and suggests three key aspects: effective environments, quality of time spent and co-habitation of uses.

Effective environments

Referring to the above examples from chapter 2, examining the effective environments for skateboarding in more detail, it has shown that it consists of two adjacent spaces:

the 'event space' and the 'supplementary space'. The event space is the actual space through which the activity is installed in the place. It represents a position which a person or a group of people engaged in a particular activity occupies in a place. The supplementary space is the available space at hand to this person or a group of people, which actually enables the complete activity to happen fully. As the event space is necessary for that activity to be invited into the place, its supplementary space addresses its satisfactory staying in a place. Both spaces together form the effective space of an activity. The same is true about spaces for playing football and spaces for sitting. Therefore, it is important to understand the spatial articulation as a necessary but not sufficient condition for some kinds of use. In this respect, the examination of places through the distribution and physical dimensions of behavioural patterns in them, has enabled a discussion about what the effective environments are and how to imply their importance and relevance to design practice.

Quality of time spent

This indicator uses time as the universal expression and measure of quality of living. It reflects the assumption that quality of time spent indicates quality of living environments; and that quality of time spent depends on that what a person can afford, and that a common denominator for evaluation of quality of living environments is a measure of good/bad time (Marušić and Goličnik Marušić, 2014). According to Marušić and Goličnik Marušić (2014) there is no absolute measure of quality of living space. Quality of one space may be defined in relation to another known or defined quality. Parameters of quality depend on purpose of space (urban amenities) and/or space user(s). Something that is important for one user may not be as important for another or may not apply for other user at all. User's time spent in certain space is valued as good (the best), bad (the worst), or something in between. Accordingly, satisfaction with time is valued with scale from -100% satisfaction (complete dissatisfaction) to +100% satisfaction (complete satisfaction), where 0% satisfaction would mean that user is indifferent to time spent

in certain space. In such valuation positively signed percentage of satisfaction is transformed into good time; negatively signed percentage into bad time; the rest is indifferent time in a certain environment.

Co-habitation of uses

This indicator represents a combination of both previous indicators and refers to co-habitation of uses, addressing also inclusiveness, from cultural, inclusiveness of impaired people, to compatibility of land uses shaping and defining city life.

In this respect happy cities are cities with minimum time waste for their users. They represent places where residents and other users are able to qualitatively spend their time. Furthermore, such cities must enable as broad spectrum of users as possible (e.g. considering peoples' age, socio-economic situations, ethnic groups, impaired people, etc.) to fully fulfil their needs and expectations.

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All just for fun nothing for fun. A bridge contest in Piazza Maggiore, Bologna

Luca Guardigli, Stefano Lamborghini, Luca Venturi

Happiness from playing games in public spaces

If we agree that the opinion of the people is fundamental in evaluating the quality of urban design, we must accept the idea that the judgement comes from a personal sensory experience, not always filtered by a sophisticated architectural culture. Nevertheless, the place experience of the people is fundamental in giving success to a public space. A successful space is a place where people are happy or, at least, comfortable to go, with the aim of doing some actions at specific times and days. The sensory experience effects their opinion of the place.

In the last years many urban actions in the world were concentrated on promoting initiatives that would change the perception of the space. If the goal of urban designers is to create successful places, the aim of the projects should be to alter the experience of that space. Moreover, in order to give a more detailed and qualitative interpretation of the city, the analysis of a place should not be circumscribed to its aesthetic essence, which derives from its physical geometry, but rather carried out through the understanding of its functional and symbolic factors. As the promoters of the workshop on "Happiness in urban spaces" underline, the signification of a place changes with the society. The meanings of a built environment are modified as social values evolve in response to changing patterns of socio-economic organisation and lifestyles.

These experiences can be very different from one place to another. As Relph (1976) asserts, «Perceptive space is a space of action centred on immediate needs and practices, and as such it has a clearly developed structure. (...) This structure can clearly be in no way understood as objective or measurable - rather distances and directions are experienced as qualities of near or far, this way or that, and even when these are made explicit as paths or trails they are known with their special meaning. (...) Perceptive space is also the realm of

direct emotional encounters with the spaces of the earth, sea, and sky or with built and created spaces».

Many urban squares (*piazze*) have their own identities that come from history, especially in old European cities. In good quality squares a general condition of comfort or pleasure is permanent. Architecture has had a role in creating these comfortable places, first of all generating a well dimensioned and concluded space: the space of an historic square has usually dimensions that can be reported to a human scale. Squares are conceived for walking and gathering. In that relies one of the keys of the success of a square. Enormous plazas are not always successful for human activities; rather, they are functional just for military parades. Besides, as architecture is most of the time the result of transformations, the success of a place needs time to be accomplished. Most contemporary architecture has created suggestive spaces, sometimes very complex spaces through nice looking artifacts, but these objects are not always capable of generating life and activities by themselves.

Regardless the architectural conformation of a square and the quality of its surrounding architecture, it is necessary to stimulate actions and activities to improve its quality. The spatial context and architectural scene should remain the background where these events take place and happiness can be generated. Nevertheless, as squares are typical urban spaces for people gathering, under happy or unhappy circumstances, there is time for happiness and time for grief. Both sentiments are not durable but cyclic. From this point of view, squares have only the potential to become places for momentary happiness; in other words, they are places where people act, and in acting transform a generic state of comfort into a momentary sense of joy.

What is happiness, and how is it related to games? Happiness is that feeling distinguished by spontaneity and fullness which bring children, lovers and mystics together. Three extremely different experiences, which converge in the realm of play. According to Fink the game is the "oasis of joy". In this perspective, the goal of architectural design should be educating to play, avoiding the standardized games that don't bring joy. This is accomplished keeping the practice and the spirit of game at every age, introducing the techniques of Rodari, which consist of playing

with fantasy, and creating spaces for kids and free spaces. Sport should be a game, not only a show (often racist and violent like football). Happiness is typical of a kid who plays games with other kids, in a community. The square is his oasis. The idea of game is related to the one of contest, competition: architecture and construction perfectly follow the rule of competition. Quoting Huizinga: «When a prize is offered for the best plan for a town hall, or a stipend for the best student in an art-school, it would seem that the desire to stimulate invention, to detect talent and to obtain the best result, is enough. Nevertheless behind all these practical objectives there always lurks the primordial play function of the contest as such. It is impossible to decide, of course, how far the sense of usefulness has outweighed agonistic passion in certain historical instances, as when the city of Florence, in 1418, organized a competition for the cathedral dome which Brunelleschi won out of fourteen contestants. But we could hardly ascribe this glorious work to functionalism.»

Is there anything serious (controlled, organized) related to the idea of an architectural game? The saying "All just for fun nothing for fun" means that the result of a game, conducted under decency, lead to a structured social message that is shared by a community of people, living the same experience. From this point of view, a place which assumes a good standard of quality is a location where this social message has the potentiality to be better delivered. The stronger is the message, the stronger is the quality of the place. Clearly, there is a certain control by a structured society in the delivery of the message.

This paper aims to present a case study, that consisted in the organization of an event in the main square of Bologna, Piazza Maggiore. The event, made possible by some of the authors of this paper, was a one day contest for the construction of a series of temporary cardboard bridges in the square.

The historic use of Piazza Maggiore

Piazza Maggiore has fully demonstrated the ability to include different meanings and significations over the centuries. It started in 1200 as *platea maior*, or *platea communis*, a market place where people could gather together. The square was the result of one of the most important urban interventions in Medieval Bologna.

The aim of the intervention was to give importance to the place where the government buildings were placed: the comune bought some small poor houses and demolished them to make an empty space. The square, as it appears today, is the result of many transformations that started in the XIII century, with the aim of increasing this physical and also symbolic centrality. A centrality that is still preserved today.

Piazza Maggiore is probably the biggest meeting point in Bologna, under the statue of Neptune and in front of the façade of S. Petronio, the Basilica dedicated to the patron of the city. The square is now surrounded by the most important buildings of the city. The oldest is the Palazzo del Podestà, from 1200, which occupies the north side of the square; it is dominated by a tower (Torre dell'Arengo), with the sound of its bell. A few years later, the *palatium novum* was built next to it, when it came out that the government needed new spaces. This building was called Palazzo Re Enzo and the Palazzo del Podestà became the Palazzo Vecchio. In front of Palazzo del Podestà there is the uncompleted gothic facade of the Basilica of San Petronio. The west side of the square is occupied by the Palazzo Comunale, known as Palazzo d'Accursio. To the east side it is possible to find Palazzo de' Banchi, the palace of the bankers. Its façade, that closes the square like a wing, was designed by Vignola and realized at the end of XVI century; it served to elegantly mask the poor constructions that were facing the square, respecting the exit of the small streets of the ancient roman part of Bologna. The continuation of Palazzo de' Banchi is Palazzo dell'Archiginnasio ("il Pavaglione", from the misspelled word *pavaglione*), that originally hosted the University and the silk market.

The final shape of the square was outlined in the XV century; it is an L-shaped space, where Piazza Maggiore is only the rectangular part in front of S. Petronio; in the other part, in front of Palazzo d'Accursio, a statue of Neptune was placed by the pope in the XVI century. From 1860 to 1943 Piazza Maggiore was titled after the king Vittorio Emanuele II, when the equestrian monument of the king was moved to Giardini Margherita. For two years the square was Piazza della Repubblica (di Salò), and, after the war, became Piazza Maggiore again. The central part of

the square is characterized by a singular elevated platform named "il Crescentone", built in 1934, when the square was full of traffic and hosted the tramway. The visible damage of some stones of the platform was provoked by an American tank on 21st april 1945, day of the liberation of the town from the German occupation; the pieces of stones were never restored because they were considered an historic proof of the war. The removal of the Crescentone has been the object of recent debates, but it is still on place. In the XIX century and the early XX century the aim of giving a monumental appearance to the whole system of squares and surroundings, lowered the quality of the space. For instance, the act of detaching Palazzo Re Enzo from Palazzo de' Banchi – the two were connected – , diminished the sense of enclosure; the Crescentone itself was never a convincing solution. In the 80s the square of Neptune was paved with a diagonal grid, according to old documents, that showed a different configuration of the surface; the intention of the architect Costantino Dardi was to redirect people to Piazza Maggiore, enhancing the connection of the two squares

The quality of the Piazza derives not only by its buildings, but directly by the place experience of the people. Today the square is always full of people during important funerals and commemorations. In history the square was used for every kind of event. In order to establish its centrality for the social and administrative life, in this place stages for capital execution were erected and witches were condemned and burned. On the other side, fairs and tournaments of the knights were organized from 1150 to the end of the XVIII century. In these situations balaustrades were built on the stairs of S. Petronio for the women and under the palazzo del Podestà places for men. An unforgettable circumstance is represented by the visit of the emperor Charles V, who came to Bologna between 1530 and 1531 to be crowned by the pope and attend a convention that lasted many weeks. The bolognese people prepared a wooden bridge that connected Palazzo d'Accursio and the parvis of S. Petronio, so that the emperor, the pope and the dignitaries could move without being bothered by the population (*populazzo*). In fact, four centuries ago the main square

was already considered a space for decorum and respectability: "*Volendo [...] provvedere al dishonesto abuso, qual con poco honore e rispetto del Signore Iddio da alcuni mal creati, e dishonesti huomini è posto in costume, in Orinare, e anco scaricare il ventre dinanti la facciata della Chiesa di S. Petronio verso la Piazza [...]. Vietando similmente, che non si possi giocar suso li murelli di detta Chiesa, così dinanti detta facciata, come dalli lati, ne meno attaccarli Agnelli, Capretti, o altri animali per scorticarli [...]*". So, it is possible to play, but with decency. If we remind the actual actions of the comune against some gutter punks that live with animals in piazza Verdi, in the University quarter, it is easy to understand that not much has changed in these centuries.

To exemplify the interaction in the transforming terrain of the square between popular life, business life political life and show life it is worth mentioning the music drama by Camillo Cortellini, "*decano dei musici della Signoria, sonatore di trombone in quest'ultimo complesso e in quello di S. Petronio*", organized for Porchetta Festival on august 24th, 1627. A well known table from Insignia degli Anziani Consoli illustrates when the show comes to life. The table shows a giant screen with a big depicted landscape, over an oceanic crowd of people: "*L'essito di questa festa non lo registro sovra il presente foglio, perché il giudizio di quello va lasciato all'universale. So che la plebe più bassa sodisfatta, si per le prede fatte con gran sollazzo de' riguardanti, degli animali in larghissima copia dispensati, tanto di terra e d'aria, quanto d'acqua; si per l'abondantissima quantità de' vini, che pioveva da molte bande della montagna, ha per molti giorni continuato un mormorio d'affettuosi applausi. So bene che provocando questo negozio moltitudine di forestieri notevole, e reputazione ed utile considerabile ha recato alla nostra città. So che la nostra piazza e palazzi che la circondano non si sono mai fatti più bel teatro di quello che si fecero quel giorno, si per quantità, come anco per la qualità di persone*".

The square was definitely designed as a theatre set. This predisposition of the square to host events in persisted for centuries. A giant crowd is reported by a movie of the Istituto Luce during the famous speech of Benito Mussolini for the Decima Legio on October 24th 1936. In that occasion a huge white stage with Fasci was built and giant writings were erected on Palazzo de' Banchi.



The Longest Bridge Contest, april 12th, 2015

Temporary architecture was used to communicate the power of the regime. Many other speeches followed in the last decades. Unfortunately, architecture for the square was not always successful, especially permanent one. In fact, Piazza Maggiore and its surroundings are also the place of architectural failures: the recent nice little pavilion behind palazzo re Enzo ("le gocce") by the architect Mario Cucinella failed after two years of life and was removed. Regardless its architectural quality, what was failing was the idea of making a new entrance to subterranean spaces near the square. What was inadequate was not the construction itself, but the type of experience that was conceived behind it. The same can be said for the Crescentone: the design of a new pavement for the square is out of question at the moment, because it does not bring any change in the way the square it is experienced. It is useless and possibly meaningless to promote such a change in the open space of the piazza.

The Longest Bridge Contest

Urban environments are increasingly designed to be distinctive, trying to create memorable sensory experiences and give happiness for the people who use them, so that the place can be remembered in a pleasant way. The urban environment of Piazza Maggiore has a clear architectural distinctiveness that comes from history; like other urban spaces in the historic center, the place does not need other permanent design features to help creating memorable sensory experiences. Nevertheless, temporary installations can help improving the general sense of comfort and creating momentary happiness.

The square has been a permanent place for temporary constructions for a long time. The idea of building temporary bridges in the square came out within this framework. The cardboard, a recyclable and easy to play material, was selected for the construction. The experience of cardboard is also connected to the idea of ecological action: at the end of the event all the material should be taken to

an ecological area for recycling. The bridge is evidently a symbol of interaction and dialogue. The idea was to play a game: promoting a contest for bridge construction (the Longest Bridge Contest). The square should become a space for action, centered on immediate needs and practices. The event was organized by Rosetti Association, in collaboration with other institutions, including the University of Bologna. Another main goal of the operation was, in fact, the fund raising for young people that suffered injuries and need help and assistance. The bridges had to be placed inside a rectangular area of 12x5 meters, located in the central elevated platform of the square (Crescentone). The rules of the competition were to build the bridge with the longest span in 6 hours, using a maximum of 300 cardboard strips (100x6x1 cm of size) and hot glue. A rope was also furnished.

All types of bridges were accepted in the competition: beam bridges, truss bridges, arch bridges, cantilever bridges, suspension bridges and cable-stayed bridges. Given the dimen-

sion of the working lot of 12x5 meters, the maximum potential span was set by the diagonal of the area, approximately 13 meters. The successful event took place on April 12th 2015. What were the factors which influenced happiness from the urban and/or socio-economic point of views? The event was organized in the hearth of the town because of the centrality of the person and was based on team work, collaboration, and commitment. The action was not to satisfy a mere functional need, but to demonstrate to be present in helping the people who needed this help. The last letter of Robert Baden Powell, founder of the Scout movement, is probably a very simple, but possibly a very good interpretation of happiness in a public space: «One step towards happiness is to make your self healthy and strong while you are a boy, so that you can be useful, and so can enjoy life when you are a man. Mature study will show you how full beautiful and wonderful things God has made the world for you to enjoy. Be contained with what you have got, and make the best of it, look on the bright side of things instead of the gloomy one. But the real way to get happiness is by giving out happiness to other people».

Urban Happiness is not durable but should be continuously stimulated.

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Is Britain's emphasis on safety and security creating an unhappy society?

Simon Andreas Hansen

Introduction

Since 2010 a growing interest in western countries to investigate the happiness in societies has evolved. Denmark has from the first evaluation of nations' happiness and well-being, the "Eurobarometer" in 1973, always been considered one of the happiest countries in the world. Professor Chirstian Bjørnskov says that one of the main reasons the Danes are so happy is their trusting nature in people they do not know (The Institute of Happiness, 2014). Trust is one of the main ingredients in creating a happy society (The Worlds Happiness Report, 2013), and has a great influence in our fear of crime and how safe we feel (Minton, 2009).

Safety is found in areas where there are many people around us (Jacobs, 1961), in spaces where the owner/ guest relationship is clearly defined and where a norm of behavior is evident (Newman, 1973). The architectural design and character of these places are either attracting or discouraging people, either defining clear territorial divisions in a friendly or hostile manner, which has an impact, not only on how safe we are, but also in how we behave and how safe we feel. The architecture thereby plays a great part in creating a happy society.

In the UK there is a great emphasis on safety and security to create a safe environment for the public and lower the risk of crime. One of the leading schemes is called "Secured by Design", which is a part of the Association of Chief Police Officers (ACPO). It provides a guideline on how to create a space that is able to defend itself; Design out crime. Different councils has added a paragraph in their planning policy about new estate's need to including a focus on incorporated security measures in the design (Stratford-on-Avon District Council, 2006, Southwark Council Website, 2014) making the secured by designs guidelines close to actual regulations. The secured by design scheme is heavily influenced by Newman's (1973) theories of de-

fensible space primarily focusing on natural surveillance and territorial division; two aspects that both are found in some of the most common Danish residential buildings and in estates developed on behalf of secured by designs guideline. Although the same theories can be used as describing how Danish and British estates are designing a safe environment, the approaches are miles apart.

This essay investigates Denmark's and Britain's different approach to security, especially in residential areas, to see whether or not they promote social communities, trust in strangers and a decrease in the fear of crime which all have an impact on the society's happiness (The Institute of Happiness, 2014). Furthermore this essay will examine especially how using artificially added measures as cameras, fences, locks and gates affect people's happiness.

Literature review

In *The Life and Death of Great American Cities* (1961) Jane Jacobs describes the street, a vital organ of the city, as a key element in providing a feeling of safety. Assuring 'eyes on the street' or 'natural surveillance' is one of the main aspects in making streets into safe environments. Natural surveillance is carried out by all of us while our eyes always unknowingly are watching out for others, promoting a sense of trust.

According to Jacobs, safety occurring with natural surveillance works best casually when people are enjoying themselves without realizing that they are 'policing'. Since most of the streets occupants are strangers, she emphasizes that it is the strangers who are the main actors granting the streets safety. Jacobs describes three things equipping a city to handle strangers, turning people we do not know into a safety asset. First, there must be a clear boundary line between public and private space. Second, there must be eyes on the streets belonging to natural inhabitants, which include buildings being orientated towards the street to insure the safety of both the residents and strangers. Third, there must be pedestrians and other users fairly continuously occupying the streets.

Natural surveillance as a key aspect of providing a safe environment is also described in the American thinker, architect and town planner Oscar Newman's book *Defensible Space: People and Design in the Violent City*

(1973). Based on investigations of high-rise estates in New York City, Newman suggests that it is possible to decrease the risk of crime by creating an appearance of a social community that is capable of defending itself. Using architecture and planning as the tool to avoid crime. The main aspects in the designing of a defensible space are assuring natural surveillance and clear territorial divisions.

Newman argues that obtaining natural surveillance is creating a safe environment, while criminals tend to work in places where the likelihood of detection is low. Designing estates in a way that the buildings always have windows facing the adjacent streets and spaces will reduce the risk of crime in the estates since there always is a possibility of being watched.

The territorial division involves defining an obvious line by creating barriers that clearly separate the city space into; public, semi-public, semi-private and private. A clear separation between the public realm and the private ground can be created with a symbolic or actual barrier. Newman states that an ordinary person with no agenda in a residential area will feel repelled from by crossing a barrier which it clearly signalize the transition from a public to a private space. He also suggests that a clear zone division provides residents with a feeling of expanded ownership towards their spaces, increasing the awareness of suspicious behavior.

Even though Jacobs (1961) and Newman (1973) both argues that natural surveillance and clear definitions between public and private space are creating a safe environment by lowering the risk of crime, Anna Minton describes in her book *Ground Control* (2009) there great difference between their ideas. Minton suggests that their approaches towards strangers are poles apart. Jacobs perceive strangers as guardians of the city whom is worthy of trusting, while Newman view them as intruders to residential areas and a source of danger we should be suspicious about.

Newman's defensible space theories have been adopted by secured by design, and have become the basics behind the gated communities mushrooming all over the UK. In secured by designs architectural guideline *Secure homes 2014* (2014), security measures from how to design windows and adjacent spaces, to lighting parking lots, pathways

and removing climbing aid is described. The guideline states that by using their suggestions it is possible to reduce the risk of burglary with 75%, vehicle crime with 25% and criminal damage with 25%. Some of the main measures seen as providing a safe environment with a reduced risk of crime are fences, gates and locks, which are all features in the gated communities.

Rowland Atkinson's and John Flint's paper *Fortress UK? Gated Communities, the Spatial Revolt of the Flites and Time-Space Trajectories of Segregation* (2004) revolves around the segregation and seclusion in the city that comes along with a fenced of estate. They found that the motivation for moving into a gated community is mainly the attributed security and exclusion from the society that comes with the development. Even though the gated communities are enclaves that offer technologic security deployed around the estate to insulate the residents from the 'dangerous outsider', Atkinson & Flint (2004) stated that it does not necessarily reduce the resident's fear of crime.

The fear of crime and the concern about security is reaching a higher level than seen before in the UK in spite the actual crime level is lower than it has been in years. In her paper *Fortress Britain*, (2009) Anna Minton argues that secured by design's ideas, promoting fences, gates and CCTV cameras, are one of the main influences on this matter. One of the reasons is that material security measures cannot provide the same guardian figure as the caretakers they are replacing. Through interviews she reaches the conclusion that "knowing people", whether it be the caretakers or each other, is vital for the residents to create trust that correlates with fear of crime and well-being. Minton argues that besides not being able to provide the feeling of safety and a trusting community, which the security measures are promising, the secured by design guidelines leads architects towards designing fortress like construction, making the city feel more hostile. The classic Danish estates follows the same defensible principles as suggested by the secured by design guideline. In Gyldendal's Danish encyclopedia *Den Store Danske*, Architect Karen Zahle and museum inspector Poul Otto Nielsen has written a piece, *Danmark – boligbyggeri* (2009) on Danish estates through time including one of the most

classic building structures in Denmark, the København Karré. The text describes the origin and the basic ideas behind the architecture.

Defensible space - The København Karré and gated communities

Trusting in the strangers around us our fellow citizens and countrymen, the tourists and immigrants has a great impact on our fear of crime and well-being. Denmark is according to the report from the Happiness Research Institute *The Happy Danes* (2014), one of the most trusting countries in the world, which impact their happiness. This essay use examples from Denmark which corresponds with Oscar Newman's theories of defensible spaces and compare it to the developments promoted by secured by design, to find out whether there is a link between the residential constructions, the lifestyle and the sentiment they bring forward.

Looking at Copenhagen from the top it becomes clear that there is one certain way of constructing residential buildings in the Danish capital. Almost every single estate from the inner city of Copenhagen to the suburbs is characterized by a quadrangle estate with a shared space in the middle. This estate design is called a København Karré, and is not only found in Copenhagen but all around Denmark.

The København Karrés can be classified into three types; the original karré [OK] from the late 1800, Storkarréen [SK] from the 1920's and the accessible open karré [AOK] from the 1930's. The København Karré was first constructed around the 1850-1880's. It was an up to 6-floor overbuilt estate with a narrow stone-paved courtyard running through the middle used for residential purposes, craftsmanship and small industries. In the 1920's the first 'Storkarré' was constructed providing more daylight and space by an expansion of the courtyard turning it into a garden as seen with Kay Fisker's 'Hornbækhus'. The estate was designed with living rooms facing the street and kitchens and bedrooms facing the big courtyard, a yard inaccessible for others than the residents. During the 1930's the estate was no longer completely enclosing the residents shared space and became easily accessible for the public as seen in Poul Baummanns 'Storgården' from 1935 (Zahle, K. Otto Nielsen, P 2009).

All of the Københavner Karré follows Newman's guidelines towards creating a defensible space. A clear definition between the public streets surrounding the estates and the shared courtyard in the middle is created with either a symbolic or actual barrier. In both the OK and the AOK, the courtyard was originally, and still is in some of the estates, accessible for all, but as their symbolic barrier clearly signalize the transition from a public to a private space, persons with no agenda is repelled from entering, creating a safe environment and a feeling of community (Newman 1973). The symbolic barrier usually consists of a change in the walking surface texture or a narrow entrance to the space, constructed as a small gap between two buildings, a opening in a wall, placement of bushes, small walls or similar.

Most of the OK and AOK's still only have a symbolic boundary line working as a territorial division, while others has been gated off to create a more intimate environment. The SK has always been closed for the public with an actual barrier by only having entrances to the courtyard from inside the estate or through a gate in the facade facing the street. The zone division does not stand out as one passes by the estates, while it is naturally created through architecture and is build into Copenhagen's friendly character.

The semi-private or private courtyard of the SK and AOK is often equipped with playgrounds, sports fields, benches, herb gardens or grills promoting a social lifestyle for the residents. As the courtyard is occupied throughout the day, especially in the summer, the natural surveillance provided by the estate is enhanced (Newman 1973). The trust among the people living in the estates is found in the way they share and take care of the equipment and the shared space.

Since all the Københavner Karrés has living rooms facing the road and kitchens facing the courtyard the residents staying indoors contributes to the protection of the people walking in the streets and the residents occupying the private space (Jacobs 1961, Newman 1973). The Københavner Karré promotes the use of courtyard as a meeting place for the residents. Engaging in social activities with other residents getting to know the people around you can enhance the feel of safety (Minton 2012) resulting in mutual trust and greater happiness.



Different fencing for residential areas in North London.

By all accounts the Københavner Karré naturally creates a living space which feels secure, leading to trust and a low fear of crime.

The Karrés in Copenhagen are considered a national treasure and still serves as inspiration for new estate. The '8-House' by the Danish architect Bjarke Ingels, owner of the office BIG, is an interpretation of the classic Københavner Karré that won the World Architecture Festival 1st prize for the best residential building (World Architecture Festival, 2011). BIG is also the architectural firm behind, W57 on Manhattan, a cross breed between the Copenhagen perimeter block, Københavner karré, and a New York skyscraper. It is going to be Manhattan's biggest rental complex containing a classic Copenhagen urban oasis in form of a courtyard inspired by Central Park, providing security and intimacy. (BIG, 2012)

Gated Communities

The Københavner Karré is an example of a popular Danish building type that follows Newman's defensible space territorial approach. By contrast, in the UK a different approach is taken.

Secured by design tends to favor the sort of cul-de-sac that leads to gated communities, UK's respond to a residential construction with a defensible zonal division. Secured by design has created architectural guidelines to help developers create a secure and safe environment. According to Secured by Design's website (2014) it is a flagship, UK police initiative, to design a way out of crime.

Designing out of crime is becoming mandatory in some councils new developments (Stratford-on-Avon District Council, 2006, Southwark Council Website, 2014) making secured



by design guidelines a rigid set of rules. The scheme is also backed by insurance companies, and preferred by multiple developers (Minton, 2009). Their guideline *New Homes 2014* (2014) approach to achieve the territorial division most commonly involves actual artificially created barriers in form of fences or gates as seen in the gated communities.

The gated communities use these barriers to keep out strangers, as they look upon them as intruders endangering the resident's safety. Jacobs (1961) described the fenced off estates as 'Turfs'. 'Turf' is an expression originated from the gang environment in New York and describes an area where only members from a particular gang are allowed. Gated communities basically functions the same way. Only certain people are allowed inside and it is easy to spot people that do not belong.

While every Københavner Karré consists of a vast diversity of people, the gated communities in the UK is usually composed of the same types (Minton, 2009). There is nothing that leads to the assumption of a mixed community. One of the reasons can be that the main motivation for moving into a gated community is not only to live in a highly secured environment but also to be segregated from the public (Atkinson & Flint 2004). Segregation and social behavior are two opposites, and as the social behavior is seen as developing trust in others (Newman, 1973), segregation leads towards a distrust in the public, followed by a tendency to be less happy.

According to secured by design, inhabitants of a gated community following their guidelines, lives in an environment where the risk of crime is decreased with up to 75% (Secured

by Design Website, 2014). Gates, fences, locks and CCTV cameras are all contributing to the high level of security. However, people who becomes used to living under these conditions develops a greater fear of crime (Atkinson & Flint, 2004) and becomes scared when they are facing situations without them (Jacobs 1961, Minton 2009). The trust in strangers through time is diminished, intensifying the fear of crime, jeopardizing the inhabitant's happiness.

The degree of security guided by secured by design vary according to the crime rate in the neighboring community. A police officer is negotiating the needed level of security in new schemes taking the risk of crime in the area into account. Minton (2012) describes the emphasis on barriers, in especially high crime rate communities, are creating fortress like estates with high fences, small windows and gates generating a militarized feel to them. In opposition to the Københavner Karré the fences and locks in the gated communities illustrate an artificially created hostile way of inclosing and securing an area that instead of naturally inviting people to draw the conclusion of acceptable behavior and usable pathways, is forcing a certain perception.

The conclusion is that gated communities are tearing a rift in the joint trust increasing inhabitant's fear of crime and artificially creating an almost hostile appearance towards the neighboring communities. Since gates, fences, locks and CCTV cameras are all additions to a design they can be considered artificial measures to create a feel of safety, which by all means does not seem to lower the residents fear of crime.

It is seen that the architecture in the Danish and British approach to territorial divided space is different and has an impact on developed fear of crime, trust and thereby happiness.

Natural surveillance and the cul-de-sac

Gated communities are the extreme versions of the residential estates promoted by secured by design. The milder version is the cul-de-sac. Here is natural surveillance the number one priority, incorporated with windows on every façade facing the neighboring environment and visually open roads and pathways designed to encourage usage providing more eyes on the streets (Jacobs, 1961).

Using lighting as a safety measure, insuring adequate light on doors, cars and the shared space, and strategically placing green removing climbing aid, (Secured by design, 2014) is all measures that generates a safe, natural living environment. As stated through the investigation of the Københavner Karré, naturally created, safe, living environments are leading towards a greater trust in the community, creating a happier society.

The natural surveillance in the cul-de-sac is supposed to make criminals feel anxious about being watched, and caught. Therefore if a private pathway is wanted it needs to be gated off. Unnecessary ways through the housing area should be avoided to decrease the number of strangers or intruders walking inside the estates perimeter (Secured by Design, 2014). The saying 'do not tempt a desperate man', is a way of saying that not all can withstand doing something they want to if they are presented with the opportunity, even though they know it is wrong. It is a term that secured by design guidance works upon, if there is an opportunity for a thief to break in, he will with all likelihood grab it.

Cul-de-sac estates are one of the most common ways to construct housing areas in the Danish suburbs. These are designed without fences in the small pathways. The pathways running through the neighborhood are covered by high bushes on every site hiding the pedestrian from the casual surveillance of the residents. There is no prevention to deny strangers to pass on their way from one part of the city to another, in fact walking through the Cul-de-sac's small footpaths are more common than using the main roads around it. To indicate to strangers that they are walking into a residential area a symbolic barrier is applied by having a change in the walking surface and often some kind of cycle barrier in the beginning of the pathway. A Cul-de-sac has the ability to create a social community between the residents of the houses with the shared space in form of parking lots and garbage disposal where the residents occasionally run into each other.

The main difference in the Danish and the British approach to a Cul-de-sac is the way they look upon strangers; as guardians of the streets or dangerous intruders, showing in the way the public are allowed to walk through the estate, the trust in the average person. Once again the Danish design seems

to keep to symbolic barriers, which have a natural feeling to them, as a way of telling people where they are and illustrate a change in norms. On the other hand the social bond that follows with natural surveillance is enhanced in the British design.

It is hard to determine whether or not the architecture behind the cul-de-sac created through secured by design measures are, as the gated communities, generating a fear of crime and distrust in people. Because even though strangers are looked upon as something that should be handled with care, the social bond created through natural surveillance is the main factor, not fences and locks, (Secured by design, 2014) in creating the safe living space.

Conclusion

In both Denmark and the UK there are residential estates following the principles of defensible space brought forward by Newman (1973). However, through this report light has been shed on how different the architecture in the two countries is in terms of designing an environment that generates the feel of safety. As happiness involves aspects as feeling safe, trusting in other people and not fearing crime, the estates has been evaluated on how they handle these aspects, creating breeding ground for happy residents.

In Denmark natural living environments are created without fences, locked gates and CCTV cameras, but still following the theories behind defensible spaces, including territorial division and natural surveillance seeming to create a social bond within the neighborhood and increase the trust in strangers, which leads to a sense of safety and a low fear of crime.

The UK's emphasis on safety and security in the face of CCTV cameras and Secured by Design measures are designed to create a safe environment with a low risk of crime. However, the fear of crime is still growing amongst the public (Minton 2009). This is happening concurrently with the grant focus on visible security measures, reminding us of insecurities. The interesting thing about our fear of crime is that it is not connected to the actual numbers of crimes or the fierce character of the crimes committed but corresponding with the trust that exists amongst us. Living in a segregated, high-security residential area as the gated communities is endanger-

ing the inhabitants trust in the public and through time inflicts a fear of living without the security measures (Minton 2009, Jacobs 1961, Atkinson & Flint, 2004).

Secured by design promotes artificially security measures; gates, fences, locks and cameras, that lead to fortress like architecture (Minton 2012), the people are unnaturally forced to an acceptable behavior. This creates environments that can feel hostile and custodial and is on the basis of this essay's investigations seen as the main reason that such living spaces are not promoting a happy environment.

As the biggest different in the two countries approaches is the architectural way of obtaining Newman's (1973) defensible and safe spaces, it is clear that the architecture of a place plays an important part in people's happiness. A naturally created environment seems friendly and leads to a space where people are trusting in each other not fearing crime. While artificially added security measures that does not seem to be a part of the estates architectural expressions leads to unnatural restrictions that diminish trust and through time enforce the fear of crime having an impact on the resident's happiness.

By all accounts, UK's emphasis on safety and security seem to tear away the bond between the people creating a less caring, less trusting community and a public with a greater fear of crime, leading to a more unhappy society.

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Being happy outside the traffic jams: Moral climate and its impact on transport network modeling within the cities after state socialism

Mark Kleyman

Introduction

While including nearly any structure which permits either vehicular movement or flow of people, transport network may be regarded as an inherent part of built environment within the cities. As a result, the question of how the characteristics of transport networks may impact on memorable sensory experiences and give happiness for the people who use them is increasingly becoming a mainstay for city planners around the world. On the other hand, one may increasingly observe how the consumerist culture may impact on these processes worldwide. For instance, despite the anti-Western rhetoric of the authorities of Russia, Venezuela or Iran, to mention among others, Western patterns of life and consumption increasingly embrace many people in the developing countries, and, as a result, car boom leaves Moscow, Caracas or Tehran in one big jam. In Lewis Mumford's sense, this situation provides an evidence of the substitution of the idea of good life by that of goods' life (Mumford 1989). However, socio-psychological factors, which impact on transport network modeling, have thus far remained underexplored.

The article aims to examine the effect of the commonly shared ideas on the ways of being happy on structuring transport networks within the post-socialist cities. Firstly, it discusses the term 'moral climate' in relation to its effect on the ideas of how to be happy within the particular place, with the special emphasis on the issues of social construction of technological systems. Secondly, the article concentrates on discussing the methodology of the case study of the city of Ivanovo in Central Russia. The subsequent section is devoted to an analysis of changing patterns of transportation in the case city, on the basis of the analysis of secondary sources, in-depth interviews and face-to-face questionnaires generated quantitative and qualitative find-

ings of the author. In our conclusion, we call not to isolate transport networks modeling from the social context of the cities in general, and the issues of moral climate within urban communities in particular.

Theoretical background

As transport network may be regarded as a kind of technological system, the idea of social construction of these systems provides a theoretical groundwork of examining these issues (Bijker, Hughes and Pinch 1987). On the other hand, Henri Lefebvre's idea of social construction of space provides a framework for understanding the way social behavior and the built environment are interconnected (Lefebvre 1974, Schmid 2008). Following Lefebvre's idea of 'the right to the city' (1968), every socio-spatial group should have and wants its say on the issues of urban development, including transport network modeling. Conceiving the city as a mosaic of socio-spatial configurations (Marcuse 2002), car owners may hardly be regarded as an only social group developing visions for the future of urban transport networks. The concept of the 'negotiated city' (Kesteloot 2002) could address these challenges, using the socio-spatial order of the city in order to unveil conflicts and institutionalize them into negotiations that potentially fulfill the right to the city. Social cohesion, in this context, should be more understood as capacity to acknowledge the existence of different social and territorial groups presented in the city, their diverse and sometimes contradictory interests as well as the capacity of these groups to organize themselves and for the city to create milieus in which these groups can confront each other and discuss about the city future, for instance, about the perspectives of transport network modeling. At the same time, city may be considered as a result of the 'vertical relationships' (that are geographical and ecological) connecting urban neighborhoods to the specific resources of the land, and of the 'horizontal relationships' (of economic kind) connecting people, urban areas and activities (Dematteis 1985). The proposed approach relies on the well-known concept of 'social capital' (Putnam 2000), by which networks of relationships structure the social space and the built environment regarded as an inherent part of this space. As the key issues of social capital concern the role of socio-psychological characteristics with respect to

their impact on interpersonal and social relations, the concept of 'moral climate' may provide a useful tool in enhancing learning and understanding of these processes. Sociologists and psychologists tend to use the term 'climate' in reference to a concept of aggregate mood within a society, by analogy to weather and temperature (see, e.g. Tajfel 1979). One component of culture is what some theorists call the 'moral climate' (Victor and Cullen 1988; Novikov 2003). Moral climate may be considered as the shared perceptions of how moral issues should be addressed and what morally correct behavior is. Just as personal ethics often affects what an individual will do when faced with moral dilemmas, a moral climate guides what a social group, for example, urban community, and its constituents will do when faced with issues of conflicting values. Moral climate includes both contents, namely 'the shared perception of what constitutes ethical behavior and the process of how ethical or moral issues will be dealt with' (Victor and Cullen 1988: 101). Since most urban communities may be regarded as 'open systems', affected by and affecting the external environment, moral climate defines these communities in both its internal and external relationships. In Foucault's sense, moral climate is tacit knowledge, meaning that people judge their surrounding world according to a certain regime of truth, which tells them right from wrong, good from bad or ours from theirs (Foucault 2000). Referring to the concept of civic epistemologies of Sheila Jasanoff, one may define this tacit knowledge as commonly shared 'images of objectivity'. Jasanoff suggests that 'just as any culture has established folkways that give meaning to its social interactions, [...] modern technocratic cultures have developed tacit knowledge-ways through which they assess the rationality and robustness of claims that seek to order their lives; demonstrations and arguments that fail to meet these tests may be dismissed as illegitimate or irrational' (Jasanoff 2005, 255). In this context, moral climate within urban neighborhoods can provide a distinct set of ideas about the ways of being happy, but the question is whether such ideas could produce happiness in reality. For instance, while being impacted by the consumerist culture, moral climate often motivates people to regard a motor car as the main attribute of happiness. But in reality the modern consequences

of heavy automotive use often do not make people happy, because they contribute to a dramatic increase in the rate of accidental death, social isolation, the disconnection of community, the rise in obesity, the generation of air and noise pollution, urban sprawl, and a waste of time due to the traffic jams.

The concept of moral climate may thus be crucial in examining the symbiotic relationship between cities and transport networks within them, while transport networks are considered as an inherent part of a built environment providing important local intersections where economic, political and social relations are revealed and played out.

In fact, however, the proposed model may be regarded only as a theoretical background to provide an explanation of the effect of moral climate within urban neighborhoods on transport network modeling. In this context, path dependency approach is most appropriate for examining these issues, since it allows different theoretical positions or even no explicit theoretical approach. From the path dependency approach, the need to ground city transformation processes in the discourses and strategies of the key actors has gained importance (Pickvance 2002, 196-197).

In this context, cities throughout Central and Eastern Europe provide a particularly interesting backdrop for examining those processes. The attempt to establish the egalitarian cities throughout the former Eastern bloc countries resulted in providing extensive, frequent, and cheap public transport services, but since the early 1990s the situation has changed drastically.

Like in other countries throughout Central and Eastern/Southeastern Europe, the cities in Russia experienced the processes of rapid post-socialist transformation in the 1990s. But, unlike in the most of the countries of this region, at the beginning of the 21st century their development started to be impacted by Putin's model of state capitalism founded in the Chinese experience in mixing the elements of market economy with many attributes of the Communist ideology and policies (Åslund 2007). In this context, the case of Russia demonstrates a strange mixture of the growing hostility to the West, as well as of the attempts to restore the Iron Curtain, with the predominance of the Western patterns of life and consumption (Robinson 2009, 6).

Setting

The empirical analysis is based on a case study design, examining the effect of moral climate on transport network modeling in the city of Ivanovo in Central Russia.

Being currently a home of 431,721 residents (Ivgoradm 2013), Ivanovo has traditionally been called the textile capital of Russia. Because of its textile manufacturing industry, the city earned the sobriquet of the 'Russian Manchester' during the 19th century. By the early 20th century, it competed with the Polish city of Lodz (being also a part of the Russian Empire at that time) for the title of the primary textile production centre in Europe. As the workers' living conditions were appalling, the strikes were frequent, and Bolsheviks gained a mass support in the city. As a result, after the 1917 Revolution the Communist authorities were trying to turn Ivanovo into a model of a socialist city, or a 'city of the future'. Hence, the outcomes of the Soviet model of urbanization in Ivanovo were perhaps more obvious in comparison with many other Russian cities and towns.

The results of these processes were the opposite. On the one hand, nine institutions of higher education were established in Ivanovo, and the city has become one of the biggest centers of higher education in Russia. But, on the other hand, the structure of the local economy has not been considerably changed, while being based mainly on the textile industry. During the Soviet era the extensive development of this industry required many low-skilled workers. Therefore, the homogeneous social structure, which resulted in the predominance of the low-skilled workers' lifestyle, considerably impacted on the moral climate within the city.

In the post-Soviet era the crisis in the local mono-structural economy led to high unemployment rates and tremendously deteriorating social conditions (Baldin and Semenenko 1996). However, since the mid-2000s the city has experienced the improvement of the economic situation resulted from the peak oil prices and the steady increase of the living standards in Russia as a whole. At the same time, Putin's persistence in chanting the Soviet mantras, like that about 'the leading role of the working class', alongside the spread of capitalism tout court in every sector of public and private life, resulted in maintaining the traditional identity of the 'textile cluster'

of Russia (Mah 2012). But, unlike in the Soviet era, the most of fabrics is produced in numerous small sweatshops attracting predominantly low-paid workers, whereas the large factory buildings are turned into enormous shopping malls. As a result, people are increasingly moving to other regions of Russia, especially to Moscow to seek for higher paid jobs.

The history of the city impacted on the characteristics of its built environment. Ivanovo was created in 1871 by merging many towns and villages, for instance, the old flax-processing village of Ivanovo (first documented in 1561) with the industrial town of Voznesenskiy Posad (until 1932 the official name of the city was Ivanovo-Voznesensk). As a result, regarding its spatial structure, Ivanovo may be considered as a polycentric city with the entire urban area covering around 105 km² (Ivgoradm 2013). In comparison with the neighboring big cities of Vladimir, Kostroma and Yaroslavl, Ivanovo presents much more characteristics of the socialist city, such as, for instance, less inner-city density resulted from liberal use of space in planning (Szelenyi 1996). As a result, the need of effective transport networks in Ivanovo is crucial for sustainable development of the city.

Addressing these issues, the Communist authorities emphasized the development of public transport systems. In 1926 the bus routes started to be operated. The tram system was launched in 1934, and in 1962 the first trolley-bus line was started. In the post-Soviet era, however, the crisis of local mono-structural economy impacted heavily on public transport systems. The tram network in Ivanovo was shut down in 2008. Municipal bus and trolley bus fleet are becoming increasingly ageing; for example, the most of trolley bus fleet were produced in the mid 1980s. This situation made it absolutely impractical to commute without the help of privately run marshrutkas (routecab) at all. At the same time, like any other post-socialist city Ivanovo witnessed the skyrocketing rise in using the private cars. The number of cars grew rapidly from around 55,000 in 2005 to more than 200,000 in 2011 (Zimnikov 2013).

Method

According to Gillham (2000), the questionnaire survey is a comparatively easy research tool to apply and administer, as it can yield information from a large number of people quite quickly. The objectives of this survey aim to answer the following questions, using Ivanovo as case city:

1. What factors impact on transport networks users' preferences?
2. Do these preferences depend on urban dwellers' attitudes towards 'morally correct' behaviour and the distinct ideas about the ways of being happy?

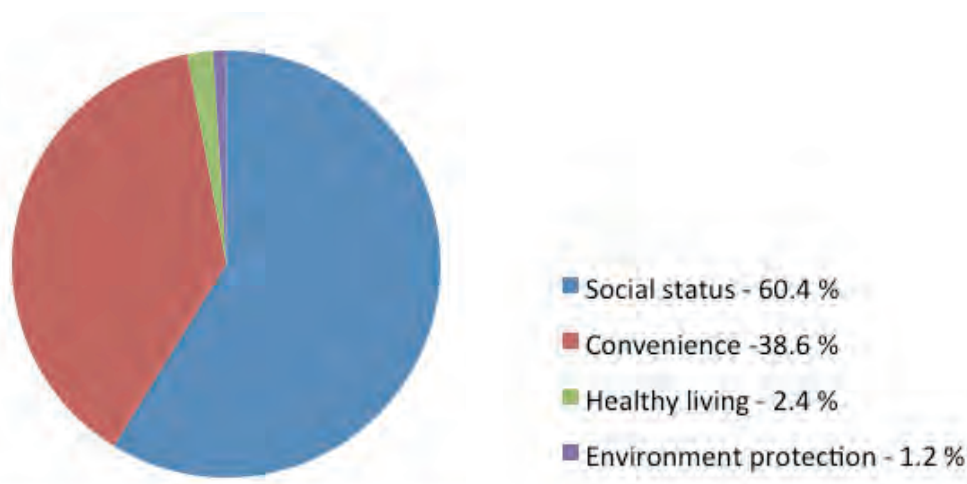
The questionnaire targeted by polite invitation to participate in the survey of every second pedestrian passing by after the interviewer had completed the questionnaire. This survey sampling strategy was the most efficient at maximizing the survey sample size. The survey was conducted in May and June of 2013 face to face in three locations in Ivanovo (Bimart shopping mall, Revolutsii square and Stantsionnaya street). Totally the survey yielded 198 completed questionnaires.

After the face to face questionnaires had been undertaken, in August 2013 thirty-two informal, in-depth interviews were conducted of individuals whose roles gave them particular insight into the development of transport networks in Ivanovo. In addition, useful relevant information was provided from secondary published sources as a result of analysis of materials available from locally produced Internet resources. Hence, when taken in aggregate, the research procedures included an amalgam of qualitative and quantitative analytical techniques that permit to provide illuminating answers to the main research questions.

Data analysis

The main question focused on analyzing the factors impacting on transport networks users' preferences, with the emphasis on their interconnectedness with the moral climate within Ivanovo. For this purpose, the respondents were asked to specify by writing in details the factors that motivate them to use particular modes of transport. Hence, the results not only of quantitative, but of qualitative, content analysis of data reported were obtained (See Figure 1).

Most of the respondents expressed that they preferred using particular modes of transport because of their social status. The respondents, who expressed the positive attitudes towards using of cars, tended to consider them not as a mode of transport, but rather as a status marker of *krutoy*, e.g., a person who owes a luxurious dwelling, visit prestigious billiard clubs, restaurants, and the like. They reported that this way corresponded with the commonly shared stereotypes about the ways of being happy within urban neighbourhoods, and, as one of our collaborators (male, salesperson, 28) wrote, 'in Ivanovo you cannot be happy, if you do not look like your neighbours'. At the same time, though, in reality, one may see many female drivers in Ivanovo, the majority of the respondents (68.3 %) additionally noted that cars are symbols of male (*muzhik*) dominance, while relying on stereotypes produced by the traditional *machismo*. As one of the car driver in Ivanovo (male, administrator, 32) reported, 'though wasting time in traffic congestion is a serious problem, you cannot attract a pretty girl unless you drive a top-notch car'.



Factors motivating people to use different modes of transport in Ivanovo

Overall, 52.4 percent of cars' users in Ivanovo reported that they purchased their cars mainly to avoid stigmatization, often far beyond their economic means or actual transport needs. To show off their wealth and prestige, 62.3 % of car owners prefer to drive their cars everywhere; even they very likely would be stuck in traffic jams.

On the other hand, 73.5 % of public transport riders in Ivanovo expressed that they did it because of their low incomes. 44.6 % of public transport system's users (predominantly retired people reported that this system is poorly coordinated and subject to frequent breakdowns. At the same time, route taxis, buses and trolley buses are increasingly stuck in the traffic congestion generated by the skyrocketing car use, as there are no bus lanes and traffic signal priority for public transport. 45.7 % of public transport users reported that they would use cars instead of public transport if they would earn enough money. Only 6.3 % of public transport's riders reported that this system is convenient for riders. At the same time, 86.4 % of pedestrians reported that though walking is the most convenient way for them to move across the city (mainly due to the short distance from home to workplace), it is often not so easy, especially in the winter, when sidewalks are slippery and snow-drifted. At the same time, the most of cyclists in Ivanovo reported that they are often treated as beings of low social status. Though the authorities started to provide the conditions for leisure cycling (predominantly in the parks across the city), there are still no opportunities for utility cycling. The predominant attitudes expressed by the respondents are more or less relevant to those reported by individuals whose roles gave them particular insight into the development of transport networks (namely, transport companies' owners and officials). The interviews of those people may demonstrate that they rely, first of all, upon the development of the car roads, whereas they regard alternative means of transportation as those of the less importance.

At the same time, unlike the sample in total, the students who live and study in Ivanovo (25 respondents), demonstrate much more positive attitudes towards the development of alternative modes of transport. 72.2 % of them reported that pedestrian zones and bike tracks should be developed in Ivanovo.

On the contrary, 36.4 % of them regard cars as a cause of air pollution and of traffic congestion. 43.2 % of the students support the idea of giving public transport priority and restricting private cars use. 24.6 % of them reported that they would prefer to use bicycles to move around the city, but the predominant traffic attitudes are not favourable for that. As one of cyclists (female, student, 22) reported, 'when you attempt to move along the roads, car drivers try to hit you, and if you move along the sidewalks, it is resulted in a negative attitude between pedestrians and cyclists'.

Concluding remarks

The analysis of the current trends of the emergence of moral climate and its impact on transport network modeling in Ivanovo may support that the 'car culture' as an inherent part of the consumerist lifestyle maintained by traditional mechanisms of social control, when everybody knows about everybody, and everybody knows that. In this context, the 'car-friendly' patterns of transport network modeling may be considered as an obstacle for promoting the 'right to the city' for every socio-spatial group to turn Ivanovo into a 'negotiated city'.

