

**Examination of the Placemaking Concept on Bursa Historical Cumhuriyet Street \***

Mahshid MIKAEILI, Bursa Technical University, Faculty of Forestry, Department of Landscape

Architecture, mahshid.mikaeili@btu.edu.tr, Bursa, Türkiye, ORCID: 0000-0002-8126-3069

Volkan MÜFTÜOĞLU, Bursa Technical University, Faculty of Forestry, Department of Landscape,

volkan.muftuoglu@btu.edu.tr, Bursa, Türkiye, ORCID: 0000-0003-3946-9562

**Abstract**

*In historical cities, urban public open space's identity is a fundamental aspect that contributes to shaping the identity of communities. The architectural elements succeeded in expressing the identity of the community and maintaining the continuity of identity. The city's identity is determined by the city's geographical context, cultural level, architectural elements, local traditions, and quality of public open spaces.*

*In recent years the multi dimensional place-making concept become an interesting study area in increasing urban identity. The concept of place-making coines to describe a multi-disciplinary approach in planning, designing, and urban public open spaces management to improve the urban environment and the quality of life. In this study, the conceptual framework of the topic was drawn by putting forth the concept of place and place-making to improve the quality of places in historical public open spaces.*

*The studying area is Cumhuriyet Street in the historical center of Bursa City, which is located in the traditional trade center as a pedestrian road. The historical background is examined to demonstrate its potential in creating a place-making concept in the city's historic core.*

**Keywords:** Place-Making, City Identity, Cumhuriyet Street, Bursa

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\*This study is not included in the study group that requires TR Index Ethics Committee Approval.

## 1. Introduction

Throughout history, the urban spatial formation process or formation of a place has been shaped by human interaction with the natural and artificial environment, physical changes, and the development of urban public open spaces. With the development of new technologies in modern life, historical places in urban areas have faced collapse on a large scale. Regeneration and restoration of historic places will help to create new places in the urban context and create a vibrant city (Wyckoff, 2014). Vibrant and alive historical urban public open spaces are recognized as one of the significant reasons for the growth of cultural tourism attractions (Lew, 2017).

Cultural tourism is one type of tourism that deals with the culture, architecture, religion, history, geographical areas, and rural elements of that way of people's life (Mikaeili & Aytug, 2019). Urban public open spaces in historical cities have always played a significant role in cultural tourism. Historical urban centers are places often built on the sedimentation of different cultures and their tangible heritage (Richards, 2022). Thus, historical urban public open spaces are recognized as the identity and certification of values of a city by presenting a city's historical layers.

Each places possess a *Genius loci* or Spirit of Place (Norberg-Schulz, 1980) as a guardian spirit that determines a place's character. The meaning of place is settled in cultural traditions and relates to a sense of place (Lew, 2017). The meaning of sense of place is how cultural values, perceptions, memories, and traditions in urban public open spaces give meaning to the space. Historical urban public open spaces are part of a city's history and memory. Historical urban public open spaces consist of imprints of past people's actions, culture, beliefs, socioeconomic, climate conditions, and natural events (Mosler, 2019). Urban landscapes present the old form of urban public open spaces, tangible and intangible values from places where people live, work, and install themselves as part of the time and space. The deficiency of these values in urban areas will be discontinuous in urban history (Wang, 2012). Thus, historic buildings and historical urban landscapes represent the scene of the city in the specific historical period.

Urban public open spaces describe the relationship between an architectural structure and its environment and the characteristics of a particular urban landscape. Particular designs of architectural elements, landscapes, and public open spaces create various areas with different functions. According to Relph (1976), a place interprets experiences, meanings, identity, belonging, memories, and feelings. A deeper understanding of the meaning of a place depends on the nature of the relationship between people and place. Knowledge of place is a simple fact of human's different experiences.

Recently the placemaking concept has come to the fore in urban public open spaces planning and design, which is used to design and create high-profile places in urban areas. The placemaking concept is the theoretical method that seeks to create quality places in public open spaces where people spend time, work, live, and social activities, etc (Sofield, et al., 2017).

The concept of placemaking is a multidisciplinary and interdisciplinary field with a dynamic social context and is theorized by designing spaces (Strydom et al., 2018). The placemaking concept has prepared a conceptual framework to explain the theoretical insights through the five scientific disciplines: urban studies, architecture, political science, sociology, and anthropology (Sofield, et al., 2017). Placemaking is a theoretical method that seeks to create high-quality places where people spend (Mikaeili, 2018). Placemaking reinvents urban public open spaces as the heart of the community and inspires people to work together. Placemaking is a collaborative process through which we can shape our public realm to maximize shared values. Placemaking facilitates creative patterns, paying particular attention to the physical, cultural, and social identities that define a place and support its ongoing development (PPS, 2023).

In short, placemaking aims to create quality places and a sense of place, as possessing a strong sense of place is also known as a character of quality places (Zitcer, 2020). Places with a strong sense of place are active, high quality, unique, valuable, visually appealing, people-friendly, safe, connected, and walkable with mixed uses and quality facades (Wyckoff, 2014).

