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ID 1366 | URBAN NIGHTSCAPES: SPATIOTEMPORAL NARRATIVES AND LIVED PERCEPTIONS, THE CASE OF NIGHTTIME LISBON

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1 INTRODUCTION

The basis in writing this article is the dialectical relationship between urban space and human, focusing on the interaction that these two factors demonstrate during the night. In this context, the research interest is directed on the way the urban nightscape experienced from users on the possibilities of (public) space at night and how they affect human behavior and management of leisure, and conversely, on how the nightscape is affected and reshaped by the behavior and social practices of the users, especially young people.

2 AIM AND GOALS

It has to be noted that selecting the investigation of the urban nightscape as culture forming space, it was assumed that research will be primarily based on the behavioral approach of night life in the city. Moreover, the urban experience is examined in the aspect of the night as a leisure or recreation time, therefore, it does not concern those who consider night time as working hours. Additionally, in this case, the time limits of night are specified approximately, in order to meet research needs. If we consider that at midnight according to the etymology of the word has been signified as "the middle of the night", night lasts from the time the sun goes down (between 19: 00-20: 00) to 21: 00- 22:00, followed by initiation of the night, lasting until dawn (5:00 to 6:00). Therefore, to overcome this ambiguity, it has been chosen to be noted as the beginning of the night, the time period of 22:00, which coincides the time out for many people and especially for youths.

3 THEORETICAL TOOLS AND BACKGROUND

The dialectic relation of absolute, relative and relational space in correspondence with the spatial triad (Figure 1) according to the dialectics of space theory (Lefebvre, 1974), drives Harvey in an expanded frame interpretation of socio-spatial relations, the "grid of spatial practices".

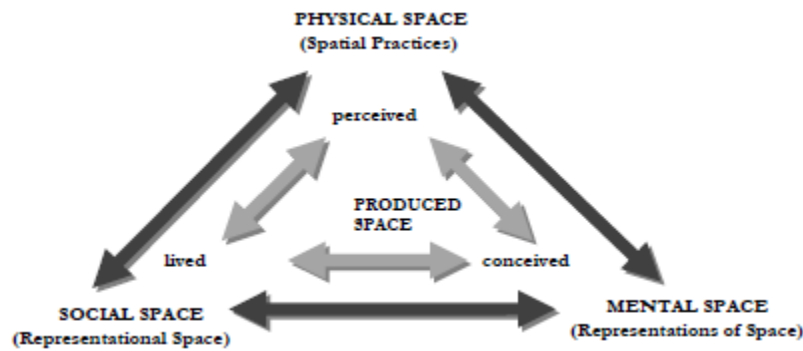


Figure 1.: The spatial triad by Lefebvre Source: Urban anarchy, 2014

In addition, it is taken into consideration the concept of psychogeography, which is a methodological tool in some modern approaches of the city, as originally expressed by Guy Debord and the Situationists (1950) who were influenced by Lefebvre. Psychogeography concerns the dialectic of the geographical environment and the human psyche. It is also applied the method of wandering (*flânerie*) and the technique of city discovery through the spontaneous, continuous rotation of the urban environment (*dérive*) which highlighted to identify “hidden desires” and reshaping everyday based on these desires.

Moreover, the concept of “ambiance” refers to a feeling or mood associated with a place, to its character, tone, or to the effect or appeal it might have. It is also used to refer to the place itself, especially to the small, neighborhood-sized hubs of the city called unities of ambiance, parts of the city with an especially powerful urban atmosphere. The “entry” into a concept (here: state), or - using the Harvey definition - in a relational space (time), perceives a spontaneous homogenization of the subject's mood.

The environments that combined together create the atmosphere of the place, are according to Debord (1958), the “soft” environment which concerns the presence or absence of human activity and the type of light, sound, time and ideas, and the “hard” environment on the structured, stable environment. The most “powerful” atmosphere basically involves the flow rate, the feeling and the ‘pulse’ quality mainly sizes which somehow are the measure.

