TRANS-URBAN-EU-CHINA

Transition towards urban sustainability through socially integrative cities in the EU and in China

Deliverable

D1.2 Comprehensive Atlas of approaches to optimize human and cultural drivers in sustainable urbanisation, derived from the transformative knowledge

WP 1 Community building and place-making in neighbourhoods

This project has received funding from the European Union's Horizon 2020 Research and Innovation Programme under Grant Agreement No. 770141. The material reflects only the authors' views and the European Union is not liable for any use that may be made of the information contained therein.

Deliverable type:	Report
WP number and title:	WP 1: Community building and place-making in neighbourhoods
Dissemination level:	Public
Due date:	Month 33 – 30 September 2020
Lead beneficiary:	POLITO - UNIMC
Lead author(s):	Michele Bonino, Alberto Bologna, Francesca Frassoldati, Maria Paola Repellino, Dalila Tondo (POLITO) Fabrizio d'Aniello, Carla Danani, Pamela Lattanzi, Elisabetta Patrizi, Stefano Polenta, Francesca Spigarelli (UNIMC) Chen Yulin, Hamama Badiaa, Lei Yanhui, Liu Jian, Liu Jiayan (TSHA) Casper Boks, Marius Korsnes, Ida Nilstad Pettersen, Lisbet Sauarlia, Thea Marie Valler, Wang Yu (NTNU) Xu Zhuqing (CASTED)
Reviewers:	Christoph Brodnik (AIT) Shuyu Wand (CAUPD)

CONTENT

List of Figures

EXECUTIVE SUMMARY

Pushed by different governments and agencies, Europe and China are transitioning towards a more human-centred approach to urban planning and design.

The report D.1.2 provides an overview on community building and place-making tools for promoting socially integrative cities, derived from the transformative knowledge of Tasks 1.1, 1.2, 1.3, 1.4 of the Work Package 1 "Community building and place-making in neighbourhoods" within the project TRANS-URBAN-EU-CHINA.

The document includes a series of Tools centred on human and cultural of social integration in cities, and a number of related Visual Stories of transformation that relate to urban design approaches. The Tools are identified and characterized with regard to their potential impact, strengths and weakness, to support community building. The Visual Stories of transformation extract general principles from Good Practice examples in Europe and China, in the form of illustrated practices in the built environment. In summary, the Atlas of Visual Stories is a graphic tool for a transversal reading of the Good Practice examples described in the series of Tools.

The aim of the present Deliverable is to explore the way in which the deployment of urban transformation approaches contributes to the definition of a new social identity, and the role physical urban form plays in the transition of the community.

This document aims to fertilise the public discussion and to provide a handbook of compiled knowledge for design practice. It is directed to urban designers, planning offices, public authorities and industry, academia, students.

1 INTRODUCTION

The report D.1.2 – Comprehensive Atlas of approaches to optimize human and cultural drivers in sustainable urbanisation, derived from the transformative knowledge – provides community building and place-making tools for the promotion of a more socially integrative city, through public engagement, education, cultural heritage, user-centred design and participatory design approaches. It includes:

- a series of Tools to valorise human and cultural drivers in the transition toward more socially integrative cities;
- a number of related Visual Stories of transformation.

Tools and Visual Stories are derived from the transformative knowledge survey of Tasks 1.1, 1.2, 1.3, 1.4 of the work package 1 "Community building and place-making in neighbourhoods", which the purpose to:

1. identify urbanisation trends and forms of organization and physical/digital communication where social negotiations and agreements take place. This will provide input for the development of feasible new design interventions and instruments for community development, aimed at individuals and communities.
2. leverage on the role of continuing education as a primary service of a knowledge-centred society and a pivotal mechanism for promoting harmony and unity; in addition to contribute to broaden the comparative analysis on education and active ageing in Europe and China, with relevant policy implication on education and input on urbanisation policies.
3. consolidate innovative methodologies to recognize the socio-economic values of cultural heritage for the transformation of the community and local inhabitants; ensure leverage on touristic promotion in the experiences of heritage preservation, through practices such as culturally sensitive renovation and urban place-centring of designated sites and events, related to intangible cultural heritage.
4. Assess the best practices in which place-making is influenced by the design quality of public spaces: in the context of the structural changes that Chinese population is currently experiencing, it is imperative that design actions leverages mobilization of public engagement.

The methodological approach of identifying, examining and evaluating European and Chinese tools of community building and place-making was developed from a "call for tools" among researchers involved in WP1, based on:

1. literature review and analysis of the knowledge base reported in WP1 deliverable D1.1 – *Report, including good practice examples in Europe and China, derived from the knowledge base* (TRANS-URBAN-EU-CHINA 2019);
2. transformative knowledge from good practices on socially integrative urban development projects, Urban Living Labs (ULL) – for instance, in the case of Wenjing in Chengdu – Reference Cities – for instance, in the case of Macerata in Italy – and analysis of operational experiences that directly involved the partners.

The description of each tool is structured in eight parts, as follows:

1. Tool name (as known in international literature); and key words
2. Purposes
3. Potential Impact
4. Strengths
5. Weakness
6. Good practice examples
7. Bibliography
8. Visual story.

Tools are presented with a critical angle in relation to their strengths and constraints to support socially integrative urbanisation. Each tool is accompanied by a description of two good practice examples in Europe and China.

The list of Tools is the following:

1. Adaptive reuse
2. Common space co-building
3. Community mapping
4. Education festival
5. Participatory budgeting
6. Participatory urban gardening
7. People-centred urban regeneration in historic districts
8. Storytelling

Visual Stories refer to the best practices of each Tool. They can be intended as a complement to the Tool they refer to, or read all together as a continuous “visual handbook”.

The list of Visual Stories is the following:

1. Chuangzhi Community Garden, Shanghai, China
2. Community Art in Stockport, Manchester, United Kingdom
3. Da-Shi-Lar, Beijing, China
4. Lycée Hôtelier de Lille, France
5. Reykjavik, Island
6. Scarabò, Italy
7. Shijia Hutong Museum, Beijing, China

8. Shougang Park, Beijing, China
9. Trondheim, Norway
10. Wall Art in Xisanqi, Beijing, China

This document aims to fertilise the public discussion and to provide a handbook of compiled knowledge for design practice. It is directed to urban designers, planning offices, public authorities and industry, academia, students.

The results of WP1 in regard to tools and visual stories on community building and place-making will be linked to the tools, which are being discussed, developed and compiled in other work packages of the project, mainly work package 3 on “Land use planning and land management” and work package 2 on “Bridging the planning-implementation gap in eco- and smart cities”. The report D.1.2 develops the visual part of the final and joint *Online Compendium* on mechanisms and measures to support and accelerate transition towards sustainable urbanisation, elaborated in work package 6 “Project Management”.

2 TOOLS

2.1 ADAPTIVE REUSE

Maria Paola Repellino (POLITO)

Purposes

The second half of the 20th century was characterized by a growing interest in "adaptive reuse": a series of design strategies and practices for the active preservation of physical and cultural heritage, as well as the active reuse of industrial buildings and sites, often known as brownfield redevelopment (Carter 2016; Wong, 2016; Baum and Christiaanse 2012; Rabun and Kelso 2009). Equivalent terms are "retrofitting", "refurbishment", "conversion", "renewal", "adaptation" and "rehabilitation". Introducing new functions, values and meanings into old buildings/sites is a clear example of adaptive reuse. This approach defines how an existing building/site must be transformed based on the specific conditions of its pre-existence, in order to minimize the interventions necessary to suit it to contemporary requirements and uses. All these interventions must ensure the integrity of the existing building/site and they must be recognisable and, if possible, reversible (Brooker and Stone 2004).

The growing number of design experiences in different geographical contexts shows the global diffusion of this transformation strategy in the last decades (obviously with some essential differences depending on the local conditions; see for instance SmithGroup, Detroit Future City and Mass Economics 2019). The wide range of intervention modes shows how the design outcomes can efficiently change the pre-existence of an existing building/site without damaging its historic and cultural values.

The main objective is to protect the existing building/site heritage, which preserves the historical and cultural memory of the city and its community, and to ensure the long-term sustainable uses of the building/site heritage, which are often very different from the original ones. Today, these buildings/sites still have a relevant historical, cultural, or architectural value in relation to the narratives or events associated with them.

Authorities and government agencies in several countries have fully recognized the impacts of this transformation strategy and promoted the practices of adaptive reuse of existing buildings/sites as a pragmatic tool in their urban programmes, with the aims of promoting the recycling use of land resources and fostering the sustainable development and the liveability of their communities.

Potential Impact

Governments and National Agencies in different countries started to take advantage of adaptive reuse of existing building stock, as a key operational tool in their urban agenda, as soon as they recognise the great benefits in terms of economic and social-environmental impact (see for instance Commonwealth of Australia 2004).

Compared to the development of new areas or indiscriminate operations to replace historical fabric, but also of warehouses and factories abandoned, sensitive practices of adaptive reuse of the existing buildings prove to be a very profitable way to reduce urban sprawl and preserve the territory. These interventions also help to the protection, conservation and reactivation of the national heritage. It is

becoming increasingly evident that the quality of physical space and the relationship between the design of the built environment and lifestyles in our cities are fundamental to the creation of the necessary conditions for the "well-being" of urban communities.

In addition, the aesthetic refinement, that often characterizes all these projects, contributes to mark the exceptionality of places, reshape and promote new images of old spaces (especially those that are abandoned by the radical process of spatial relocation of manufacturing industries outside urban centres), and renew local identities. As a result, new real estate investments, such as shopping malls, housing complexes and recreational facilities, grown in or around these areas, enhancing urban areas, that are not always central, in an economic and touristic sense.

Finally, adaptive reuse strategies re-elaborate the historical knowledge of the place and give value to the physical traces of the past, maintaining the cultural continuity with the urban community. Indeed, all these interventions pay attention to the relationship with local communities around them, in order to enhance a sense of belonging, ensure an active participation of the inhabitants to preserve the place, support activities that respond to the real needs of the place and foster a vibrant social and territorial alliance.

Strengths

The adaptive reuse of existing building stock is an essential tool to respond to growing demands for environmental well-being and quality of urban life.

In environmental terms, the main benefits of recycling buildings are linked to energy savings, more efficient use of land and raw materials, lower carbon dioxide production and greenhouse emissions compared to completely new structures, short and incremental realisation.

In social terms, the benefits for the community are mainly connected to the protection of heritage and its adaptation in accessible and functional spaces. Interventions of adaptive reuse in consolidated residential areas often offer new public spaces, infrastructure and sharing facilities to the community.

Generally, these places occupy central or strategic positions in an economic and tourist sense. This provides benefits in terms of accessibility, visibility, proximity to large existing urban infrastructure, availability of public transport services, connection of new functions with surrounding neighbourhoods. The large and flexible dimension of the structures ensures the capacity to accommodate spaces tailored to the new mixed functional programmes.

Finally, strategies of adaptive reuse minimize needed resources and budget. The incremental logic of the transformation process can be convenient from a financial point of view (Robiglio 2017). The existing heritage can be gradually revitalized without large amounts of funding in the initial phase of place-making, through bottom-up and temporary activities such as community events, cultural and artistic festivals, local markets and so on. The active participation of the local community in the realization of some first interventions, which normally developers have to undertake with even relevant costs, can trigger the transformation process in this way.

Weakness

Obsolete building stock need to be adapted to new functional and socio-economic requirements as well as to existing building regulations.

In particular, accessibility and safety are two potential critical elements in the process of transformation. From a technical point of view, interventions of adaptive reuse must pay attention to some performance indicators for the renovation of the existing building stock, such as fire resistance, structural strength, sound and thermal insulation, and so on. Often it is necessary to replace the materials most degraded or the electrical and plumbing systems. A safe and high-performance reuse can therefore prove expensive, so a detailed analysis of the real condition of the structure can be useful. An accurate design strategy can facilitate the construction process, thus avoiding unexpected issues and costs (Giebeler *et al*. 2009).

In addition, in the case of abandoned industrial sites, practices of adaptive reuse can be get more difficult by the (real or potential) presence of pollutant or contaminant substance. Sometimes former production activities have contaminated the soils or the water table of the site. Environmental pollution makes unsafe the development of new functions and the decontamination cost can be higher than the possible return on initial investment.

Finally, the construction of public support is a key factor for a successful transformation of the existing physical heritage. The involvement of the community in the decision-making process or in the use of the new facilities is essential to ensure that the intervention meets the new demands of authenticity and urbanity expressed by the population. Since urban transformation has an important impact on the daily life of the inhabitants and the users of the area, projects of adaptive reuse can help to collect the consensus of the community in the transformation of other parts of the city.

Good practice examples

Lycée Hôtelier de Lille, France: the adaptive reuse of the Fives-Cail-Babcock steelworks

The Lycée Hôtelier de Lille built on the area of the former Fives-Cail-Babcock (FCB) steelworks reveals how a contemporary intervention of adaptive reuse can transform former production sites, renovate their activities, and redefine whole urban neighbourhoods. The transformation is the first step in a much larger regeneration strategy drawn up in 2005 by l'AUC. For a decade, the industrial structures remained abandoned in the core of the working-class neighbourhood that had developed all around the plant. In 2011 regeneration of part of the factory was designed to the British studio Caruso St. John after it won the competition for the new Lycée Hôtelier. The project maintains and enhances the main spatial elements of the factory, such as the morphology of its volumes, its uniform architectural language and monumental scale. The project adopted a selective strategy: some of the old buildings were to be preserved and restored in their entirety while others were to be replaced by new architectures that maintained the same morphology of the original ones (see Repellino 2019). Administrative and didactic areas, shops, and restaurants are located in the recovered or rebuilt structures. Three new architectures are inserted in the free area: student residences, housing for the staff, and the gymnasium also open to local residents. All the structures are linked based on former connections; this generates a porous layout with courtyards, paths, and open spaces. This adaptive reuse intervention gives the factory a dimension opens to the public; although the buildings preserve the old, formal features of the complex, they can host new different uses.

Shougang Park, Beijing, China: the adaptive reuse of the Shougang steel plant

– by Lei Yanhui and Liu Jian (TSHA) –

Shougang Park, a former steel manufacturing site, locates in Shijingshan District of Beijing, at the west end of Chang'an Avenue, shows how renovation can transform a traditional industrial site into a new urban area. Covering a total area of 8.63 km^2, it is divided into the northern and southern districts by the Chang'an Avenue. A decision about reduction and relocation of production was made because of the 2008 Olympic Games and it was totally shut down in 2010. Now, a new opportunity of redevelopment is coming forth with the 2022 Winter Olympics. The latest *City Master Plan of Beijing (2016-2035)* defines it as a High-end Industrial Comprehensive Service Area of New Shougang (HICSANS), which highlights the preservation and renovation of industrial heritage with focus on the northern district. Approach of "Closed and Transformed" was applied to the northern district. According to the *Detailed Plan of HICSAN - The Northern District*" that was officially approved in November 2017, the overall plan of renovation includes five sections: Winter Olympics Square, Industrial Heritage Park, Associated Public Service, Urban Weave Innovation Works, and Landscape Park of Shijingshan. The proposal would inject new vitality into the Shougang Park. The renovation mainly targets some typical buildings, including Xishi Silo, Powder-processing Workshop, Gas Workshop, Coal Workshop, Coal Station, No.3 Star Furnace and Xiuchi Pond, Frit Workshop, and Coking Workshop. Today, the previous 'steel base' is transforming to a new green ecological area, and the traditional industrial park is becoming a new 'magnetic field' to attract high-end industries, as a new land-mark of urban revival of Beijing.

Bibliography

Baum, Martina, and Kees Christiaanse. 2012. *City as Loft: Adaptive Reuse as a Resource for Sustainable Urban Development*. Zurich: gta Verlag.

Brooker, Graeme, and Sally Stone. 2004. *Re-Readings: Interior Architecture and the Design Principles of Remodelling Existing Buildings*. London: RIBA Enterprises.

Carter, Donald K. 2016. *Remaking Post-Industrial Cities: Lessons from North America and Europe*. Routledge.

Commonwealth of Australia. 2004. "Adaptive Reuse: Preserving our past, building our future." Accessed April 30, 2020. http://www.environment.gov.au/heritage/publications/adaptive-reuse

Giebeler, Georg, Fisch, Rainer, Krause, Harald, Musso, Florian, Petzinka, Karl-Heinz, and Alexander Rudolphi. 2009. *Refurbishment Manual: Maintenance, Conversions, Extensions*. Basel: Birkhäuser.

Rabun, J. Stanley, and Richard Kelso. 2009. *Building Evaluation for Adaptive Reuse and Preservation*. Hoboken: John Wiley & Sons.

Robiglio, Matteo. 2017. *RE-USA: 20 American Stories of Adaptive Reuse, a Toolkit for Post-industrial Cities*. Berlin: Jovis Verlag GmbH. https://full.polito.it/re-usa-preface/

Repellino, Maria Paola. 2019. "On the Intensity of Surfaces: Lycée Hôtelier de Lille by Caruso St John Architects." *SHIJIE JIANZHU (World Architecture)* 344: 114–117.

SmithGroup, Detroit Future City and Mass Economics. 2019. "Detroit Industrial Adaptive Reuse Initiative: Trends and Case Studies from North America and Western Europe." Accessed April 30, 2020.

https://detroitfuturecity.com/wp-content/uploads/2019/05/REPORT-DFC-Detroit-Industrial-Adaptive-Resuse-Initiative-April-2019.pdf

Wong, Liliane. 2016. *Adaptive Reuse: Extending the Lives of Buildings*. Basel: Birkhäuser.

2.2 COMMON SPACE CO-BUILDING

Thea Marie Valler (NTNU) and Yulin Chen (TSHA)

Purposes

Common space co-building means a cooperative process of creating something together by neighbors based on certain elements of community spaces and infrastructure. With the development of urban society and the economy, private space such as housing has been greatly improved in urban areas. Public space or common space with unclear stakeholders and blurred responsibility boundaries, however, has been often neglected in urban life. While the public sector bears the main responsibility for maintenance of public infrastructure and recreation facilities, providing spaces that are inviting and inspiring can often be of low priority and underfunded. For example, in England, sports and recreational facilities have experienced substantial cuts during austerity policies (Ramchandani, Shibli, and Kung, 2018). In this regard, common space co-building is an important tool, not only for improving physical environment but also enhancing social cohesion in the community.

Therefore, these types of interventions should not be regarded as purely cosmetic. Rather, they can also contribute to fostering a stronger sense of belonging and engagement in a community. In this manner, relatively short term, small projects may help to foster further engagement by connecting people. As people are increasingly mobile and may not have the same bond to their neighbourhood, bringing about new ways for people to connect is becoming increasingly important. Sometimes, what is needed to bring people together is simply a public chess table or vegetable garden. This may in turn spur more initiatives as neighbours can work on identifying each other's and the community's needs, whether that is a local environmental initiative, a dance group, or community-based childcare. In short, a project of common space co-building may start a positive spiral for the local community.