The main aim of this study is based on the conceptual framework of the topic through descriptive and theoretical methods by presenting the concept of placemaking to improve the quality of place in Bursa's historic public open spaces. Bursa is the first capital city of the Ottoman Empire and carries high historical tangible and intangible values. The geographical location of Bursa is at a strategic point and crossroads of important trade routes of Historical Anatolia. In the modern period, Bursa City is a significant trade and industry center. Cumhuriyet Street, as the case study material is known as one of the oldest streets in Bursa. The street is located in the historical urban core in an immediate area with many monumental architectural buildings and Hann District a UNESCO World Heritage Site. In this approach, the street's renovation activities based on the observation method will be analogized with the world placemaking strategies and principles to understand the strengths and weaknesses of the renovation activities in creating a sense of place in a historical area. Finally, the suggestions for design principles will be presented to improve these activities based on placemaking strategies and principles.

## 2. Conceptual Framework

Information on the conceptual framework of the study is provided in this section.

### 2.1. The Meaning of Place

According to the Oxford English Dictionary (2023), the word "place" has different meanings: a place, a particular position, a point or area in space, a particular place on a larger surface, a building or place used for a particular purpose, a part of space designated or available for use by people. These meanings reflect some aspects of the common understanding of the term used in everyday life.

From the past to the present, much attention has been paid to people's perceptions of place and how these perceptions contribute to their identity. People experience different types of reflection, introspection, and self-understanding in different places. Place describes the relationship between an architectural structure and its surroundings and the characteristics of a particular landscape that make it unique. Places with different functions are created by deliberately designing architectural elements, landscapes, and urban public open spaces.

According to Relph (1976), a place interprets experiences, meanings, identity, belonging, memories, and feelings. To present a deeper understanding of what place is depends on the type of relation of humans and place. A place is a centric point where humans settle existence and orient themselves. Knowledge of place is a simple fact of people's experiences. Each places possess a Genius loci or Spirit of Place (Norberg-Schulz, 1980) as a guardian spirit that determines a place's character. The meaning of placemaking comes from cultural traditions and is closely related to a sense of place. The meaning of "sense of place" is how cultural values, perceptions, memories, and traditions in urban public open spaces give meaning to the space (Lew, 2017). Historic urban areas are part of a city's history and memory. Without them, urban history will be discontinuous. They are excellent representatives of a city's architectural style and the significant elements of the urban landscape. Historic buildings juxtaposed with each other form a urban landscape that represents the scene of a city in certain historical period, with a higher value (Wang, 2012).

Each place is recognized based on the quantitative and qualitative dimensions that complete each other (Norberg-Schulz, 1980). The quantitative dimension of a place is measurable via physical, environmental, and measurable components. They are capable of comparing with other places. The qualitative dimension relates to the immaterial, phenomenal, semantic, and unmeasurable properties of a place and its incomparable (Sepea & Pitt, 2014). Furthermore, the role of architecture in human life is to create well-designed buildings and enhance the quality of the environment (Seamon, 2012). The meaning of place settles between objective fact and subjective feeling. The human being is part of a place that lives in the place. The function of place is a phenomenological-experiential object. The place consists of three pillars of nature, social relations as gender, and race, and the mind's meaning, ideas, and symbols. These domains create an experience of place by influencing human activity in place (Cresswell, 1996).

According to Seamon (2017) a place is recognized through three phenomenological perspectives: a) buildings as realms of experience, action, and meaning, b) buildings as architectural atmospheres, and c) physical and spatial fields that maintain the wholeness of the environment and place.

There are similarities between the meaning of place in architecture, urban areas, and landscape architecture. According to Relph (1976), often landscape understands as a panoramic view or scenery. It is something perceived by sight. Concepts of soundscape and smell-cape, only to mention two, are developed to refer to analogous phenomena perceived by other senses. Anyhow, the landscape is always a kind of sense-scape.

The meaning of place in the urban landscape is one of the misconceive concepts in human geography and other disciplines because there are many different theoretical approaches to explain the relationship between people, environment, and landscape. The meaning of place in urban landscape is a study of human-environment or human-landscape (Saar & Palang, 2009). According to Moughtin (2003), urban place design is a method for creating a built environment that fulfills of aspirations and represents its values. The design of urban places uses man's accumulated technological knowledge to control and adapt the environment to social, economic, political, and religious needs. The city is an element of man's spiritual and physical culture and, indeed, one of the highest expressions of that culture.

The meaning of place refers to the tangible and intangible values unit of space. The place is experienced through the senses and depends on the feelings of security, dwelling, and where of being. The place isn't a subjective and abstract concept. The place has a special meaning and value. The place has a direct relationship with the world and human life and is created by the relationship between human images, human activities, and architectural form.

## **2.2. Conceptual Framework of Placemaking**

The urban spatial formation is embodied by human interaction with the natural and artificial environment, physical changes, and the development of urban spaces. With the development of new technologies in modern life, the historical urban areas witness a huge collapse (Wyckoff, 2014). The rapid development of the city has led to dramatic changes in the urban space, accompanied by the homogenization of the urban form and the gradual loss of local historical characteristics (Zhu et al. 2024). Regeneration and restoration of the historical areas will help to create new places in the urban context, create a live city, and develop tourist attractions. In recent years, one of the significant issues encountered is the concept of placemaking in the planning and designing of high-profile urban public open spaces.