The multiple atmospheres sections of the urban landscape, and the alternatively space qualities, since they are interrelated parts of a single structure, meet each other creating that which the Situationists called “atmospheres nodes” to identify those areas that function as connecting links and attract the wandering, so switched to them (Moras, 2005). The structural features (infrastructure, morphology) of public space at night show a diversity that is usually decisive in its use. The layout and orientation of the public space, the interaction distances allowed, the urban equipment, the obstacles, the altitude difference (levels) and the natural green, affect the human activity. For example, the centrality of a street or a square often determines the observed mobility and use of space when the darkness falls. In particular, in the night, the presence of adequate lighting contributes to the feeling of safety when somebody is wandering in a public space, or its absence, makes this public space potentially dangerous. These elements are sufficient “to concentrate human activities or to disperse, integrate or isolate them, attract or repel them, facilitate or impede them” (Kostourou, 2012).

When somebody moves within the city, almost every sense of you is being activated, so that the mental images, the representations of the urban landscape are the composition of all these senses (Lynch, 1960). The composition of the city's image at night varies considerably from day to day as the concentration of activities shifts and their content varies, groups of people change, and the sensation and aesthetics of the landscape changes. The mental map comprised by the city users essentially concerns the personal representation of each of them for the urban space. Moreover, it is inevitably influenced by the culture, social background, emotional state, etc. The personal experiences of each user of the urban space highlight value codes and perceptual filters.

4 METHODOLOGY

The followed methodology includes the qualitative analysis method, as long as most of the data are qualitative.

At the same time, bibliographic research has been a guideline and assessment of the validity of few early conclusions, while it has been complementary finding historical and other elements. Finally, the results of the research, when it was possible, have been graphically represented through map production using GIS software (Qgis). The produced maps (Table 1) were based on Harvey's spatial practice grid (1990), from which two of the four categories were selected.

Spatial practices	Accessibility and Distanciation	Appropriation and use of space
Material spatial practices (experience)	<ul style="list-style-type: none"> Youth flows by day/ by night Built environment by night 	<ul style="list-style-type: none"> (material) Elements of appropriation Public space used during night Population density by day/ by night
Representations of space (perception)	<ul style="list-style-type: none"> Mental cognitive maps 	<ul style="list-style-type: none"> Symbolic nightscapes Spatial dominance of certain youth cultures
Spaces of representation (imagination)	<ul style="list-style-type: none"> Urban nocturnal ambiances Emotional maps 	<ul style="list-style-type: none"> City fests Street art- performance and graffiti

Table 1. Standardization of spatial practices grid Source: personal editing

4.1 FIELD WORK

- Case Study, conducted in the historic center of Lisbon within 5 months of duration (March-July 2015), of which a more systematic process took place during the months of April-May-June. The choice of the historic center is attributed to a markedly increased concentration of night activities, its historicity and symbolic significance, the multidimensional identity of its users, the abundance of public spaces, and the increased number of young people presence at night.
- Observation and documentation of land use during the night, the structure of public space, elements of architecture and urban planning at night, night activities, different nightlife rhythms, behavior and habits of users.
- Carry out measurements of human flows and population density in the public space at night, as well as soundscapes at night. The duration of systematic measurements is not unvarying but ranges between 2-5 hours per point of interest, with a frequency of 5-7 visits per public space.
- Interviews: 15 interviews were conducted among 19-25 year old people, ages that basically have a stronger involvement in the nightlife of the city, to cover as many areas as possible of the historic center. This restriction reduces the sample, increasing this way the chances of converging behaviors and batch results. Also, the method of selecting the interviewed persons approximates the cluster or cluster sampling, since the respondents were chosen randomly based on specific geographical clusters. In particular, the historical center of the city was divided into zones - some corresponding to neighborhoods - in which random number of people were selected (Figure 2).
- Questionnaires: In order to reinforce the information obtained, some questionnaires were created with similar content of these interviews. Additionally, images from the urban night scene of the study area were added, which respondents were asked to evaluate for their emotional reaction. This choice served the purpose of the survey by exposing all respondents to the same visual "controlled" stimuli, while making the completion process more attractive. The questionnaires

were personally sent to 35 people, while they were posted to fill in some local cultural site websites and official university web pages in Lisbon. Overall, the received answers came to 50.