It may also start a positive trend in terms of taking care of one's surroundings. When people contribute to the design and building of their local environment, they will be more invested in taking care of it in the future. Therefore, such projects foster commitment to the place that spans far beyond the actual project.

In short, while upgrading infrastructure, bringing colour, plants, and playgrounds may entail important benefits in itself, a key part of community co-building lies in the cooperative aspect of creating something together.

Potential Impact

Co-building of common space provides neighbours a chance to meet, discuss and explore the potential function of public space together. It's not just a matter of design; rather, it's a process of local

knowledge construction, individual experience sharing and mutual trust building. Therefore, some of the most important impacts could not be evaluated only by the spatial outcome, but by what are experienced and enjoyed by the residents and to what extent residents gain a sense of belonging throughout the process. With the improvement of common space, the co-building process also evokes residents' sense of community ownership, fosters a distinct community identity, and thus unites the community.

However, while benefits such as trust, belonging, and identity are inherently difficult to measure, there are also more measurable potential benefits relating to economy, health, and education. In several incidents, community art projects have contributed to economic revitalization. Increased economic activity can be generated by an increased number of visitors, which also opens up for more customers as cafés, restaurants, and shops (Grodach, 2010). In the case of Stockport (see below), the local initiators wish to make it more attractive to go shopping in the city centre, compared to shopping malls.

A more integrated and active community also has several other positive aspects. For one, there can be public health benefits, such as decreased loneliness and increased physical activity. As the example bellow from China shows, upgrading of common spaces can encourage people to spend more time outside socializing with others. It can also foster relations and engagement across generations. Both China and Europa have rapidly aging populations, and loneliness among the elderly is an increasing problem. A more close-knit community may be one of many ways of combating such issues.

Common space co-building can also have educational benefits, such as spurring interest in art, learning about edible plants, and learning how to use new tools. In every community, there are numerous skills and ideas which can be discovered and shared. In the end, increased wellbeing in a place is likely to encourage people to stay longer in one area, creating more stable and resilient communities.

Strengths

Common space provides a potential public place for residents' daily activities such as community gathering, children's play and elderly's exercise. The co-building process of common space may easily take place when residents pass by and be advanced step by step during their everyday life routine, such as on the way to work or back home. The cost of common space co-building could be relatively low because everyone contributes efforts and share furniture. Therefore, when designing community projects, limits, and weaknesses such as the ones discussed above, may be compensated for through deep local anchorage and knowledge. For example, in an area with a high percentage of elderly, projects should be designed in a fashion that invites their participation. Importantly, there is no one size fits all. By the very definition, common space co-building, must take as a starting point human resources, culture, and resources at the given place – which is also a key strength.

In its ability to get people together, common space co-building bears with it a potential to connect people across backgrounds, ages, and differently-abled bodies. Fostering connections between groups that might otherwise would not be familiar with one another – despite being neighbours – will often nurture a culture of learning, tolerance, and understanding. This can range from a more peaceful co-existence to closer ties and sharing of languages, food, and knowledge.

Fostering a culture of sharing through community projects may also contribute to positive environmental impacts. This can be as simple as the fact that knowing your neighbours might make it easier

to arrange borrowing a land mower instead of buying a new one. While this may happen at a spontaneous one-to-one level, it can also be organized through shared facilities such as workspaces, laundry rooms, waste, and recycling facilities. Such facilities can, in turn, be built in a cooperative manner. Community garden projects can even function as carbon capture, as well as flooding decrease (Okvat and Zautra, 2012).

Importantly, common space co-building should centre around low threshold activities. Such activities can therefore be organized on a quite spontaneous level. In this regard, social media can function as a useful tool for organization. For example, weeding or harvesting in a community garden can be organized on few days' notice. At the same time, one should make sure to accommodate people who do not use social media.

Weakness

First, this approach fits common space with relatively high accessibility and the potential to receive broad attention. The type of common space could be very diverse. It might be a staircase, a foyer, a square, a parking lot, or even a wall. Second, common space co-building is often initiated by a catalyst entity, which could be a resident, a volunteer, an expert, a grassroot organization, or the government. After being launched, it also needs a mechanism to attract neighbours to engage in the process. Whether the process is automated or organized, its progress relies on the communication between neighbours and consensus reached through interaction.

To further build on this aspect, such projects are dependent on volunteering, while sometimes initiated or organized by paid project leader or an NGO. In many ways, this dependency is a double-edged sword. Many of the key benefits is directly connected to volunteering, but it also makes them more vulnerable. This may not only be related to the willingness to contribute but also depend on the time or energy to spare. In areas where many have physically draining occupations or work multiple jobs, asking people to volunteer is more problematic. To avoid such projects being simply a middle-class pass-time, but truly serve as a social integration mechanism, the tasks and goals at hand must be well suited to the residents. If not, risk might appear, for example, some groups gain increased definitional power, while other groups simultaneously alienate others.

As a continuation of this, common space co-building shares a weakness with many urban upgrading projects, namely the risk of gentrification. Gentrification is a process where former working-class or lower-income neighbourhoods are increasingly inhabited by wealthier segments of the population, which contributes to increasing housing prices and eventually pushing the original population out of the area. While gentrification processes are often related to bigger upgrading processes, community-based projects may also be a source of increasing housing prices (for a discussion on Berlin see Holm, 2013).

Further, common space co-building should not be understood as a solution to all problems at local level, for example, taking care of public infrastructure. Therefore, it should not be regarded to take responsibility away from local authorities to take care of public spaces. In other words, it is key that such projects should be regarded as an *addition*, rather than a supplement to social policy and public maintenance.

Good practice examples

Community Art in Stockport, Greater Manchester, United Kingdom

Stockport is a town located in Greater Manchester, United Kingdom, with a population of over 130,000. Once a thriving industrial town, Stockport is now suffering from large economic disparities within the city and widespread poverty in some areas (Stockport JSNA, 2016). In addition, Stockport has been struck with the problem of "high-street crisis", and over the past years, the old town has been emptying out leaving empty storefronts (Passingham, 2019). To brighten up the old town, Jane Crowther and Vicky Carr started the initiative "Open Spaces" (Passingham, 2019). The project is a non-profit and self-funded scheme, where they work with local artists and the city council to bring colour back to the streets. This is made possible by the relatively large number of local artists, as the town has a long history of creativity and is home to an art school (Passingham, 2019, Stockport Independent, 2019). Crowther described the project as "regenerating, in the simplest way possible, and area that desperately needs a brightening up" (Bird, 2018). While the initiators are hoping business will pick up in the area, the project is also aimed at giving people more reasons to visit and stay in the town centre (Passingham, 2019). So far, all the spaces decorated are owned by the city council, but they are also working on trying to get access to privately owned buildings in the future. Further, as the town holds many historical buildings, painting is only done on parts of the shops that are temporary or can be removed. The first phase of the project has therefore evolved around the decoration of public space. Yet, in the second phase, two city council owned spaces will be made into creative work areas to be used by newly established artists (Stockport Independent, 2019). A third phase is also planned, aimed at establishing a social creative scene (Stockport Independent, 2019).

Figure 1 Community Art in Stockport, Greater Manchester

(Source: https://www.instagram.com/_open__spaces_/)

Wall Art in Xisanqi, Beijing, China

Co-drawing the wall outside Fengdanshiyan primary school in Xisanqi subdistrict is a typical case of common space co-building in China. Xisanqi is a sub-district of Haidian district in Beijing, with a population of 130,000. It is mainly composed of high-density residential areas and lack of public space and vitality, which is a very common challenge in many subdistricts in urban China.

In order to revitalize the community, the government of Haidian district, chief planners of Xisanqi subdistrict, and teachers from Fengdanshiyan primary school initiated this co-drawing activity. After several rounds of design from the primary school students, a final design was chosen with the motif of local plants in four seasons. This activity also received great support from the Painter Association of Tsinghua University, which is a non-profit organization initiated by Tsinghua University students aiming at improving children's living space by wall painting and space renovation.

On the day of painting, more than 100 students joined the collaborative efforts of drawing the 116-meter wall. This activity not only added a beautified streetscape to the community, but also attracted residents to enjoy the co-drawing process. This co-drawing activity is only one project of the Children's Art Community Plan in Xisanqi subdistrict. More child-friendly and attractive street spaces will be created through this co-building approach in the future (see also Civilization Office of Haidian District 2019; Haidian Branch of Beijing Municipal Commission of Planning and Natural Resources 2019).

Figure 2 Wall Art in Xisanqi, Beijing

(Source: Ying Zhang and Qianying Liu)

Bibliography

Bird, Alex. 2018. "Open Spaces - Stockport Documentary" Published 06.12.2018 https://www.youtube.com/watch?v=cb19UGsqJ-4 Accessed: 23.03.2020

Grodach, Carl. 2010. "Art spaces, public space, and the link to community development." *Community Development Journal*, 45 (4): 474–493, https://doi.org/10.1093/cdj/bsp018

Stockport JSNA. 2016. "Socio Economic Context", Published by: Stockport Joint Strategic Needs Assessment http://www.stockportjsna.org.uk/wp-content/uploads/2016/04/2015-16-JSNA-Socio-Economic-Context.pdf Accessed: 23.03.2020

Passingham, Maria. 2019. "Colouring Between the Lines: Community Art in Stockport". *Ideas Alliance.* Last updated August 1, 2019. https://ideas-alliance.org.uk/hub/2019/08/01/colouring-between-the-lines-community-art-in-stockport/ Accessed: 23.03.2020

Stockport Independent. 2019. “Local artists makeover Stockport's empty stores”. Last updated: January 11, 2019. https://www.stockportindependent.co.uk/news-article/6286/Local-artists-makeover-Stockport-s-empty-stores Accessed: 24.03.2020

Civilization Office of Haidian District. 2019. “Xisanqi Sub-district built the first children's art painted wall in Haidian District.” Last updated October 31, 2019. http://www.bjwmb.gov.cn/xxgk/xcjy/t20191031_953502.htm Accessed: 23.04.2020

Haidian Branch of Beijing Municipal Commission of Planning and Natural Resources. 2019. “New Year’s gift packages from chief planners of Haidian District”. Last updated Janurary 21, 2020. https://mp.weixin.qq.com/s/3jLNFmPRhD5DTob0NlB9gQ Accessed: 23.04.2020

Holm, Andrej. 2013. "Berlin’s Gentrification Mainstream." *The Berlin reader. A compendium of urban change and activism*: 171-88.

Okvat, H.A., Zautra, A.J. 2011. “Community Gardening: A Parsimonious Path to Individual, Community, and Environmental Resilience.” *Am J Community Psychol* 47: 374-387. https://doi.org/10.1007/s10464-

Ramchandani, G., Shibli, S., & Kung, S. P. (2018). "The performance of local authority sports facilities in England during a period of recession and austerity." *International Journal of Sport Policy and Politics*, 10(1), 95-111.

2.3 COMMUNITY MAPPING

Carla Danani (UNIMC) and Liu Jiayan (TSHA)

Purposes

The goals of this tool are: 1) to allow communities to represent themselves spatially and 2) to understand the identity of places by highlighting the relationships among many natural, anthropological and built elements in the space-time game (Magnaghi 2010).

By means of the community mapping, which is a choral storytelling, a community builds itself because it becomes aware of its commons goods (Fahy-Cinnéide 2009). The higher the level of participation by all members of the community, the more beneficial the outcome because the final map will reflect the collective experience of the group producing the map, even if it should be recognized that within a community different forms of relationship with places are also given. It is a matter to know, list and spatialize the elements to which value is attributed. The map has a performative force (Perkins, 2007). It can be understood as a social operator, which over time transmits shared messages and builds territorial stability. Conversely, its ability can also be used to encourage new reading hypotheses, by searching for solutions to environmental or social problems that a community may face.

Thanks to the visualization, it is possible to connect actions and strategies to the structural and foundational dimension of the territory, enhancing local assets, memory, cultures, languages and connections that have been represented in the various figures that tell the heritage and the connected social processes.

It is a form of identity mapping, considering the territory as a choral building (Magnaghi 2010), as a social project enabling, knowingly and judiciously, uses of the territorial heritage which are conditions for new care of places.

Through this tool 1) a community "appropriates" the world in which it lives, because the representation constitutes a grammar that can give (uncover) order to the lived territory and to understand it; 2) however, it is never a question of the mere rule of objectivity: each representation selects, synthesizes, integrates, and therefore conveys a “re-presentation” of the world; 3) the tacit power of the map, or its performative value, is both in the process of its construction and then in its affirmation as objective representation. We can therefore say the maps make the community that makes them.

Potential Impact

The impact of the tool largely concerns the acquisition and communication of knowledge and skills thanks to the strengthening of intra-community ties and the focusing on the relationship between the community and its milieu. This allows both the acquisition of greater resilience and the release of creative energies that prevent it from folding into mere passive adaptation.

Communicative dialogue, that is at the basis of the process of the community mapping allows both reflective thinking and creative conflicts among different perspectives on heritage and future. Through this way the participants can learn from each other and improve their capability to understand and integrate differences, and to cooperate together for taking to take care of their common goods. Communities become aware of their relationship to the place they dwell: where place means the meaningful plot of many located natural, cultural, social elements which developed in the long time of history (Poli 2019).

The impact of this tool therefore, lies in the support offered to the community in terms of: 1) registration and definition of its knowledge of the natural and cultural territory, 2) conservation of its knowledge relating to the territory; 3) development of territorial care skills; 4) improvement of one's external communication skills on the territorial value; 5) awareness and identification of the community’s rights about the territory; 6) development of skills for the activation of participatory decision-making processes regarding the use of the territory and the management of natural resources; 7) strengthening of processes of resilience, self-defence and change of management; 8) development of community conflict management skills; 9) development of conflict management skills with external actors.

A further impact to be registered concerns the critical process that comes to concern expert knowledge, which in the comparison and articulation with the knowledge of the settled community is induced a) to a reflective deepening with respect to its acquisitions, b) to a critical reflection that also invests its own epistemological apparatus and the way of relating with other knowledge and c) to consider the social responsibility with which it is invested.

Strengths

Community mapping can be a very inclusive and creative tool (Parker 2006). Natives, residents, immigrants can all participate to share their ways of living the place they dwell, its values and resources.

The more points of view are active, the more there is the possibility of an in-depth analysis and representation. Common spatial story telling helps to build the community itself and to become aware about its relationship to the place it dwells. Community mapping is an open communicative process and shows also that places are not static but living beings.

This means, at first, that the positive potential of this tool regards both communities and places (Magnaghi 2010-2015).

On the one side, it is interesting due to its performativity towards the community in which it is put to work. It expresses the identity of the community, giving it a certain stability, consistency and visi-bility. Moreover, it builds the social subject who builds it, by developing mutual knowledge and sharing practices. It strengthens communication and relational capabilities, motivates participation and imagination, improves sense of belonging and gratitude. At the same time, it presses to imagine new and more positive scenarios for all. The possibility that all the members of the community par-ticipate to the mapping is a very relevant contribution to more open considerations and to the miti-gation of reductive points of view. It is a very fruitful deterrent for the affirmation of partisan inter-ests, as well. On the other side, it brings out the territorial heritage, that sometimes is familiar but unseen, even if it constitutes the condition of possibility for what a community is and for the repro-duction of its life.

This tool makes it possible to provide shared territorial transformations and that all the people in the community recognize a transformation project as its own project.

It has epistemological potentials, as well. It shows the fruitfulness of a multifocal approach and the relevance of narratives, memories, emotions and practices for describing and understanding what a place is and means.

Weakness

Whereas regular maps seek conformity, community maps should embrace diversity in presentation and content. However, to be seen as effective communication tools and to be useful for outside groups - such as institutional authorities – the mapping needs to follow recognised cartographic conventions, as well. It is necessary, but far from easy, to find a good balance between standardization and originality. The availability of limited configurative capacities can therefore lead to a certain representational conformism that remains unable to free the prefigurative and imaginative performativity of mapping.
Moreover, maps show interpretive information that is relevant and important for the future of the participants, but they could be “adaptive expectations”. They can imply a narrow image of the community, as well. In fact, the self-image of a community can be impressed by forms of colonization, due to the market or the dominant economic or political relations, which condition its self-representation, the ideas it has about its relationships with the environment and the project about possible transformations. The map obviously risks reinforcing occultly some kind of subordination.

Another point of possible weakness is that the knowledge of the settled community, which comes to be expressed in the map, is complex and can have conflicting features. This is not a problem in itself, but if the conflict is not considered as a real and important question, the risk is that the mapping process leads to representing the world image of the strongest subjects in the community. The risk is to legitimate and conceal - while expressing them - the power relationships. A lot of attention must therefore be placed on the social process which sustains the community mapping, as well as on the

result, since the restitution of the community to itself, which community mapping makes possible, is not at all something which functions automatically. Moreover, accessibility to the process must be sustained also in order to be able to involve those who are less socially committed and towards whom the process - which however also needs their voice - can perform a civic function of education for the common good.

Good practice examples

Puglia Region, Italy

http://www.ecomuseipuglia.net/mappe.php

The experimental project of community mapping in Puglia Region aimed to create a local network of experiences of active citizenship to raise awareness of the value of the Apulian landscape in the populations who live there. It aimed to trigger cooperation and exchange processes also within the communities themselves.

The experiences were fostered by:

- Ecomuseum of the stone landscapes of Acquarica di Lecce (Vernole);

- Urban Ecomuseum of Botrugno;

- Ecomuseum of the Salento greenhouses (Neviano and Tuglie);

- Ecomuseum of the Cursi Lecce stone;

- Ecomuseum of the ancient villas of Mola di Bari;

- Ecomuseum of the Carapelle valley (Ascoli Satriano, Casapelle, Ordona, Ortanova, Stornara and Stornarella);

- Ecomuseum of the Itria valley (Locorotondo, Cisternino, Fafano, Martina Franca and Monopoli).

The project is articulated in activities carried out within these laboratories to develop a process of public landscape construction.

Figure 3 Serre di Neivano, Acquarica di Lecce

(Source: http://www.ecomuseipuglia.net/schedaMappa.php?cod=18)

You can find the map here in interactive format: http://www.ecomuseipuglia.net/schedaMappa.php?cod=18. Moving the mouse within the Interactive Community Map will display the "titles" of the video interviews related to the place / matter of interest. Each illustration (or area) is associated with a video that explores the topic (the video is uploaded on the dedicated Youtube channel).

The construction of the Interactive Community Map of Neviano involved many members of the Ecomuseal Association and the entire Nevianese community. The video interviews were carried out from September 2011 till the summer of 2012.

The aim of the Ecomuseum of the Landscape of the Serre di Neviano is to value the entire area, identifying in the Serre (last extensions of the Murge Salentine) the element that best represents the origin of their identity.

The opportunity was offered by a project to restore an ancient farmhouse in the landscape of the Serre: Abbey of San Nicola di Macugno.

The restoration was financed with the resources made available by the PIS 14 - POR / Puglia Funds and benefited from funding by CUIS - Salento Interprovincial Universities Consortium, in 2007.