The placemaking concept is recognized as a multidisciplinary and interdisciplinary field with a dynamic social context that is theorized by design spatial, design disciplines, and social (Strydom et al., 2018). The placemaking concept is affected by architecture, landscape architecture, urban design, sociology, psychology, economics, public policy, political science, law, technology, tourism, and marketing. (Sofield, et al., 2017). Placemaking is the theoretical method that attempts to create quality places where people spend time, work, live, and negotiate (Aytuğ & Mikaeili, 2018). The meaning of placemaking is transforming an ordinary place into a vibrant, engaging, and meaningful place, and the significant aspect of this process is the humanization of space (Amirzadeh & Sharifi, 2024). Placemaking create multidimensional places that are shaped based on the concept of People-Place-Connection (Mikaeili, 2023). The placemaking concept means prioritizing people's participation and the inclusion of a variety of communities and viewpoints in all phases of the placemaking process, from design to implementation and ongoing maintenance and management (Mateo-Babiano & Lee, 2020). Placemaking is defined as a set of processes responsible for how places are created or changed and the dynamic interaction between people and places in the context of place change (Switalski & Gret-Regamey, 2021). The placemaking concept aims to improve places for human use by creating liveable and pleasant environments, calming motorized traffic, and increasing the attractiveness of public spaces (Switalski et al. 2023).

The placemaking concept is a collective effort that refers to the action to re-imagine the environment by individuals or groups (Beza, 2016). The placemaking concept is a key purpose in spatial planning to create,

reproduce or shape the identities of places by manipulating the various activities, feelings, meanings and fabric that combine to make up a place's identity (Hague & Jenkins, 2005). The placemaking concept is a dynamic and interactive logic that involves construction, landscape, and imagination as core elements (Zhu et al. 2024).

The placemaking concept, at first, was coined in the book of USA writer Jane Jacobs "The Death and Life of Great American Cities" in 1961. Jacobs emphasized the problems experienced in the multicultural cities of the USA and the necessity of a more comprehensive renewal of the cities to solve the urban problems. Later, in the 1970s decade, architects, landscape architects, and urban planners applied the concept to describe a multidisciplinary approach to planning, designing, and managing urban public open spaces to improve the quality of life in USA urban areas. Then Norberg-Schulz (1980) in his book "Genius Loci" emphasized that every place has a Genius loci or Spirit of Place as a guardian spirit that determines a place's character.

The importance of placemaking has created new perspectives in the design of urban public open spaces. Following the American experience with placemaking, European societies have carried out some activities on placemaking. In Europe, placemaking activities came to the fore through the Bristol Accord under the heading of Skills for Sustainable in designig urban public open spaces (ODPM, 2005).

The meaning of placemaking comes from cultural traditions and is closely related to a sense of place. The "sense of place" is a complex method of cultural values, perceptions, memories, and traditions affecting the formation of public open spaces (Lew, 2017). Historic buildings are settled side by side based on a special order to form a landscape that represents the scene of a city in a certain historical period. Without the historic city centre, the history of the city would be incomplete (Wang, 2012). Historical urban centers present architectural style, urban landscape, and natural landscape. These areas are places for ceremonies and other momentous occasions (Ugalde & Kuhn, 2024). Placemaking is thus conceived as a response to a perceived loss of a sense of 'place' amidst the architectural dystopia of the urban renewal era (Zitcer, 2020).

The placemaking concept is the ability to access and participate in urban public open spaces to achieve well-being and life chances. Placemaking is a growing movement in which citizens participate in the creation and transformation of urban public open spaces. The main goal of the placemaking concept is to create a stronger connection between people and places. Placemaking is a revitalization effort to focus on beautifying, cleaning, and regenerating public open spaces to encourage development and attract investment (Toolis, 2017). Placemaking is an asset-based and people-centered process that emphasizes collaboration and community participation to improve the liveability of cities' public open spaces (Markusen & Gadwa, 2010).

Placemaking is also one of the terms used to describe the Creative City. The place interprets as more than a location; it is an identity, a certain atmosphere, or a certain quality. Placemaking aims to transform public open spaces into places that engage those who inhabit them. Public open spaces provide rich experiences, a sense of belonging, meaning, enjoyment or contemplation, reflection, and an appreciation of cultural and environmental diversity (Shaw & Montana, 2014).

Urban landscapes consist of direct or indirect imprints of past people's actions, culture, beliefs, socioeconomic, climate conditions, and natural events. Urban landscapes present the old form of urban areas, tangible and intangible values from places where people live, work, and install themselves as part of the time and space (Mosler, 2019).

On the other hand, the placemaking concept is to plan and intentionally global theming by governments and authorities to develop tourism attractions (Lew, 2017). Placemaking has been used in many ways in the past, for example, to promote high-quality landscapes (Ni & Say, 2023) as marketing points (Fletcher, 2016), to promote tourism (Alderman et al. 2012), and to develop new ways of creating cultural unique tourism destinations. Tourism development affects local well-being and sustainability, and sustainable tourism focuses on spatial scales and identification (Dwyer, 2023). Cultural tourism is one of the types of

tourism related to culture, architecture and art, religion, history of people and their way of life in their geographical areas and rural elements of this way of life (Mikaeili & Aytug, 2019). Urban public open spaces in historic cities have played a significant role in cultural tourism. Historical urban centers are embodied based on the different cultures and their tangible heritage.