Nevertheless, the fact that the students in Ivanovo demonstrate less 'car-friendly' attitudes than the respondents in total may be is relevant to searching for the way of constructing the more human-oriented and environmentally friendly transport networks. In this context, while attempting to restructure the local economy to develop the knowledge-based industries, the local authorities should address the problem of social capital creation crucial in attracting creative professional to the city. Hence, there is a clear need for decision makers in the key policy areas, including transport policy, to relate their day-to-day business to bottom-up, grassroots initiatives. As a result, the moral climate within the city would become more favorable to promote the better quality of life and thus the sense of happiness. In any case, an integrative, interdisciplinary and horizontal approach incorporating civil society, economy, ecology and governance, alongside the technical reconstruction of existing transport networks, may be central in providing the 'right to the city' regarding, for example, transport network modeling.

This article has limitations, as the analysis was built on the results of pilot testing of the proposed research methods. As a matter of fact, there is the need to undertake primary research to be based on more representative and statistically reliable data in order to deepen the insight into the process of social construction of transport networks within the cities after socialism. This contribution has to be considered as a necessary preliminary stage providing analytical framework for further research in this field.

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Gross Urban Happiness for the Global City

Alessandro Marata

The paradox of happiness

Half a century ago Richard Easterlin gave the definition of his famous paradox that, beyond a certain threshold of wealth and well-being, the level of happiness of man stops increasing. Indeed, by the paradox, happiness begins to decrease. The causes are to be found in a number of factors that are inherent in the complexity of life and mind of man.

Ten years have passed since overtaking the city of man on the campaign. Today more than half of the inhabitants of planet Earth live in urban areas and the phenomenon is growing fast. Among a few decades two thirds of the world population will be people and will live in large numbers in urban areas of large metropolis with frayed borders and undefined.

In many cases the urban metabolism, of which we are the cells, proves to be very ill. Pathologies seem, at times, incurable: traffic, air pollution, widespread crime, new forms of anti-social. And these are only the most obvious diseases. As regards the traffic remember some significant data and, once again, apparently paradoxical. Vehicles can get to occupy, in the most dramatic cases, more than half of urban open spaces; the majority of the car is parked and only a small part is in motion; the average use is of a maximum of two hours per day; almost always the only seat occupancy is to the driver; the average speed of displacement, given the time for the search of the parking, is very low, so as to be comparable, on paths of medium length, to that of the bicycle; the cost is much higher than that resulting from the use of public transport. In many cases, traveling on foot, by bicycle, on public transport, is not only healthier, but also cheaper and faster. It is no longer then only a matter of philosophical view of life; It is a fact which translates into greater efficiency. And greater happiness.

The principle of public happiness

The economist and Nobel laureate David Kahneman, about homo tecnologicus, reminds us that happiness depends not only wealth, but also the possibility to decide on

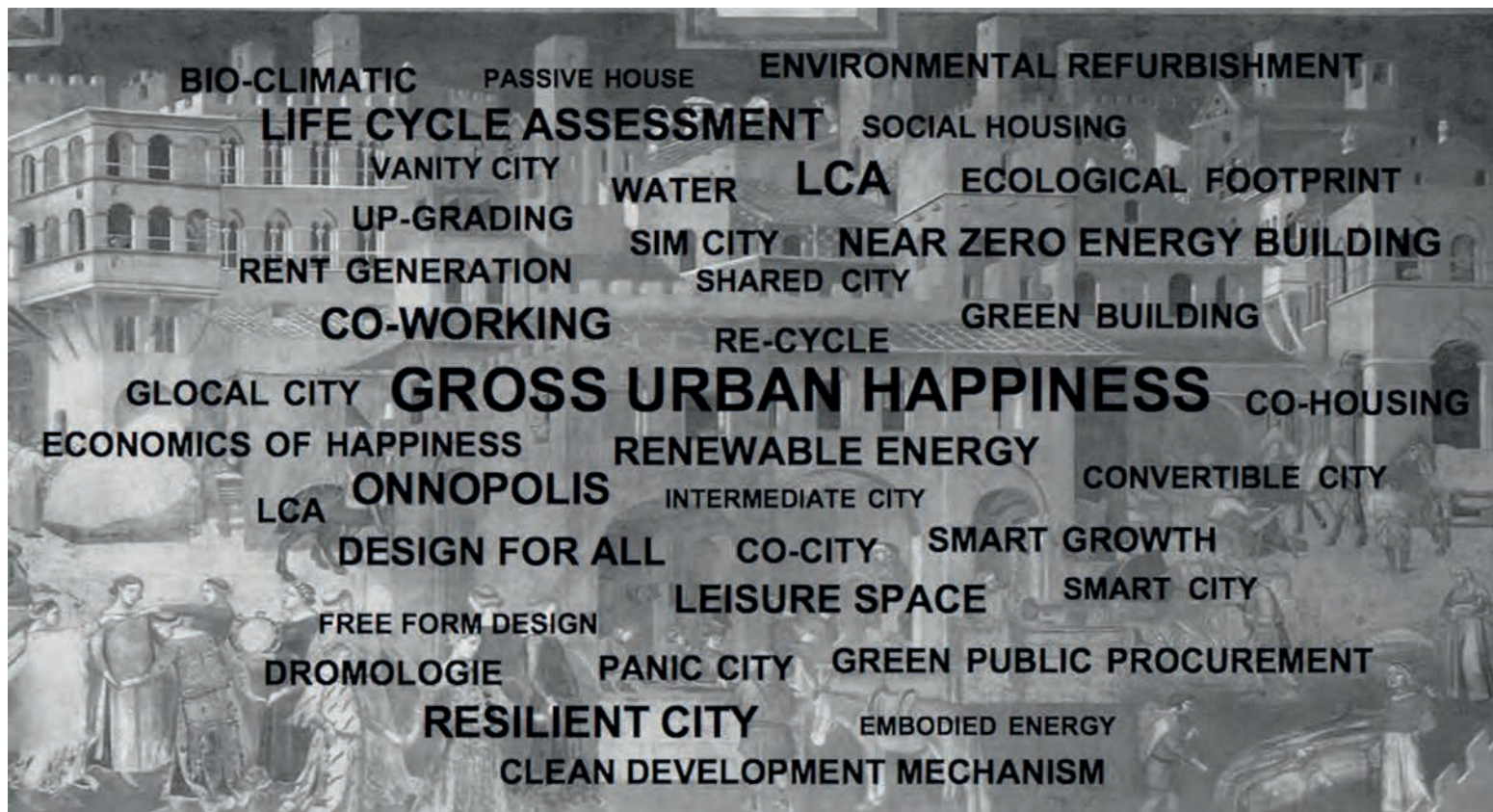
many issues that affect our lives. It is able to decide at the basis of direct democracy. Kahneman, continuing the work of Jeremy Bentham and Cesare Beccaria, redefines the concept known as the Enlightenment principle of public happiness. Where it participates more people declare more satisfaction. The philosopher Philip Pettit strengthens this argument: the two classical concepts of freedom it adds a third (negative freedom, I can do everything that the law does not prevent me, for example, be rude, positive freedom, I can not do everything I want although not a crime, but some of the things I want). The third concept of freedom is the possibility of participation in public life.

Ethical issues

The German philosopher Hans Jonas, in his essay *The principle of responsibility. Ethics for technological civilization*, watched as the man he had become more dangerous because of the nature of what nature was for him. Jonas stood in the middle of the principle of hope of Ernst Bloch and the principle of despair Gunther Anders: in this way trying to combine in a single model universalist ethics and the political-economic realism.

Umberto Galimberti writes, in *Ethical issues. New behaviors*, that today, in the age of technology, act and make are very important words for the destiny of ethics and the fate of man. The technological man is less and less able to react and take actions in view of a purpose chosen by him. He is increasingly required to perform the actions described and prescribed, of which may not even know what the aims and, in the case know them, he does not however be liable. In this way those who work is only responsible of the conditions of his work, not its purpose. This mode, which is defined by the technological culture button pushing, subtracts the ethical principle of personal responsibility. When asked "How did he feel when you dropped the atomic bomb on Hiroshima?" the pilot replied: "Nothing. That was my job."

The jurist and philosopher Norberto Bobbio observed that, with the passing years, his writings were increasingly characterized by something that could be described as a curvature of ethical thought. In his essay *In Elogio della Mitezza* remembered as Aristotelian ethics, understood as a discussion of the virtues, had almost completely disappeared today.



Gross Urban Happiness

Bobbio drew then the ethics of Kant, eminently ethic of duty. In the contemporary world the ethics of duty has become synonymous with ethics of rights and rules.

The modern concept of sustainability bases its foundation on the ethical concept of rights and duties to the point that its definition more concise and effective states that sustainability is achieved when we are able to satisfy our needs without diminishing the ability, for our children, to meet them. That is to say, it is our duty to act without limiting the rights of others, present and future.

Sustainable issues

Finally we reached the age of what we might call an operational alliance between nature and technology. Environmentally sustainable technologies, working for the environment and not against it, starting to be considered finally a cultural value. To understand this type of thinking we need to consider the architecture according to a holistic view of an organization whose whole is a whole greater than the sum of its parts, which is able to recognize, metabolize, empathize with the environment and its resources and that helps us to be aware

and to reflect on the environmental limits such as diminishing resources, waste disposal, the progressive and rapid increase of the sources of pollution.

If Jonas defends the right ethical nature, Serres does more. In his book *The natural contract* he gives nature the status of legal entity: if we want life to continue, we must reverse the traditional anthropocentric perspective and take a natural contract, in which the two subjects are man and nature. These are the basics of deep ecology that wants to establish rules, rights and duties. The important thing is that this base will not give in to the sirens of the anti-humanism and anti-modernism. Italy has a profoundly unscientific and therefore the danger is real. No coincidence Umberto Veronesi has proposed an *Alliance for Science* and a *European Authority*.

Willard Quine said: attention, tradition, sometimes, provides values that allow you to avoid having to decide.

This fact, combined with the traditional Italian Akrasia, the weakness of the will (Aristotle again), that drives us to make, sometimes, choices at odds with what we think is good for us, has caused and continues to cause a lot of damage in Italy.

Avishai Margalit in his essay *The Decent Society*, argues that contemporary society, even before that right, must avoid to humiliate and embarrass its members. It must be so, even against those who are not yet, but it will be, holders of rights.

Towards a sustainable and ethical urbanità

The issue is serious. Obesity or, at best, the overweight, a problem that is worrying, in different ways, almost all of the so-called industrialized countries. The question is obviously ironic and perplexing, considering the persistent imbalance at the dawn of the third millennium, the distribution of the resources of the planet. This fact means that even today, in many parts of the world, the main daily problem is to have a proper nutrition, to have little to eat. Many researches are warning that continuing with the current rates, within a few decades the majority of adults in developed societies pass from simple overweight to obesity, which is no longer simply an aesthetic feature of our body, but it is a metabolic disease and social. And what is worse is that it is sure that this phenomenon also affects children.

The comments on the increase in body weight combined with those on laziness induced by lifestyle, lead us to be able to say that we live in obesogenic environments. The sedentary lifestyle that characterizes the hours dedicated to studies, leisure and work lead us to think that you get fat not only in relation to what and how you eat. The discouragement of physical inactivity could then become a priority in the design of public spaces and private. The slim city we recently read in the print media and on the internet is nothing more than a model city that stimulates, promotes and facilitates the movement. It makes, therefore, happier.

However, as often happens when you want to promote a concept objectively dense of positive and interesting, you can fall into the trap of oversimplifying solutions and propose trivial things or, at worst, real errors: propose narrower streets and wider sidewalks, houses without elevators, less remote controls, televisions, air conditioners and fast food. Not only with the promotion of small good practices that you can fix it. We will not live better demonizing the conveniences that the progress we make available. This practice can at best reach the aim of making the city, but not to fix it. The good practices are important from the point of view of quality, but often insignificant from the quantitative point of view.

Better design spaces of the city would improve the quality of life of the average citizen. The quality of life which tend not only the physiological, but also psychological. A really important first step would be to remove, as far as possible, the car from our life. Certainly it is not possible for everyone: it is obvious. All the considerations on which we are thinking is based on a statistical basis. Nothing personal. There is no doubt that the pedestrianization of urban spaces produces welfare from multiple viewpoints. Aside from the obvious incentive of the movement, it induces sociability among individuals, reduces air pollution and the phenomena of petty crime; if combined with the small retailers also promotes the diversification of trade.

Pedestrianize space can also help characterize the Ecological Footprint in a positive environment in which we work, live and play. Walk or bike means having a perceptual experience of the world really complete: all

five senses are involved and they are with human rhythms. The dynamic perception of space has written very well and the French philosopher Paul Virilio, to describe this new concept coined the term *dromology*. And Zygmunt Bauman, in his description of the liquid society, explains accurately the effects of the increasing speed of the factors that characterize modern life. The polish sociologist shows that these effects impoverished, slowing it down, the sedimentation process of understanding, learning and development of our experiences. The subsequent result is a general impoverishment of the stratification of our wisdom, which tends to remain superficial.

About slim city, you can find some interesting example, because somewhere something has been done. There are cities like Oslo Norway, Germany's Munster, the Swedish Malmo offering, with success, models that go in this direction. The case of Malmo is particularly symbolic, because in 2000 he built a great neighborhood where the car is banned in everyday life and it is mainly for well-defined needs arising from the emergency and to the transfer of goods. In this place, the term sustainability has been declined in all its many virtuous aspects: environmental, social, economic and, we might add, metabolic.

The buildings have been designed and manufactured to the highest principles of bioclimatic architecture for which they have a limited energy consumption so they do not need to connect to public networks. Some produce more energy than they consume. The separate collection of household waste is through a collection system pneumatic underground. The purification of water is achieved through phytoremediation. Roofs and facades are solar collectors and photovoltaic cells. The outdoor areas, all pedestrians, are perfect in every detail and offer citizens a great deal of places to stop and talk, walk and jog, play: in a word, to socialize. An urban paradise that is the dream of every architect who puts as priority values of professional ethics and environmental sustainability. They are unfortunately not able to provide data on the weight of the population. I watch and wonder: Malmo is certainly a slim city, but its inhabitants are leaner than average?

In Oklahoma City, one of the twenty cities fattest of America, the mayor said that one of his goals would be to lose four hundred

tons to its inhabitants by 2008. The objective is not so strange when you consider that the theme of 'Obesity, malnutrition and overnutrition, it has become one of the hot topics in the electoral programs of the American primaries. In London it is proposing to set up cooking classes in elementary schools and to cut free care to those who are obese for too much food. They were even established prizes to those slimming. Medical treatment for diseases caused by overweight are, in fact, a significant cost to the community: one might suggest the slogan that people get fat also depletes you. In London it is also born a new figure who provides advice on alternative pedestrian paths; It cost ten million pounds, but did fall by twelve percent car use and increase of thirty one bicycle: money well spent. In Europe, including Italy, they are valuable programs and the promotion of VeloCity. In Trento, the Archdiocese has promoted a waiver Lenten car, a sort of ecological fasting. A religious act when viewed from the perspective of the distorted reflection on the social role of the car, but also ethically if aimed at promoting best practices useful to safeguard the environment in which we live. Happiness in the sacrifice.

It seems incredible, but there is also the other side of the coin. There is a part of the blogosphere called fatosphere. It 'a community that claims the thought fat positive arguing that the overweight hurt. Puts, of course, also questioned the assertion, proposed by all the media advertising, that being thin means being more beautiful. It seems that this activity counter is steadily increasing. The human being is really fun and unpredictable.

My innate optimism leads me to say, to conclude these brief considerations, that man has always solved its problems and then will do it again. The remedies described can have a significant effect in the solution of the issue of overweight in any case, at present and in the light of what is observed, it seems to continue its relentless rise? The problem of obesity is likely to be solved, but I'm not so sure that the roads are indicated as effective, although they are useful and should be pursued with tenacity, determination and severity. I tend to think more realistically that obesity will perhaps defeat, in most cases, chemically: a pill colored with miraculous powers. We can not forget that man is the only animal bad, envious and self-defeating.

And it is certainly very dangerous, for oneself and for others. It is capable of being individually very smart, but also statistically very stupid sometimes to solve a problem it creates others.

In this regard, about the correlation between vice and virtue and happiness: did you know that the increase of overweight is inversely proportional to the reduction of tobacco use?

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Urban regeneration and liveability through a sustainable approach and a new system of public spaces

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Introduction

The process of urban renewal, underway for about twenty years in Europe, concerns areas abandoned by productive activities that therefore host residential, commercial, cultural and service functions.

The complexities of projects that are to be implemented require a strong integration between the different modes of implementation. In place of Brownfield are built new public spaces that enhance or create new urban landscapes, and allow the re-appropriation of the city by residents (Landry, 2000, Zukin, 1995). Through these processes, the cities are trying to overcome the challenge of competitiveness, by creating attractive environments that are able to set up new economies (Florida 2005). Certain European examples are significant and it is possible to draw lessons and good practice, and although still ongoing, it is possible to identify key issues and critical aspects (Sepe, 2009; Sepe 2013; Sepe, 2014a-b). Like French cities that pay attention on liveability, sustainability, participation and public-private partnership, as key elements of regeneration (Martone, Sepe, 2011).

Since 20 years, France is involved by an interesting urban regeneration process which improves the quality of life in terms of economic, social and environmental sustainability. Furthermore, France has decided to decrease by 2050 its emissions of greenhouse gases, enacting some laws to reach this purpose, including: «*Stratégie nationale de développement durable*» in July 2003, «*Plan climat*» 2004, «*Loi de programme fixant les orientations de sa politique énergétique*», 2005, confirmed in 2007 with laws *Grenelle I & II*. In order to illustrate the process of regeneration, an overview of the French planning tools is necessary.

The SCOT (*Schéma de cohérence territoriale*) is the departmental document that coordinates the different territories and programs a joint development, ensuring coherence between

the various plans at various levels.

The main French urban tool is the PNRU, *Programme National de Rénovation Urbaine*, established by an Act of August 1, 2003, which is a higher-level tool to territorial plans that operates in about 500 districts to standardize the National territory. It attends on housing, public buildings and urban development to level social differences especially in the most disadvantaged areas. These kinds of areas include the ZUS, *Zone urbaine sensible*, which are characterized by low urban quality, few urban spaces, isolation, lack of facilities and a high concentration of families with economic and social difficulties as a result of disproportion between residents and occupation (www.anru.fr; www.onzus.fr; www.ville-melun.fr). By 2004, French ZUS are 751, comprehensives of 4,4 millions of inhabitants, 7,5% of population, and they are subdivided in ZRU - *Zones de Redynamisation Urbaine* - presenting high inoccupation, few degrees, few potential tax- and ZFU - *Zones Franches Urbaine* - that have the same characteristics of ZRU but with more citizens (8500) which need more strong actions as tax incentive for companies settled in the territory. One of PNRU's objectives is to restore the ZUS, established in 1997 and ended in December 31, 2014. In January 2015 they have been replaced with 1.300 *Quartiers Prioritaires* (QP) (M. C. Bonnet-Galzy, 2014 www.onzus.fr)

To ensure the implementation of PNRU, an agency was established with an act of August 2003. The ANRU - *Agence Nationale pour la Rénovation Urbaine* manages public-private fundings and tends to the integration through employment. The board of directors has 36 members representing the State, technicians and organizations that are interested in social housing. ANRU objectives are the integration of disadvantaged neighbourhoods in the city, the creation of social mix and a functional mix everywhere integrating public spaces, housing, schools, social structures and shops. (www.anru.fr)

The urban planning office provides for each development agency the elaboration of a PSO (*Projet Stratégique et Opérationnel*), which should bring the agreement state strategies and territorial documents. The PSO is based on the guidelines of the planning tools and it organizes actions to be taken in next years regarding housing, the timetables, operation to carry out, etc.

This guide is divided into two phases. The first is mainly an analysis of the territory and lists long-term commitments to frame the strategies. The second is an operational plan in the medium term to further actions, locations, operations and projects (EPA, 2014b; EPA, 2014c; www.ecovallee-plaineduvar.fr). The municipal planning is regulated by PLU- *Plan Local d'Urbanisme* - integrated by PADD - *Projet d'Aménagement et de Développement Durable* - to preserve and improve the landscape and the environment. PLU replace local plans and define standard design: building areas, rural areas, buildings' dimensions and forms, reserved zones for future public buildings, future paths and alternative transportations. Areas that have not PLU are the oldest of the city. They are the heritage of the city and have PSMV - *Plan de Sauvegarde et de Mise en Valeur* - because they only need to be preserved and valorised, without design improvements (www.logisneuf.com; www.nicecotedazur.org).

Starting from these premises, aim of the paper is to illustrate the emblematic case of *Nice Côte d'Azur*, in *Provence-Alpes-Côte d'Azur* region, which represents a best practice of sustainable regeneration.

Nice Côte d'Azur metropolis, through many urban projects devoted to improve liveability and sustainability, is investing strong energies in order to become the *ville verte de la Méditerranée*. The idea is to transform not only the city centre but also suburbs. The purposes of urban renovation is to "Diversify and improve the supply of housing, open the neighbourhood and redevelop public spaces, reinvest the existing urban fabric to fight against urban sprawl, promote social and economic integration of the inhabitants of these neighborhoods." (MNCA et Al, 2015a).

In this first French metropolis five urban regenerations were activated by ANRU, in four neighbourhoods, intervening on 6.000 housings, implicating 49.000 people. The regeneration is inspired to sustainable development model regarding social, environmental and economical themes (MNCA, 2010).

In all the city is applied the PLU. Only the ancient parts of the town- old city and ancient port- have a specific plan approved in 1993 and modified in 1996- PSMV (Plan de Sauvegarde et de Mise en Valeur)- as result of their strong identity given by place's historical sense which take necessary exclusively architectural redevelopment (MNCA, 2010; www.nice.fr).

The description of the process of regeneration will focus on the main areas and peculiarities of the operation still in course, including: mixed use areas, éco-exemplarité, and ZUS (Zones Urbaines Sensibles).

The Nice Côte d'Azur territory

Nice Côte d'Azur (NCA) metropolis is placed in the *Provence-Alpes-Côte d'Azur* (PACA) French region, that is in *Alpes Maritimes* department. It was constituted in January 2012 with the law n° 1563/2010 with the merger of 49 municipalities, including 550.000 citizens to integrate also disadvantages areas in urban regeneration. The territory of metropolis is formed by 1400 Km², enclosed the area between Alps and the Sea that the administration intends to promote both with tourism and as a sustainable excellence. (EPA, 2014c; www.nicecotedazur.org).

The headquarters of the NCA Metropolis is Nice, 71,92 km², which is the fifth largest city in France, with about 348.000 citizens (2007) (OTC NICE, 2013). In its territory, there are present 72.000 km² of green spaces, 278 natural spaces and 171 parks and gardens, enough to can compete for the title *ville verte de la Méditerranée*. Since 2008 green spaces are added at 50 hectares thanks to green projects, also in the city centre, such as for example, *Promenade du Paillon*, but also to green operations as «1 arbre-1 enfant» (www.petites-affiches.fr). The PLU of Nice was approved by General Council of the Metropolis in December 23, 2010, and modified in 2012 and 2013. The purpose is to affirm Nice as an international metropolis, expecting, among others, the construction of about 2.000 residences, of which 50% of Social Housing (MNCA, 2010). Regarding this purpose, PLH - *Programme Local de l'Habitat* - was edited for the period 2010-2015, to decrease disadvantaged housing, to increase residences with affordable prices, to promote sustainable houses adapted to the needs of all social levels reducing the social gap. The approach is, also for this case, economically, socially and environmentally sustainable.

Metropolitan area is divided in 7 *pôle de la proximité* (macro-areas) - *La Cagne, Centre, Est Littoral, Nice, Vésubie, Tinée, Ouest Var* - to unify near zones with similar characteristics, to manage them more consciously regarding themes such as road maintenance, cleaning, waste, etc (www.nicecotedazur.org).

The most interesting projects of metropolis NCA are adjacent to the city of Nice, precisely in East zone and *Plaine du Var*, that in few years began an area of innovation and economic power, in which the most interesting project, regarding sustainability, is the *Éco-Vallée*. *Plaine du Var*, created in 2007, is the most important OIN - *Opération d'Intérêt National* - based on sustainable development. A place becomes an OIN if local project is coherent with National guidelines, on which it has a strong economical and ecological impact. They have special legal regimes which do not assess administrative divisions but consider a unique territory, also regarding biodiversity, environmental sustainability and urban transports (www.ecovallee-plaineduvar.fr). 15 municipalities and 116.000 inhabitants are included in *Plaine du Var*, occupying 10.000 hectares of territory which 4,5% are building (EPA, 2014c). The main purposes of *Éco-Vallée* are restore, preserve and promote the environment, develop sustainable projects and encourage economic and social metropolitan dynamics (EPA, 2014b).

Proposals in *Éco-Vallée* aim to preserve the existing areas, to regenerate what were deleted and to include biodiversity in development's circuit, becoming the main experimentation territory for urban planning. The main purposes of this area are sustainable technologies, health, green develop. The general project of *Éco-Vallée* values 30 years and is divided in two phases. The first, during 15 years, in order to begin the main project, and the second to end them. The aim of environmental and social sustainability in *Éco-Vallée* is important to become one of the 13 French *ÉcoCité*.

In *Plaine du Var* the projects, including *Grands Arenas* (International Business District), *Technopole Nice-Meridia*, *La Baronnie-Lingostière* (agribusiness hub), *Saint Isidore* (eco-area), *Pasteur*, *L'Ariane*, *Vieux Nice*, *Les Moulins*, the projects of *Parc des Expositions*, *îlot 3.5* (in Grand Arénas), *Allianz Riviera stadium*, *Promenade du Paillon*, *Gare du Sud* station, are coordinated by Jose Lluís Mateo, David Mangin e Adriaan Giese architects.

As an important aspect, citizens are well prepared to new trend to put humans as protagonists of urban contest because the improvements obtained by changes highlight the positive trends both for the city and for people (also the economy takes advantages, as consequence).

The switch to more sustainable new lifestyles (sustainable in threefold sense of the word: economical, social, environmental), including travels, housing and public life, is the result, and in the same time is the author, of urban regeneration based, as the last purpose, on the satisfaction of human needs, with particular attention to the psychological and sociological.

In the following, the most important areas and aspects of the regeneration project will be illustrated.

The regeneration process

Mixed use areas

A large part of urban regeneration projects with the purpose of providing mixed functions are in the *Plaine du Var* area. Mixed uses, including residential, industrial, tourist activities, are present to increase employment, housing and social life. The new strategy is to decrease vacant areas performing differentiated activities in different moment of a day (MNCA, 2010).

This neighbourhood unites the existing commercial district of 10 hectares with the new part of 51 ha which will have multimodal hub, *Parc des expositions*, housing and shops.

In NCA metropolis, in the *Éco-Vallée* area, assisted by EPA, urban regeneration is found, among others, in *Arénas* neighbourhood extension, called *Grand Arénas*. It is located between *Route Grenoble* (North), *Var* river (West), *Arénas* neighbourhood (East) and airport and *Promenade des Anglais* (South). The project, concerning 51 hectares, is coordinated by J.Lluis Mateo (Mateo Arquitectura) architect and urban planner, even if every area is designed by different architects who have to support the main idea. The place was shaped to the establishment of companies, including internationals, thanks to the strategic location near the *Nice Cote d'Azur* airport (second in France for number of travellers) and the Mediterranean Sea. These characteristics, including sustainability, make it the right place to companies intent to expand in southern Europe. It will include 150.000 m² of housing subdivided in 1350 residences, of which 50% in social housing conditions to strengthen the social dimension, 400.000 m² of offices, 110.000 m² for equipments, of which 65.000 m² for the *Parc des Expositions*, 100.000 m² of shops and services. The works' calendar provided the beginning in 2012

with a public consultation and the end in 2017 with the delivery of firsts buildings and the construction of the tramway (MNCA & EPA, 2013; EPA, 2012; MNCA & EPA, 2014a; www.ecovallee-cotedazur.com).

In the neighbourhood of *Grand Arénas*, the *Parc des Expositions* project is the most significant because attracts tourists from all over the world, thanks to the events carried out in 65.000 m², of which exhibition spaces for 35.000 visitors and the execution of international exhibitions emerge. In the area there are 20.000 m² of hotels, 15000 m² of offices and housing, 40.000 m² of shops, public facilities and equipment. The works started in 2012 with a public consultation and will end in 2020 with the delivery of the centre, after the expropriations provided for 2017 and the redevelopment of tramway (MNCA & EPA, 2013).

Among the projects coordinated by the EPA in the *Éco-Vallée* is notable the *Technopole Nice-Meridia*, adjacent to *Moulins* neighbourhood and *Allianz Riviera* stadium. It is spread over 26 hectares of metropolitan territory, can be expanded up to 200 hectares, which is coordinated by Christian Devillers urban architect in collaboration with groups of engineers, sociologists, and other professionals. The geography of the place modifies the urban project dividing the area in macro-blocks. Christian Tordo, EPA *Plaine du Var* President, remembered that environmentally sustainable model, *mixité* of functions and economic growth given by collaboration between instruction, research and production are the three purposes. In the natural blocks are present residences, offices, shops, and every service useful to citizens. The technopole is the place of training centres, high-tech business incubators, start-up incubators. As result, the space, moreover the public, is designed with co-working spaces, digital canteens, central squares, long promenades and big parks to aid interpersonal relationships, improving the search-industry contacts and encouraging creativity and recreational activities. In France this is the first technological park inside the city; others are in suburbs. In this area, defined smart city, a lot of characteristics for a good city such as high environmental sustainability performance, health, education and green technology will be present. An important economic and urban growth will born by synergy between

universities and partners. The institute that promote the innovation and start-ups is the IMREDD (*Institut Méditerranéen du Risque, de l'Environnement et du Développement Durable*) led by the University of Nice Sophia Antipolis (www.presseagence.fr). The energy system, called Smart Grid, was optimized with considerable savings for users. New start-ups and relationships make the *Technopole* as the most important creative city of the area, giving strong identity. There is a building capacity of 347.000 m². There will be 3.600 m² of eco-campus, 117.000 m² of residences divided in 2.100 dedicated to researchers, students and local workers, 58.000 m² of offices and companies, 17.000 m² divided into hotels, services and shops, 38.000 m² for research laboratories, sports and recreational facilities and green spaces. It is a place well connected with the rest of the area as *Grand Arénas* neighbourhood and the international airport, with the help of the East-West tramway. In the years 2012 - 2013 there was the Design of the urban project and in 2015 there will be delivering of the first buildings. There is a collaboration between public and private but 60% of territory is managed by public authorities and works create about 4.000 employments (MNCA & EPA, 2013; EPA, 2014a; MNCA & EPA, 2013b; www.ecovallee-plaineduvar.fr; www.nicecotedazur.org; www.presseagence.fr).

Sustainable projects by the *éco-exemplarité* process

Green technology is only one of the techniques to have environmentally sustainable projects. Indeed, it is also necessary to pay attention both to existing landscape and waste management, energy and water consumptions. This process, called *Éco-exemplarité*, established 13 *Écocités* in France. The main purposes of *Écocités* are an energetic certification to built and management, installation of shippers for electric cars to encourage and improve the use of them and increase the number of public spaces for a better sociability and to use them as urban laboratory to find solutions against heat of the Mediterranean zones. One of which is in NCA Metropolis, formed by 3000 hectares located in the southern territory of *Plaine du Var*, situated between *Baronne-Lingostière* (North) and the airport and *Saint-Laurent du Var* (South). In the *Écocité* area, led by the EPA, there are

12 projects, some of which are *Grand Arénas*, *Nice Méridia* and *La Baronne-Lingostière*. Four purposes of 12 *Écocité* projects in *Nice Côte Azur* regard a responsible urbanisation- with, among others, intelligent urban management – a suitable transport system with an increasing of tramway and development of electric cars system, a future energetic autonomy using thermodynamic and geothermal sea centrals and the objective to will be the intelligent city of the future (MATEO et AL 2012; www.ecovallee-cotedazur.com; www.ecovallee-plaineduvar.fr; www.dialogue-ecocite.fr).

La *Baronne-Lingostière* hub is situated in municipalities of *La Gaude* and *Saint Laurent du Var*, near *Var River*, and the future *MIN Cote d'Azur (Marché d'Intérêt National)*. The purpose's project is mainly economic. The project expects an extension of 60.000m² in 25 hectares, with possibility to extend in order to begin the most important agrifood and horticulture hub. The idea is to increase quality's local agriculture and improve logistics. La *Baronne* design has continuity with natural and urban *Lingostière* neighbourhood's landscape which is located on the other side of river. Part of the project reuses existing buildings to integrate them into new projects. The works are scheduled for 5 years (2012, the year of consultation, 2016, the delivery of food platform) (MNCA & EPA, 2013; www.ecovallee-plaineduvar.fr; www.nicecotedazur.org).

Saint Isidore is a neighbourhood in *Éco-Vallée*, near *Allianz Riviera Stadium*, extended on 8 hectares, designed primarily for environmental purposes (éco-quartier). Every project considers housing, services and shops designed with sustainable technologies as natural light, recyclable and low-impact materials, geothermal energy, roof garden, etc. Also private partners must respect protocols of the plan. An example is IKEA which will open the mall in 2016 abandoning the classic format to use glass, wood and underground parking to impact as little as possible on the environment and landscape. This urban regeneration makes the place so recognizable that the investment will be guaranteed by commercial tourism, also from Italy (www.ecoblog.it; www.nice.fr).

In addition to these neighbourhoods, there are a lot of projects regarding architectural regeneration. The *Grand Arénas* neighbour-

hood is divided in blocks, including stand out the îlot 3.5 near *Renée Cassin Avenue*. It is designed by Dominique Perrault, composed by 18.000 m², which 8.000 m² offices and shops and 10.000 m² by hotel. It received *BREEAM Excellence* energy certification. Environmentally sustainable techniques of design and management reduced consumptions about 30-45%, using solar panels, control systems of lighting and temperature and heat pumps that use groundwater. The works are scheduled in years 2014-2018 (www.pss-archi.eu; VdN & NCA, 2008).

In the same neighbourhood was designed, by the will of Nice City, the *Allianz Riviera Stadium* by Wilmotte et Associés architects et Vinci Concessions. The aim of this project was to show that it is possible organize low-environmental impact events and distractions. The metal and wood structure decreases of 3.000 tons carbon dioxide emissions; geothermal energy, natural air conditioning and water recovery are present. The excess of energy can be reused in the *Saint Isidore* neighbourhood. There are also present, besides stadium, entertainment including shops, restaurants and national museum of sport (www.nice.fr; www.nicecotedazur.org).

Among the projects not regarding entire districts, but important for the redevelopment, there are three in the city centre of Nice: *Place Messena*, *Promenade du Paillon*, and *Gare du Sud*. The program PNRQAD (*programme national de requalification des quartiers anciens dégradés*) that organized this urban renovation, operative since 2012, expects an improvement of housing (in accordance with OPAH-RU) during 5 years, more public spaces, revision of traffic, and pedestrianisation of some areas.

Urban renovation about *Promenade du Paillon* redeveloped the area connecting old and new town of Nice, reaching to the waterfront *des Anglais*. The contractor of project is *Métropole Nice Côte d'Azur*, that have among the partner Péna & Peña as landscapist, as result of relevance on entire metropolitan territory. This is an urban park that extends for 12 hectares through various neighbourhoods, using different woods to get blooms all year, thanks to the Mediterranean climate that permit the planting of different species, 50, with about 60,000 of plants, trees and shrubs. It is a place designed as buttonhole of urban regeneration of Nice because it solves three

sustainable principles: social (strongly used by all citizens), economic (with a strong improvement of tourism) and environmental. The park has a strong impact on the territory as result of different spaces and activities to carry out as art and music exhibitions in addition to 3000 m² of water mirrors with water jets, sounds, lights and sprinklers to create a high visual and emotional impact, and wooden toys for children that are present. These are the main purposes that make it a place of wellbeing and with one of highest quality of public spaces. In the past there was an usual street covering *Paillon* river that it was substituted by the green space, opened in 2013 (www.nice.fr; www.touringclub.it; www.tpf-i.fr).

The South station renovation - *Gare du Sud* in the *Liberation* neighbourhood, at city centre of Nice, expects the *Ecolabel* environmentally sustainable certification. ING *Real Estate Development* (Reichen e Robert & associate architects) images an high quality of public spaces achieved by ancient station redevelopment (1892) and new architectures. The project aims to preserve and enhance the historical sense of the area with some devices such as a library included in the old building (opened in 2013). Redefinition gives versatility to spaces permitting to use them for a lot of activities in every hour of the day to renovate all neighbourhood. Bioclimatic design is provided by use of solar panels, roof gardens, and a minimal impact of yards. Underground parking lots (700 on 1000) do not impact negatively on landscape. The building area is 25.600 m², of which 3.370 m² are used for shopping centre, shops, restaurants and supermarket, 1.670 m² of indoor market, 10,500 m² of public space and 167 student residences (equipped with public spaces provided for them), and 98 housings including 44 socials and some experimental devices designed for disabled needs (www.nicecotedazur.org).

Zone Urbaine Sensible

In France some disadvantaged areas, defined ZUS (*Zone Urbaine Sensible*), are present and supported by the PRU (*Projets de Renovation Urbaine*), with the financial help of the ANRU. In the Alpes Maritimes territory there are 5 ZUS, three of these are located in the city of Nice, one is divided between Nice and Saint-André, and the last is located in Vallauris (<http://sig.ville.gouv.fr>).

In Nice, the neighbourhoods of interest to the case study are Ariane (borders extend in various municipalities) and Pasteur, that are in the east zone (www.insee.fr).

The neighbourhood of Pasteur is a ZUS area situated in North-East of the city, near West side of *Paillon* river. It was the first included in PNRU (Programme National pour la Rénovation Urbaine) by ANRU in 2005. It has 5400 inhabitants and urban regeneration tends to improve the quality of life and reduce the social differences through actions of building (79 housings), redevelopment (50 units), demolition (250 apartments) and reconstruction (151 homes). The demolition is necessary when the redevelopment, which must have sustainable features, is economically disadvantageous. Another aspect identified to exalt the quality of life of citizens, is the redevelopment of the *Paillon* riverfront with bike paths and pedestrian areas, and the *Maccario* square that includes relaxing and play areas.

In the North-East zone of Nice, in the *Plaine du Paillon*, the *Ariane* neighbourhood is located. It has 12.000 inhabitants. 34% are young people to encourage to not go away from the area. In agreement with the ANRU since 2007, the *Ariane PRU (Projet de Renovation Urbaine)* has a strong influence on this area so it was decided to divide it in two phases. The first- from 2007 to 2012- aims to increase the value of the neighbourhood which is a ZFU (*Zone Franche Urbaine*) with 862 companies located in 2003, incorporated in a broader urban regeneration of East zone. Redevelopment included principally *îlot Saint Pierre* and its streets annexed. The second phase of PRU began in 2012, the sides of the *Paillon* River were adapted to the project, the residents evicted were rehoused and works of the first phase were finished (MNCA& CGAM, 2011). Generally urban projects regarded the redevelopment of public spaces and renovation of housing which fulfilled the objectives of the PLH (*Programme Local de l'Habitat*) to increase social development and improve the quality of life. 454 residences were demolished, 351 were redeveloped and 373 built. In 2003, some lands were expropriated to build Social Housing to sale or rent to people with small incomes. Among Public services designed, library, post office, Palace of Justice, shops, public spaces, sports centre and stationing of transport were found (ANRU & Al, 2007; MNCA& CGAM, 2011; VdN & NCA, 2008; <http://www.logementfrancais.fr/>; [http://www.logisfamilial](http://www.logisfamilial.fr/)

www.nice.fr; www.nicecotedazur.org).

Vieux Nice area (old town) is the historical and touristic heart of the city. It is delimited by the sea at South, and the covered *Paillon* at West. Here an independent plan by PLU's Nice is active, the PSMV (*Plan de Sauvegarde et de Mise en Valeur*), approved in 1993 and modified in 1997. The area includes administrative buildings. There is a strong interest in urban redevelopment to improve the quality of life. It is a neighbourhood with a lot of shops, restaurants and cafes, moreover for the entertainment of tourists, but also it is the place to carry out recreational activities of citizens. The area, densely populated - 17,500 inhabitants in an area of 70 hectares- has considered a ZUS as result of overcrowding which raises the real estate value, but decreases quality, comparable to social housing. Again, the concept is to improve residences renewable and demolish ramshackle, replacing them with environmentally sustainable buildings. It is necessary increase the commercial economy and improve places and public services. The terms of project are expected in 5-7 years from 2012 (<http://www.nicecotedazur.org>; www.wikipedia.org).

The *Moulins* neighbourhood is a ZRU (*Zone de Redynamisation Urbaine*) and even if, as in other cases, has a *mixité* of uses that make it a liveable place, social factors are the most considered (people is the priority). The area is located in the *Éco-Vallée*, between the centre of Nice and *Val du Var*, including 12.000 inhabitants and almost 3000 social houses. The project is coordinated by STOA that collaborate with other professionals. It is so influential place, because it is in proximity to projects as *Grand Arenas*, *Technopole-Nice Meridia*, Multimodal MIN hub, that the works of demolition, construction, renovations and openings are expected to 20 years. They began in 2010 with the agreement of the ANRU and *charte de partenariat* for housing. This last is signed in 2012 (for the years 2012-2016) by the mayor of Nice and other 37 partners to support accessible residences and few prices to develop the territory. The realization is expected in years 2013/2017 by projects of the contest of 2011. The project is divided in two phases, the first regards the improvement of the housing while the second part concerns public spaces. Every house built has had the improving of the energy class. It is necessary to improve commercial areas, for more services, employment and facilities such as Business Hotel, community centres, sports and public ser-

vices, places for training activities for residents and external customers. The regeneration of the district aims to make the place attractive, to improve management and to restore social habitat and relations (www.nice.fr; www.nicecotedazur.org; www.acteursdelhabitat.com; www.anru.fr).

Conclusion

The renovation process which has been presented in the paper concerns the *Nice Côte d'Azur* (NCA) metropolis, placed in the *Provence-Alpes-Côte d'Azur* (PACA) French region. Aim of NCA is become the *ville verte de la Méditerranée*. Although the process is still in course the projects which are planned and those which have been completed give the possibility to identify it as a best practice with respect liveability and sustainability topics.

Citizens are well prepared to new trend to put humans as protagonists of urban contest because the improvements obtained by changes highlight the positive trends both in urban and social point of view (also the economy takes advantages, as consequence). The switch to more sustainable new lifestyles (sustainable in threefold sense of the word: economical, social, environmental), including travels, housing and public life, is the result, and in the same time is the author, of urban regeneration based, as the last purpose, on the satisfaction of human needs, with particular attention to the psychological and sociological ones.

The metropolitan area is divided in 7 *pôle de la proximité* (macro-areas) - *La Cagne, Centre, Est Littoral, Nice, Vesubie, Tinée, Ouest Var* - to unify near zones with similar characteristics, to manage them more consciously regarding themes such as road maintenance, cleaning and waste.

The most interesting projects of metropolis NCA are adjacent to the city of Nice, precisely in East zone and *Plaine du Var*.

The general idea is to transform not only the city centre but also suburbs with an approach based on sustainability and liveability. Particular interest is posed on disadvantaged areas, defined ZUS (*Zone Urbaine Sensible*), such as Ariane and Pasteur, where the aim is to improve the quality of life and reduce the social differences through actions of building, redevelopment, demolition and reconstruction. Another aspect identified to exalt the quality

of life of citizens, is the redevelopment of the Paillon riverfront with bike paths and pedestrian areas, and the Maccario square that includes relaxing and play areas.

An interesting aspect of the operation of transformation is the technology used for waste management, energy and water consumptions, called *Éco-exemplarité*, which established 13 *Écocités* in France. The main purposes of *Écocités* are two. First, an energetic certification to built and management, installation of shippers for electric cars to encourage and improve the use of them. Second, the increasing in number of public spaces for a better sociability and to use them as an urban laboratory to find solutions against heat of the Mediterranean zones. Four purposes of 12 *Écocité* projects in *Nice Côte Azur* regard a responsible urbanisation – with, among others, intelligent urban management – a transport system with an increasing of tramways and development of electric cars system.

Finally, among projects not regarding entire districts, but important for the regeneration process, *Gare du Sud* is one of the most interesting. The South station renovation – *Gare du Sud* – in the *Liberation neighbourhood*, in city centre of *Nice*, expects the Ecolabel environmentally sustainable certification. ING Real Estate Développement (Reichen e Robert & associate architects) images an high quality of public spaces achieved by ancient station redevelopment (1892) and new architectures. The project aims to preserve and enhance the historical sense of the area with some devices such as a library included in the old building (opened in 2013). Redefinition gives versatility to spaces permitting to use them for a lot of activities in every hour of the day to renovate all neighbourhood. Bioclimatic design is provided by use of solar panels, roof gardens, and a minimal impact of yards.

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The Re-appropriation of Public Space as a passage to happiness

Nicolas Mitzalis

The unseparate spatial and social relations, the interconnections between power and space in the city and the relation that space have with the social stratification and inequality, are basic for the spatial sciences and essential on clarify the relation between 'happiness' and urban space.

The particularity of contemporary Greece, who seems that of Italy's, consists in the fact that the social groups don't compete for political power or -as Gramsci (Gramsci, 1971:57) was writing- for domination over antagonistic groups, but principally for public space. It's an anti-hegemony of space whose importance increases if we consider that the wider institutional strategic of the repression includes labor parties and syndicates and aims not only to suppress all forms of protest but to implementate the desirable (for power) consent, the enemy of social emancipation (joy) and a "quiet" homogenized public space (sadness).

It is commonplace, but worth to be mentioned, that city admits multiple readings and decodifications (Bourdieu, 1984, Castells, 1996, Foucault, 1993, Gottdiener, 1994, Harvey, 1973, Lefebvre, 1991, Massey, 1984b, Wright, 2000, Urry, 1996).

With the present paper I try to draw out how public space and its planning, from disciplinable instrument for the obligated¹ masses can be transmuted into a field of multiple forms of resistance, capable to mutate the enforced hierarchy and play a crucial part for the self-emancipation of the social person, i.e. his happiness.

As salient point I was based on the consideration that history is an open field of forging/ moulding and transformation of the social relations through social conflicts that always manifests on public space. Now, according Feyereabend's principle of autonomy, the facts subsists independently from the possible theories that can interpretate them only by overlaying and not necessarily in contiguity with each other. Like so, I considerate the massive protests, marches, riots in Greece (between 2002-2012 in Greek occurred 3,244

acts of protest as sit ups, marches, riots and occypations² a number that confronts only with period of Italian May 1967-1977), together with the theoretical approaches of David Harvey and Alfredo Bonanno in a commutation way in order to respond and, at the same way, to formulate the seguent question: How public urban space is mutated from bottom up practicals and more specifically: how the mutation of the urban space is a political fact that drives to the rupture, to the subversion and to happiness.

If, accordingly Corboz, we can describe the marks/imprints of changes that took place from the succession of generations by observing the layer of the modern urban ambient as a palimpsest, nowadays, observing the urban pattern of the cities we can detect the intense presence of the dominion's plan. But, is there a city non authoritarian? The experience responds negatively, with the exception of Marinaleda in Andalusia which, with its imperfectness, constitutes an example that may derive from the future. Any historical retrospective on the city's evolution can easily indicate the common and diachronic characteristics that the dominant social groups have imposed on the shaping of urban space using architecture auxiliary. The agora and the court, the church and the government house, the prison and the barracks were buildings-symbols of the structures of the various powers with piazzas being the main source of the public order.

In the Hellenistic city for example, the gymnasium, the palestra, the stadium, the hippodrome and even sudsidiary buildings as "korikeion" or "konistirion" materialize the militarization of the society, are interconnected with specific social status and embed the propaganda of monarch's/tyrant's/emperor's worship. Their urbanistic composition, which was responsibility of the parliament (which was constituted by the elite), connected them to the sanctuaries, the ambries and the armouries, keeping specific prescriptions and ritual obligations. The same stands for the roman city with the rational ortogonal articulation of the imposed military camp/fort or for Renaissance city which presents itself as a harmonic ensemble or even the modern interwar city with the powerful trade centre,

the straight roads who promoted consume and the dissociation of the functionalities which created cities-dormitories.

The evolution of the (totalitarian) city (Amoros, 2009) is in step with the evolution of the architectural/urban design, even in different times in some cases. The latest, besides, are not equivalent between them. But the basic procedures of urban change and design coexist in the various realities and so we can detect "family similarities" in every historical time as even 'deviances'. These 'family similarities' were formulated usually by the theoretical planning models who either were serving the interests of every dominant system or were aiming at the establishment of new forms of power and imposition, abolishing the old ones.

Of course, I can't agree either with the total or the partial design's de-politicization. Choay, for example, who sustains the clear separation between pro-urbanism and urbanism, and the detachment of the latter from the political attachment of the former (Choay, 1973:27), overlooks/passes over the fact that planning remains the authoritarian instrument of those (State, elite, privileged social groups) who seek their spatial dominance/control over others.

I will not agree either with the perception of the 'unintended planning' (Jolly, 1985, Torres, Llobet, etc) that the dominant class incorporates to its repressive logic, ex post facto. Urban planning is the multifaceted regulation of the changes (population, land-use, production of built space) that inflict environment and consequently the living condition of all social groups of the city. A regulation that comply with a specific, predetermined strategy that contains evaluations, hierarchies and priorities. In other words, planning is not only a bundle of procedures but principally a political act (system of practises) that reflects spatially the existence and the fuction of the various dominant forms. From Haussmann's grande croisée de Paris, to Soria y Mata's Ciudad Lineal and Howard's 'city-bank' (Doglio, 1985:34) or even Le Corbusier's Ville Contemporaine, and New Urbanism's neo-rationalism, urban space remains a 'brutal condensation of social relations' (Lefebvre, 1991:227), reflecting power relations and a place of dispute, challenge, domination and subordination.



Law School of Athens, occupation during the massive riots of December 2008, caused by the unjustifiable murder of Alexis Grigoropoulos by a police officer in Exarchia, Athens. The appropriation re-entrapates the notion of mis-justice

Joy, the passage to happiness

At this point delves Alfredo Bonanno's notion of joy which is –for him– the passage to happiness. The latter is not a human invention as Nietzsche sustains, (Nietzsche:1882) strongly connected with the Other (συναμφοτέρον), but a state of mind that needs a little of 'magic' according Giorgio Agamben (Agamben, 2005). This 'magic' for Bonanno is Joy, the uncontrollable force and at the same time a communitarian act that multiply the creative impulse of the subversion.

Presupposition for is that no real joy can be obtained from the rational mechanism of capitalist exploitation but only a 'false consciousness' (Engels, 1893, Plamenatz, 1970:23, Gurevich et.al., 1982:26, Bleicher, 1980). Joy does not have fixed rules to catalogue it. Even so, we must be able to desire joy (Bonanno, 1977:30). Otherwise we would be lost. Lost in "the depths of any of the various recitals of the capitalist spectacle" (Ibidem) where public space is reduced to a passage, used only for

the purpose of consummation, homogenized and neutralized, a 'dead pit' (Amorós, 2009:8) accompanied by the built-up area and its isolated parts (a place of total disconnection).

The search for joy is therefore an act of will, a firm refusal of the fixed conditions of capital and its values, a vital impulse that search the opposite to the alienation and madness of capital: the playfulness of the appropriation of public space. In other words, a deliberated pursuit of other values and needs, a struggle against capital and its delimited, neo-liberal, urban space. But how this struggle is achieved through the appropriation of public space as the latter is already defined from power's planning and the imposed architecture? The answer passes through David Harvey's tripartition notion of space.

Time coexists with space in his general theorization of relative space. The topological relations, at the moment that are established, according Harvey, transform relative space in relational, as they intervene in the relations

that the buildings embed with the urban space and the other architectures.

Harvey and the three spatial entities

Harvey, combining materialism with dialectics, makes a clear dissociation between absolute, relative and relational space on the capitalist outline that always seek to discipline geography to its logic: this of the conspicuous accumulation.

- Absolute space is a determined entity that possesses a structure which can be used for the recognition and the individuation of limited phenomena that happens at the frame that she ordains. It is the space of individuality, of the stability, of the eternal and usually is presented as pre-existed and fixed measure that can be typically measured. Geometrically coincide with the Euclidian space and consequently with the cartographic space, while socially is the space of private property and other delimited territories.