The Ecomuseal Laboratory aimed to find the hidden signs that history, culture, uses and all the collective actions have impressed on the territory, modelling its specificity.

The participatory reading of the landscape and the choral construction of the Community Map of Neviano were considered "pilot projects" of the Puglia Region urban plan.

The process for building the Community Map: 1) involved a stable group of about 15 people who met every fortnight; 2) during the celebrations for the patronal feast in honour of Our Lady of the Snows (5-6 August 2008), the Laboratory set up an exhibition on peasant civilization and exhibited the preparatory works for the Community Map, inviting all Nevianese citizens to collaborate in the drafting of the definitive map, adding elements and points of view, 3) on September 21, 2008, on the occasion of the National Landscape Day, the Laboratory organized a walk to discover the Serre Salentine, which involved around 250 people, including children and adults. On that occasion, the ecomuseum headquarters was inaugurated at the Abbey of Macugno; 4) on 15 December 2008 the Ecomuseal Laboratory of Neviano presented the “Quaderno” and attached the Community Map to it; in May 2009 it drafted the second “Quaderno”, which indicates (both in the urban and rural context) a series of good rules and bad practices adopted on the territory; 5) in 2009 the members of the Laboratory formed an Association and continue to be active in the Neviano area: the Ecomuseal Association of the Serre Salentine di Neviano has about forty members, engaged in various initiatives during the year.

Figure 4 Acquarica di Lecce, Italy

(Source: *http://www.ecomuseipuglia.net/schedaMappa.php?cod=20*)

Figure 5 San Vito dei Normanni, Italy

(Source: http://www.ecomuseipuglia.net/schedaMappa.php?cod=19)

Community Mapping in Da-Shi-Lar Revitalization Project, Beijing, China

Da-Shi-Lar revitalization project was launched in 2010 under the guidance of a set of historic preservation policies of Beijing Central City and with the support of the Xi-Cheng District government. The project was led by Beijing Da-Shi-Lar Investment Company as the main implementing body and aimed at combining creative industry development with urban regeneration by internalizing the vitality of cross-boundary design and art intervention to generate endogenous, sustainable and self-growing power of the historic district. An open working platform has been set up through the annual event of Beijing Design Week from 2011 in order to bridge the gap between the government, market and social resources, and to engage community members, community-based organizations, and local business, as well as designers, planners, architects, artists, and entrepreneurs from outside through a series of initiatives and activities. During this process, community mapping as an effective tool for engagement and collaboration has been wisely applied to the interventions in different dimensions towards a comprehensive development and integration with the community.

For community members, the events of community mapping gave them the opportunity to come together to collect field data, such as a geographical inventory of shops, restaurants, pedestrian infrastructure, utilities, historical buildings or an evaluation of conditions, which can be used for improving local environment, pedestrian safety, and architectural style. The information collected can be dealt with a range of different types of statistical analyses to identify “hot spots” which can be extremely useful in targeting interventions and viewing changes over time. Moreover, in this process, local residents and business people were engaged in mining and developing local assets by means of oral history, community museum, and workshops with artists, etc., local knowledge and shared memory among community members were reconstructed.

For diverse actors from outside, community mapping can be used to tell a story about what has happened and what is happening in Da-Shi-Lar, so as to make the area more intelligible to the visitors, designers and entrepreneurs who are interested. The community mapping of Da-Shi-Lar has been included in the visual system of Beijing Design Week and been regarded as a soft infrastructure of Da-Shi-Lar on websites, apps, social media and business networks to help with marketing and branding, and thus stimulating the business and tourism vitality.

In addition, during Beijing Design Week in recent years, visual representation and interaction techniques have been embedded in community mapping. The visual information about the culture and history or exhibitions and events related to the buildings or sites in the viewing frame would automatically appear when using the specific app with a cell phone, which not only provides the opportunities for information exchange between community members, artists, local businesses and organizations as well as tourists, but also connects past to present.

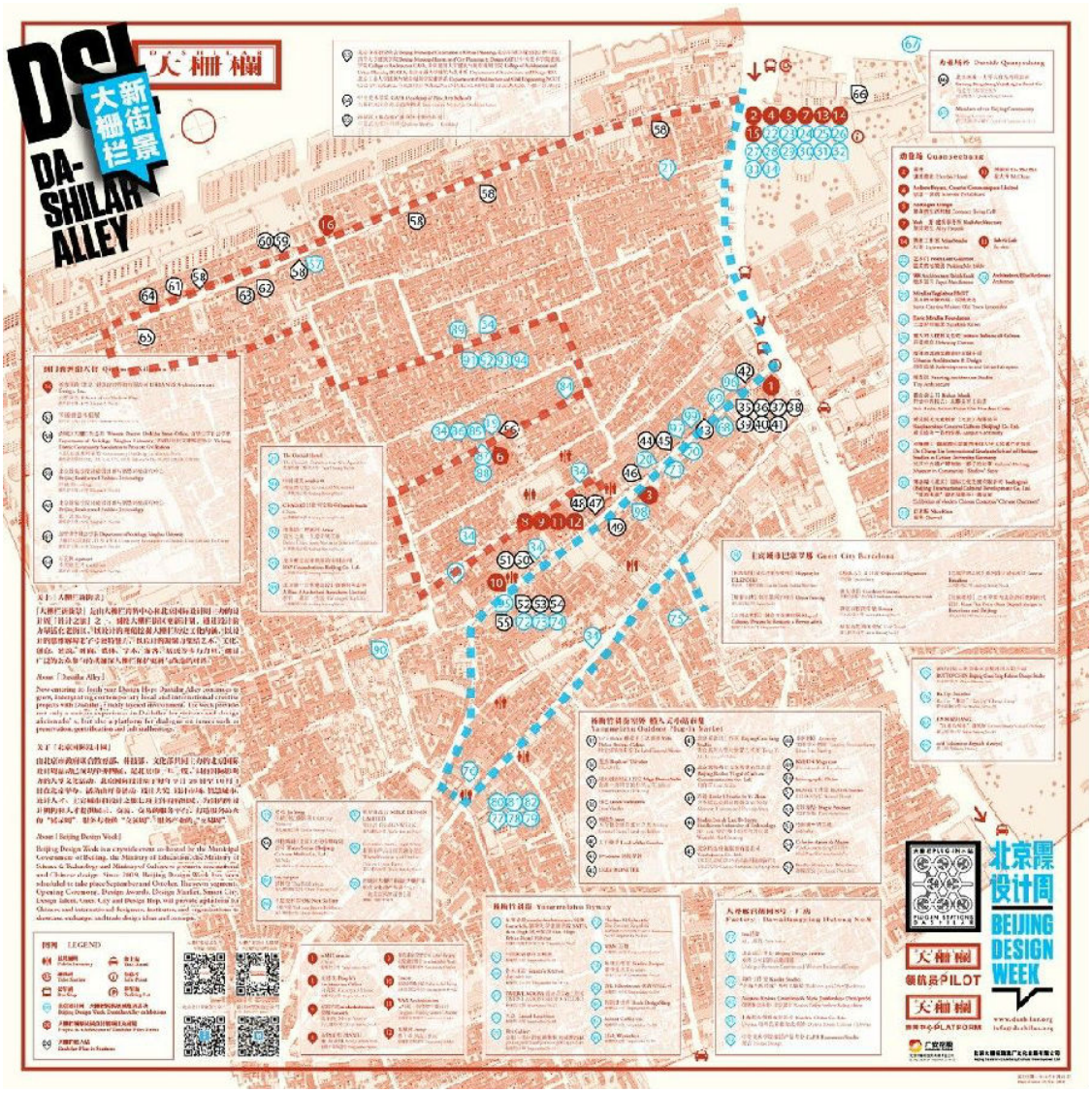

Figure 6 Interaction Map on Da-Shi-Lar Revitalization Project official website

(Source: http://www.dashilar.org.cn)

Bibliography

Fahy, Frances, and Cinnéide Micheál Ó. 2009. "Re-constructing the urban landscape through community mapping: an attractive prospect for sustainability." *Area* 41 (2): 167–175, https://doi.org/10.1111/j.1475-4762.2008.00860.x.

http://www.ecomuseipuglia.net/mappe.php.

Magnaghi, Alberto (scientific coordinator). 2010-2015. PPTR Regione Puglia. *Le mappe di comunità nel piano paesaggistico territoriale della Regione Puglia,* http://paesaggio.regione.puglia.it/images/stories/Mappe_COMUNIT/mappe_comunita_dossier.pdf.

Magnaghi, Alberto, ed. 2010. *Montespertoli. Le mappe di comunità per lo statuto del territorio*. Firenze: Alinea Editrice. http://www.lapei.it/?page_id=825.

Parker, Brenda. 2006. “Constructing Community Through Maps? Power and Praxis in Community Mapping.” *The Professional Geographer* 58 (4): 470–484.

Perkins, Chris. 2007. “Community Mapping.” *The Cartographic Journal* 44(2): 127-137.

Poli, Daniela. 2019. *Rappresentare mondi di vita. Radici storiche e prospettive per il progetto di territorio*. Milano-Udine: Mimesis.

2.4 EDUCATION FESTIVAL

Fabrizio d’Aniello, Elisabetta Patrizi and Stefano Polenta(UNIMC) and Zhuqing Xu (CASTED)

Purposes

Education is the first motor of each society, because represents the tool to promote human growth, democratic development and social integration. The schools and the educational institutions in general are the main channels to support education, but they usually involve just a part of population. A society that wants to be really educating should adopt others means to enhance education at all its components. This perspective is well expressed by the concept of lifelong education (UNESCO, 1972), which refers to all stages of human life in order to satisfy everyone’s right to education: a right that corresponds to the right to be and to be with and for others, promoting the manifestation of personal resources and a humanism of relational authenticity (Mencarelli, Richmond & Suchodolski, 1986). This idea of “total education” needs to rethinking the ways to do education and the same spaces of education. The complexity of today’s society requires us to give over the traditional point of view of school education and to return to focusing on two pillars of the lifelong education paradigm: that of the educating community and the connected one of the educating city, conceived as a “large classroom and an educational laboratory” (Frabboni, 1991: 35). Through the active involvement of its actors, and the pedagogical availability of its spaces (Gennari, 1989; Million, Heinrich & Coelen, 2017), the educating city (IAEC, 2008) can free the paths of personal and interpersonal realization in a permanent perspective and can simultaneously obtain multiple benefits from the educational enrichment of its citizens, both exquisitely human and economic.

In summary, a city that adopts lifelong education as an ethical, normative and regulating guiding idea, can be an educating city, capable of nurturing the educational and learning processes of its inhabitants thanks to the community’s commitment and the integrated presence of educationally significant “places” (material and immaterial).

How to translate this theoretical framework in concrete educational initiatives? A first test bench to explore the educating vocation of one community can be a festival of education. By networking various educational realities and not of the territory, it is possible to promote different educational workshops – in the internal and above all outside spaces of the centre the city – and recreational activities dedicated to children from 0 to 13 years, families, teachers, educators and citizens.

Potential Impact

The project of festival of education wants to be a concrete experience to educating city, which:

- uses formal and informal educational (schools, museums, makers spaces etc.) processes to promote the inclusion and integration of its inhabitants,

- allows each person to realize its potentials, capabilities and rights to lifelong education within community,

- promotes the identity of the community, i.e. the self-construction of the sense of community,

- integrates people with different background (knowledge gap, region – places, cultural differences).

In this perspective, if the festival of education is planned as a tool of integration and exchanges between citizens of different age, social background and interests, its "effects" are not destined to be limited to the time of the event, but they can be compared to seeds which, if grown over time, can bear certainly good fruit. The festival of education should be thought as that test bench which allowed to test initiatives and meeting opportunities that can be repeated and expanded, on the initiative of individuals and community, throughout the year. The citizens must become attached to the event, considering it as that fixed appointment during the year in which they can meet to recognize the educational value of significant relationships, learn about new aspects of their city and the human potential that inhabits it through the changing glasses of education.

Strengths

The Festival of education can easily propose in each city or neighbourhood (depending of the dimension of the city).

You can consider it as an experiment of lifelong education, which allow to host different workshops devoted to different target of people and realize by different actors (from teachers and professional educators to businessmen, artisans, traders, entrepreneurs, voluntary associations, promoters of Maker Spaces and so on).

The overall idea is that each person of the city can promote an educational experience, in order to donate his/her skills to others to trigger a virtuous circle capable of amplifying the flow of skills and knowledge possessed by adults and children.

It is a way to know better the human resources of a city and, not less important, to experiment different ways of social interactions able to involve people of different age and interests. In this perspective, every citizen is invited to get involved as a trainer or learner in order to explore new ways of educating and to experience educational relationships aimed at creating social ties (by means of workshops and also recreational activities).

To realize a festival of education means give to the citizens the opportunity to live their city in a different way, becoming active part of different paths of social integration, which they bring people together and allow them to weave communication wires, which can continue after the event.

But it isn't all. In fact, a festival of education thinking in this direction allows to rediscover the urban space and living it in a different way, i.e. through the perspective of education. The particularity of a festival of education is that the possibilities of education are not concentrated in school environments,

but all the buildings and outside places of city can be places of education: squares, arcades, terraces, urban gardens, alleys, old disused warehouses or shops, associations premises usually open to few. The opportunities to act education can be really unlimited. And the same possibility of a space lived educatively can urge to educatively reconfigure that space to meet educational and social needs.

How to realize a festival of education

In order to realize a festival of education, first of all we need to be in touch with the administration of the city. The event must be planned in close collaboration with the city administration, which has to give the authorization to realize it and to the inner and outside spaces available for the workshops and the recreational activities.

It is also important to know better the educational and social background of the city, in order to understand which workshops could be realized and interest the citizenship. That's mean that we need to know the characteristics of population, such as age target, literacy levels, schooling rate, interests, professions, leisure activities.

Third we need to create a network of people, coming from different work places (teachers, educators, craftsmen, entrepreneurs etc.) and voluntary association, available to realize free workshops to their fellow citizens.

Fourth it is necessary to plan accurately the event with the contribution of the city authority and citizens who hold the workshops. This part requires time, in order to meet the people involved in the initiatives, share with them the proposals and specific needs to achieve them.

Last but not least there is the part of dissemination. The citizens must be informed of the festival through different tool of communication (posters, flyers, institutional sites of the municipality and schools, social networks etc.). This information campaign must be planned in time. To be effective, it must start at least a month before the event and intensify close to it.

Good practice examples

Scarabò, Macerata, Italy

"Scarabò. A city to educate" is a festival of education held in Macerata (Italy) in May. The festival started in 2017 for initiative of PhD Laura Copparoni. The philosophy that inspired Scarabò is that of educating city. The main idea this festival moves from is that of a city that helps its citizens to educate themselves and develop their potential, promotes the right to learn outside and beyond formal channels throughout the lifetime, integrates the education system by becoming an educating community and that, through this care towards its own inhabitants, draws its lifeblood for a general enrichment of itself and of the society to which it gives body. The decision to placing the event in the historic centre of the town is not random. The will, above all, is to allow the educational rediscovery of spaces usually used in other ways and for other purposes, as well as to rediscover tout court some spaces forgotten by a citizenship that tends to decentralize in favour of the suburbs. It is also the case of sparsely frequented spaces, or hidden in a manner of speaking, but not less important is the intention to lead the city to pedagogically reflect on the opportunity of an urban design that will be able to outline the physical spaces as spaces in line with different educational needs.

Scarabò proposes more than 40 workshops devoted to different target of people: children from 0 to 13 years old, families, teachers, educators and ordinary citizens. These workshops are conducted by various public and private subjects, educators, entrepreneurs, traders, grandparents, etc., and cover various topics, such as music, creative writing, reading, theatre animation, philosophy for children, drawing and painting, dance, work handicraft manual, creative recycling, etc. In addition to all of this, there are also fun and recreational activities. One import aspect is that these activities held not only in spaces inside the buildings of city center but also in squares, streets, galleries and other outside spaces of city. In this way the citizens can live the daily spaces of city in a different manner. i.e. as "theater" of educational opportunities.

Maker Space in China

In China, Science and Technology Week (Technological activity Week) is national Science and Technology activity initiated by the Chinese government since 2001. The third week of May is designated as Science and Technology Week every year. This initiative isn't born like a program of community level (like Scarabò festival), it's organized by the city government, but is a great experience of informal education devoted to different target of people. In China, there are many projects devoted to enforce science and technological education and one of the privileged tool to achieve this purpose is represented by Maker Space.

Maker Space, also known as hackerspace, fablab, is a community-operated work place for people with common interests to do their project, often in computers, machining, technology, science, digital art or electronic art (Niaros, 2017). The key character of maker space in China is a service platform of innovation and entrepreneurship, but it contains a lot of educational processes and informal science education characters and this aspect makes Maker Space a very unique experience near to the philosophy of festival of education. For example, Maker Space have good communication and strong connection with experts on different scientific areas, the participant with science experts. And also, some of Maker Space began to collaborate with schools and colleges to make training sessions of innovation, science popularity and entrepreneurship.

Maker Space may locate in a city community, in a rural community or in a school. All these three kinds of maker spaces can be viewed as a useful place for informal education.

The third typology of Maker Space is most interesting because is linked with the initiatives of School Science and Technology Museum. In march of 2016, China's State Council General Office issued "The civic scientific literacy action implementation plan (2016-2020)". According to this document, the improvement of public science literacy is an urgent important issue during the 13th Five-Year Plan. Lately, China Science and Technology Association (CSTA) enhanced construction of Rural Middle School S&T Museum Project, which was launched in 2012, as a useful effort to flat the S&T gap between rural and urban CHINA.

The MSSTM of Zhenfeng Middle School make a very good example of this project. Located in Qianxinan State, in the southwest of Guizhou Province, the Museum of Zhenfeng Middle School show as a common exhibit, use for science education by students, who also create new exhibits by themselves. Most attractively, the school sets a "Golden Ideas" area and encourage students to write down their new thoughts of DIY, investigation and social practices.

Bibliography

Frabboni, F. 1991. “Un’aula grande come la mia città.” In Frabboni, F. & Guerra, I. (Eds.), *La città educativa. Verso un sistema formativo integrato*. Bologna: Cappelli, 34–46.

Gennari, M. 1989. “Architetture della città educante.” In Gennari, M. (Ed.), *La città educante*. Genova: Sagep, 135–158.

IAEC – International Association of Educating Cities (Ed.). 2008. *Education and Urban Life: 20 Years of Educating Cities*. Retrieved from: https://www.edcities.org/en/wp-content/uploads/sites/2/2015/02/Education-and-Urban-Life.pdf [07/04/2020].

Mencarelli, M., Richmond, W. K., & Suchodolski, B. 1986. *Educazione permanente e democrazia [Lifelong education and democracy]*. Teramo: Giunti & Lisciani.

Million, A., Heinrich, A. J., & Coelen T. (Eds.). 2017. *Education, Space and Urban Planning. Education as a Component of the City*. Cham: Springer.

