SOMEONE // SOMEWHERE

the European Union, a Home for so many Differences

some-

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a combining form meaning “body” used in the formation of compound words:

someone

somewhere

somebody

someway

somehow

sometime(s)

something

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Preface

The results of the research part of our graduation project that lies in front of you came forth out of our desire to carry out the research with a team and beyond the walls of our institute, the Faculty of Architecture and the Built Environment at Delft University of Technology. We, Sophie van Riel, Willie Vogel and Italo de Vroom, got to know each other during our study at the Faculty. Already two years ago we came together to discuss this idea. Our different views and approaches have resulted in inspiring and fruitful considerations and outcomes for our joint project: an architectural design which is constructed on basis of many layers of research and deliberate discussions. As the project progressed, the importance and value of working together became increasingly clear to us, we simply could not have realised the designs nor conducted the underlying research alone. Besides showing how we succeeded in working together at the personal scale, we also hope to demonstrate in this graduation research the importance of working on another scale, namely one that is related to the site of our research: the European Union.

As of the 31st of January 2020, the United Kingdom separated from the European Union. This event caused an uproar in the preceding years throughout the Union, forcing everyone to consider what the benefits are (or not) of taking part in the European project. For us the benefits are clear. We can easily cross borders to experience and learn from others with whom we share many of the same historical, geographical and cultural values, yet have differences we can appreciate. We simply believe that the sum of the parts is bigger than the whole. So, the uproar made us wonder how we, as future architects, could contribute to the European project in a positive manner. Although we know the scope is ambitious, we have aimed for a project which works through scale by touching local places, while also setting out new lines for a route at the European level that connects the different places. By working from the local to the European scale we aim to expose how the European Union can be a home for its vast range of inhabitants.

To execute our research, we organized a field trip over a period of 5 weeks that covered the ground from the Netherlands to Romania. However, the original idea was to cross the inland waters from Rotterdam to Marseille with an inland cargo ship with containers. We planned on inviting students on board who would contribute fresh perspectives on the future of the European Union. The containers would carry both building materials and serve as an inspiring place for discussion. The ship would anchor in many cities to host lectures and workshops. After proposing this initial idea as our graduation project, the vessel was swapped for a classic van due to feasibility. The original idea transformed partially, but the spirit and attitude remained. Nevertheless, we still dream of one day constructing a sailing platform for discussion and creation.

With funding support from the De Fundatie van de Vrijvrouwe van Renswoude te Delft, we were able to set up the field research and engage with the inhabitants of the European Union in 18 different towns and cities in 9 countries from West to East. The results of our research of the diverse and wide range of places are brought together in this atlas. Where a normal atlas shows towns and cities by maps, we complemented the explanation of the places by means of photographs, stills of film, material samples, interviews and accompanying texts which expose our interpretations of the places. Thereby this is not your conventional atlas. With the support of the FAST fund we were able to realise this atlas which supports our goal of sharing the knowledge we have gained.

We hope this atlas will inspire you to explore and be inquisitive about your own surroundings and will hopefully provide you with many new insights to take with you.

Sophie van Riel // Willie Vogel // Italo de Vroom

Delft, March 2020




IGOL
DZ
79-91



Acknowledgement

We wish to thank the people who helped us in setting up our project. First of all, our tutors: Roel van de Pas who accepted and encouraged our idea and helped us in translating the research to design; Klaske Havik who helped with and improved the theoretical basis of the project and provided us with a pan-European Union network of people whom we could ask for support during our research; Suzana Milinovic for her inspiration and always positive energy to carry on and turn this research into an architectural project; and Jan van de Voort for his everlasting list of reference projects and constructive advice on the building technology side of this project.

Secondly, before we set off on our long field trip, we made an orientation trip to Brussels and Paris to discuss and concretize our project. We want to thank Terenja van Dijk, Johnny Leya and Edouard Gaudot for the fruitful discussions about the European Union, the concept of home and how to carry out unconventional research.

Furthermore, we would like to thank the people who helped us out with our most important tool: our van. Looking for a spacious, attractive van, which would avoid stereotypes, made us travel criss cross through the Netherlands. After many explorations, we ended up in Goirle where we found the Peugeot J7, which would not only become our vehicle for transportation, but also our home, tool, container and companion. Because it is an old-timer the car needed quite some maintenance, which resulted in unexpected moments. We especially want to thank Rik de Brouwer and Erik whom we could always call when we were standing clueless at the side of the road. Also, we want to thank the ANWB for the good help. We later realised we should have asked them for a sponsorship, since this journey would not have been possible without them. Besides our Dutch lifesavers, we would like to thank the many people who helped us with our van along the road. They often helped us immediately and with lots of joy: Lurf & Miller in Vienna, Zena and her nephew in Belogradtsjik, the host of Seoska Priča who runs a wonderful B&B close to Novi Sad and apparently also knows a lot about cars, Miloș and colleagues of the Volkswagen dealer in Bubanj Potok - Serbia, Andre from garaj Bucharest and the people of A24 in Galati, who not only dragged our van around, but also allowed us to sleep in their scrapyard.

Moreover, we want to thank Paul van Riel and Deirdre van der Kuip who supported us not only with our tool, the van, but also with their hospitality in offering their house as operational camp. They provided us with lots of coffee and during dinner time not only with delicious food, but also with food for thought - a perfect recipe. Thanks to the other operational base of Henk de Vroom and Mariane Zeedijk.Also, thanks to the watchfull eyes of Pauline Massee and the craftmanship of Bart Vogel.

Finally, we would like to thank all the interviewees and people we met for a discussion in the various towns and cities, and specifically: Annleenna Backhaus for sharing both her home and knowledge about Vienna, Domonkos Wettstein at the University of Budapest, Sonja Novak at the University of Osijek, Lorin Niculae and his daughter Silvia and her boyfriend Theodor Niculae at the University of Bucharest, Marko Dedić for telling us everything about Serbia during an amazing dinner, Nina in Ruse and Liliana Stoica in Galati. Together, everyone helped us to feel at home during our journey.

17.09.19

I pick up and carry
collect from the whole are –
a thing, a container, a start.
into my pocket, stored in my mind
traces behind

I pick up, as do others
after or before
the door, opening to corridors
to other, to more
to pick up and carry

1. Introduction

We are Dutch citizens and therefore probably have a certain Dutch view on space and place. For at least 400 years our places have been under constant construction since they constantly have to be protected in order to prevent them from flooding - the land on which we live is not a given, it is something we have created with a specific purpose. The landscapes we have created out of the sea, named the polder landscape, can be seen as part of Dutch culture: it has become our place and our home. In a certain manner the landscape provokes something, it acts. Mitchell (2002, 1-4) beautifully describes this in the introduction of his book Landscape and Power: the landscape changes by interpreting and dwelling in it, but at the same time it works on us. Take the elements for example, water, rain and wind shape who we are and strongly impact our daily lives. Although we sometimes do not really appreciate it as such, the blueness of the Dutch sky can be something to long for when away from home.

We are aware of our own situation, our own habitat and place. However, we are also aware of the fact that we belong to a bigger entity - to the larger ecological and political system named the European Union. For us, the European Union - enabling cooperation between countries - is a given. Crossing borders and experiencing other cultures has always been easy. This given is fascinating and valuable to us. However, today we feel a shift in mentality, a change in attitude towards the European project, by which people are more directed towards their own “safe places”. This shift in mentality seems to narrow down perspectives from which others are viewed, manners of behaviour are changing in order to save supposed cultures and identities (Menasse and Guérot 2016). The presence of this shift made us wonder how we, as future architects, could contribute to the European project in a positive manner. Although we know the scale is ambitious, we would like to put forth the following research question:

How can we generate a place, which is related to different scales (local / European Union) and related to multiple actors and their stories, in which one can feel at home?

To construct a thorough answer to this question we divided the research into two parts: a literature review and field research, which we undertook to deepen our understanding of the site of our research: the European Union. Chapter 2 starts with something that caught our attention during the summer of 2018 and brought us together: the why behind the research. Next, in chapter 3, we deepen our understanding of sense of place in an era of extensive mobility. This is critical to us to understand to answer the first part of our research question: How can we generate a place, which is related to different scales (local / European Union)? Chapter 4 preludes the field research. In this section we explain our methodology which we put into use during the field trip.

In chapter 8 we dive into the data which we gathered with our field research on 18 towns and cities along the Rhine, Main and Danube which we visited. The results of the field trip, which started at the North Sea and ended at the Black Sea, are shown by means of imagery and accompanying explanatory texts.

Thereafter, in chapter 10 and 11 we present our main findings and conclusions of the literature study and field research. The results of our field research were used to arrive at an analysis framework, which we believe is new in the field of architecture and urban planning. The framework can be used to judge the quality of sense of place and shows where potential lies for impactful architectural interventions.

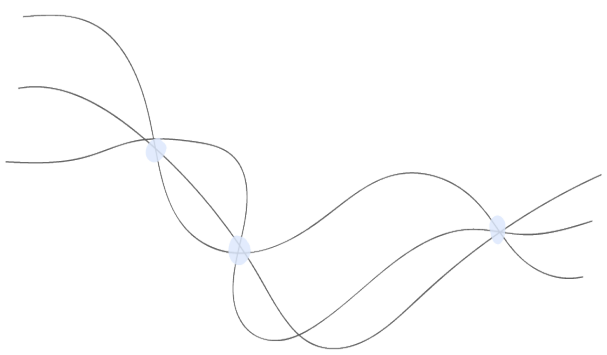
We wrap up with a discussion (chapter 12) and reflection on our field research (chapter 13).