- When space is defined as absolute, practically is treated as if it poses an entity regardless the existence of the objects that embeds. It is perceived in this way, as an external resultant of materialistic things and relations, an unaltered container of facts and procedures. However, as Leibniz sustains arguably, has no meaning (Rynasiewicz, 2000). Since absolute space is supposed to exist between the material things, by definition doesn't exist. The distance maybe cannot exert friction, something that only substances can, but this would happen only if we don't examine absolute space separately but on the outline of a relative and relational approach.
- Relative space is the result of the relation between objects that exist only because the objects exist and relate between them. Space is relative in a double sense: there are multiple geometries that someone can choose and temporarily the spatial frame depends mainly from what is related and from whom. Einstein, taught that is impossible to understand space independently from time and introduced the term time-space in the vocabulary of many sciences by substituting the words space and time. Relative space is defined as the distance between material objects, distance between points of production and markets. It is constituted from objects as without them there is no space. Moreover it doesn't minus to these objects and to their particular attributes but are (configured) co-reckoned the properties of the different surfaces on which the things are transported. It isn't though important the distance but the nature of the surface on which people are moving and the made of the required energy for this movement.
- The relational concept of space is usually identified with the name of Leibniz who reacted to the absolute conception of space-time (Harvey, 1996) and objected to the Newtonian visual which supported that the space's reality pre-exists of the things and that space and time exist of their own as neutral holders independently from what is in them (Newton & Cohen, 1999). He sustained contrarily, that space was always relat-

ed with matter, but not with the mode of the theory of relativity where time was bending according the over passing matter. He sustained that the relational theory presuppose that space and time are found in the process that determine them. The processes so, don't happen in space but determine their own spatial frame. The internal relations are the foundation stone of the relational approach with the external influentions to internalized in specific processes or things through time. In this way, an event or a thing in space cannot be perceived only with what exist at this spot. It depends from everything happens around it. A vast range of different influences of the past, present and future are concentrated on to one specific spot (p.e. in a court chamber) to define the nature of this spot.

While Newton and Clarke were arguing that a moment in time is the same everywhere, as the spatial expanse of time doesn't alters the unity of space (Ariew, 2000), Leibniz, considering that space isn't substance but cognitive reality, sustained that space is relational because time is an order of things and sequences. For Leibniz, absolute space does not exist. Only relational space exist which is nothing else but distance and timing relations between corpus and coexistent situations (Rynasiewicz, 1996:297-300).

In this way Leibniz adverts that an object exists only if embeds and represents relations with other objects (Roberts, 2003:553-573). Of course this doesn't mean that it wouldn't incur in space but would appertain or to one of the mentioned categories, or it wouldn't have any sense.

This subdivision between absolute, relative and relational space, on which Harvey relies on, isn't used in order to give ontological answers to the question of what space-time is. Space can be one of these categories or become all of them temporarily. The property relations, for example, create absolute spaces in which the monopoly operates. The movement of people, goods, services and information happens in a relative place because requires money, energy and the transcendence of distance, while relational space become important for the social practice in the relation of the house let. The decision for the use of each concept depends from the na-

ture of the phenomena. P.e.: absolute space can be suitable for matters of property subdivisions while relational space is appropriate for matters of public open space (Harvey, 2006:17-34).

As Harvey puts it, "there aren't any philosophical answers to philosophical questions. There are human practices where we can found the answers"(Harvey, 1973).

Neoliberal urban space and resistance

Time is very important in relational space and change becomes its essential component. Marx was arguing that labor is the one who insert the concept of time in the world. And this because the procedure of labor incorporates the three components of time: past, present and future. In labor we take something that already exists, that has a past and we work on it (present) in order to transform it into something else (future).

The same happens and for the conversion of space in relational: the topological relations the moment they occur, with the intervention of specific social groups, transform relative space in relational as they intervene to the relations that buildings embed and have with other architectures. Likewise, at the moment that this appropriation of the unbuilt urban space happens – either this space is public or urban voids – such space is transformed into a platform of reclaim and protest altering its initial relativity that was determined from its initial use. The same stands for the built space which interacts with the adjacent unbuilt. So, the moment that p.e. is taking place a march, or a massive entrance in a road, transform such space into a place of claim, altering its initial relativity with the merchandise routes or the consuming use that was characterizing it. The same issues for open plazas. The importance of the free open spaces is above those of events in closed spaces (absolute space) because through this visual event are amplified those who are related with the action. The relative space though, p.e. of a plaza which may represent the wealthiest social groups, is also relational according the use of buildings (the use of whom determines and the adjacent public soace). With the inrush of the protesters the correlations change. The appropriation of space causes the appropriation of the relational space and of the surround buildings, even for the limited chronically period of the occasion's length and is an action of

transforming the hierarchy and the meaning of urban space in for the protesters. In that way is carried through the urban space the desirable message-request.

Characteristic paradigm is Bunker Hill (Flusty, 1996:334-346), an area in Los Angeles with towers of offices, hotels and habitations of high-paid company staff that crouch around a large public space who remains "empty" all day except the hour of the lunch break. This piazza, even though is public, seems to address only to the 5.000 wealthy inhabitants of the around buildings and not to the Mexican and Latin youth who come from the overcrowded eastern and western neighborhoods that like to skateboarding there as the partial closeness of this space and its split-levels provide an ideal skate park. In the periphery the only places suitable for skating are the old industries that are demolished. However, the dust and the sand are enemies of skating as they corrode the wheel joints. The protests were focusing on the noise pollution and the black marks that the skates leave at the flagging and as a result a private company charged to surveil the space. The skaters, used of the prohibitions just from the eighties when architects on their try to cut them off were emplacing stanchions on the benches or were coursing the cement surfaces of the pills, decided to adopt the tactics of the "pavement commando" reclaiming (especially the night hours) the only space they had.

Even though the skater behavior is rather a play (Blake, 2001) doesn't desist criticizing city's architectures on their everyday use, treating urban space as an ocean of elements like steps or curtain walls where they could use for surfing.

Skaters practically oppose to the stable or native meaning of architecture and feel free to reinterpretate it, reversing social relations and meanings and creating a kind of heterotopic or better relational spaces.

Skaters don't alter only the existent meaning of spaces but intromit a specific meaning there where before was nothing. A characteristic paradigm is Paranoid Park at Portland which became film from Gus Van Sant. The space under an elevated stradal node, next to train rails, a non-space, a space that doesn't appertain neither to the heterotopias of crisis nor to the deviant heterotopias of Foucault, an urban residue, has been transformed from its own users into a self-managed, free skating

park, into a place of personal expression and living as it hosts at night homeless. Is the evidence of the unpredictable dynamic that the social process acquire when they evade from the institutional prosecution. The political utterance that they synthesize is social and with clear anti-authoritarian characteristics. They contest the property right of the state and companies on nature and city by occupying the last one. The free space presupposes the sequent reasoning: I can live everywhere, but I can live nowhere if I can't live in this space (Skiftoulis, 2006:14).

Returning to the process of space conversion into relational, the city, perceived as architecture, as aggregation of architectures possesses two basic constants: housing and artifacts. The artifact as a constant and primary city's element is related dialectally with its development process, a fact important for the determination of the hierarchical map of powers in urban space. So, I must stress that the road choice of a march is related directly with the symbolic space. In buildings as Prefecture, the Court house, the Embassy and generally in the primary city elements, the perceptual and symbolic spaces are coinciding. The optical image of the protesters constitutes practically for its receivers an experience, a fact that reflects the problems of the influenced-protesters and which can become a potential element of creation of urban uniqueness. Are changing in this way the usual activities and as a result the primary city elements and many times is achieved the claimed request. Let's not forget the labor acquisitions and rights that were gained in the road even from interwar years or the massive worldwide movements against G8 and Iraq's war. These claims are expressed clearly by the routes of the marches that are specific, are following central axis and are focusing or to reclaiming poles (habitations of politicians, public buildings) or in crouched poles (labor centers, industries, theatres and halls and plazas) always in the formed spatial hierarchies.

The interaction between social practice and urban space mutates the last as the power of the social groups is expressed collectively in the heart of the capital which according Harvey, has a determined role in the production of space. So, with the diverse use and collocation are altered the factual concepts and the definitions of space and time made by the dominant capitalistic policy.

Furthermore, I must stress the fact that while in the non-capitalistic societies of all kinds the classification of time socially was never separated from the essence of the social activities, under capitalism time seems to be separated from matter creating the idea of vacuum time. In this way, time, as a clear duration, disconnected from the materiality of the experience, is perceived as real, "objective" time, as money. We must understand that the effective time management is vital in capitalistic concurrence independently from what is produced, and that the same logic is applied in space. In this way, places even they have a different value of use -habitation, labor, entertainment-, as products are equated between them according the values that can be made out from these different activities. Terrific is the Roberto Saviano's description in his book Gomorra of the modification of the houses which are adjacent the port of Napoli into storehouses for the more effective management of space based on profit:

"...They removed everything in order to free space. In the houses shouldn't be anything: nor closets nor beds, neither paintings, nor even walls. There should be only space, space for the packages, space for the immense cart closets, space for the merchandise. [...] Every house was transformed into a deposit without walls. I am not capable to explain how the building in which I was working was remaining on its feet. Many times we were demolishing walls knowing that were structural elements. However the space was necessary for the merchandise and against the conservation of the products there isn't any cement equilibrium that can be kept. [...] Rented buildings. Without foundations. Garages that were communicating, basements full up to the ceiling with merchandise. No one was daring to protest. Sian had paid them all. Rent and compensation for the unnecessary demolitions. Thousands of packages were ascending in a lift that has become elevator. A cage of steel, nailed in the buildings in a continuing movement". (Saviano, 2008:24-26).

Capitalism tries to adjust the geographies to his needs, in other words to the accumulation: gradual abolition of space in order to accelerate the circle of capital flow through infrastructures and exploit the productive advantages through the construction of infrastructures like ports, airports, towns, industries. At the same time creates geography of social infrastructures that include government systems for abating the risk, intensify exchange and stabilize the labor relations.

As Jean-Francois Tribillon, was writing in the neoliberate city (Tribillon, 2003):

1. Urban space is constituted by equitant markets (real estate market, housing market, labor market, capital or services market) collective services (transports, police, administration) and urban rules.
2. The social groups are collocated in urban space, in the places that are been conceded to them by the socioeconomic dynamic or by the exploit and the oppression procedures that are submitted to.
3. The urban space is sparsed by infrastructures of the global economy: headquarters of big companies, hotel complexes, international bank groups, all feuds of global economy that constitute a city in the city. Autonomous and prepotented.

So, a power increasingly concentrated and globalized is settled on the selected places of the world cities. The concretization of the neoliberal model transform urban space into an arena of contrasts and antithesis for the “right for the city”, the right of the citizens to appropriate and consume collective spaces. Is the field in which is shaped the urban conscience, the way that people understand their relation with space and the other people. Phenomenically transparent, according Lefebvre, this space has nothing innocent (Lefebvre, 1977:305). Is also a product, in accordance to the interests and the aspirations of the “producers”. A product of the monuments and architectures that are erected for surveilling and intimidating.

The unbuilt, practically seeks a spatial code different from the dominant one through urban events that are focusing on the knocking down the invisible barriers, for example, between private and public. Thus, the event of the occupation of a building, beyond the great importance that has for the building itself with the alteration of its initial use and shape –like p.e. the banner of a protest that covers the face of a building and tries metaphorically to recant the building as a symbol of power– operates and to the adjacent unbuilt one, that occupies informally. Such an example is Kipseli’s Agora in Athens where was for 7 years a close and abandoned space. With its occupisation and self management functions as “open Kipseli’s Agora” used not only for alternative political and cultural events, but also as an objection to the plans of its gentrification that want to transform her into a close bar-café,

into an absolute space who will continue the conversion of the Fokionos Negri’s pedestrian road into a space for consume with cafeterias on either sides. The public space di front of the building acquires a different substantiality and esthetically as symbolically, and in combination with agora’s building ensembles a system of meaning as is differentiated from a basic external area.

The tendency for privatization of the public spaces, and the measures for their surveillance can be seen as another expression of politics of exclusion in urban space. In USA, the first teacher, the measures of reduced liberties and public space are characteristic: According a research (National Coalition for the Homeless, 2006) in 224 USA cities revealed that the 39% of them banned vagrancy in specific public spaces while the 16% banned it totally. Cities like Seattle have even modified urban laws in order to facilitate police in excluding, with the pretest of deviancy, people from public and private spaces. Elsewhere, judges and authorities demand from specific categories of citizens to stay away from specific areas of high risk in order to combat the rising sale of alcohol drinks while in other neighborhoods is forbidden the entrance as they are characterized as “drug-areas”, “Stay Out of Drug Area” (SODA) or “Stay Out of Areas of Prostitution” (SOAP) (Davis, 2008:45-50).

The violation laws are spread out not only to the mode, like camping, sprawl of shelters made of cartboxes, sitting and lying on public spaces (National Coalition for the Homeless, 2006:10) but even to time. For example there are prohibitions for people while moving in spaces for long time periods. This happen since the person is informed through written messages and sound forewarnings. The next stage is the arrest. In Seattle, someone can be arrested if is found after 11p.m. in a park as all parks are closing this hour, or i.e. in Hawaii where is forbidden to the homeless stay in beaches or parks. Moreover, the legislation authorizes police to displace immediately persons that have committed small law violations as littering or i.e. possession of an open bottle of alcohol and to forbidden the entrance for time periods that can be even a whole year.

The above, in combination with the emergence of the private gated communities is a clear expression of the economic powerful social classes and the acceptance that their

sovrignty is impugned seriously in public space. The big private malls, the eschewing on putting benches in public spaces and plazas, the cameras that surveil streets and side-ways, are part of this revancistic policy. (Bodnár, 2006:16-9). In this way, the economically upper classes even they can’t exercise incontestable domination on the urban space, do have the accoutrements for limiting their dependence from public space. Their moving out derives mainly from their belief for public space which is considered dangerous, annoying and uncontrollable and consequently as an expense that aggravates them (Bodnar, 2001; Ellin&Blakely, 1997:13; Flusty, 1997:48-52). In accordance with the above is the murder in Exarhia’s area in central Athens of the young boy by a police officer, a tentative of penalization urban space through the terrorization of its users and the massive riot that followed.

In response of the state withdrawal from public sphere and the tend of promoting politics in for the economic upper classes, the resistances and the urban movements emerge putting the frame for specific modes of comprehension, interpretation and reclaim of space throughout a variety of strategies that include the use of jurisprudential tools and activist interventions.

While many (Chatterton, 2002:1-7) qualify squatting, as a collective and creative use of the urban space in a way that gives the possibility for radical social change, others (Harvey, 2001) insist to the urgent need of the social movements to address too people with wider politics. And this is possible as it shows the experiment in Argentina imprinted in the film *The Take*, 2006, by Avi Lewis and Naomi Klein. The children of former industrial workers and employees that were eating before at the USA’s fast-foods now were searching in the garbage as their parents were trapped in the unemployment as many industries were closing up. With the 50% of the population under the poverty limit, a new economy emerged in Argentina, a result of the National Movement of Occupied Factories. Workers with the motive: *Occupy-Resist-Produce*, occupied the abandoned industrial spaces and refunctioned them without bosses applying the principle of participatory democracy by transforming them in public spaces. The result: enterprises like the ceramic factory Zanok with 300 workers, Brukman industry with 58 modistes, the

Communications Institute or Medrano clinic to work regularly. Exactly the same happened in northern Greece in 2011, with the recuperated self-managed chemical factory VIOME in Thessaloniki who still struggles to keep its autonomy.

With the same logic, the movements of housing squatting in Amsterdam, Berlin and London during '80's, and in Italy, Spain, Germany and especially Greece (with hundreds squats) in the last 15 years, used the abandoned houses -kept in such condition for speculation purposes-, in order to respond with self-management and direct participation to the needs for housing and autonomy. Such a stance showed the path to a realistic escape: The one of confrontation with the logic of the capitalistic market through the occupation of the economic most appealing buildings and the concretization of a solution that neither state nor the market was in grade to give.

The encroaching can become an effective medium for revealing the historic and ephemeral nature of the systemic laws. Evokes in this way the possibility to transform and produce situations "beyond place", challenging the predetermined spatial order and the mode of power's apportionment.

With the same way the power of the unbuilt space challenges authority who tries to control it by surveillance or by building it. As a result the built, under specific conditions can act as an instrument of gentrification and imposition.

Epilogue. Reterritorialization and Relational planning

In front of the "local devouring" of the "cosmopolis", in other words the bulimia of a concentrate urban model that devours space is imperative for us to work for a place's rebirth and a re-territorialization (Magnani, 2003:38) that leads to happiness. The last one starts when is ripristinated the complex dimension (i.e. the environmental and territorial systems) that the territory possess as a vital subject. We must react to this "lobotomy of local spirit" (La Cecla, 2002) which which power signals the fracture with the vital environment.

However, as it is impossible to bring down the capital's dominium with heads on, we have at least the obligation to show our disagreement. The crucial issue therefore is the defense of the unbuilt, the reappropriation or

the reinvention of the public spaces and the auto-organization. All these article a "militant particularity" that happens where the ideals are forged by the experience of solidarity in a place and have the power to be generalised and function as a model for a new society that will benefice the whole humanity. Is what David Harvey calls as "global ambition". Paraphrasing Latouche, the purpose isn't the creation of some kind of oasis in the urban desert but the progressive expansion of the network of healthy free spaces in order to fertilize the Generic City's desert. Moreover, as Zygmunt Bauman was writing, "the public spaces are the critical points where the future of urbanism and of our convivance will be adjudicated" (Bauman, 2005:57).

More is tottered the systemic character of the predominant values more radical will be the reconstruction and the orientation to a de-accretion society (Latouche, 2008: 224, 251). In this effort, urbanism must reunite the lost city's triadic tangibility: *urbs*, *civitas* and *polis*, in other words, its natural and functional structure, the society and politics.

However, the relational planning is possible when is emphasized by four interrelation points that can translate into direct proposals for the planning practice:

- First: Planning must treat relations and procedures more than objects and shapes. Emphasis must be made to the embodiment of the multiple differences –without altering them– with plural and culturally sensitive estimation of the relation between social procedure and urban shape.
- Second: the planning practice must stress the multiple renditions of time-space. This necessitates particular attention in the politics' representation and the time-period's expression.
- Third: Planning must represent places as multiple levels of relational products and sources that inevitably create a distinct geometry of powers on the territory. It must be recognized that the preference of a space-time experience can undermine other interests, equally important but with minor power.
- Finally, planning must recognize the way that the relations within and through the multiple levels of the geometry of power negotiate via communication and interpretation. In this way the attention

is focused partly on the building up of the skills of negotiation, concession and redression of the entrenching between winners and losers. Moreover, emphases to the importance of the recognition of the many value systems that is on the stake between city's spaces and times. Planners must not only facilitate the recognition of all these but must use their design to build a new terrain of relational sources always related with other relational networks.

An incurraging paradigm is the study Metro Cable of the Urban Think Tank team, at the poverty neighborhoods of Barrio San Augustin in Caracas that managed to connect more than 40.000 people with metro network by the design of an aerial transport system. In contrary to other politics that were proposing the creation of roads passing through Barrio by demolishing numerous favelas, this intervention accepted the given reality of the deviant constructions and incorporated them to the city. The study recognized the qualities of the urban space and worked with them and not against them. Similar intervention is the Favela-Bairro project in Rio de Janeiro, made by Mario Jáuregui and Flavio Ferreira and was focused on 200 communities with over 2.000.000 people ameliorating the infrastructures the public spaces and setting the basis for their incorporation to the rest of the city fabric without marginalizing the collective identities.

In conclusion, I must stress the fact that the unbuilt in combination with the relational space can become the "space of hope" (Harvey, 2000), the beginning for city's retrieval as a common good. (Salzano, 2008). Common, means to belong to more than one people related by identity and solidarity. Means that the sharing of a common plan and management of the common good satisfies an importante collective need. For all the above is needed, as Harvey was writing, "*the sclerosis of our cities not to expand in our brains*". (Harvey, 1993:18). We must resist to the multiple degenerated utopias –of the malls or those of the commercialized utopias of the New Urbanism's suburbs– and realize that the liberal collective urban space isn't solely a platform of protest or rights reclaim, but the field for creation of our rights.

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Taif Municipality's Steps for Happier, Healthier and Livable Communities: The Case of Al Hada and Ash-Shafa, Saudi Arabia

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Introduction

Taif, "Eden of Arabia" or "The Desert's oasis" is one of the main tourist attractions in the Arab Peninsula. In Taif, the most distinguished areas are Al-Hada and Ash-Shafa sites, which are considered the crown jewel of Saudi Arabia, due to their unique diverse landscape & natural environment, as both are mountainous, with magnificent sceneries, and unprecedented natural features such as; water falls, valleys and green sided mountains. These areas are famous as well for their Pink roses, orchards and farms of grapes, pomegranate, figs, honey, as - unlike the rest of Saudi Arabia Taif is famous of its low temperatures and rain, and thus it is a resort destination for thousands. These sites are the most famous destinations for Saudi citizens and a source of national pride and happiness.

Happiness pillars, factors and influences

Several scholars have agreed that our choices of values, purpose, support, health and wellbeing, gratitude and balance are the main factors that influence the resultant happiness, which will never come to those who do not appreciate what they already have. Happiness pillars are physical, mental, emotional, moral and spiritual.

Links between wellbeing and environmental factors are of growing interest in psychology, health, conservation, economics, and more widely, there is a growing evidence that green or natural environments are positive for physical and mental health and wellbeing and therefore for One's happiness. There are at least three reasons for thinking that experiences of natural environments will be positively related to health, wellbeing and happiness. The *First* of them is, there appear to be direct correlation by which such experiences affect the nervous system, bringing about stress reduction and restora-

tion of attention, *Secondly*, Mackerron and Mourato (2013) argue that natural environments may be lower in environmental 'bads' that have significant negative impacts on both physical and mental wellbeing, which in turn could affect happiness. They add that adverse health effects of noise and air pollution are well documented. According to Passchier-Vermeer and Passchier (quoted in Mackerron & Mourato, 2013), it has been proved that chronic traffic noise exposure in urban environments can cause many severe negativities such as; sleep disturbance, hearing impairment, tinnitus, and raised stress levels, leading to high blood pressure, coronary heart disease, stroke, and possibly immune system and birth defects. *Thirdly*, natural environments might increase happiness by facilitating and encouraging cultural and psychological reasons through behaviors that are physically and mentally beneficial, including physical exercise, recreation and social interaction.

Happiness impacts

In her research, O'Brien (2007) raised the important issue of the different approaches to happiness, as currently, public happiness may be an essential intention of many politicians and planners, but it is not explicit. Consequently, the question of whose view of happiness is driving the vision for our cities tends to be unexamined. There is no doubt that happiness is the choice of all people, however this choice requires effort at times. O'Brien introduces a European study for the evoked feelings in natural urban areas. It was reported that 83% felt relaxed, 65.6% felt more connected to their selves, 63% felt connected to nature, 61.6% felt energized, 58% felt safe, 55.7% felt at home and 50% felt connected with other people, and this proves that engaging with natural areas provokes positive attitudes for users, as one woman of the interviewees reported "*I feel like a good mom, hopeful for my son's future*" (O'Brien, 2007:13).

O'Brien, introduced the sustainable happiness terminology in 2007, which is a concept that has the potential to enhance urban planning policies by raising the profile of happiness and well-being, but linked to sustainability.

In their up to date research "The Greener, The Happier? The Effects of Urban Green

and Abandoned Areas on Residential Well-Being", for the German Socio-Economic Panel, Krekel, Kolbe, and Wüstemann, (2015), reported that coverage of and even more proximity to greens is significantly positively associated, whereas proximity to and even more coverage of abandoned areas is significantly negatively associated with life satisfaction, both of which is diminishing in the amount of the respective area, whereby mental and physical health, in particular social functioning, bodily pain, and physical functioning, are important transmission mechanisms. The effects are strongest for residents, who are older,

While Nozhnitskiy (2014) reports that people are happier in places where there is greater possibility of social exchange or interaction and less likelihood of noise, crowds, and pollution. In their research on relationship between happiness and pride, Balducci, and Checchi (2007) report that growth must connect the expectations of economic development with those of the quality of the environment, the social cohesion and the cultural vitality of the city, which means that more daring policies addressing various low-scoring dimensions of the quality of urban life could result in citizens still proud but happier.

Many scholars pointed to the important issue for whom are we designing for, pointing to the bitter fact that in our contemporary car-dominated world most of the studies, developments and concentration are oriented to cars and car users, a case that Taif Municipality tries to avoid as it is keen to catering to the "happiness" of urban communities and citizens not only for car driver, which is unfortunately not the case in most of the happiness research and studies, local and national policy makers should consider happiness in policy and practice.

As urban environments are increasingly designed to be distinctive, trying to create memorable sensory experiences and give happiness for the people who use them, the Municipality's main aim is being devoted to putting happiness into the lives of every citizen and visitor of Al-Hada and Ash-Shafa areas in doing so the municipality works hard to identify and discover the following:

- Factors which influence happiness from the urban and/or socio-economic point

of views

- Do urban and landscape project or a public space influence the perception of happiness or is it only factors and conditions such as climate, mood, etc.
- What are the urban projects in development, which are aimed at reaching happiness?
- What are the urban experiences where happiness can be recognized?
- What are the happier cities characteristics and how to be achieved?
- If urban happiness is achieved, how could be managed and attained?

Bravo (2012) sums that public happiness is no longer the result of the emotional impact of a widespread beauty, but the discovery of new meanings and values of the city as a unique urban whole, both historic and suburban, together with not predictable social forms of interaction between people.

Benefits and values of urban green spaces

Kafafy (2010) and Green Scotland (2008) have classified benefits of urban green space to the following:

1. Environmental benefits, such as enhancing urban climate, improving air quality, enhancing the hydrology and water drainage, clean up contaminants (phytoremediation), noise abatement and enhancing the biodiversity and wildlife.
2. Economic benefits, such as the positive impact on property values, improved business, combating sprawl, energy saving (cooling buildings in summer, warming them in winter), food production and attracting tourism.
3. Social & cultural benefits, such as promoting neighborliness, places for youth and children interaction and play, high cultural value, provide meaningful outdoor environmental educational activities and the ideological and spiritual importance and symbolic meanings.
4. Human health and recreation benefits, such as the impact of urban green space on physical and mental health, the children's need for green space as a playing, exercising and discovering arena and the need for green spaces for its high recreational value.
5. Safety and security benefits, such as green space influence in lessening ag-

gression and violent behavior, providing defensible spaces, reducing domestic violence and fear of crime, trees planting strips and medians positive role in enhancing road visibility and reducing glare, reduces accidents probability.

6. Aesthetics benefits, such as variety of color, canopy and size providing different usages, screening unnecessary features and acting as a visual background.

Municipality's vision, mission and approach

Municipality of Taif took the responsibility of preserving the natural environment of Alhada and Ash-shafa and enhancing the quality of life and the built environment, together with rising the awareness and developing local residents through active public participation and interaction with residents (villagers) who ultimately live there to serve tourists, by renting houses and hotels, working in restaurants and cafés, farming land and selling products.

Vision

Balancing the supply and demand for urban resorts and facilities with respect to natural resources by thorough understanding of what we possess, consume and want for a happy future.

Mission

Alhada and Ash-shafa to be models for livable, happy and healthy practices, where heritage preservation, integrates with nature, and adopting sustainable tourism and ecotourism for such distinguished destinations.

Approach

The municipality believes that there is no way to happiness; as happiness is the way, and that Happiness will never come to those who do not appreciate what they already have, and it is not how much we have, but how much we enjoy that makes happiness and difference. Therefore, it keeps an eye on the urban environment enhancement projects in order to enrich the quality of life of citizens.

The Municipality of Taif's main aim is achieving a sustainable livable healthy community that serves next generation and guarantees better future. The actions started years ago, with many steps, where the latest is the most distinguished of the report "Visual Pollution Guidelines: A Manual Book

for Alhada and Ash-shafa", produced in 2014, and considered to be a pioneer study, and an important step to be followed by other steps towards livable cities

Location

AlHada & Ash-Shafa are small villages under the Municipality of Taif in Mecca Province of Saudi Arabia at an elevation of 2,200 m (Alhada) and 2,400 m (Ash-shafa) in average, with a population of Taif: 524.273 inhabitants, Alhada: 25000 inhabitants, Ash-shafa: 8000 inhabitants according to the 2004 census.

Both sites are primer destination for recreation and tourism and are famous for their unique natural qualities and landscape (Fig. 1).

Alhada is a mountainous resort village with some hotels and theme parks that make it a national tourist attraction. It is also famous for agricultural land that produces apricots, figs, peaches, grapes & pomegranates in addition to roses that are produced in large quantities to be utilized in the extraction of essential oils and the rose water, which Taif is world famous of.

Ash-shafa is located south of the city of Taif, about 2400 meters above the sea level. It is famous of the mountain bee honey, excellent figs and roses. Ash-shafa is also famous of its public parks, gardens and aesthetic formations. It is relatively smaller in size than Alhada.

Analyzing the existing situation

Visual pollution resulted from unintentional abuse of nature.

- Lack of public awareness of the value and importance of integration with environment.
- Lack of comprehensive vision for urban planning, urban design, landscape and architecture guidelines.
- Absence of identity and character. The deficiency of some regulations and legislations.

As a reaction to face these issues, Taif Municipality launched a 12 principles guide for HAPPY LIVABLE cities to be followed in directing future developments and assessing existing conditions, and that was applied on both Alhada and Ash-shafa areas, and a thorough study for the visual pollution and ways

for treatment. It was produced in 2014 to set a robust model to be followed.

Municipal principles for health and happiness

1. Cultural heritage

The area of Alhada and Ash-Shafa is rich with heritage locations and intangible attributes that were inherited from past generations. The Municipality is keen to preserve and pass it to future generations.

2. Parks & Open Space

Associated with health and wellbeing, where more walking and exercising are encouraged. The targeted open space network is an integral part of the urban Tissue with a variety of safe and attractive spaces that vary in size, form and function.

3. Eco-friendly developments

Eco-friendly constructions are encouraged as a responsible approach for the area's development, achieved mainly by using local materials in construction.

4. Ecotourism & ecologies

Use of local products and materials are returned to the public real Involvement of local communities, where profits composting and recycling. Various waste management schemes are also included.

5- Landscape & Greenways

The area of study possesses high landscape potentials differing in function and size, such as natural green corridors, visual distinctive sites, and historical sites. It just needs the creation of a Comprehensive greenways network.

6- Conservation of the Environment

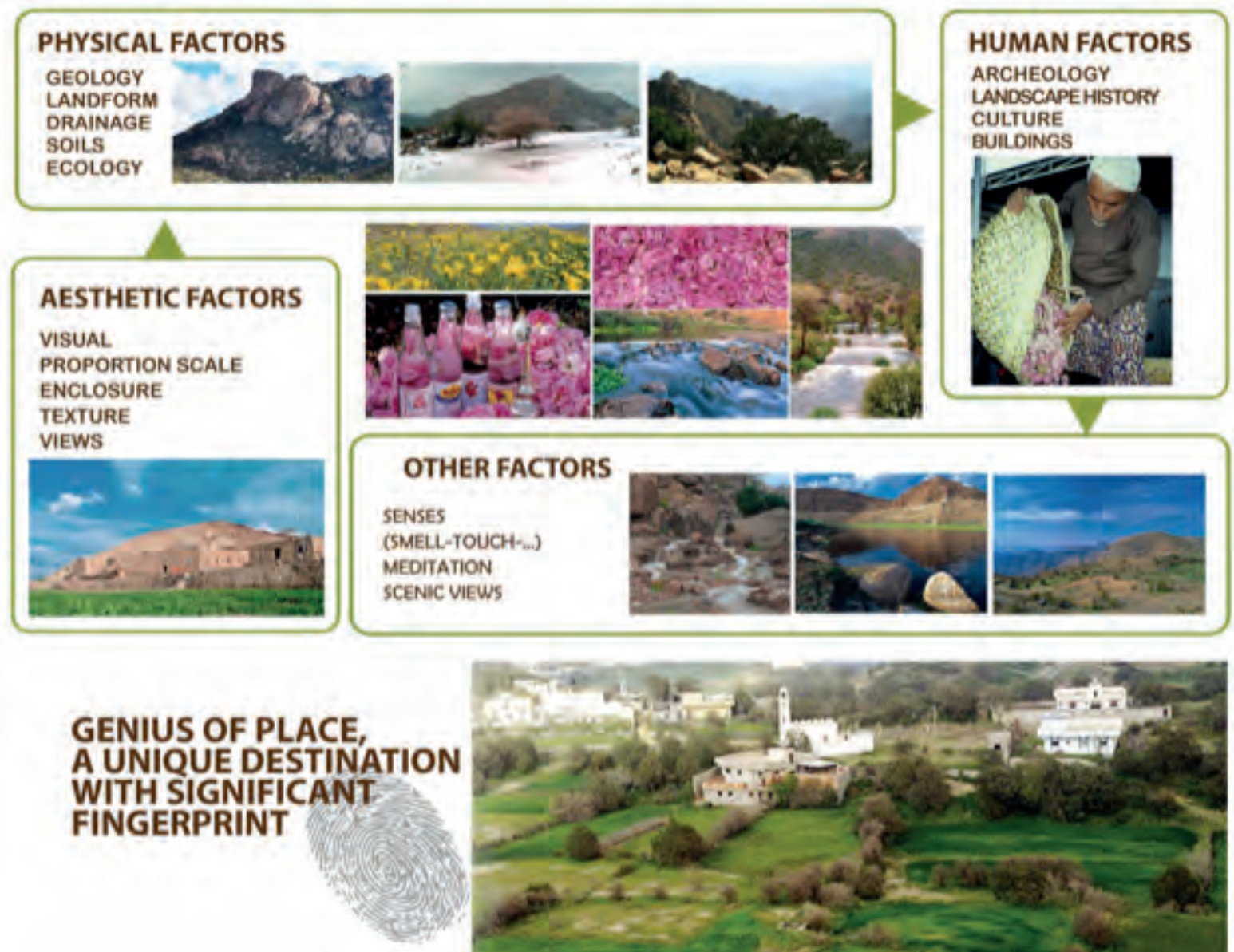
Setting aside areas as nature reserves, mountains, historic sites, or other conservation areas.

7- Sustainable, equitable Development

Different uses, such as housing, resorts, shops, schools, offices, open spaces and cafes. Complement each other, to create a livable community. The Municipality targets the creation of communities with a range of housing sizes, styles and densities.

8- Connectivity & Accessibility

Both sites of Alhada and Ash-Shafa are mountainous, thus the connectivity and accessibility plays a vital role in their developing plans. The Municipality is keen to ease connectivity and linkage of the different activities.



Natural landscape character and quality in AlHada and Ash-Shafa

9- Health & Wellbeing

As health is pivotal in achieving happiness, the Municipality introduced a framework to improve the health and wellbeing of the population to help them stay healthy and well.

10 - Public participation

The targeted development involves local residents (villagers) who make their living from the place, must be well benefited and well enrolled in every step of the development process.

11- Aesthetics

The mountainous nature bestowed sites an extraordinary attractiveness, putting them on top of tourism destinations in Saudi Arabia. Moreover, the distinctive surrounding nature adds to the aesthetic value of the sites.

12- Good Governance

Good governance is about the processes for making and implementing decisions, sharing several characteristics. All have a positive effect on various aspects of local government including consultation policies and practices, meeting procedures, service quality protocols, councilor and officer conduct, role clarification and good working relationships, which all seek the citizen's happiness and wellbeing.

Municipality issued recommendations

URBAN RECOMMENDATIONS

1. Entry points & accessibility:

Emphasizing the entry points and creating a proper clear design that utilizes local plants and materials.

2. Landmarks:

Defining and categorizing the different ty-

pologies of landmarks, and creating a well-designed visual sequence using landmarks to emphasize the local identity of place and to enhance the natural environment dominance over the built environment. Landmarks recommended to emerge from local culture, and provide deeply rooted symbolism while using local materials and colors.

3. Clusters:

Work in providing clusters with identity, that are gathered in a distinguished special character, which will retrieve the spirit of place and help in enhancing the overall perception of the area.

4. Car parking:

Provide buffers for separating the parking areas from interfering the scenes & doing that incorporation with the respect to the visual value of the mountainous nature of place,

Using trees and shaded structures to provide enough shade in the way that doesn't block uses around or the view.

5. *Public spaces:*

Enhance the quality of existing public spaces and developing the neglected left over spaces, through creative efficient landscape designs that accommodate softscape elements to enhance the local identity and character with respect to the different functions that the space may serve.

6. *Pedestrian paths:*

It is important to preserve the continuity of the path & enforce pedestrians' enjoyment of the surrounding environment, in addition to ensure the separation among the three parameters of the path.

LANDSCAPE RECOMMENDATIONS

1. *Green ways:*

Adopting the landscape planning and green ways approaches for a comprehensive development of sites and their surroundings.

2. *Plantation:*

Using indigenous plants whether trees, shrubs, climbers and ground covers in paths, fences and edges, for significant environmental and functional impacts.

3. *Views & edges:*

Emphasizing the natural edges, specifically those with significant views, besides using, plant screens, trees and other methods for concealing the unfavorable scenes and visual pollution that is hard to tolerate.

4. *Shades:*

Using local materials in providing shade for paths, spaces and seating areas as much as possible.

5. *Flooring:*

Using natural & local materials as possible to help integrating the built and natural environments and advocate the genius and character of place.

6. *Seats & benches:*

Using wood, metal and local stones for seats in open spaces, scenic views areas and pedestrian spins, in a harmonious way that respects and integrates with the nature of place.

7. *Signage & identification boards:*

Placing the sufficient and efficient signage with the proper & harmonious colors & materials.

ARCHITECTURAL RECOMMENDATIONS

1. Using vernacular architecture or integrat-

ing with it, in the proposed building styles, with great attention to colours and material

2. Respecting the mountainous nature of the place by:

- Using harmonious colours that highlight the nature of the place.
- Avoiding using materials that would contradict the vernacular character of buildings.

3. Provision of suitable places for gravity art.

4. Opening views to the mountains by keeping fences short to avoid view blockage and respecting the land topography to preserve nature and create a distinctive skyline.

Conclusion

Taif Municipality does not only perceives its responsibility towards preserving the natural landscapes of the unique sites such AlHada and As-Shafa, but understands well that happiness, as a component of health and well-being, does not belong on the fringe of policy and planning. The Municipality is keen to sustainable cities through planning for happiness and health in order to enhance the built environments and the society quality of life.

The Municipality provided in the visual pollution treatments in Alhada and Ashafa areas report (2014), the following:

- Protection of the environment;
- Maintenance of a diverse economy;
- Provision of accessibility through land use
- Delivery of high quality services for residents, tourists, visitors and businesses;
- Housing choices; and
- The involvement of LOCAL COMMUNITY in planning and delivery.

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Public sculpture, a preservation identity tool of the city

Mohamed Ali Msol

In recent years, the question of art in public spaces recorded a new developments in the field of scientific research. The relationship between the creation Current and public places of artistic move towards public space. Mutations social, in some places, the cities have lost their historical identities, cultural and architectural. The action of safeguarding the identity is necessary and requires early intervention to ensure the continuity of history in ancient sites and public spaces of cities. Moreover, artistic intervention, in the preservation of part of identity, becomes an essential action to make the city its soul, to maintain its imprint and identity. This is a trend to give meaning to the public spaces of the city but also to ensure preservation of the common memory through sculptures public and works of arts.

Around this reflection, we chose to study three Tunisian cities that are as follows: Ksar Helal and Moknine. The identity of safeguard action varies in its historic towns since each space defines its own urban and architectural structure.

We are interested in artistic intervention as a communication tool facilitates the transmission of history. Tunisian backup policy is interested in Resuscitation ancient sites where art is investing some monuments to ensure reintegration of heritage in the modern setting. Tunisian model designed a modern political identity of the city is interested in the artistic action as mediational vector in public areas and roundabouts. Many models currently exist in cities including entries in coastal areas. In this sense, we opted for Moknine and Ksar Hilal order to examine public sculptures that give a new spatial sense and aesthetic image coherent while often retaining the link to the common memory of each place. These new policies seek to recreate the sense to give coherence, readability sometimes swarmed territory and deal with the consequences of a disfigured city.

It seems important to provide answers to questions concerning Tunisian public spaces:

what is the place of art in the Tunisian city and surrounding areas Historic? How to reconcile the aesthetic and historical realities with the requirements development, financial and sociological? The aim of the artwork is recreating new relations in space producing collective action, the real, the imaginary that affects capita changes its view of the city. Artistic-plastic interventions not only allow transform the way we look at the place and away from the function but also create new uses and living spaces through the cultural and historical heritage. This us back to the idea of an art that will bind to the social life and divert codes and signals of the city for a new reading of the urban environment, but also public social and historical.

Finally, the work of art in its various forms (sculptures, paintings, frescoes, etc.) leads to the design of mediational devices that will be based on a outlook teaching. The ties that develop, over time, among the works, artists and Public and variety of these exchanges, promote the development of critical thinking and the gradual appropriation of the work and its historical backgrounds, cultural and social.

City and Public Space as Happiness Project

Eva-Leticia Ortiz

The city and its spaces have always been a project in search of wellness. From Greek virtue, fortune, health, friends and pleasure with all contribute to the greater good of the human being was intended; personal well-being linked to civic: the polis as a project carefully shared; and the city was not only a supplier of goods but the space of culture, politics, philosophy, health, the well being and well being.

As a society, we try to move our idea of being in large part to the material in the landscape that surrounds us, the neighborhood where we live, and even our housing; so when planning a city is implicit build palaces, markets, monuments, gardens, streets or rides where the search modeled cities and urban pattern search again. The welfare depends largely on the spatial conditions that had to pendulum between the ephemeral and the permanent for centuries. The nature of their silent language has allowed the space to hide or reveal the premise that originated: the human. It is argued that "high levels of economic freedom and high percentages in revenues make up a high correlation in subjective well" which would lead to be richer and free would be happier; but why has not had an increase in health and happiness in recent decades? Some scholars believe that this situation answer the call "hedonic scaling" which consists of the natural tendency to change with the changing expectations income; so according to this theory, the richer you are, the more you compare with other rich people and quickly falls wheel desires, so it ends up as if he had not had any progress.

From the 40s has had an extraordinary urban growth and along the last decades, we require more land, more resources, more energy, more displacement. Today more than ever we know that cities are contributing to environmental and social deterioration in an expedited manner; but never before has had such technology, many luxuries while many waste. To this day urban spaces have hypothesized be healthier, greener, more accessible, more attractive, more functional;

however it is essential to consider who are the people who mainly define wellbeing or discomfort that produce them.

Since the Declaration of Independence of the United States provides that "all men are created equal and are endowed by their Creator with certain inalienable rights, among which are the right to life, liberty and the pursuit of happiness" (Eco, 2014) asserting that in the history of the founding of nations, this paper was the first to explicitly state that the people have a right to happiness, well-being. Despite the difficulty of measuring happiness, people have tried again and again to integrate in architecture, urbanism. Dingy or dirty spaces were transformed into beautiful spaces and gardens where beauty and pleasure were lifted. The public realm, gardens, parks and squares compensated confinement, overcrowding; allowing to today's meeting, the exchange. Chicago in 1871, as a result of the devastating fire of 1871 provided an opportunity to re-build the city under the premise of avoiding the repetition of a new claim. The architect and urban planner Daniel H. Burnham (convinced that beauty itself could transform society and awaken new virtues of citizens) in the Plan of Chicago conducted with Bennett in 1909 (Smith, 2006) included long walks in attractive avenues with great buildings stating that they could restore the city where the visual harmony and aesthetics would be the prerequisite for harmonious social order.

Some others came to believe that the well was found only if he escaped from the city, for which the car was a great instrument to allow the movement of the central city to suburban utopia. The suburb found its origin when Frank Lloyd Wright's Broadacre City conceived under the notion of independence and freedom, welfare.

The first suburbs were great examples of entrepreneurship, and promised their new inhabitants a world of privatized welfare: a private garden, a car to move between destinations disconnected; new decor and fittings were also required. So if to know that to people happy enough to see how they spent their money, then many people have bought separate houses, separated showed that this was related to happiness: preference for privacy, mobility and away from the problems of high-density city (Montgomery, 2013).

Today we know that our preferences do not always maximize our welfare in the long time. Nivón in 1998 stated that the suburbs were an elitist solution to give back to the ills of the city (Duhau, 2008) but also to build homogeneous space in the city, the suburbs have not been entirely "natural" but are the product zoning policy and the real estate market resulting ground even isolated blocks, sometimes sad and saturated.

So how do you know if the suburbs make their residents happier, if they generate greater good, if more human? If the highways produce greater feelings of freedom that the narrow streets; if beauty in architecture makes us optimistic; if empathy can rescue us from unhappiness.

"The best society, Bentham argued, is one in which citizens are happier. Therefore, the best policy will be to generate greater happiness; and, in the case of private conduct, the most correct moral action will be that which gives more happiness to more people it affects. This is the ultimate principle of Happiness: fundamentally egalitarian, because happiness has all alike, and fundamentally human, because it holds that ultimately what matters is what people feel "But achieving greater overall happiness requires know what causes happiness of the people. (Layard, 2005)

Daniel Kahneman-the only non-economist who won the Nobel Prize in Economics (2002) - In one of his studies established a link between happiness and urban life. Kahneman generated the "prospect theory" for describing how people make decisions in situations where they have to decide between alternatives that involve risk; as assessed income. Considers that has a frame of reference which people use to make everyday and unusual decisions: hate losing more than you love winning.

Robert Nozick especially in his "Meditations on the Life" (1992) states that the predisposition to be happy can be more important than beliefs or positive evaluations that have at some point: thus a positive tendency or predisposition can ensure a happy feelings more permanent happiness. Likewise concluded after several studies, people prefer a life of less pleasure but involve challenges, effort and pleasure as well as pain. Confirmed that the level of

income is important, but not the whole formula (Montgomery, 2013). The level of education, the number of friends and even the location are part of life satisfaction. Self-reports of subjective well lead to things that money can not buy: leisure, short trips, feeling healthy for example.

Therefore the place where we live is actually important.

Psychology has always been linked health and wellness, but was Carol Ryff who proved valuable to care a meaningful life, challenges and socially linked; in his model of psychological well-being (1989) concept that includes social, subjective and psychological dimensions as well as health-related behaviors in general that lead people to work in a positive way. Related to how people in their everyday faces the challenges they encounter in their lives, devising ways to handle them, learning from them and deepen their sense of meaning in life (Ryff, 2012).

So the city is not the reservoir of pleasure, but the space where personal battles, where challenges and commitments are confronted daily basis are fought. Intone the city should be measured not only by its distractions and comforts, but also how it allows its residents to give meaning, face challenges and live daily (Montgomery, 2013).

Perhaps one of the most important effects of the city is related to the way that shapes our relationships with others, resulting noun to consider not only personal, but social. The trust in neighbors, authority and outsiders seems to have preponderance in happiness according to John Helliwell especially his study of losses in the very street of residence wallets. It can be said that you can predict happiness in cities knowing the trust between citizens and the more he trusted the other, more can maximize profits (Montgomery, 2013). Concludes that the links, social support and confidence are central to happiness and life satisfaction.

Meanwhile neuroeconomics defender Paul Zak (2008) found significant findings on oxytocin and analyzes the role of this in human experiences and behaviors such as empathy, altruism and morality; likewise a relationship between altruism and happiness smiles, greetings, signs of friendliness, solidarity, cooperation strengthen confidence.

This coincided with Adam Smith who in 1759 in his extraordinary work "Theory of Moral Sentiments" said the human consciousness derives from social relationships and empathy produced by being around other people is substantive for the welfare and what guides our actions (Montgomery, 2013).

We all live in permanent selfishness altruism dichotomy; coexistence- withdrawal and is perhaps the space, especially urban space which allows to find the golden mean between extremes.

Meanwhile Papachristou (2012) conducted a study to quantify the urban happiness by following different criteria: happiness in subjective terms (mood, social, mental and physical), happiness in objective terms (number of shopping centers and recreation), and integrative happiness or real feel for people. This study concluded that subjective happiness is higher than the objective and therefore more integrative. Data from that study indicate that citizens want more green areas, less air pollution, less noise, good quality water and good sanitation. It follows that urban planning should put focus on creating "living conditions that influence the mood of the people and not just in planning for cities" (Allardt & E., 2009).

So then the city has shown the rule of the premises of the company and the time that he founded. Greece and its agora; Roma favoring the common good with aqueducts and roads; Paris with its gardens and boulevards to please elite. In the last century architecture and urbanism have tried to create spaces of contact, sometimes without success; Jane Jacobs since 1960 even claimed that the streets were friendly and safe because they were shared and experienced by many people harshly criticizing the destruction of public space; identifying the causes of violence in everyday life: what compiles in his masterpiece "Death and Life of Great American Cities" ahead of innovative proposals in urban terms and "Economy of Cities" established principles and bases in force to this day.

The hopeless pursuit of happiness involves exceed the limits of disciplinary look in isolation, claims the connection of social sciences and natural sciences as well as the individual at the time of the collective.

The city is and has been a shared project, a place where it is necessary to promote the common good and that is a task that can not be built in isolation. The city challenges us not to live together, but to progress together. We probably will not agree on a single definition for happiness, which does not mean it's not one of our purposes where welfare has proven to be a central component forever.

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Participated anamorphic art against the suburb degradation in contemporary cities

Alessandra Pagliano, Mariano Marmo

Degradation as inspiration and matter of the artistic installation

The project focuses on the abandoned construction site of the Piscinola metro station in Naples, Line 1, which in the original plans should have been an important railway intersection. The Piscinola station serves directly Piscinola and Scampia districts, but actually it also represents the main access to Naples for people coming from the northeast regional area. The station is a fundamental place in the district of Piscinola and Scampia as it is also the link between these two. At the present time some temporary fences can barely mask the widespread degradation, channeling passenger flows through the abandoned escalators to the train platforms. This paper presents the project and the making of an art installation for the Piscinola subway station, based on a specific projection method, called anamorphosis, whose aim is a participative mass action, to involve local residents through the collaboration of their children.

We strongly believe that art can be an instrument for education and social developing. The main aim of this project was to unlock the current situation, in which urban degradation generates social degradation, that eventually evolves in vandalism, causing the fear of investing in projects that could be quickly destroyed by violent actions. Instead of joining the hopeless whiners, who reduce the impossibility of an improvement to the lack of funds, we decided to make the degraded urban context a communicative and an experiential matter, transforming those spaces into meaningful places.

Scampia is a difficult district, in which the logics of contemporary art market are traditionally not successful. *Arma il tuo riscatto* is a collective work, inspired and fed by the fertility of the habitat in which it was born, open to the territory and to the transformations, but intended to be a factor of transformation itself, promoting regenerating dynamics for



Making of the mural "FIORI TRA LE SPINE"

the community's sensibility, based on a different perception of the spaces.

In Piscinola, and even more in Scampia, physical and social degradation are strongly linked to each other. Scampia is an icon for the contemporary peripheries and it appears as the place for illegal activities and brutal urban violence. The *Vele* themselves are the symbol of an architectural and social failure.

Arma il tuo riscatto starts from the widespread mural degradation to transform it into a statement of hope through the attribution of a positive meaning by an artistic project, that adds new signs to the ones already existing. On the degraded concrete surfaces it is common to discover some messages stating expressions of hope and redeeming, although it would be impossible to categorize those writings as aerosol culture expressions because of the lack of any graphic project.

With the exception of the colored mural paintings by Felice Pignataro and the provocative banners by Rosaria Iazzetta who awaken citizens' consciences against the addiction to the Camorra racket, it is more appropriate to read the spray painted signs as requests that are still not structured in an artistic form, but nonetheless declaring a dramatic social condition and the wish to overcome it.