According to the Report of the Cultural Heritage Counts for Europe (CHCFE, 2015), historical places possess various features for growing tourism activities such as aesthetic value, spiritual value, social value, historical value, symbolic value, authenticity value, collection value, connecting value, education value, experience value, and economic value. Hence, to represent these values for tourists and develop tourist attractions, historical places require to be well restoration, and regeneration to create new places in the urban context.

Grabow (2015) wrote a book about the professional guide to placemaking titled "Principles of Community Placemaking and Making Places Special: Professional Guide." In this book, he expressed variable principles for organizing functional areas in urban public open spaces based on the placemaking concept approach. He wrote his book after Wisconsin Legislation adopted the Comprehensive Planning Art to Wisconsin Smart Growth law. After this legislation, the University of Wisconsin-Extension was involved in education about comprehensive planning or placemaking. Grabow and the University's roles included providing insight into various approaches to comprehensive planning and making principles of community placemaking come alive. To create placemaking concepts in urban areas, he interpreted 19 principles with a great variety of subheadings and comprehensive for five functional areas in urban public open spaces. The five functional areas in public open spaces based on the Grabow categorization are a) Effective and functional physical configuration, b) User-Friendly and Efficient Circulation, c) Preserved Natural and Cultural Resources and Environment, d) Enhanced Local Identity and Sense of Place, and e) Attributes to Instinctively Draw Us to Places.

The Project for Public Spaces (PPS, 2023) defined placemaking concept: "Placemaking inspires people to collectively reimagine and reinvent urban public open spaces as the heart of every community. It strengthens the connection between people and the places they share. Placemaking refers to the collaborative process through which we can shape our public realm to maximize shared values. Placemaking facilitates creative patterns, paying particular attention to the physical, cultural, and social identities that define a place and support its ongoing development.

Places with a strong sense of place refer to quality places. The places with a strong sense are active, unique, visually engaging, often with public art and creative activities, people-friendly, safe, connected, and walkable with mixed uses and quality facades. Wyckoff (MSU Land Policy Institute, 2014) explored placemaking based on the research Planning & Zoning News at the Michigan State University Land Policy Institute. He believes the placemaking concept creates Quality Places where people want to live, work, play, and learn. He described the placemaking definition with four different types of placemaking with distinctions and the benefits of their use: standard placemaking, strategic placemaking, creative placemaking, and tactical placemaking. Figure 1 illustrates the relation between the four different types of placemaking.



**Figure 1.** Four Types of Placemaking (Wyckoff, 2014)

**1- Standard Placemaking:** Standard Placemaking, or simply placemaking is a universal term developed by the Public Spaces Project (PPS, 2023). The meaning of Standard Placemaking is the process of creating high-quality places for people to live, work, and for children to play. Here, the necessary subject is the insurance of creating strong participation of people. Activities target a wide range of public, voluntary, and private sector involvement. The projects include neighborhood-based projects such as street and building façade improvements in urban centers, residential area renovations, small-scale and multi-purpose projects, and park improvements. In addition, various events are organized on pavements, streets, squares, or in urban public open spaces.

**2- Strategic Placemaking:** Strategic placemaking aims to create quality places. The various social activities are organized in urban public open spaces such as city centers, nodes, and corridors. The social activities aim to provide human-scale, high-quality, sustainable, pedestrian and cycle-friendly, safe, mixed-use areas, places for arts and culture activities, diverse transport modes, diverse housing options, protection of historical places, and people's participation.

**3- Creative Placemaking:** Creative placemaking aims to shape the physical and social character of a neighborhood, town, city, or region through arts and cultural activities in partnership with the public, private, and voluntary sectors. Creative placemaking revitalizes public and private spaces, buildings, and streets, improves local businesses and public safety, and brings people together. These activities involve strengthening open cinemas, street exhibitions, art projects, open-air concerts, and children's ideas through artworks in planning projects, and cultural and entertainment activities by creating high-quality and vibrant spaces.

**4- Tactical Placemaking:** Tactical Placemaking is commonly known as a process of creating quality places through a fast, low-cost, short-term, and phased approach. Tactical Placemaking includes small-scale projects such as the creation of temporary event spaces, cycle lanes, pavement improvements, historic area walks, and outdoor music events. Table 1 presents placemaking strategies abstractly in the form of functional headings.