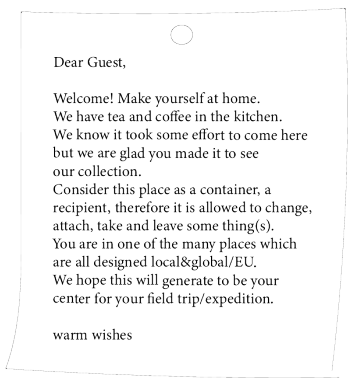
17.09.19

difference exchanged
a range of possible
relations towards
hearts which open
not only the mind, hoping
for sharing
daring to trust
making visible the deed
to meet.

2. Something

Keywords: European Union, safe places, differences





Denmark Cycle Route

This project we called the Denmark Cycle Route shows – in our opinion – how routes and places can work firmly together by using small architectural objects. In this project, throughout Denmark huts for cyclists can be found. This enables people to travel through the country and enjoy the fresh green hills while getting in touch with the reminiscence of the Viking past. The huts are maintained by people from neighbouring towns but not owned by them. Instead, there is a hybrid entanglement between the people surrounding people, the hosts and the visitors as the huts can be used by both locals and tourists. So, the huts offer hospitality throughout the country and thereby establish a network (or meshwork as will be explained later in the book) of relations.

The cycling huts are an old concept, but still very well used and well-known under Danish people and foreigners. The huts open up a place for exchange and an opportunity to, without many efforts or lots of talking, feel welcomed and understood in an unknown place. The places often do not contain furniture but are kept clean and empty. They offer thereby opportunities for new visitors to leave traces. These traces will blend and eventually dissolve with the many participants which will follow, nevertheless establishing a linkage between the multitude of visitors. The idea that a place can be open, basic yet full of stories, is something which inspired us when we asked ourselves how we can establish an architectural project which embraces the multiplicity of its users while staying open for engagement.

The European Union has been a given to us, for us the benefits of the Union are clear. We can easily cross borders to experience and learn from others with whom we share the same historical, geographical and cultural values. We simply believe that the sum of the parts is bigger than the whole. Nevertheless, as mentioned previously, we feel a shift in mentality, a change in attitude towards the European Union, by which people are more directed towards their own safe places. Doreen Massey, a British social scientist and geographer, worked on topics closely related to our research. She sees people trying to "reassert some feeling of control", "new nationalism" and "contractions of tightly bounded place-identities" are arising. Parts of the European Union seemingly try to use physical means to close themselves off from the others (Massey 1994, 162-163). To go against this shift we aim for a project which positively contributes to the idea of the European ambition. The final goal of this thesis is to transform the presented research into an architectural design project. Before diving into the research we will articulate in this chapter which role architecture can fulfil in relation to this topic.

Instead of narrowing perspectives, we believe it is important for the European Union to open up and lay bare the particular, situated and diverse stories. Just like Haraway states that "history is just a story" (Haraway 2016, 39), we would like to suggest that everyone has his own narration. Therefore, we asked ourselves if it is possible to generate a place which is related to different scales (local/EU), and multiple actors and their stories, in which someone can feel at home. The role of architecture in this sense is not merely creation of a static object, but the creation of a place. A place which makes us understand that we are part of something bigger, a place that is in harmony. If harmony is created, as the architectural historian rooted in the discourse of phenomenology Pérez-Gómez (2016) so beautifully describes, an attunement of the human life with natural and cultural elements will be established. He believes that the architect has a political role in creating places that communicate through attunement. With the concept of attunement Pérez-Gómez refers to the importance of joining parts. When talking about people and places, about architecture and the environment, this notion of attunement becomes relevant. Joining of parts, which are supposedly inelegant by themselves, can become beautiful together. In music we call this a syntonic comma. When hitting two tones in a certain interval, which individually might not be pure, they can sound pleasantly together and form an attunement. If we consider our research topic, in which we try to lay bare the possibilities of creating a place related to different territorial scales (local/EU), we aim to join parts which may by themselves be inelegant, but can together become beautiful.

To find out if it is possible to generate such architecture where one can feel at home while being connected to a larger whole, we decided to "go visiting". As the German philosopher Arendt explains, by the act of visiting one's thinking will be more active, more sensitive and more curious (Arendt in Haraway 2016, 36). Thinking to Arendt is not merely a process for evaluating information and arguments, for being right or wrong, for judging oneself or others to be in truth or error. Rather, thinking is a training to create distance between some things and bridges between others in order to establish dialogues (Haraway 2016, 177). For this research we travelled through the European Union along the rivers Rhine, Main and Danube, to connect and collect stories, to lay bare the narrations of the "multi-layered citizens" of the European Union. Yuval-Davis explains that the multi-layered citizen is always situated in a specific place, but "is not limited to a so-called nation-state but encompasses a more total relationship between the individual and society" (Yuval-Davis 1999, 120-121). The American professor in feminist studies Donna Haraway continues this line of thought and states that: "Nobody lives everywhere; everybody lives somewhere" (Haraway 2016, 31). Being someone // somewhere means you are related to a specific situation and thereby are a specific person. We consider that everybody is connected to multiple 'somewheres', related to different places and territorial scales, which we elaborate on in the next chapter.

Our research along the rivers will most probably leave us in a complex and bewildering situation, as we are aware of potential positional differences. However, as stated above, we believe in opening up to others to - in the final phase of this project - generate places which incorporate their distinct stories and particularities and lay bare the connections which leap through scales. To generate a place to go visiting in the sense Arendt and Haraway taught us.

3. Somewhere

Keywords: place, sense of place, roots, routes, mobility

"The global is in the local, in the very process of the formation of the local." (Massey 1994, 121).

As discussed in the previous chapter, we sense a shift in mentality by which people are more directed to define their own safe places through control, nationalism and contraction of tightly bound place-identities. However, we believe that places are formed out of multiple connections and are not static, 'safe' entities. We feel there is a lack of understanding of the concept of place and the relation people have with it, while the essence of place is crucial to our well-being (Goméz 2016, 2). This chapter examines the concept of place in relation to territory and milieus. Secondly, we explore the concept of sense of place, which enhances the connection people have to places. The sense of place amplifies the feeling of being rooted somewhere. We argue that there is the need to cherish this sense, which is constructed out of connections to multiple spatial scales, ranging from the local scale to - in our case - the non-local scale of the European Union. We argue that we need to establish richer relations between the local scales, the roots, and the non-local scale through routes.

To comprehend and apply the concept of place, the concept of territory needs to be understood first, as territory is a fundamental component of place. Broadly conceived, territory can be described as an area on land, in the sky or in the water, that is deemed a belonging by a person or animal. People (and animals) are on the one hand influenced by their territory (e.g. climate, terrain) but on the other hand change it vigorously in search of opportunities and protection (Kendal et al. 2011). One could say that there is an interplay between stability and potentialities for transformation. The French philosopher Deleuze and psychoanalyticus Guattari (1988) enrich the idea of the territory with the concept of milieu, which is the joined understanding of the words "surroundings", "medium", and "middle". A sequence of milieus has no starting point nor a finish line, but there is always one milieu - a middle - from which the others grow. (Deleuze and Guattari 1988, 17). Günzel explains, in line with the philosophy of Deleuze and Guattari, that when speaking of a territory a person or object is in it as it is enclosed by a tangible surrounding. "What defines the territory is the emergence of matters of expression." (Deleuze and Guattari 1988, 315). Using the concept of milieus compliments understanding of territory as it incorporates the fluidity of the state of being of a given setting (Günzel 2009). To clarify the concept of a milieu even further, the concept can be exemplified by movement of a person through different milieus, as described by the American professor of Communication Studies, Technology and Globalization Macgregor Wise (2000):

"The car and its occupants cross from one milieu to the next as they venture down the street; a gesture on the sidewalk is enveloped in the bubble of sound, by the milieu, and is then released again as the car turns the corner down by the light. The street had its milieus before the car arrived (quiet suburban, congested downtown) which are altered by the arrival of the car and its rhythm, but reassert themselves after it leaves." (Macgregor Wise 2000, 297)

Macgregor demonstrates that when a milieu is encountered, changed or touched, the milieu will radiate (Macgregor Wise 2004).Freely interpreted, one can state that the radiation of a milieu, called a milieu-effect, is the starting point of the creation of place: by the shaping and bending of a milieu, a place originates. Understanding places in this manner enhances the possibility to move through scales as the place belongs to a milieu and is radiated by outside influences (Ingold 2000, 218). So, whereas a territory - in this text interpreted as the tangible surroundings within a sequence of milieus - is extensive and without clear boundaries, a place is a centre point as described by the sociologist Richard Stedman, (Stedman 2002). Although a place is a centre point it is never a fixed or finished entity, but always in a process as its milieus change. Which for architects changes the idea of creating a fixed and finished place to initiating starting points from which one can spin off. When a person attaches values to a place, connections are constructed. These connections are intangible as they can only be experienced and felt, as explained by Chapin and Knapp (2015), two scholars who are interested in sense of place in relation to environmental changes. Safeguarding these connections is of great importance for our sense of rootedness, our sense of self and our sense of belonging. Being able to "grow" roots means that one feels secure enough to establish relations with places. These relations form the base for a long process of attachment, establishing meanings and memories, which in effect engage in constructing behaviors and (daily) routines (Lewicka 2013, 54; Proshansky et al. 1983, 59; Stedman 2002; 561). In chapter 11 we go into detail on how these behaviors and routines are constructed. It is argued by the French philosopher Simone Weil that being rooted is "the most important and least recognized need of the human soul." (Weil 1952, 40). Freely interpreted, to her the territory and the milieu in which one moves, should not be seen as an external influence, but as an intensifying factor which is creating a particular kind of life, a specific kind of rootedness (Weil 1952, 40).