Citizen's active participation

Since its first phases, *Arma il tuo riscatto* considered to involve the local community to strengthen the identity feeling, to transform the Piscinola station from an anonymous and degraded transit space into a site that the community could recognize as its own.

So we decided to transform the station into a participative art gallery, an extended laboratory for experimentation and contamination of contemporary languages, constantly dialoguing with the nearby geographical and social tissue, to generate an iconic site to link citizens to their quarter, in which art and sociality become chances to reflect and understand contemporary world.

We wanted to activate inclusive processes to experiment good practices, in sight of a re-evaluation and a developing of the territory through new configurations for the use of public space.

In collaboration with the Assessor Roberta Gaeta of Welfare and Social Policies Department of Comune di Napoli, it was possible

to find two territorial centers that could involve a very important part of the population: the youths.

The IC San Gaetano School and the Education Center "L'Impronta – Obiettivo Uomo" made possible to involve about eighty students, respectively from primary to middle schools and in the age group between six and eighteen years old.

After several meetings with the kids and after making them aware of the transformation that we were about to make in the station, we assigned an active task in the project to each of them.

The mural FIORI TRA LE SPINE (FLOWERS AMONG THORNS), whose text was chosen among several interesting suggestions from the participants from the Center "L'Impronta – Obiettivo Uomo", was conceived as a transformation of signs and meanings: starting from a wall smeared with bad writings, a wooden frame has been nailed on it, in order to slice a small piece of surface to inscribe our expressive project.

The rectangle was gradually invaded by the color of spray cans, in a game of fanciful shapes and colorful names, texts, and silhouettes of hands without any competition or attempt for individual affirmation, with the pleasure of a cathartic artistic gesture of choral participation; this dense texture formed the substrate on which it was possible to apply a white coat of paint, which let appear the silhouette of the phrase created by the children, while the painted background assumed the role of connective tissue for the signs (letters) and the meanings (the social message of the sentence choice) to which they were added.

A playful art installation

Anamorphosis produces an active involvement of the observer through a playful dimension, which includes the subject within the installation itself, because the perception of space is conditioned by the viewer's interpretation of signs.

Anamorphosis is not a way to mislead the viewer's eyes, but an evident overlaying of different realities. The observer is not induced to believe that the new shapes can exist as they're perceived and there is no extreme realism to hide or transform the

existing environment in favor of a false perspective.

The anamorphic installations in the Piscinola station are instruments to amplify the mechanisms of relationship between inhabitant / passenger and urban places, in order to make the individual participant and conscious. A large anamorphic installation induces the observer to change his usual perspectives and to reconsider his position in space to be able to perceive it.

In the mural LA CULTURA È L'UNICA ARMA DI RISCATTO (CULTURE IS THE ONLY ARM OF REDEMPTION) the polychrome flat geometries overlay on the perspective of space as if it is drawn on a transparent plane placed between the observer and the reality: the operation however, is very complex because the elementary geometry of the letters, which appear in the final image, is deformed prospectively along the surfaces of the real space, through a geometrical method based on the central projections.

This illusion can be epitomized in the transformation of a two-dimensional image on one or more surfaces freely arranged in space.

In this way the overlaying of an anamorphic installation in the space amplifies the common inborn characters of both the transformed image and the perceived one. The architecture in the real tridimensional space will appear to be the background and the hint for a different and more complex message, thus becoming a painting canvas already containing the creative spark to start from during the creative process. In fact, the contribution coming from the space where the work of art is born and installed is not only the physical support for the new signs, but it is inspiration in the first place, it is a starting point hinting how to work on the surfaces and even on voids. For the observer anamorphosis is a stimulus for a complex and deep fruition of the space, in which the "surprise element" is not the only researched effect, but it is functional to generate an intense curiosity which will offer a new way to look at that spaces. The mind is the real instrument to see and observe this kind of particular perspective spaces, which are "augmented" by the introduction of anamorphic signs.



The mural "LA CULTURA È L'UNICA ARMA DI RISCATTO"

To observe and comprehend correctly the anamorphic installations, it is fundamental for the viewer to allow the perceptive mechanisms to automatically start in his mind, to understand correctly the visual stimulus given from sight.

The formative intention of the transcribed message is grafted in this particular dialogue between eyes and mind: the purely subjective epiphany, which is at the base of the process of shape recognition, generates a deeper and a more emotional rooting of the positive meaning brought from the written text.

New temporary perspectives for urban spaces

Alessandra Pagliano, Angelo Triggianese

An artistic installation and a new temporary life for the city¹

This paper describes *Epifanie della visione_ installazione luminosa*, an art installation carried out in 2012 in via Scarlatti (Naples) on the occasion of *oMaggio ai Monumenti per amare Napoli* sponsored by the City of Naples, the University of Naples “Federico II” and the Ordine degli Architetti PPC di Napoli e provincia.

The aim was to transform a place and its fruition through a luminous and spatial performance, giving a new life to places lived hastily in the everyday actions, with the fleetingness of an event that is destined to live in a determined and programmed period of time.

The main tool used in the configurative action is the anamorphosis (which literally means “reconstruction of shape”): a geometric method to transcribed images that recompose themselves only when viewed from a certain point of view. In our application, this illusion is nothing more than the transformation of a quotation, produced by the conical projection of the 220 light points on 10 virtual plans appropriately placed in the space. The text comes together if observed through reflection in the mirror.

The signs of the city merge with the art forms in a unique and evocative image in which the dialogue between a cloud of light points appropriately placed in space, a mirror and the users showed the playful attitude of perspective application, allowing us to experience the real expressive potentials of anamorphosis in the fragmentation of the parties.

A three-dimensional cloud of light points, a spatial transcription of something that still has to be perceived as a two-dimensional text but that, in the direct view, does not give up its independence, the revelation if itself, the will to impose itself, to dominate the space in a manner seemingly random.

In a moment, from a well determined position, everything back in the right place and the observer can put order between the parties, can reads and understand the true meaning of the work, giving a meaning to the chaos, becoming the creator of a reality that can become manifest only through his eyes in a transformation from real to the virtual space.

“Nel teatro la parola vive di una doppia gloria, / mai essa è così glorificata. E perché? / Perché essa è, insieme, scritta e pronunciata. / È scritta, come la parola di Omero, / ma insieme è pronunciata come le parole / che si scambiano tra loro due uomini al lavoro, / o una masnada di ragazzi, o le ragazze al lavatoio, / o le donne al mercato - come le povere parole insomma / che si dicono ogni giorno, e volano via con la vita.” - Pier Paolo Pasolini

This is the starting suggestion of *Epifanie della visione_installazione luminosa*: a quotation from the work *Affabulazione* of Pier Paolo Pasolini.

This very striking contrast between eternal and ephemeral, between the static nature of the written word and the dynamism of the pronounced one is the main artistic suggestion of the light installation for via Scarlatti in Naples.

A pedestrian precinct, an urban living room through that every day people hastily pass or where they stay with friends, the theater of reality in which no script determines the actions but that is the richest and the picturesque scenery of unconscious characters, gestures, actions and dialogues. Words pronounced in every moment, in an unconscious but authentic way, without leaving any trace of themselves: only a memory for the interlocutors, a witness of their lives and their relationships with others. A set of sounds, the voice of the city in constant transformation, of the daily becoming, the story of concrete actions in the transition from the heaviness of the matter of the real world to the ephemeral of the fading lightness.

Epifanie della visione_installazione luminosa wants to stage just that ambiguous relationship between the two dimensions of the word generating an interruption of the monotony of everyday life. It's an invitation to stop and reflect on its meaning, a social game, a riddle to solve in which the apparent solution is nothing different from

the question to think about: see the words, read them and then, if you will, reflect on the meaning that they carry with them. A text that talks about itself, about its essence and that, in the anamorphic transcription, tries to make concrete the ambiguity and the dialectical relationship between writing and pronunciation, between stable and unstable.

And so, in a moment, from a unique and determined position, the set of points assumes a shape, POOR WORDS, like those of Homer, those that remain on the books; but just moving and, step by step, we can see their fragmentation, their vanishing turning into a confused mass of points that move away from each other, mingling with each other, flying away with life.

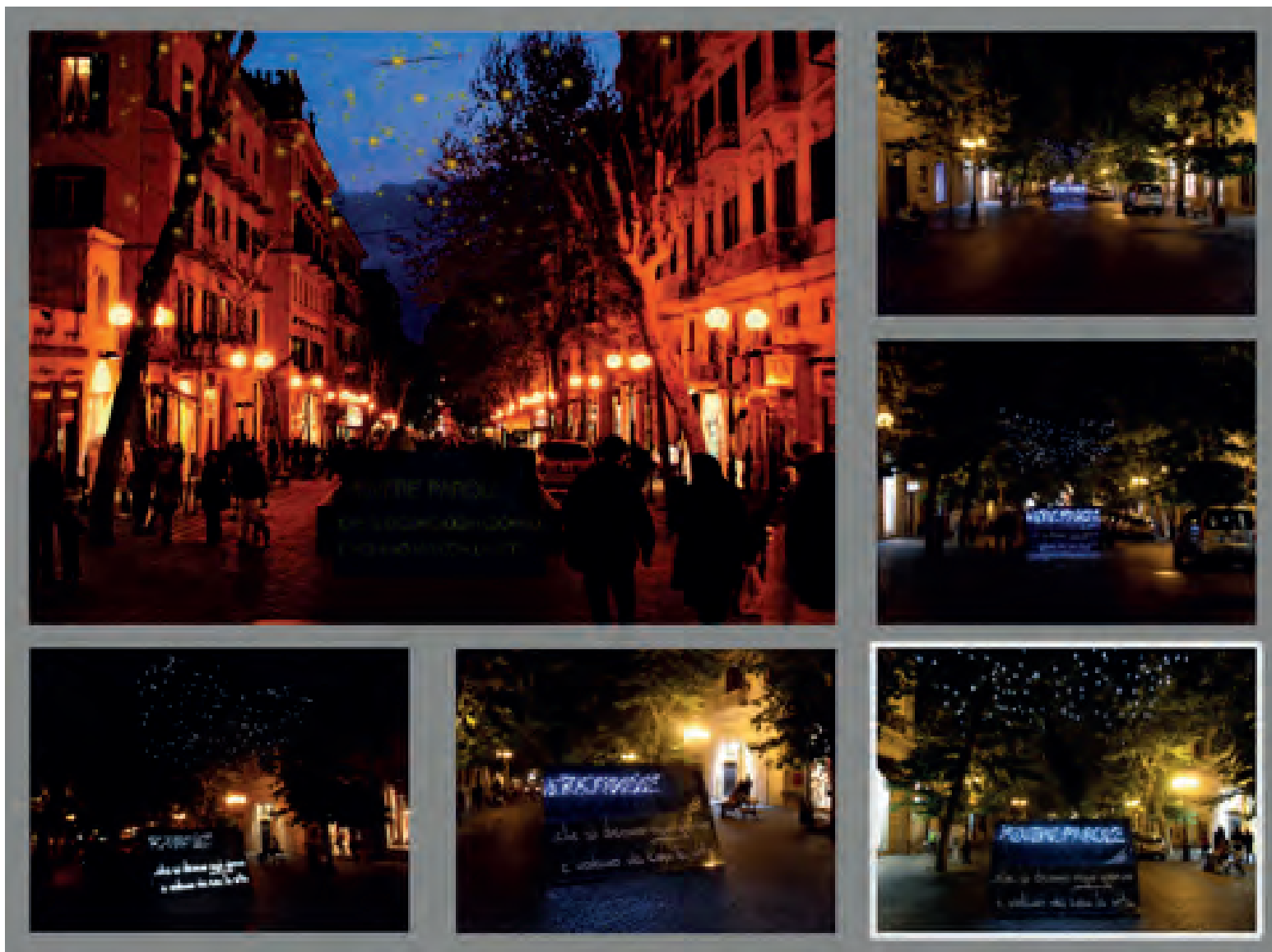
Realities apparently in contrast, different from each other that find their realization in the same substance: a set of LED that are both bizarre lights in space and clear words on a flat surface, a relationship of mutual dependence and, contemporary, conceptual denial. The staging of the act we call dialogue, during which, for a moment, the sound takes a meaning, becomes understandable and then gives way to silence.

Perceptive suggestions and enjoyment of the space²

The vision is the voluntary action with which people construct their own reality: a personal world that, from external suggestions, through the eyes, moves directly into the mind of the beholder, owing a rational elaboration by brain.

Among the many kind of art forms based on perception, anamorphosis, the geometrical technique widely used in the baroque period to create visual illusion, can be considered an indispensable tool to link the act of perception to the use of a place.

From a practical point of view, the will to work with the light was another tool to expand the sense of the ephemeral, something that remains silent during the day, almost imperceptible thanks to the height of installation of the lighting structure, but that in the evening, when darkness allows light the greatest expression, manifests its presence without resorting to the heaviness of the matter: ethereal glows as the poor words that are spoken by passers-by.



Epifanie della visione: light installation

To work in a public space is an opportunity to realize the “theater of word” as well as it becomes an occasion to experience the way with which users relate to a urban installation that breaks the daily routine by temporarily changing the image of the considered city. Curiosity is the main engine that invites passers-by to stop and give a meaning to a cloud of light points that lets them see its presence from afar but above all to complete the text in part already present on the mirror, written with reflecting adhesives. Reading “...che si dicono ogni giorno e volano via con la vita” is a way to rouse passers-by’s interest inviting them to reflect to understand its meaning, almost a quiz to solve, a solution to found in their mind regardless of those points that, until they light up in the dark of night, remain silent. In addition, there is the power of the mirror and the desire to see their image independently of any other possible meaning or relationship with the context.

A wish to relate, sometimes even in a bizarre way, with an installation that does not leave citizens cold but, at the same time, does not force or affects them in any particular act. A work that let people interpret it, except for few indications, to evaluate the way with which the user can consider himself the creator of a performance and above all how he allows his own vision to help him using, step by step, the clues of the partial recomposition of the fragments to recognize the true shape. During the stay in situ, we indicated in an easily visible but not conditioning way the correct position of the privileged point of view with a reflecting metal disk (therefore visible even at night thanks to the presence of the lights) on the pavement of the pedestrian precinct with the suggestion for people to place themselves in the shown position to be able to correctly read the quotation. At the same time, we didn’t want to impose any other limit to the free en-

joyment of the surrounding area so that the viewer could choose the path to follow and experience in autonomy, following his suggestions, the poetics of fragmentation of the cloud of light points.

The freedom of movement around the surrounding area was necessary for two additional reasons. On the one hand, there was the desire to not invade a public space allowing people, indifferent to the work, to cross it without enjoying it, continuing his daily comings and goings; on the other hand there was the possibility of adapting it according to the needs of each one to correct the differences of height of viewers or to “correct” the obvious binocular vision.

We wanted, with this installation, put on the same level both the perception of the text in its entirety and the other infinite possibilities of composition that, under his gaze, generated various images that were always different

and dynamic. The anamorphosis is a tool that shows itself in its intrinsic appeal, in its ability to transcribe simple shapes in intriguing mental mazes.

The aim is not only to ensure the user to read "POVERE PAROLE" which, obviously, would also be possible with other kinds of performance, but rather to induce people to reflect about the transiency of that elements or, in a more simple way, to play with a number of points that just for a moment immobilize assuming a meaning.

A dynamic game, then, with a fluid and ever changing vision that everyone adapts according to his wishes moving and voluntarily seeking the favorite view. Not a single solution but infinite alternatives to be explored instant by instant, a transcription that has value in itself and in each image that, in the reflection in the mirror or in the direct vision, is capable of producing.

1. Di A. Triggianese
2. Di A. Pagliano

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What makes people happy? The case of social housing in Brazil

Adriana Portella, Inês Quintanilha, Andressa Rocha, Ellen Antonello, Sinval Cantarelli Xavier

Introduction

This investigation attempts to understand what makes a place recognized by users as good to live and what makes people feel happy with their neighbourhood. For this, this study takes into account user evaluation not only of the physical aspects of the streetscape, but the symbolical variables involved in the concept of sense of place. Here, the definition of sense of place comprises the strong relationships that can exist between people and a particular location in terms of attachment and familiarity with the place and people who live there.

The 'Favela Painting' project developed in Rio de Janeiro, Brazil, is a good example of how use appropriation of place and public participation can help urban renovation, and make people happy with their neighbourhood. This initiative started in 2005

when two Dutch artists, Jeroen Koolhaas and Dre Urhahn, had the idea of creating public artworks in favelas in Rio de Janeiro. Not just to beautify, but also to create a dialogue between people and their surroundings. 'Favelas' are marginalized areas by the public government, and this kind of initiative to revitalize the place make residents feel proud of the place they live. Nowadays, the Brazilian government has been applied many funds to build social housing states to accommodate people that have been removed from their residential areas due to the projects related to the World Cup 2014 and the Olympic Games 2016. The main problems of these new housing states are that they are located far away from the place where people used to live, and they do not take into account any guideline to create places attractive for users regarding the aesthetic of buildings and urban design of public areas. Consequently, the majority of the removed population do not want to live in those places and are now organizing in many cities in Brazil manifestos against this movement of removal. Rio de Janeiro is the city with major incidence of manifestos with a high number of people were removed from their neighbourhood as this city hosted the World Cup in June-July 2014 and will be hosting the Olympic Games in 2016.



The curiosity of the passers-by and the enjoyment of the art installation

An example of this situation can be seen in Vila do Autodromo, where people have the official rights to live that, they did not invade plots of other people, and even them are going to be removed.

In this context, this research was developed in the field of Environmental Psychology in order to understand through user's perception and cognition what makes a place to feel like home for people and what makes people feel happy with their neighbourhood. The concept of user perception is related to the process by which users get visual information of places through stimuli. These stimuli are physical elements of public spaces, such as signs, shapes, colours of buildings, street furniture and so on. The latter principle does not need to be related directly to visual stimuli linked to physical characteristics of places. The cognition process involves symbolic meanings associated with places, and can be influenced by user urban context, values, culture and individual experiences. This last definition agrees with what Nicholas Meader, David Uzzell and Birgitta Gatersleben say in their paper 'Cultural Theory and Quality of Life' (2006, p.61): 'people do not perceive the environment through clear eyes, but through perceptual lenses coloured by their world view'.

An approach suggested by Lang (1987) indicates that the process of perception and cognition involves three interlinked factors: a multi-sensorial perception, symbolic meanings, and the relationship between these symbolic meanings and the physical characteristics of the built environment. In this approach, user perception involves more than a mere intellectual association related to an observed object; this is also linked with the cognitive process from the first stage. Consequently, the result of the processes of perception and cognition constitutes the mental representation of the public space that is what people evaluate as positive or negative when the streetscape is analysed.

In this study, the concept of satisfaction is applied to evaluate the quality of the built environment. Satisfaction involves something that has been experienced by users, and does not need to involve comparison among things. According to Avery Guest and Barrett Lee (1983, p.234), satisfaction

is 'the utilitarian value [of a place] to meet certain basic needs', which can range from social activities to physical characteristics. It is involved in urban judgements, which may correspond to scales of evaluation such as beautiful-ugly, pleasant-unpleasant, likeable-dislikeable, and good-bad. Arthur Stamps, in his book 'Psychology and the Aesthetics of the Built Environment' (2000), establishes that this kind of judgement allows comparison between different user groups in terms of evaluation of streetscapes, and between physical characteristics of the public space and user evaluation of its urban quality.

There is agreement in the literature that complexity is a necessary condition for satisfaction. Robert Venturi, which his book 'Complexity and Contradiction in Architecture' (1977), and Daniel Berlyne, which his 'Conflict, Arousal and Curiosity' (1960), were the first researchers to explore the principle of complexity in urban streetscapes. Venturi confronted ideas related to modernist architecture which promoted places with low complexity, while Berlyne addressed the same propositions as Venturi, but in an approach which attempted to identify variables that may result in places being perceived positively. At the same period, Rachel Kaplan's work (1976) identified negative implications of environments perceived as too complex or too monotonous on user behaviour, such as difficult wayfinding due to too high or too low visual stimulations and lack of interest. The new social housing states promoted by the Federal Government in Brazil are marked by low variation and total monotony, creating in this way places not perceived positively by its future users.

Weber (1995) and Lang (1987) show that, according to user perception and evaluation, there is a relationship between the affective dimensions of 'pleasure' and 'interest' with complexity. In terms of the dimension of 'pleasure', this relationship is directly proportional until an optimum is reached; when this limit is exceeded, the relationship becomes inversely proportional. These researchers argue that there have been several attempts to define this optimum level, but the number of factors that influence user perception and evaluation of the physical environment is so high

that no clear definition can be made. On the other hand, in terms of the dimension of 'interest', the relationship with complexity is always directly proportional. In this regard, this study will investigate how different combinations of physical aspects influence on users responses.

In this sense, this investigation seeks to demonstrate through a methodology developed for teaching and research in a module named 'Perception and Analysis of Urban Space' of MA Course in Architecture and Urbanism at Federal University of Pelotas in Brazil, the importance of sense of place and aesthetics on residents' quality of life in areas marginalized by the government. It is intended that the methodology applied in this study and the results obtained can guide the production of social housing in Brazil and in other countries as well in a much better direction than it has been done now. The focus here was the application of participatory methods such as informal interviews and questionnaires to identify relationships between architecture and emotional states of residents such as happiness and sadness from different neighbourhoods. Quality of life in this paper is related to changes in mood and stress conditions by which many residents have been exposed nowadays. One of the variables causing these health problems can be linked to the visual chaos of the urban scene.

This study was conducted in 2013 with the participation of post-graduate students. This paper focuses on the analysis of the relationship between theory and practice in architectural and urban design, highlighting the importance of applying participatory methods to get information to design decisions in areas of future urban and social intervention. This investigation is very concerned with the gap that exists between the academy studies and the results produced by professional practices.

Research objectives

The paper seeks to identify whether there is a relationship between users' perceptions and evaluations of visual quality of their neighbourhood, and users' behaviours and mood (happy-sadness), examining how different types of streetscapes influence on people quality of life. Responses of a total sample of 90 residents in three different



Urban and social contrasts in the streetscape of Pelotas (Source: Eduardo Rocha and Beto Fernandes).

neighbourhoods were investigated in order to identify possible causes of positive and negative mood reactions. There are studies in the literature (Korpela, 2003; Kerr & Tacon, 1999; Staats et al., 1997) that already indicated that, in terms of emotional states, people are sensitive to certain formal compositions and living or walking through certain areas of a city may cause changes in their mood and behaviour.

In this regard, the research question investigated here was: 'Do people are happier with their neighbourhood in a high-income neighbourhood with more ordered streetscape and better infrastructure and urban design, or it does not matter and the sense of place is the key to have dynamic neighbourhoods?'. As affirmed by the architect researcher Ralf Weber (1995, p.113) in his book 'On the Aesthetics of Architecture': 'the more orderly a configuration, the higher its aesthetic value'. Weber (1995) agrees with Arnheim (1977) who said that order is an indispensable aspect in all kinds of configuration (physical and mental). According to both authors, ordered compositions cause positive reactions on user perception and evaluation. Although user evaluation can be influenced by particular experiences, preferences and feelings, the perception of order is evaluated as positive by almost all people.

Methodology design

The city chosen as case study was Pelotas, in the south coast of Brazil, near Uruguay and Argentina. The city comprises neighbourhoods with strong historic heritage but is marked by high social differences between these places (Figure 1).

Four methods of data collection were selected to gather the necessary information to answer the research question: literature review of primary and secondary sources about historical, social and compositional aspects of each neighbourhood; systematic observation of physical characteristics of building facades, infrastructure and urban design in each neighbourhood; informal interviews; and questionnaires. The sample was randomly selected, 30 respondents in each area. The researchers stopped people on the streets and knocking on the houses asking whether the residents would like to participate in this survey. The field work lasted about two months. Nonparametric tests and mean values were adopted to analyse the data obtained from questionnaires. The software package adopted for the statistical analysis was SPSS. The analysis of informal interviews, which were configured as conversations between the researchers and the interviewees, when they were filling out the questionnaire, proved crucial as it allowed to understand variables that only through the

questionnaire would not be identified, such as the sense of neighbourhood. The only prerequisite to be part of this survey was to live in one of the neighbourhoods analysed and to be at least 18 years old. A questionnaire with 19 closed questions was applied to understand what makes people feel happy (or sad) with their neighbourhood and residential street.

Different neighbourhoods were analysed in terms of visual quality. Three areas were selected to this analysis as the objective here was to compare responses of residents (A) in a low-income neighbourhood located near the main water canal of the city, (B) in a middle income neighbourhood located in the port area of the city which has been regenerated by the insertion of university buildings, and (C) in a high-income neighbourhood located in a new area and considered to be one of the most expensive land value of the city. These areas are named as 'Balsa' (low-income neighbourhood), 'Porto' (middle income neighbourhood) and 'Zona Norte' (high-income neighbourhood).

Main Results and Discussion

The results indicate that the majority of users from each analysed area like to live there (86,7% in Porto; 100% in Zona Norte; and 96,7% in Balsa) and the main reason for that were (i) in Zona Norte (the high-income neighbourhood) almost 50% of residents mentioned the proximity with services and commerce such as bakery, bus stop and drug-store, (ii) in Balsa (the low-income neighbourhood) 60% of residents said that it is because friends and family live nearby, and (iii) in Porto (the middle income neighbourhood located in the port area) people were divided between three main reasons: 10,3% of users mentioned the appearance of buildings, 20,7% the proximity with services and commerce, and 17,2% the fact that friends and family live nearby. It shows that even in the area where the full access to infrastructure and urban design are issues that are not provided by the local authority (in the low-income neighbourhood), the proximity with family and friends creates a network between residents in this area, what makes they like to live there, promoting a sense of place. Considering the total sample, there is a correlation between building appearance and users' interest with the streetscape of their

neighbourhood (Spearman= 0,479, sig=0,000), and a correlation between users' interest with the streetscape of their neighbourhood and users' mood (Spearman= 0,514, sig=0,000). The following tendencies were verified: 'As more beautiful the buildings' appearance, more interesting is the neighbourhood; the more interesting the neighbourhood, happier feel their residents'. The majority of users from Zona Norte (73,3%) and Porto (56,7%) evaluate the buildings of their neighbourhoods as 'very beautiful' or 'beautiful', while in Balsa 30% of users share this same view and 66,7% of users classify the buildings as 'not beautiful neither very ugly'. Regarding perception of interest, the majority of respondents in Porto (86,2%) and Zona Norte (86,2%) evaluate the streetscape of these areas as 'very interesting' or 'interesting', while in Balsa 43,3% of users share this same view and 53,4% of users evaluated this as 'neither interesting, neither not interesting' or 'not interesting'.

When analysing responses of residents in Balsa separable, it was found a correlation between users mood and users' interest with the streetscape of their neighbourhood (Spearman= 0,594, sig=0,001), and between users mood and buildings' appearance (Spearman: 0,598, sig=0,001): 'As more beautiful the buildings' appearance and interesting the neighbourhood, calmer and happier will feel the user'. In this sense, even when they say that they like to live in this area of the city, the results show that the quality of life of these residents in terms of emotion state can be improved by the requalification of buildings appearance and interest with the streetscape. The literature review already said that to increase users' interest with the streetscape, the best factor to be considered is the increasing of urban complexity with the variation of physical aspects of buildings, urban furniture, and other elements that compose the street scene.

At the same time, the majority of users in Balsa say that they feel cheerful (53,4%) and calm (51,7%) when walking in their neighbourhood, and 'very well' and 'well' when arrive at home (83,3%). When questioning whether how people feel when they come back to their neighbourhood, 69% of users from Balsa feel 'very happy' or 'happy', while in the high-income neighbourhood just 55,5% felt the same and 40,3% do not have opinion in relation to this issue. In this sense, other factors that are not related to the infrastructure, building appear-

ance and urban design are influencing those last user's responses. It is important to highlight that 86,7% of users who answer the questionnaire live more than 10 years in Balsa, while in the other two areas 43,3% of users live more than 10 year. This factor had a significant impact on the results obtained as familiarity with the neighbourhood and the sense of place created in the area through the social networks established between people influence on users evaluation of their neighbourhood and user mood.

The analysis from the data obtained from the interviews identified that the majority of people who lives in the high-income neighbourhood are quite satisfied with this place, but at the same time they are very unsatisfied with safety issues. Through the interviews, it was possible to identify that they feel unsafe to walk in the streets and get into their houses, and they do not know the majority of their neighbours; consequently they don't use the public space very much due to those problems. On the other hand, people who live in the low-income neighbourhood are satisfied with their residential area because of what the literature recognizes as 'sense of place'. According to the majority of residents in the low-income neighbourhood, they are happy with this area because of symbolic meanings attached to the place. The visual order of the physical environment did not come out as a variable that influence user satisfaction in this case.

The main results show that order in formal composition of facades, urban design and infrastructure are variables that influence quality of life; however, in the low-income neighborhood the impact of psychological sense of community and neighborly relations are more important than the aesthetic of buildings when considering the influence on mood and emotional state of residents. Residents in Balsa tend to be happier and less stressed than residents of the other neighborhoods, which mostly are concerned about security issues, lack of maintenance of buildings due to graffiti and poor lighting conditions. In this context, the sense of place proves to be an important factor in this neighborhood, and should be considered in proposals for new social housing. Unfortunately, in neighborhoods of higher social and economic classes, this variable – sense of place – was lost during the design process and the consequence was the creation of environments that do not encourage social interaction in public space and generate feelings of insecurity in the streetscape.

The results putting in doubt the importance of visual order on user satisfaction with residential areas as the only important issue. The majority of people who live in the low-income neighborhood are very happy with their residential area because of what the literature recognizes as 'sense of place'. It is hoped that the discussion brought by this study brings to the academic field the importance of social relations in the sphere of public life, neighborhood and city. It is hoped that architects, planners and urban designers be aware that before to start the design process of residential areas it is important to identify the intangible variables that build sense of community and neighborhood. As already said by Antoine Prost (1992, p.116) in his book 'History of Private Life: from the First World War to the present day', the sense of place connect neighborhood residents in an intensive network of urban and social relations summarized as: 'in fact, there is more than a mutual knowledge: there is a social contact. Each resident of neighborhood or village receives certain attention of this neighbor, since he/she pay the price. He/she will receive small rewards such as smiles, greetings, exchanges of nice words, a feeling to be known, recognized, and appreciated'.

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The sick city sickens

Maria Quarto, Annamaria Kisslinger,
Donatella Tramontano

Introduction

Cities are the place where people interact, meet, exchange knowledge. Quoting Braudel "... (cities) are like transformers: they increase the tensions, precipitate exchanges, scramble endlessly men's lives ". Source of cultural innovation, technological and economic, cities can also become cause of diseases, so their structure has been and will be increasingly crucial to our health.

The WHO has long recognized the close link between development, urbanization and health claiming that the health of the urban population is strongly influenced by physical, social, economic, cultural factors, including processes of social aggregation, migration, modernization and industrialization, and also circumstances of urban life that can change with the climate, population density, housing facilities, the industrial structure, transport systems. Within this context protection and promotion of health in urban settings should be a priority for every government if not the priority (1-3).

Now days cities are facing unbelievable demographic changes population aging and a new urbanization wave, for which by 2030 cities will host 60% of the world population. Unprepared to deal with the aging population and to address the new mass exodus, the great urban centers are growing poorly. Schizophrenic cities where imaginative and fascinating "art objects" are proudly placed while public space are non-existent or abandoned and neglected, where rapidly growing suburbs are rapidly transforming into slums and "informal settings", where poor quality of the urban form turns into poor quality of life. If the city reflects our-self idea right now this idea appears to be sad, gray and especially selfish. Cities are becoming ugly, but also wicked, unwelcoming and excluding. Places where people clashes but does not meet, where barriers imposed by the urban form reduce the chances of meeting and being together which in turn generates attention and sharing. Thus, poor quality of the urban forms turns into poor quality of life,

generating a sense of strangeness toward place and people and in so doing nobody feels to belong to anywhere and anybody. Heartless space, deprived of the possibility to be measured and lived with the body, disappears as a symbolic entity on which to build community identity. The space expands and disappears in the media window, there is nothing left to defend themselves than to barricade themselves at home, closing, estranging, isolating. All that is outside is sensed as a snare. The price of a poor urban form is social isolation. There is strong evidence that high level of social isolation negatively impacts on health outcomes and disease management (4). Lack of social connection, whether perceived or actual, induces a stress response within the body. The activation of stress responses removes energy and resources to numerous physiological processes useful for maintaining the homeostasis of the organism, with a powerful impact on the cardiovascular and the immune system. Thus, poor social connection can elicit negative physical responses e.g., high blood pressure, insomnia) and mental distress (e.g., anxiety, depression) (5). These findings indicate that the influence of social relationships on the risk of death are comparable with well-established risk factors for mortality such as smoking and alcohol consumption and exceed the influence of other risk factors such as physical inactivity and obesity. Conversely, individuals with adequate social relationships have a 50% greater likelihood of survival compared to those with poor or insufficient social relationships. The magnitude of this effect is comparable with quitting smoking and it exceeds many well-known risk factors for mortality (e.g., obesity, physical inactivity). In particular, INTERHEART case control study across 52 countries found that the presence of psychosocial stressors was associated with increased risk of acute myocardial infarction (6). This was still significant after adjusting for other cardiovascular risk factors. The effect of stress was independent of socioeconomic status and smoking, and occurred across all geographic regions and age groups, and in both men and women. The authors concluded that approaches aimed at modifying psycho-social stress should be developed. Social relationship-based inter-

ventions represent a major opportunity to enhance not only the quality of life but also survival. Social isolation as a function of location (i.e. lack of transportation, dangerous suburbs) has been demonstrated, particularly for the older adult in urbanized settings, in a number of countries.

In this view, a urban form that reduce meaningful "place in-between" where people can meet, talk, laugh, and make difficult access to leisure activities, induces social isolation thus influencing health. In search of strategy to counteract social isolation and its consequences on health, the role of leisure activities was investigated and results indicated that cultural and social engagement can be an important tools to increase and to maintain social connection (7). The existing evidence show that cultural participation may have strong and significant effects on life expectation, and more recent research seems to suggest that the impact is equally strong in terms of self-reported psychological well-being. In particular, it turns out that cultural participation is the second predictor of psychological well-being after (presence/absence of) major diseases, and in this respect has a significantly stronger impact than variables such as income, place of residence, age, gender, or occupation. The effect is particularly strong for the seriously ill and the elderly, where psychological well-being gaps between subjects with cultural access and subjects without cultural access is huge.

The late 2000s crisis has deeply affected the city of Naples and its metropolitan area worsening the dramatic consequence of the still open wound of the 1980 earthquake. "Reconstruction" ended up in an uncontrolled devastating overbuilding in Naples suburbs where soon after organized crime clans were moved. These factors together with progressive and strong de-industrialization, high level of unemployment and a large influx of illegal immigrant workers, had explosive consequences on the breakdown of the social fabric that from the specific suburbs spread like wildfire to the entire city of Naples. At present, local degradation and impoverishment, national wide crisis, with the consequent cuts in health and welfare, increasing difficulties in local public transportation, had a strong impact on city quality of life, making day by day

life difficult in particular for the more fragile part of the population like the elderly. On this base we decide to investigate perceived well-being and resilience and their relation with cultural and social engagement, perceived health and social isolation in the metropolitan area of the city of Naples.

Methods

To assess the modes and intensity of access to cultural experiences, and its relation with perceived well-being, resilience and perceived health an ad hoc questionnaire has been developed comprising the following sections:

- Socio demographic information Age, sex, place of birth, education, employment, marital status
- Self-reported well-being referring to the past 4 weeks according to PGWB-S 6 items analyzing the following domains: Anxiety, Vitality, Depressed mood, Self-control, Positive well-being and Vitality on a 0 to 5 scale (8).
- resilience according to Connor-Davidson resilience scale CD-RISC2 2 items (9) items 1 ("Able to adapt to change") and 8 ("Tend to bounce back after illness or hardship") on a scale 0 to 4.
- extent of social network;
- participation to cultural and social activities;
- life-style habits, PC use, smoke diet, physical activity, transportation
- self reported diagnosed diseases
- self reported perceived health status

The questionnaire was submitted to volunteer participants.

- Audience of the Arci Movie, movie club located in Ponticelli, a suburban neighborhood in the east part of Naples;
- Outpatients Cardio Clinic of the University of Naples "Federico II" Medical School University Hospital. The questionnaire was administered to the outpatient in the waiting room of the clinical facilities while waiting admission to their clinical session and is not part of the patient clinical records;
- Goers to Parishes, Thai Chi classes, libraries, pharmacies, beaches and stores located over the whole metropolitan area of Naples and comprising wealthy, middle class and poor neighborhoods.

Trained GENS personnel, handed and explained the anonymous questionnaire to volunteer participants, which were requested to fill the questionnaire and to hand it back on spot. On request the handlers have assisted the participants in filling the questionnaire.

Results

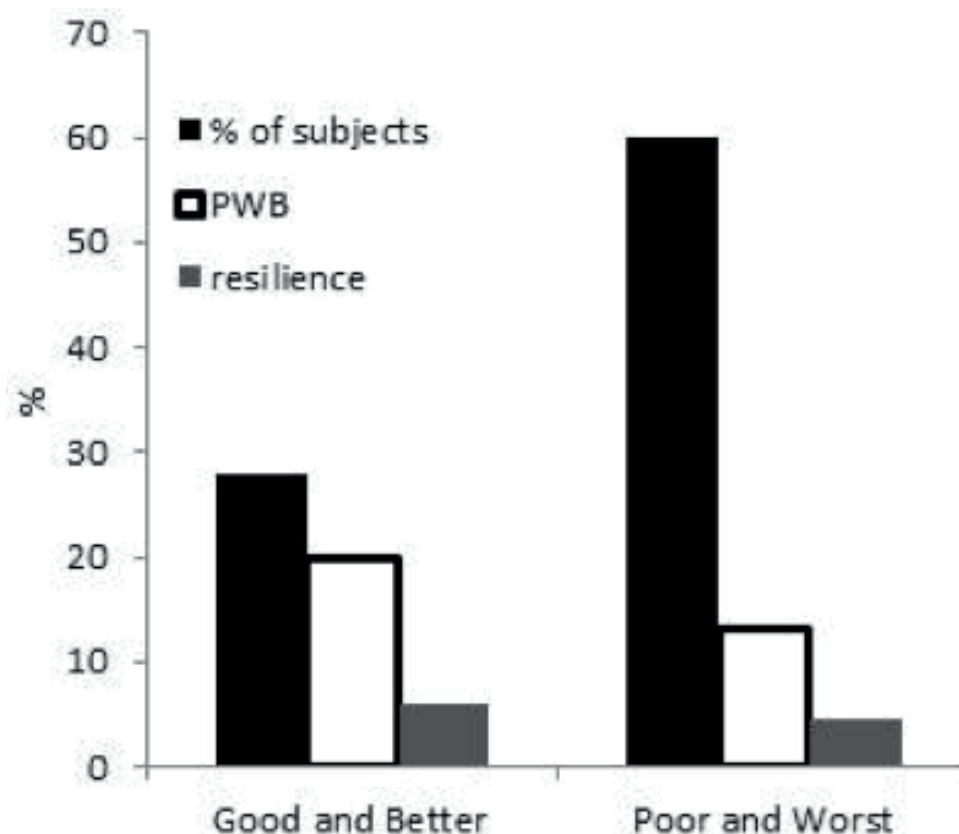
We have collected 1,255 questionnaires. Residents living the metropolitan area of the city of Naples display a Perceived Well-Being (PWB) score of $18,81 \pm 5,2$ on a scale $0 > 30$. This value according to Chassany and coworkers (10) falls at the boarder between moderate distress and positive well-being state. Since we did not observed difference in PWB and resilience when the three groups were analyzed separately all the subjects were analyzed as single population. Our analysis indicate that 84% of the subjects participate (P) to social and cultural activities while 16% did not (NP). The latter value is almost three times higher than the percentage of NP reported elsewhere for the Italian population (11). PWB score of NP subject, $16,25 \pm 4,12$ falls in the area distress to moderate distress (10) and it is significantly lower than that of all subjects.

Who are NP?

The NP population comprise 47% females with mean age $62,67 \pm 9$ with a PGWB score of $14,60 \pm 5,6$ and 53% males with mean age $66 \pm 11,7$ and a PGWB score of $17,64$ significantly different from that of female ($p < 0,05$). We analyzed socio demographic indicators of the NP population and as it is shown in table 1 the gender differential is a constant observation. Three data are in our view of particular interest. In the civil status section PWB is similarly low for widow both female and male and in addition it is the lower PWB score observed for the male population. On the other hand, housewives which represent 45% of the NP female population have a PWB score as low as that of widows which represent 18% of the NP female population. Interestingly, females with an university degree display a PWB score significantly higher than male with university degree.

Status	Male	PGWB	Resilience	Female	PGWB	Resilience
married	74%	$18,3 \pm 6,12$	$5,8 \pm 1,7$	50%	$15,53 \pm 5$	$5,5 \pm 1,7$
divorced	1%	5	6	6%	$15,6 \pm 6,3$	$5,4 \pm 1,5$
widow	5%	$13,4 \pm 2,7$	$4 \pm 1,5$	18%	$13,87 \pm 5,4$	$5,0 \pm 2,0$
single	4%	$19,75 \pm 6$	$6 \pm 1,1$	10%	15 ± 9	$4,12 \pm 1,2$
NA	16%	$16,25 \pm 6,6$	$4,6 \pm 2$	16%	$12 \pm 5,2$	$4,3 \pm 2,7$
Education						
Elementary	24%	$17,29 \pm 6,1$	$5,22 \pm 1,25$	35%	$13,2 \pm 5,7$	$5,5 \pm 1$
Junior HS	34%	$17,94 \pm 5,6$	$6,15 \pm 1,7$	28%	$15,58 \pm 5,3$	$5,3 \pm 1,2$
High School	18%	$17 \pm 5,7$	$6,63 \pm 1,65$	13%	$14,73 \pm 5,3$	$5,1 \pm 2,1$
University	7%	$17,96 \pm 5,41$	$6,2 \pm 1,80$	5%	$20,75 \pm 4,1$	$5,1 \pm 2,0$
NA	15%	$18,47 \pm 4,7$	$7,33 \pm 2,31$	19%	$14,13 \pm 5,6$	$4,75 \pm 2,2$
Occupation						
Working	36%	$18,33 \pm 6,5$	$6,27 \pm 1,67$	14%	$17,08 \pm 7,12$	$5,6 \pm 1,4$
Retired	43%	$17,72 \pm 6,48$	$5,25 \pm 1,62$	19%	$15,44 \pm 4,6$	$5 \pm 1,34$
Housewife				45%	$13,8 \pm 5,32$	$4,8 \pm 2$
Unemployed	10%	$14,67 \pm 5,4$	$5 \pm 1,4$	2%	12	3
NA	11%	$17,55 \pm 6,25$	$4,5 \pm 2,3$	20%	$14,12 \pm 6$	$5,6 \pm 2,6$

Although a gender differential is reported in almost all studies on PWB, our data clearly indicate that NP female profoundly contribute to lower the PWB score of the NP population and that they represent the most fragile part of the NP population.



Physical activity and diet are considered an key tools to prevent and fight several chronic non communicable diseases. As it is shown in table the majority of the NP population does not exercise and they display a low PWB score, on the other hand, those regularly exercising display a high PWB score, interestingly this difference cannot be ascribed to number of type of diseases that are the same in the two groups. PWB score was not different between NP following or non-following a diet.

		YES		NO	
Physical activity	13%	18,96±6	75%	15,66±6,0	<0,05
Diet	28%	15,95±5,6	63%	16,37±6,5	

As for transportation, 41% of the NP use private cars, while 27% uses public transportation and 23% usually walks.

When NP subjects were asked "why do you not participate", surprisingly to us physical limitation and unavailability of appropriate structures and / or difficulties in reaching them equally contributes to prevent participation to cultural and social activities as it is shown in Figure 2.

Perceived Health profile of the NP population.

The subjects were asked to state the number and the type of diagnosed diseases within a list of diseases chosen among the most frequent in the western population. The mean number of diseases reported by the NP population was 3.8 ± 2.7 while that reported by all subjects was 3 ± 2.5 .

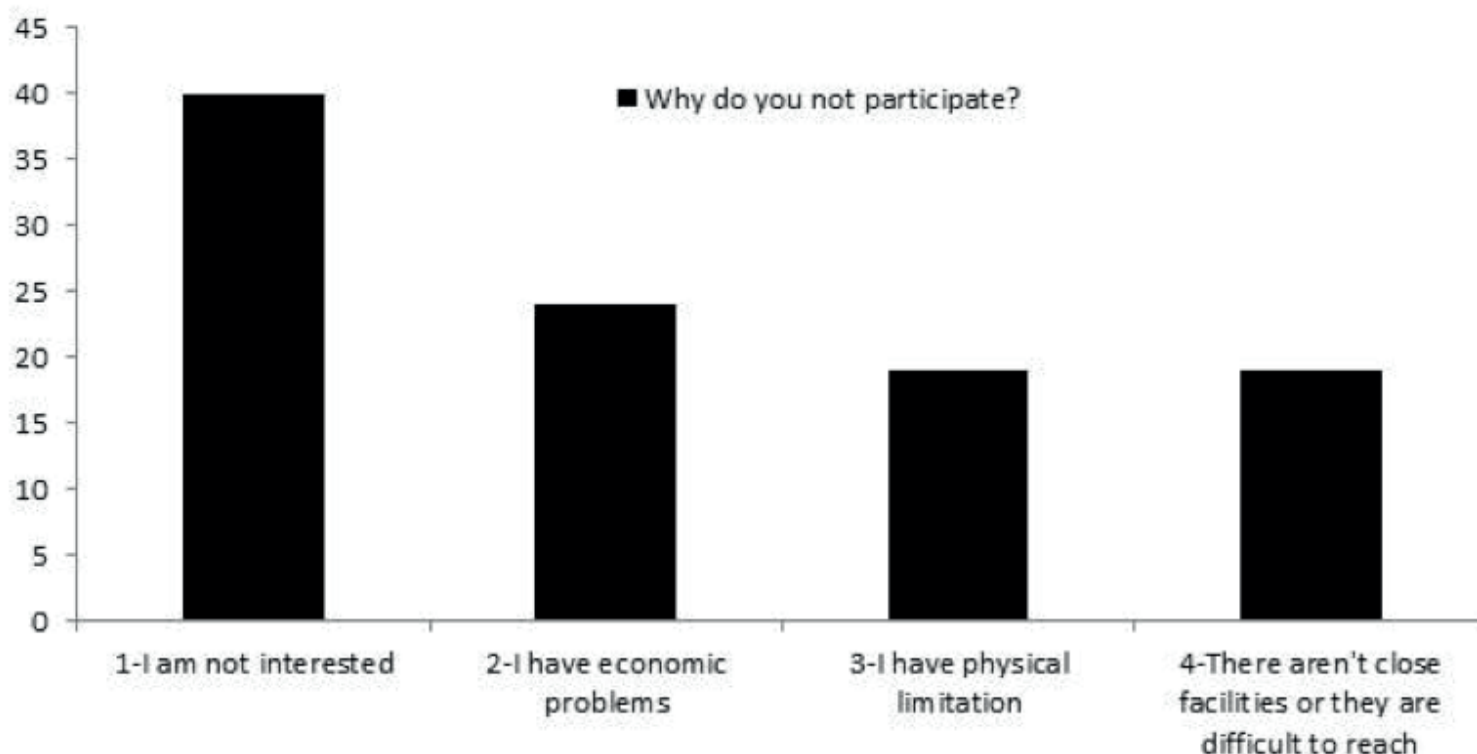
Subjects were asked how they considered their health status both at present and respect to a year before. The results in Figure 3 indicate that 60% of the NP subject considers their health status actually poor and worst in respect to a year before with a PWB score of 13.2 ± 3.5 and a resilience score of 4.5 ± 1.2 . Conversely, the PWB score of 30% NP stating their health good and better than the year before was 20 ± 2.6 and resilience was 6 ± 0.9 .

Conclusive remarks

We choose to test the relation of cultural and social activities on well-being in a sample of people living in Naples metropolitan area while it is going through a very difficult time of its long history. Local degradation and impoverishment are having a strong impact on city quality of life, making day by day life increasingly difficult for all citizens but in particular for the more fragile part of the population like elderly. In addition, difficult in transportation it not only is isolating entire suburbs but it is also forcing most people to use private cars, pretty impacting on walkability. In addition, beside contributing to shred the social fabric, local degradation is one of the main cause of social isolation, which is a well-recognized health risk factors. In this scenario, affordable new "mending and healing" tools and strategies are urgently required.

Research has shown that participation in cultural activities help to fight social isolation and positively correlates with health. On the whole, those who often go to the cinema, theatre and museums are in better health than the general population. In this scenario, cultural welfare could represent a "cheap" health promoting and preventive tool.

We analyzed 1255 questionnaires collected in the metropolitan area of Naples, our data indicate that this sample population display a PGWB score by an large toward the moderate distressed mood in respect to



Social network

Finally, we have analyzed NP social network and its relation with PGWB. 63% of NP has a small social network, no more than 5 people, made only of family members and their PWB score is $14,8 \pm 3,5$.

On the other hand, 27% of the NP population stating to have a larger social network have a PWB score of $18,8 \pm 4,4$.

Interestingly, when NP population was asked: on how many people would you rely on in case of needs, 20% of NP subjects with a social network of less than five people believes to be able to count on more than twelve people.

positive well-being reported for the Italian population by Chassany and coworker in 2004 by Grossi in 2011-2012. In people participating to cultural and social activities PGWB score significantly increases, while substantially decreasing in non-participant people. Moreover, the percentage of NP is higher than that reported elsewhere (13). In the present report we have focused our attention on the non-participating population. Our result indicate that, women of this subgroup display a very low well-being index and in addition, a large part is composed of retired and housewives. Although, in all survey women PGWB score is always lower than that of men, our result is dramatic, indicating in non-participating women an important target population for preventive intervention. Non-participant population is not clustered for occupation or education or status and it is wide spread all over the city. In addition, although the number of diseases of the NP is statistically higher than that presented by all subject the average number $3 > 4$ is not the explana-

tion why these subject do not participate. In that healthy problems are claimed as cause of non-participation by the same number of people who state that lack of appropriate facilities and difficulties to reach them is the same. Interestingly, when the social network was analyzed we found that non-participant have small social network mainly composed of family members, a strong indication of social isolation. The NP represent the most fragile part of the population and the one that the most requires appropriate intervention. Public local authorities, while conceiving public health promoting and preventive interventions, should take into account on one side the impact of urban form on health and on the other, the strategic role of cultural and social engagement as key tools to build an "healing city".

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Public Space and Happiness in the Urban Environment

Nasim Razavian

Introduction

Lewis Mumford, with whose writings my own ideas have many points in common, believes that the most deadly criticism one could make of modern civilization is that it is not humanly interesting. He believes that in the end, such a civilization can produce a society that is mentally unhealthy. Individuals in such a society become 'readers', 'spectators', and 'passive observers' that only follow heroes and heroines in order to forget their issues. He criticizes that the spiritual destruction to our culture is one of the most negative effects of modern civilization¹.

Wall of Happiness is my graduation project for Master of Science in Architecture at *Delft University of Technology*. The subject of my project was *Public Space and Happiness*. The main question in this project was how it is possible to bring happiness to the city dwellers by designing a public space in the urban environment of the city of Istanbul. The first part of this paper is a theory base for my architectural design proposal. The intention of this part is to define a theoretical base for designing a public space that brings joy and happiness to the city dwellers. The second part of the paper is the explanation of my design proposal *Wall of Happiness* which is a conceptual project in the city of Istanbul; a city in the process of globalization, a city that recently announced that is searching for peace and happiness through form of a series of protests. Thus, the taken position is even more valid in such a context.