UNESCO. 1972. *Learning to be. The world of education today and tomorrow*. Paris: Unesco.

Niaros, V., Kostakis, V., and Drechsler W. 2017. "Making (in) the smart city: The emergence of makerspaces." *Telematics & Informatics* 34: 1143–1152. http://www.p2plab.gr/en/wp–content/uploads/2017/12/Telematics–Informatics–5.pdf.

Li Hongbo, Shi Huan. 2019. “An Evaluation on Operational Efficiency of Crowd Innovation Space in China Based on DEA Methods.” *East China Economic and Management*, 12: 77-83.

Liu Xinmin, Sun Xiangyan, Wu Shijian. 2019. “Evolutionary Game Analysis of Entrepreneurial Ecosystem Development of Innovation Space under Government Regulation.” *Journal of Business Economics*, 4: 71–85.

2.5 PARTICIPATORY BUDGETING

Ida Nilstad Pettersen and Casper Boks (NTNU)

Purposes

Participatory budgeting (PB) is a government-driven (top-down) institutionally embedded mechanism aiming to promote citizen participation in policies (Åström, Jonsson, and Karlsson 2017), and promoted as good practice by international institutions including the World Bank, OECD, and the United Nations (Campbell, Escobar, Fenton, and Craig 2018). In PB citizens are directly involved in budgeting decisions and allowed to decide how to spend parts of a public budget. Ideally, PB allows citizens to participate in government budget decision-making, supervision and evaluation, which fully guarantees citizens' right to know and participate, reduce information asymmetry, implements government information publicity, and in general improves government transparency (Zhao 2018). It is a form of generating civic engagement which stresses empowerment and citizens' struggle against unequal social structures and is distinguished from Deliberative polling (DP) which works within, and focuses on improving official, already existing democratic decision-making processes (Fishkin 2019). However, He

(2019) argues that in real democratic life, the political activism and empowerment of PB can and should be combined with DP.

Potential Impact

In Brazil, Touchton and Wampler (2014) find PB to lead to increased spending on social goods, civil society mobilisation and well-being improvements: increased municipal spending on healthcare and sanitation, reduced infant mortality, and an increase in the number of CSOs. The political party in charge and the number of years in which PB is used influence the robustness of the results and the associated broader, structural changes that take place.

Campbell, Escobar, Fenton, and Craig (2018) provide what they claim to be the first systematic assessment of the health, social, political or economic impacts of PB, based on 37 studies of which the majority of evaluations (n = 24) were of PB in South America (mostly Brazil), whilst seven were in Europe. The majority of studies found were single or multiple case studies, describing the scenario of individual PB schemes. There were fewer observational quantitative modelling studies using large population datasets, and only one study that combined this with qualitative analysis. They find that the impact on health and wellbeing have not been the focus of attention in public health literature, probably partly because 1) the ad hoc quality of many PB processes, and 2) the fact that so far only Brazil has sufficiently institutionalised PB to allow for comparative and longitudinal evaluations become viable.

According to Naranjo-Zolotov, Oliveira, Casteleyn and Irani (2019), the involvement of citizens in policy-making is still a big challenge for local governments at city level, but efficient E-government services for public participation such as PB are found to have a positive impact on citizen satisfaction. In the case of the online participative budgeting platform analysed in their study, key factors for keeping citizens satisfied not only depend on the technological aspects of e-services that support participatory budgeting, but also the quality of the back offices and services offered by local governments.

Strengths

PB lets individual citizens voice their interests and preferences and vote on specific policies (Wampler 2007). It can delegate real authority to them, change how the state works and how citizens interact with it, and as a result deepen democracy and contribute to diversity and social justice. PB is reported to be first used in 1989 in Porto Alegre, Brazil. Drawing on Brazilian experiences, Touchton and Wampler (2014) argue that in addition to direct involvement of CSOs into incremental policy-making processes, PB leads to institutionalisation of new forms of governance. Representative democracy has a bias towards middle- and upper-class groups whereas PB programmes often are designed to focus on poorer underserviced neighbourhoods and the social services aimed at them. PB can empower citizens, create engagement and build skills and knowledge that make it possible for them to hold public servants accountable.

Many reports of, and case studies about PB sketch context where citizens physically meet to participate in this participatory activity (Figure 1). Nowadays however, increasingly digital solutions for PB are used. Naranjo-Zolotov, Oliveira, Casteleyn and Irani (2019) discuss the role of a sense of virtual community (SOVC) as a success factor for participatory budgeting in such cases. The positive relation between SOVC and use (and continuous intention to use) e-participation technologies in the post-

adoption stage provides evidence that citizens have a level of sense of community when using the online participatory budgeting platform to pursue a common goal. Even though citizens using e-participation may not know the other citizens that use a PB platform, they share a common goal of contributing to the community. The perception that others support the same projects may influence other citizens to participate for a common goal. Thus, Naranjo-Zolotov, Oliveira, Casteleyn and Irani (2019) conclude, that SOVC could play an important role to determine the continuous intention to use e-participation for PB over time. They also conclude that habit has a strong association with use and continuous intention to use, and that citizens who have already participated in previous editions of the digital PB platforms are likely to participate again in the next editions.

Figure 7 Participatory Budgeting activity in Haninge, Sweden

(Source: https://participedia.net/case/4243

Weakness

PB's focus on specific public projects or goods may limit participation and learning to the short-term and as mainly instrumental (Shah 2007). PB depends on committed government leaders, with the associated risk that it can be used to advance other agendas. The focus on the short to medium term makes it difficult and time-consuming to generate discussions and build skills needed to engage in complex, long-term planning, and limits the time citizens and communities have available to address such issues. With a focus on annual investments, the risk is also that long-term investments can be side-lined, a tendency found in Porto Alegre, Brazil, considered the earliest and in many ways a successful example of PB (Sintomer, Herzberg, Röcke, and Allegretti 2012). If the authority delegated to citizens through PB is limited, it further becomes difficult for them to hold government officials accountable and use PB to exercise their rights (Wampler 2007). Poorly executed PB programmes can fail to transform decision-making processes or involve citizens directly in policy making, possibly influencing citizens and civil society organisations (CSOs) negatively.

Describing cases from around the world, Sintomer, Herzberg, Röcke, and Allegretti (2012) report that in Latin America, many Porto Alegre-inspired examples of PB are primarily top-down and not based on civil society mobilisation, involve little money and therefore do not influence the redistribution of resources in society. Although they can contribute to benefits such as transparency and reduced corruption, political participation and empowerment are not in focus. In addition, PB light-versions can be found, in which the bottom-up mobilisation and wider political perspectives are missing. In Europe, Sintomer, Herzberg, Röcke, and Allegretti (2012) find the political impact of PB to have been lower

than in Porto Alegre. In contrast to Western and Norther Europe where political parties, local government networks and state organisations have been involved in introducing PB, it has in Eastern Europe commonly been carried out as pilot projects promoted by international organisations, often coming to an end with the end of the international support. In African countries, PB practices have often been merged with other budgeting-related tools and linked to donor goals about transparent budget management, with citizen rights as a secondary concern. In Asia, PB models emerged later and tended to be developed locally but based on principles and methodologies similar to European and Latin American ones. In China, PB is reported to be mainly embedded in top-down processes, and advocated to be based on platforms within the framework of the people's congress system (Sun, 2015); few examples actively involve 'ordinary' citizens, with possible exceptions such as the cases described in the Best Practices section below. He (2011) explains this very clearly as follows: *"while the political reform logic and citizen empowerment logic overlap, they differ from each other in important ways. As political reform, PB is essentially an elite-dominated process, while as citizen empowerment PB is citizen-centric. In addition, the former aims to establish representative democracy in which deputies examine the budget, whereas the latter wants to establish direct democracy in which ordinary citizens discuss and decide the budget"*.

Good practice examples

Participatory budgeting has since its origin been used all over the world, taking different forms. This makes that best practice is difficult to define, as what is good or not depends on the country's political and financial system as well as cultural tradition (Zhao 2016).

The Brazilian programme was based on public meetings with negotiations and voting on specific projects (Touchton and Wampler 2014). Several digital PB tools have however also been developed (Funka 2018). These include Citizen budget (www.citizenbudget.com), a tool and simulator that can be used at different levels of complexity and participation, Decidim (https://decidim.org/) which has PB features integrated into it, and Cobudget (https://cobudget.co/#/) which allows for collaborative budgeting and crowdsourcing, enabling organisations and groups to propose projects and collect and allocate funds. A related, alternative approach is citizen juries, where a jury of citizens sets criteria, mobilises and invites other citizens to propose projects, and decides what projects to fund (see e.g. Borgerkraft, https://sites.google.com/trondheim.kommune.no/baerekraftmillionen/s%C3%A5nn-fungerer-det).

Good practice example in Europe: Reykjavik

In the European context, Reykjavik has implemented PB, collaborating with Citizens Foundation and using the digital platform Betri Reykjavík (https://betrireykjavik.is). The platform was originally politically independent and launched ahead of the 2010 elections (Bjarnason 2018). Formal collaboration with the city of Reykjavik was established in 2011, and PB carried out under the Better Neighbourhoods heading. It aims to give citizens direct influence over parts of the local government's budget, build trust and make better decisions in cooperation with them, and at the same time educate citizens on costs and budgetary limits. Citizens Foundation is responsible for the software, the City of Reykjavik for running the election, and the National Registry for authenticating voters (Citizens Foundation,

n.d.). The process is the following: Citizens first submit and debate their ideas, using the "Your Priorities" platform. According to Citizens Foundation, anyone can submit an idea, and the process lasts about one month. Authentication happens through Facebook Connect or with email and password. Next, the city of Reykjavik evaluates the cost and feasibility of the ideas. Knowing the costs of the different ideas and the budgetary limits, citizens above the age of 16 can vote on the ideas. They do so using "Open Active Voting", which is based on open source software. They choose the neighbourhoods they want to vote within, and what projects to vote for, and distribute their allocated budget on the projects they want to and can afford to support. Votes are binding, and authentication ensures that each person only can vote once. Citizens Foundation explains that elections are monitored by the city's internal audit, and that security audits are carried out by experts annually and ahead of, during and after the vote. Finally, the city executes the ideas, and the citizens use what has been implemented. Between 2012 and 2018 696 ideas were approved by citizens, and in 2018, the budget was 3.5 million €. This has benefitted all of Reykjavik's neighbourhoods. In this period, participation increased from slightly below 7.5 % to 12.5 % of the population (Bjarnason 2018). Figures 2-6 provide a visual impression of the Reykjavik PB process, taken from Bjarnason (2018). Though also acknowledging the Brazilian programme, German models of PB are referred to by Zhao (2016) as representing those with longest tradition, most abundant practice cases, and most participants from a wide range of social organizations.

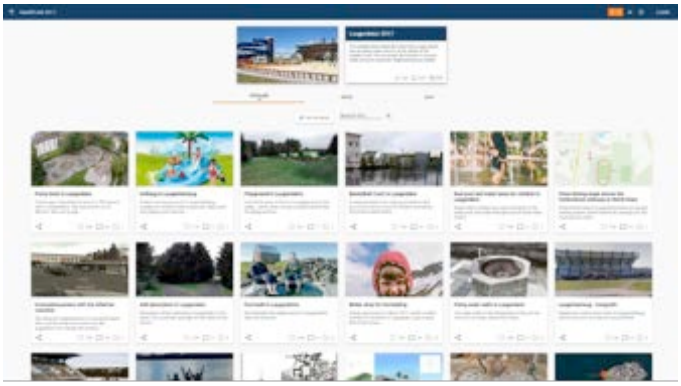

Figure 8 Citizens propose and debate ideas

(Source: https://betrireykjavik.is/)

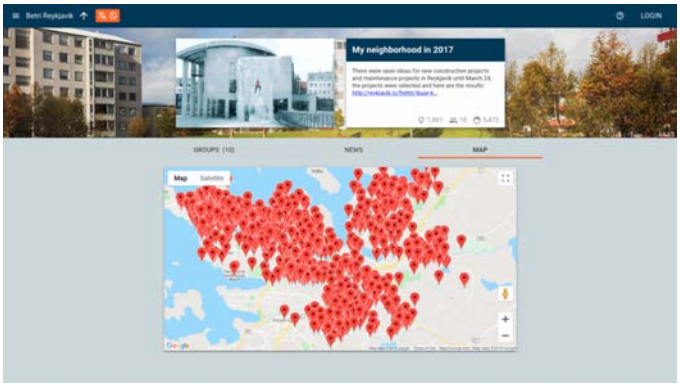

Figure 9 The city evaluates the cost and feasibility of the ideas

(Source: Bjarnason, 2018)

Figure 10 Citizens select a neighbourhood to cast their vote

(Source: Bjarnason, 2018)

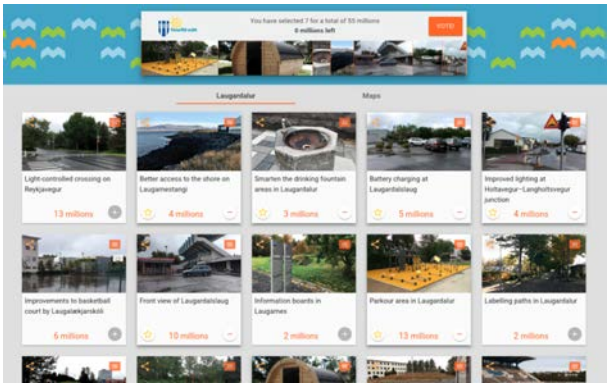

Figure 11 Citizens vote for ideas, distributing the available budget

(Source: Bjarnason, 2018)

Figure 12 The city implements the ideas

(Source: Bjarnason, 2018)

Good practice examples in China: Chengdu and Shanghai

Also in China, PB is reported to have made rapid progress in participatory budgeting, and having taken on multiple forms and dimensions (Liu 2015). On Participedia.net, a website dedicated to mapping global community sharing knowledge and stories about public participation and democratic innovations, several initiatives can be studied. A feature story describes PB in Chengdu where from 2007, the

Chengdu municipal government initiated a series of reforms to bridge the gap between rural and urban areas, as well as to facilitate development overall. By introducing a policy for Rural Public Service and Social Management Funds, inspired by a local practice in one village, every rural community would annually receive a specific amount of funds that can only be used to improve local public service and public management. By 2012, upscaling of implementation of the policy in the urban area meant that it covered 654 communities in and around the city and led to the establishment of a Special Fund system. It is considered a ground-breaking measure in terms of the scope and extent to which the Chengdu government encourage citizen participation to improve public service and engage in the budget decision-making process.

Based on an analysis of PB in Shanghai's Minhang District, Liu reports on the one hand that PB has improved the system's ability to fulfil citizens' rights to information, supervision, advice, and even decision-making, but also to have some problems in the depth, breadth, and the comprehensive effect of this type of reform. The PB procedure used here is facilitated by a dedicated area on the district's website is used for collecting public comments on choice, implementation, and effect of budget projects. This can be done before (from one month before budget decisions), during and after the budgeting process. People can register on-line and exercise their right to public participation, and based on a selection process, those deemed to be eligible will be invited to attend budget hearings, either as public presenters (who express opinions of the public on the budget and are given right to speak) or as public observers (who are not entitled to speak but may submit written opinions). People's congress delegates are reported to be generally satisfied with the process, though concerns are expressed about the lack of awareness among the general public of the possibility to participate.

Bibliography

Bjarnason, Robert. 2018. "Citizen participation and digital tools for upgrading democracy in Iceland and beyond." Powerpoint presentation, Citizens Foundation Iceland, Reykjavík, September 2018.

Campbell, Mhairi, Oliver Escobar, Candida Fenton, and Peter Craig. 2018. "The impact of participatory budgeting on health and wellbeing: a scoping review of evaluations." *BMC Public Health* 822(18). https://doi.org/10.1186/s12889-018-5735-8

Citizens Foundation. (n.d.). "My Neighbourhood". Accessed April 30, 2020. https://citizens.is/portfolio_page/my-neighbourhood/

Fishkin, James. 2019. "Deliberate Polling." In *The Oxford Handbook of Deliberative Democracy,* edited by André Bächtiger et al., 315-328. Oxford University Press, Oxford, UK.

Funka. 2018. "Kartlegging over digitale verktøy for e-demokrati i kommuner 2018." Accessed April 30, 2020 https://www.regjeringen.no/contentassets/83fdc18743f94251a16ebdc5d496058d/kartlegging-av-digitale-verktoy.pdf

He, Baogang. 2011. "Civic engagement through participatory budgeting in China: Three different logics at work". *Public Administration and Development*, 31(2): 122-133.

He, Baogang. 2019. "Deliberative participatory budgeting: A case study of Zeguo Town in China." *Public Administration and Development*, 39(3): 144-153.

Liu, Wei. 2015. “Some Reflection on Participatory Budgeting in China: Minhang District Case Study.” In *Public Budgeting Reform in China: Theory and Practice,* edited by Xiaonan Liu. Research Series on the Chinese Dream and China’s Development Path. Springer, Berlin, Heidelberg. DOI 10.1007/978-3-662-47776-2_8

Naranjo-Zolotov, Mijail, Tiago Oliveira, Sven Casteleyn and Zahir Irani. 2019. “Continuous usage of e-participation: The role of the sense of virtual community.” *Government Information Quarterly*, *36*(3), 536-545.

Shah, Anwar. 2007. *Participatory budgeting.* Public Sector Governance and Accountability Series. The World Bank, Washington, D.C. https://doi.org/10.1596/978-0-8213-6923-4

Sintomer, Yves, Carsten Herzberg, Anja Röcke, and Giovanni Allegretti. 2012. "Participatory Budgeting in Europe: Potentials and Challenges.” *Journal of Public Deliberation*, 8:2 (2012), Article 9.

Sun, Yuhua. 2015. “Role of the People’s Congress in Minhang Performance Budgeting Reform. In *Public Budgeting Reform in China: Theory and Practice,* edited by Xiaonan Liu. Research Series on the Chinese Dream and China’s Development Path. Springer, Berlin, Heidelberg. DOI 10.1007/978-3-662-47776-2_8

Touchton, Michael, and Brian Wampler. 2014. “Improving Social Well-Being Through New Democratic Institutions.” *Comparative Political Studies*, 47(10), 1442-1469.

Wampler, Brian. 2007. *Participatory Budgeting in Brazil: Contestation, Cooperation, and Accountability.* Pennsylvania: Penn State University Press.

Zhao, Yadan. 2018. “Comparative Study on the Education Informationization of Participatory Budget Management System between China and Abroad.” In proceedings of the *2018 8th International Conference on Social science and Education Research (SSER 2018)*. Atlantis Press. https://doi.org/10.2991/sser-18.2018.36

Åström, Joachim, Magnus E. Jonsson, and Martin Karlsson. 2017. “Democratic Innovations: Reinforcing or Changing Perceptions of Trust?” *International Journal of Public Administration*, 40(7), 575-587.

2.6 PARTICIPATORY URBAN GARDENING

Liu Jiayan (TSHA) and Pamela Lattanzi (UNIMC)

Purposes

Broadly speaking urban gardening points at achieving various environmental, economic and social goals.