**Table 1.** Placemaking Strategies Functional Headings (Adapted from Wyckoff, 2014)

STANDARD PLACE-MAKING	STRATEGIC PLACE-MAKING	CREATIVE PLACE-MAKING	TACTICAL PLACE-MAKING
<ul style="list-style-type: none"> <li>▪ Improvements in the quality of street and façade,</li> <li>▪ Neighbourhood-based projects such as residential rehabilitation,</li> <li>▪ Residential infill,</li> <li>▪ Small-scale multi-use projects,</li> <li>▪ Park improvements</li> <li>▪ Sidewalks, streets, town squares, civic buildings, etc.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Quality,</li> <li>▪ Sustainable,</li> <li>▪ Human scale,</li> <li>▪ Pedestrian-oriented,</li> <li>▪ Bicycle-friendly</li> <li>▪ Safe</li> <li>▪ Mixed-use</li> <li>▪ Broadband-enabled</li> <li>▪ Green places</li> </ul>	<ul style="list-style-type: none"> <li>▪ Private spaces,</li> <li>▪ Rejuvenates structures and streetscapes,</li> <li>▪ Improves local business viability and public safety,</li> <li>▪ Brings diverse people together to celebrate,</li> <li>▪ Inspire,</li> <li>▪ Inclusive of arts</li> <li>▪ Cultural and creative thinking such as museums and orchestra halls,</li> <li>▪ Public art displays, Transit stations with art themes,</li> <li>▪ Live-work structures for creative people</li> <li>▪ Movies in the park, chalk art projects, outdoor concerts, inclusion of children's ideas in planning projects by means of artwork, etc.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Shrinking a four-lane road to a three-lane with bicycle paths on both sides,</li> <li>▪ Complete Streets projects (such as a passive solar home),</li> <li>▪ Context-sensitive home for a low-income family,</li> <li>▪ Temporary conversion of a public storage facility into a boat rental facility along a river, etc.</li> <li>▪ Illustrated by temporary facades or park enlargements,</li> <li>▪ Bike paths, self-guided historic walks,</li> <li>▪ Outdoor music events in town squares.</li> </ul>

### 3. Methodology

In this study, the conceptual framework of the topic via descriptive method is drawn by presenting the concept of placemaking to improve the quality of place in historical urban public open spaces. The next stage will examine the potential of the Bursa as a historical city in creating placemaking concepts in urban public open space due to the Bursa's strategic location at the crossing point of important trade roads, the first capital of the Ottoman Empire, and historical background. The case of study is Cumhuriyet Street in the historical center of Bursa in Osmangazi district.

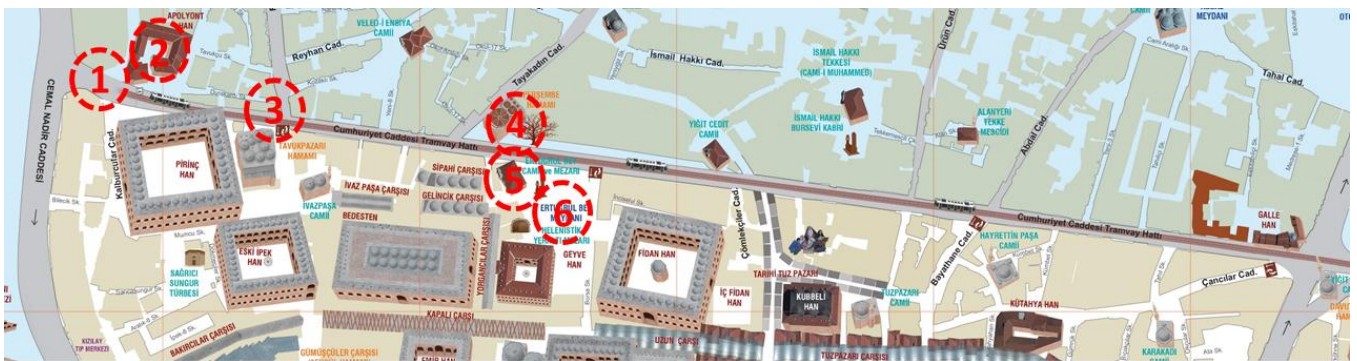
The study's method is based on the compatibility of street renovation activities with the theoretical framework strategies and principles of placemaking prepared by Weycof for designing urban public open spaces. The study method is based on the observation and analysis of Cumhuriyet Street's few urban elements and building facade characters, then the congruence of these properties with placemaking strategies. These characteristics include the building's facade, the properties of the squares as a social center for people, urban equipment, transportation systems, historical buildings, and art activities. The period for observation was during the summer months (July and August), while Cumhuriyet Street experienced a large crowd of locals and tourists due to the tourism season. Then, based on compatibility with approaches and strategies to achieving placemaking for designing urban public open spaces, suggestions are presented to improve the renovation activities or apply the placemaking concept principles in Cumhuriyet Street.

### 4. Findings

Information on the findings of the study is provided in this section.

#### 4.1. Case Study Bursa Cumhuriyet Street

Cumhuriyet Street, one of the main axes of the trade center, is located between İnönü Street in the east, Cemal Nadir Street and Zafer Square in the west, Tuz Pazarı District in the south, and Reyhan neighborhood in the north (Gönül et al., 2017). Cumhuriyet Street is one of the oldest streets in the Bursa. The length of the street is 845 and 9-13 meters in width located in the historical core of the city. Most of the shops on the street sell glassware, carpets, and curtains (Türkiye Kültür Portalı, 2023). Figure 2 illustrates the location of the street within Bursa historic Hanns District, the traditional Bazaar, and some details of its relation with district architectural elements.