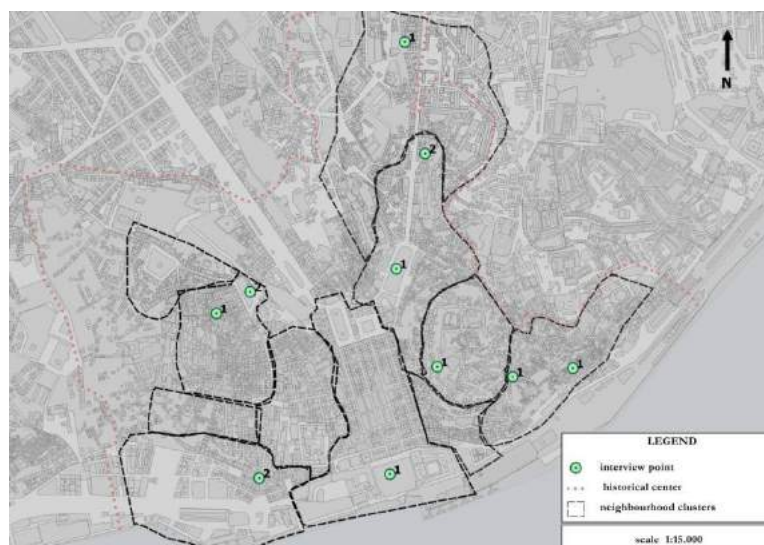


Figure 2.: Points and number of interviews Source: personal editing

The type of interviews approaches the semi-structured, as the goal was to map out a distribution of behavior. Beyond that, as it turned out to be, in practice, the structure of the interview left room for freedom in the debate, which often provided valuable information. The duration of the interviews ranged from half to one hour, and the content of the questions related to regular night activities (frequency and duration), night out areas, public space at night and the respondent's relationship, culture preferences, and the people's character and, respectively, of the space-social practices, the emotional experience in the urban night landscape and the view of the city wandering at night.

5 RESULTS VISUALIZATION

5.1 ARRANGEMENT AND MORPHOLOGY OF URBAN SPACE

There is a difference in the size of the building blocks between the areas of the historic center. The older quarters, which survived the earthquake consist of smaller building blocks and, while respectively the most recently rebuilt quarters, larger and often single building blocks. Accordingly, the distance of the intersections shows a variation between these districts. Frequent crossings and small property in the districts of Alfama, Mouraria, Castelo São Jorge and less in Bairro Alto and Bica, facilitate communication between residents and enhance the feeling of neighborhood and spatial cohesion.



Figure 3.: Street layout - patterns
 Source: gis database by Camara Municipal de Lisboa, personal editing

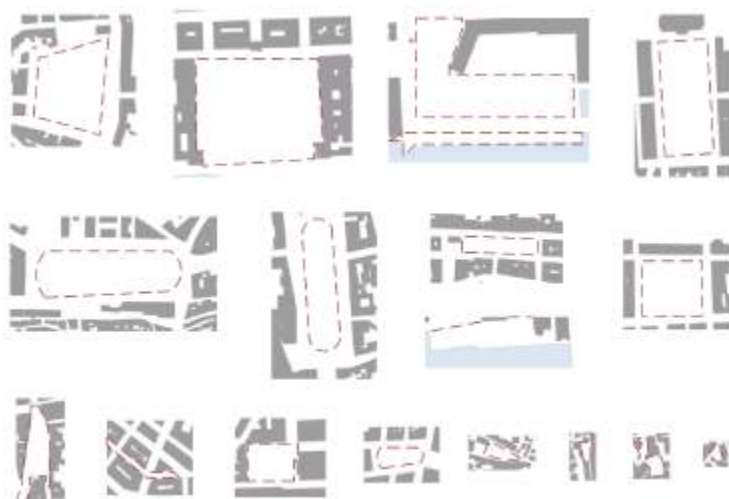


Figure 4.: Typology of public space - squares and pedestrian streets
 Source: gis database by Camara Municipal de Lisboa, personal editing



Figure 5.: Typology of public space - miradouros
 Source: gis database by Camara Municipal de Lisboa, personal editing

The scale of public space varies, with paved, large-scale squares in central locations, while in the most densely populated districts (Alfama, Mouraria, and Castelo) public space appears to be limited in size and with a more spontaneous and discontinuous pattern. In addition, its form is different, offering a variety of landscapes and sensations, favoring different types of night activities and meetings. For example, the most popular spots with privileged location and excellent view (miradouros) are scattered across the seven hills of the city. Their acreage varies, with São Pedro de Alcântara being the largest in Bairro Alto.