In environmental dimension, urban gardening is aimed at contributing to create green spaces and infrastructures, enhance natural capital and increase biodiversity, so as to help regulate urban ecosystem and improve urban microclimate, which could not only improve the quality of living environment but also mitigate human impact on climate change at city and community levels.

In terms of economic issues, urban gardening intends to provide economic opportunities for urban farmers and further income for disadvantaged people, as well as increasing property value which benefits from the improvement of landscape quality of urban places. In particularly, urban gardening is developed with the purpose of addressing economic disparities that stem from food access. In the current food system, the urban farmer plays little to no role in the food supply chain. By getting urban farmers more involved in food transactions, they are able to generate income through the sale of high value crops such as fruits and vegetables.

Concerning the social respect, urban gardening comes to dealing with health inequality, as well as enhancing social capital and civic engagement. Urban gardening provides access to fresh fruits and vegetables, which can lead to an overall increase in nutrition. It allows for physical activity, especially for the elderly, as well as benefits in mental health, so as to promote active ageing. The sharing of knowledge and cultural values and skills gained through gardening serve as a social bridge to increase social interactions between citizens consequently foster social inclusion and reduce social problems.

Different from urban farming that has the main purpose to produce food, urban gardening mainly focuses on social goals. Therefore, participatory gardening by community members contributes to renovate the vacant, derelict, or poorly maintained land in the community into community garden, with co-management and co-maintenance by the community, to improve the urban natural ecosystem and biodiversity, to promote neighbourhood health and well-being, to create space for community building, to strengthen neighbourhood interaction and bonding, as well as to create natural education opportunities and to cultivate the ecological and sustainable awareness of the public.

Potential Impact

The impacts of participatory urban gardening could be assessed from several perspectives (see McEldowney 2017; Piorr *et al.* 2018).

From an environmental point of view, participatory urban gardening contributes to improve the urban natural ecosystem and biodiversity; to safeguard the territory (the constant presence of gardeners protects from degradation and removes unwanted activities); to recovery derelict land; and to create green areas. Moreover, it fosters a better use of natural resources due to the short food supply chain and it offers natural education opportunities and improves the ecological and sustainable awareness of the public.

From a social point of view, the impacts of participatory urban gardening are relevant for the health and well-being of the community members, for the community social cohesion and inclusion, and for food security as well. Participatory urban gardening is occasion for physical activity and it offers opportunities for intergenerational and interethnic social aggregation, for strengthening the sense of community (people experience to overcome difficulties together, exchange seeds and recipes, mix cultures and traditions) and the neighbourhood interaction and bonding. It also impacts on the access to nutrient food, because urban gardening offers the opportunity to grow healthy fresh food, which is not usually eaten by people with low income because it is more expensive than industrially produced food. This fact also has positive effects on the health and quality of life.

From an economic point of view, participatory urban gardening represents a partial economic support for families (due to food integration and sale of garden produce).

From a planning and decision-making process point of view, urban gardening, relying on participatory mechanisms, can empower local community in the management of public goods, promote shared responsibilities for obtaining the best possible environmental, social and economic outputs, and foster new models of co-decision-making and co-governance in the local community.

Strengths

The strengths of participatory urban gardening could be elaborated from several perspectives.

From a cost-benefit point of view, participatory urban gardening is a means that sets low threshold for the participants. It requires a relatively small amount of space and investment, since it could be applied in backyards, vacant land, public right-of-way and boulevards or rooftops. Meanwhile the technology threshold of participatory urban gardening is relatively low, as it's easy for community members of all ages to learn and operate. Low maintenance cost also makes it a more sustainable activity for the public. At the same time, participatory urban gardening could have a quick effect in environment improvement for a short time, therefore, participants are able to reap health benefit while simultaneously gaining a sense of accomplishment, which could help encourage continuous devotion into it.

From the economic perspective, participatory urban gardening is beneficial to the regeneration of residual space, as well as the improvement of the efficiency and quality of space resources utilization. By replacing the vacant or derelict land with green space, the land value of residence in derelict districts could be increased. In addition, some disadvantaged participants could probably make a profit from the yields of the gardens as well.

From the ecological perspective, during the process of participatory urban gardening, some household wastes or idle items could be reused, which is beneficial to community material recycling. In some cases, those gardens that have been built can serve as buffers between otherwise incompatible urban land so as to provide a friendlier and healthier environment for all age groups.

From the social perspective, participatory urban gardening can be attractive to the public, especially to children and the elderly, who may be the key groups in community involvement, so that it may further help promote public engagement. Through the experience of sharing knowledge and labour, interaction between different community members can be enhanced. Parents and kids, the elderly and the young, are able to have the opportunity to work with, communicate with, help and teach each other. Solidarity between generations can be rediscovered during the process. Moreover, in need of continuous maintenance activities, it can further contribute to the deepen of neighbourhood bonding.

Last but not least, participatory urban gardening can contribute to improving both physical health and mental health of participants. It provides the opportunity for participants to encounter among people for rediscovery of biological times, since they get to know how to wait and enjoy the culture of slowness during the process. Through day-to-day gardening, participants can get closer to the nature and redevelop the perception of space and time in the urban living environment.

Weakness

Despite the environmental, social and economic benefits related to participatory urban gardening, there are several weak points and limitations (see McEldowney 2017; Piorr *et al.* 2018).

First of all, there could be health issues for food growers because of the exposure to pesticides and herbicides and to dumps waste and because of the use of contaminated soil. Health risks could also arise for consumers because "urban produce" could contain high levels of heavy metal and chemicals as a consequence of cultivating contaminated soils or of the incorrect use of pesticides and herbicides due to lack of skills and competences of food growers.

There could be also environmental issues, because unsustainable urban gardening practices could cause negative externalities such as soil, water and air pollution (due to animal waste, use of chemicals, smell or noise nuisance, etc.).

Also from an economic perspective, several weak points can be pointed out. Participatory urban gardening has start-up and maintenance costs (water, permits, infrastructure, etc.) that must be correctly managed. Therefore, a lack of experienced skilled management poses several risks to the economic sustainability of the participatory urban gardening projects. Most of these projects, focused on social goals, are carried out through public funding than through food sales, this creates a dependency on public funds, grants, donations, etc.

Moreover, food cultivation in the city has also many critical legal profiles, such as labour law issues, permits and licenses regulation, food safety legislation, food sales legislation and rules on the use of pesticides. One of the most critical legal issue is the access to land in the city, in particular the access to vacant land.

The access to land is also relevant from a planning perspective, which faces several challenges such as the lack of a clear designation for agricultural use in urban planning, insufficient communication and coordination between the planning community (planners and architects) and the urban agriculture movement, the fact that urban gardening takes place in settings of land scarcity, which causes conflicts between different types of land uses. Therefore, at institutional level, there is a strong need for intersectoral coordination of the activity of different sectors and actors. At community level, it is necessary a truly engaged and dedicated group of community members since the beginning of the project. A lack of participation poses a threat to the success of urban gardening initiatives.

Good practice examples

Chuangzhi Community Garden, Shanghai, China

The Chuangzhi Community Garden is located in the Chuangzhi Tiandi Park in Yangpu District, Shanghai. It was a typical vacant open space left in rapid urban development. Since 2016, with the funding and support of the government and developer of this area, a non-profit organization named "Siyecaotang" renovated the land into the first community garden in Shanghai, with the main idea of Permaculture with widely community engagement.

First of all, the government integrated resources to create a platform for equal dialogue among relevant enterprises, residents, and social organizations, and reached a consensus on a rational division of work and balanced development. With the technical assistance from Siyecaotang, community

members were encouraged and organized to participate in an inclusive design process of the target area, in which the habits of residents in using the space and the residents' common memory of the community were deeply rediscovered. Subsequently, in the process of participatory construction, management and maintenance of Chuangzhi community garden, a communication platform was established between the professional organization, enterprises, the government, and residents to form a stable network of relationships.

Chuangzhi Community garden has now become a community public space integrating leisure services, public activities, community agriculture and landscape, promoting nature education, neighbourhood communication, and community resource sharing (Liu *et al.* 2017; 2019).

South Milan Agricultural Park (Boscoincittà and Parco delle Cave), Milan, Italy

Over the last years, the environmental, economic, and social benefits of urban agriculture, both in the form of urban farming and in the form of urban gardening, have been recognized by the city of Milan. The interest in urban agriculture has resulted in designing new policies and reviewing existing ones. In 2012, in order to facilitate the creation of new urban gardens, the City Council of Milan adopted guidelines for entering into agreements with non-profit organizations (Ruggeri, Mazzocchi, and Corsi 2016). Then, in 2015 the city of Milan promoted the Milan Urban Food Policy Pact, which is an international protocol engaging cities for the development of more sustainable urban food systems (MUFPP, BCFN 2018). Up to now, the Pact has been signed by 210 cities.

In 2015 the city of Milan also adopted its Urban Food Policy, where urban agriculture plays a relevant role.

The South Milan Agricultural Park is an interesting example of people's involvement in the management of the city suburb. The Park is a regional park established in 1990 (the *Italia Nostra* association began to develop it from the 1970s), with the aim of protecting and enhancing the natural environment, landscape and agricultural activities of the Milanese irrigation plain. It is 47,000 hectares wide and made up of clearings, paths, waterways and urban gardens. It is managed by the Centre for Urban Forestry, by civil service objectors and volunteers.

The park is composed of different areas such as agricultural land, cascine (farms) and local city parks.

The urban parks, *Boscoincittà* and *Parco delle Cave*, are part of the South Milan Agricultural Park.

Boscoincittà covers over 120 hectares of land and contains about 150 allotment gardens, available for Milanese citizens. It is managed by *Italia Nostra* association, with the support of volunteers.

Parco delle Cave, also located in the western Milanese suburb, occupies an area of 135 hectares. It is characterized by the presence of four lakes, a legacy of sand and gravel mining that began in the 1920s. It also contains a system of urban gardens. The park is managed by the Municipality of Milan.

Bibliography

Liu, Yuelai, Keluan Yin, Min Wei, *et al.* 2017. "Community Garden Practice in High-density Central Cities: A Case Study of KIC Garden and Herb Garden in Shanghai." *Landscape Architecture*, 9 : 16-22.

Liu, Yuelai, Junli Xu, and Keluan Yin. 2019 “Participatory Construction of Community Public Space in High-density Cities: A Case Study of Community Gardens.” *Landscape Architecture*, 6 : 13-17.

McEldowney, J. 2017. "Urban agriculture in Europe. Patterns, challenges and policies." *Brussels: European Parliamentary Research Service (EPRS), Members' Research Service. PE* 614. Available at: https://www.europarl.europa.eu/thinktank/en/document.html?reference=EPRS_IDA(2017)614641

Ruggeri, Giordano, Chiara Mazzocchi, and Stefano Corsi. 2016. "Urban gardeners' motivations in a metropolitan city: The case of Milan." *Sustainability* 8(11): 1099. Available at: https://www.mdpi.com/2071-1050/8/11/1099/pdf

Piorr, Annette, Ingo Zasada, Alexandra Doernberg, Felix Zoll, and Wiebke Ramme. 2018. *Research for AGRI Committee-Urban and Peri-urban Agriculture in the EU. European Parliament*. Available at: https://www.europarl.europa.eu/RegData/etudes/STUD/2018/617468/IPOL_STU(2018)617468_EN.pdf

MUFPP, BCFN, Food & Cities. 2018. *The Role of Cities for Achieving the Sustainable Development Goals*. Available at: www.barillacfn.com/media/material/food_cities.pdf

2.7 PEOPLE-CENTRED URBAN REGENERATION IN HISTORIC DISTRICT

Wang Yu and Lisbet Sauarlia (NTNU)

Purposes

Historical districts are the manifesto of past with the rich information of the history. However, with outdated infrastructure and living space of pre-modern society the historical districts cannot meet the standards of daily life nowadays. Furthermore, they are hard to take more load of functions of a modern city. Hence historical districts are inevitably to be marked as the targets of urban regeneration.

Sometimes the regeneration activities at the historical districts are initiated by the local community which is a self-organized activity and can bring the small modifications to the neighbourhood. (McDonald, *et al*. V. 2009. P49-59) Due to the lack of control self-organized urban regeneration sometime can cause the damage of history values. Sometimes the municipality makes plan to the urban regeneration in historical districts which usually will be large upgrades to the neighbourhoods in order to let the old areas of the city connect into the modern urban infrastructure and services. Government-dominated upgrades in historical districts can increasing the quality of liveability which enable the local neighbourhoods in those areas can share the results of the urban development and narrow the gap of the living standards between old and new modern neighbourhoods. (Carter, 2000) In the meantime, this type of urban regenerations can balance the historical values protection and the modernization of the neighbourhoods. Which somehow also bring new activities, improve the building environment quality in historic districts and keep the district competitive and attentiveness in the fabric of urban areas. However, sometime the top-down urban regeneration to historical districts only pay attention on the upgrades of the physical building environment with less attention on the local community who is the carriers of social memory of this place and the intangible heritage in the neighbourhood. In some

cases, after the government-orientated urban regeneration plan the original residents of the neighbourhoods in this area are forced to be replaced by the new higher-income residents. Or in some extreme case the habitation is eliminated after the urban regeneration and replaced by profitable commercial activities. Which will eventually decrease the heritage values of the historical districts.

People-centred conservation and regeneration approach is trying to avoid the shortage of above two methods for the urban regeneration in the historical neighbourhoods. The key of this approach is the involvement and designated roles to the original community, local authority, real estate developers and conservationists into the process of urban regeneration.

In the operation phase, the policy should ensure the multiscale stakeholders can be involved and play an important role in all the process of conservation and regeneration projects in the historical districts. And the methods for an effective teamwork of multiple stakeholders in this process should be in position and a team of specialists who can be the icebreakers and teamwork facilitator should be assembled. Furthermore, the monitoring the project performance and post project evaluation also need the feedbacks of all stakeholders.

Potential Impact

People-centred urban regeneration can show a sustainable pathway in the transition of the historic district. In the previous cases, we learn that both self-organized and top-down government-dominated the projects of urban regeneration in historic districts can damage the heritage values. Large projects of urban regeneration might neglect the demands of local community in the historic neighbourhood and build a loving space in favour of higher-incomes group. In that approach, the upgrades created a damage to the original residents and also break the authentic relationship between community and living environment. Which somehow is as important as the physical historic buildings. People-centred upgrades approach, however, describes a new pathway of urban transition which respects and values the opinion of the local community. (Appleyard, 1977, P 19-26)

People-centred upgrades approach benefits the local residents via improving their living standard. Comparing with the big urban regeneration projects with the idea of top-down planning and exclusion of the local community. That will upgrade the living environment but also increasing the cost of daily life. Which will force the low-income original inhabitants to move out their houses. That let them cannot share the fruit of urban regeneration but on the contrary let them make the sacrifice to the urban development. People-centred upgrades approach will ensure the rights of living of local inhabitants via exploring a win-win plan to make a harmony coexistence of heritage conservation and high-quality habitation.

People-centred upgrades approach also brings the neighbourhood new opportunities for an open innovation with local authorities, developers and conservation experts. Providing a solution which can balance the demands of all stakeholders and create maximum profits is a challenge. Which can be only achieved in an open innovation system where can created a powerful and effective cooperation mechanism. People-centred upgrades approach needs open innovation and involvement of the end-users: local communities which will minimize the negative impacts of urban regeneration. (Housing, Planning, Local Government and the Regions Committee, 2004)

Strengths

People-centred conservation and regeneration in historical districts provides an approach to keep the dual identities of heritage site and living environment. Coexistence of habitation and physical historic living environment ensure the living historic districts. A good urban regeneration in historical district is to create a better relationship between habitants' living and heritage conservation. Which will avoid to 'kill' a form of living in historic districts and also provides powerful 'backup' to support this living form to the historic neighbourhoods.

This approach can create a harmony of protecting the heritage value and a better living space. It is the local residents' basic rights to improve their living condition in historic districts. However, the heritage conservation managers will not allow the behaviour of vandalism to the historic buildings during the self-upgrading in their houses. Which sometimes has created conflicts between heritage conservation management people and local community in upgrading the historic district. That directly increase the level of difficulty to preserve the historic buildings in the neighbourhood due to the direct users-local residents refused to cooperate with local authority. (Wise ed. el. 2020) This approach invites the local community into the decision-making process in urban regeneration of their own neighbourhood which can build a trust between local inhabitants, heritage conservation practitioners and local authority via working together on the projects of upgrades in historic districts. That will form a solid concrete foundation for a harmony coexistence of heritage conservation and high-quality habitation.

The people-centred approach elevates the bond the community in the upgraded historic district where becomes a friendly neighbourhood. Urban regeneration will release its impacts on every household in the neighbourhood. The involvement of local community in the projects of urban regeneration can unite the members of the community and let them know each other better and give a space to practice teamwork in the community. That will improve the relationships between neighbours and create a friendly local community.

Weakness

The challenges to make a balance of regenerating the quality of living and safeguarding the value of the heritage is substantial. As a living space, ancient residential building provides limited functions and also mismatch the comfortability to modern lifestyle. Which is the one of the reasons to upgrade the historical neighbourhood. Whereas the authenticity as principle of heritage conservation demands the urban regeneration in historical districts to have the minimum interfere to the historical buildings in order to maintain the historical information. The suggestion to overcome the challenges is to host a series of debates and workshops between experts (conservationists) and local inhabitants for identifying the scope of the projects which can balance the conservation to the heritage's value and fulfilling the requirements for upgrading the living condition.

The movement of regeneration in the historical district might make harm to the original inhabitants and force them to move out their houses. With the people-centred approach can make sure the original local community involvement to the process of urban regeneration. However, it still has the risk of letting local community to choose to move out their neighbourhoods. The upgraded infrastructure and improved living quality after the urban regeneration has increased the cost of living which some original residents especially low-income families moved out their neighbourhood. The urban regeneration also increased the values of land and buildings as real estate products which let residents to sell

their house when the upgrades are finished in order to improve the living condition. In order to avoid this situation happens, a cost-benefit analysis can be taken place which will give a predication to the local inhabitants of what the consequences of regeneration process in their neighbourhood especially to the economy perspective. (Azadeh, 2019) Based on the analysis, a regeneration plan in historical neighbourhood should make a plan to support the low-income inhabitants which in a way the regeneration plan in a sense is not only to liberate the historical physical living environment but also to the local inhabitants who as the intangible heritage enablers to remain at their own neighbourhood.

The past living culture and prevailing lifestyle might be disconnected. With the less supports of modern urban infrastructure, for instance lack of tap water supply, gas pipe and district heating etc., the local community remains traditional daily activities, for example getting water from well and cook and getting heat from stove, which generated living culture and custom. And those traditional daily activities will be disrupted when the large modern infrastructure upgraded in the neighbourhoods. And living culture and custom will be generally vague joint social memory. In order to avoid the situation, the detailed documentation to those activities are required and also the proper demonstration and presentation of those activities after the regeneration will help to keep the social memory.