There are different definitions for health. In my opinion the definition that WHO² suggests, as compared to the others, is the one that is more related to the intention of this paper. According to WHO, health is "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity"³. The definition of the WHO sheds light on the subjective characteristic of health as being combination of emotional and cognitive with physical fea-

tures. Thus, psychological well-being is as important as physical well-being.

Max Beer explains the subjectivity of well-being and happiness from another point of view. According to him, happiness is a combination of idealism and science. He argues that if it was only related to idealism like social reform and religious ethics, without men altering their material and institutional activities, Christianity, Buddhism, and other religions might have created a paradise on earth. Moreover, if it was only about application of science the world would be a heaven by now⁴. For him, the two notions are not yet working together.

Mumford agrees with *Beer*. In his book, *Values of Survival*, he writes: "if we are to create balanced human beings...we must give as much weight to the arousal of the emotions and to the expression of moral and esthetic values as we now give to science, to invention, to practical organization. One without the other is impotent"⁵.

In my opinion, it is important to consider this subjective nature of well-being in architectural realm as well. If we accept the binary feature of well-being as being associated with duals such as physical and spiritual, or scientific and idealistic, then the question would be how architecture can reflect on this subjective character.

'Observing natural elements' and 'playing' are two principles that can have considerable role in the happiness of human being that can have an effect on both physical and spiritual well-being. Thus, this paper will partly investigate the validity of this supposition and partly it will reflect on architectural representations through analyzing three case studies that were working with the chosen notions. As a result of this study the design proposal deals with the same two elements that will be explained in the second section.

Theory

Nature and observation

The feeling of spiritual connection or emotional affinity to nature is an important subject to consider in designing the cities and buildings. Human being used to have this connection before civilization but after the invention of machine this subject has been neglected and now it is fading away. Modern man is a nervous and unhappy creature.

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In his 1938 book, *The Culture of Cities*, Mumford explains the spiritual connection of man to his natural environment. He believes that the city should be “a product of earth...a fact of nature...man’s method of expression.” He believes relationship to the natural environment and to the spiritual values of human community is one of the most important subjects to think about in the design of the cities; even more important than their physical design or economic functions⁶.

The notion of nature loving is not a new subject. It has always been inherent in our lives either consciously or unconsciously. Probably, the word ‘biophilia’ explains this tendency of man towards his natural environment best. The term ‘biophilia’ was first introduced in 1964 by the German social psychologist, *Erich Fromm*, but later in 1984 it was popularized by *Edward O. Wilson* in 1984, who defines biophilia as “the connections that human beings subconsciously seek with the rest of life”⁷. For millions of years, in the process of evolution, human had a close relationship with the natural environment. Thus human organism’s adaptations such as those of the brain are the result of an evolutionary response to the environment.

By studying different theories about environmental psychology, I found the restoration theory related to the main subject of well-being and happiness. Restoration means the “process through which people recover resources that they have diminished in their efforts to meet the demands of everyday life”⁸. The need of restoration arises in urban environments. Nature is a way to get away from the chaos of urban life and it lets restoration because it has features that man finds engaging and pleasant.

There are different theories about psychological restoration among which four are related to the chosen principle which is natural environment in relation to observation.

The first theory is called *Psychoevolutionary Theory*. This theory, as defined by *Roger Ulrich*, is concerned with recovery from stress. He explains that stress is a psychological process that is threatening to well-being. He explains that when a scene evokes feeling of pleasantness, calm, and interest, res-

toration happens. Thus, it would be a way of restoration for one who is experiencing stress to continue viewing such a scene⁹.

The second theory is the *Attention Restoration Theory* as defined by *Stephen and Rachel Kaplan* in 1989. According to them, restoration from attentional fatigue can happen during experiences of fascination. Kaplans explain that “fascination is engaged by events, or by objects, or by processes of exploring and making sense of an environment”¹⁰. In their opinion, natural environment, as compared to other environments, afford the experience of being away, fascination, extent and compatibility more. Natural environments have rich aesthetic features such as scenery, sunrise, sunset that helps the process of restoration from attentional fatigue¹¹.

In my opinion, the two theories that were introduced above both explain that natural environments have aesthetic features which are pleasant to human’s eye. The reason that these elements are pleasant to human’s eye, has roots in evolution. It is this feeling of fascination that releases the threats to well-being such as stress or attentional fatigue. Both theories prove the validity of the hypothesis; the role of looking at natural elements in the concept of well-being.

The third theory, to be discussed here is the *Prospect Refuge Theory* which is mainly based on the primary need of survival in human being. This theory was first introduced in 1975 by *Appleton* assuming the ability to move toward a goal while staying out of the sight of the predators; the idea of seeing without being seen. In this theory *Appleton* analyzes the landscape according to prospects, refuges, and hazards. He divides prospects, or views outside, to two categories of direct prospects like panoramas and vistas, and indirect prospects, such as deflected vistas. In his opinion, although hazards may no longer exist, but the aesthetic experience of landscape is influenced by objects that symbolize these notions. The symbolic feature of these objects derives from experience and imagination of the observer¹².

The last theory that will be discussed here is the *Informational Perspective Theory*. *Stephen and Rachel Kaplan* have been working on this theory from 1978 till 1989. This

theory is mainly based on human evolution as response to the demands of processing information from environment. The informational process was a way of survival for man to find his way. This theory also concludes to human’s response to aesthetic qualities. The interesting thing about this theory is that, there is a tension between order and uncertainty in aesthetic response. Thus, although coherence and legibility is needed to make sense of environment, it should be combined with sufficient mystery and complexity to entice human to gather more information¹³. Complexity and mystery become important. Architecture can reflect on that. It can let the mind search for more information. It can encourage man to imagine.

James Turrell is an American Land Artist. His *Roden Crater* project is one of the best contemporary examples that deal with nature and observation. It is a naked eye observatory working with visual phenomena. *Roden Crater* has extreme spiritual characteristics. By working with the concept and feeling of geological time it brings the light of the heavens down to earth, linking visitors with the celestial movements of planets, stars and distant galaxies. *Roden Crater* is an eye; it is something that perceives the surroundings itself but as *Turrell* explains himself that it is more about the observer’s seeing and his perception¹⁴. The place is changing according to the action of sun, clouds, moon, and seasons.

An older example of such architecture would be *Jantar Mantar* in India. *Jantar Mantar* is an equinoctial sundial constructed in 18th century. It consists of a gigantic triangular gnomon with the hypotenuse parallel to the Earth’s axis. On either side of the gnomon is a quadrant of a circle, parallel to the plane of the equator. The instruments installed in this place are observational devices that measure the position of sun, stars, and planets. According to *Sharma*, “the words *jantar* and *mantar* (or *yantra* and *mantra*) in their colloquial meanings are referring to magical diagrams and magical words respectively”¹⁵. It is this feature that persuades the observer to connect to the spiritual, collect information in the environment, and psychologically restore although it is possible that it has not been the initial intention of designing such a space.

Jantar Mantar is an interesting example. Scientific and spiritual realms are merged together in a way that they create a mysterious architecture letting mind float in the world of imagination. More interestingly, it looks like a playground. One climbs the stairs, moves around tools, and manipulates instruments to look at nature. Body and nature correlate in order to explore the environment, understand the time and play.

Play

Homo Ludens is the name of a book by the Dutch Historian, *Johan Huizinga* which was first published in 1938. The term means 'Man, the player' and the book is a study of aspects of play on culture. According to Huizinga, "The origin and fundamentals of play have been described as a discharge of superabundant vital energy, by others as the satisfaction of some imitative instinct, or again as simply a need for relaxation"¹⁶.

Play has a different role on individuals and society. Some regard it as training of the young creatures for serious work in the future. Some consider it a desire to dominate or compete, while others consider it as a way of restoration. *Huizinga* continues and explains that 'fun' is inherent in playing and it resists all logical analysis and it cannot be reduced to any other mental category.

Huizinga describes different characteristics of play among which some that are related to our subject will be explained here. In his opinion, the first characteristic is that play is a voluntary activity. It is all about leisure, an activity happening during 'free time'.

The second characteristic is that it is not 'ordinary' or 'real'. It is about 'pretending', and, thus, it is related to the realm of imagination and is 'only for fun'. It is an 'interlude' in our everyday life as a recurring relaxation. Consequently, it becomes an integral fact of our lives. It embellishes life and is necessary for both individuals and society. Play contains expressive, spiritual, and social values so it gets a cultural function. It is a sacred activity and contributes to the well-being of the group.

The third characteristic is that it is ephemeral but it becomes repetitive. That is, it ends at a certain moment, but it assumes a fixed form as a cultural phenomenon. Once played, it is retained by the memory and transmits to tradition.

In my opinion, this third characteristic links the play theory to rituals. *Henry Murray's* letter to *Mumford* describes this best: "I have always been puzzled by the widespread and spontaneous appearance of regular repetitive acts...in children, usually boys...In adults it is associated with an unconscious sense of guilt...It is related to magic and religious but it is more fundamental than any of them"¹⁷. *Mumford*, influenced by Jung's Ancient Therapy, builds on this idea that the mechanical order of ritual may have kept early man, from going insane. To me, this subject is related to play; a child playing the same game over and over again as do animals. Repetition causes restoration. The mind is now released from all the threats and connects spiritually to the environment.

Play is not only restricted in time, but it is also limited to space. There is always a playground either materially or ideally. Inside this playground a certain order rules which bring a temporary perfection to it. This order is the fourth characteristic as *Huizinga* describes it. The dependency between order and play gives aesthetic properties to it. The elements of play are described through words that are related to aesthetics: tension, poise, balance, contrast, variation, solution, resolution.

The last characteristic, as *Huizinga* explains, is that play has a tendency to surround itself with some sort of secrecy. When children are playing, the charm of the play is enhanced when it is 'secret'¹⁸.

An architectural example that works with the theme of play as a socio-cultural concept would be *New Babylon*. It was a project started in 1956 by the Dutch constructivist architect, *Constant Nieuwenhuys*, based on the theories of *Guy Debord* and *Huizinga*.

The main idea was to make every aspect of the city controllable by its citizens in order to focus on social construction of the space. In this project '*Homo Ludens*' manipulate the space by constructing new situations within the given infrastructure. The adaptability of this project was allowing the users to explore their creativity through play. In *New Babylon*, abstract space (psychic dimension of space) and concrete space (space of action) are integrated. *Constant* believes that the detachment of these two kinds of spaces is the result of a utilitarian

society and has an anti-social character. Moreover, he believes that the inhabitants, who are now free of hard work and are living in a leisure environment, can have the possibility to explore their natural environment by the process of creation and re-creation. In my opinion, in *New Babylon*, architecture creates a utopian playground, an environmental exploration lab that seeks for happiness of its inhabitants.

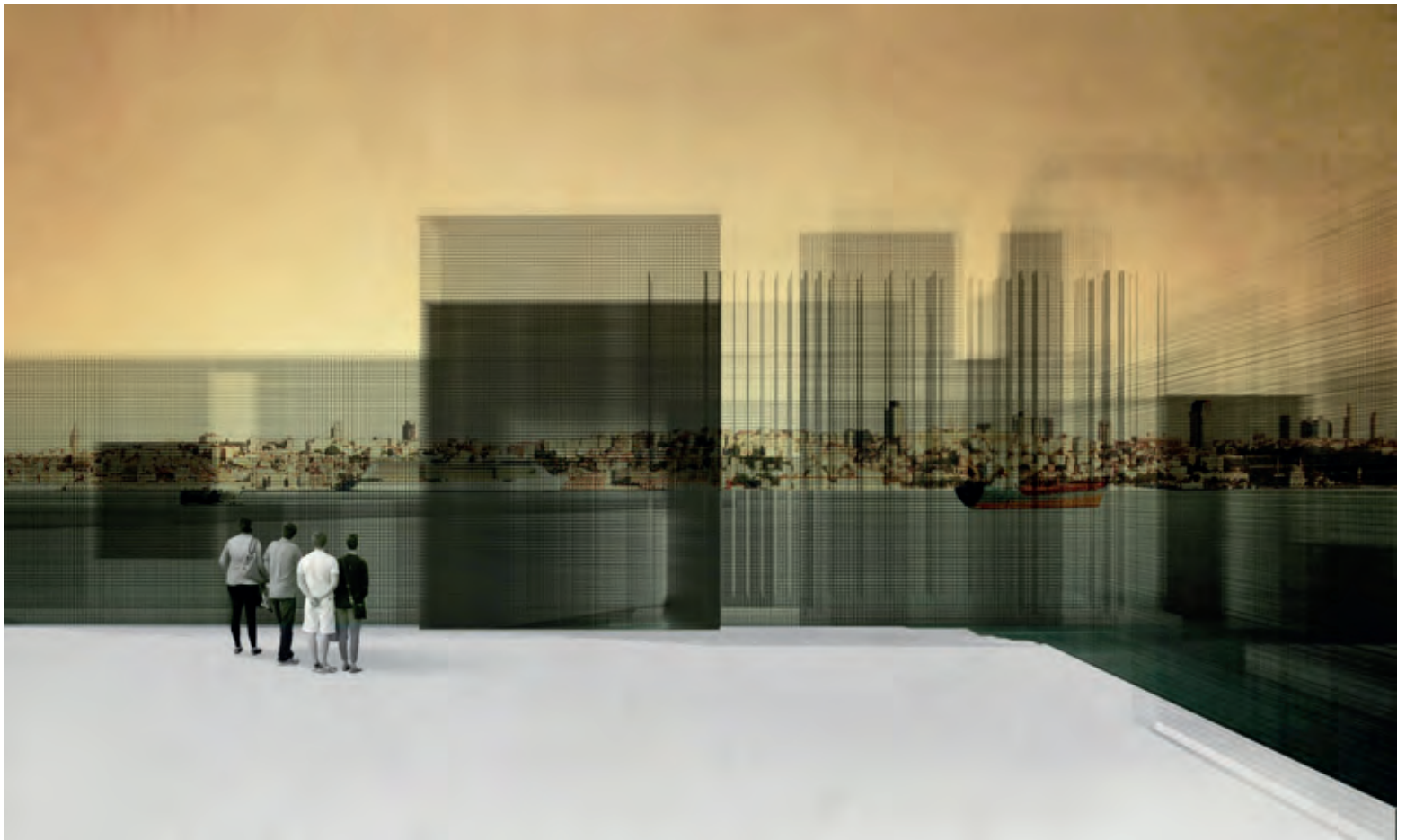
"As a way of life *Homo Ludens* will demand, firstly, that he responds to his need for playing, for adventure, for mobility, as well as all the conditions that facilitate the free creation of his own life. Until then, the principle activity of man had been the exploration of his natural surroundings. *Homo Ludens* himself will seek to transform, to recreate, those surroundings, that world, according to his new needs. The exploration and creation of the environment will then happen to coincide because, in creating his domain to explore, *Homo Ludens* will apply himself to exploring his own creation. Thus we will be present at an uninterrupted process of creation and re-creation, sustained by a generalized creativity that is manifested in all domains of activity"¹⁹.

Deseign

As a result of the theoretical research the intention of my project was to achieve mental and physical well-being through designing a public space in the city of Istanbul by focusing on two notions that were studied: *Observing natural elements and play*.

By analyzing theories about psychological restoration, I found out that nature has pleasant and engaging properties that affect the restoration process positively. Those theories confirm the validity of the hypothesis. Moreover, they clarified that certain aesthetical elements or characteristics in the environment are preferred by the observer which have the potential to become design tools. For instance, people prefer certain environments, elements, or phenomenon such as vistas, panoramas, sunrise, sunset, stars, and planets. There are also some concepts that were abstracted from the analysis; concepts like imagination, mysteriousness, or complexity.

We referred to the role of play in the concept of well-being, mainly by focusing on theories of *Huizinga*.



Wall of Happiness- Nasim Razavian

We analyzed the characteristics of play such as its relation with fun and leisure. We discussed that play is something which is not real. It is related to the realm of imagination and contains expressive, spiritual, and social values. It is repetitive and has the potential to transmit to tradition.

Except for the theoretical part of my research, which was summarized in this paper, I have done a contextual research on *Unexpected Public Spaces in the City of Istanbul*. My intention was analyzing different spaces that were built for a certain function but were transformed to leisure spaces. People's attitudes towards certain elements of the environment in relation to random physical characteristics of the space have been studied through a series of analytical drawings. To explain an example, Galata Bridge was one of my case studies. This bridge was initially built to simply connect two parts of the city. According to my research two things transformed the space to a leisure space: the phenomenon of fishing (play) and the position of the bridge with its amazing view to certain elements of the environment

such as *Bosphorus* strait or the horizon. The random characteristics of space such as frames that emphasize the historic part of the city or natural elements such as the river or sunset and sunrise make parts of the space aesthetically more attractive. Thus people act differently accordingly.

This part of the research resulted in extracting architectural design tools and linking them to the conceptual tools that were the result of the theoretical research. For instance, framing, lighting, and contrast are architectural tools in order to attract attention to certain elements of the environment and repetition, movement and interaction, and hidden spaces are elements that define the notion of play.

A process of contextualization was needed to start the dialogues with the physical space. The site was chosen in a crowded urban part of the city in order to challenge the necessity of escaping from the city for gaining psychological restoration. It is situated on the coast line of *Bosphorus*- the strait in Istanbul that divides the city to eastern and western parts- on the eastern side and is positioned between

two harbours. The site is surrounded by a huge bus terminal, a parking lot, and the industrial Asian port. This area is not really designed for pedestrians. In the urban scale the building works as a filter, creating an experience of a walk on coastline of *Bosphorus*.

Building on *Bosphorus*, as being a historically and politically important border, added another conceptual level to the design which was the dialogue about the border. The building takes its formality from the shape of the coast line. With its zigzag form it takes advantage of and reacts to the diversity of its environment. It takes the shape of the wall as perceived from far in order to start the dialogue about border; border between seemingly contradictory elements such as land and water, old and new, nature and city, and east and west but it immediately blurs this border due to the certain materiality of it.

The material that has been chosen for the whole building is steel mesh created with welding steel ribbed rods on top of each other. This material has been chosen because of different reasons:

The choice of the material made the possibility of creating a space which is perceived differently from different distances and different angles of view and thus it creates an interactive space. The same space transforms with a slightest change of the angle of view. The visual effects, such as the effect of anamorphosis that the material causes create a vague- surreal space leaves room for imagination of the mind.

The material together with the articulation of space through layering different densities of walls results in different gradients of the mesh. It creates diverse spaces like light and dark spaces which makes the space mysterious, hidden spaces to give the space playground features, and frames to show certain elements in the surrounding.

By over layering the mesh, darker gradients can be achieved in order to attract attention to certain elements of the surrounding. The chosen elements are referring to specific meanings. For instance, by framing the light house, which is a symbol of observation, the user is reminded of the importance of looking or by framing the industrial port and positioning it close to the horizon facade he or she is reminded that nature is not that far from the city and civilization.

The building is constantly changing with time. It is sensitive to different hours, seasons, and temperatures. Furthermore, the shadows of the mesh add another layer to the space. The transparency of the material makes the possibility of seeing through, for instance, looking at water and the sea life underneath when walking or looking at the sky or different backgrounds when standing. By doing this it makes surrounding part of the architectural space.

One important part of the design is controlling the water. The first flooring is elevated slightly (21 cm) from regular water level and it has the same level of the high tide. During high tide part of the space becomes wet. There is a layer of water on top of the foundation that creates narrow runners between the walls. The foundation creates a platform that people can stand on and it forbids the ships from crushing into the building. The zigzag form of the building controls the speed of water at the small loch then *Bosphorus* can become a swimming/fishing pool.

By standing precisely at certain points around the building the facade reacts to some elements of the surrounding. For instance, *Blue Mosque* is seen through the gradients that abstractly mimic the form of its skyline. The light house becomes one of *Blue Mosque's* minarets.

Not only the labyrinth like articulation of the walls and paths create an ambiguous space that emphasizes the element of play, but also other elements give the space features of a playground. Hanging columns that move with the movement of water and wind and are also interactive with the body, and flexible weaved floorings accentuate the notion of play.

The space will be opened to any kind of transformation by its users. The users can have the possibility to explore their environment by the process of re-creation. Different phenomena can emerge in this space. Although these phenomena are not entirely predictable, but the changes of the spatiality of the proposal can still be imagined. For instance, the space will drastically change while people start hanging objects from the mesh, but this is part of the intention of the design to create a framework for bottom-up activities.

The wall creates a playground, an environmental exploration lab that seeks for the happiness of its users. It creates an invisible border between the seemingly contradictory elements of its environment to start the dialogue about this border but it immediately challenges the existence of a defined border with its blurry appearance. By creating a playground inside this wall it ironically talks about the fragileness and narrowness of this border and through creating frames of the surrounding it reminds us of the things that are there yet we don't see.

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Influence of urban space in the happiness of citizens

Rita Monfort Salvador

Happiness is a totally subjective concept for which everyone has their own idea about when and when not happy and what makes him/her happy and what not. The physical and spatial context, in which people are, can not make them happy, is a concept too complex and in which too much feelings and real facts influence to trivialize in that way, but an urban space can help develop this happiness.

Some researches about urban happiness

At the responses to a survey for my PhD Thesis I realize the amazing certainty of this. The PhD thesis is on urban sustainability and specifically the survey is on the relationship between the behavior of citizens (civility) and urban space (2015). Not all the survey is related to the relationship between happiness and urban space, but much of it is related with the feelings

caused by this public space. One question, specifically, is as follows: *¿Consideras que un espacio público urbano (su diseño, su paisaje, sus recorridos...) puede influir en la felicidad de las personas que circulan por él?* (Do you think that an urban public space (its design, landscape, paths...) can influence the happiness of people moving for him?)

One week before this survey was finished (when this paper was written), over 85% of people who had answered had said YES, the rest was divided equally between NO and Don't Know. The interest of this response is that not only professionals can think that an urban space can influence the happiness of citizens, but citizens themselves, external of town planning, are aware that these spaces influence their own happiness.

Other research also shows that. This investigation (Quercia et al. 2014), published by Cornell University, proves that it is possible define not only the shortest paths, but also the most beautiful, the most peaceful and the happiest, thanks to an algorithm with reviews of citizens and their contributions on websites like Google Street View

or Flickr. This was only studied in cities of London and Boston, but it shows another way of differentiate the urban paths, not only by the shortest or the most touristic:

"Buildings and neighbourhoods speak. They speak of egalitarianism or elitism, beauty or ugliness, acceptance or arrogance. The aim of UrbanGems is to identify the visual cues that are generally associated with concepts difficult to define such beauty, happiness, quietness, or even deprivation. The difficult task of deciding what makes a building beautiful, or what is sought after in a quiet location is outsourced to the users of this site using comparisons of pictures. With a comprehensive list of aesthetic virtues at hand, we would be more likely to systematically understand and re-create the environments we intuitively love".

Giorgiana Varna (2014) talks about the civility of public spaces and she defines these kind of places as clean, friendly and inviting areas:

"Civility refers to the overall cleanliness and tidiness of a public place, including those elements that are key in making a public place an inviting and attractive area (bins, green areas, public toilets...)".



"Miroir d'Eau" (Water mirror) of Bordeaux, an example of how an urban space can influence at people's happiness



Leaves on the street: one asphalt does not retain the leaves, while the other one retains them. It's like if the leaves were tattooed on the floor. When the leaves stop falling the ones that are on the floor disappear.

These areas could be defined as pleasant or nice areas. These kind of areas are the ones which make people happier. A place that you can consider pleasant, without stress, without anything that you don't like, it's a place where you feel good, so the most sure is that this place improves your happiness more than other one.

Citizens: adults and children

When a space leads to that happiness, people return to it without even realizing it. As in the previous study, where people knew which route to choose to make them happier between all the existing routes, people know which spaces have to choose to feel better. And people attract more people (Mikoleit and Pürckhauer 2011), so spaces that have an influence on the happiness of people indirectly also attract more people than if they do not cause any feeling or cause the opposite.

For adults a space that can influence your happiness could be defined as a safe, friendly, beautiful space and in which they feel good. To get it there are some elements that can help such as urban furniture or vegetation, as well as good management climate in outer space (Olgyay 1963), cutting wind, favoring the sun-

shine wherever convenient or causing shadows where needed, making the urban space as pleasant as possible.

When we talk about children, these characteristics of the space are simplified, as all they need to be happy is a place to play. Something as simple and upon which so many people are claiming now (as Francesco Tonucci -Frato-does). Sometimes with a space large enough for running, cycling or use the scooter is more than enough for them. Obviously the more elements they have to play, the better for them: stairs, ramps, sculptures that can touch and play with them ... Everyone knows that children have a great imagination to invent games where adults do not see anything. No need to build a playground (although they are also important in children). The "*Miroir d'Eau*" (Water mirror) of Bordeaux or water jets from Duke of York Square (London) are a good example of how something as simple as a water jet arising from ground can transform a space to turn it into a "playground" where children (and adults) can have fun and cool with water during good weather and return to being a normal space without anything during the cold winter.

The wow factor

Another characteristic of urban space that influences the happiness of both children and adults is the wow factor. The son of a friend of Barcelona always drew their home with flowers on the outside as a garden. She did not understand it because they live in an apartment, so one day asked him why he always drew their house with a garden when they had no garden and he replied that they were flowers of the sidewalk. Most of the sidewalks tiles in Barcelona have a drawing of a flower with four petals (known as *la flor de Barcelona* - the flower of Barcelona - or *el panot de flor* - the flower tile -). It has become a tourist object, but for this child these flowers are more and are part of his home: two happy endings for an element of urban space.

On the other hand, monotony is always boring and see urban spaces with the same urban landscape and nothing different, one after another, just does not cause any feeling, except boredom. It is not necessary that every space to be totally different from the side, only are needed details such as a map on the ground, a curious plaque, some urban art ...

Elements which surprise you when you meet them and make that you want to return to that area only to see them again. Although one of the characteristics of civility is cleaning spaces, as we have seen before, sometimes not clean something (without going to the extreme) may also contribute to the surprise that can bring us happiness: the flowers falling from the trees "staining" colored the city floor, or brown leaves in autumn covering the park as a tapestry could be a good example. Even certain materials can help this: without addressing if they are better or worse for their specific function, there are some asphalts in which, curiously, leaves falling from trees are impregnated into it like a tattoo it were, causing change cityscape naturally.

It has not been talked at this paper about what do not produce happiness of public space but the opposite feeling, which is relatively clear and recognizable by the vast majority. Something that almost everyone agrees. Just to name some of its characteristics: noise, dirt, not find a place to sit when we need or can not shelter us in a shade from the sun in days of extreme heat. They are just some examples of what can do that people avoid a specific space.

As you can see at not time at this paper is said that urban spaces make people "happy", if not "happier". This is important because, as it is said at the beginning, happiness is a complex concept and, although the urban space is very powerful, it's not so much as has the key of citizens' happiness. But it was also seen that urban spaces and urban design can do a lot to improve citizens' happiness, and that this statement is longer considered a reality

At the end having urban spaces which influence citizens' happiness depends of all of us: urban planning professionals, urban and landscape designers, maintenance workers, citizens... It has to be one of the main goals of the urban space: to make people happier.

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Interpreting communitarian tourism in the context of some integrated experiences in Brazil, Chile and Costa Rica

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Introduction

Communitarian or Community-based Tourism (CT) first appeared as an academic dialogue in Brazil at the I *Encontro Nacional de Turismo de Base Local* (Local-basis Tourism National Meeting), held in São Paulo, in 1997. Six years later, at the I *Seminário Internacional de Turismo Sustentável* (International Seminar on Sustainable Tourism), held in Fortaleza, in 2003, social movements joined the debate. CT, as discussed on the theoretical basis of this study, derives from tourism modalities, known for the terms cultural tourism - or ethnic-tourism, ecotourism and agritourism. However, the most remarkable characteristic of CT is that the entrepreneurs, in this case traditional populations, are people inspired by communitarian ideals who do not follow the rational economic logic of individual gain.

CT is a strategy for traditional populations to lead their own lifestyles, independently of their degree of deculturalization in the face of the industrial urban societies hegemony. Therefore, it consists in an alternative to the consumer-materialistic lifestyle (Sampaio, 2005).

CT uses the actual situation of the tourism industry as an advantage, which means that it uses this sector's instrumental rationale. Its focus, however, is not on the calculation of merely individual consequences, but on collective gains, as the ecosocioeconomy suggests. Dealing with this antagonism is more than overcoming one's paralysis in front of the Leviathan (as if Hobbes' State was not enough, now there is the market). It is, also, learning to tolerate other lifestyles, which does not necessarily mean sharing the same rationality.

The objective of this article is to refine, or, even better, to justify the concept CT, as proposed by Sampaio (2005), based on Brazilian, Chilean and Costa Rican experiences. This concept, as explored here, has two guiding motivations. The first is to overcome the mere criticism addressed to the economic reductionism dominant in the tourism sector, exemplified in the stereotype of mass tourism, by presenting a real alternative. The second is to present a substantive concept, with an independent existence, a new interdisciplinary field heading towards a transdisciplinary approach and far from the idea of becoming another tourism modality bounded exclusively by economic values. It is important to mention, at this stage, that the work and income generated by tourism activities are not undervalued here, however, as independent features, these cannot fully represent the concept CT. In this study, a third motivation is to adjust a theoretical concept, conceived from real experiences, especially at the Laboratory Zone for Ecodevelopment Education of *Lagoa de Ibiraquera* (*Imbituba and Garopaba, Santa Catarina state, Brazil*), since 2001, and others. These experiences are not a new heterodox alternative to tourism, although they provide evidences of a new economy, i.e. ecosocioeconomy. It happens in real life, through a new rationality, in communities, organizations and domiciles, where problems and solutions occur and rarely are properly qualified. It is a theory conceived from the experiences, the everyday complexities (Sachs, 1986a, 1986b), the contradictions inherent to the pragmatic change pursued, in response to the limitations of economic utilitarianism, and that many times does not work at the desired pace.

Method

This article mixes bibliographical and formative research. The latter comes from information based on a database of experiences which has been collected since 2002, and contains elements that may be considered characteristics of CT. The database was put together by a group of Brazilian and Chilean professors, researchers, postgraduate and graduate students from *Universidade Regional de Blumenau* (Regional University of Blumenau), *Universidade Federal do Paraná* (Federal University of Paraná), *Universidad Austral de Chile*

and Instituto de Gestão de Organizações que promovem o Ecodesenvolvimento (Institute for the Management of Organizations Promoters of Ecodevelopment), Brazilian Non-Governmental Organization (NGO).

The database arises from lessons learned in experiences in Brazil, Chile and Costa Rica, collected by using exploratory and action research, and case and comparative studies. Among these experiences, eleven demonstrative projects stand out and are presented in this work. Eight are from Brazil - *Prainha do Canto Verde (Beberibe, Ceará)*, Environmental *Sana Project (Macaé, Rio de Janeiro)*, Communitarian Ecotourism in the Brazilian Amazon: *Aldeia dos Lagos Lodge (Silves, Amazônia)*, *Guaporé Ecologic Action: Pedras Negras Lodge (Curralinho, Rondônia)*, *Mamirauá Sustainable Development Reserve (Tefé, Amazonas)*, *Calumbé Group (Comunidade de Lençóis, Chapada Diamantina, Bahia)*, and *Acolhida na Colônia Association (Santa Rosa do Sul, Santa Catarina)*; three are from Chile - *Chiloé's Agritourism Network (X Región)*, *Licanhuasi Rural Tourism Network (San Pedro de Atacama, II Región)*, and *Mapu Lahual Communitarian Parks Network (San Juan de la Costa, X Región)*; and one is from Costa Rica - National Ecotourism Network Cooperative Consortium (COOPRENA) (*Parque Nacional Manuel Antonio, Costa Rica*). The data was collected between 2005 and 2010 and the discussion includes the following items: genesis, analysis of implemented actions, their strengths and weaknesses, and, also, the impacts of the initiatives mentioned above.

Rethinking the rationality: ecosocioeconomy

Ecosocioeconomy involves the environmental discussion. This term was first used by Kapp (1963). The first prefix *eco (Oikos = House)* refers to ecology and reinforces what the second prefix "eco" should have already been pointing. This term, however, has been vulgarized through history, having its meaning related to what Aristotle was already denouncing at his time as *crematistic*. *Crematistic* is when the social relations are subject to economic relations. Updating the discussion, natural systems are also subject to the economic logic, what resulted on the climate change experienced on the last decades. Based on the last report from the Intergovernmental Panel of Climate Change,

released in 2007 and prepared by the World Meteorological Organization for the United Nations Environmental Program, even the most skeptics cannot remain indifferent when prospecting the next 50 or 100 years of our economy. This report reveals that human action is the main cause of the ongoing climate change in the planet, especially after industrial revolution. This latter has inspired a rationality that privileges short term economic results and socializes medium and long term social and environmental losses. Responses to this issue, however, are still modest. The so-called *ecoefficiency* incorporates the environmental discourse in management, as exemplified in the polluter-payer principle, maintaining a rationality that is no longer able to handle the challenges to be overcome. That is to say, there is evidence that the planet cannot absorb or regenerate from the impacts produced by human action anymore (greenhouse gases), and this will cause a significant change in what has been conventionally called modern lifestyle (industrial urban society), or, for the futuristic minds, post-modern (World Meteorological Organization & United Nations Environmental Program, 2007).

Likewise, what has been conventionally considered natural resources should be questioned. As if biodiversity could only be valued through the economic logic. Although natural resources and environmental services are considered to have positive economic values and functions in the ecological economy perspective, treating them as zero-cost, as it often happens in the actual perspective, generates a serious risk of exhaustion or extinction of the involved environments (Alier, 2007). Under these arguments, it is necessary for one to consider the contemporary economic logic in order to conceive an environmental rationality, as proposed by Leff (2000), so that a connection with the standing paradigm, which is unable to respond to most social problems, is built. It is not difficult to correlate the modern or post-modern lifestyles to the private use of resources and access to means of production. In the same way, private mechanisms and policies are considered more efficient than public and communitarian management, as evidenced by the parable of the commons, idealized by Hardin (1968), although this author confuses free use and access for public

use and access. Public affairs are understood as related to goods and services that may be planned, either by the State (via governments and public organizations) or by the community (via associations and non-governmental organizations). Private organizations are not put in check here, as if they do not have their own merits. However, the recovery of other forms of natural resources appropriation, such as State-owned or community-owned initiatives, is a necessity.

As if there were not any successful experiences of government, public organizations and community planning and management, like the Brazilian experiences catalogued by the *Programa Gestão Pública e Cidadania* (Public Management and Citizenship Program) from *Fundação Getúlio Vargas* (Getúlio Vargas Foundation), based in São Paulo and funded by the Ford Foundation and *Banco Nacional de Desenvolvimento Econômico e Social* (National Bank for Economic and Social Development) (Spink & Camarotti, 2001).

By the way, in the face of the international private organizations, even from the developing countries, leading role in the environmental crisis posed by the Intergovernmental Panel of Climate Change, what may be considered a successful experience of managerial policies and mechanisms for ecosystem sustainability must be discussed. If still not enough, there is the social inequality revealed by the Human Development Index (United Nations Development Program, 2010), where it is reported that around thirty percent of the population in the planet (Human Development Index high and very high) have a gross domestic product *per capita* around seventeen times higher than seventy percent of the population.

This world scenery of such disparity is not different than the Brazilian, Chilean and Costa Rican realities. Isn't it the moment for us to start questioning? What rationality is this behind the social action that generates so many negative socioenvironmental impacts? Will the concentrated wealth finally be shared? What must happen for it to start? At the expense of a colossal tragedy like flooding on coastal areas caused by hurricanes, fires caused by low humidity and elevated temperatures in the atmosphere, or deaths caused by fanatic suicides or terrorists who find their own compensatory logic to a system that seems unfair to them?

Therefore, what has conventionally been called economic development, under such arguments, could, without exaggeration, be referred to as bad development.

Communitarian Tourism

CT is a social communication strategy for traditional communities with historical disadvantages to enable their respective lifestyles. According to Houaiss and Villar (2001), communities are social groups that share cultural and historical heritages, problems and solutions, and are settled on defined territories. Fonseca (1993, p. 65) adds that the sharing of moral beliefs and publicly accepted norms inside communities define what are licit and illicit conducts. Traditional communities, then, may be defined by geographical criteria: in an isolated territory; cultural criteria: sharing customs, traditions and habits; or socioeconomic functions: varying on production and distribution modes (Barretto, 2004; Geertz, 1989).

Communities and lifestyles are interrelated. Among them are: *extrativistas* (extractive communities, these use plants - liana, fibers and medicinal herbs extracted from the forest - and animal biodiversity management - hunting and fishing); *pescadores artesanais* (traditional fishers, included in the category of animal extraction, although their main characteristic is to live in coastal areas); *jangadeiros* (traditional fishers who live in coastal areas at the Brazilian Northeast region); *ribeirinhos* (river margin inhabitants in the North region of Brazil and are included on the category of plant and animal extractivism); *pequenos agricultores* (small-scale agriculturists inhabitants of rural areas, these are characterized mainly for their subsistence agriculture); *faxinalenses* (small-scale agricultural communities in Paraná state (in Brazil) who possess common areas for cattle growing and environmental protection), indigenous, *quilombolas* (afro-descendant groups with origins at the Brazilian colonial period who nowadays are farmers and land-owners); *caíçaras* (a mix of indigenous, Portuguese and African people, the latter in less quantity, who, during a long period remained isolated in the Atlantic forest and on the coast of São Paulo state, these survive on hunting, itinerant agriculture, plants extraction, and artisanal fishing) (Diegues, 2000); and many others.

These communities, even if deculturalized (in relation to the urban industrial societies hegemony), are identified as being traditional, what allows them to use their traditional characteristics as their main attractions, the conviviality, of communitarian inspiration. This characteristic has become an exotic feature in the consumer-materialistic lifestyle. Conviviality is a social relation in which subjects are interested for the other, the different, the alterity, the authenticity, respecting the traditional communities' simplicity, their routines, accents, music, food, and others. In essence, it overcomes the commercial relationship, allowing the recovery of the interconnection between distinct lifestyles (by assembling formal and traditional knowledge, westernized and traditional cultures) and between social and ecological systems (Illich, 1976; Irving & Azevedo, 2002; Coriolano & Lima, 2003; Sampaio, 2004; Sampaio, 2005; Sampaio, 2010).

In this ambiguity between communities and their lifestyles lies the concept of territory, which may be defined as a physical and a social space in nature, in which, according to Godelier (as cited in Diegues, 2000), a society claims and assures to its members the possibility of stable rights over the access and use of part or the totality of the existent biodiversity, according to what they are capable or willing to use. Diegues adds that territories provide means of production and subsistence, generating diverse social dynamics (what differentiates the communities and their unique lifestyles), and, also, physical aspects that delimit them. Territories are also the loci where knowledge representation systems, identities, symbols and myths are built by traditional populations and it is based on these spaces that these communities act on the environment in which they live. For traditional populations, popular beliefs serve as mechanisms of biodiversity conservation and may determine which specific places and species of flora and fauna are considered sacred, restricting, in this way, tourism visitation areas (2000).

CT provides the opportunity for conscious tourists (students, teachers, researchers and supporters) to get in contact with themes which at the same time are related to environment preservation (ecological systems) and traditional lifestyles conservation (social systems). In addition to conviviality, another

attraction of CT is the opportunity of experiencing the space-time dimension ruled by the sun, moon and rain, or, the seasons of the year. These experiences are being implemented by NGOs, such as *Instituto de Gestão de Organizações que promovem o Ecodesenvolvimento* (based in Curitiba, Paraná) and *Agreco* (based in Santa Rosa de Lima, Santa Catarina), on a low budget program, generating local work and income. These are being monitored as experimental zones, resulting in socially articulated networks that attend the communities' demands, which also results in the strengthening of the links between community and tourists (McGehee, 2002; Sampaio, Carvalho, & Almeida, 2007). It is noticeable that the contact with international tourists strengthens even more the links with the visited population, what contributes for the minimization of interpersonal meetings and, also, to untie misconceptions from both sides (Pearce, 2002).

Communities, especially traditional ones, are in different stages on the process of deculturalization. The focus, however, is on the cultural identities to be recovered or maintained. As if this is not enough, tourists going from urban centers to predominantly traditional communities in search of alternative experiences take with them, without realizing, pathologies of the urban lifestyle that they had previously planned to avoid, like the commonly heard: "there is only one thing missing for this village to become perfect". As if the dominant culture (urban lifestyle) had too much to teach to these poor ignorant people (Grünwald, 2003)!

However, native populations are not unilaterally and passively influenced by tourists, as if the latter do not get influenced as well. Tourism cannot be metaphorically seen as the gladiator who combats native cultures, as in the extreme case of the Democratic People's Republic of (North) Korea, where international tourists are subject to a rigorous State regime: tourism attractions are determined by ideological and political themes, hotels are controlled State property and every tourist is monitored by a government guide. Also, tourists from specific countries, such as the United States, are not able to obtain visas to enter the country. Tourism may also reinforce the recovery of ethnic aspects, without necessarily transforming what is authentic in cultures into spectacles (Pagdin, 1995;

Grünewald, 2002; Barretto, 2004; S. Kim, Timothy, & Han, 2006). Authenticity, however, is not a closed concept, it is negotiable, and every culture that becomes viable along a period of time has to constantly reconstruct itself. In the same manner, traditional cultures are not static, these are in constant change by endogenous or exogenous factors (Greenwood, 1982; Cohen, 1988; Nash, 1996; Diegues, 2000). Therefore, relying on a homogeneous Western culture predominance would be a mistake under such arguments.

The question is how to better equate the advantages of tourism development for communities without having to face all the problems usually found in mass tourism listed by Mercer (2002): local labor idleness during most part of the year, abnormal price rises, real estate speculation, natives-tourists segregation, traffic, violence (drug abuse), prostitution and vulgarization of authenticity. As less evasive modalities arise, these should not be mistaken for CT, cultural tourism or ethnic-tourism (including indigenous tourism), ecotourism and agritourism.

Cultural tourism involves observation or interaction with traditional lifestyles (Barretto, 2004). Although indigenous tourism may be considered a type of cultural tourism, this modality is restricted to observation and interaction with people from minority nations who were subject to colonization, although still having rights that make them able to preserve their autonomy (International Labor Organization, 1991). However, cultural tourism may easily become another tourism product, commercialized as a consequence of the market's cultural production, i.e. companies interested in producing or highlighting certain cultural traces and, in the best situation, fostered by governments' cultural revitalization policies.

In this way, it is important to notice the risk of transforming traditional lifestyles into exotic products or spectacles as if these were mere merchandise, like the example of Maori people in New Zealand, depicted as great warriors by the tourism industry (Garrod & Fyall, 1998; Ryan, 2002). On the other hand, cultural tourism presents a great potential to tourism attractions, exemplified in four groups: music festivals, amusement parks; local fairs; and events related to education and aesthetics. Most of these, however, are also offered in urban spaces (H. Kim, Cheng, & O'Leary, 2007). Yet, one of

the outstanding attractions in CT (at *Rio Sagrado* basin, *Morrestes, Paraná*) is a monthly local fair for the exchange of goods and services (Sampaio et al., 2007).

Although, according to Fennel, there are eighty-five definitions of ecotourism presenting values based in, conservation, ethics, sustainability, education, and communitarian benefits, among others (as cited in Weaver & Lawton, 2007), this term has been vulgarized, especially when this tourism modality is appropriated by the rational economic logic, as exemplified in the expropriation of communitarian land by a large corporation self-called "ecological resort". If not enough, this enterprise closed the beach, not allowing the transit of people who, for generations, used these spaces. Blamey (1997, 2001) suggests three criteria to define ecotourism. Firstly, attractions should be predominantly based in nature; secondly, the interaction between tourists and these attractions must be of educational inspiration.

The first two criteria combined are exemplified by the ecotourism practiced in protected public and private areas, especially in Central America (Costa Rica), Brazil and Africa (Weaver & Lawton, 2007). Thirdly, the ecotourism product should follow principles and practices associated to ecologic, economic and sociocultural sustainability. According to Scheyvens (1999), the main motivation of tourists interested in ecotourism is their desire of experiencing ecosystems in their natural state. For Laarman and Durst (1987), ecotourism, as a product, may be classified into soft ecotourism and hard ecotourism. The soft ecotourism is associated to high standards services and facilities, mediating tourists and natural spaces and where the load capacity of the ecosystems is respected, while hard ecotourism is related to services and facilities that are known as eco-hostels, as seen in experiences that may be considered examples of CT.

Agritourism refers to a set of services required by tourists who wish to experience rural life (Maestro, Gallego, & Requejo, 2007; Oyarzún & Carcamo, 2001; Schaerer & Dirven, 2001). The activities occur in rural areas, usually along a short period of time only. This is due to the lack of accessible tourism attractions. The difficulty in creating tourism routes in between properties in Latin America is occasioned many times by the bad conservation of dirt roads, and also because many properties offer the same or very similar attractions.

Therefore, more creative attractions are necessary, like a farmer's palaeontology museum offered at the *Chiloé* Islands (Chile) or the entitled "*Feira Viva*" (Live Fair), which commercializes agricultural and natural products, offered at *Estrada Bonita*, in *Joinville*, and at *Acolhida da Colônia*, in *Santa Rosa de Lima*, both in *Santa Catarina* state, Brazil. Moreover, agritourism is a difficult product to commercialize. It requires specialized travel agencies, situation not different than ecotourism and cultural tourism, and, even, CT (Sampaio, Carvalho, & Almeida, 2007; Sampaio, 2005).

Although the main objective of CT is to integrate experiences, accommodation and meal services, which, at a first glance, does not differentiate it from the other three tourism modalities mentioned above, a first characteristic that differentiates CT is that it considers tourism activities as subsystems interconnected with others, such as education, public health and environment. CT is conceived as a project for sustainable systemic territorial development. It departs from the community, which may be considered a second characteristic. Irving and Azevedo (2002) refer to CT as "sustainable tourism". For these authors, the development of this activity demands the incorporation of ethical principles and values, a new way of conceiving the democratization of opportunities and benefits, and a new model for implementing projects centered in partnership, co-responsibility and participation.

A third characteristic is conviviality between the resident population (this includes domiciled non-residents, i.e. migrants) and tourists, on a socioproductive arrangement of communitarian basis, promoting production networks based on institutional arrangements, in which the tourists themselves contribute for the promotion of these initiatives, or as in the experience at *Rio Sagrado* basin (*Morrestes, Paraná*), where communitarian experiences are related to an industrial kitchen that industrializes products. Examples are: a craftsmen association in which the production is based on the fiber from banana trees and a specific kind of liana called *cipó imbé*; an entrepreneur who brews artisanal *cachaça* and other liquors, another entrepreneur who manipulates natural herbs; and an exchange club promoted by the residents of the involved communities (Sampaio, Berberi, & Dreher, 2006; Sampaio, 2004; Coriolano & Lima, 2003;).

Conviviality reinforces productive spaces for collective gains (not necessarily for commercial purposes). These may be considered ecosocioeconomic spaces, such as exchange clubs and fair commerce platforms. Fair commerce arises to affirm a free, direct and honest relationship between three economic subjects: impoverished producers - generally excluded or in disadvantage on the market; consumers - who are willing to pay a higher price; and the intermediaries - who do not expect profit. In this relation there is a perspective of setting long term contracts based in mutual respect so that the families of producers are able to live better (Plataforma Komyniti y el Comercio Justo, n.d.; Espanica, n.d.). The exchange club, mediated or not by a social currency, is an attempt to reconstruct the connection between producers and consumers, called "prosumers" by Lisboa and Faustino (2006), through coexistence and solidarity. When the bartering of goods and services is not possible, a social currency is used to simplify trade among members of the club.

Experiences toward Ecosocioeconomy and Communitarian Tourism

Experiences that may be classified as CT have been attracting attention (although this is not the intention), especially because of the Latin American districts' capacity to implement small-scale and low-cost economic activities, generating non-specialized work placements and low environmental impacts. However, there have been only a small number of communities able to successfully work with this articulated associativity, named community-basis socioproductive arrangement, in Latin America. Among them, eleven ongoing demonstrative projects are briefly presented next.

1 Prainha do Canto Verde (Beberibe, Ceará, Brazil)

One of the most known and studied cases of CT in Brazil is *Prainha de Canto Verde*, located in *Beberibe* district, on the coast of *Ceará* state. The tourism planning in this locality begun in 1994 with the development of the *Projeto Turístico Socialmente Responsável* (Socially Responsible Tourism Project). One of the main objectives of this project has been to develop activities via decentralized and participatory planning. Since the beginning of the project, tourism became a topic on meetings at the

residents' association. In these occasions it has been verified that the natives consider work and income generation the two main benefits occasioned by tourism activities implemented in the community. They soon understood that tourism activities should be organized by them, so an inadequate exploitation by foreign organizations would not occur.

Among the main actions implemented at the locality are: the creation of the Tourism Council; the organization of COOPECANTUR (Tourism Cooperative); the realization of lectures and courses for the community; the realization of project *Artescola* (Art School), which has the objective of implementing entrepreneurship and recycling community's material; the consolidation of project *Estaleiro Escola* (Shipyard School); the concretion of project SODIS (it is a low-cost simple method to disinfect domestic water), the realization of project *Agroecologia* (Agriecology), based on ecological principles of sustainability and community knowledge; and of the project *Canto Verde Digital* (for digital inclusion).

Such activities present as strengths the generation of work and income, the growth of fisheries and lobster commerce, the raise in value of local handcraft, and the improvement in education, public health system and basic infrastructure, like energy and treated water. There are still a few weak points, such as the raise in the community's life-cost and the shortage of space for the future generations of natives. It may be affirmed that the main impacts of the project's implementation are the improvement in the community's life-quality, the raise in natives' self-esteem, the generation of work and income for the inhabitants and the growth of associative cultures and communitarian leaderships.

2 Projeto Sana Ambiental (Macaé, Rio de Janeiro, Brazil)

There were social and environmental problems in this locality, associated to an uncontrolled tourism flux. In order to help minimizing the problem, the project *Pequena Semente* (Small Seed) was elaborated with the objective of developing ecological awareness in tourists and residents. This project, without funds, reached great results and grew stronger, originating a NGO called *Grupo de Defesa Ecológica Pequena Semente* (Small Seed Ecological Defense Group), which started its activities in

February, 1995. The NGO broadened its focus in search for more communitarian mobilization in the region's sustainable tourism planning and management. Another implemented project was *Capitão Minhoca* (Captain Worm), co-developed with a local farmer. In this action, the NGO was responsible for turning the status of *Barra da Sana* farm into a *Reserva Particular de Patrimônio Natural* (Private Natural Patrimony Reserve) and the owner, in response, had to make the farm's facilities available for the development of a horticulture school. The main objective of the project is to recover degraded areas by graduating planting agents and seeding producers. As a result, water sources and riparian areas were recovered and more than 300 thousand trees were replanted. In Sana, there is also a project called *Criança Semente* (Child Seed) which organizes workshops about environmental awareness and education for children.

As it is common in Brazil, one of the biggest difficulties to maintain these projects is the limitation on funding. In order to minimize this situation in this community, the *Estabelecimentos Verdes* (Green Establishments) stamp was created. All the commercial establishments, hotels, inns, camping areas and associations which in any way contribute for the maintenance of the projects receive a stamp and are included on a promotional material distributed to tourists. The locality's waterfalls, considered important attractions, are monitored by the NGO *Grupo de Defesa Ecológica Pequena Semente*, which has the project *Nossa Casa, Nossa Terra* (Our Home, Our Land). Today, *Grupo de Defesa Ecológica Pequena Semente* and the *Psychology Institute from the Universidade Federal do Rio de Janeiro* (Federal University of Rio de Janeiro) form a partnership to maintain the project *Sana Sustentável* (Sustainable Sana). One of the remarkable objectives of this partnership is to stimulate the formation of social actors who will later become participants on the tourism planning process at the region.