**Figure 2.** Cumhuriyet Street Location in the Historical Core of the City (Bursa Turizm Portalı, 2023)

- 1- Zafer Plaza Square and Statue of woman with umbrella, 2- Apolyont Han, 3-Tarihi Bursa Tatlıcısı, 4- Perşembe Bath and the historical monumental plane tree, 5- Ertuğrul Bey Mosque, 6- Ertuğrul Bey Square

Based on Figure 2 Historical Hann's District is settled on the south side of the street. Some of the many important historical buildings in this area are the traditional covered Bazaar of Bursa, Pirinç Hann, Apolyont Hann, Kadı Perşembe Bath, Tuz Bazaar, Ertuğrul Bey Mosque, Bath and Square. In 2014 the Historical Hanns District was selected as a UNESCO World Heritage (Bursa Turizm Portalı, 2023). The



street was built in 1906 during the governorship of Mahmut Reşid Pasha and named Hamidiye Street in memory of Abdulhamit II. After the II Declaration of the Constitutional Monarchy, the Street's name changed to Meşrutiyet Street, and in 1926 called Cumhuriyet Street (Çakıcı, 2009). The street closed to vehicle traffic in 2004, and then in 2011, a tram line was added to the street by the name of the Nostalgic Tram Line (Karadal, 2020). After this, Cumhuriyet Street became the new place for commercial activities, banks, cafeterias, and restaurants (Yılmaz, 2012).

Due to the economic activities of Cumhuriyet Street, many historical buildings, and the location of Historical Hanns as a UNESCO World Heritage near distance, the street meets many people during different times of day and year. Locale people are keen on the street for various commercial activities, while historical-cultural buildings attractions, shopping of art crafts, and experience of the sense of place in a historical area are significant reasons for inspection of the street by tourists. So Cumhuriyet Street is perceived as a high-attraction destination for historical-cultural tourism rotas.



In recent years, many activities have been supplied to the restoration of historical buildings, the renovation of the street, the improvement of building facades, paving, lightning, and the improvement of urban equipment. However, the renovation activities are considered insufficient due to the street's historical-cultural, trade, and tourism values.

This study compares the renovation activities of Cumhuriyet Street and the strategies of the placemaking concept to evaluate the renovation activities. To achieve the aim, an observation system is prepared based on the Cumhuriyet Street elements and the buildings' characters. These characteristics include the building's facade, the properties of the squares as a social center for people, urban equipment, transportation systems, historical buildings, and art activities.

**Facades:** Besides the historical monumental building on Cumhuriyet Street, most buildings on both sides of the street are traditional two-story with traditional wooden facades. However, there are also new buildings with four or five stories and modern facades with concrete and glass materials. Based on the observations, historical two-story buildings have fewer changes, and these buildings have preserved their old characteristics such as material, color, order, form, and dimension and created harmony and functional sustainability with other historical buildings. Wood and stone materials were applied and reconstructed on the old buildings as traditional materials.

Unfortunately, the harmony principle between old and new buildings is insufficient. The arrangement of buildings on both sides of the street shows the attached buildings. The masses of the buildings create a closedness sense of place. The principle of sense of place in the street is disturbed by new tall buildings. Table 2 illustrates some views of the street's facades, comprising facade renovation activities and placemaking strategies. Some activities undertaken are acceptable due to the placemaking strategies.




**Table 2.** The Comparison of Historical Facades Renovation with World Placemaking Strategies

FACADES			
			
<b>Standard Placemaking</b>	<b>Strategic Placemaking</b>	<b>Creative Placemaking</b>	<b>Tactical Placemaking</b>
<ul style="list-style-type: none"> <li>• Improvements in the quality façade,</li> <li>• Improvement civic buildings</li> </ul>	<ul style="list-style-type: none"> <li>• Quality,</li> <li>• Sustainable,</li> </ul>	<ul style="list-style-type: none"> <li>• Rejuvenates structures and streetscapes</li> </ul>	-----

**Squares:** Two public open spaces as city nodes are located along the street, at the entrance point of the street in East Zafer Square (Zafer Palaza) and Ertuğrul Bey Square in the middle of the street in the connection point to the Koza Hann. Both are places for gathering people, negotiating, social relations, and

art and music activities. Although the Apolyont Hann in the corner of Zafer Square contributed to the formation of the place, the location of Zafer Square is undefined and requires some improvement in the sense of place via building facades around the square and paving to be more visible and perceptible. The comparison of the spatial definition between the two nodes, the Ertuğrul Bey Square and the surrounding areas are better than the Zafer Square due to the connection corridor between Koza Hann and Orhan Gazi Square. Applying high-quality pavement details can increase the quality of sense of place in the squares. Table 3 illustrates the views of these squares and comprising these places' social activities with placemaking strategies.