Figure 6.: Meeting points in public space Source: Flickr, personal archive

Furthermore, the street, in Lisbon's case, is particularly important in nightlife, as an organic part of the public space. The fact that the largest area of the historic center has limited traffic creates the right conditions for the pedestrians to take up narrow streets. Particularly in the Bairro Alto, Alfama and Mouraria districts, where the streets are narrow and the distance among the square blocks small, casual

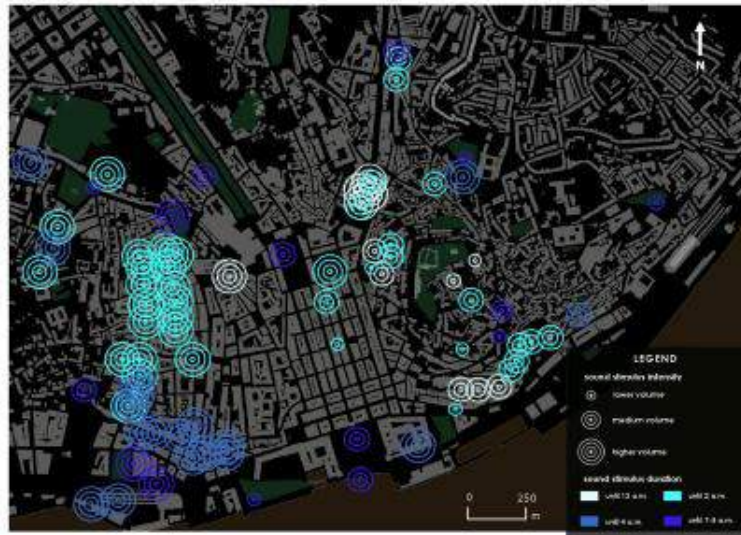


Figure 8: Soundscapes by night
 Source: Results from personal measurements (2015), personal editing

5.4 COGNITIVE SHAPES OF URBAN NIGHTSCAPE

The familiar Lynch categorization (1960) was used, according to which, people tend to form mental images of the city in relation to five formations of urban space. Adding the night-time dimension as a limitation it attempted to attribute the urban iconography of the center of Lisbon to the texture and character of these formations. In essence, based on the experiences of the different surveyed people through their descriptions, the mental map (Figure 10) of the city at night was emerged.

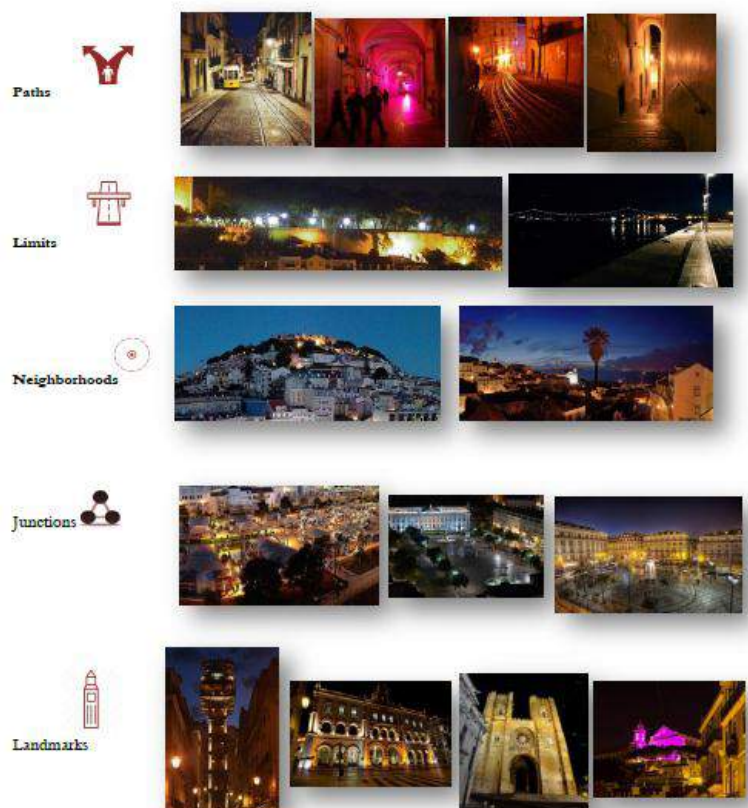


Figure 9: Lisbon night images according to Lynch theory of spatial cognition
 Source: Flickr, personal archive