Hence, when values are attached and connections are made to a place, the place will be elevated - the place will convey gestalt (Heidegger in Norberg-Schulz 2013). The origin of the term gestalt can be traced back to 1890 and means that the totality is perceived as more than the sum of its parts (Kittler 2008). The project Land(e)scape by the Finnish architects and artists Marco Casagrande and Sama Rintala demonstrates how a place can embody gestalt. The two artists put abandoned Finish barns on spindly legs, as if they were following their farmers migration to the cities in the south. As part of the project the installation was violently burned to the ground. The flames spontaneously evoked tears in the witnessing crowd. These were not simply the tears of nostalgia, but a human response of a deep desire to find the balance between anomie and rootedness in the present-day flux of change (Brislin 2012). Gestalt in relation to architecture, as shown in this example, stresses that an architectural design can never create a place on its own, but will be a place when values are attached.

The oft-mentioned connections, through which a place conveys gestalt, can be interpreted as sense of place. Irrespective of how it is named, the people participating in the theoretical discourse that concerns sense of place all seem to agree that the relation between place and territory cannot be overlooked. In this research we employ the following definition of sense

of place:

“The processes by which individuals or groups identify, attach to, depend on, and modify places, as well as the meanings, values, and feelings that individuals or groups associate with a place.” (Chapin and Knapp 2015, 40)

When we concern ourselves with our area of research, the European Union, we see signs of spatial and social disruption along with geographical fragmentation that diminish sense of place (Massey 2005, 5-6). New layers of social, economic and environmental complexity are constantly added and can be experienced as overwhelming (Brislin 2012). One of the effects of the addition of new layers is that people can no longer resonate harmoniously with their surroundings. If people are not able to establish connections with their places anymore, the meaning of territory will dissolve (Del Real 2004). A reason for this is that people indicate the new as the invader of attuned local places (Derakhshani in Brislin 2012). Consequences are hatred against newcomers and outsiders and an increase in nationalism. A longing for an era where places were supposedly occupied by coherent, homogeneous communities prevails (Massey 2005, 6). Nostalgia often leads to the false desire for the world to freeze at some point in history instead of looking forward. It needs to be understood that the constitution of places is an ever-continuing process and therefore the connotation attached to nostalgia should not merely be “longing or sadness”. Instead one should focus on the third connotation attached to nostalgia, namely: “recovery”. Recovery, which is often forgotten, is linked to the ability of a person to construct a homecoming in a different place (Harper 2019). It is irrational and impossible in our current organization of daily life to desire to return to developments of previous times (Castello 2016). Thus, rather than constructing uniqueness based on internalized history within closed boundaries, we need to understand that the uniqueness of a place is partly composed of relations and associations with elsewhere (MacGregor Wise 2000). Similarly, Péréz-Goméz (2016, 115) points out that places have always been socially interrelated and built upon each other through stories and myths. It implies that, instead of thinking of a statically bound sense of place, places are created via a penetrable network of relations. Elaborating further on this Massey (1994) explains:

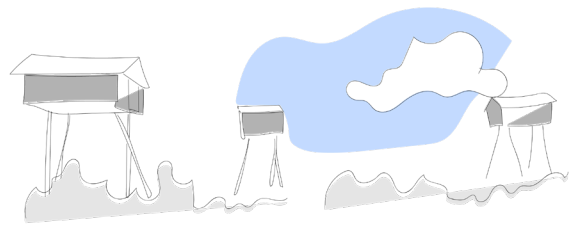
“A large proportion of those relations, experiences and understandings are constructed on a far larger scale than what we happen to define for that moment as the place itself, whether that be a street, or a region or even a continent. And this in turn allows a sense of place which is extroverted, which includes a consciousness of its links with the wider world, which integrates in a positive way the global and the local.” (Massey 1994, 155).

Key to us is that Massey emphasizes that a sense of place is defined through multiple scales. This answers the first part of our research question: How can we generate a place, which is related to different scales (local / European Union) [...]? Chapin and Knapp (2015), who explored sense of place as motivation for long-term stewardship at multiple spatial scales, explain that only limited research is invested in understanding sense of place at the non-local scale, in spite of its relevance. The non-local scale is a sequence of the regional, national, up to global scale. In the context of our research, the largest non-local scale we consider is the scale of the European Union.

Historically, the economic situation and political boundaries of the nation states of the European Union tied most people to a single place. Now, due to ubiquitous mobility by virtue of more economic and political freedom, people are less constrained to a single place (Chapin and Knapp 2015). Lewicka (2013), a psychologist, explains that the debates which pivot around the disparity between attachment to a single place and ubiquitous mobility concentrate on various dichotomies. She quotes the following dichotomies; “the “sedentary vs. nomadic” way of life [..]; “insiders” vs. “outsiders” [...]; “routes” vs. “roots”, or place as “being” vs. place as “becoming” [...].” (Lewicka 2013, 50) Although all related, in this research we focus on the dichotomy between routes and roots, which represent different manners of establishing relationships but are not necessarily opposing elements. Roots instil a sense of place on the local scale and routes establish attachment to a larger scale (Chapin and Knapp 2015). We consider, in agreement with Chapin and Knapp, that connecting routes and roots will have a powerful impact on facilitating a sense of place both on a local and non-local scale.

The word route is derived from the Latin words rupta via. Rupta comes from the verb rumpere meaning to break open and via at the other hand relates to a trace, trail or track. Thus, loosely translated, rupta via means a beaten track. It indicates that through a route, a rupta via, the territory is changed by breaking open a way through it. Others state that the noun route evolved from rota meaning wheel and relates to finding one’s way via a trace, trail or track or relates to a proper road that can handle transport on wheels? I.e. a well-established road. In any case, the term can be traced back to the Romans who paved roads to all corners of Europe and connected many cities (Brenna et al. 2016, 7-11).

The concept of route is highly influenced by mobility; through mobility a route can be travelled and be established (Gustafson 2009). Mobility might refer to unobstructed movement of people, animals and capital, it might refer to the movement of the hand, etc. Limiting the term for our purposes, mobility represents the freedom of movement and the freedom to travel in the realm of the European Union. An essential aspect, when approaching mobility in this manner, is that people/inhabitants have the power to select whether to travel or not (Sager 2015). However, the freedom of movement across nation states has not always been a given. De facto, the governance on mobility changed drastically over the past 500 years as explained by Cresswell, in his book Routes, Roads and Landscape (2011, 173). He explains that in medieval times regulations on movement started being put in place, wandering people started to be overseen by their parish. Centuries later, in the eighteenth century, people begun travelling over greater distances in greater numbers. The responsibility for regulations changed from the local to national administrations, involving the introduction of the first passports. Late nineteenth century passports became increasingly common. Nation states



Land(e)scape

Project by: Marco Casagrande and Sama Rintala

Date: 1999

The project

One day, in the year 1999, on the rolling grass hills in Finland, big old structures were lit and set in flames. One could easily recognise the old farmer barns in the structures, but then high up in the sky. It seemed as if the old barns were screaming and trying to run away! The Finnish architect-artists Marco Casagrande and Sami Rintala made this installation as a reaction to the many empty farms found in the agricultural landscapes. The barns often stood abandoned and were left for time to let them merge with nature and dissolve in the surroundings. The Finnish farmers replaced these farms for new, high-tech ones - well insulated, more comfortable and offering more efficiency thus higher revenue.

The installation from Casagrande and Rintala caught much attention and they were surprised by the emotional reactions on their project Land(e)scape (1999). Although abandoned, the structures kept many memories and emotional baggage in them. The fact that architecture can establish these strong emotional reactions is an important lesson we want to keep in mind during our project.

First, we want to investigate the emotional ties to a place by asking people their stories of places during our field research. Secondly, we aim to establish a place which can be the breeding ground for many stories and emotional bonding. The project from Casagrande and Rintala showed the crucial ingredients to establish strong ties by time and usage for the creation of stories.

strengthened their legislative boundaries and regulations, limiting the movement of people without a passport, making mobility a topic of friction. By the beginning of the Second World War everyone carried a passport. While wandering vagabonds in medieval times were branded by their parish, now people had to provide a booklet with personal information. A few years after the Second World War maps of Europe were rolled out by the Economic Commission for Europe (ECE) in Geneva. The delegates of this commission drew new lines, new connections on the familiar geographical landscape and worked from the idea that there was only one way to overcome the catastrophe of the Second World War: common accessibility through a shared infrastructure system (Deen 2018). From that point onwards we see that the responsibility on regulation for mobility changed to the transnational scale. The current policy guidelines on mobility are constructed by the European Union and the nation states are to obey these policies. The European Union's White Paper on European Transport Policy states that personal mobility, the freedom to travel across the borders of nation states, is more or less an acquired right for all the inhabitants of the Union (Sager 2015). Sager, points out the positive side effects of these policies:

"The connection between freedom and mobility is easily seen, as high mobility implies many opportunities to travel, which in turn is a prerequisite for self-decision regarding what activities to participate in." (Sager 2015, 466).