The cultural heritage showcases in the regenerated area and heritage-based commercial behaviour might interfered and conflict the high-quality of living environment. The privacy of living will be interrupted by the tourism in historical districts as well as the joint social life in the community. The feeling of intimacy from joint community activities will be decreased if those community activities to be a showcase to the tourists.

While the people-centered urban regeneration approach can certainly overcome the weaknesses associated with the traditional historic district regeneration described above, the challenges of implementing this approach are significant. Successfully implementing a people-centered urban regeneration requires seamless communication and collaboration within the team to build consensus and collaborate with local residents and interested local groups to develop a tailor-made win-win regeneration plan. It requires the support from regulatory and policy decision makers, collaboration and communication within the team, breaking down barriers between disciplines, and professional staff to act as a conduit for consultation with residents and local groups. These challenges have made the implementation of the project more difficult than a typical renovation project. This is especially challenging in a rapidly urbanizing China where time efficiency and the patience of the local community with the renovation process will challenge project implementation.

Good practice examples

Urban regeneration plan of historic street in Trondheim, Norway

In the 1960s the district was threatened with remediation. A new route through Trondheim was planned, and it was decided the settlement on Bakklandet had to be removed. In the 70's people started to react and mobilize against the municipality's plans. The conservationists were often residents, associations, and enthusiasts. The first organized initiative to take care of the district came from the "Environmental Group on Bakklandet" in 1971. Their goal was to preserve Bakklandet as a residential area. Many in the area lived in quite dilapidated houses, but the cost of living was affordable. Students also took part in the conservation idea, although they lived there only for limited periods. The resident's association took the initiative to move people into the empty houses to prevent further

decay. Architects from the University made an alternative masterplan proposing a zoning plan that would preserve Bakklandet as a residential area. In addition, relentless action of squatting, petitioning, theme concerts, and “walk-slowly” civil disobedience actions where arranged. In the end protesters won through, and the plans have not been enforced. Property that had been expropriated or bought from the locals were sold to private people. Today, Bakklandet appears as an idyllic district and with good living conditions. It has become one of the city's most important tourist attractions and is known far beyond the country's borders. Trondheim tree houses are now considered one of Europe's most important. The goal of the activists was reached, but with one drawback; Today, Bakklandet is so attractive that housing prices have shot up, thus excluding many from living there. A large part of the original population moved out to new suburbs, and people with high education and income moved in. Bakklandet has experienced a long process of discussion with different stakeholders which disapprove the original plan from municipality, in the end the result of the project saved the built environment, remained the everyday life and created new culture.

The regeneration planning in Drum Tower District Xi’an, China

Located in the centre of Xi’an’s City Wall Area, Drum Tower Muslim district (DTMD) is said to have a very long history, right from the Tang dynasty. The unique setting of the district – the HUI people and their exclusive lifestyle and food business, has been an attraction both to the current residents and the tourists visiting Xi’an. The area encompassing 54 hectares of land, houses more than 30,000 Muslim residents. The 1990’s saw DTMD characterized by self-construction activities of local residents aimed at increasing living spaces. The traditional courtyards were deteriorating and physical space and the growing population was turning to be a huge conflict. Identifying the potential of the district, the Lianhu local government, have proposed urban regeneration projects within the area since the 1990’s. The regeneration plan of 2005, showcases the blatant disregard for the culture and heritage preservation of DTMD and only aimed to construct new generic identities, displacing the local community to the peripheries. Recognizing the negative socio-economic and cultural implications of the plan on the historical identity of the district, the regeneration plan never came into fruition. However, in the absence of an effective local historic district conservation policy, DTMD has developed vertically, damaging its tangible heritage value. Such self-construction activities have caused in numerous issues, starting with infringement of spaces, lack of physical infrastructure provisions, waste of space, poor lighting and ventilation and even the space for entry of emergency services. It is an ongoing process of urban regeneration at DTMD, the experiences can be drawn from this case is that: in the fast process if urbanization the top-down approach has its nature of neglecting the different voices especially from the “bottom” i.e. the requirements of local community. The fact that the DTMD is still in the process of renewal, where plans from previous government-organized regeneration projects have been put on hold shows the power of the residents' behavior to provide lessons for the subsequent renovation of the historic district, as well as some useful references for policy makers. In this case the power of local community can force the product of top-down approach have been modified, which give a vivid example to the similar cases in China and provide a lesson to learn that a sustainable regeneration development in historical districts in China should adapt a new approach of people-centred conservation and regeneration, which will lead to a win-win and best practice.

Bibliography

McDonald, S., Malys, N. and Maliene, V. 2009. "Urban Regeneration for Sustainable Communities: A Case Study, Technological and Economic Development of Economy." *Baltic Journal on Sustainability,* 15 (1): 49-59.

Carter, A. 2000. "Strategy and Partnership in Urban Regeneration." In Roberts, P. and Sykes, H. (ed.) *Urban regeneration: A Handbook*, London; Thousand Oaks, Calif.: SAGE.

Appleyard, D. 1977. *Urban Conservation in Europe and America: Planning, Conflict, and Participation in the Inner City.* European Regional of Fullbright Commissions. Rome.

ODPM: Housing, Planning, Local Government and the Regions Committee. 2004. The role of historical buildings in urban regeneration, The Stationery Office Limited (London) available online: https://publications.parliament.uk/pa/cm200304/cmselect/cmodpm/47/47.pdf

Wise, Nicholas, Jimura, Takamitsu (Eds.). 2020*. Tourism, Cultural Heritage and Urban Regeneration: Changing Spaces in Historical Places*. Springer imprint. Cham

Azadeh Lak, Mahdi Gheitasi & Dallen J. Timothy. 2019. "Urban regeneration through heritage tourism: cultural policies and strategic management." *Journal of Tourism and Cultural Change*, DOI: 10.1080/14766825.2019.1668002 available https://doi.org/10.1080/14766825.2019.1668002

2.8 STORYTELLING

Badiaa Hamama (TSHA) and Marius Korsnes (NTNU)

Purposes

Storytelling has been a crucial tool for humans to pass on important knowledge from generation to generation. Before the technologies of writing and reading were invented, oral storytelling was a central way in which humans transmitted knowledge over time. Still today, storytelling has a central part in helping humans in telling and re-telling narratives and myths that help us stick together and organize into larger collectives (e.g. Harari 2014). With the rapid process of development and transformation of societies and the built environment at various levels, the accelerated transition in the means of communication and interaction has led to the introduction of many external variables affecting different cultures in a harmful and destructive way acting upon their physical environments, traditions, and values. Storytelling, as the oldest way to deliver a message, is a tool used to preserve the values and communicate the qualities and attributes of a culture, in particular its communities' identity, by sharing and interpreting its experiences in an interactive way. The tool described here represents a more structured form of storytelling to be used in a workshop or local context setting where a variety of stakeholders meet to discuss a particular topic.

The goal of this tool is to use storytelling as a facilitation technique to make stakeholders with different backgrounds, experiences and points of view recognize and learn from the various perspectives that exist in a community. Through facilitation that ensures everyone a voice the storytelling tool can in

turn make it easier to gain a mutual understanding--but not necessarily a consensus--which can generate common action towards a shared local goal. Using storytelling as a tool is a way to ground the different participants so that they start out from a shared experience of telling a story irrespective of political views and similar. Such an approach can help to create shared learning through a dialogue that is "levelled, open, empathetic, and non-judgmental with respect to different ways of working, defining and approaching problems" (Mourik et al. 2017, p. 7). This is particularly important in settings where complex issues are at stake, such as how to address sustainability locally. Storytelling, have been applied both in workshops as well as museums.

Potential Impact

Stories are, as Gubrium and Holstein (1997, p. 147) have claimed, 'meaning-making devices' that connect available elements and link them into a meaningful whole. Moreover, they can be performative, as they can mobilize people into action (Garud et al., 2014). Stories and the act of shared storytelling, as identified in this tool, can therefore be recognized to provide meaning to the activities of the different actors, and, at the same time, to navigate, amend and adapt their desired future outcomes through shared means of communication.

By introducing perspectives from a diverse set of participants, the impact that storytelling can have is wide-ranging. It can lead to innovations and new solutions to existing problems, i.e. through a reformulation of the problems at hand. It can also lead to common action to reach a goal, such as creating stronger and more inclusive and integrative communities. Nevertheless, this all depends on the way in which the workshop of storytelling is facilitated, as well as the interest and commitment of the participants to the topic in question.

As pointed out by the Shape Energy final report on the impacts of the storytelling tools, important strengths of storytelling methods were "their capacity to support: learning and unlearning, empathy and conflict solving, inclusion and participation of different voices." (SHAPE 2019, p.10). The impact of stories on learning are also documented by Rossiter (2002) who point out that the fact that the listener is engaged make stories easier to remember: "Stories make information more rememberable because they involve us in the actions and intentions of the characters". This is also a reason why stories can engender more emphatic responses than mere presentations of facts: "It is the particularity of the story—the specific situation, the small details, the vivid images of human experience—that evokes a fuller response than does a simple statement of fact." (Rossiter 2002).

Strengths

The strengths of this tool are that it allows relatively diverging stories and understandings to come together and be discussed in groups. This can generate a common understanding of both the problems and the potential solutions at hand to a particular issue. Moreover, storytelling has the potential to generate open, emphatic and non-judgmental environments, which can lead to a stronger sense of belonging and community.

Storytelling as an approach and tool to preserve memories, values, traditions and identities, brings different communities together, transforming the workshop or the museum into a community and inclusive platform. Storytelling, beyond bringing various visitors together, uses different techniques to

engage them with past history and memories. It is also an important tool to reflect on the present and re-think the future in a more sustainable and human-oriented way, trying to maintain cultural identity and uniqueness in the face of rapid changes and transitions. Stories beyond being a vital form of communication, they have the ability to interconnect communities with each other and with their society by relaying messages, experiences and knowledge to others. According to Reichert (1998), storytelling is an approach with the potential to make hidden experiences visible, and be a facilitator for the generation of relationships and support networks (Banks-Wallace, 1999). Sharing and listening to stories not only promote awareness and reflection by drawing understanding and knowledge from the different experiences and events, but it also generates a desire for positive change. In his work focusing on stories in an AIDS support group, Dean (1995) stressed the importance of storytelling in building resilience. In fact, learning from previous events through storytelling, can help generate coping mechanisms and supportive networks, foster a greater sense of connectedness and belonging, which are essential to the development of individual and group resilience (Chadwick, 2004), and consequently the ability to see things from different perspectives and tend to make a positive impact. Hence, storytelling is not limited to delivering a story, but it can be seen as the starting point of a process of change at the individual and community level.

Weakness

When a story is told and retold, some narrative building blocks become accepted ingredients, whereas others are transformed or forgotten (Deuten and Rip, 2000). A story is more than words that are spoken and listened to. Rather, a story is 'produced by the setting, in the broad sense, and the actions and interactions are played out in and with it' (Deuten and Rip 2000, p. 68). A limitation that is important to remember is therefore that a story should be understood in the context within which it is produced.

A workshop where storytelling is used as a tool requires very good and well thought through facilitation, with around three to four people in the facilitation team, in a group of about 25-30 people. The story spine used in the tool needs to be developed and adapted beforehand, which requires some knowledge of the local issues at hand.[1] The limitations of this type of tool is also that some people participate more than others. This again requires good facilitation, to make sure that all the gathered stakeholders participate and contribute with their different perspectives. There is also a risk that participants disagree too much to make a productive dialogue. This can be improved by ensuring a safe and comfortable discussion climate, e.g. through warm-up and "getting-to-know-each-other" exercises at the start of the workshop. Another potential weakness is that in order to lead to actual change, it needs anchoring and agreement from local authorities, which is not always easy to secure.

In the museum field, storytelling is still a relatively new concept. For storytelling to be effective and achieve its goals and particularly communicate its message to the public, museums should assure that the story has a clear and concise meaning to keep the visitors focused. Storytelling as a tool should be used to create experiences and foster emotional responses as a way to engage visitors and leave a

[1] A "story spine" is a guideline that will help participants in telling their stories. For more information, see page 9 of this report from the SHAPE Energy H2020 project: https://shapeenergy.eu/index.php/publications/storytelling/

lasting impact. The storytelling could tell the museums' own history, its impact, influence and how they inspire and matter to communities everywhere.

Good practice examples

A multi-stakeholder storytelling workshop in Turin

On December 1st 2017, a multi-stakeholder storytelling workshop took place in Turin, Italy, co-hosted by Politecnico di Torino and IREN, one of the largest multi-utility companies in Italy. The topic was the 'Decentralization of renewable energy production and transmission for the Turin metropolitan area'. Innovative storytelling methods were used to facilitate interdisciplinary and multi-stakeholder collaboration. The stakeholders included a wide variety of actors such as energy producers, local municipalities, research institutions, natural parks, trade unions and associations from various sectors (consumers, homeowners, commerce, industry, small-medium enterprises, cooperatives, construction, students, etc.). The storytelling approach was applied and built on combinations of the dimensions: 'centralization/decentralization' and 'renewable/non-renewable'. In each story, the group imagined a common day in the 2030s Turin and the depicted scenarios were told in a plenary session, where participants voted for the most desirable one. A final story was then written by all participants, trying to understand what the current barriers and opportunities are to get to the envisioned state of the city, with special attention to new business models for energy providers and new roles for the social sciences. Health problems, loneliness, protests for poor air quality and world wars were all identified in the story as ingredients potentially impacting citizens' daily lives, indicating leverages and signs with which to measure and tailor future energy strategies at the local level.

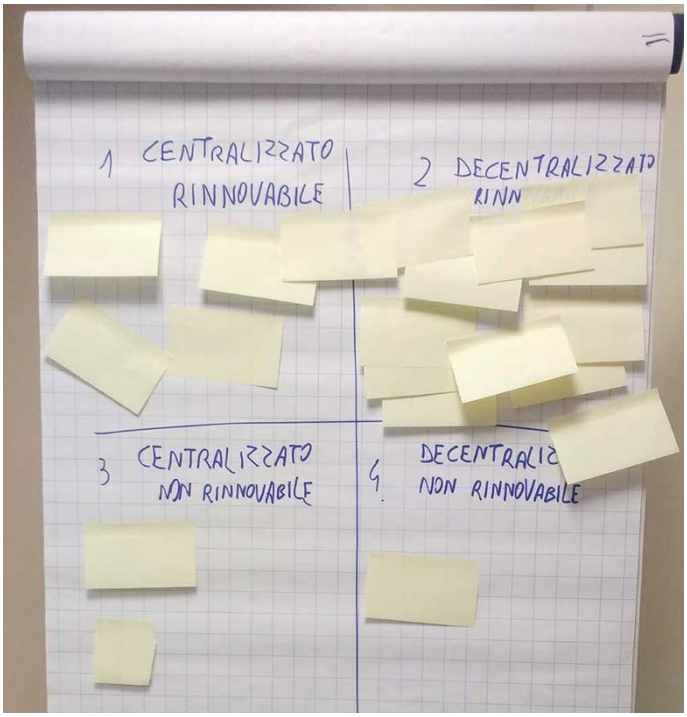

Figure 13 Multi-stakeholder storytelling workshop in Turin

(Source: Giulia Sonetti and Osman Arrobbio from Politecnico de Torino (POLITO), online: https://shapeenergy.eu/index.php/decentralisation-renewable-energy-production-transmission-turin-metropolitan-area/)

Storytelling as an approach to revive Beijing's hutong lifestyle: The case of Shijia Hutong Museum

Located in Wangfujing, Courtyard 24 of Shijia Hutong, Shijia Hutong Museum is a historical museum first of its kind in China that became a comprehensive storytelling tool in itself, which using modern technologies and preserving the traditional building, revives the old lifestyle and social atmosphere of Beijing, where the high-speed development is still causing the disappearance of its most authentic cultural heritage: the courtyard houses. Dating back to the Qing Dynasty, used as a residence by famous writers and artists, Courtyard 24 performed different functions, especially related to education, before its renovation under the initiative of the local district government and the Prince's Foundation. The museum today features items and techniques that collectively bring back memories of Beijing in the 1920s and 1930s. Beyond the many typical items exposed, ranging from bicycles to bus tickets used by the Beijingers in that era, and the multiple exhibitions, the museum has a very special storytelling room, the 'Sound of Hutong', where the visitor is brought back in time by professional audio equipment playing the records of traditional sounds that could be heard within Beijing's hutongs of the 20th century. The preservation of the traditional courtyard house, in combination with the exposition and playing of typical items and sounds, forms a storytelling mechanism enabled by modern technologies that communicate in an interactive way the traditions, customs and qualities of the communities who lived the traditional courtyard houses of Beijing in the early 20th century. The urban regeneration project of Shijia Hutong allowed the protection of a strong cultural heritage reinforced by the storytelling approach, which helped reviving the residents' declining sense of cultural memory of the Hutong as one of the most representative parts of the traditional style of Beijing's old city.

Figure 14 Shijia Hutong Museum

(Source: Badiaa Hamama, 2019)

Bibliography

Banks-Wallace J. 1999. “Storytelling as a tool for providing holistic care to women.” *The American Journal of Maternal Child Nursing*, 24, 1: 20-24

Chadwick S. 2004. “Peer-led programs: promoting resilience.” *Educare News*, 148: 24-26

Dean RG. 1995. “Stories of AIDS: the use of narrative as an approach to understanding in an AIDS support group.” *Clinical Social Work Journal*, 23 (3): 287-304

Deuten, J.J., Rip, A. 2000. “The Narrative Shaping of a Product Creation Process.” In: Brown, N., Rappert, B., Webster, A. (Eds.), *Contested Futures: A Sociology of Prospective*. Ashgate Publishing, Hampshire, pp. 65–87.

Garud, R., Gehman, J., Giuliani, A.P. 2014. “Contextualizing entrepreneurial innovation: A narrative perspective.” *Research Policy* 43, 1177–1188. doi:10.1016/j.respol.2014.04.015

Gubrium, J. F., & Holstein, J. H. 1997. *The New Language of Qualitative Method.* New York: Oxford University Press.

Harari, Y. N. 2014. *Sapiens: A brief history of humankind*. Random House.

Mourik, R., Robison, R., and Breukers, S. 2017. *Storytelling - SHAPE ENERGY facilitation guidelines for interdisciplinary and multi-stakeholder processes*. Cambridge: SHAPE ENERGY.

Reichert E. 1998. “Individual counseling for sexually abused children: a role for animals and storytelling.” *Child and Adolescent Social Work Journal,* 15, 3: 177-185.