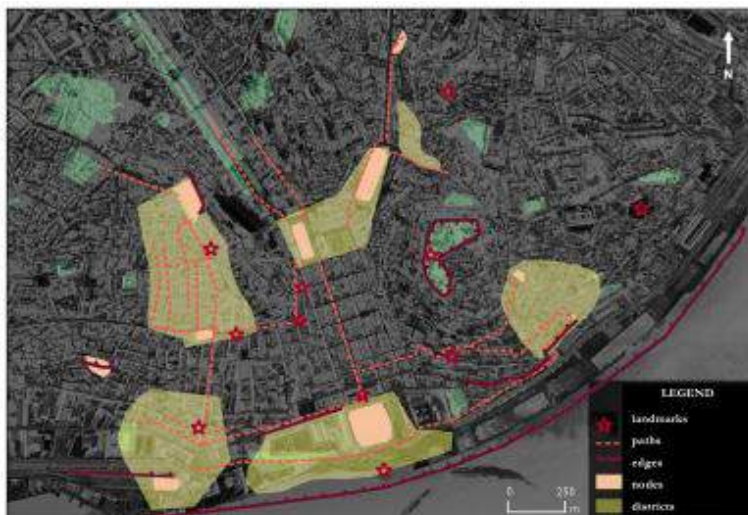


Figure 10.: Mental-cognitive map of the historic center at night
 Source: personal editing

In Lisbon, the majority of young people at the historic center at night distinguish nine districts, based on different criteria. The three are the Bairro Alto, Bica and Cais do Sodré areas, and the other four, Mouraria, Castelo, Alfama and Anjos, represent a combination of night-time wanderings, alternative fun and underground culture. The latter two, Chiado and Baixa, function more as transitional areas at night, since they serve the passage of passers-by to and from other areas. These areas, at night, are presenting “liquidity” in terms of their identification by visitors/users. Everyone's mental map encompasses or blocks spatial data, depending on the degree of frequency and personal experience. Comparing the mental map with population density measurements during night and day (Figure 11) it is observed that the pattern of the mental map approximates that of the population density map at night. Consequently, the mental map actually gives a picture of the city at night based on the orientation and frequency of use in urban sites.



Figure 11: population density by day (left) and by night (right)

6 SOURCE: PERSONAL EDITING

6.1 YOUTH CULTURES AT NIGHT

In the attempt to map and categorize the youth groups and (sub) cultures that make their presence noticeable at night and exhibit distinct spatial practices, the following table emerged (Table 2). Apart from the academic groups of praxe and the social-political collectives, the other three categories are of varying degrees of heterogeneity, so they do not represent universally and strictly all young people who meet individual criteria. Nevertheless, a general picture of young people and how it moves to the historic center at night are being explored.