**Table 3.** The Comparison of Squares Social Activities with World Placemaking Strategies

SQUARES			
			
Standard Placemaking	Strategic Placemaking	Creative Placemaking	Tactical Placemaking
<ul style="list-style-type: none"> <li>• Improvements in the quality of street' sidewalks and squares</li> </ul>	<ul style="list-style-type: none"> <li>• Quality,</li> <li>• Sustainable,</li> <li>• Human scale,</li> <li>• Pedestrian-oriented,</li> </ul>	<ul style="list-style-type: none"> <li>• Rejuvenates structures and streetscapes</li> <li>• Brings diverse people together to celebrate</li> <li>• Inclusive of arts</li> <li>• Public art displays, Transit stations with art themes, outdoor concerts</li> </ul>	<ul style="list-style-type: none"> <li>• Outdoor music events</li> </ul>




**Urban Equipments:** Considering the Urban equipment used in the street, it seems insufficient due to the use of materials type, sitting areas, and vegetation. The sitting benches are settled at various places on the street, especially at the buildings' entrances and their immediate surroundings. Especially using backless sitting benches in the street with high pedestrian traffic will result in using them for short periods. Repairing and cleaning sitting benches in public open spaces requires regular maintenance. On the other hand, there are sufficient lighting poles along the street due to the narrowness of the street, and the black color of this equipment increases the perception of a narrower street than in reality. The number of garbage bins is inadequate in the street. Due to the crowd of people, it is necessary to increase the number of garbage in the street and installation in suitable points. The pavements in the area are incompatible with each other and their environment. Choosing natural stone from Bursa City instead of the concrete slab is extremely important for place formation and increasing the place's identity. Table 4 presents some urban equipment overlapping with placemaking strategies.

**Table 4.** The Comparison of Urban Equipment with World Placemaking Strategies

URBAN EQUIPMENTS			
			
Standard Placemaking	Strategic Placemaking	Creative Placemaking	Tactical Placemaking
<ul style="list-style-type: none"> <li>• Quality of sidewalks,</li> </ul>	<ul style="list-style-type: none"> <li>• Human scale,</li> <li>• Pedestrian-oriented</li> </ul>	-----	-----





**Transportation:** One of the most significant issues in the placemaking concept is the creation of mixed-use transportation systems, for instance, bicycle paths, footpaths, and motorized movement. The Nostalgic tram line (T3) settles in the middle of Cumhuriyet Street as a linear corridor in combination with sidewalks on both sides. However, the lack of bicycle lanes in the street is considerable. On the other hand, the street urban equipment for disabled people is insufficient. Table 5 illustrates the comprising transportation and placemaking strategies.

**Table 5.** The Comparison of Transportation with World Placemaking Strategies

TRANSPORTATION			
			
<b>Standard Placemaking</b>	<b>Strategic Placemaking</b>	<b>Creative Placemaking</b>	<b>Tactical Placemaking</b>
<ul style="list-style-type: none"> <li>• Sidewalks</li> </ul>	<ul style="list-style-type: none"> <li>• Pedestrian-oriented,</li> </ul>	-----	<ul style="list-style-type: none"> <li>• Shrinking a four-lane road to a three-lane with bicycle paths on both sides</li> </ul>





**Historical Buildings:** Due to the street location being in Bursa historic Hanns District as a UNESCO World Heritage, the area carries high value for cultural-historical tourism roat. In terms of creating a quality sense of place in historical places, one of the significant factors is the restoration of historical buildings and transferring a new function. The new function creates living, sustainable, desirable, and attractive places for local people and tourists. Table 6 is prepared due to a comparison between the importance and function of historic buildings and world placemaking strategies.

**Table 6.** The Comparison of Historical Buildings with World Placemaking Strategies

HISTORICAL BUILDINGS			
			
<b>Standard Placemaking</b>	<b>Strategic Placemaking</b>	<b>Creative Placemaking</b>	<b>Tactical Placemaking</b>
-----	<ul style="list-style-type: none"> <li>• Quality,</li> <li>• Sustainable,</li> </ul>	<ul style="list-style-type: none"> <li>• Rejuvenates structures and streetscapes,</li> <li>• Improves local business viability and public safety,</li> <li>• Inspire,</li> <li>• Cultural and creative thinking such as museums and orchestra halls</li> </ul>	-----

**Art Activities:** During different times of the year, for instance, national ceremonies, art activities, festivals, and street music groups have various programs and performances on the street. Table 7 is prepared due to the comparison between art activities and world placemaking strategies.

**Table 7.** The Comparison of Art Activities with World Placemaking Strategies

ART ACTIVITIES			
			
Standard Placemaking	Strategic Placemaking	Creative Placemaking	Tactical Placemaking
-----	-----	<ul style="list-style-type: none"> <li>• Public art displays, Transit stations with art themes,</li> <li>• Live-work structures for creative people</li> <li>• Movies in the park, chalk art projects, outdoor concerts, inclusion of children's ideas in planning projects by means of artwork, etc</li> </ul>	-----

## 5. Discussion and Conclusion

All the historic cities in the world are imagined as unique places in the human memory because of their historical background, historical buildings, and particular street sights. On the other hand, historical monuments nourish and sustain the identity of the urban space. In particular, historic buildings are recognized as spiritual and mental factors identifying and embodying urban public open space and creating a good sense of place in people. Urban public open spaces in historical cities present a sense of dependence, belonging, and urbanization of different people as cultural elements with their physical characteristics, natural features, and environmental functions.

According to recent studies in the world about the placemaking concept, cities with historical values are required to adopt the creation of high-profile places in urban public open spaces based on the placemaking concept strategies and principles. The significant benefits of placemaking strategies in designing urban areas relate to representing the placemaking concept's values like cultural sustainability, economic improvement, quality places, and tourism destinations.