As shown by this short history on regulations for mobility in the EU, the freedom of movement has constantly been subjected to change. Cojointly, the understanding of the relationship between place and mobility changed over time and has sparked multiple discussions. The discourse is shaped by a dispute between the ones who see mobility as a threat to place and the ones who argue that mobility conditions place in a dynamic manner (Gustafson 2009). The first group beholds mobility, like the people that indicate the new as the invader of attuned local places, as a threat to sense of belonging and rootedness. "Mobility, in this formulation, is seen as morally and ideologically suspect, a by-product of a world arranged through place and spatial order." (Cresswell 2006, 26). This rationale evokes the segmentation of a place into finite entities like towns, cities, nations and states. Following this train of thought, the finite limit of the number of places is likely to be interpreted as the protector of the authentic character of a place. In their opinion mobility breaches this finite number and thus undermines the authentic character and attachment to a place (Cresswell 2014). To oppose the scepticism of mobility is more difficult. This difficulty emerges from the limited research attention paid to understanding sense of place in relation to the non-local scale, which is created by mobility. Secondly, the intangible nature of mobility makes it an ambiguous subject to study (Cresswell 2006).

Mobility might seem a haphazard phenomenon to a degree that movement is often experienced as chaotic. Yet, the proponents value mobility and having the opportunity to undertake a route positively and see it as a fundamental facet of our society (Creswell 2009). Thus, if approached in this manner, mobility as a carrier of these outside influences can increase our sense of self and can be even seen as the dynamic equivalent of place (Cresswell 2009). Through mobility relationships can be established at different territorial scales, ranging from the local to the non-local (Gustafson 2009). In a similar fashion it is pointed out that mobility has the capability to link places. "Mobility may be more about creating a pattern, a tapestry of familiar places, in order to gain knowledge of, master, and feel at home in a larger geographical space" (Sager 2015, 471). Also, people that are mobile are likely to show affinity and connectedness to others that live in different places (Gustafson 2009). It indicates that, mobility, being en route, bears and establishes meaning that leaps through scales. Being more aware of and valuing distant places might make us more supportive to mobilise rootedness at a regional, national, and European Union scale. "The scales at which stewardship is most difficult to implement (Chapin and Knapp 2015, 443)."

As shown above there is a stark contrast in how mobility is perceived in relation to sense of place. In our opinion the influence of mobility cannot be seen as merely a threat, to the contrary. As mentioned, it is important to understand that it would be irrational in our current organization of daily life to desire to return to previous times, times where mobility was low. We believe that the uniqueness of a place is partially constructed through mobility and may actually be enhanced by it. Putting ourselves in line with the proponents, we believe that undertaking a route can support a sense of place at a regional, national, or even European Union scale. Nevertheless, studies on mobility might jeopardise the importance of the local scale. This would be wrong, since roots are no less important than routes: "'Moorings' are often as important as 'mobilities' (Cresswell 2016, 163)." Whereas roots (the moorings) focus on the local and constructing routes (through mobilities) allows for acknowledgement of the complex social, economic and environmental layers. We strive in our graduation project to connect roots and routes and will develop this further during our design phase. The crux of the matter might be in how mobility is developed and unfolded within and between places.

To deepen our understanding of the possibilities and potentials created by connecting roots and routes, we undertook an extensive route through the European Union. During the field trip we followed the Rhine, Main and Danube. The route along the rivers follows the growing development of the European Union. The Rhine, Main and Danube connect, supports travel upstream and downstream, and can be considered the main historical trade route from East to West. Along this route, we chose to visit and study 18 towns and cities. These towns and cities are our 18 moorings along our route. To gather the appropriate knowledge to substantiate our view on roots and routes, we constructed a methodology which is explained in the next chapter. The results of our field trip, that started at the North Sea and ended at the Black Sea, can be found in chapter 11, where we explain how we continue to construct both root and route in our design process.

4. Somehow

Keywords: methodology, collect, route

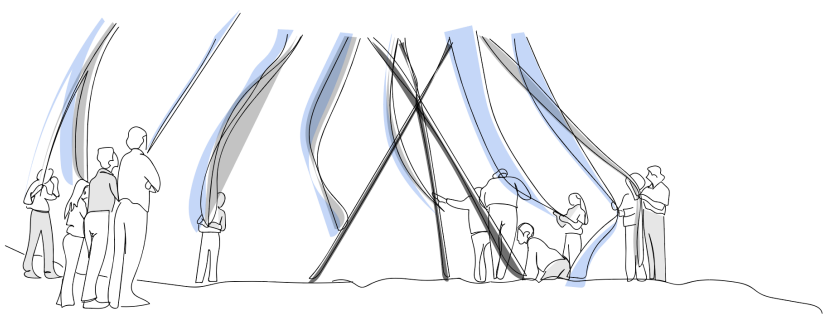
We entered a new city, we travelled and embraced yet another town, always wondering what was waiting for us, always interested in the new. We could list the objects and gestures of every city, often beforehand – residential buildings, row houses, streets, pavements and greenery, square, the market, the town hall, churches, and the theatre. However, in every city the buildings have a different order and we had to stop, the place made us stop, she made us act. The fundamental information must be given in more precise words, the cities are made by differences. The signs, atmospheres and activities of the places we visited, we embraced and cherish, are the narration we deconstruct in order to reconstruct architecturally.

(Based on Invisible Cities (1978) by Calvino, 29;32-33)

The word methodology derives from the Greek words method, meaning "way of teaching; a travel, journey; a path, track or road" and logy, meaning "to collect; gather; word; speech or discourse" (Harper 2020). To collect/gather the appropriate knowledge to substantiate our view on roots and routes we travelled across the European Union. We undertook this field research through the European Union to deepen our understanding of the possibilities and opportunities created by connecting the two. As discussed, places have always been socially interrelated and build upon each other through stories and myths. It implies that, instead of thinking of a statically bound sense of place, places are created via penetrable networks. As the member states stumble back towards nationalism, the Franco-American philosopher and novelist George Steiner (Ramm and Steiner 2016) reminds us we should treasure the rich legacy of these innumerably stories of our shared places. Travelling enabled us to engage with these different places and their people and to connect and collect stories along the rivers Rhine, Main and Danube. To gather the appropriate knowledge and stories to substantiate our understanding about roots and routes, we constructed a methodology on which we elaborate in this chapter. We mainly used tools borrowed from the field of literature to investigate the places we visited. Before explaining our mode of transportation, the location we chose in every town/city for collecting our data and our methodology, we like to start with a reference to the architecture studio at the Catholic University of Valparaiso (UCV). It has a unique research philosophy which strengthens our reasoning behind going on a research field trip.

In 1952 an architectural studio was set up at UCV by Alberto Cruz and Godofredo Lommi to create an architectural practice that serves poetry (Del Real 2009, 61). In 1965 Cruz and Lommi organised an expedition together with several others to put their research on architecture and poetry into practice. The journey crossed the total length of Chili. They explored and inventoried the territory by being in touch with the everyday experiences of the local inhabitants and their milieus. The observations were written down as poetry in the book Amereida. The topics of the poems range from the origin of language, differences in law for different groups of people, the precarious inhabitation of the American continent, to the observations of a market (del Real 2009, 63). The poetry is complemented by maps illustrating the most important poetical observations and goals for upcoming architectural projects. This first expedition initiated later editions and in 1984 the travesias became part of the curriculum at UCV. The travesias are expeditions in remote places that focus on the relation between territory and the poetics. The results of these expeditions are translated in poetry and architectural designs. The projects which have been constructed over the years all work with a sensitive local context. Even though the projects are not carried out in the same year, all the projects are connected since they are built with the same strategy. Through building they play with the fragmentation of the contention yet provoke a sense of wholeness. By travelling and writing the school researches the conditions in which the people make the landscape of América their home.

Although we only became familiar with the existence of this architecture studio after our field research, it shows beautifully the value of travelling (routes) and writing/constructing projects on a local scale (moorings) to enhance connections (feeling of home) on a larger scale, namely the territory of América. Though we concern ourselves with the territory of the European Union, the architecture studio at the UCV embodies a similar spirit we would like to evoke with our project. In this chapter we clarify how we planned to achieve this.



UCV Design studio

Project by: Alberto Cruz and Godofredo Lommi

Date: 1952

The project

In the middle of Chili, in a deserted sandy landscape, the architect Alberto Cruz and poet Crodofredo Lommi set up a new kind of city: the Open City. An important, if not the most crucial part of the city was the school in which a new way of relating to building and dwelling was proclaimed. The school was about learning the Poetic Act - the unfolding exploration of living. The activities within the school questioned the transformative impetus of modern architecture and any "instrumentalization" of architecture as a historical agent. They concentrated on the plastic aspects of architecture together with a big group of artists: the sculptor Claudio Girolla, and the architects Fabio Cruz, Miguel Eyquem, José Vial, Arturo Baeza, Francisco Méndez and Jaime Bellalta. More explicitly, the School rejected modern architecture impetus to "change the world," turning instead to the "change of life" that they understood, was allowed by poetry. (Andrade and Gil 2018). As we explain in the text, the school had a yearly excursion in which the field research generated input for their designs for the city. Let by literary tools and exploring the places on-site to gain a better understanding of how to achieve appropriate architectural designs, is an inspiring practice for us, plus it showed a relevance for our project.