Rossiter, M. 2002. *Narrative and Stories in Adult Teaching and Learning*. ERIC Digest. https://web.archive.org/web/20130814085923/http://www.calpro-online.org/eric/docs/dig241.pdf

See more info and video of the best-practice case, Turin, here: https://shapeenergy.eu/index.php/turin-italy/

SHAPE. 2019. *Europe’s Local Energy Challenges: stories and research priorities from 17 multi-stakeholder city workshops*. Online: https://shapeenergy.eu/wp-content/uploads/2018/12/Workshop-Key-Findings.pdf

Shijia Hutong Museum. 2014. http://www.timeoutbeijing.com/venue/Things_to_Do-Museums/31612/Shijia-Hutong-Museum.html (Visited in Dec 2019)

Shijia Hutong Museum: Memories of old Beijing. 2019. https://news.cgtn.com/news/2019-10-02/Shijia-Hutong-Museum-Memories-of-old-Beijing--KsIpXojUzu/index.html (Visited in Dec 2019)

Storytelling as a tool: facilitation guidelines for interdisciplinary and multi-stakeholder processes from SHAPE ENERGY H2020 project: https://shapeenergy.eu/index.php/publications/storytelling/

Storytelling. https://en.wikipedia.org/wiki/Storytelling (Visited in Dec 2019)

Wen Z., Liu J., Zheng Q., GUO C., Zhen Y. 2017. Tracing the historical evolution of Shijia Hutong: For a new approach of Hutong renovation and integral protection of Beijing Old City. [*Jiāqiáng lǎo chéng zhěngtǐ bǎohù tànsuǒ hútòng gǎizào túfìng zhuīxún shǐjiā hútòng de lìshǐ yìnjì*] in Chinese. *Beijing Planning Review*, 6: 115-123

3 VISUAL STORIES

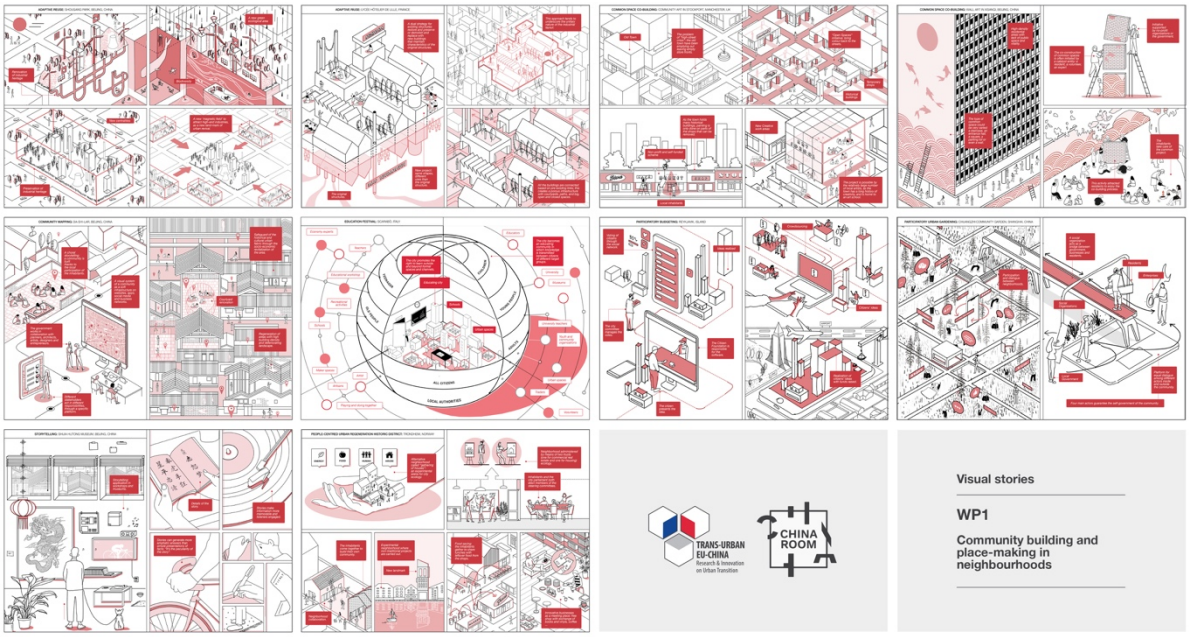

Figure 15 Atlas of visual stories

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.1 CHUANGZHI COMMUNITY GARDEN, SHANGHAI, CHINA

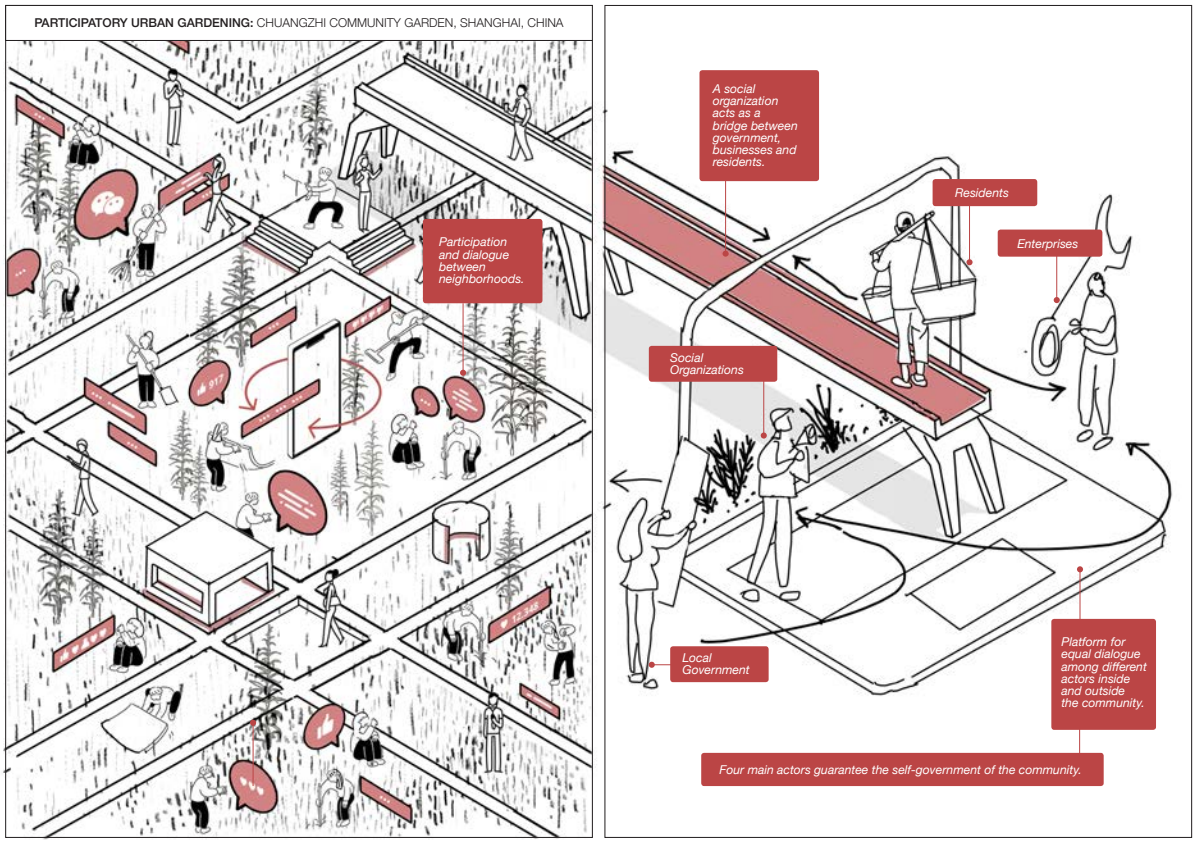

Figure 16 Visual story #1 – Participatory urban gardening: Chuangzhi Community Garden, Shanghai, China

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.2 COMMUNITY ART IN STOCKPORT, MANCHESTER, UNITED KINGDOM

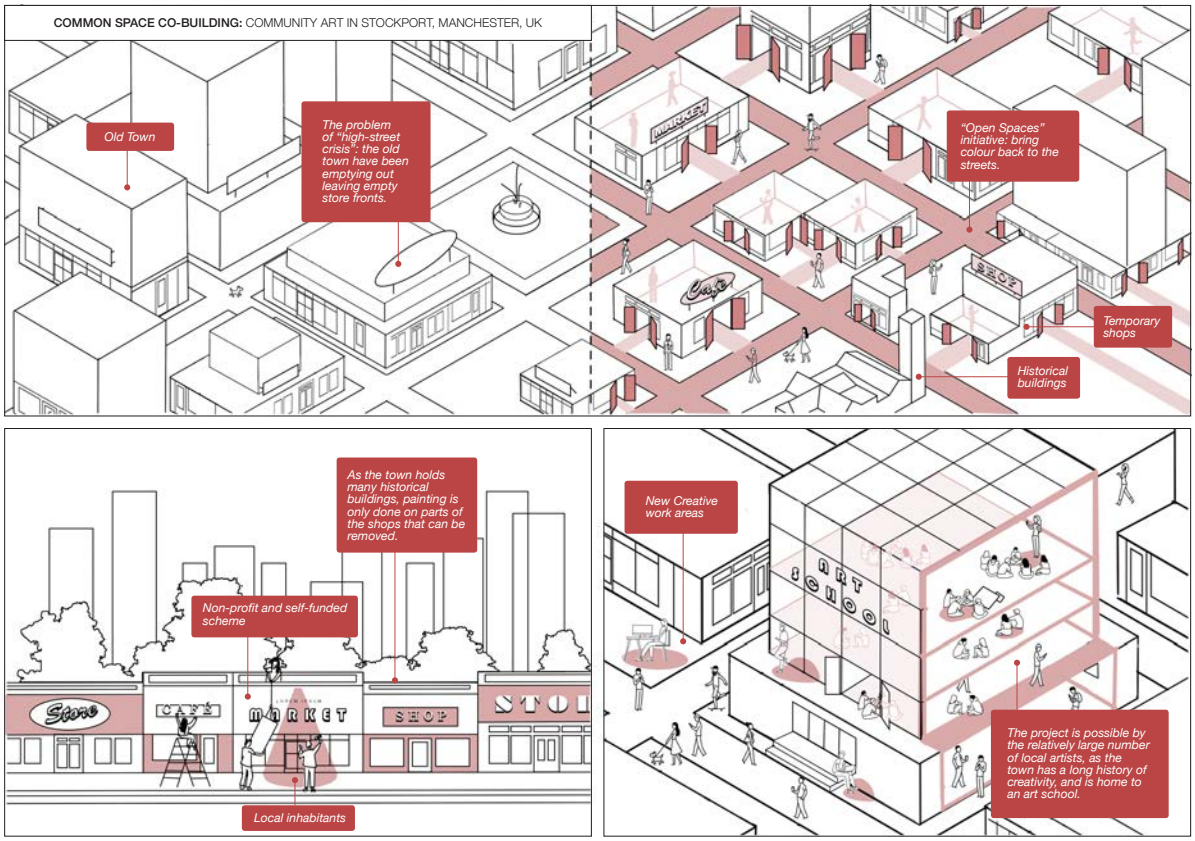

Figure 17 Visual story #2 – Common space co-building: Community Art in Stockport, Manchester, United Kingdom

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.3 DA-SHI-LAR, BEIJING, CHINA

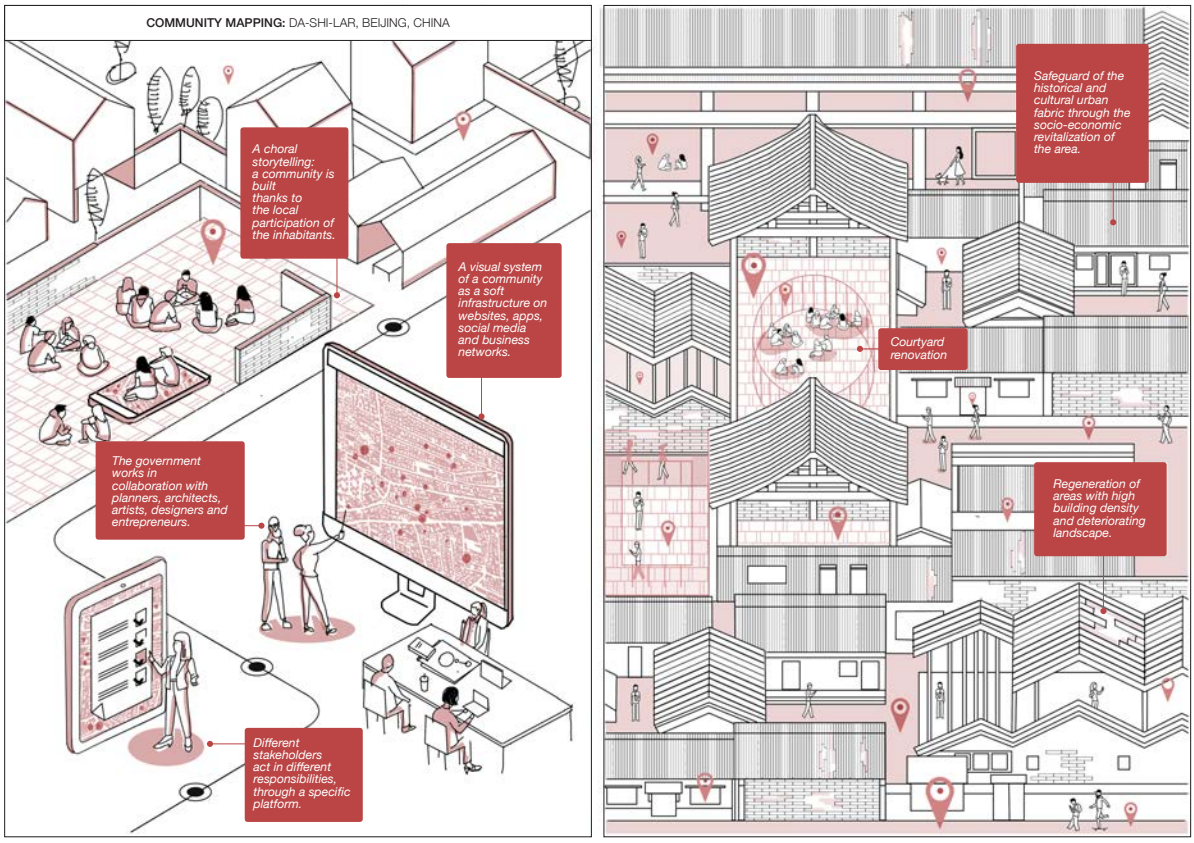

Figure 18 Visual story #3 – Community mapping: Da-Shi-Lar, Beijing, China

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.4 LYCÉE HÔTELIER DE LILLE, FRANCE