((Sub) cultures of young	Biophysical space (historical center)	Characteristics	Communication Codes	Community Sense
Student group Frase	Public space, squares, parks, miradouro	Mutual clothing / appearance	Strict adherence to orders and internal rules	Strong cohesive bonds
	Neighborhoods: Upgraded and 'Secure': Chiado, Bairro Alto, Bica, Cais do Sodré	Strong hierarchical organization Sense of prestige	Authoritative behavior of higher to inferior in the hierarchy	Moving by groups High Sense of community
Alternative and artistic young groups (hipsters, new boem, new hippies, etc.)	Public space, as an organic part of the urban landscape, squares, urban gaps, miradouro	Distinct clothing and style Special music preferences and more prone in drug use	Special vocabulary and phrasing Extraversion and mood for interaction Relaxation and emphasis on fun and art	Loose cohesive relationships depending on the group / company Solidarity and companionship Medium sense of community and usually with spatial report
	Neighborhoods: mainly those with monumental and symbolic capital features: Bairro Alto, Bica, Alfama, Castelo, Intendente, Mouraria, Cais do Sodré	Modernized simulation and revival of finite political trends Moderate degree of commercialization of the culture and often involvement with substances		
Socio-political youth collectives	Public space, as an organic part of the urban landscape, squares, urban gaps, miradouro, street	Horizontal organization and uninterrupted structure:	Specific vocabulary and phrasing Challenging attitude to modern capitalist morality	Strong bonds of solidarity and companionship Collective decisions on actions on political and social projects
	Ownership (former occupation) of buildings and creation of self-	Logical self-realization (DIY) and autonomy	Dialogue through anti-	
Ghetto Youth cultures	organized sites (heterotopias)	Legitimate lawsuits and actions	hierarchical assemblies	High Community sense
	Neighborhoods: Intendente, Mouraria, Graça, ógiz Alfama	Radical politics of social development Transcendental culture (transgressive) with elements of delinquency and possible use of drugs	Respect for the different, equality, anti-sexism, antipatriarchy, Restrained extroversion and mood for interaction	
	Limited territorial separation (concentration of slums out of center)	Special clothing and style of the '80s -'90s	Local dialect and peculiar phrasebook	Different bond level depending on group and race
	Public space (often more isolated) Cheap bars and dance scenes Neighborhoods: Intendente, Mouraria, Alfama, more rarely Bairro Alto	Particular musical hip-hop preferences with African elements (tribal) and African dances: Transgressive culture with elements of delinquency and possible use of drugs	Distant behavior, sometimes: offensive and aggressive towards the "others" Physical contact, directness in communication	Abstract but high community sense
Broader mainstream cultures	Mainly private space: shopping malls, bars, restaurants and clubs	Social (and class) heterogeneity	Often competition tendency	It is not detected
	Public space when hosting a specific official cultural activity	Trend for unprecedented modernization and consumer behavior	Reproduction of social stereotypes and acceptance of social hierarchy	
	Neighborhoods: Bairro Alto, Bica, Cais do Sodré, Principe Real, Chiado, Baixa	Communicative aesthetics Indifference to the public Rare drugs involvement		

Table 2: Standardization of youth cultures at night in the city center - Source: personal editing

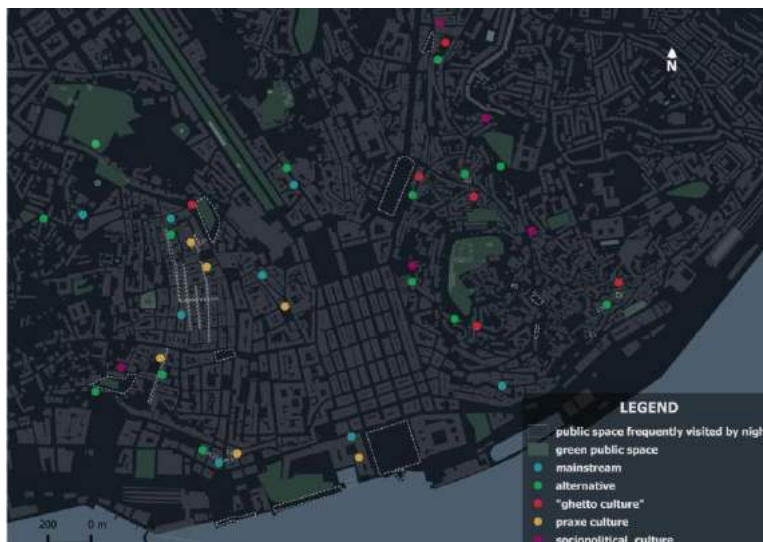


Figure 14: Spatialization of youth cultures by night
Source: personal editing

6.2 THE EXPERIENCE OF URBAN NIGHTSCAPE

Lisbon's historic center is a major nightlife attraction for most young people despite the fact that there are two younger entertainment clusters in the east and west of the city. The economy produced at night arises from the entertainment sector and is therefore interwoven with the frequency and timing of the use of space by residents. However, the time of use does not mean exclusively the mediation of a financial transaction, since the public space in the historical center varies in size and morphology, accommodating different social groups but at the same time favoring social mixing and coexistence. So, it seems that young users usually seek a combination of bar and public space, with a high percentage of them looking in priority, gathering and entertainment in the public space of the city.