4.1 The van

Initially it was planned to undertake our field research by boat. An in-depth study of boats brought us, besides the sizes and paper works, to the French philosopher Foucault. In his 1984 essay Of Other Spaces: Utopias and Heterotopias he explains that in our modern-day society every place is related to another place. He distinguishes two types of places. The first is the utopia: "Socially perfected or the reverse of society, but in any case, these utopias are spaces that are fundamentally and essentially unreal". The second type of place are utopias that are embedded in society, which he calls heterotopias. Heterotopias are not placeless or do not tend to mirror or copy other places, rather they stir imagination. Examples are brothels, prisons or ships. He remarks that the sailing vessel is a heterotopia par excellence. He explains that in civilizations without ships dreams dry up (Foucault 1984, 185). In our case the boat would also stimulate imagination as it would have functioned as a container to collect materials and stories. Seeing our boat as a container to collect stories is a reference to the 1986 book from Le Guin: "The carrier bag - Theory of Fiction". In this small story she stresses the importance of the ingredients with which one makes a story. She encourages us to see the carrier bag as the first and most important human tool. This tool would make human history less focused on the heroic single human stories, but rather opens up stories of care, collecting and listening. Due to feasibility we had to swap our vessel for a van. However, we just as much see our van as a container to stir new imaginations and different stories of care. Our objective was to collect sufficient material to build an exhibition out of the mental and physical products/resources of the European Union and our van became our instrument to collect materials and stories along our way. Our light blue old timer van, a Peugeot J7 from 1971, in which we travelled is slow and catches attention. Slowness could be considered as one of our advantages. Phasing down our speed is a contra reaction to the

ever-faster movements of our modern times (and our study schedule). According to Sennett, a professor in sociology and well known in the field of architecture, the loss of places has to do with the speed of the connection - the faster you move, the less aware you are of your environment (Sennett 2018). The many windows of the van allowed us to continuously experience our surroundings and the sequence of places; we were always surrounded.

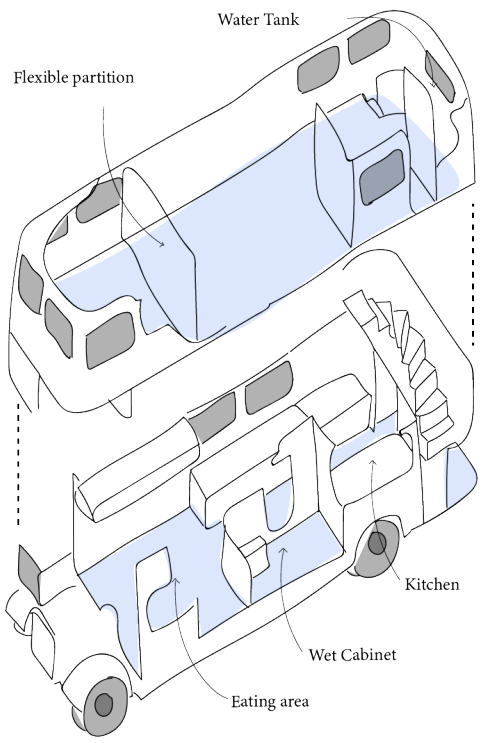
The route undertaken along the Rhine, Main and Danube took us through a sequence of 9 countries, in comparable order as in which they joined the European Union. This is also partly symbolic, since this route forms for us also a direction from the known to the unknown, starting in the Netherlands and Germany, who were the first countries to join the European Union. Thereafter our journey took us to Austria which joined the EU in 1995. The following countries are Slovakia and Hungary, that joined in 2004. The route then crosses a small part of Croatia, being a member state only since 2013. Before arriving in Bulgaria we crossed Serbia, which is not part of the EU but nevertheless is interesting since Serbia is on the list of EU candidates. The last two countries, Bulgaria and Romania, are member states since 2007. The rivers Rhine, Main and Danube connect all these countries. It is considered to be the main historical trade route from East to West and weave together open and dense landscapes, agricultural territories, strategically positioned cities, and multiple ecologies and different languages, cultures and histories. Because of their position along the river, all the visited places often have a long historical background, some even being among the oldest cities in Europe. Especially along the eastern end of the Danube, the area is well known for its historical sites with traces from settlements dating from the Neolithic and bronze ages (see chapter 7 - historic events).

We decided upon investigating at least one city per country and alternating large cities with smaller cities and towns. The sizes of the places we visited fluctuates between 900 and 1.5 million inhabitants. The distance between and the different sizes of the towns/cities gave us the opportunity to capture a wide-ranging understanding of sense of place. Along the route, we chose a sequence of 18 towns and cities, our moorings, to visit and study. In order, the following places have been visited: Cologne (DE), Kaub (DE), Frankfurt am Main (DE), Passau (DE), Vienna (AT), Bratislava (SK), Komárno (HU), Budapest (HU), Vukovar (HR), Novi Sad (RS), Vidin (BG), Ruse (BG), Giurgiu (RO), Galați (RO), Dordrecht (NL), Nijmegen (NL) and Zaltbommel (NL). The reason we visited the Dutch cities at the end is because this gave us more freedom in planning the field trip in case, we would get stuck on the far end of the route and needed more time. Because we travelled by van, we had the opportunity to visit in-between places. We were able to rest at beautiful sites along the river, for example along the Danube at the height of Tata in Hungary. Extra stops were made in Munich, Melk and of course Komárom which is the twin-city of Komárno. We visited the University of Budapest, Osijek and Bucharest for in depth conversations and presentations on our findings to that point. We had dinner at Ilok as we could not miss the special fish soup. We had cold but beautiful nights in Fruška Gora national park along the Danube at the height of the Iron Gate and the small town of Belogradchik. Through contacts we had a tour through Belgrade which helped us form an image of Serbia. After Galați we headed further towards the estuary of the Danube to get in touch with the other end of the route: the Black Sea. Although these places are not described in the same way as the other 18 places, they are definitely an important part of our understanding of the territory that is covered by the European Union and are partly covered in the travel journal and in the conclusive map on page 235.

4.2 The square

Before heading out on our field research we summarized the history of every mooring (see chapter 7 - historic events) and decided upon a systematic approach to gather as much valuable information as possible. The media we used to gather information were conducting interviews, photography, film, sketches and writing. We decided to gather our data starting from a specific point in every town/city, namely the square. Since we considered the square as operational base, we were attracted to the 1979 Otranto project by Renzo Piano and Peter Rice. For this project a small, portable geographical field station was constructed and transported to squares in old Italian cities. The geographical field station, along with its people, came to support the renovation of old historical buildings in the appointed city. The field station would unfold into a big tent and all kinds of tools and a small exhibition appeared. Picking the square as a centre point, they were able to renew social cohesion, and create a sense of purpose and confidence which spread through the whole city (Buchana). The Otranto Project shows the relevance of the square as central point in the city to start a project, and thus for us from which to conduct our research.

Moreover, the square is of interest to us for multiple other reasons. First of all, the square is the place that can be viewed as the point where historical, relational and symbolic meaning are present (Lévy 2012; Giddings 2011). The concept of a square is a typical feature of the European town and traces back to Greek and in particular Roman times. The Roman city planners compared the square with the navel of the body – the umbilicus. The umbilicus of the city was defined by studying the night sky and mirroring and mapping it out on the ground. By setting out four angles the umbilicus, the centre point of the city, was constructed. From this point all the other measurements such as the city boundaries, were laid out. The umbilicus exemplifies the importance of human scale in relation to architecture. Other examples can also be found in the books of Vitruvius and in the drawings of Leonardo and Serlio (in which they position the human body in relation to the circle and the square). One can conclude that the relation between architectural form and the human body has been an appealing metaphor (Sennett 1994, 106-112). All in all, Roman city planning was inaugurated with symbolic connotations, offering a pattern of understanding and recognition between places. Because this way of city planning was used in all places touched upon by Romans, this pattern spread in various forms all across the European continent. This shows that the square is strongly rooted in European history and remains quintessential today, it



AD/AA/Polyark

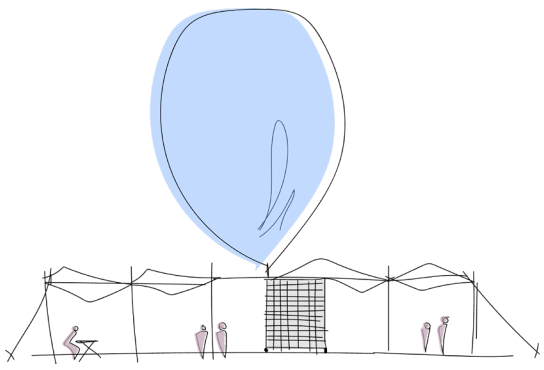
Project by: AA School

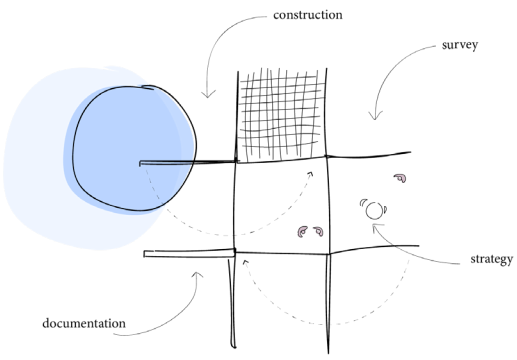
Date: 1973

The project

Throughout history there have been different forms of undertaking architectural trips, but, in line with our approach, the AA school bus caught our attention. The British architecture school developed, headed by Cedric Price, a radical new pedagogy. The educational revolution brought students out of the classroom by transforming an old double-decker bus to an educational vehicle. By being on the road, new dialogues were opened up between architecture students and local communities. The mobility, as well as flexibility, closed the gap to a certain extent between learning and practice (Doucet 1973).