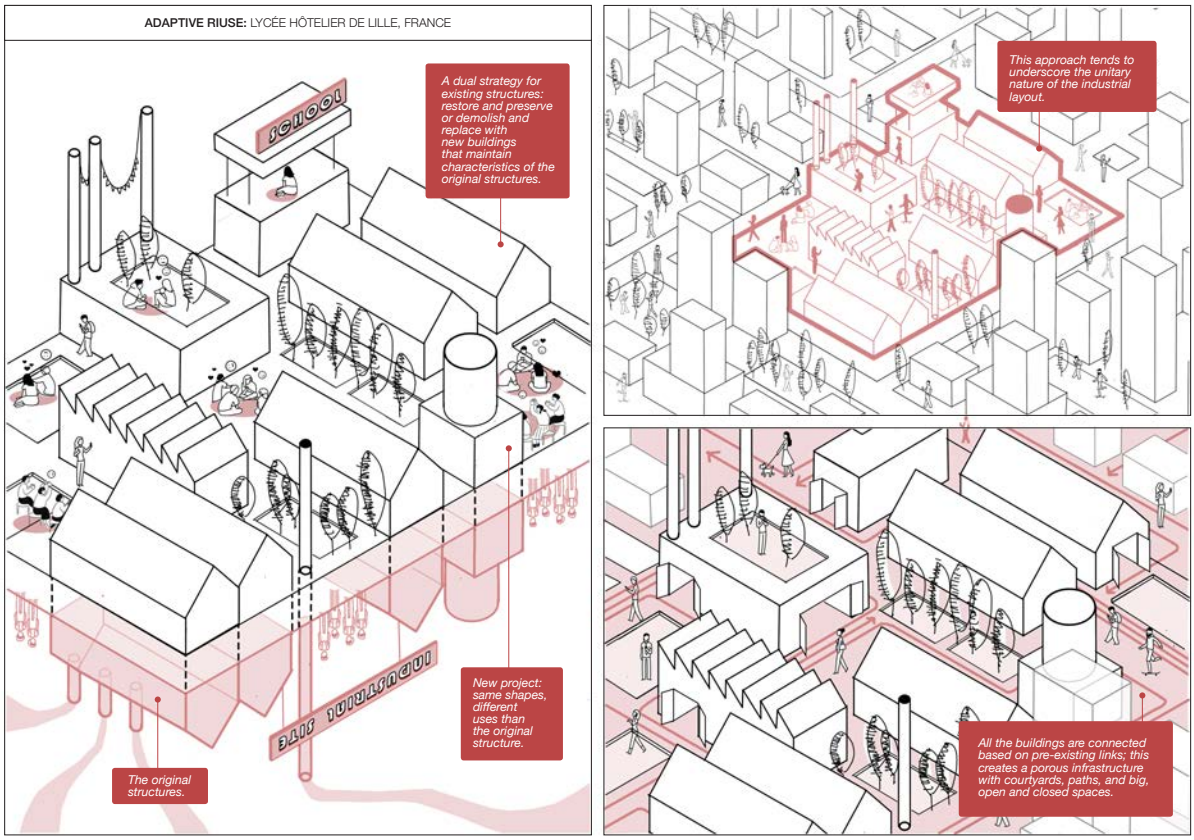

Figure 19 Visual story #4 – Adaptive reuse: Lycée Hôtelier de Lille, France

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.5 REYKJAVIK, ISLAND

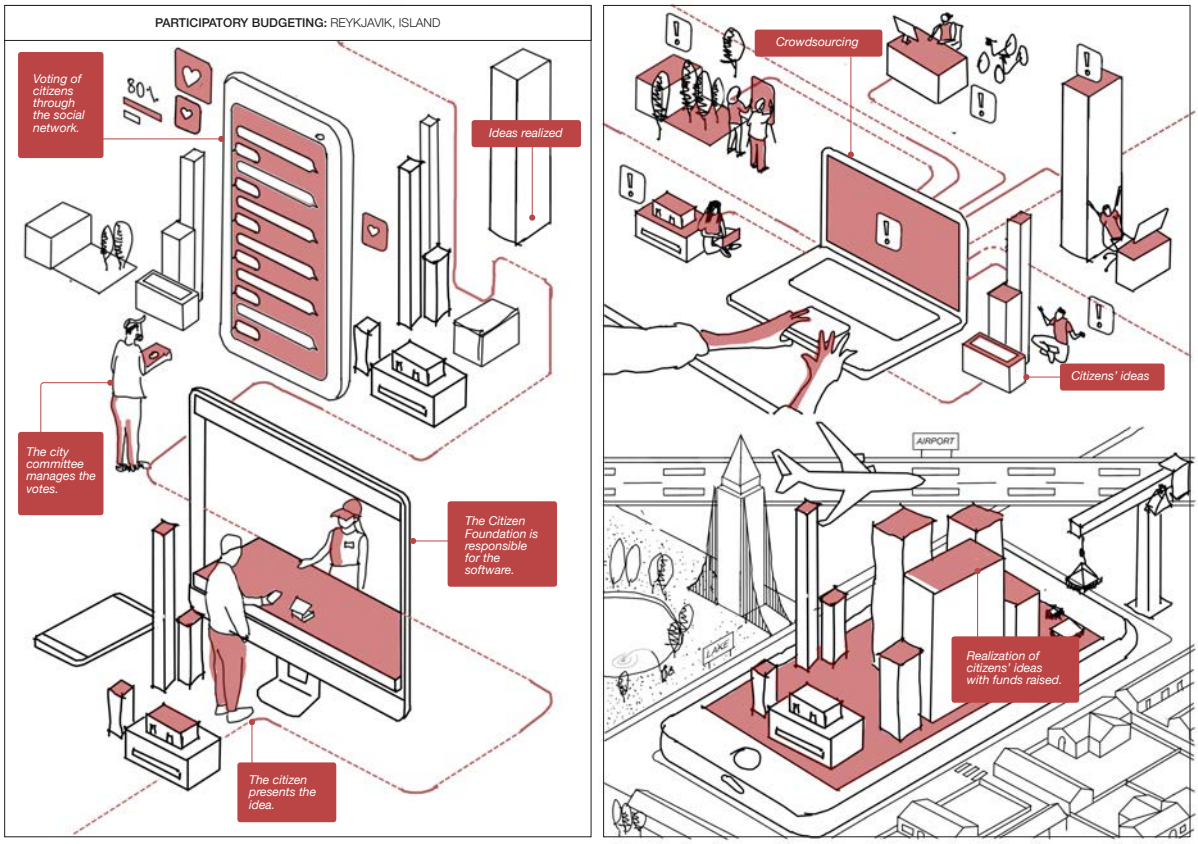

Figure 20 Visual story #5 – Participatory Budgeting: Reykjavik, Island

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.6 SCARABÒ, ITALY

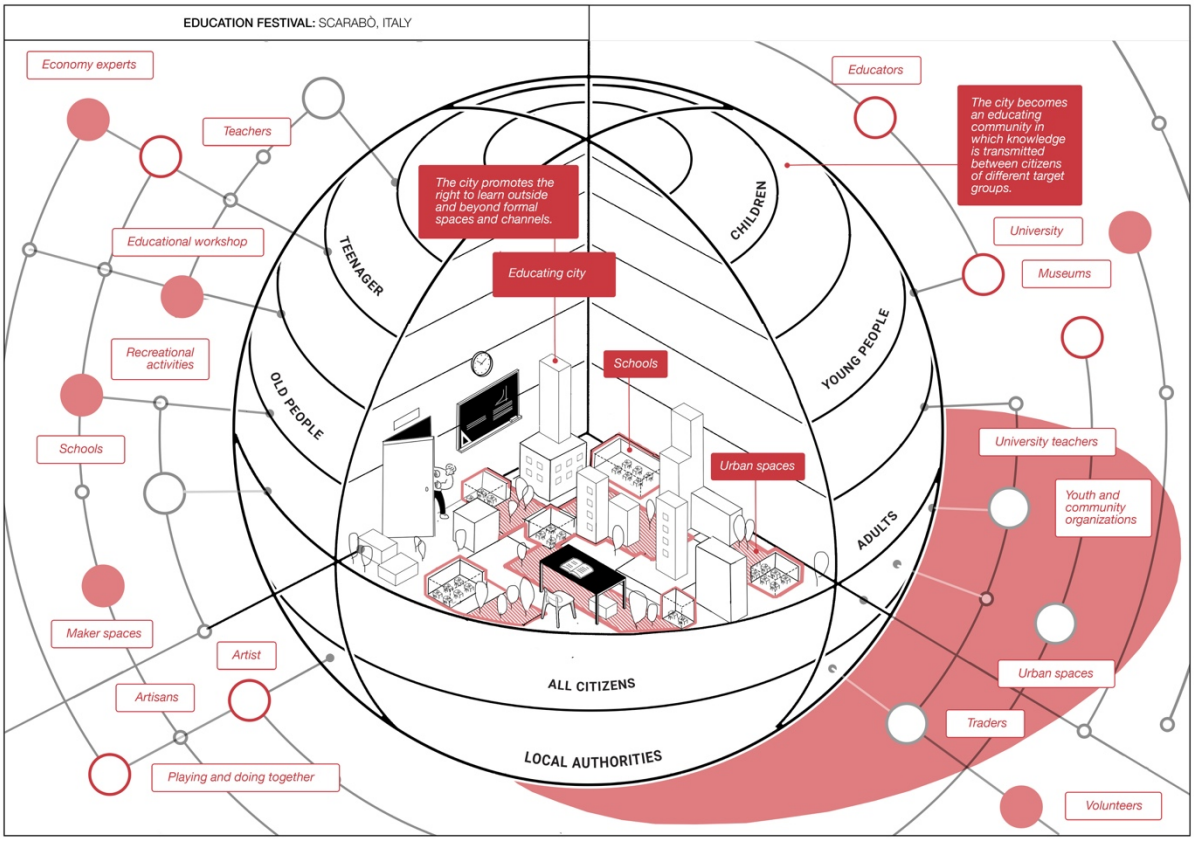

Figure 21 Visual story #6 – Educational festival: Scarabò, Italy

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.7 SHIJIA HUTONG MUSEUM, BEIJING, CHINA

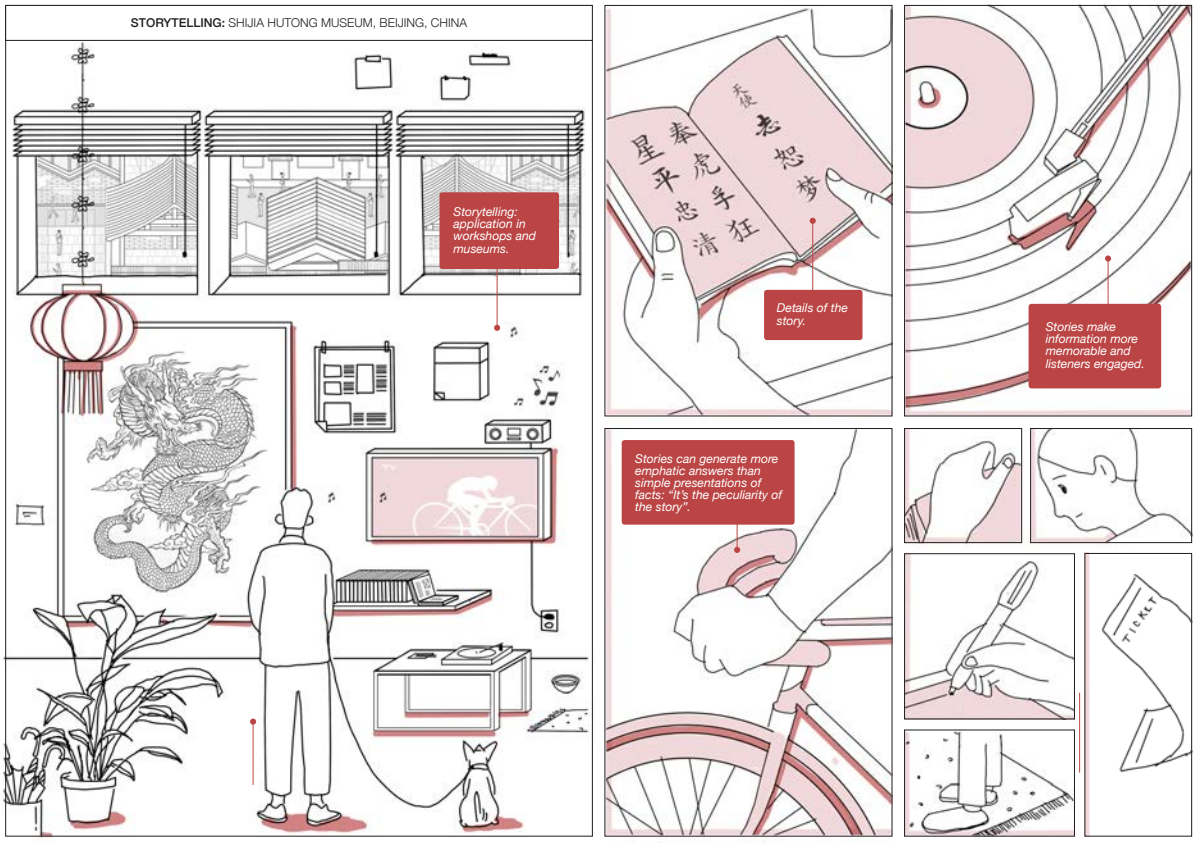

Figure 22 Visual story #7 – Storytelling: Shijia Hutong Museum, Beijing, China

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.8 SHOUGANG PARK, BEIJING, CHINA

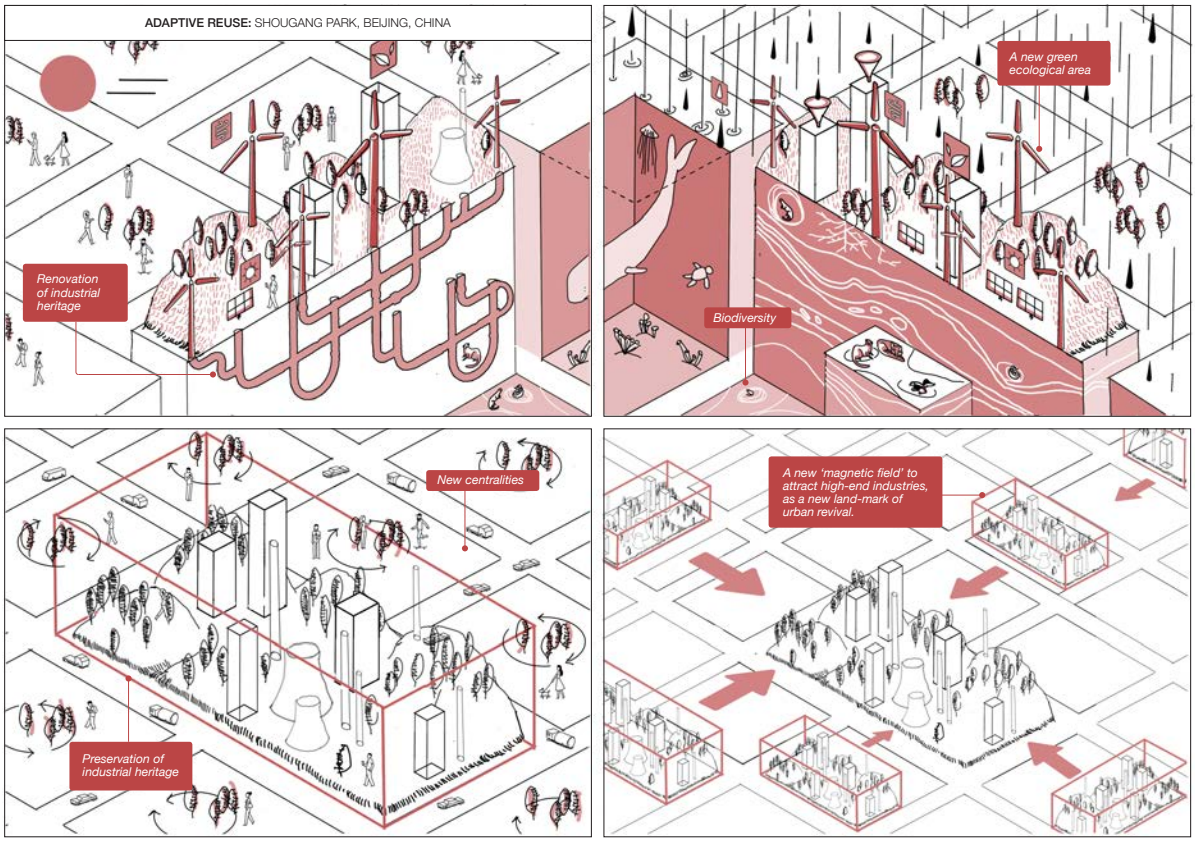

Figure 23 Visual story #8 – Adaptive reuse: Shougang Park, Beijing, China

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.9 TRONDHEIM, NORWAY

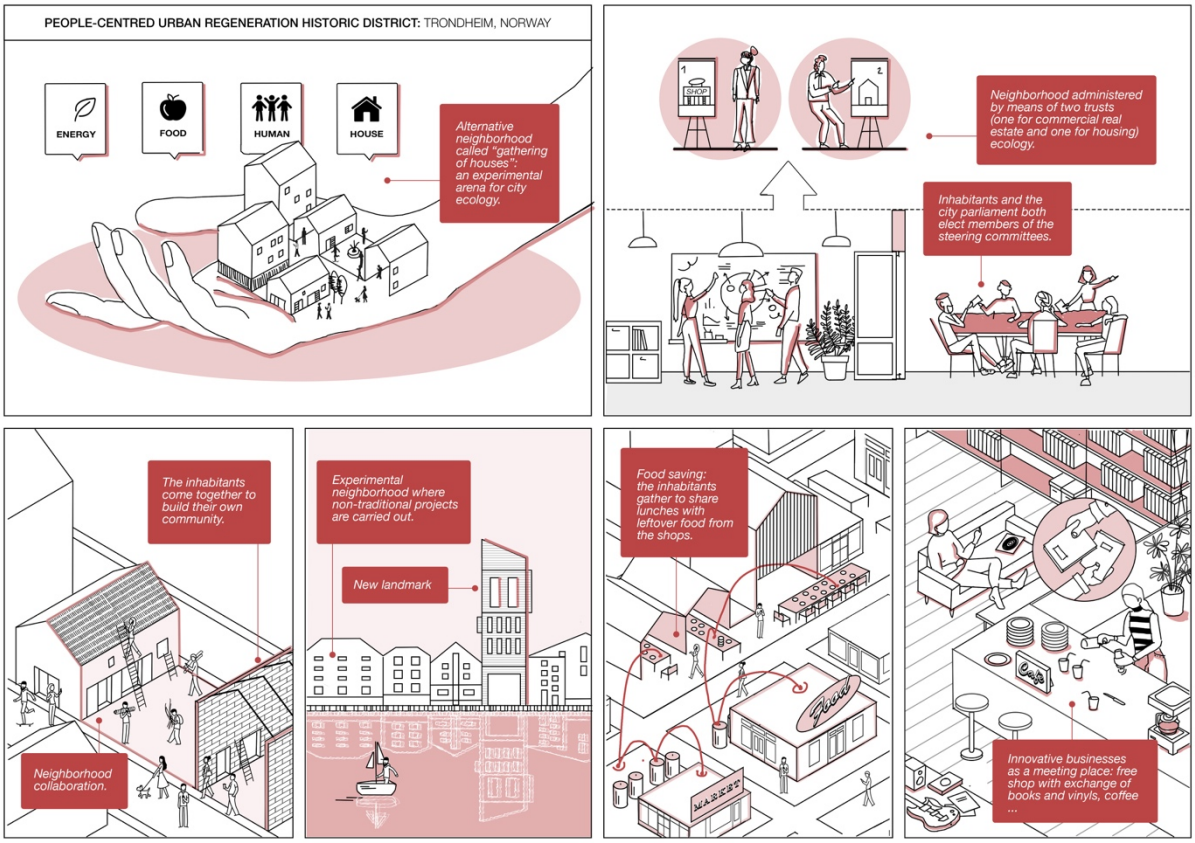

Figure 24 Visual story #9 – People-centred urban regeneration in historic district: Trondheim, Norway

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)

3.10 WALL ART IN XISANQI, BEIJING, CHINA

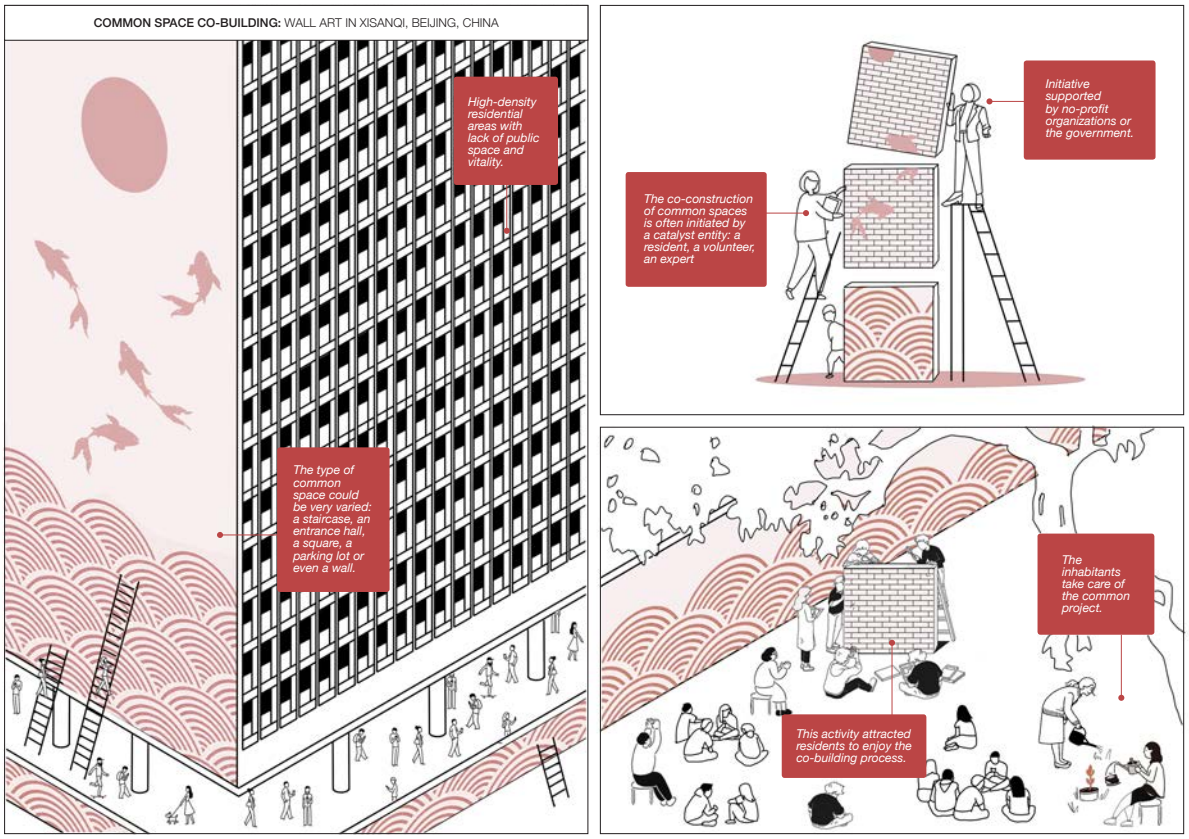

Figure 25 Visual story #10 – Common space co-building: Wall Art in Xisanqi, Beijing, China

(Source: Dalila Tondo for TRANS-URBAN-EU-CHINA, 2020)