3 Communitarian Ecotourism in the Brazilian Amazon: Aldeia dos Lagos Lodge (Silves, Amazonas, Brazil)

The experience in *Silves*, in the Amazon forest, is a communitarian ecotourism project and its main attraction is *Aldeia dos Lagos* Lodge and the exuberant Amazonian natural beauty. *Silves* district is formed by thirty-two communities of *ribeirinhos* who depend on fishing to

maintain their lifestyles. Ecotourism activities represent an opportunity for the local communities and are developed in partnership with the World Wildlife Fund. There is a strong concern in not harming nature and preserving local biodiversity while promoting tourism.

In 1993, the project *Associação de Silves pela Preservação Ambiental e Cultural* (Silves' Association for Environmental and Cultural Preservation) started, formalized as a NGO by communities of *ribeirinhos*. The NGO helped training touristic guides and organizing activities related to tourism, which resulted in the commercialization of a tourism package offered to tourists that stay at *Aldeia dos Lagos* Lodge. This package includes walks in the forest where, during the activity, tourists are able to visit residents' houses, orchards, clear grounds, small *engenhos* (where flour is prepared), and, also, have the opportunity to participate in artisanal fishing. Today, *Aldeia dos Lagos* Lodge is managed by the community and part of the income obtained from tourism is applied in actions for the preservation of the district's lands and lakes.

4 Ecologic Action Guaporé (Ecoporé); Pedras Negras Lodge (Curralinho, Rondônia, Brazil)

Ecoporé's main enterprise is *Pedras Negras* Lodge, where the community gets involved with ecotourism practices. In order to coordinate the activities (among them are preservation of riparian areas, fishing management, forest management, and, also, ecotourism) *Ecoporé* has the following institutions as partners: *Rondonia's Latex Extractors Organization*, *Ação ao Manejo Florestal na Amazônia* (Actions for the Forest Management in the Amazon) and Program for the Ecotourism Development of the *Amazônia Legal*. The project's activities started in 1988 and have contributed for the improvement of life conditions at the community (especially for local women). Some contributions are the raise on the families' income, and the minimization of environmental impacts. In this experience, tourists have the opportunity to see the traditions and customs of the natives and how life is in the forest. At *Pedras Negras* village, where *Pedras Negras* Lodge is located, there are eighteen resident families that propitiate tourism activities, including observation and participation in: nuts harvest (between January and April), latex extraction, *mandioca* flour preparation, and traditional fishing. Nowadays, one of the biggest difficul-

ties for maintaining the projects is the limitation on funding.

5 Mamirauá Sustainable Development Reserve (Tefé, Amazonas, Brazil)

Mamirauá Sustainable Development Institute has the objective of protecting a large area of tropical forest via communitarian management. The institute started its activities in 1999 and it develops projects like *Qualidade de Vida* (Life Quality), which focuses on the problematic of human adaptability in natural ecosystems. The institute also seeks the strengthening of actions related to sustainable development public policies. This program cover themes related to environmental education, communitarian health and the use of appropriate technologies. Another important program coordinated by the institute is the *Programa Ecoturismo* (Ecotourism Program), which promotes sustainable forms of work and income generation by using properly qualified local labor. The program works with handcrafts sales and agricultural products purchases.

6 Calumbé Group (Lençóis Community, Chapada Diamantina, Bahia, Brazil)

Calumbé Group started its activities after a partnership between project *Bagagem* (Luggage), from *São Paulo*, and the NGO *Grãos de Luz e Griô*, from *Lençóis, Bahia*. This group has the objective of consolidating a nucleus at *Chapada Diamantina* to be managed by young natives, which will generate, follow and evaluate Community-based tourism on the region. Many actions have been effected, like the alternative routes guided by residents who present local history to tourists. The routes allow the tourist's participation in the Bahian *sertanejo* culture. Each route has a different theme and some of the attractions are diamond extraction, *samba de roda*, *terno de reis*, *forró pé-de-serra*, *raizeiros*, traditional midwifery, among other local traditions. It is important to point out that there is a significant involvement of the natives in the activities developed by *Grupo Calumbé*, as they see in tourism an opportunity to maintain their lifestyles. The group suffers financial difficulties, and its projects are partially funded by project *Bagagem*, which promotes the flux of tourists and charges for it.

7 Agreco, Acolhida na Colônia Association (Santa Rosa de Lima, Santa Catarina, Brazil)

Marked by an associative work based in agrieological principles, *Agreco* started its activities in the 1990's. The project gained importance among students and researchers, as well as tourists. These latter started to come to observe the agrieological activities that the community was developing. In 1999, *Acolhida na Colônia* Agritourism Association was founded, with the collaboration of *Agreco*. Among the implemented actions are remarkable the adaptation for agritourism of fifty rural properties, the installation of a travel agency managed by the community and the realization of experiences in rural, social and productive areas, based on the principles of agrieology. As strengths are the marketing strategies applied, the associative level achieved, the insertion of products in the market, the hospitality of the receiving community and the recognition and raise in value of the traditional lifestyle. However, geographical location makes access difficult. Some weaknesses are the badly conserved roads, the difficulty in managing the travel agency, the fragile cultural identity and the deculturalized style of the local buildings. At the beginning, the proposal of the association achieved success, however after a period of time the socioeconomic impacts started to become difficulties on the sustainability of the project.

8 Chiloé's Agritourism Network (Región de Los Lagos, Chile)

This project started in 1996. Its objective was reuniting and training a group of agricultural families distributed in all *Chiloé* islands so that, in an organized way, these families could become part of the tourism activities offered at the locality and, in this way, promote sustainable local development. The main idea was that families should prepare their houses to receive tourists so that these latter could experience the community's lifestyle by participating in most of the traditional activities held in local properties. In addition, tourists would be able to enjoy different activities, such as horseback riding, traditional cooking classes, participation in traditional fairs, natural patrimony observation, among others. It is remarkable the active participation of the families, what facilitates the interaction with tourists. The agritourism network in *Chiloé* is a pioneer in working with agritourism in an associative way in Chile.

Weaknesses are: lack of funding to improve the residences; local dispersion of some service providers; difficulty in getting into *Chiloé* Islands during summer due to the load capacity of the ferry boat available; lack of cohesion in the group, result of the geographical amplitude of the area; and the difficulty of local families in managing their own incomes obtained from tourism. As impacts stand out the generation of work and income through the commerce of agricultural products, handcrafts and sea food; the improvement in the inhabitants' life quality; and the recognition of the local women's work, since these are the key authors on reception of tourists.

9 *Licanhuasi Rural Tourism Network (San Pedro de Atacama, Región Atacameña, Chile)*

Created in 1999, when community members from the Council of the *Atacameñan* People decided to work in the tourism sector as a strategy to revitalize the local sociocultural and socioenvironmental patrimony and contribute to the families income, improving inhabitants' life quality. The implemented activities are training local people for handling natural resources, implementing accommodation services and gastronomic production, elaborating tourism routes and training touristic guides. The strengths are: the development of a model for associative management; the creation of a network of permanent work for inhabitants; the decrease in the migration to urban centers, the creation of new possibilities for territorial development; the raise in the inhabitants' life quality and the conservation of natural and cultural patrimony (in this item, deserves attention an archaeological museum of a wise palaeontologist).

The lack of economic resources is a difficulty for this community when competing with larger private tourism projects and also migrants. As impacts are the establishment of a permanent work source, the raise of the inhabitants' life quality, the conservation of local sociobiodiversity, and the consolidation of a trade network related to the mass tourism offered at the locality.

10 *Mapu Lahual Communitarian Parks Network (San Juan de la Costa, Región de Los Lagos, Chile)*

Created in 2006 by the Chilean government

in partnership with the Global Environment Fund, *Mapu Lahual Communitarian Parks Network* is a protected coastal marine area of multiple uses and the only with the presence of traditional communities inside its limits in the country. The objectives of this network are the conservation of the local environment and the increase in the community's income. Among the activities done stand out: the formation of indigenous associations and the creation of five new wildlife conservation areas; the possibility of exchanging knowledge among traditional communities; the construction of four environmental education centers and five thematic libraries; the increase in thematic routes dedicated to environmental education; and the realization of cultural expositions in which are presented local gastronomy and other traditional manifestations. The most remarkable strength is the area's sociobiodiversity, considered by the Chilean government one of the most important for preservation, and by World Wildlife Fund and the World Bank as one of the two hundred ecosystems in the world where unique elements are still conserved.

The method used by the network is seen as participative and transdisciplinary, presenting a degree of complementarity between scientific and traditional knowledge. Two points stand out: the articulation between communitarian parks (family properties) and the creation of communitarian centers for the provision of basic services for the communities. The difficult access is one of the problems for the viability of the project. Remarkable impacts are: the creation of a legislative decree that regulates access and use of the area (*Lafken Mapu Lahual*); the community's participation in the meeting of the Convention of Biological Diversity; the realization of an international seminar and itinerant expositions in other Chilean districts, the training of six indigenous communities by the National Tourism Service; and the generation of work and income for the participants of the network.

11 *Consórcio Cooperativo Red Ecoturística Nacional (Parque Nacional Manuel Antonio, Costa Rica)*

During the 1960's and 1970's there was in Costa Rica a strong conflict for the domain of lands. Sixty families were fighting for the right of use and access of an area abandoned

by a transnational company. The community took possession of more than 500 hectares of land and founded the cooperative COPE-SILENCIO, which, right from the beginning, aggregated new members and found partnerships with the objective of developing rural projects. The main activities realized were training agricultural families and implementing a Communitarian Tourism network. As strengths stand out: the social organization, the insertion of local women and newer generations in the projects developed, the preservation of natural resources, and the recovery of the traditional culture. One of the weaknesses is the lack of international visibility of the ecotourism services. The most remarkable impacts are the raise of the inhabitants' self esteem, the active participation of locals in the preservation of natural resources and the communitarian articulation in networks which prioritize traditional production methods.

Conclusion

After presenting the eleven experiences that lean towards CT, it has been verified that all of them are recent initiatives and most are located in natural spaces considered Conservation Units. The geneses of these experiences are related to socioenvironmental projects (of systemic character) and have the preconceived intention of promoting tourism, even when identified with traditional tourism modalities: cultural tourism, ecotourism and agritourism. The initiative is almost always supported by NGOs or universities, which is not strange in political democracies that are not exactly the example of economic democracies, typical of Latin American countries, i.e. countries with problems in income distribution and low educational levels. So, it is comprehensible that, at least on a first moment, communities with historic disparities take advantage of the initiative of formal institutions, better articulated in the structures of political and economic power in relation to the State, the market and the civil organized society. In this way, communities are able to benefit from a pseudo-incubation, receiving managerial and financial help provided by such institutions.

Therefore, CT is associatively organized on the territorial scope and the realization of meetings and seminars at the local communities is almost a condition during the process of

planning and implementation of this tourism modality. However, in most cases, communitarian associative work is not a spontaneous movement, but a strategy for communities to face the economic forces of the market. This is why traditional populations organize themselves in cooperatives and State (in this case they organize themselves in local associations, what, as mentioned earlier, does not necessarily imply to be something negative). Even because it is noticeable in these experiences the lack of support of the districts' governments as the communities are usually far from the district's center, what suggests certain correlation.

Also, there is a significant concern on aspects related to natural and cultural patrimony in communities experiencing CT. In some cases, this concern occurs in parallel, in others it integrates the experiences of CT, which has as objectives the preservation of biodiversity and the conservation of traditional lifestyles. It is known that the experiences analyzed under the scope of CT are implemented in localities distant from urban centers and, therefore, accessibility, on a first moment, seems to become a barrier to its success. On the other hand, there is a risk that, by building paved roads or highways, the impacts would be the same as it happens in localities that experience mass tourism, although these infrastructures bring comfort and fasten local transportation. However, as said by some residents, it seems that even the traffic and its implicit difficulties are part of the experience.

Together with this learning, some qualifications for the concept of CT emerge. The term social communication strategy is used in traditional communities in order for them not to erroneously mistake CT as a new economic typology, like the many that already exist, when these prioritize, at any cost, the generation of work and income. In the analyzed experiences what is important is the way in which work and income are generated. The initiatives come from the community and are generated in the locality. Work and income offers are correlated to maintaining production means and the respective sources of environmental goods and services that qualify lifestyles and biodiversity in natural spaces within a community's territory. In this manner, the relation between development and environment has a new meaning, making the environmental problematic eminently a social issue.

At the same time, tourists are able to see that there are alternative ways to the consumer-materialistic urban lifestyle. Under this perspective, CT has an educational spectrum, where experienced learning serves either to strengthen the receiving communities' self esteem, occurring via exchange clubs or fair trade commerce; or to reinforce the overcoming of tourists' expectations, especially in occasions where the socioeconomic relation is substantive between residents and tourists, going further than the relation measured by the individual economic rationality where one profits but the other necessarily does not. It also allows the experience of a social relation measured through conviviality, even if it still presents an implicit economic relation, which, as seen here, is not a problem when the sense of tolerance to other lifestyles is based in learning.

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The people-oriented approach to public spaces: the case of Adelaide

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Introduction

Mapping the contemporary city presupposes new approach in order to analyse and design more and more complex urban scenes. In this respect, new ways of mapping the city have arisen, with the main purpose of identifying the urban dynamicity using direct observation or ad hoc electronic devices. Among the new approach to the interpretation of public space in particular, the people oriented created by Jan Gehl is capable to identify people behaviours in connection with the urban environment (Appleyard, 1981, Carmona et al, 2010; Jacobs, 1961; Sepe, 2013, 2014).

As regards, the paper is aimed both at illustrating this approach and the emblematic case study of Adelaide (South Australia) carried out by Gehl Architects. The intention of the project is to emphasize "intrinsic characteristics" of the place in object and create happier and more liveable public spaces.

The paper is organized as follows: the first part is devoted to the explanation of the people-oriented approach; the second part shows the place's description; in the third part problems and guidelines are outlined to be solved through design recommendations; finally the factors that contribute to liveability and urban happiness conclude the work. The purpose of this work is to understand how the project objectives can contribute to specify the factors able to cause urban happiness. The case study was conducted by Gehl in 2002. In 2011 the study area was expanded and the results achieved in the first instance were assessed.

The people-oriented approach

The people-oriented approach is based on the observation of places from the pedestrian's point of view. Jan Gehl begins his study on public space with the observation that in many contemporary cities the opportunity for "pedestrianism" has been reduced to a form of transport, increasingly losing its social and cultural function. This is due

to many factors, chiefly the lack of suitable public spaces and the presence of noise and pollution caused by the intensive use of cars. In order to allow the creation of lively, safe, sustainable and healthy cities, Gehl (1996, 2010) proposes to strengthen the social function of public spaces, favouring their role as meeting places.

The term lively city is used to mean a city where there are spaces where people are encouraged to perform actions such as walking, biking, staying. A safe city is a city where there are short walking distances, various urban functions and services, and public spaces which are attractive. In this way the feeling of security increases because there are more eyes along the street and people are incentivized to participate in events in the city. A sustainable city is a city where a broad system of green mobility is used, including not only public transport but also pedestrianism and cycling. A healthy city is a city where people can easily walk or bike to reach their place for daily activities instead of taking a car or riding a motorbike, whose increasing use is becoming a problem for diseases connected to a sedentary lifestyle (Gehl, 2010, pp. 3-8).

The necessary requisite for lively, safe, sustainable and healthy cities is hence walking, meant in its widest meaning: having conversations, meeting people, experiencing street entertainment, shopping and so on.

In this respect, Jan Gehl recognizes three main types of pedestrian activities in public spaces: necessary activities, optional activities, and social activities.

"Necessary activities include those that are more or less compulsory - going to school or to work, shopping, waiting for a bus or a person, running errands, distributing mail - in other words, all activities in which those involved are to a greater or lesser degree required to participate. (...) Because the activities in this group are necessary, their incidence is influenced only slightly by the physical framework. These activities will take place throughout the year, under nearly all conditions, and are more or less independent of the exterior environment. The participants have no choice".

"Optional activities - that is, those pursuits that are participated in if there is a wish to do so and if time and place make it possible - are quite another matter. This category includes such activities as taking a walk to get

a breath of fresh air, standing around enjoying life, or sitting and sunbathing.

These activities take place only when exterior conditions are optimal, when weather and place invite them. (...) These activities are especially dependent on exterior physical conditions".

"Social activities are all activities that depend on the presence of others in public spaces. Social activities include children at play, greetings and conversations, communal activities of various kinds, and finally - as the most widespread social activity - passive contacts, that is, simply seeing and hearing other people. (...) These activities could also be termed "resultant" activities, because in nearly all instances they evolve from activities linked to the other two activity categories. They develop in connection with the other activities because people are in the same space, meet, pass by one another, or are merely within view".

Quality of public spaces, as shown in the diagram used by Gehl (2010), occurs when there is a good presence of optional and social activities. The presence of only necessary activities denotes an outdoor area of poor quality. However, when the public space is of high quality the necessary activities continue to take place with similar frequency but the time which people spend there is longer due to the better conditions (Gehl, 1971, 11-16).

The method used by Gehl in order to improve the quality of public spaces consists in observation of both public spaces and behaviour of pedestrians within these. Based on this observation, the problems or potentials of the public space are highlighted and the strategies for quality improvement are outlined.

Pedestrian activities are surveyed by counting the number of people who walk in public spaces and by identifying how they are used, people's activities, the kind of facilities which are offered for walking and staying. In particular, the data for behavioral mapping are collected through counts of pedestrian traffic and surveys of stationary activities at specific times, days and periods of the year.

In this regard, an emblematic case study consists in the city of Adelaide in Australia, in which the above observation of public spaces identified different kinds of places and use modes to be developed or enhanced which include the following. The first observation

is that in Adelaide city centre, despite efforts being made to increase the number of outdoor cafés, a more diverse range of activities has to be introduced to encourage people to walk and stay. The presence of heavy traffic due to the intensive use of private transport does not improve the overall quality of the spaces. The squares cover a large area but suffer from poor quality and of a lack of an overall plan with indications as to how they might be used. Another observation is that the wide streets offer many opportunities to develop not only recreational activities but also suitable spaces for pedestrians and cyclists as well as bus lanes.

With respect to the conditions of pedestrians, the study indicated low priority in the city centre. The public spaces are not too densely populated because urban conditions show pedestrians as an obstacle. A lack of dedicated safe lanes for cyclists is also observed. Outdoor seating is sufficient but not always well placed, and in some case there is the lack of view, shade or suitable public access.

Finally, the survey identified a city mainly inhabited by young people, with a low presence of children and elderly people. In this case, interventions which were identified target the following principles: "Capitalize on the unique qualities, Create a better city for walking, Create a better city for staying, Reduce through traffic, Create a beautiful city, Create a diverse, safe and lively city. Each of these indications are proposed with different measures mainly based on: reducing traffic, both by establish a ringroad to redirect the traffic out of the city centre and introducing traffic calming measures; developing a suitable pedestrian network and creating a strategy to differentiate and improve the squares; developing a design program for urban furniture, signs, lighting - both daily and nightly- and city colors; improving north-south connections; developing a good public transport network; create more accommodation in the city centre for a lively 24-hour city" (Gehl, 2001).

This method has been applied in many cities including Melbourne, Oslo, Perth, Portland and Copenhagen. Development of the main streets of these cities follows a similar process of transformation: the "car-oriented" phase, the cars occupy the street, leaving limited space to pedestrian circulation; the

"shopping-phase", where the street is pedestrianized but the main pedestrian purpose is shopping; the "cultural phase", in which people use public spaces in order to stay and recreate thanks to the presence of new activities. Finally, the "spatial identity phase" where public spaces interconnected, creating a network and assuming a new meaning (Gehl, 2002, 2010).

In the different cases in which the people-oriented method was carried out, the observations which concern public space included the composition, size, sitting of the place, the traffic situation and the conflicts for pedestrian flows. Protection, comfort and enjoyment are the main criteria which are identified in order to obtain a "100% place". The case-study of Adelaide will be illustrated below with attention both to the analysis and the guide-lines design.

The Adelaide case study

The study area

Jan Gehl was entrusted by the city of Adelaide (South Australia) to make the necessary studies to improve the livability of the place. Adelaide is a city of about 1 million of inhabitants with a high livability potential, particularly due to the intrinsic characteristics of the place such as the temperate climate and proximity to the River Torrens. Crucial to the Adelaide's current urban composition was the Colonel Light project which he thought it as a square enclosed by the Park Lands. These are green public spaces which have a perceptive link with five squares inside the inner city, three of which were included in the study circumscribed by Gehl in 2002: Victoria Square, Hindmarsh Square and Light Square. Whitmore Square and Hurtle Square were successfully integrated in 2011 studies. The area considered in 2002 is composed about 1,500,000 m², while the extension in 2011 includes 4,050,000 m² of the south city area, expanded later northward, over the River Torrens, with almost 2,000,000 m².

Road system was structured by Colonel Light on a hierarchy that has successfully permitted the evolution adapting to actual circulation more than 50,000 cars in a day. The East-West axis is determined by wide streets, while North-South is designed with side streets that do not allow a great fruition of citizen.

In the South-West city area is located the Central Market, which consists in a large enclosed space in which branch out streets and alleys.

The analyses in the city of Adelaide was carried out by Gehl in order to understand times and places of greater fruition, quality and typology of pedestrians, favourite paths, activities to perform (sitting, staying, socialization), nightlife, the road conditions for cyclists, the distribution of public transport in the area and the flow of traffic.

The people-oriented approach was used by Jan Gehl to analyse Adelaide's city's peculiarities and relations between humans and places. Results of investigation were given to associations, residents, politicians, in order that were used to improve the image and fruition. Spaces were particularly studied to extend the range of age and place's use's period. This development strategy may impact about planners' future decisions, also improving the execution of necessary activities.

Spaces

Adelaide has a variety of spaces being part both of the natural and urban pattern which it is possible improve also with minimal intervention projects.

The peculiarity of Adelaide is evident from the street system hierarchy and the typology of the green public spaces. The streets are wide 20 m, 30 m, 40 m, and this difference characterize them as principal or secondary ways, in according to trees' planting that is regular in greater roads, as it is the case of North Terrace. Green public spaces are constituted by Park Lands, situated on the edge of town, and the squares which have not benches or, if presents, are lacking in shade or good view, as it happens in Light Square.

In a negative way, parking lots are several and they are positioned or in places interfering with walkway, or they are obtained in spaces to reserve to sociability, as squares.

Another typology of space is the waterfront of River Torrens which has to connected, also visually, with the contest.

Although it is an enclosed place for private business, among the most important spaces in the city it was found Central Market, which is a built up area that create regardless a building complex, where entrances are less identifiable and accessible. It is far away from all commercial places.

About the use of spaces just mentioned, the ways of Adelaide are all driveway except Rundle Mall e James Place that are pedestrian ways, and Leigh Street that is high pedestrianization. Among the places of Adelaide not appropriate to the traffic were identified Park Lands, the riverfront and six squares but these ones are not immune to cars' passage.

Wide streets offer more recreational opportunities and they are also more *identitary*. They present lanes dedicated to the performance of different typologies of activities, different by side streets that are often privates or narrow and dark enough to not permit neither vehicular nor pedestrian passage.

About squares the most central is Victoria Square that occasionally takes festival and events, but daily is used as waiting place for public transport. Instead Hindmarsh Square is used moreover as staying place during lunchtime. The only place where good recreational activities are carried out is Skate Park (just outside to study area) which is enclosed and it is not passed by cars, so children can make their activities without incurred in great dangers. Every square, except Whitmore Square are crossed from ways which divided them in few plot of lands, sometimes used as widening or even as car parks. In this way the sense of social cohesion and the own square activities are lost, so they appear few *identitary*.

The Park Lands are not used as places where carry out recreational activities, instead they have the principal purpose of crossing, a situation that worsens especially at night.

A useful place where there are about 80 business activities is the Central Market. It is a distinctive place in the city and very recognizable due to strong auditory sensations produced by users and workers.

The analysis carried out by Gehl, also observes the influence of edges on spaces. A city space more lived by pedestrians is the "soft edge" which is an intermediate space between private and public, between inside and outside. It is a part of a path both during execution of necessary activities and optional activities.

In Adelaide the building edges are not satisfying in greater part because they are not detailed enough and there are not a lot of staying places, so it is boring to carry out activities. In the city, edges are classified from maximum score A+ to E-. Little struc-

tures with 15-20 units on 100 m of margin, with many entrances and good architectural qualities are very attractive (A+). Are pleasant (B) averages structures of 10-14 units per 100 mt. Are considered intermediate (C) facades with few differentiations of functions and low architectural quality, with 6-8 units every 100 mt. Are monotonous (D) facades unattractive, with few or without entrances, with few details and openings (2-5 units / 100 mt). Are considered very unattractive (E) facades without openings which there is not variety of functions and there are not interesting details to note.

The edges of the Central Market are considered unpleasant because there is not congruence between internal functions and external facades of the shops. Other areas where good facades on the ground floor are practically absents are in West city and in the North-South connections, unlike the good "soft edges" concentrated in the streets of Rundle Street, Rundle Mall and Hindley Street that are considered the best of city.

Activities

As explained in the previous section, Jan Gehl divided activities which are performed in a city in *necessary activities*, *optional* and *social activities*. An indicator of good quality is given by number of stationary activities, because they are fulfilled only in good places.

Activities' and people's surveys were performed in the summer (January, February) of 2002, with additional examinations in April, in weekday and holiday, in working time and by night. The weather conditions were good. Regarding pedestrian traffic, academics walked at an average speed along five streets to calculate journey and waiting times. Pedestrians' analyses were made from 10 to 24, for 15 minutes per hour, to understand the relation between activities and places' fruition. The city was trodden with cycle to value the cycle places' quality. For each zone, the seats were counted by comparing private and public chairs' quantity. Main night activities were identified in coffees, restaurants, pubs, hotels, theatres, cinemas, cultural activities. To go deeply different central zones were analyzed to understand which of these were present.

Results' surveys demonstrated that young people are the most users of the city. Mid-morning it's possible to meet children (0-14

years old) and elderly (over 65), even if spaces dedicated to them are few because most are busy.

In a weekday, most of pedestrians were detected in 60.000 units in Rundle Mall's footpath, from 10 to 18, that are business hours. It is not a multifunctional way, so after close hours for shops there are not reasons to go around with. Other ways with high frequency of pedestrians (North Terrace, Hindley Street, Gouger Place e King William Street) have between 12.000 and 15.000. This number changes with regard to hours: in every weekday from 1 pm to 2 pm, in Rundle Mall there are 13.000 pedestrians that decrease to around 300 units from 9 pm to 10 pm, to reduce again with passing hours. In business areas as Grenfell Street, crowd's peak is perceptible at lunchtime and at the end time work. The road with fewer gaps is North Terrace, where from 2 pm to 6 pm there is a gap of few pedestrians' hundreds because it's near railway station and there are the highest numbers of offices but also of cultural institutions. All ways, except North Terrace, have a gap nearly 50% of pedestrians between holiday and weekday as well as between working time and by night. During a walk with a medium pace, waiting times regard the 16% of total time. In the study area were counted 330 interruptions to walker flow, constitute by obstacles positioned in the middle of pedestrian paths as bus stops, parking entrances, benches, trees and street furniture. The analysis revealed that pedestrian traffic lights are on call and they last a short time.

Activities in the centre of Adelaide are approximately 864 from 12 am to 4 pm. The greater parts are staying activities as speak with friends. Only in the pedestrian way Rundle Mall also cultural activities were founded. The execution of staying activities was verified in squares as Light Square, Victoria Square e Hindmarsh Square, Skate Park, but also in ways as North Terrace, Hindley Street, Rundle Mall, Rundle Street and Gouger Street. Altogether 1250 public and 3444 private shop benches were counted.

During the night a different situation was verified, because pedestrians decrease over 6 pm in all the city. A lot of pedestrians are workers that moving. It is to note that women are 80% less than men and a strong reduction of elderly.

Night activities (from 6 pm to 12 pm), such as coffee and restaurant, were founded in a summer weekday in Hindley Street, Rundle Street and Gouger Street. Almost all side streets were perceived as unsafe from 10 pm, and so unfrequented, due to few lighting and closed metal shutter. It can provoke crimes. Regarding transports, the traffic car by inner city was observed in 24 hours, counting in a weekday approximately 50.000 cars only on West Terrace road that is North- West entrance of the city. A 50% of increase was observed in hours of greater influx. Regarding public transport, 100 bus were founded from 4:45 pm to 5:45 pm, while in North Terrace and Pulteney Street the number of bus was decreased to 20- 40. About bicycles' use a difference between large and poor stretches of suitable places was verify. Cycle lanes are dangerous because are positioned between parking and other carriageway (cars necessary have to cross) and they are not distinguished enough.

By data picked by Jan Gehl is highlighted that pedestrians are present in the city and that, if they are tempted (as happens in Rundle Mall), they take part to social life. It was noted a decrease of pedestrians after closing time of shops and the term of business time then it's verifiable a strong relation between work and activities, supplying indications about less attractiveness of public spaces in which there are few public benches. Another consideration emerging by Gehl studies is that in Adelaide there is a lot of traffic, and public transports have to be improved and diffused equally in every part of the city.

Design recommendations

Criticalities

The surveys which were mentioned clarified that principal problems of Adelaide highlighted by Gehl derived by few spaces destined to pedestrians, which among other things are designed without consider the needs of the latter. The inner city is accessible to the car, this implies the increase of possibility to drivers, but reducing quality of public and pedestrian spaces. Consequentially there was the growth of parking lots number, which are situated or along the ways-obstructing pedestrians' passages- or inside the squares. This involves a modify, also conceptual, of square place that is used as widening, losing the value of place designed

to satisfy pedestrians' needs. Children miss public spaces because have not possibility to experiment and to have new experiences making recreational activities.

Staying activities are fewer because public benches are lower then business benches, so it's necessary to make use of coffees or restaurants to sit down. Sometimes public benches are unused due to difficulties of access or because they are too exposed to weather and positioned in unattractive areas.

Among the most influential zones on urban centre there are the River Torrens waterfront and Park Lands, but they have some problems. The riverfront has a lot of potentials that remain unexpressed due to the lacked visual between itself and North Terrace and the passage points closed or that do not encourage the walkway. Park Lands were designed as a green landscape enclosing the urban core, giving the impression of a city as natural as possible, but over time many monuments and private buildings were built inside. Moreover they are not interaction with the space around as result of the traffic that encircles the city itself.

One of the most problematic aspects of Adelaide was found in building facades of the first floor adjacent to walkways. In a large part of the study area they do not achieve satisfying results because they do not attract the citizen attention and do not permit a good fruition of the place. Moreover in the connection side streets metal shutter of activities are often closed, which can help to spread the crime creating a sense of unsafe, also in adjacent main ways as North Terrace. An important place in Adelaide is Central Market. Formed by different buildings, a homogeneous vision is not permitted. The inhomogeneity creates caos, so it is complicated to found the accesses of the structure, because they are not proportioned with it. It is positioned in a non central place so citizens are not motivated to visit because street connections are poor, even from the station. (Gehl, 2002).

Guidelines

Gehl Architects studies in 2002 and 2011, defined some guidelines for a future urban planning. In 2011 the *Adelaide City Council* decreed which of these were respected. It's possible affirm that, at moment, the majority changes were administrative rather than planning.

An expedient to increase place identity is not to revolutionize completely the context, so that citizens can feel them part of changes. It's necessary that the historical principles of the city don't lost as reference of future place identity. In the opinion of Gehl the principles are urban system and preexistent architectures which can be the reference of the future street furniture and the choice of a colour for a homogeneous aspect of the city.

Good technical design can encourage citizens to live the city on foot. This goal will be achieved with short stretches divided by staying spaces improved by new street furniture, good paving and lighting. Particular attention must be given at the edge on the ground floor so that we can create a livable, safe and interesting space, source of experience in every moment of the day. Waiting moments can be reduced eliminating traffic light on call, limiting garage entrance and improving side streets to abbreviate the path. Directives of Jan Gehl set that almost 60% of transparent facades are inserted, that of architectural details is a high level and that the offices are located on the first floor with view over street frontage. These measures permit to have more street lighting given by shops and offices. Among details are included columns, niches, ledges, stairs and stones placed at different heights, which become staying points. These precautions improve movements and liveability of considered areas (Gehl, 2002, 2010).

It is appropriate to include the squares in the pedestrian spaces' network, eliminating vehicular passage. It is hoped the increased of safety, even at night, building around them to increase vitality and placing toilettes in it for aesthetic reasons.

Staying activities can be promoted providing more public benches to place in easily accessible locations, sheltered by adverse weather conditions and designed with materials suitable for this purpose. To be used, it is necessary there is someone and something to see (street artists and people who play recreational activities).

The wide streets are able to adapt for different uses and different pedestrian activities but it is necessary to design them carefully to value their potential. Guidelines expects spaces' classification, elaborating preferential lanes, cycle paths, outdoor coffees, staying places to shadow's trees to intensify the performance of activities. In this regard it is useful to a network

of highways and parking outside the inner city that lead to use the car just outside the city limits. Where there is necessity to enter in the city centre, was recommended to use bollards, light signals and traffic lights that lead to not run. The roads identified by Jan Gehl to incorporate in pedestrian network are: North Terrace, Hindley Street, Rundle Street, Grenfell Street and King William Street.

The River Torrens waterfront and Park Lands influence urban centre but need improvements. Gehl propose to increase activities, also including the aquatic to reflect the theme of the proximity to the river, and to develop connections which have to powered and upgraded, also intervening on buildings' margins. Park Lands have to acquire their original identity emphasizing the peculiarity of proximity to the centre both physical and visual, adding bike lanes and pedestrian areas of connection, in addition to increase recreational activities.

At the state, the government, under Jan Gehl directions, enacted policies to discourage car use in the inner city. A free public transport (Tindo) was activated that includes the first bus to solar energy, which in future will be expanded to serve areas outside the centre. More over funding were allocated for the installation of bike lanes between sidewalks and parking lots (the optimization has not yet occurred) and for the differentiation of these with colors and gains altitude.

Conclusion. Positive effects concerning liveability and happiness

Planning proposes realized up to now had a positive relapse on the quality of life in Adelaide. Gehl studies demonstrated that, from 2002 to 2011, increased students of 74% and residents of 103% in central zones. The greater social interaction, that has 43% of staying activities in the city as higher peak of growth, activated a virtuous circle that had a positive effect on economy and business. In fact commercial activities, including night, got benefits because they can do longer working time. Property value also increased.

Among the positive effects there is the increase of bicycle use that caused an improvement of quality of air and of health, given by physical activity, with a positive effect on public health system costs. New transportations improve social contacts, creating aggregation and social cohesion which generate vibrant spaces that are creative inspiration for new ideas and for

the community. (www.southaustralia.com).

Adelaide is one of the greenest Australia's cities. The reward is given by planning and administrative improvements made that increased, furthermore, tourism and made citizens more responsible. To take part in events that improve qualities of life and environment has positive effects about serenity and sense of belonging the city more intensely, reducing vandalism and criminality that could damage, also its image.

Adelaide became one of the most important little cities in the world to visit and explore. It's considered the culture's Australian capital thanks to festivals and events, also internationals. The New York Times journal considers it as 52 city to visit in the world (www.adelaidecitycouncil.com).

The urban happiness is expressed when it's possible to carry out pleasantly both optional activities, that are the symbol of a liveable reality, and necessary activities. To achieve a high level of liveable it's possible to improve the quality of daily actions as cycling, using cycling lanes (it is also possible to rent- 500 only in the inner city), or travel on buses powered by solar energy which were installed Wi-Fi and air conditioning.

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Sitography

- <http://it.southaustralia.com/regions/adelaide-green-city.aspx>
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Happiness in Urban Spaces induced by 'Anomalous Objects'

Sundas Shahid, Javairia Shahid

'Anomalous Objects'

Cities are more often than not thought to be made up of people that dwell within its precinct. But what of the animate and the inanimate objects that silently choreograph the people's movements and behaviors? People are inherently social animals, unable to thrive without human interactions, and those interactions require a venue animated by 'anomalous objects'.

We define 'Anomalous Objects' as artifacts that stand as an incongruity in the mundane backdrop of the urban oeuvre. Objects exist as aberrations within their surroundings and create an atypical circumstance. In order to remedy it, an autocatalytic response is incited as a spontaneous, creative and unscripted re-tort from the dwellers of the public domain. They function almost as a benign virus in the human body. We view them as immunizers of space; they induce an anomaly and then the users of space remedy it to create an even stronger and happier strata of the public space for all its users.

It is a remedy for inanimate spaces that help set up a series of activities for the protagonist, the antagonists and the spectators. It illicit a response that has far reaching impinges, the enormity of which resonates for years to come and demonstrate itself in unfathomable forms. It is a transformation that makes a space into a place.

The picture above demonstrates the use of a cardboard carton as an 'Anomalous Object'. This was a social experiment conducted as a public intervention in a slum in the city of Islamabad, Pakistan. A small number of cartons were left out in the public space. While they lay there untouched after a little prompting a few hours later a series of catalytic activities were automated as result of it. The kids of the community started pretending that the boxes were a Television set and were singing songs and anthems that they generally get to hear on the Television. By the mere introduction of something as basic as cardboard cartons gave the dwellers of the space an incentive to animate their space.



Animating the Public using cardboard cartons



Appropriating their environs using chalk

An object that otherwise did not belong in that particular space became a means to a performance of sorts setting up a strata of actors and spectators. It became a means of involvement and an active use of a place that was otherwise not being utilized to its fullest potential. When I went back to follow up on the results of the social experiment I discovered that more children from the same neighborhood had started collecting and using cartons from around the city. Not only were they being used as

objects of play, but the older residents had devised new and ingenious uses for the same objects. For instance they were being used for shelter, storage, binding for books, amongst some of the uses. Perhaps the object would mutate into new uses in the years to come. This example elucidates that an object that was first introduced as an inane object in that particular urban terrain later became an enduring component and building block of that particular socio cultural context.

The picture above elucidates another playful activity conducted in the same location that was prompted by the use of chalk to draw onto bare walls in the urban layout of the slum. While some of these children went to school, a great majority engaged in work during the day instead. This not only gave them the opportunity to creatively express themselves, but became an opportunity to enliven the spaces of their environs by a self expressive means. The chalk is taken as the 'anomalous object' which let them appropriate their surrounding environs. Even if for a transitory period of time, these children become the animators of their spaces, with the help of these objects.

The public realm is the connective tissue of our everyday world. It is made of those pieces of terrain left between the private holdings. Public spaces are neutral spaces; they have no entrance fee, no dress code, and no script. They offer surprises and unexpected pleasures which are increased manifold with the introduction of 'anomalous objects'.

The reason why this tactic works adequately in the public realm of the urban cities is because these objects help foster an emotive bond with the space that these people occupy. Objects that might be static artifacts but perpetuate a spontaneous reaction from their users, that let you tap into your own strangeness and celebrate it with the other members of the community. The behavioral patterns that these objects induce are recurrent and adaptive in similar and other dissociative arenas of the urban.

Public spaces work best when they do not lay out a script of intended uses, but rather allow different people to make use of them in the way that suits them. The mix of people that thereby results is one of the keys to understanding the importance and vitality of public spaces.

Happy cities are places where the citizens own up to the spaces that they occupy and use them in their own unique way to appropriate their environs that they share as a community. Where space is used to foster a unified social and cultural exchange amongst the diverse communities.

By intentionally introducing 'anomalous objects' we can setup social experiments, set under gaugable parameters to quantify and understand the factors that influence happiness of public spaces. Through such

practices we can clearly identify the kind of objects; their scale, form, texture, size etc that help accentuate the use and happiness of public spaces. Through these practices we can devise a framework or a strategy that lets us replicate and strategically adapt such tactics for diverse and distant communities and their public spaces and morph it into an adaptive urban phenomenon.

A phenomenon that emerges from this heuristic strategy is that it is not the end result of this study that derives and quantifies the notion of happiness within the urban realm, rather the process of such praxis that disseminates the adaptive conception of urban joy as a shared communal asset. It can also be employed as a practice that helps mitigate the schisms amongst the various groups of people that occupy the public urban precinct and use these anomalous objects as a panacea to the rhetoric that surrounds these diverse communities. It literally lets the streets and sidewalks become the paths that are part of the process of inducing happiness in the public realm.

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Happiness and Public Space

Ann Sharrock, Ian Fisher

This paper considers how natural burial in an urban/suburban context can give people a sense of well-being as well as a significant, distinctive experience that gives rise to both positive and poignant emotions, all facets of happiness. The cemetery once provided a community's connection to itself, its history and its environment, but has been removed both physically and emotionally to the fringes of our society. We are proposing that burial sites should be brought back into community life with designs that accommodate multiple uses. They would contribute to a community's green infrastructure at the same time as conserving that green space and generating respect and responsibility. Land use plans could direct future cemeteries away from the community fringe and encourage incorporating burial facilities into redevelopment or infill projects.

Cities are 'alive' environments, and like social reactors, they attract people and accelerate social interaction and social outputs in a similar way to stars that burn brighter and faster the bigger they are. (Bettencourt, 2013). People are bombarded with visual and aural stimulation as purveyors of goods and services, offered as fulfilling aspirations and expectations, compete to attract consumers. Desires and needs can be instantly gratified, at the fast food outlet, on the mobile phone and by affordable flights. Studies suggest that the bigger the city the faster people walk, perhaps due to high productivity and hence higher values on time.

The burial site is a punctuation in this flow of networks. It gives us distance, physically and psychologically from demands and drains on directed attention. (Gilchrist, 2011).

The pace of change in the city is accelerated, whereas in an urban burial site, it is slow. The cycles of nature: life and death, decomposition and regeneration, growth and decay, are subtle and sometimes hidden but perceptible. The cycle of emotions experienced is also subtle: happiness, poignancy, sadness.

An area of approximately 1000m² holds approximately 216 graves. In natural burial sites, memorialisation is through trees, shrubs, bird boxes etc and a site of this size could hold approximately 66 trees. The environmental benefits gained from a stand¹ depends on the trees planted, the size of stand and its relationship to the built environment. The natural burial site will support a mixed age, mixed species stand.

Value can arise from people's contact with the natural burial site in several ways. Pleasure and happiness arises directly from the colours and textures and the biodiversity, which contrasts with the proportion, geometry and density of the built environment. Trees have an aesthetic quality that attracts interest and draws attention (Gilchrist, 2011). They provide space for self reflection and the space is distinctive enough to feel like a world to itself (Kaplan, 1995:173).

Happiness is achieved through the burial site providing a significant experience. Relph believes significance relates to people's identity *of* and *with* place.

While recognition exists for cultural landscapes, several defined by the World Heritage Categories, many of these are not accessible to us, either because of their location or perhaps their 'grandness' and 'exclusivity'. These are not the landscapes that directly relate to our own experiences. They bring pleasure and entertainment, all considered emotions of happiness, but cannot bring us the emotion of belonging. They are outside our own realm of experience and so perhaps not fully understandable. We cannot relate to them completely. We view them from the outside, looking in. They are not part of us and we are not part of them.

The identity of an urban natural burial site is unique and provides an intensity of meaning, which will be felt in varying degrees whether or not a friend or relative is buried there. To identify with a place there needs to be a degree of 'attachment, involvement, and concern that a person or group has for a particular place', (Relph, 1976).

The level of attachment and identity that people have with the urban natural burial site will vary but death and memorialisation relates to all cultures, classes and ages.

We may wish to memorialise it differently, but we all need space and an opportunity to remember. According to Gilchrist this attribute is compatibility, and she describes it as a place where people feel comfortable or natural and where desired activities can be carried out with ease.

The landscape of death is usually associated with the emotions of sadness and poignancy. In order to feel happiness, however, it is necessary to experience that space loaded with emotions, only then can happiness be understood and appreciated. In addition within the natural environment of the burial site lies the subtle layer of regeneration and renewal and hope for the future.

Tree planting within urban natural burial sites provides services. People might enjoy these services and benefits without thinking about them consciously or knowing that they are due to trees and other elements of the natural environment.

Trees provide environmental, health, economic and social benefits. Tree planting associated with the graves will measurably improve the air quality, CO₂ absorption, reduction in the heat island effect and moderation of local microclimates along with reduction of peak run off flows and a contribution to sustainable urban drainage. They contribute to cooler summer air temperatures if planted in stands, which in turn improves air quality because emissions of many pollutants and/or ozone-forming chemicals are temperature dependent.

Economic gains are achieved through energy conservation from buildings. Trees reduce building energy use by lowering temperatures and shading buildings during the summer, and blocking winds in winter, however proper tree placement near buildings is critical to achieve maximum building energy conservation benefits. In addition greater revenue is achieved through higher residential property values and increased retail activity.

Green space makes our urban areas more inviting for living, working and relaxing as well as improving the health and well-being of those who use them. There is evidence that supports the fact that green space can help reduce stress levels with a positive effect on mental health, and provide opportunities for informal and formal

physical activity with a positive effect on physical health (UK National Ecosystem Assessment, 2011, Ch. 22). The general health dividend provided by trees has been scientifically proven – Dutch research shows that neighbourhoods with good tree cover are significantly healthier than less green urban areas, (Maas J, et al, 2008). This can create measurable savings on the NHS.

1. The term 'stand' is used here to denote an aggregation of trees or other growth occupying the natural burial site, which is mixed in composition, size, age and arrangement. The usual use of the word 'stand' denotes uniformity in species composition, size, age, arrangement and condition, to distinguish it from forest, which is, composed of stands.

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bu.giardino, collaborative writing about/for Public Space: towards urban hAPPiness for all...

Cesarina Siddi

Urban hAPPiness for all...

It is possible to speak about cities from multiple perspectives, but what one cannot forget is that cities are the places of a community's life, expressions of their natural and cultural richness, a foundation of their identity. Communities have to recognize themselves in their cities to pursue the improvement of their spatial and cultural quality, as Jane Jacobs has magnificently written fifty years ago: *"Cities have the capability of providing something for everybody, only because, and only when, they are created by everybody."* [Jacobs, 1961].

The starting point of this work is that this Jane Jacob's statement well expresses our idea of urban happiness. In other words, urban happiness definitely concerns the subject of participation, implying new efforts to make it truly effective. In fact, even if he vanguard of participation dates back to Sixties of last century, during these fifty years the issue has gained a very different interest depending on the geographical and cultural contexts. Actually, in the recent years it has become a slogan, government policy all over the world has institutionalized it, but often with a poor theorizing of the subject: *"Participation becomes an organised (and potentially manipulated) part of any regeneration project, in which users are meant to be given a voice, but the process stifles the sounds coming out."* [Blundell Jones, Petrescu, Till, 2005].

Two facts have to be considered in trying to set participation free from the risk of becoming a mere buzzword of XXI century: a condition of liquidity referred to our society, the ever-developing information and communication technologies that affect every aspect of our life.

Contemporary world, characterized by an ever-developing contamination between cultures, by a condition of liquidity in which social forms can no longer keep their shape for long, because they decompose and melt faster than the time it takes

to cast them [Bauman, 2007], leads us to ask ourselves: how are our cities 'reacting' to these phenomena?

Contemporary culture, despite media development, seems not helping communities to reinforce their active role in urban life. People are bombarded with information, images, and icons... but, at the end, they are disoriented: at times citizens feel they have no possibility of changing anything about their everyday life in cities. Moreover, the power of media seems not to be well used yet by all urban thinkers (professionals and stakeholders) too: *"Because true participation concerns real engagement rather than a grazing of the image, it can provide a counterpoint to the image-fuelled world of the media. But of course mainstream architectural culture is equally obsessed with the image – we can see how participation is not merely a means to engage users more fully in the production of space, but also a means to criticise and redirect architectural culture."* [Blundell Jones, Petrescu, Till, 2005].

Well, we just start from these considerations, aiming to create the conditions to improve urban happiness giving people (experts, intellectuals and common citizens) a tool – at the same time friendly and rigorous - to easily experience new opportunities for interpreting and transforming their cities:

- Helping citizens to be able to make sense of the information they see every day, to give them new opportunities to interpret their places of life, new ways of appropriation and of expressing their needs, values and desires...
- Helping urban professionals and stakeholders, to easily exchange their experiences, better listening to people needs.

In this perspective, public space - as the system of elective places for collective life, the very soul of a city - is the protagonist of our tool.

The tool is a part of a much more articulate project, addressed to re-activate an effective discourse about the city, an interdisciplinary project of applied research that uses information and communication technologies to build an innovative complex 'high-tech device' - characterized by a double nature, both physical and virtual - to study urban phenomena.

Analysing how people live and interact in the liquid world, and the actual role of different types of media in our lives, we have

recognized a great potential to smartphone Apps in updating the issue of 'participation', i.e. in creating new forms and opportunities of/for urban happiness.

Briefly, our philosophy is: as well as in the contemporary city it is important to enhance interstitial and residual space, in contemporary society it is just as important to enhance interstitial and residual time. Adding up all the instances in interstitial time they could be quite significant, if we find a way to enhance them without referring to a specific space.

Well, an App is a magic tool to pursue this objective and we aim to do it experimenting collaborative writing about/for public space.

bu.giardino App, collaborative writing about/for Public Space

bu.giardino is an experimental networking App designed by a research team of DICAAR – University of Cagliari, which works with an interdisciplinary approach on the subject "Architecture, Society and New Information and Communication Technologies".

bu.giardino App is conceived as the first tool for an innovative promotion of the Charter of Public Space, which aims to encourage and facilitate its translation into concrete actions.

bu.giardino structurally refers to three articles of the Charter:

19. *It is vital to regard urban public spaces as a continuous, articulated and integrated system, to be developed from the scale of neighbourhoods relationships to vast environmental spaces, to facilitate the diffusion of its enjoyment within the whole community and to raise urban quality.*

20. *Designing public spaces also means taking into account alternative and creative practices based on new techniques of communication and urban usage.*

21. *The urban public-space system requires a unitary view capable of bringing out the features to maintain, enhance and communicate. It is therefore advisable for local governments to adopt a specific strategy for public-space networks.*

It's name recalls the 'leaflet', to highlight its potential as a facilitator for sharing experiences, ideas and desires of best practices about Public Space: all the App users will become protagonists of a collective process ad-

dressed to promote the enhancement of public space as fundamental requirement for urban quality. In other words, bu.giardino aims to work as the tool through which professionals, researchers, citizens will be able to contribute to improve the quality of public space, participating in the collective writing of an ever-updating guidance document addressed to implementing coordinated and aware actions.

Expert and common contributions are rigorously classified so that each typology of users could nourish its knowledge avoiding the risk of an uncritical sharing experience. Users will be able to:

- Share their experiences of best practices;
- Share their ideas to develop best practices;
- Check on a map (bu.giardino Google Map) the location of the various contributions, easily reading their contents;
- Download a document that will summarize the contributions, critically highlighting:
 - The key concepts in terms of successful approaches, procedures and results;
 - The most groundbreaking ideas to develop best practices;
- Be up to date on the programme of events related to the project;
- Propose an event;
- Register or communicate the interest in participating in one or more events;
- Build and/or implement their professional network to strengthen their capacity (in terms of skills and resources) to act on public space...

In summary, users will become part of the working group: the larger will be the participation, the stronger the significance of the results.

Users are classified by typology: citizen, non-profit organization, private body, public body, independent professional, university/school.

The participation is structured in terms of 'calls', which summarize the main themes related to Public Space.

The themes do not presume to be exhaustive, but are intended as a starting point.

Users are invited to propose other new themes, if they think that important aspects are not dealt with in any of the call.

Users can choose to participate submitting two types of proposals:

- Call for ideas: ideas for developing best practices...
- Call for practices: projects that are in progress, under construction or completed, which can be considered as best practices...

There is no set limit to the number of proposals that each user can send.

The app is structured for an easy transmission of proposals: users will be guided at all stages of uploading, the whole process is designed so that they can finish it in a few minutes, but no time limit is set in advance. Following section will describe the six main themes proposed by the calls.

All the data collected by the App will be entered in a relational database: periodical interdisciplinary analysis will be the basis for the collaborative document 'bu.giardino report'. Users will be able to download it in the App section 'bu.giardino download'.

An important related project is a book series, 'bu.giardino handbooks', which will present in more detail the results, and will propose new theoretical and operational inputs.

Another important aspect is the interrelation between the App and two among the most popular social networks, Instagram and Facebook: they will be complementary and will contribute to reinforce the 'participative power' of the App...