Like the AA school bus, we experienced that our van caught the attention and facilitated the starting point of dialogues between us and local communities. Being on the road facilitated modes of constant interplay between architectural thinking and a view from outside (in the architectural institutions this view is to our opinion often little incorporated). When the bus of the AA school was initiated, during the early 1970s, the social, political and institutional climate encouraged a rather speculative and hands-on approach. We felt attracted to these experimental approaches and encouraged us to transform our van into a driving studio.





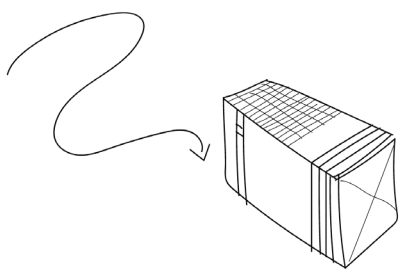
Otranto Project

Project by: Renzo Piano & Peter Rice

Date: 1979

The project

The whole village was awakened when the rubbing of metal made its entrance. On the small square in the middle of the town, people were busy setting up a big tent. It all seemed to come out of a small portable box and looked like the suitcase of Mary Poppins. Once unfolded, one could see the geographical field station in full glory. Glittering tools were hanging on one wall and there was a big table in the middle. In one compartment, pictures of neighbouring towns were waving in the wind to show previous projects. This station came to renew the impoverished Italian towns. Sponsored by UNESCO as research project the architects Renzo Piano and Peter Rice established close relations with local artisans and craftsman to boost the village. With this project, Piano and Rice tried to keep the historic and social fabric of the appointed communities by highlighting the process and encourage local involvement as much as possible into the process. Thereby they generated not only renewed homes but also a renewed social cohesion and a sense of purpose and confidence. For us, this project is important as it shows how the square is often a central focal point for projects to emerge. In our project we use the square, as we see it as a place where people meet and often pass by - just like Piano and Rice, we took the square as our operational base.



is a place of collective memory. “The Greek Agora was the birthplace of democracy, the Roman Forum the place for the disputatio.” (Lévy 2008). After construction, the Agora and the Forum (respectively the Greek and Latin name for square) had multiple functions. Both places were used for social and economic as well as for political activities. They are considered the starting point of the public sphere in a town or city.

To this day, squares have continued to be socially and politically important (Giddings 2011). The function of squares started to vary as cities started to grow. Some became places of encounter between the countryside and city, others adapted to host festive, sportive, residential or administrative activities (Memluk 2013; Wolfrum 2014, 17). Accordingly, squares have different functions and are distinct in their particular context (Wolfrum 2014, 18). What has remained a central ability of all squares is that they attract people (Lévy 2008). Squares are not isolated structures; they are embedded in the architecture of the city. Architecture is a powerful medium to articulate religious, economic or political aspects. It is a medium to present a culture of a civilization (the everyday), to capture enduring, contemporary or historical messages: to materialise narratives of the place. Narratives (myths and stories), encapsulated by the square and its surroundings, profoundly shape our understanding of a particular place. These narratives form the foundation of granting meaning to architecture (Coates 2012). The surrounding architecture affects the appearance and atmosphere of the square as well as that the square affects its surroundings in the same manner. It is a public place that functions as a fundamental component in the urban tissue. It is where urban life assembles (Wolfrum 2014, 17). These places cannot be seen as fixed entities, but change their meaning and expression over time. The connections people have with it change accordingly (Wolfrum 2014, 17-18). Memluk (2013) sums up once more: “squares reflect the cities’ identity and the communities’ cultural background. They are where people of the community gather and “urban life” takes place since the ancient times”. A square remains a sculpture insofar as it is just stones, trees, style and colour. Only when it is used it becomes a stage for urban life and the architecture gains significance. By the same token, the specific urban setting will change the behaviour of people involved (Wolfrum 2014, 18-19).

However, we must be aware that behind all the positive features of a square, the “agoraphilic square” has also become a privileged place for tourists and wealthy people to flock to (Lévy 2008). Lévy (2008) describes the agoraphilic square as a place which provokes “agoraphobia” among the citizens. The city residents will not use these particular squares anymore, since the positive features listed above are snowed under by tourists and the wealthy (Wolfrum 2014, 20-21). Hence, in our research we considered it to be important to head for less busy, less tourist-saturated squares, which still incorporate the urban significance listed above. These squares have retained their foremost function to foster human encounters and social ties, provide meeting places, bring communities together, and allow space for contemplation. Squares, contrary to the streets that embody flows of physical circulation through the city, represent periods of rest and pause (Lévy 2012). To capture this significance and the narratives encapsulated by the square and its users, we deployed multiple (literary) tools on which we elaborate in the following section.

4.3 Literary Tools // Describing // Transcribing // Prescribing

To distil the gathered information into a comprehensive framework for our project, we followed the approach of our research mentor, Klaske Havik. In her book Urban Literacy (2014), Havik distinguishes three ‘bridges’ between architecture and literacy: description, transcription and prescription. These can be considered as a methodological sequence for both architectural research and design; transcription, being a successive step of description, addresses the social aspects, prescription adds ideas about future possibilities. In addition, in the following we describe how we use tools from linguistics in our research method.

There has always been a strong connection between language (e.g. narrative) and architecture. As addressed before, the built environment can store and convey forms of knowledge and experiences. Reading the narrative encapsulated in the built environment helps architects in understanding local qualities and gives them an opportunity to build further on this knowledge. It provides architects with the opportunity to incorporate a sense of place in their designs. The specificities of a place, which creates its own, distinguishable narrative, can often be found in the details as well in the daily routine of its inhabitants. Observing details can be compared to close reading, which is a method often used in the academic field of linguistics and literature. It concentrates on the formulations and directions made by the author to get a better understanding of the meaning of the text studied. This method, as described by Havik (2014, 47), can also be applied at a spatial level. Thereby one looks at the spatial characteristics and the atmosphere, as well as the activities and trajectories of the inhabitants (Havik 2014, 38).

Our close reading took place at the square. By photographing the architecture of the square we could systematically deconstruct the place in the following elements: facade, windows, doors, ornaments and details, materials and public furniture. By deconstructing the square in this manner, we created an overview of the elements that articulates the physical language of the moorings. Film, on the other hand, was used to capture the dynamics. On film movement through a place can be captured. Another advantage is that sounds can be recorded on film as well, since different sounds impact perception of place (e.g. a busy road parallel to a square or street musicians construct different atmospheres). Additionally, the beauty of capturing specific sounds is that it can identify differences between places, but simultaneously present similarities such as the sound of ringing church bells, which is a very distinctive sound throughout the European Union. Lastly, we conducted interviews as means of close reading. Through starting a dialogue we gained more intimate knowledge on how places are perceived and used by its citizens. In the field of architecture this particular kind of knowledge is often overlooked, as expressed by a quote from the novelist Cees Nooteboom, whereas precisely this kind of knowledge is helpful to expand knowledge of a

place. “Auf Architekturzeichnungen ist es immer still, in Städten nie.” (Nooteboom 2013, 22). (Translated as: It is always quiet on architectural drawings, never in cities).

Through these different media we were able to set up a detailed and systematic way of reading, analysing and comparing the 18 towns/cities during our field trip. Above all, the combination of these different media helped us to read the places not statically, but as a lived place. This term was introduced by the French philosopher and sociologist Henri Lefebvre to articulate places which are perceived by people both physically and mentally, through senses and as mental constructs (Havik 2014, 61). The French theorist Henri Lefebvre identifies three different perceptions of social space: conceived, perceived and lived space. The first is the spaces as it is studied by theorists and professionals, thereby it is conceptualized and abstracted. Perceived space on the other hand describes how it is physically sensed. For example, feeling the texture of brick or hearing the noise of cars. In their everyday use, the spaces can be seen as lived spaces. He concluded that in the end spaces are always lived by people and therefore subjective (Havik 2014, 61; Lefebvre 1991, 262).