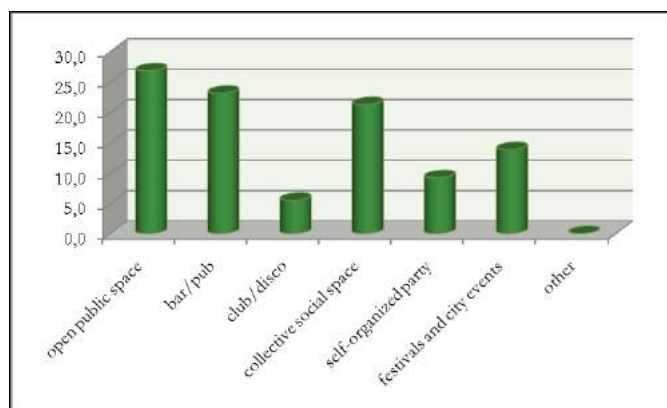


Figure 15 : Youth gathering places at night, by category (%)
Source: questionnaires and interviews (2015), personal editing



Figure 16: Preference of young people in nightlife in neighborhoods
 Source: data from questionnaires and interviews (2015), personal editing



Figure 17.: Preference of young people in nightlife in neighborhoods
 Source: data from questionnaires and interviews (2015), personal editing

The night atmosphere that exudes historic center based on the experience of young people (Figure 16) is evaluated by most as multicultural, reflecting the degree of social mixing and orientation of the night economy. The experience of the urban night landscape offers a varied selection of music, taste, image and culture, as in Lisbon anyone could find people from diverse racial, ethnic and cultural backgrounds. Second in importance appears to be emerging alternative view of night city, both because of the abundance of artistic and cultural event and the trend of adopting alternative models (night) life and entertainment, such as tolerance to drugs, alternative shops, the abundance of graffiti etc. As for the modern look, this inevitably resemble the western-European model, which is inextricably interwoven with night economy and tends towards globalization and homogenization of urban nightlife, something that currently is in a process in Lisbon.

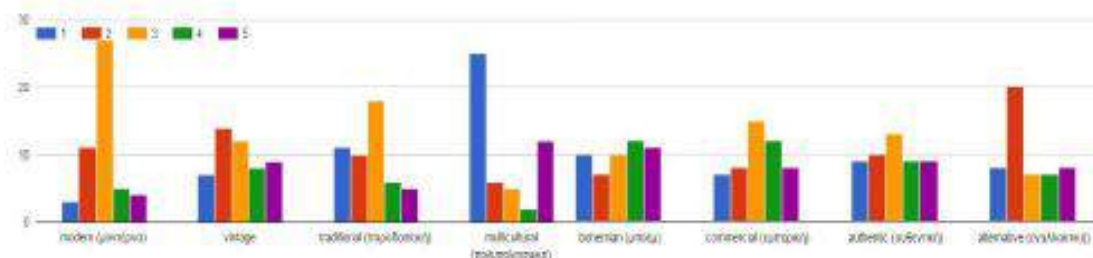


Figure 18: Evaluation of urban nightlife in the historic center
 Source: data from questionnaires (2015), personal editing

Especially at night, the subjective perception of space is clearly influenced by the textures and qualities of situations involving any urban place, which shape the aesthetic and atmosphere of the landscape. Consequently, there is a fragmented picture of the city, composed with different "ambiances", in succession with each other, like the scenes of a theater.