Our team deeply believe in applying ICT approaches to participatory projects: a lightweight but rigorous networking tool. Different typologies of users and skills, expert and common knowledge, will be able to interact through features that will be gradually implemented, last but not least thanks to the use of feedback.

bu.giardino calls: Public Space in six themes

#let's network!

What does 'looking at public spaces as a continuous and articulated system' mean? What are the elements through which such continuity can be made happen? We must certainly strive for physical continuity, which can be conceived in terms of system of 'pedestrian itineraries' between the different urban public spaces, but also as recognisability: what can they be?

This last question can help introduce a second element of continuity, an immaterial one, namely a 'continuity of meaning': interpreting public-space systems as urban narratives. This aspect involves a place's cultural dimension, intended as an anthropological reality where the spatial dimension is inextricably connected to habits, traditions and rituals...

Another fundamental concept is 'articulation': it is indeed important to recognize within the overall public-space system a number of 'sub-systems', or categories of elements possessing clear common peculiarities that design and management must take into account, while striving to maintaining the legibility of the whole system...

#but how much will you cost us?

Design/build/manage quality public spaces following three principles: sustainability, identity and participation.

Sustainability with regard to two macro aspects:

- Economic sustainability: develop design skills capable of optimizing the low cost/high quality ratio...
- Environmental sustainability: strictly linked to the previous one, it means using in a skilful way materials of minimum impact on the environment ('poor', recycled and/or recyclable...) employing vegetal materials thoughtfully (wise natural and productive choices, ecological potential...), pursue energy savings or even energy self-sufficiency, plan for minimal management and transformation costs...
- Identity: devote great attention, in every action, to local cultural values, both material and immaterial...
- Participation: develop modalities for an active involvement of citizens, not as an occasional practice for dialogue, but as an innovative *modus operandi*.

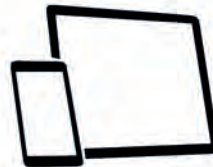
Develop, therefore, procedures capable of multiplying opportunities for 'working together': the 'collective building site' can be conceived as an exceptional practice to complete and strengthen ordinary procedures...

This call, therefore, aims at bringing out, sharing and stimulating good practices linked to the entire life cycle of public spaces.



Apple Store | may 2015

Category
Social Network
Professional Networking



- Requires iOS 7.0 or later.
Compatible with iPhone, iPad, and iPod touch.
This app is optimized for iPhone 5



- Tool for an innovative promotion of the Charter of Public Space
- Tool for collaborative writing about/for Public Space
- **bu.giardino** as an innovative 'leaflet': a facilitator for sharing experiences, ideas and desires of best practices about Public Space



- Relational Database
- Specialized contributions
> *expert knowledge*
Citizens contributions
> *common knowledge*



interaction



participation

networking

sharing

#short of money... but not of ideas!

The diffusion of the good practice of urban gardening finds a strong obstacle in management costs. This call aims at collecting and sharing experiences in 'creative management plans', capable of mobilizing the resources required. But could it not be the very creation of an urban garden to generate the conditions for its sustainability? What does the self-sufficiency concept mean?

These reflections inspired by the urban garden typology can, and indeed must, be applied to the other public-space subsystems. Therefore, this call does not exclude creative experiences referring to other typologies...

#Temporarily open!

This call aims at underlining the value of temporary transformations of urban spaces. It refers, therefore, to areas waiting for a meaning (abandoned sites, leftover spaces...) and to 'adoptable' areas.

The goal is to stimulate a reflection on the multiple values of temporariness in public space creation.

The strong emphasis on time variables presents a fundamental challenge because it is precisely the ability to interact consciously with various kinds of dynamics (and consequently of uncertainties...) that can endow public space with a structural role and at the same time confer to it the capacity to adapt with agility and continuity to the changing needs of our 'liquid' contemporary lives.

The 'adoptable areas' approach consists in associating different adoption schedules to the identification of meanings and roles, be they existing or potential. In other words, adoption calls on a strategic vision capable of taking into account the most appropriate concepts of temporariness.

In a nutshell this would produce two main results:

- Help identify the vocations of different areas;
- Help citizens in sharing ideas or expressing new ones, which could be put in play in implementation tender notices following the initial adoption.
- Consequently, this call has to objectives:
- Collect experiences recognizing the value of temporariness;
- Stimulate administrators to experiment this approach by upgrading traditional 'adoption calls for tender'...

#historical centres vs contemporary uses!

Actually, historical districts are precious urban resources that usually struggle to express their potential: How could we combine the historical value of the district, the exemplary value of buildings and open spaces, with the value of urban uses?

Finding a proper balance between these values is the challenge, primarily because 'use' is a complex concept. It is not a synonymous of 'utilization' and includes the entire anthropological reality related to a given place: use as set of moral, social and societal references... Use or experience? The first one refers to the cultural conditions related to practice (such as custom, etiquette, fashion), the second one refers to existence, to individual and collective memory, to sensations and emotions [Léger, 2012]. 'Use' expresses the vitality, i.e. the richness of urban life, which should be distinguished from other forms of 'commonality', of simple 'togetherness' [Bauman, 2005].

Going back to the initial question about how finding a proper balance between the different kinds of 'value', the challenge is then to understand how can we steer architectural actions so that they provide 'good answers for all'. If the projects succeed in expressing this balance, they start a process of 'active preservation': inhabitants - using the district - strengthen or build a sense of belonging and appropriation, which itself trigger the desire of 'taking care' of their places of life... Also in historical centres has a primary importance a reflection about 'temporary' and 'permanent': temporary projects for temporary uses, permanent projects that activate both permanent and temporary uses...

#art and public space!

In recent decades the relationship between art and public space has experienced a process of intensification that has led to increasingly frequent contamination between art, architecture, urban and landscape design: increasingly articulated interrelationships – it should be remembered - that have to be related to update of the meaning of the adjective 'public' when attributed to 'space' and 'art'... The focus of the call is directed to the site-specific artistic experiences (in which the work is conceived and created for a specific place), among which installations ('borderline' works between art and architecture)

assume a clear relevance. A fundamental aspect is their value and social function, taken into consideration in possible meanings, and last but not least their potential as experience of participation, i.e. opportunities for developing and enhancing active citizenship...

and decay, are subtle and sometimes hidden but perceptible. The cycle of emotions experienced is also subtle: happiness, poignancy, sadness.

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Smart Governance: urban regeneration and integration policies in Europe. Turin and Malmö case studies

Chiara Testoni, Andrea Boeri

Introduction

Enrichissons-nous de nos différences mutuels
(Paul Valéry)

The substantial migration of our time emphasizes the instability of physical, political and cultural boundaries as traditionally conceived and contribute to delineate an inherently multi-ethnic society [1].

Cities reflect the most impressive changes in socio-demographic and economic dynamics and are the places where arbitrariness and unfairness in wealth distribution between the “winners” and “losers” of globalization [2] emerge more strongly.

If on one hand immigration involves the spread of cultural diversity [3], on the other it shows public bodies’ difficulties in managing the necessary integration policies: low levels of employment of immigrant workforce, growing unemployment and high rates of over-qualified immigrants, social exclusion, disparity in academic performance, tension on the part of indigenous communities and widespread poverty of many foreign communities are the most obvious indicators of issues which are still unresolved and pressing in many European countries [2, 4]. Integration policies are inscribed in Europe 2020 Strategy targets for inclusive growth [5, 6, 7, 8].

Furthermore, the recognition of cultural identity and diversity as values for the European Union is not only the basis for a more integrated society but also the starting point for concrete processes of economic and social development [4, 9].

To cope with the epochal changes and correlated urban problems, for about twenty years the term smart city has been debated.

The term smart city, from the first definition of a purely “digital” city [10 – 19] over time has evolved into a “holistic” vision that covers different fields of interest: environmental protection, economy, mobility, governance,

participatory policies, inclusion and social innovation [20 – 28].

City and community are conceived as closely interrelated organisms, so the development of the land cannot be separated from the enhancement of the human system that inhabits it.

To support the evolution of European cities towards smart cities [29], the European Community has implemented various strategies of governance, such as specific forms of financing [30, 31] including “Smart Cities and Communities” focus as part of “Horizon 2020” program [32, 33] and policies aimed at promoting collaboration between Member States [34]: according to these instruments of governance, the main operating fields for smart cities relate to sustainable growth including urban mobility, energy efficient districts, integrated processes, open data,... [35, 36] and to smart growth in the sense of strengthening stakeholders’ and citizens’ knowledge [37 – 39].

The operational areas related to inclusive growth with particular reference to integration policies for foreign communities are less explicit [40, 41].

The issue of inclusion is one of the matters Public Administrators cannot ignore, especially because of the huge diffusion of urban segregation and social exclusion areas which lead Public Bodies to deal with the widespread presence of migrant communities and might offer strategic opportunities for urban regeneration.

This paper discusses some case studies in which smart governance procedures have been adopted in urban regenerations.

The examined contexts are characterized by a significant presence of foreigners and are heavily degraded from an environmental, social and economic point of view: the cases of Barriera di Milano neighborhood in Turin, Italy, and of some neighborhoods in Malmö, Sweden, are illustrated.

The smartness of the interventions is based on the adoption of integration policies conceived not only to promote social cohesion but also to enhance local economic development through the strengthening of immigrant communities.

The first case discusses community empowerment tools as part of a strategic planning process. In the second case, community involvement practices are examined, with a focus on living lab methodologies and the

development of systematic practices of urban farming, both on the purpose of physical redevelopment, increasing the sense of belonging to the place, stimulating resilience and self-sufficiency in the community.

The paper notes that efficient integration policies require a substantial effort by Public Administrations, in terms of networking with foreign communities, social and economic actors; it also outlines some issues related to the possible use of urban farming as a means of integration in urban regeneration processes and proposes some possible insights.

Smart governance tools for integration

Strategic Planning

The evolutionary process towards smart cities, due to the complexity of urban problems, requires the adoption of a strategic, planned approach by public bodies in order to rethink the city according to a long-term vision and an integrated approach to environmental, economic and social development [29].

Moreover, the need to define the most effective tools with respect to the consolidated programming models refers to the concept of strategic planning. The “strategic planning” is a process of planning, generally held by institutional or economic bodies, by which the objectives of a system are defined and the means are identified compatibly with the existing resources [42 – 45].

The peculiarity introduced by strategic planning, pioneered by several European governments for some time and in Italy for about a decade [46], is the innovative approach compared to traditional planning, characterized by a sectoral approach to urban development and generally based on top - down logics: strategic planning on the one hand aims to address social, environmental and economic issues in an integrated way and on the other assumes, for the concrete pursuit of goals, a greater dialectic with traders by reducing authoritative attitudes of the Public Bodies in favour of negotiation with stakeholders [47, 48].

Living labs

The concept of living lab (living laboratory) has been known for some years now and is widespread in Europe [49, 50].

A living lab is a forum for research and innovation, in which end-users’ active involvement allows the co-designing of new servic-

es, products and social infrastructures [49]. A living lab is characterized by some distinctive features such as open innovation [11, 51], leading role of the end user, application of research to real-life, economic interest of the partners and sustainability of processes and products [50].

In particular, a Living Lab is an explicit call for competition: the dialogue between the parties is not perceived as a mere occasion of conciliation and mediation but rather as an exchange in a real "arena" where the parties voluntarily aspire to hegemony over the others. The concept of co-design is therefore understood as a "polyphony" of voices, each one different as for extraction and purposes, who meet and turn antagonism into agonism, conflict into constructive dispute [52, 53].

Living labs have a wide range of applications concerning design-promotion-production of services and products in the field of energy efficiency, sustainable mobility, ICT, social innovation and integration, and are often supported by information technologies. Regardless of the scope of interest, the value of the living lab in integration policies is inherent in the multi-disciplinary approach aimed at achieving both "social innovation", in terms of production of innovative goods and services, and "socialized innovation" in terms of empowerment of the community beneficiary of the services [54].

Urban farming

Today, many immigrant communities are concentrated in urban areas characterized by widespread socio-economic and environmental degradation and by many abandoned areas with a high potential for reuse; moreover, many immigrants often come from rural contexts, bringing in the host country a possible background of expertise in the field. A possible field of study for a Public Administration wanting to implement integration strategies related to urban regeneration may be promoting urban agriculture [55 – 62] in multi-ethnic areas to be redeveloped, by empowering the specificities of the different communities, their spirit of initiative and entrepreneurial ability and then by interpreting cultural diversity as a resource for local economy development.

Urban and peri-urban agricultural practices allow, in addition to the environmental and social advantages [59, 63 – 65] also benefits in terms

of local economic development [66 – 68].

Within integration policies, urban farming can be functional to promote a more sustainable system of production, distribution and consumption of food as well as to stimulate increasing awareness and competitiveness of foreigners, thanks to the development of more structured professional skills in the field of food production [65].

Two case studies

Strategic planning and integration policies: "Barriera di Milano" (Turin) regeneration

The case study is particularly representative of an effective strategic planning approach, in which an essential chapter of the regeneration program is dedicated to integration policies.

Since World War II, Turin has been the focus of a substantial flow of migration: first, from southern Italy because of the employment opportunities offered by the established industrial structure [69] and in recent decades from the "global South" [70].

Barriera di Milano is a popular district in Turin, where over the years a multi-cultural human landscape has gradually replaced the native community.

Today, Barriera di Milano is one of the most attractive places for foreign communities thanks to the favourable conditions for the settlement, including affordable housing offers and a good supply of public services [71]. Despite the inherent problems of integration, the district is heavily experienced by the community: through the program "Urban - Barriera di Milano", the City Council is investing to enhance urban quality, attractiveness and economic competitiveness in the site [72-74].

"Urban - Barriera di Milano" is a plan concerning 34 coordinated and integrated initiatives, financed through the public and private resources. The interventions, undertaken since 2011, must be completed and reported by the end of December 2014.

The program, fully sponsored and prepared by the Administration of Turin, is based on three strategic areas of intervention: "Axis 1, physical - environmental" [75] concerning the redevelopment of public space; "Axis 2 - employment" [76] concerning the improvement of local economy and employability; "3 axis, socio - cultural" [77] concerning the strengthening of cultural and social cohesion.

The peculiarity of the intervention is the recognition of immigrant community as strategic to promote local economic development. The program intends to encourage greater participation of immigrants in local socio-economic processes, through a more competitive professional background.

In detail, integration policies are included in "axis 2 employment" and "axis 3, socio-cultural".

In "Axis 2", among several initiatives, Extra-Titoli in Barriera project offers foreign residents in Turin support to obtain in Italy recognition of academic qualifications and professional competence achieved abroad [78]; Occupabile a Barriera project is a set of tools and services to support the qualification of human capital and promote the employment of Italian and foreign resident population in the area, with particular reference to women [79].

In "3 axis" initiatives for strengthening cultural and social cohesion are enabled: Promozione della cittadinanza attiva, integrazione e coesione sociale project works to promote experiences in serving the community by vulnerable groups of the population, including the elderly, young people, foreigners and to enhance space re-appropriation, interpersonal relations, mutual understanding and integration between old and new residents, through activities possibly animated by the citizens themselves [80, 81].

Local policies for integration: Malmö

Sweden has been characterized by impressive phenomena of immigration for the last few decades [82].

In Malmö, fifty years of substantial immigration have profoundly altered the urban landscape, defining a city profile dotted with large areas of segregation and social exclusion: the disparity in terms of access to rights - home, work, education - results in an explosive trouble in many neighborhoods and turns into real actions of urban warfare [82, 83]. Several areas, historically inhabited by the working class, now increasingly multiethnic and strongly degraded (Augustenborg, Rosengård, Herrgarden, Lindängen, Seved, Segevång, Holma-Kroksbäck, ...), are now the massive scope of urban regeneration operations undertaken by the City Council [84]. In these contexts, City Administration has implemented important strategies in the field of migration management.

The peculiarity of the approach consists especially of adopting a "multi-level" governance model, which provides:

- adherence to international cooperation projects in the field of integration [85, 86];
- network of initiatives at the municipal level aimed at combating socio-cultural discrimination [82, 87, 88];
- activation of synergies among local municipal representatives, migrant associations, NGOs, in a process of consultation among the social partners at the neighbourhood scale.

At the local level in particular, the city of Malmö has adopted a policy strongly focused on integration and community involvement in public decision-making. For this purpose, five-year programs (Områdesprogrammen) were adopted in different neighbourhoods [89, 90]. In these programs, different initiatives have been launched to stimulate social innovation and investments in the physical environment and the socio-economic structure, through various methodologies among which there are living labs and urban farming.

Community involvement: the living labs

The living labs initiatives undertaken by Malmö Administration are very different, because of the extensive experience of the city in adopting such methods [91].

Particularly interesting for this paper are mainly those ones conceived to regenerate the local socio-economic context and trigger new forms of participation, integration and entrepreneurial initiative in the conflicting areas.

In these cases, information technologies are used as interactive tools able to convey expressive vocations of users and are functional to build a greater sense of belonging of the residents to their neighbourhood.

An interesting case is shown by Rosengård neighbourhood, currently recognized as the symbol of immigration and urban segregation [83, 87, 92-95].

"Sustainable Rosengård" Program sponsored by the City Council, proposes a concrete improvement of environmental quality and housing, along with the enhancement of social and economic attractiveness in the district [95 - 97].

The Living Lab "The Neighborhood" active in the district of Rosengård and Fosie, coordinated by the University and with the par-

ticipation of the City Council and a number of economic operators, is responsible for creating a platform for co-production of services and social innovation, aimed at involving foreign community and stakeholders in developing investments in the two districts [98].

Several projects have been implemented through the Living Lab.

"Parapolis" project has explored the ways by which citizens' participation in urban regeneration processes can be implemented through the use of computer technology: through workshops, ideas and suggestions were collected from citizens and stakeholders in relation to the transformation of public space and then turned into visual representations [99].

"URBLove" project was aimed at building a digital platform in which young people could hypothesize interactive routes in the neighbourhood and invite others to explore it. The aim was to let the younger know unexplored areas and to involve them through "gaming" [100].

With "Neighbourhood Technology" project, MKB social housing cooperative has redeveloped several residential buildings and public spaces, in synergy with the company ICT-Fi Do, Rosengård residents and the youth organization RGRA [101].

With "Hållbara Hilda" project, the Hållbara Hilda social housing cooperative has activated a shared path with the locals for the renewal of a number of housing estates, in order to ensure a better quality of living and reduce environmental impact [102].

With "Herrgårds Kvinnoförening", initiative the women's association "Herrgårds Kvinnoförening" has been improved, in order to be more specialized in the production of handicrafts and local food with the aim to provide hospitality for war refugees: in this way, on one hand the association plays an important role in terms of social inclusion, thanks to refugee involvement in daily activities in which they might acquire and exercise the basics of the Swedish language, and on the other it is stimulated to enhance its entrepreneurial spirit to become more competitive in the catering and textile industries [103].

Stakeholders networking: the role of urban farming

The peculiarity of urban farming practices undertaken in regeneration interventions by the City Council is the systemic approach which goes beyond the reuse of single plots on volunteer purposes to develop economically significant business projects on the neighbourhood scale, through a coordinated design of areas to be devoted to agriculture and complex networking among stakeholders (foreign com-



Malmö. Rosengård urban regeneration project (font: Malmö Town Hall)

munities, housing associations and NGOs). The scope is to strengthen the sense of social cohesion and to provide the community with the tools for their own self-sustaining and for employment.

In particular, the City Council has set up in Seved, Lindängen and Rosengård, a structured network of actors involved in urban farming - land-owners (City council and local housing cooperatives (MKB), urban farming organizations ("Stadsodling i Malmö"), residents. The locally grown crops today are distributed in bars and restaurants of different districts [104 - 106].

In Rosengård, where a special training center in the food sector was set up, the initiatives of community involvement concerned mostly the weakest, that is women: an initiative of business start - up of immigrant women in the food sector has been undertaken in synergy with organizations and social enterprises [107, 108].

Conclusions

In a future when physical and cultural boundaries should be less and less stringent, a challenge for a smart city is to push cultural differences to excel to actively contribute to a smart, sustainable and inclusive development. The role of foreign communities in local economic development in particular is absolutely crucial.

There are different smart governance procedures that can be taken to implement effective integration policies: from a strategic planning process which includes empowering community projects, like in Turin, to community involvement tools through living labs or urban farming, like in Malmö.

All models imply significant coordination effort by the public, which must play a complex role in mediating with traders and the community [109].

If the activation of a strategic planning process or a living lab require articulated procedures, the use of systematic practices of urban farming in order to promote local economic development and integration incur even higher difficulty from both cultural and procedural points of view.

From a cultural point of view, the issue of immigrants involvement in agricultural practices is very "delicate" because today agriculture is more and more populated by foreign workers, a socially and economically

disadvantaged category, with low bargaining power, often outside the regular and full respect of rights, according to a widespread production system based on the use of labor of seasonal and low cost immigrants [110].

Moreover, from a procedural point of view, it would be necessary for a public body to operate a "change of scale" and go beyond the vision of a single urban garden that, though socially meaningful, due to its circumscribed nature does not contribute to the strengthening of a wider system of benefits and interests related at least to the neighbourhood scale.

Then, a policy extended to the territorial scale and coordinated at the institutional level, aimed at strengthening self-sufficiency and resilience of local realities, through the welding together of the small manufacturers, retailers, small and mid-sized businesses, artisans and professionals rooted in the territory [111] would seem more effective.

From an operational point of view, for a Public Body it would then be essential to define an overall project concerning urban areas to be dedicated to urban farming, to promote training activities for immigrants in synergy with agricultural cooperatives and with professional institutes, to stimulate entrepreneurial initiatives in synergy with social enterprises.

Finally, to better enhance immigrants' professional skills, a mapping of the main backgrounds, skills and cultural specificities of the various foreign communities could be useful to focus on the potential of employment and address the consequent occupational policies. This objective requires a considerable organizational effort that goes beyond the simple "quantitative" enumeration of immigration and digresses in the ground of "qualitative" profile of the foreign communities. It would be essential to enable complex and multidisciplinary analysis, from statistical evaluations to urban sociology, which require an objective financial commitment by public bodies but which could contribute to a more coherent framework of related initiatives.

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The restoration of culture heritage improves happiness

Zhang Wei, Chen Lijing

Introduction

As a positive mental or pleasant emotional state, happiness is pursued by nearly all the people in modern society. Someone reckons that a high living standard is happiness; others may prefer merely more leisure time to invest in the personal interest. Obviously, the happiness for Chinese is quite different from that of European; even a Frenchman and a Greek perhaps would not agree with each other about this issue. The standard or feeling of happiness is greatly influenced by the culture; it is relevant to other definition such as personal success or achievement in particular social environment.

In this direction, it is hard to employ a universal measurement for all the ethnics or all the people of different culture background. However, if we change the method of thinking: if we are not capable to describe the precise happiness value for everyone in the earth, we may look for some instrumental designs to improve each people's happiness in regard to their original level. In other words, to discuss the possibility to improve some aspect of happiness in common or to reduce the possible cause of unhappiness in the modern cities is a more reliable method.

Global cities

The Rome wasn't built in a day, so are the modern global cities. The history of development in these cities is always closely relevant to the world history. Villages emerged into global cities if they match the global commercial mode; Prosperous cities lost the influence gradually, when the conditions were unfavorable. The process of change is more and more swift, even one generation could see the rise and stagnation of a city.

The evolution of lifestyle in decades would chock the career and the mindset of inhabitants. They may prepare the sufficient working skill for themselves. But what they have learned is the information, not the insight of effective knowledge about the world they lived in. In other words, it is totally possible that, when they face the social transforma-

tion, most of residents in cities do not possess a robust awareness and they are incapable to manage the relationship between their own inside spiritual world and outside materiel world. As a consequence, the happiness of inhabitants in cities depends largely on the social-economy evolution. Their happiness reflects the development of their cities.

Culture heritage

If the vernacular architecture can define the sense of identity in cities, the conservation and restoration of culture heritage/ historical monument could bring back the living experience of ancestors in cities to nowadays via its anthropological function. The word "monument" comes from the Latin word "momumentum" which has the meaning of "Recall the memory" (François Choay, 2007). The popular culture prevails in the whole world, as the English become the international language for communication. The United States promoted many changes in the modern world such as electoral systems and market economy, therefore globalization has looked to some like Americanization (Robert T, Jeremy A, Peter B, 2013). When we speak English, we presume sometimes that we can understand all thoughts in the world. However, with only this language, one cannot read splendid journals in other cultures, such as *La Repubblica* (in Italian), *Le monde* (in French), *Spiegel* (in German), *Southern weekly* (in Chinese). Similar to the empire of Alexander the great in history, nowadays no one culture has already become a homogeneous global one for all the nations; in the future, a Roman Empire of ideology and of culture perhaps is not the possible vision, for each people inherited its own strong culture from the past. The adaptation to the global culture also needs a solid foundation of local culture. In human history, every local culture in the connected worlds is influenced by others. From the formation of first commercial system – Silk Roads, the Chinese world, Arab world, European world, and Indian world has exchanged the thoughts progressively. Some architecture witnessed the whole process and the protection of these architectures as culture heritage would enhance the inhabitants' cultural identity and the confidence in life.

What impact Happiness?

The first dominant factor is the economic system including the modern financial system. Economic system offers a huge invisible picture about the world's mechanism. It is so sophisticated that one ordinary person without academic training in this field cannot deeply understand what is happening in the world. One's career and life are impacted by the economic system; the specification and globalization only give each person a fragment of image and a piece of puzzle. This modern Leviathan controls every corner in the society, but the people just cannot see it. When they obtain the negative feedback of the economic system, for example in financial crisis, they usually feel to be deceived by somebody in the city. As a consequence, they are unhappy and use radical method to search for the truth.

The eruption of Occupy movement from 2011 is wonderful instance. It lasted for a considerable time in New York, Hong Kong, and other global cities. In 2014, several students and professors were invited from Hong Kong to Paris in the occasion of an international conference (Becoming Local, 2014), they presented in great details the "occupy central movement" in the Architecture School in Paris (ENSA – Paris La Villette). After the discussion of more than three hours, I can feel the angry youngsters in Hong Kong are lost in the modern economic system; they took the temporal competence of the city as permanent. One similar case is neglected: the decline of Italian city Genoa in 18th century as the result of the shift of maritime trade routes away from the Mediterranean. The youngsters were probably trapped by some outside illusion and were capable to find the real reason of Hong Kong's prosperity from 1970s.

Finance is one critical aspect. This sector treats the time and risk; it often deals with the incertitude of future. But one cannot foresee the true future with mathematical tools. Our society can also be confined by the imagination of the future, if the financial managers in the banks are generally pessimistic. In the framework of economy, finance impacts always the people's expectation and increase the unfulfilled desires (or ambitious) for future. When the desires fall suddenly, the unhappiness spread. The root of unhappiness is the confusion about the time: neglect the pass and underestimate the future.

However, the ultimate optimized economic model will be created by economists and be advocated by the policymakers. In most of time, these affairs are not exactly in the scope of architects and urbanists. But a suitable design of public space will encourage inhabitants to develop the necessary skill to ameliorate their understanding of the world, reduce their psychological distance, alleviate the eventual mental distress, and bring them the light of wisdom.

Another problematic is naturally the city planning. As we all know, the history of city planning could provide numerous examples about unhappiness of the inhabitants inside the cities such as “The City of Dreadful Night” (Peter Hall, 2002). The construction of public space is recommended by the ur-

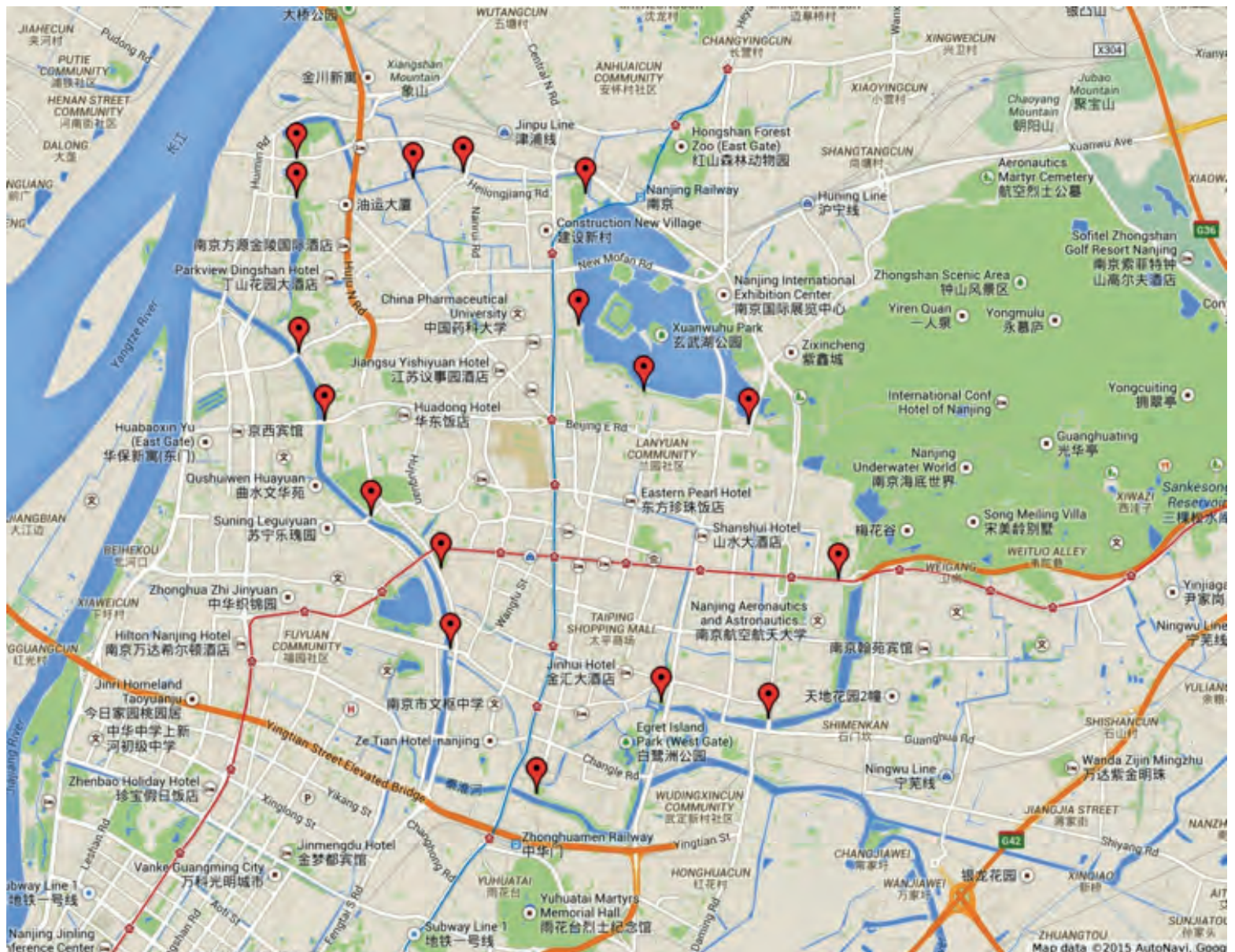
banists in history. They argued that public space could bring a happier life for residents.

It is true.

The advantages of public space such as square indeed include the conveniences in residents' life in present, but this type of ordinary public space could not alleviate the pain of confusion about the time. After the analysis of global cities listed by *Globalization and World Cities Research Network (GaWC)* in 2012, one fact was found that more than half of these global cities have a splendid history in the past and have considerable numbers culture heritage including architectures and landscapes. This discovery may inspire the designer of public sphere in modern cities.

One possible solution is to combine organically the culture heritage and the design of public space.

Although high qualified design of public space can improve the quality of city lifestyle, the acceptance of a good design is sometimes difficult in the cities of developing countries with the social priority of economic growth, for example China. However, the culture heritage is an exception, especially for the potential UNESCO World Heritage Site. In China, the potential UNESCO projects are always assigned to the high qualified experts in architecture and urbanism. The protection of heritage site and the talent of architects are relatively well respected.



The Gates in the Nanjing City Wall (Google Map)

Furthermore, the restrictions introduced by the protection of heritage provide powerful tools to protect from the invasions of private forces such as commercial development, and the local governmental intervention.

Possessing the large scale, some culture heritage sites can serve as public space for all residents. In another point of view, these culture heritages are the available resources for designers of public space. The restoration of Nanjing city wall is a wonderful example to illustrate these points.

Case study: Nanjing City Wall

Constructed initially in the 3rd century and built in Ming dynasty in 14th century, the Nanjing city wall is a 35km long military defense and transportation system for the capital of Ming dynasty of China. The restoration of Nanjing city wall has been achieved in recently years by Southeast University in China and the conservation master plan for the Nanjing Ming (dynasty) City Wall was endorsed on 2009 by State Administration of Culture Heritages of China. Hence, this plan has become part of the master planning of Nanjing Municipality.

Meanwhile, as a global city with a level of High-sufficiency in 2012 by GaWC, Nanjing is planned as a vice regional center of Shanghai in Chang Jiang Delta region, according to the Major Function Oriented Planning in China (YANG Jianqiang, 2012). The development of Nanjing has extended towards the south and the subways (6 lines in use, 4 lines in construction in 2015) support the contemporary urbanization in Nanjing.

In the background of booming development, the project of restoration of Nanjing city wall in the principal of “repaired to what is was” and the environment design by Southeast University contribute the incontestable values to Nanjing’s inhabitants. (CHEN wei, 2013).

City garden and garden city

With a width of several meters and a height of more than 10 meters, the Nanjing city wall is an effective modern “Hanging garden”:

- The city wall, ambient mountain and rivers make Nanjing a city intertwined with mountains, water and forest;
- The environment protection and landscape view protection are introduced;
- The Ming City Wall Landscape Belt Planning is made in the base of the city wall;

- As the culture heritage, the commercial space is absolutely prohibited;
- Greenery as the sign to show the original city wall site (CHEN wei, 2013).

The whole restoration of Nanjing city wall has transformed a modern flourishing city into a garden city. The city wall also brings back the feeling of history and the sentimental attachment to Nanjing.

Good public realm reduces the petrol-driven mechanical transportation and encourages the pedestrian above the city wall or near the city wall; perhaps the bicycling network could be built for future. Obviously the height makes the city wall inaccessible for cars; this advantage will change the general invasion of car in the street side for walkers in Chinese cities.

The human dimension cities should provide the space for walking and places for staying (Gehl, J, 2011); the restored Nanjing city wall with gates (towers/ pavilion/ castles attached) represent the original human scale design, for the city wall functioned also as a transportation system of soldiers in ancient time. The pavilions above the gates are favorable places for staying. Furthermore, the nature ventilation formed around the cities wall would improve the air quality for the pedestrian in the wall; as a result the health of residents would be improved.

The city wall is not the whole design for the happiness of residents. Other landscape projects are under the ways:

- Inside the city wall: several historical parks will be built in future;
- Outside the city wall, the ancient soil-based defensive wall have also been developed to be a belt of 17 public parks with green space; (CHEN Wei, 2013); the famous porcelain tower of Nanjing and its historical park are under reconstruction.

The two belts of walls (city wall and defensive wall) and the historical parks will form a large connected zone of public space (CHEN Wei, 2013); this space would increase considerably the residents’ willing of participation in public activities. They could share the same view of the present city and exchange different opinions in a quite relaxed mental state after work. The aged female inhabitants can continue their favorable square dance without disturbing the others in some place accessible by the wall.

Meanwhile, functioning as a defense system, the Nanjing city wall limited the inhabitants in ancient China. The restoration of Nanjing city wall transformed the confinement wall to an open accessible garden. The inhabitants would also feel the optimistic from the cultural heritage and the sympathy with the ancient inhabitants in ancient Nanjing.

Retrospect and Conclusion

The Nanjing city has many culture heritages in different historical periods. The inhabitants of this kind of city can choose which to inherit (Alessia de Biase, 2014). In this project, the heritage of Ming dynasty has been chosen. The Chinese civilization reached its zenith in Ming dynasty; people believe the spirit of Ming dynasty included several essential virtues for today’s world: Openness and Entrepreneurship.

Generally speaking, as a representation of globalization, the information circulates among the global cities; the sectors in cities update the information at the highest speed, including stock markets, IT services, Banks services, Futures contracts/ exchanges. Supranational institutions like the European Union and the International Monetary Fund often impinged on their members’ autonomy (Robert T, Jeremy A, Peter B, 2013). All the inventions of modernism have been challenged the human mindset and capacity; unfortunately, the evolution of Homo sapiens is relatively slow to adapt the rapid changing in outside world (Yuval Noah Harari, 2014). If we expect a durable urban happiness for the residents in cities, their resilience to modernism must be increased in the condition that the modern economic system could not be perfect in a visible future. But the actual technology of Genetic Engineering in DNA manipulation cannot accelerate the human evolution. To construct a friendly public space with the cultural heritage is therefore an available method to improve residents’ happiness.

The cultural heritage gives the private experience for the residents. They can initialize the dialogue with the past in the help of the cultural heritage’s presence. Progressively, the residents would form their own vision about the past, present and future. With the knowledge or awareness, the anxious for future or tension for present will be reduced; they will enjoy more liberty and inner peace than before.



The City Wall near the Gate of China (photo by author)

Finally, the feeling of history is not necessary to limit modern human mind; in the contrary, it can afford more freedom to the residents in modern cities. When the MOOC (Massive Open Online Course) titled “A Brief History of Humankind” is nearly accomplished in early 2015, the teacher, Dr. Yuval Noah Harari in Hebrew University of Jerusalem, diffused to all the students online a letter. This letter elaborated elegantly the positive function of history to today’s life as follows:

“...
People often ask, what is the purpose of studying history? They sometimes imagine that we study history in order to predict the future, or in order to learn from past mistakes. In my view, we should study history not in order to learn from the past, but in order to be free of it.

Each of us is born into a particular world, governed by a particular system of norms and values, and a particular economic and political order. Since we are born into it, we take the surrounding reality to be natural and inevitable, and we tend to think that the way people today live their lives is the only possible way. We seldom realize that the world we know is the accidental outcome of chance historical events, which condition not only our technology, politics and economics but even the way we think and dream. This is how the past grips us by the back of the head, and turn our eyes towards a single possible future. We have felt the grip of the past from the moment we were born, so we don’t even notice it. The study of history aims to loosen this grip, and to enable us to turn our head around more freely, to think in new ways, and to see many more possible futures... ”

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The exhibition

Mariella Annese, Milena Farina Happiness, or how to learn by playing with the space

The project "Fuoriclasse in the garden" created in the Japigia district in Bari is part of an educational program against school dropouts, built by Save the Children Italy ONLUS in collaboration with the Association Kreattiva. The curriculum includes the involvement of children and preadolescents of primary and secondary schools of the city, with a series of school and extracurricular activities.

The outdoor space of the Verga Institute was designed to express the meaning of the Fuoriclasse program, where students are protagonists and find a personal dimension in the school experience. The happiness of being at school is expressed by the playful and creative character of the garden.

The project includes the addition of new elements overlapped to the design of the pre-existing school garden. Such elements have strong formal and chromatic features that enrich the playful character of the work: a red wooden platform, white tables and benches, a red ribbon that holds the school fence, white signs that lead in the space, a red bench in the center of the garden.

A group of "Judah" trees (*Cercis siliquastrum*) placed in a flowerbed in the middle of the garden was identified as an ideal place for outdoor activities of the teaching program. A red wooden platform is placed below the natural shelter formed by the foliage, which characterizes the surface with a vibrant play of light and shadows.

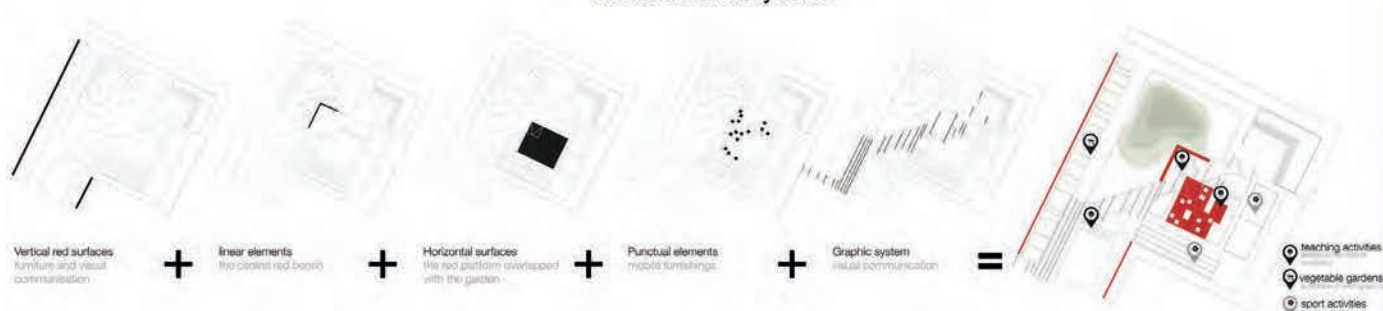
The modular design of the platform has allowed for the surface to adapt to the characteristics of the site and to the educational needs of the place itself. The creation of a se-

ries of central flowerbeds for trees and the arrangement of different working areas linked together, allow for educational activities to be carried out both all together and organized into smaller groups. The team work is also prompted by the presence of a series of mobile furnitures: benches and white tables on wheels can be easily moved by pupils on the platform or on the paved area of the garden on the basis of contingent educational needs. The platform is conceived as an outdoor classroom where it is possible to invent different situations and where children become protagonists by appropriating their own educational space.

The garden space is delimited by red vertical surfaces lining the fences, creating a dynamic effect due to the light strip that vibrates with the wind. This element emphasizes the playful character of the space. The red surfaces, which are vibrant and permeable, have significant visual and auditory impact that calls for attention by the city, announcing the opening of a new space in the district. In fact, thanks to the presence of two independent gates, the garden is suited to become a place to meet and to welcome social gathering, which is open also to the local community.

Finally, a white graphic communication is overlapped to vertical and horizontal surfaces to guide visitors: the symbols of the planned activities (creativity and cultivation of vegetable gardens) and the words from the United Nations Convention on the Rights of the Child, which are organized in a path leading to the center of the garden.

Rome 21-24 May 2015



The happiness of being at school is expressed by the playful and creative character of the garden

Trees create playful shadow effects on the red platform

Children can freely rearrange the white mobile furniture in the didactic space and became protagonists

The red ribbon, weaved on the fence, attracts attention by blowing in the wind

the white signs - symbols and keywords - raise curiosity and the desire of learning

the red bench is the place where to meet together, at the center of the garden

Happiness and public space. Exhibition edited by Marichela Sepe



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Regeneration of a resilience city – the Vela case

Delia Evangelista

Being tightly the comfort of the person connected to the state of health of the habitat that surrounds him, the quality of the environment. With the term environment he doesn't tightly intend the ecological habitat but the whole habitat in which it develops him the to act human therefore also the built environment.

The morphology of the city is quickly evolved in the last century, forming metropolis, with zones urbanized very vast to regional dimension. These complex conurbations introduce notable criticality, that the recent developments of the economic and environmental crisis have set even more in evidence, what: presence of degrade resilient urban areas, degraded building patrimony, missed functional mixité, absence of environmental comfort, risk hidrogeological in case of exceptional meteoric phenomena.

The environmental degrade it becomes so social degrade, in how much the human being results to strongly be conditioned by the feelings aroused by the habitat in which alive.

Barra is a Naples district located in the industrial area called Napoli Est.

From an agricultural vocation, industries on its territory are mainly dedicated to canned food products. The food industry “Vela” appears to be abandoned with the open spaces used for parking for neighboring businesses.

The industrial building results today located in a dense residential area, without public green spaces, the population of this neighborhood is composed of worker's families who were employed there.

The audit work found the identity bond of the neighborhood with the food industry disused and the need to have open spaces and spaces for social activities.

For a urban regeneration process in this brownfield area the project of environment regeneration is direct towards the installation a cooking school with an attached restaurant, such as to retrieve the local culinary tradition and give back space to the neighborhood adhering to international trends of slow food.

The presence of urban grow gardens is to support both the educational activities of their own cooking school and those of neighboring schools.

The redevelopment of the urban park next to brownfield sites creates a system of green spaces equipped to meet the demands of the community.

The project's guideline are developed through keyword and spot:

- Functional Mixité / Urban Completion,
- Crowdfunding by citizens to improve Urban quality life,
- Technological Innovation goals, social participation and the research to attract economic investment,
- Strategies for the energy efficiency on short programs system - diversification target and goals to involve different actors in programmatic actions and realizative action,
- Public spaces: urban development model - integration and relation among different city social system levels ,
- Combining entrepreneurial, research scientific and technological actors with civic participation to program the development around future urban symbolic structures representing physically the aggregation points for the scientific and local business community,
- Resilient city regeneration
- Results of short medium and long term, Flexibility and functionality

Strategic objectives of the project

1. Cooking School: redevelopment of industrial buildings for cooking school, open-public restaurants open to the public and trade shows;
2. Refurbishment of open spaces: the presence of an abandoned urban park has made possible a combination new paths and new uses to ensure the use of the area throughout the day with recreative activities separate from learning activities taking place in gardens teaching.
3. Refurbishment of the historical industrial sites: the residential area near the industrial buildings is mostly composed of industrial workers's family.
4. Social regeneration: the involvement of social partners with an audit operation makes possible to identify the needs of social and environmental comfort of the neighborhood.

Regeneration of resilience city – the Vela case study



- Main Street
- Metropolitan Line Napoli - Sarno
- Cross Roads
- Public schools
- Soccer fields
- Postal Office
- Municipal Buildings
- Religious Buildings
- Greenhouse/ crop
- Park
- Industrial Area

Functional Mixité / Urban Completion

Crowdfunding by citizens to improve Urban quality life

Flexibility and functionality

Technological Innovation goals, social participation and the research to attract economic investment

Strategies for the energy efficiency on short programs system - diversification target and goals to involve different actors in programmatic actions and realizative action

Results of short medium and long term

Public spaces: urban development model - integration and relation among different city social system levels

Combining entrepreneurial, research scientific and technological actors with civic participation to program the development amount: future urban symbolic structures representing physically the aggregation points for the scientific and local business community.

Resilient city regeneration:

Barra is a Naples district located in the industrial area called Napoli Est. From an agricultural vocation, industries on its territory are mainly dedicated to canned food products. The food industry "Vela" appears to be abandoned with the open spaces used for parking for neighboring businesses. The industrial building results today located in a dense residential area, without public green spaces, the population of this neighborhood is composed of worker's families who were employed there.

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The redevelopment of the urban park next to brownfield sites creates a system of green spaces equipped to meet the demands of the community.

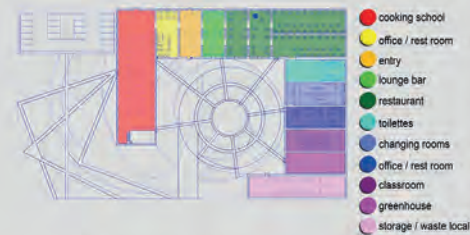
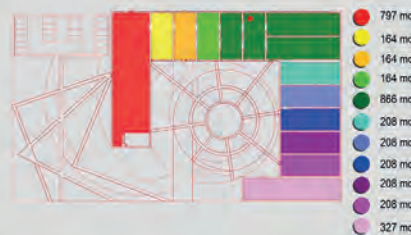
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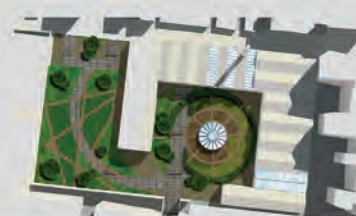
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INDUSTRIAL BUILDING REFORBISHMENT

OPEN SPACES, EQUIPPED PARK AND URBAN GROW GARDENS



Urban Stagonal Plants Grow Gardens

Urban Medicinal Plants Grow Garden

Urban Aromatic Plants Grow Garden

Separation Hedge

Cross Paths

Rest and parking area

Park Entry Routes

Children area

Equipped Green Area

Happy places

Agnese Follari, Arianna Fuccio, Rita Iervolino

If the collective happiness is considered as the sum of individual happiness, then there are happy cities. According to some American scholars, the individual factors that affect the perception of well-being are the role played by nature and by habitat; Haybron, for example, studied the benefits brought by the Central Park of New York highlighting the collective dimension of the park and the feeling of happiness that results.

There are people, like Manzini, which develop the idea of public happiness not as quiet rest in the tradition, but as a range of transformation and innovation, where starting relational, cultural and social processes, which are connected to the topic of territorial ecology.

Therefore, the ways to "transform" the city in happy places are: the sharing of urban space (and its socialization), that increases the sense of belonging to a place revitalizing (sense of ownership, cleaning and maintenance); the testing of social and urban innovations aimed, first and foremost, to the enhancement of the existing (artistic forms and playgrounds and multi-functional installations); the use of color.

In summary, therefore, the key principles, for the achievement of a "hypothetical" sense of happiness in the city, are:

- Polyfunctionality: *a public space should allow different types of functions (game, breaks, movement). It is also desirable to have the possibility to perform gymnastic activities with the presence of small equipment or a dedicated lane. (M. Sepe)*

Central Park (New York) puts together the concept of polyfunctionality. Indeed, it is a multifunctional place, because it lends itself to the practice of different activities thanks to the installations located here.

- Artistic forms and playgrounds: *the presence of sculptures, games, or other elements and amenities which can cause a smile to a person favors a state of happiness. (M. Sepe)*

Urban forms of entertainment such as: 3D

animations (Canary Wharf, London), playgrounds (the trampoline along the Seine, Paris), sculptures in urban scale (like the giant rabbit in Stortorget, Orebro) and strange shows (like the one in Piazza Carità, Napoli) make curious passers, becoming elements of attraction and stimulus of happiness.

- Cleanliness and maintenance: *an adequate state of cleanliness and maintenance must be respected. (M. Sepe)*

Again Central Park (New York) is an example as well as Piazza dei Miracoli (Pisa). Interesting (in terms of maintenance) is a project funded in Rho (Milan), where the potholes, before being asphalted, are "colored" in order to provide a warning signal in the event of a collapse of the road surface.

- Sense of ownership: *the feeling of being able to contribute to the life of that place increases the feeling of belonging of it. (M. Sepe)*

The sense of ownership can be explained with a few examples such as: the cultivation of urban gardens (Chiasso, Canton Ticino), cleaning of green spaces especially involving children (Conegliano, Treviso), or the practice of bizarre activities, as yoga in the streets (Time Square, New York) or randomly playing the piano in public places (Centraal Station, Amsterdam).

- The use of color. It is an example: the use of colored chalks placed behind the bicycle wheels that, moving, draw strange patterns on the ground, as well as the cars that travel the roads on which buckets of paint are spilled (Rosenthaler Platz, Berlin). Or the projection of colored light beams on the ground (Shanghai), or the boulevard with colorful umbrellas (A'gueda, Portugal) that determines the identity of the place.

W. Kandinskij wrote: "The color is a medium that allows you to exercise a direct influence on the soul", so it interacts with human emotions; each color is related to a mood and the colors mutually generate sensations that alone could not activate. Thus, in the city the color is another source of urban happiness.

It is, however, achievable and durable through the development, within the society, of a systemic logic, namely the sense of participation and care of a place in a time unlimited.

Polyfunctionality

A public space should allow different types of functions (game, breaks, movement). It is also desirable to have the possibility to perform gymnastic activities with the presence of small equipment or a dedicated lane. (M.Sepe)



Central Park, NY

The presence of sculptures, games, or other elements and amenities which can cause a smile to a person favors a state of happiness. (M.Sepe)

Artistic forms and playgrounds

Fiume Senna, Parigi

Canary Wharf, Londra

Piazza Carità, Napoli

Stortorget, Orebro

Cleanliness and maintenance

An adequate state of cleanliness and maintenance must be respected. (M.Sepe)



Central Park, NY

Central Park, NY

Piazza dei Miracoli, Pisa

Rho, Milano

The feeling of being able to contribute to the life of that place increases the feeling of belonging of it. (M.Sepe)

Sense of ownership

Chlasso, Canton Ticino

Conegliano, Treviso

Times Square, NY

Centraal Station, Amsterdam

Color

Águeda, Portugal

Shanghai

Rosenthaler Platz, Berlin

Kandinskij wrote: "The color is a medium that allows you to exercise a direct influence on the soul", so it interacts with human emotions; each color is related to a mood and the colors mutually generate sensations that alone could not activate. Thus, in the city the color is another source of urban happiness.