Doing observations, or close reading, is part of the first literary method description. By referring to the book Spaces of Species (1982) by George Perec, Havik introduces a writer who exemplifies the relevance of describing in order to understand a place. According to Perec (1982), describing spaces always begin with words. People make sense of their surroundings by naming and categorising the specific aspects of a place. In this research, describing a place by trying to seek the correct names is an important step towards gaining understanding of the sites. A further important notion in the description of places, as Havik (2014) explains, is to write something evocatively, in order to stress the imaginative aspect which “takes root in both reader and writer” (Havik 2014, 69). Italo Calvino stresses the imaginative aspect beautifully in his book ‘Invisible Cities’ (1997):

“Finally, the journey leads to the city of Tamara. You penetrate it along streets thick with signboards jutting from the walls. The eye does not see things but images of things that mean other things: pincers point out the tooth-drawer’s house; a tankard, the tavern; halberds, the barracks; scales, the grocer’s. Statues and shields depict lions, dolphins, towers, stars: a sign that something-who knows what? - has as its sign a lion or a dolphin or a tower or a star.” (Calvino 1997, 13)

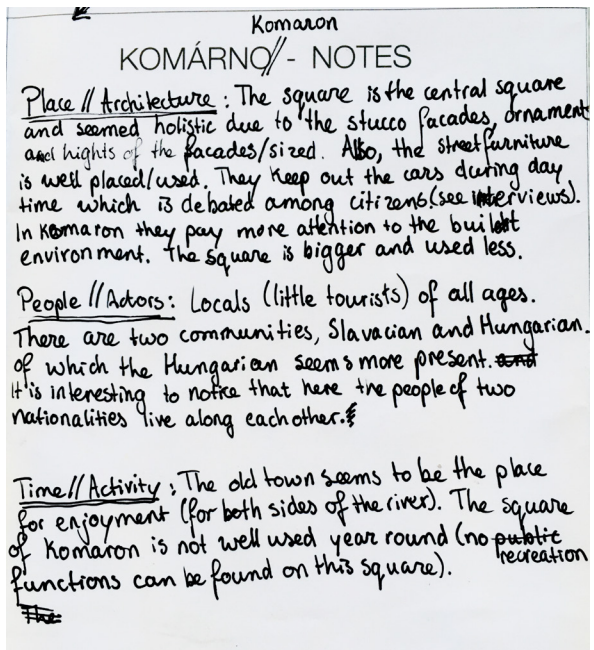
This example shows that describing in such an evocative manner is helpful to express the lived space, it helps conceiving places as dynamic entities, instead of static ones (Havik 2014, 27).

During our field research of 32 days, we gathered around the table every evening to make notes of what we experienced that day. During these hours we described the town//city in terms of place//architecture, people//actors and time//activity (see image). In terms of place//architecture we mainly described the relation of the square to its location in the city and its physical appearance (e.g. architectural style, materials). The people//actors section described the different age groups we encountered, in which area they live, what their current business is, and, especially how they experience the place. For the concept of time//activity we emphasised the activities and dynamics which were present while visiting the place. The division within these notes were helpful for understanding the routine of social practices, on which we follow up in chapter 11.

In addition, we used a travel journal to keep track of the journey. In this journal we had freedom to evocatively describe our experiences of the places we visited and the events we encountered. Being able to describe a place more freely is, as explained above, valuable to conceptualize the place through new words and names, analogies and metaphors. The travel journal offers different forms of writing – for example a poem or an anecdote as appropriate to capture feelings that first seemed vague or far away. The travel journal highlights the fact that we are conducting empirical research for which keeping an hour to hour notebook was deemed important.

Following describing comes the concept of transcribing. In general transcribing is understood as “to record thoughts, speech or data in a written form, or in a different written form from the original” (Oxford Learner’s Dictionaries 2020). Although moving away from the original, by rewriting the original it gains new qualities: “for a successful transcription, though, a good copy is not enough: the second version should be a value in itself adding new qualities to the original.” (Havik 2014, 99). Thereby, transcription is a successive step to description; by adding new qualities, the boundaries of the reality of the description are transgressed and open up new possibilities for interpretations, or in other words, potentialities are created. “The future can only be seen as ‘a bouquet of Imaginary Solutions - that is, of potentialities” (Havik 2014, 102).

The act of transcribing is not only limited to literature, but also the users of architecture transcribe their surroundings. Just as the readers of text, the users of space have the capability to attach their own interpretation and meaning to it. If a book, written by a writer, is open to multiple interpretations by the reader, so does the same idea apply to architecture. An architectural space, designed by architects, is open to multiple, even unexpected uses. A clear example is the buildings designed by Le Corbusier in Chandigarh. The whole area is built from scratch before there was any city at all. Although the buildings are used intensely, it is probably not how the early modernist envisioned their use. The well-known photos from the Dutch photographer Iwan Baan show clear concrete rooms, filled to the top with spare bikes or unused books. In the public space new paths are carved in the grass between the modern plazas - people relentlessly creating their own routes, designed nor intended by the architect. This example shows clearly that places are lived and socially produced (Havik 2014, 107).


Komaron

KOMÁRNO// - NOTES

Place // Architecture: The square is the central square and seemed holistic due to the stucco facades, ornaments and hights of the facades/sized. Also, the street furniture is well placed/used. They keep out the cars during day time which is debated among citizens (see interviews). In Komaron they pay more atention to the built environment. The square is bigger and used less.

People // Actors: Locals (little tourists) of all ages. There are two communities, Slavacian and Hungarian. of which the Hungarian seems more present. It is interesting to notice that here the people of two nationalities live along each other.

Time // Activity: The old town seems to be the place for enjoyment (for both sides of the river). The square of Komaron is not well used year round (no public recreation functions can be found on this square).

Describing the square in terms of place // architecture, people // actors and time // activity

We summarize the collected data of the field research by writing a transcription in the form of a character. In addition to the descriptions we made of the places, this helps in understanding the places in terms of narratives and adds new qualities. Creating a 'narrative frame' or 'narrativization', is according to Werner Wolf, a professor in Literature, an essential part of human thinking. It is a cognitive construct that helps one to structure and organize information. Narrativization requires the reading of characters, action and setting (Jamieson 2017, 90). For us, writing about places as if they are a character helps in opening up this narrative frame. Using a narrative is a tool addressed by Havik to study the dynamic/temporal notion of architecture (Havik 2014, 117). As opposed to architecture, literature has the notion of temporality and can raise difficult questions instead of only giving answers and offering comfort (Havik 2014, 122). Evoking these questions is essential for our project. It helps in arriving at an architecture that makes sense. A transcription of all 18 places allowed us to capture the essence of our data and observations by transgressing the boundaries of reality. We made a transcription of the information gathered by writing a fictional character. The character is shaped to capture the essence of the place. In the depiction of the character we consistently refer to the data gathered in our field research, as demonstrated in the example left.

Through the characters, the places come alive in the mind of the reader and offers a useful addition instead of bombarding him/her with abstract information. The technique of personification of places was already used in early modern society by writers such as Walter Benjamin and James Joyce in order to describe the logic of cities. For example, the concept of the flaneur by Benjamin contains a lot of information on how the streets of Paris are used and perceived by its inhabitants (Havik 2014, 95). This became so strong that in our imagination the concept of the flaneur cannot exist without the Parisian streetscapes and vice versa. For us, the writing of these fictional characters creates space for subtleties and gives the opportunity to address questions that appeared to us during the field research. Questions such as what are her/his (read: the city) main concerns? Or how will he/she develop over time? Thus, as discussed earlier, transcription affords potentialities which open up to the future. The writings describing the characters create poetic images that are not static but can develop in numerous directions. They can be found in the documentation of our field research in chapter 8 and are free to new interpretations by readers.

As stated before, the act of transcribing supposes an interplay between the maker and consumer, writer and reader or architect and user. The aim of our field research is to understand the lived space; we aim to further investigate how the built environment in the European Union is perceived in the daily lives of people. The findings of the field research will be further elaborated in the conclusive chapter 11 on feeling at home. These results are presented in a visual map and theoretically with the introduction of stimuli and daily routine.

Lastly, where transcription involves the social aspects of architecture, the last concept, prescribing, is a tool used to think about new fictions. Since the final goal of our thesis is to make a design for an architectural project we define, for us prescribing means creating such an architectural project. "Designing, then understood as prescribing urban or architectural futures, is by definition an act of imagination, in which both reality and chance take part." (Havik 2014, 149). The preceding phases of transcribing and prescribing will form the basis for developing new futures. The observations from the descriptive phase feed the project with information and give direction to exploring new fictions. With this background the design phase will focus on thinking about what could happen in the 18 towns/cities we investigated, to come to an architecture that makes sense in its specific context. Although we will not stop using words, our medium will shift towards that of drawing and the making of models.

4.5 Summary

As mentioned, George Steiner reminds us that we should treasure the rich legacy of the innumerable stories of our territory (Ramm and Steiner 2016). Travelling enabled us to engage with the different milieus and their people and to connect and collect data stories along the rivers Rhine, Main and Danube. To gather the appropriate knowledge and stories to substantiate our view on roots and routes, we used the methodology presented above based on description, transcription and prescription. Through the media and tools presented we can deconstruct the abstractness of the different places and lay bare how sense of place, key to apprehending roots and routes, is constructed along our route through the European Union. The conclusions drawn from our field research, on which we elaborate after first presenting the 18 characters and extensive data in the following chapters, can be found in chapter 10 and 11.

"Lord Budapest is thinking how to cope with his citizens. To go over his thoughts, he retreats to his castles which have the colour of the earth yet point powerfully to the sky.[i] To relieve his stress of listening to the complaints of his citizens he first takes a bath[ii] - being a bit dramatic suits the lord. [iii], [iv] He would like to shut the citizens down before they kick him out, but how? [...]"