Placemaking is a theoretical method that seeks a renovative method to create high-quality and sustainable public open spaces for people. Placemaking is a collaborative process through which we can shape our public realm to maximize shared values. Placemaking strategies create patterns, paying particular attention to the physical, cultural, and social identities that define a place and support its ongoing development.

Cumhuriyet Street was one of the first streets in Bursa City and opened in the early 1900s. Initially, the purpose of the street construction was transportation and commercial. Unfortunately, in the season of the street construction, some valuable buildings were demolished to pass vehicles. After closing the street to vehicular traffic in the early 2000s, a tram line was added as an alternative transportation facility for commercial functions. On the other hand, due to the particular situation of the street in the historical core, the street possesses various features of historical value and has become a historical tourism destination.

After closing the street to traffic, restoration, and renovation activities were initiated to preserve the historical values and urban historical memories. Certainly, renewal activities on the historical public open spaces do not only mean removing vehicle circulation and replacing it with concrete flooring or dressing building facades to ensure their harmony with historical structures. A placemaking concept is a successful approach to regeneration, creating a sense of place and quality of place based on the preparation of a holistic management plan and design program to maintain the commercial function and transform the street into a place that supports all approaches to heritage tourism. Placemaking comprehensive program attains and improves commercial activities, social liveability in urban public open spaces, and growth tourism attraction. Placemaking various strategies aim to create quality places in urban areas. Within this scope, different social activities and renovation programs are organized in urban public open spaces such as city centers, nodes, and corridors.

The results are attained based on the observation and comparison method between Cumhuriyet Street's physical elements properties (facades, squares, urban equipment, historical buildings, transportation, and artistic activities) by the placemaking strategies. Despite renovation activities' shortcomings, some activities are somewhat appropriate with placemaking strategies.

In this context, the renovation activities on the building facades clarify that some activities are consistent with Standard Placemaking, Strategic Placemaking, and Creative Placemaking principles. For instance, the renovation activities illustrate the improvement in the façades quality, improvement in the civic building by giving them new functions, creating cultural and traditional sustainability, and rejuvenating structures by creating better streetscapes. About the nodes, the comparison clarifies that some renovation activities are appropriate with placemaking principles. In this context, two open spaces on the street as urban nodes improve the quality of the street' sidewalks as a standard placemaking principle, while the strategic placemaking principles present a human-scale place, pedestrian-oriented and safe for people. Furthermore, creative placemaking principles are created by rejuvenating streetscapes, bringing diverse people together to celebrate, and art activities and art displays, while tactical placemaking principles are present through outdoor concerts in these areas. The installation of urban equipment on the street, despite the shortcomings, increases the quality of the sidewalk and has pedestrian-oriented principles of standard placemaking, while this equipment has a human scale based on the strategic placemaking principle. In the transportation context, the mix of pedestrian and tram lines presents the improvement of sidewalks and pedestrian-oriented principles based on standard placemaking and strategic placemaking. In contrast, by consideration of the tactical placemaking principle, there are no bicycle paths on the street. The historic buildings and their restoration programs increase the sense of place and quality area and obtain cultural and architectural sustainability due to the strategic placemaking principles. The restoration, reconstruction, and new functions of historical buildings such as museums and cultural halls improve the streetscapes, enhance local business viability and public safety, create inspiration in the area, and present cultural and creative thinking due to the creative placemaking principles. Enhancing the street quality as a place with historical values increases the possibility of art activities, for instance, national ceremonies, festivals, and street music groups based on creative placemaking principles. The art activities can be promoted by creating public art displays, art themes, live-work structures for creative people, display movies in the park, chalk art projects, outdoor concerts, and children's activities ideas in planning projects.

As a result of the evaluation of Cumhuriyet Street with historical values, it is clear that the street has a high-quality sense of place. The main requirement is to prepare a design guide for historical public open spaces based on placemaking strategies. Therefore, the following suggestions are prepared to improve the urban public open space design, create a sense of place, and attract tourism.

To improve the quality of the place and the cultural tourism potential of the street could be applied placemaking four strategies and principles. Within this framework;

- Built more unity and harmony in building facades based on the traditional models to create a positive effect on the perception of the place, quality area and sense of place as a placemaking principle.
- Use appropriate construction materials such as traditional materials such as stone, brick, and wood that match the historical context as sustainability principles of placemaking strategies
- Use quality detail for the sidewalk to increase the sense of place in the street and create a quality place.
- Increase the quality of sitting areas in public open spaces based on sustainability principles, universal design principles, and people's comfort.
- Use suitable urban equipment such as people sitting places, lighting poles, garbage bins, and pavement construction materials due to the design form, color, number, etc.
- The construction of high-quality sidewalks creates bike-friendly areas and increases walkability to enhance the liveability of the street based on the mixed-use, pedestrian-oriented, bicycle-friendly principles of placemaking strategies.
- Development and preservation of cultural resources and environment to improve tourism attraction.
- Enhance the local identity and sense of place in the street to improve the cultural tourism attraction.
- Built well-designed public spaces with art displays and sculptures and created interaction between art and community.
- Improve connectivity and accessibility of urban public open spaces for people.
- Improvement of the local business increases public safety.

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