Upgrading Urban Areas as Public Green Areas to Promote People's "Good Living"

Caterina Gattuso, Philomène Gattuso

The presence of vegetable elements may play an important role in contributing to redevelop urban public spaces such as small squares, plazas and areas that are in a rather widespread in the city. These spaces could acquire more liveability and identity and encourage the improvement of quality of life if one could implement an junction action with the architectures of the context. In many cases they are in fact bordered by prestigious historic architecture, with facades characterized by great ornamental varieties not infrequently constituted by floral motifs. The critical reading of the decorative part of the buildings can be guidance to interpret and identify the botanical species represented in order to make a transposition from the monument to urban furniture in order to make the environment more harmonious and comfortable.

It can thereby determine a revitalization of places and access routes through interventions that can reshape the space, using an innovative and original way the elements of

identity architectures that enclose them.

A project of the green system thus conceived determine a new dimension of use of space by determining a dynamic scenario that is further enriched with the changing seasons thanks to the chromatic values and the scents of species.

The valorization process is even more effective if the choices and the maintenance of the environments of the spaces are activated with the involvement and active participation of local people.

To make explicit the methodology also to demonstrate the flexibility and adaptability to modern urban centers, has been illustrated as a representative application using as a reference the historical center of Cosenza.

To this end, they have been selected three areas, among many other areas of the historical center, characterized by the presence of churches with portals in which it is clear and abundant the presence of decorative motifs floral. To make an idea about the atmosphere to generate they have been selected the emblematic images that allow to define interesting design scenarios.

The enhancement system proposed is delineated, giving voice and meaning to a unique resource, which is determined by the apparatus of the decorative historical architectures, easily available if critically elaborated, able to provide creative activities favoring consequently the economical and cultural growth of the center.



Rome 21-24 May 2015

A project aimed at upgrading urban public spaces situated in historic centres should take into account not only the physical aspects, but also the historical and environmental dimension of the centres themselves. Dynamics, which may allow relating various components, should be triggered to create synergies that may pursue best practices with a human dimension and applicable in everyday life.



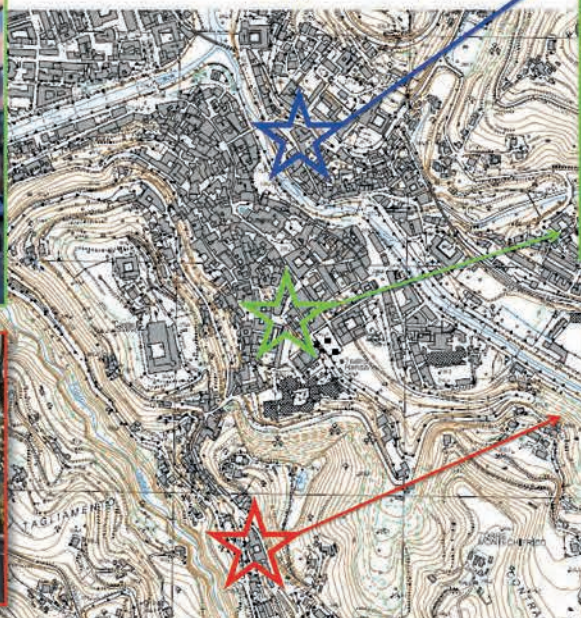
1. Church of S. Agostino



2. Santa Chiara Monastery



3. Church of S. Maria della Sanità



This proposal is a sort of guideline for projects of enhancement through the diffusion of green areas, with small and effective actions to furnish spaces, make them comfortable and thus introduce attractiveness and wellbeing for the community,

which is more induced to frequent them. Such actions may also strengthen the tie of the community to its living context, thus reversing the trend of abandonment. More specifically, the project proposes to liven up spaces by using the

floral patterns found in the architectures and transposing them in space by means of flowerbeds or small green arrangements containing the same plants and flowers identified in the façades.



1. Church of S. Agostino



2. Santa Chiara Monastery



3. Church of S. Maria della Sanità



Linum bienne



Cherry



Rose flower simple



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The project methodological approach is based on an analytical procedure divided into 6 steps:

1. Critical interpretation of the language expressed by the architectures, which is made up of signs, volumes and decorations;
2. Detection of floral decorations;
3. Recognition of the biological species of the flowers through analytical keys;
4. Creation of flowers fact files;
5. Acquisition of guiding elements to grow the identified biological species;
1. Design of the urban greening intervention.

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Soft places in the threshold between public and private domain

Francesca Genise

The urban planning concepts of the modern city proved to be very vulnerable, because of a number of fundamental weaknesses. First was the great overabundance of public space, impossible to control. The second problem lay in the programmatic definition of the differentiation of public space. The third weakness involves the impossibility of individual changes being made without affecting the urban planning concept as such.

Beginning in the 1970s, an attempt was made to develop a different sort of urban planning practice as an answer to the rigid egalitarianism and functionalism of the Modern Movement. More emphasis, again, came to be placed on the clear and recognizable distinction between the public, private and collective domains; at the same time, the street as an element in urban planning made a signal comeback (*ref. Diagram by A. and P. Smithson*). From this perspective A. Van Eyck's playgrounds, a work for the Department of Public Works of Amsterdam, made in collaboration with C. Van Eesteren from 1947 to 1978 (*ref. Playground by A. Van Eyck*), have an historical significance, not only as a successful individual design case, but also as an alternative to prewar CIAM congresses urban practice, as a critical event opening a new window onto new potentials of place where there had been nothing before but a void and empty space.

The paradox of the new open space, especially in housing ensemble, is its ambiguity: it attempts to be both private and public; it is always more or less part of the surrounding network of urban spaces; the open space within the ensemble is situated aside from the street but it is not closed off from it, in fact the relation between the open space in an ensemble and the city is primarily determined by the site context. What's new in the open space are the informal inner spaces surrounded by the buildings. So the architecture is a setting for the open space and only if it is able to be anonymous and non functional, the open space around it could be related to the public realm and could be a node in the network of space related urban places. The opening of the block means that the private space can spread out in the city and the public space can penetrate the domestic sphere, then masterplans and architects designs should amplify their notion of 'housing' to a more ample concept of 'dwelling' in which the city and the home are not separated spheres but interdependent realms (*ref. "Cenni di Cambiamento" – social housing via Cenni, Milano*).

These in-between spaces do not have the form of an assumed order, but constantly receive new definitions from the inhabitants demand for accessibility and connectivity. So a permeable network of open spaces in a meaningful morphology constitute nowadays one of the most essential urban design tools. As well as wide scale planning approaches, projects on a smaller scale can be important catalysts for future development of the urban cultural landscape.

Rome 21-24 May 2015



LIFE *IN BETWEEN* BUILDINGS



Sketch by Alison and Peter Smithson



Playground by Aldo Van Eyck – Hasenbroekstraat, Kinnerbuurt, Amsterdam Oudwest



PLAY AS URBAN DESIGN TOOL

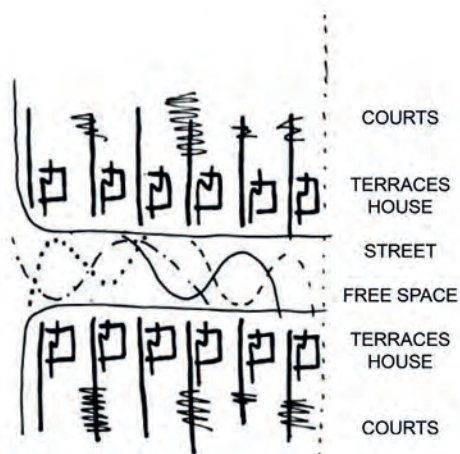


Diagram by Alison and Peter Smithson



Playground by Aldo Van Eyck – Dijkstraat, Amsterdam Centrum



Playground by Aldo Van Eyck – Laagte Kadijk, Amsterdam Centrum



Furniture by Aldo Van Eyck

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Public Space as Landscape Experience of Happiness: A Surprise Public Garden amidst Water and Large Blocks of Woodland

Julia Georgi, Christos Constantinides, Anna-Maria Vissilia

A Surprise Public Garden amidst Water and Large Blocks of Woodland as a Model for the Development of Urban Green Space

The suggested ecological concept of urban green space is a series of gardens by the water edge connected through a network of footpaths with large blocks of woodland, creating therefore a natural framework at the city's waterfront perimeter. Nature reserves are also located around the edge of the city and linked via the woodlands to man-made ecosystems which penetrate into the urban fabric and encourage wildlife. It is a design scheme about how multi-sensory experiences can be merged with landscape architecture in order to integrate humans into spatial landscape elements creating meaningful places, and producing distinctive memorable designs which harbor extraordinary experiences that promote happiness. By artfully exploring and applying multi-sensory experiences as a key design tool to the field of landscape architecture, designers can integrate the mind, body, and soul into the senses to create optimal experiences. The designed peripatetic pathways and platforms are simple in architectural synthesis since it was limited in the use of simple geometric forms of small dimensions: square surfaces 4.00 x 4.00m and orthogonal surfaces 4.00x8.00m in a stark contrast with the complexity that characterizes the city fabric.

The proposed illusionary designed natural

place for relaxation is close to a contemporary dense city where human beings may dwell and explore its natural ecosystems of fauna and flora. It represents a series of gardens-platforms and large blocks of woodland close to the water edge which achieve similar dislocations of space and incitements to the imagination. It is a peripatetic garden that shares its place between the movement through the natural ecosystem and the archipelago. It is a fictional place of happiness made out of enclosures and

openings, views towards the sea and the natural ecosystem, large blocks of woodland, a garden path between the visual and the tactile. Water adds a touch of magic to the scenery. It reflects the many moods and colors of the sky, and its surface is patterned and textured by the multiple landscape elements and forms.

The proposed large blocks of woodland bring immense value to the overall scheme, including from environmental benefits and physical health to the more subtle components of well being like stress levels and happiness. Urban woodlands may contribute to the kinds of vibrant spaces that people want to inhabit and the kinds of cities that residents can't help but feel connected to once landscape architects admit and celebrate their role in creating vibrant urban environments.

The series of gardens-platforms and large blocks of woodland become as a result of body/space, feeling and felt, viewed beyond the ordinary "ways of seeing" landscape and touched, addressing the walking experience, a poetic matrix of a living zone of vegetation, wood and stone, a utopian project that may be a lesson for the contemporary practitioner of landscape design. Colors and textures create a bubble of happiness, a tribute to science and wonder, an earthly paradise where visitors will be able to connect with nature and ultimately with their own human souls.

Rome 21-24 May 2015



Landscape happiness city within

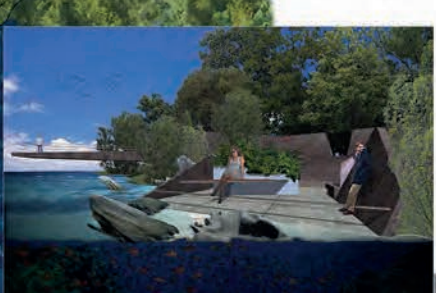
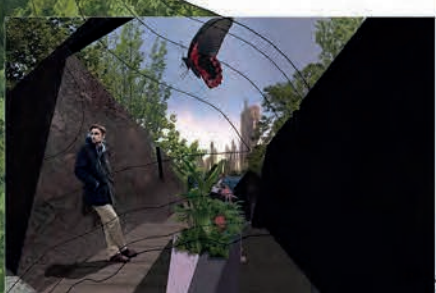
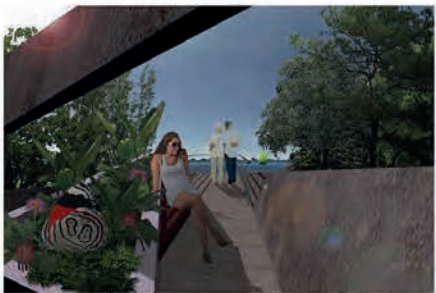
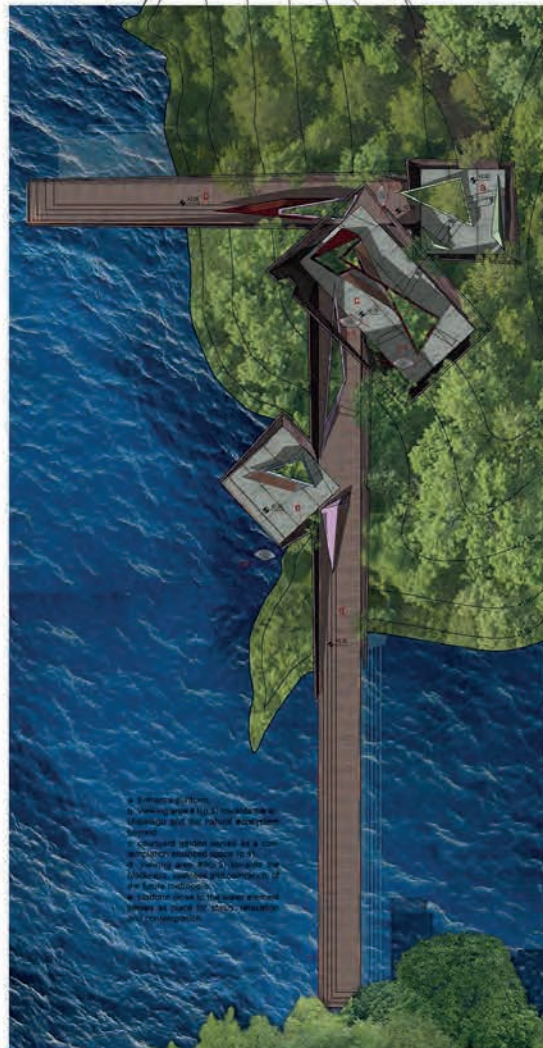
Human affection towards urban green spaces emanates from our need for nature, to provide us with the reminder that we are connected with the land from the very fabric of our lives. We need to take off our shoes on occasion, walk in the grass and feel the earth and feel the warmth of the sun. And we need the opportunity to stretch as well. Public space has always been a source of quality within the urban fabric as evidenced through history. Designed landscapes are important parts of our environment, they affect our experiences, feelings, memories, and ultimately the lives we live. Therefore, to explore the connection between landscape architecture and the human experience through geometries and materiality is a serious design task.

The suggested ecological concept of urban green space is a series of gardens by the water edge connected through a network of footpaths with large blocks of woodland, creating therefore a natural framework at the city's waterfront perimeter. Nature reserves are also located around the edge of the city and linked via the woodlands to metropolitan ecosystems which penetrate into the urban fabric and encourage wildlife. It is a design scheme about human sensory experiences can be merged with landscape architecture to create a series of human sensory experiences as a key design tool to create a landscape architecture, design can integrate the mind, body and soul into the landscape to create optimal experiences. The designed peripatetic pathways and platforms are simple in architectural synthesis since it was limited in the use of simple geometric forms of small dimensions: square surfaces 4.00 x 4.00m and orthogonal surfaces 4.00x8.00m in a stark contrast with the complexity that characterizes the city fabric.

The proposed illusionary designed natural place for relaxation is close to a contemporary dense city where human beings may dwell and explore its natural ecosystems of fauna and flora. It represents a series of gardens-platforms and large blocks of woodland close to the water edge with a series of designed footpaths and platforms to the imagination. It is a peripatetic garden that shares its place between the movement through the natural ecosystem and the landscape. It is a fictional place of happiness made out of ecology, openness, views towards the sea, and the natural ecosystem, large blocks of woodland, a game of hide and seek between the vision and the tactile. Water adds a touch of magic to the scenery, it reflects the many moods and colors of the sky, and its surface is patterned and textured by the natural landscape elements and forms.

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Happiness and Public Space: Exhibition edited by Marchela Sepe

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Wall of Happiness

Nasim Razavian

The intention of *Wall of Happiness* was for its users to achieve mental and physical well-being through psychological restoration by focusing on two notions: nature and play.

It is located in the city of Istanbul on coast line of *Bosphorus*, a strait that divides the city to Asian and European parts. The plot was chosen in an urban part of Istanbul in order to challenge the necessity of escaping from the city for gaining psychological restoration. In the urban scale the building works as a filter, creating an experience of a walk on coastline of *Bosphorus*.

The material of the whole building is steel mesh. The choice of the material made the possibility of creating a space that is perceived differently from different distances and different angles of view and thus it creates an interactive space. The visual effects create a vague- surreal space leaving room for imagination of the mind.

The material together with the articulation of space through layering different densities of walls results in different gradients of the mesh. It creates diverse spaces like light or dark spaces, hidden spaces, and frames to show certain elements in the surrounding. The transparency of the material makes the environment part of architecture.

The building is constantly changing with time. Shadows add another layer to the space. The building is sensitive to different hours, seasons, and temperatures.

By standing precisely at certain points around the building the facade reacts to some elements of the surrounding. For instance, *Blue Mosque* is seen through the gra-

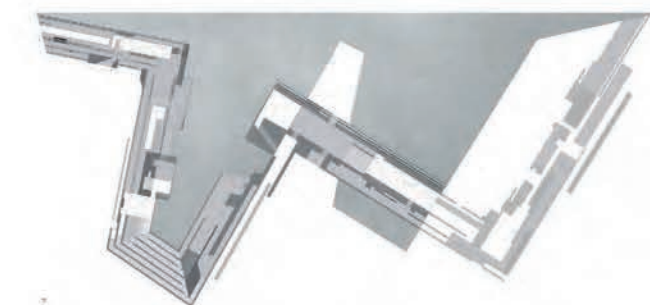
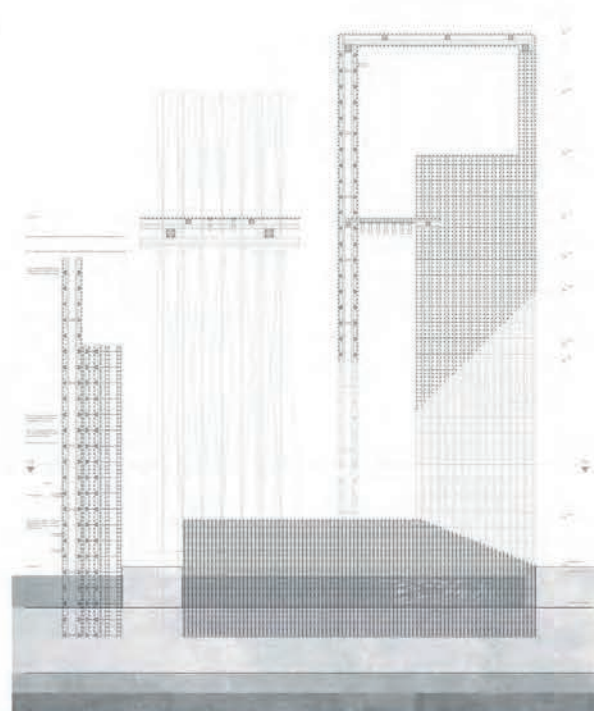
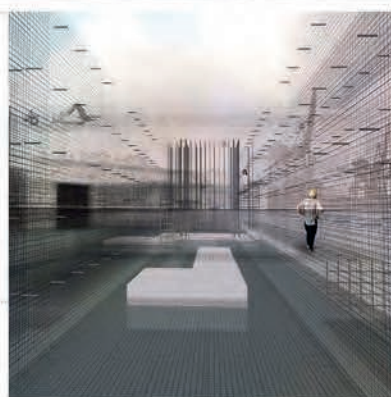
dients that abstractly mimic the form of its skyline. The light house becomes one of *Blue Mosque's* minarets.

During high tide parts of the space become wet. There is a layer of water on top of the foundation that creates narrow runners between the walls. The foundation creates a platform that makes it possible to stand on. The zigzag form of the building controls the speed of water then *Bosphorus* transforms to a swimming/fishing pool.

The over layering of different walls creates a labyrinth- like space that gives the building features of a playground. Hanging columns that move with the movement of water and wind and are also interactive with the body, and flexible weaved floorings accentuate the notion of play as well.

The space will be opened to any kind of transformation by its users. The users can have the possibility to explore their environment by the process of re-creation. Different phenomena can emerge in this space. The changes of the spatiality of the proposal can be imagined. For instance, the space will drastically change while people start hanging objects from the mesh or they start doing graffiti, but this is part of the intention of the design to create a framework for bottom-up activities.

The wall creates a playground, an environmental exploration lab that seeks for the happiness of its users. It creates an invisible border between the seemingly contradictory elements of its environment such as nature and city, old and new, and east and west but it immediately challenges the existence of a defined border with its blurry appearance. By creating a playground inside this wall it ironically talks about the fragileness and narrowness of this border and through creating frames of the surrounding it reminds us of the things that are there yet we don't see.



The Urban Eutopia in Casal di Principe-Casapesenna-San Cipriano (Campania-Italy). Nature wins on built: from waste to resource

Maria Maddalena Simeone, Luisa Mauro, Valentina Grasso, Germano Sessa

The experiment is one of the products of the cultural project "Degradation Beauty", in the second edition called "Prototypes of Beauty", which involved students, artists, designers, academics. Concerned the study hypothesis of transformation of degraded landscapes of Aversa ground; They were carried out theoretical studies, readings investee landscape, multidisciplinary interventions for the reuse of assets confiscated from the mafia or degraded.

Eutopia

Overtake the current sense of things and rebuild an image of Campania Felix, it was the basic idea. This idea is based on correspondence between idea of happiness with the force of nature and fertility of the land. The starting point is the study methodology-definition of the Third Landscape of Gilles Clément: *"Le Tiers-Paysage – fragment indéfini du Jardin Planétaire – désigne la somme des espaces où l'homme abandonne l'évolution du paysage à la seule nature. Il concerne les délaissés urbains ou ruraux, les espaces de transition, les friches, marais, landes, tourbières, mais aussi les bords de route, rives, talus de voies ferrées, etc ... A l'ensemble des délaissés viennent s'ajouter les territoires en réserve. le Tiers-Paysage constitue l'espace privilégié d'accueil de la diversité biologique. Les villes, les exploitations agricoles et forestières, les sites voués à l'industrie, au tourisme, à l'activité humaine, l'espace de maîtrise et de décision sélectionne la diversité et parfois l'exclut totalement. Le nombre d'espèces recensées*

dans un champ, une culture ou une forêt gérée est faible en comparaison du nombre recensé dans un délaissé qui leur est attendant. Considéré sous cet angle le Tiers-paysage apparaît comme le réservoir génétique de la planète, l'espace du futur" ... (Clément Gilles Manifeste du Tiers paysage, 2004, Editions Sujet/Objet). If you stop to look at the landscape as the object of human activity now it turns out a lot of undecided spaces without function on which it is hard to put down a name. This set does not belong to the area of light or shade. It is located on the edge. Where the woods fray, along roads and rivers, in the recesses forgotten by the crops, where cars do not pass ... between these fragments of landscape no resemblance of form. Only one point in common: all are a land of refuge for diversity. The city produces many waste ... the landscape constitutes a third territory for many species that have no place else.

Not by chance we wanted to recognize, even in a symbolic sense, a crucial value to marginal areas, so as to be able to overturn the way and turn them into new life urban. The residual spaces selected, if connected to all urban green areas through routes and lines of vegetation, can become a real reserve of biodiversity, in the very city where the natural fertility is the connotation oldest and now tarnished by widespread degradation. The project idea is to create an ecological corridors union of wasteland and fallow urban, and make the new urban structure the city, the new network capable vital also to rehabilitate the archetypal image of the local landscape, linked to the history of the places. With the freedom typical of artistic procedures We designed the poster – manifesto of finality, and a new structure of the conurbation, where nature has regained its value and its strength, such as to reverse and cancel the task of built. "Eutopia", the happy place, translates this idea.

*The Urban Eutopia in Casal di Principe – Casapesenna – San Cipriano
from waste to resource (Campania - Italy)*

Happiness and Public Space. Exhibition edited by Marichela Sepe



The idea of Eutopia

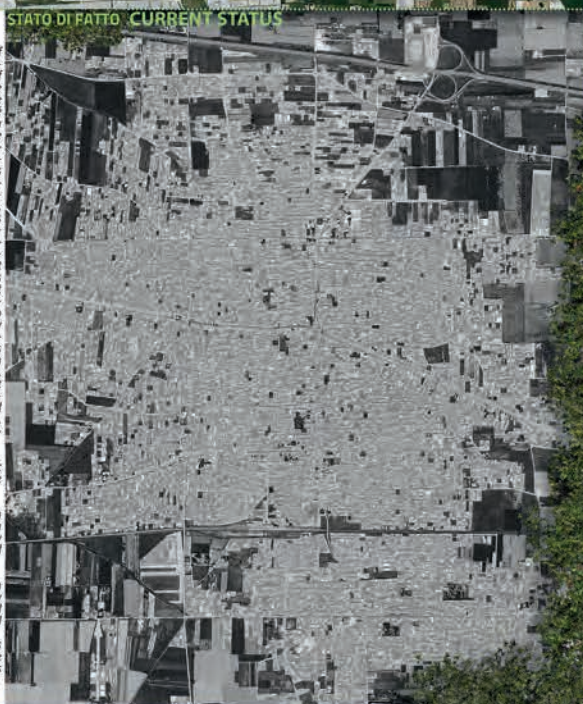
Tilt the current sense of things and rebuild an image of Campania Felix, it was the basic idea, based on fulfillment of the ancient idea of happiness with the force of nature and fertility of the land. The starting point is the study methodology / definition of the Third Landscape of Gilles Clement: "Le Tiers-Paysage - fragment inédité du Jardin Planétaire- désigne la somme des espaces où l'homme abandonne l'évolution du paysage à la seule nature. Il concerne les délaissés urbains ou ruraux, les espaces de transition, les friches, marais, landes, tourbières, mais aussi les bords de route, rivières, talus de voies ferrées, etc. ... A l'ensemble des délaissés viennent s'ajouter les territoires en réserve. le Tiers-Paysage constitue l'espace privilégié d'accueil de la diversité biologique. Les villes, les exploitations agricoles et forestières, les sites voués à l'industrie, au tourisme, à l'activité humaine, l'espace de maîtrise et de décision sélectionne la diversité et parfois l'exclut totalement. Le nombre d'espèces recensées dans un champ, une culture ou une forêt gérée est faible en comparaison du nombre recensé dans un délaissé qui leur est attaché. Considéré sous cet angle le Tiers-paysage apparaît comme le réservoir génétique de la planète, l'espace du futur". If you stop to look at the landscape as the object of human activity now it turns out a lot of undecided spaces without function on which it is hard to put down a name. This set does not belong to the area of light or shade. It is located on the edge. Where the woods fray, along roads and rivers, in the recesses forgotten by the crops, where cars do not pass ... between these fragments of landscape no resemblance of form. Only one point in common: all are a land of refuge for diversity. The city produces many waste ... the landscape constitutes a third territory for many species that have no place else.

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The possibility to perceive different sensations coming by the environment provides a feeling of happiness

Mariarosaria Perna, Anna Pirozzi

The poster is an excerpt from the degree thesis on the case of Bisaccia, an Irpinia's village in Southern Italy. This village was hit by the earthquake of the 23 November 1980 and the reconstruction that followed, moved on two different paths: rebuilding or the construction of a new town. For Bisaccia was chosen the replacement. Our analysis inquires about the problems not resolved by reconstruction, and search for an answer about the opportunity to reestablish this urban and social fabric whose identity has been distorted. The methodology of analysis adopted provides for the use of the PlaceMaker method (1), that allows us to "identify those elements, which are not recognizable through traditional cartography and constitute the contemporary identity of places" (2). In the poster, between the various places analyzed, we have underlined the place that allow us to be reconnected to the landscape and where the landscape is not only just a sense, rather it is a feeling, a way of being "entered by the world" (Besse, 2008). It is this liminal experience, through which at least for a moment "men become whole" (Simmel, 2006), that pushes us to seek a deep bond with the earth. This place is *Piazza Convento*. The PlaceMaker Method comprises eight phases and in the poster

we have included some surveys that form the second phase: graphical survey (signs and symbols), photographic survey (fixed images) and the perceptive survey. The perceptive one covers sensory perceptions such as smell, sound, taste, tactile and visual sensation, and overall perception, focusing on location, type, quantity (low, medium, high) and quality (classifying perceptions as: non-influential, pleasant or annoying). Moreover, we have quoted a study made by the FAI – Fondo Artistico Italiano –. It set up Human Highway* an online survey project in order to measure our understanding of the natural, artistic and cultural heritage of our country. The aim was to investigate the level of awareness, emotions and involvement with the theme. The emotional responses before a beautiful, unspoiled landscape, a monument or a work of art were diverse. People taking part in the survey were invited to write down up to three words to describe their emotions. Almost 20% of the people that answered spontaneously mentioned happiness first followed by a wide range of positive emotions: from joyous ecstasy to peacefulness, from fascination to enchantment.

We have chosen this place, because it is recognized by the community as a symbolic place and the recognition of the place as a symbolic for the neighborhood improves the perception of its identity.

1. Sepe M., (2013), *Planning and Place in the city. Mapping place identity*. Routledge - London New York.
2. Mazzoleni. D., Sepe M., (a cura di), (2005), *Rischio sismico, paesaggio, architettura: l'Irpinia, contributi per un progetto*, CRdC AMRA - Napoli.

Rome 21-24 May 2015

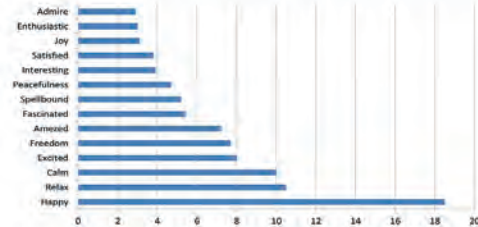
The possibility to perceive different sensations coming by the environment provides a feeling of happiness.

The FAI – Fondo Artistico Italiano – set up *Human Highway* an online survey project in order to measure our understanding of the natural, artistic and cultural heritage of our country. The aim was to investigate the level of awareness, emotions and involvement with the theme. The survey was carried out from the 17th to the 26th of July 2014. It involved a sample of 1,010 people representative of the Italian Internet population, that is from all over the country, over 15 years of age and connecting to the Net at least once a week. Such a sample made up to 30 million people.

The emotional responses before a beautiful, unspoiled landscape, a monument or a work of art were diverse. People taking part in the survey were invited to write down up to three words to describe their emotions. Almost 20% of the people that answered spontaneously mentioned happiness first followed by a wide range of positive emotions: from joyous ecstasy to peacefulness, from fascination to enchantment.

Faced with this landscape:

- Men feel proud and rich
- Women tend to feel happy, tranquil, dreamy and insightful
- Compared to others, most young people feel a sense of light-heartedness, freedom, happiness and relax.
- People between 25 and 34 also mention relax and freedom
- People from the age of 35 are more inclined to feel fascination, attraction, appreciation and curiosity
- People from the age of 54 onwards feel content, satisfied, alive, calm and raptured by the beauty of the places.



There are places that allow us to be reconnected to the landscape and where the landscape is not only just a sense, rather it is a feeling, a way of being "entered by the world" (Besse, 2008). It is this liminal experience, through which at least for a moment "men become whole" (Simmel, 2006), that pushes us to seek a deep bond with the earth.

«Land and flesh almost merge into one another. The body becomes landscape and the landscape takes shape. "Paesologia" is my body advancing through the landscape and the landscape advancing through my body.»

(Arminio F., *Terra carne*, 2011)

The PlaceMaker method⁽¹⁾: the case of Bisaccia, Irpinia - South Italy



The recognition of the place as a symbolic for the neighborhood improves the perception of its identity.

Detail of the perceptual survey

CITY	PLACE	DATE	TIME	TYPE	VISUAL P.	TASTE P.	TOUCH P.	SOUND P.	SMELL P.
Bisaccia vecchia	Convento Plaza	28/04/2015	09:45	Low	elm secular		peeling made with river	rustle of wind	smell of green
		28/04/2015	19:00	medium	high percentage, pleasant		high percentage, pleasant	high percentage, pleasant	medium, pleasant
				high percentage	valley			birds chirping	medium, pleasant
					high percentage, pleasant			medium, pleasant	
				Non-influential	wind turbine blades			voice of people	
				pleasant	high percentage, pleasant			low, pleasant	
				amusing	church				
					medium, pleasant				

Photographic survey



Piazza Convento - Bisaccia



Piazza Convento - Bisaccia

The use of natural materials, preferably local, with the possibility to experiment touch perception gives a feeling of wellbeing.



Piazza Convento - Bisaccia

(1) Sepe, M. 2013 *Planning and Place in the city. Mapping place identity*. Routledge - London New York.

Green Bridge in via San Giacomo dei Capri

Roberta De Risi

The project retrains an area forgotten and degraded to direct it at the service of the district as a multipurpose equipped park. The project worked on a place inaccessible today, perceived as hostile and dangerous, to turn it into an accessible, friendly and perceived as reliable and joyful from different age groups, gender and status. Hence the use of forms added (almost a game of Lego giant); the bright colors and cheerful (both of the elements that made the natural elements); the introduction of water as a vital element; the game of the night lights that reinforce the perception of the new park as a liveable element at all hours. The main themes are evolving at different heights: the bridge, the architecture parasite and the park. Main reference was the 'High Line in New York: the project aims to transform the broken bridge and its areas of sediment in a big rig with strong urban landscape quality and landscape architecture.

The reuse of bridge as urban equipment

The project plans to rebuild the urban continuity, but only in pedestrian. At the end of the bridge it enters a pedestrian walkway that connects the existing structure with Via San Giacomo of Capri. The bridge itself becomes a pedestrian green space. Its underlying areas are redesigned as an urban park with everyday functions. Is inserted, also a

panoramic lift serving the "promenade". The lift connects the promenade with the equipment inside the architecture parasite and the park below.

The architecture parasite

Today the vegetation has taken over on the abandoned structure. Hence the idea to create a structure parasite which clings to the existing one. The functions that develop within this architecture parasite are: bar, reading room, wi fi area, gym and bathrooms. Externally they appear as colored boxes characterized by large windows. At night the place becomes more suggestive: these architectural boxes colored, lit from within, creating a play of light very particular, in an area that today is no lighting. Another landmark is the panoramic lift that connects to the lower park and collaborating, along with architectural colored boxes, to create this play of light and color.

The park

The design of the Park is dictated by the existing vegetation, very varied, and includes fruit trees (medlar, orange, fig), as well as mimosas, oaks and elms. The park is characterized by a variety of plants, which create a sensory journey sinusoidal, in which the colors are mixed to odors. In addition there are also here the box colored multipurpose contributing to increasing this play of colors and forms. Another element characterizing the park is the steps that take you on via San Giacomo of Capri, along which you can admire the waterfall that is the end of the bridge. The area is very busy and bustling, it is "dominated" by the sound of water.



NAPOLI • UN CRISTO BIONICO IN UNA SALIZADA DEL LAVORO

Il progetto di un'acquedotto per il centro storico di Napoli è diventato un'occasione per una grande opera di riqualificazione urbanistica. Il progetto, che prevede la costruzione di un acquedotto per il centro storico di Napoli, è stato approvato dal Comune di Napoli. Il progetto prevede la costruzione di un acquedotto per il centro storico di Napoli, che sarà realizzato in tre fasi. La prima fase prevede la costruzione di un acquedotto per il centro storico di Napoli, che sarà realizzato in tre fasi. La prima fase prevede la costruzione di un acquedotto per il centro storico di Napoli, che sarà realizzato in tre fasi. La prima fase prevede la costruzione di un acquedotto per il centro storico di Napoli, che sarà realizzato in tre fasi.



DIARC

Taif Municipality's Steps for Achieving Happier, Healthier and Livable Communities: The Case of Al-Hada and Ash-Shafa, Saudi Arabia

Hisham Mortada, Mohammed Almokharrij

City of Taif, west of Saudi Arabia, is considered a desert oasis of the Arabia Peninsula due to its remarkable moderate climate and unique vegetation resulted from its high mountainous topography. Al-Hada and Ash-Shafa are the most distinct sites of Taif. Their cooler climate, varieties of fruits, vegetables, as well as natural landscape attract millions of tourists throughout the year.

However, Al-Hada and Ash-Shafa have recently suffered from urban developments that are not in harmony with the surrounding nature. Accordingly, Taif Municipality took the responsibility of preserving the natural environment of these sites and enhancing the quality of its life and built environment together with raising the awareness and improving local perception of nature through active public participation and interaction with residents, who live there to serve tourists by renting their houses and hotels, working in restaurants and cafes, farming and selling products and handcrafts.

The existing urban conditions of Al-Hada and Ash-Shafa are represented in a) visual pollution resulted from unintentional abuse of nature, b) lack of public awareness of the value and importance of integration with environment, c) lack of comprehensive vision for urban planning, urban design, landscape and architecture guidelines that are inline with surrounding nature, and d) absence of identity and character.

The improvements of built environment of Al-Hada and Ash-Shafa through Taif Municipality's efforts in order to bring back the domination of natural environment of these sites have been in three spatial scales. The first is urban, and the solutions provided here varied from setting up entry points to complexes, and clustering buildings, to defining the different topographies by landmarks, as well as enhancing quality of public spaces, and developing neglected ones.

In the landscape level, the Municipality has decided to set up green ways or corridors for a comprehensive development of sites and their surrounding. This is in addition to using indigenous plants and emphasizing the natural edges and views of the mountains. Architecturally, measures implemented by Taif Municipality focused on façade (materials, heights, and colors) improvements so they buildings will compliment the surrounding nature. Also, shop signage and elevations have been modified in a way that reduced their appearance. Special treatments of building entrances, fences, side walks, and natural shading elements have been recommended to owners to consider their in existing buildings.

HAPPINESS & URBAN ENVIRONMENT TAIF'S MUNICIPALITY STEPS FOR ACHIEVING HAPPIER, HEALTHIER & LIVEABLE COMMUNITIES, THE CASE OF AL HADA & ASH-SHAFA, SAUDI ARABIA

Happiness and Public Space. Exhibition edited by Marichela Sepe

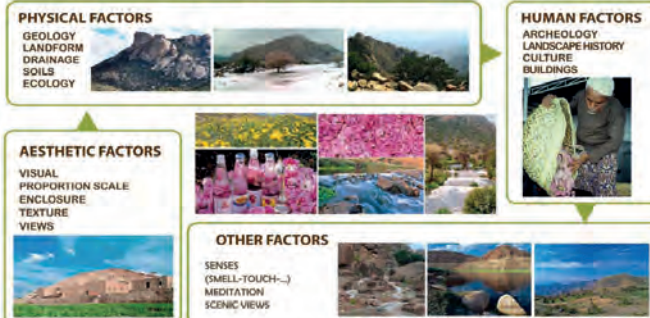
INTRODUCTION

TAIF "EDEN OF ARABIA" and "The Desert's oasis" is one of the main tourist attractions in the Arab Peninsula. In Taif, the most distinguished areas are AlHada and Ash-Shafa sites and considered the crown jewel due to their unique diverse landscape & natural environment, as both are mountainous, with magnificent sceneries, and unprecedented natural features such as; water falls, valleys and green sided mountains. These areas are famous as well for their Pink roses, orchards and farms of grapes, pomegranate, figs, honey, as - unlike the rest of Saudi Arabia Taif is famous of its low temperatures and rain, thus it's a resort destination for thousands. These sites are the most famous destination for Saudi citizens and a source of national pride and happiness.



HAPPINESS WILL NEVER COME TO THOSE WHO DO NOT APPRECIATE WHAT THEY ALREADY HAVE

NATURAL LANDSCAPE CHARACTER & QUALITY



HAPPINESS PILLARS & INFLUENCES

Several scholars have agreed that our choices of values, purpose, support, health & wellbeing, gratitude and balance are the main factors that influences the resultant happiness, which will never come to those who do not appreciate what they already have. Happiness pillars are physical, mental, emotional, moral and spiritual. The municipality's main aim and most worth-while thing is to try to put happiness into the lives of others.



MUNICIPALITY VISION, MISSION & APPROACH

The municipality of Taif took the responsibility of preserving the natural environment of Alhada & Ash-shafa and enhancing the quality of life and the built environment, together with rising the awareness and developing local residents through active public participation and interaction with local residents (villagers) who ultimately live there to serve tourists, by renting houses and hotels, working in restaurants and cafés, farming land and selling products.

VISION

Balancing the supply and demand for urban resorts and facilities with respect to natural resources by thorough understanding of what we possess, consume and want for a happy future.

MISSION

Alhada and Ash-shafa to be models for Livable happy and healthy practices, where heritage preservation, integrates with nature, and adopting sustainable tourism and ecotourism for such distinguished destinations

APPROACH

The municipality of Taif's main aim is achieving sustainable livable healthy communities, that serves next generation and guarantees better future. The actions started years ago, with many steps, where the latest is the most distinguished of the report "Visual Pollution Guidelines: A Manual Book for Alhada and Ash-shafa", produced in 2014, and considered to be a pioneer study, and an important step to be followed by other steps towards livable cities



LOCATION

AlHada & Ash-Shafa are small villages under the municipality of Taif in Mecca Province of Saudi Arabia at an elevation of 2,200 m (Alhada) and 2,400 m (Ash-shafa) in average, with a Population of TAIF: 524,273 INH - Alhada: 25000 INH, - Ash-shafa: 8000 INH. (CENTIGUS 2008)

ALHADA

Alhada is a mountainous resort village with some hotels and Theme parks that make it a national tourist attraction. It is also famous for agricultural land that produces apricots, figs, peaches, grapes & pomegranates in addition to roses that are produced in large quantities to be utilized in the extraction of essential oils and the rose water which Taif is world famous of.



ASH-SHAFA

Ash-shafa is located south of the city of Taif about 2400 meters above the sea level. It is famous of the mountain bee honey, excellent figs and roses. Ash-shafa is famous of its public parks, gardens and aesthetic formations, it is relatively smaller in size than Alhada



GENIUS OF PLACE, A UNIQUE DESTINATION WITH SIGNIFICANT FINGERPRINT



Happiness is only real when shared

EXISTING SITUATION

Alhada and Ash-shafa wonderful natural environment is unintentionally abused by local residents due to many factors such as: lack of awareness, poor economical and educational background for most of the population, lack of regulations that preserve the local identity and character resulting in the abuse of nature and urban characterless buildings that negatively influences the perception of visitors and residents, the municipality summarised the two sites main deficiencies in the following:

- Visual pollution resulted from unintentional abuse of nature.
- Lack of public awareness of the value and importance of integration with environment.
- Lack of comprehensive vision for urban planning, urban design, landscape and architecture and guidelines.
- Absence of identity and character.
- The deficiency of some regulations and legislations.



As a reaction to face these issues; Taif municipality launched a 12 principles guide for HAPPY LIVABLE cities to be followed in directing future developments and assessing existing conditions that was applied on both Alhada & Ash-shafa areas, and a thorough study for the visual pollution and ways for treatment was produced in 2014, to set a robust model to be followed.

HAPPY CITY

TAIF'S MUNICIPALITY STEPS TOWARDS MORE LIVEABLE HAPPY CITIES

SUPERELEVATA FOOT[PRINTS] Recycle, reuse, urban happy mood

Sara Favargiotti, Jeannette Sordi

Urban happiness can be found in the discovery of new emotions as well as in the sense of security that familiar and livable places provide, but we believe it also has to do with the feeling of being part of the process of contributing to the creation of a better place to live in. The poster presents the results of SUPERELEVATA FOOT[PRINTS], an operation of temporary recycle and a successful injection of urban happiness. On the 21 of September 2014 one of the most interesting spots in Genoa – the industrial shipyards next to the Ancient Harbour – has been temporarily opened to the public. For one day, this area stretched between the city and the sea, the only part of the central waterfront of the city that hasn't been transformed by the conversion of the city of Genoa into a public space, has become the theatre for 40 installations that connected the industrial past of the city to its contemporary touristic connotation.

SUPERELEVATA FOOT[PRINTS] was organized by the Recycle Genoa Lab of the University of Genoa, in collaboration with the Municipality of Genoa and other private and public association¹ underneath the most representative urban infrastructure of the city: Strada Sopraelevata, the highway running between the coast and the historical center of Genoa. Organized in occasion of the 2014 edition of the European Mobility Week "Our Streets, Our

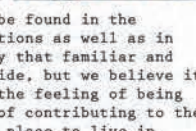
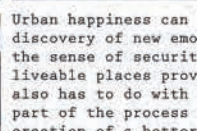
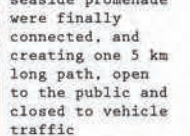
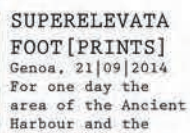
Choice,"² the event thus offered the possibility to experience this hidden line comprise between the land and the water in the shadow of the Sopraelevata highway, aiming to sensitize the citizens on the relevance of the ground in the experience of public places and highlighting the ability of citizens to imagine new uses for urban spaces. For one day, the dream of a continuous urban promenade along the city-coast line becomes reality.

SUPERELEVATA FOOT[PRINTS] has been also thought as a call for projects open to public and private entities: citizens, artisans, architects, artists, enterprises, communities, cooperative societies, informal groups, students and every form of private or public association³. Everybody was invited to participate in the construction of an urban performance with visions and proposal that would express and construct a conceptual manifesto for the recycling of urban spaces. This performance offered one day to experiment, communication, experience share and disseminate the idea of a possible future. The selected proposals⁴ ranged from temporary urban furniture, interactive installations, to social plays, urban performance and happening. Every group have realized one "Footprint Manifesto" whose shape resembles the recycle symbol and that have been personalized using different materials, preferably wasted or recycled (i.e. textiles, gypsum, sand, chippings, plastic, colors). Each installation was easy to transport, and it was mountable and demountable in few hours.

The SUPERELEVATA FOOT[PRINTS] manifestos became temporary installations expressing a conceptual interpretation for urban recycle. Recycle is indeed a well-known and not-elitarian practice, that ev-

erybody can understand, appropriate, and bring forward; a spontaneous collectively shared practice that right know is probably also the only possible strategy for communitarian policies and urban planning, at all levels⁵. Recycle is a very contemporary attitude, which has the potential of transforming invisible places into livable urban spaces.

1. Event organized by the RE-CYCLE GENOA LAB, Department of Architectural Science, Polytechnic School, University of Genoa and in collaboration with the Municipality of Genoa, Amici della Sopraelevata Association, Professional Association of Architects of Genoa, Recycle Italy | New Life Cycles for city and landscape infrastructure and architecture (PRIN 2012-2015). Event funded by DAAD Hochschuldialog mit Südeuropa program 2014-2015.
2. The European Mobility Week 2014 aimed to re-evaluate the way we think about urban space and to explore the relationship between land use and quality of life. The 2014 year's slogan, "Our streets, our choice", encourages people to create the city that they want to live in. www.mobilityweek.eu.
3. More information about the call for projects, the selected and realized projects, and the event are available on the following official website: <https://www.facebook.com/superelevataimpronte>, superelevata.wordpress.com.
4. The projects have been selected by a committee of members of the Recycle Research Project, the Municipality of Genoa, the Amici della Sopraelevata Association and the Professional Association of Architects of Genoa, that judged the best concepts and their feasibility.
5. Ricci M., "Tre falsi assiomi." In *Infrastrutture minori nei territori dell'abbandono. Le reti ferroviarie*, edited by E. Corradi and R. Massacesi, Arcane, Roma, 2014.

[illegible]

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PIAZZA MAGGIORE

12 aprile 2015

BOLOGNA

Biennale
Spazio
Pubblico
2015

Rome 21-24 May 2015



una nuova idea di costruzione...

ALL JUST NOTHING FOR FUN

The real way to get happiness is by giving out happiness to other people



... da erigersi verso l'alto



The bridges to be built had to be placed inside a rectangular area of 12x5 metres, located in the central elevated platform of the square (crescentone). The rules of the competition were to build the bridge with the longest span in 6 hours, using a maximum of 300 cardboard stripes (100x6x1 cm of size) and hot glue.

The cardboard is a recyclable material and was selected for the construction. The experience therefore is strongly based on the idea of an ecological action. The bridge is then a symbol of interaction and dialogue while the square becomes a space for action. In the hearth of the town because of the centrality of the person.



NEL CUORE DELLA CITTA'
PER RITORNARE AL CENTRO
NELLA RISCOPERTA DEL NOSTRO IO



Authors: L. Guardigli, S. Lamborghini, L. Venturi
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the LONGEST BRIDGE CONTEST

Happiness and Public Space. Exhibition edited by Marichela Sepe

Rome 21-24 May 2015

CITY HAPPINESS: WORK IN PROGRESS | Piazza Garibaldi, Naples

Happiness and Public Space. Exhibition edited by Marichela Sepe



PROBLEMS

EUROPE
ITALY
CAMPANIA
NAPLES
PIAZZA GARIBALDI

Piazza Garibaldi is the place that hosts the railway station of Naples. It's a historic landmark and symbol of the city, a place heavily frequented by citizens and interchange. At the same time, it's a place in construction without identity because altered by ongoing urban renewal projects. There are many problems related to the malfunction of the road network, the lack of urban facilities, the presence of "temporary" work in progress and the considerable environmental pollution.

BUT PIAZZA GARIBALDI CAN MAKE HAPPY WHO, EVEN IF CASUALY, CROSS IT?

PRINCIPLES

- 1 IT IS IMPORTANT THAT BOTH THE **PHYSICAL** AND THE INTANGIBLE CHARACTERISTICS OF THE SITE AND ITS SURROUNDINGS ARE PRESENT IN THE PUBLIC SPACE.
- 2 IT IS IMPORTANT TO ENCOURAGE THE USE OF THE PLACE BY PEOPLE OF **ALL AGES**, FROM CHILDREN TO THE ELDERLY AND DO NOT HAVE **ANYTHING** WHICH CAN DISCOURAGE THE ENTRANCE IN THAT SPACE.
- 3 A PUBLIC SPACE SHOULD ALLOW **DIFFERENT ACTIVITIES** (GAME, BREAKS, MOVEMENT). IT IS ALSO DESIRABLE TO HAVE THE POSSIBILITY TO PERFORM GYMNASIAC ACTIVITIES WITH THE PRESENCE OF SMALL EQUIPMENT OR A DEDICATED LANE.
- 4 THE POSSIBILITY TO MAKE ACTIONS THAT NORMALLY ARE NOT PERFORMED, IN **THE PUBLIC SPACE**, CREATES A FEELING OF FREEDOM AND JOY.
- 5 THE COMPOSITIVE ELEMENTS OF THE SPACE SHOULD HAVE AN APPROPRIATE BALANCE BETWEEN THE **FUNCTIONALITY**, LANDSCAPE AND EQUIPMENTS.
- 6 AN ADEQUATE STATE OF CLEANLINESS AND **SAFETY** MUST BE RESPECTED.
- 7 THE PUBLIC SPACE HAS TO GIVE SENSE OF **IDENTITY** AND SAFENESS IN THOSE WHO WALK ALONG IT.

from the "Charter of Urban Happiness" (Marichela Sepe, 2015)

Next Stop
happy city



PROJECT FOR PIAZZA GARIBALDI, NAPOLI (ITALY), DOMINIQUE PERRAULT, 2004 - 2016



This infrastructure project - it includes a metro station - offers the opportunity to upgrade this lively urban space building with activity. Two stations share the piazza: open space, composed of urban parks, landscaping gardens, large ponds, a protected area, a hypogeum covered with a large pergola and an open courtyard with boutiques lining both sides. A new face for a new life of this place.

From the beginning of April, in Garibaldi Station, a new initiative started: we are talking about the "Piano Share", already experienced in other Italian cities like Milan, Rome, Venice and Turin. This particular initiative wants to offer new and funny intra-station activities, entertaining travelers and providing opportunities for socialization.



"PIANO SHARED", PIAZZA GARIBALDI STATION, 2015

WORK IN PROGRESS

GOALS FOR HAPPINESS



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