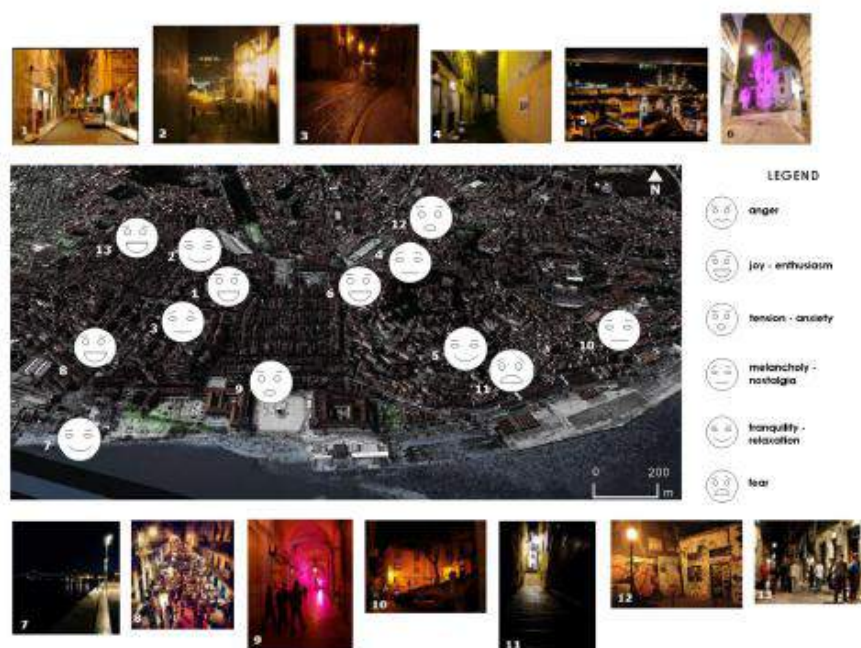


Figure 19: Unities of ambiance at night by emotional state of users
Source: personal editing

6 CONCLUSIONS

The various elements of intimacy that occur in the public space of the city incite its increased use at night. Both the human scale of design, which allows a sense of comfort during the arrival and stay in an open space, as well as the variety of surfaces for attitude and relaxation, resulting from the terrain and the architecture of the city, create the conditions for wandering, gathering and collective action.

Nevertheless, as has been noticed, even among young people there is no single identity, but different cultures, social perceptions and spatial practices are distinguished. There are various groups of young people who act within the bounds of the established social organization to differentiate each other (hipsters, mainstream people, 'sk8er guys', etc.) without, however, displaying or pursuing clear claims.

The different trajectories of young people at the urban nightscape tend to either converge across regions (Bairro Alto, Bica, Cais do Sodré) and under certain circumstances (city festivals, spontaneous parties) either to diverge and collide by delimiting and temporarily encoding meanings in the urban space (marches and actions of a rightful and emancipatory character, cultural festivals and events, artistic interventions).

In the end, the city at night is seen as the field where every change, remodeling and experience is possible. Diversity in both the urban landscape and the social groups allows us to choose each time a different role and to experience an out-of-bound experience, to lose to the different cultural elements and symbolic images of space and finally creating the imaginary space-time where our identity is unique and instant.

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ID1370 | ASSESSING THE QUALITY OF NEIGHBORHOOD PUBLIC SPACES, A CASE STUDY OF MISURATA CITY, LIBYA

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ABSTRACT: The public space of the city neighbourhoods is one of the major indicators of the urban quality and the residents’ satisfaction (Carmona, 2010, Carr, 1992, and Gehl, 2013). In Libya, the government has adopted a redevelopment scheme of providing new homes to the local residents, to build thousands of new housing units around the country since 2005. This plan was aiming to offset the shortage in housing numbers due to the high growth of population and rapid urbanisation (Worldometers.info), 79% of the country population live in urban areas (Salhin, 2011). This high demand of providing houses to the citizens all over the country has made a significant change of the urban planning composition of the country, especially the residential areas. This paper focuses on two samples of a typical neighbourhoods in Misurata city as case studies. It investigates the role of public spaces of the traditional neighbourhoods (TN) and governmental neighbourhoods (GN). It compares the conditions of public spaces in both types of neighbourhoods in terms of physical and intangible qualities and examines the relationship between the residents in terms of social integration and community cohesion in both types of neighbourhoods. In addition, it attempts to find out whether this new strategy has affected the social relationship of the local community or not and finding out the extent of possible impact on the daily activities. Furthermore, the paper discusses the extent of interaction among the residents regardless of their age, gender and cultural background. This research is based on mixed methods approach including qualitative and quantitative methods through case studies of two neighbourhoods in Misurata City, Libya. 158 Questionnaires were distributed to an adequate sample of the neighbourhoods’ population. The in-depth interviews conducted that included three categories, a) residents b) decision makers c) professionals. Moreover, according to the possibility of limitations in the data collection stage, site observation was used to focus on the residents’ activities as a supporting tool. The results show that residents in TNs feel more attached to their community, socially satisfied and comfortable while this perception was lower in the GNs. Research also found out that the relationship between the residents of the neighbourhood plays an essential role to improve and promote the social satisfaction of the residents which therefore will contribute to high-quality communities. Hence, it assists the development of the urban quality in significant parts of the city.