---

[i] Photographic Samples: *In the material samples one can see the abundance of brown colored natural stone used in the buildings. The facades and ornaments show a baroque architecture that is directed upwards, to the sky.*

[ii] History Matrix: *First the Romans, and later the Turks enjoyed the hot water reservoirs around Budapest, they built many bathhouses.*

[iii] Travel Journal, 30 November 2019, 15:15-16:30: *The Kossuth Lajos Tér (one of the main squares in Budapest) hosts the national parliament and is a lively place where tourism, recent history and local politics mingle.*

[iv] Photographic Samples: *The 7th photo of the ornaments and details shows bolts on the wall, which is in an elegant way to remember the Hungarian Revolution in 1956.*

[...]

5. SUMMARY OF THOUGHTS

Citations of thinkers on the European Union

Benjamin Ramm and George Steiner

Consecutively: Editor-at-large of openDemocracy // Literary critic, philosopher and author

"As Europe lurches back towards nationalism, we would do well to remember this legacy, and the innumerably rich treasures of our shared civilisation."

[...]

"This assignment is one of the spirit and of the intellect. It is nonsense to suppose that Europe will rival the economy, military and technological might of the United States. Already Asia, China in particular, is set to surpass Europe in demographic, industrial and, ultimately, geopolitical significance. The days of European imperialism and diplomatic hegemony are as far gone as the worlds of Richelieu, of Palmerston and of Bismarck. The tasks, the opportunities now before us are precisely these which witnessed the high morning light of Europe in Greek thought and Judaic morality. It is vital that Europe reaffirms certain convictions and audacities of soul which the Americanisation of the planet – with all its benefits and generosities – has obscured."

[...]

"The genius of Europe is what William Blake would have called "the holiness of the minute particular". It is that of linguistic, cultural, social diversity, of a prodigal mosaic which often makes a trivial distance – twenty kilometres apart – a division between worlds."

[...]

"Europe will indeed perish if it does not fight for its languages, local traditions and social autonomies."

Source: Ramm, Benjamin, and George Steiner. 2016. "The Idea of Europe." OpenDemocracy. Accessed September 13, 2019. https://www.opendemocracy.net/en/can-europe-make-it/idea-of-europe/

The Green European Journal

The Green European Journal offers analysis on current affairs, political ecology and the struggle for an alternative Europe

"Instead of complaining, we must create a pan-European debate that is rich and that gives ideas from all over Europe – not only the old Western Europe – the chance to count for something and become politically central."

Source: Schmuck, Erzsébet, and Rui Tavares. 2019. "A New, Equal EU: The Future of Europe Seen From the 'Peripheries'." Green European Journal. https://www.greeneuropeanjournal.eu/a-new-equal-eu-the-future-of-europe-seen-from-the-peripheries/

"Are the old parties' values of social-democratic solidarity and liberal-democratic freedom capable of tackling the resurgence of identity politics? Or do they need to evolve towards a new narrative fit for the challenges of the 21st century?"

Source: Wigura, Karolina. 2019. "A Politics Beyond Fear." Green European Journal. https://www.greeneuropeanjournal.eu/a-politics-beyond-fear/

Robert Cooper

British diplomat, adviser, writer and member of the European Council on Foreign Relations

"The objective of the European Union is not to abolish, but to discipline the nation state to compel compliance."

[...]

"The European Union is not a state and, in my estimation, shall never become one."

[...]

"I consider the European Union elitist. Folks argue that we should market 'Europe.' I, however, am hesitant. The causes supported by the people are generally not espoused by Brussels."

(Translated) Source: Cooper, Robert. 2007. In Paleis Europa, grote denkers over Europa, by Breemer, Lo, and Leonard Ornstein, p. 60 - p. 70 Amsterdam: De Bezige Bij.

OMA // AMO

OMA (Office for Metropolitan Architecture) is a architectural firm that focuses on architecture, urban planning and cultural analysis

"For the average European, the EU now is a parallel universe that coexists – inexplicably and unexplained – with the real world as we know it."

[...]

"Too often, this double life has been perceived as negative – as if the 'blue' territory of Europe would take away our national identities; in fact, the creation of a new Europe gives each of us new space to imagine ourselves."

[...]

"Europe is open ended, vague, an unidentified political object with no final shape, no clear final borders, and no real definition of what it is as a political creature. And in many ways, this is still Europe's most attractive feature, because it allows you to spread without attracting hostility. Although it's responsible for possibly up to half of our legislation, it is practically invisible. It works through national parliaments, governments, and law courts."

[...]

"One of the problems with Europe today is that there's hardly any place where real artists are given a place to talk about the future of the Continent and its culture. It's a black hole in the heart of the European project."

Source: OMA. n.d.. "The image of Europe." Accessed June 20, 2019. https://oma.eu/projects/the-image-of-europe

Krzysztof Pomian

Polish philosopher, historian, essayist and academic director of the Museum of Europe in Brussels

"The backdrop of the nationalistic revival within the confines of Europe cannot be explained exclusively by the legitimacy of EU politics. It is aggravated by the nebulosity and boundlessness of the 'European project'. We do not contend with tangible financial boundaries, but with political and psychological limitations."

[...]

"The persistence of hope is contingent on the uncertainty of attaining the desired result. Lear stipulated that 'mad hope' comprises profound and uncompromising faith in a better future, the courage to stay the course in the face of doubt and adversity. The evolution of Europe, the European blueprint, after the downfall of the old Europe in 1918, 1945 and 1989, was born of 'mad hope'. Impassioned, but simultaneously cloven by deeply entrenched qualms."

(Translated) Source: Pomian, Krzysztof. 2007. In Paleis Europa, grote denkers over Europa, by Breemer, Lo, and Leonard Ornstein, p. 22- p. 25 Amsterdam: De Bezige Bij.

Larry Siedentop

Author of Democracy in Europe

"The European landscape is too grand to encompass the emotional upheavals of its citizens, and too vast to embrace the pursuit of self.''

[...]

"To recapitulate the objective of Europe: 'Be bold, yet modest"

[...]

"Tolerance and unity are pertinent to the success of 'New Europe.' Trust and faith, if I may speak candidly, equally so."

(Translated) Source: Siedentop, Larry. 2007. In Paleis Europa, grote denkers over Europa, by Breemer, Lo, and Leonard Ornstein, p. 121 -p. 124 Amsterdam: De Bezige Bij.

Dominique Moïsi

Chairholder for Geopolitics at the College of Europe, the oldest educational institution in European affairs, and visiting professor at Harvard University

"Not only ought we to consider if lack of trust and community explain the resentment felt toward the European Union, we should similarly ask ourselves if these are at the root of the EU's antipathy toward its citizens."

[...]

"People who are asked by the authorities to regard the future of their given community are more empowered and appear to be more invested. In a nutshell: they become citizens."

(Translated) Source: Moïsi, Dominique. 2007. In Paleis Europa, grote denkers over Europa, by Breemer, Lo, and Leonard Ornstein, p. 105 -p. 109 Amsterdam: De Bezige Bij.

Bronisław Geremek

was a Polish social historian and politician and served as Member of Parliament, Minister of Foreign Affairs, as well as Member of the European Parliament

"The European project is founded upon three interlocking principles: History, geography and culture. You cannot blatantly disregard any one of the three."

[...]

"It is not a superstate and, hence, more dynamic."

[...]

"Always remember, Europe excelled in drafting dreams and hatching projects. But, most remarkably, achieved the heretofore unattainable: Turning these ambitions into reality."

(Translated) Source: Geremek, Bronislaw. 2007. In Paleis Europa, grote denkers over Europa, by Breemer, Lo, and Leonard Ornstein, p. 133 -p. 138 Amsterdam: De Bezige Bij.

Kemal Derviş

Turkish economist and politician, and former head of the United Nations Development Programme

"Europe shall never be a duplicate of the USA nor become a superstate. But if these prospects are at variance with the future trajectory of Europe, what, then, shall we become?"

[...]

"The citizen of Europe endeavour to accentuate their differences. Oddly enough, the outsider does perceive the archetypal European Geist."

[...]

"The European Experiment"

[...]

"The European identity remains elusive. Undaunted, it perseveres in evading capture. The time has not yet arrived for it to settle firmly and permanently in the hearts of Europe's citizens. However, Europe is not a fleeting feeling, but a necessity: an inescapable reality."

[...]

"The oft reiterated argument that Europe is particularly hard to 'sell', ought to be an incentive to invite debate, instead of a reason to deliberately circumvent disputation. And to address the question of language barriers and location, 21st century Europe ought to able to surmount these hurdles."

(Translated) Source: Dervis, Kemal. 2007. In Paleis Europa, grote denkers over Europa, by Breemer, Lo, and Leonard Ornstein, p. 141 - p. 144 Amsterdam: De Bezige Bij.

6. LEXICON

Many actors are involved in this research, therefore it is helpful to use a common language. We composed a list of important and often used concepts. For each concept we looked into the Oxford Lexico and the Cambridge Dictionary to understand its common use. Sometimes we looked at the roots to grasp the word in its full potential. By comparing the different perceptions we want to stress the fluctuation of meaning and interpretation words have. Out of this information we defined our own interpretation. These interpretations form a basis to start from and hopefully offers opportunities for dialogues.

At Home

Cambridge // (to be/feel at home - idiom) to feel comfortable and relaxed

Oxford // in a person's own house, flat, etc. ; comfortable and relaxed

Delft // having the feeling your (daily) routine can be practised easily and joyfully. In order to do so, one needs to have a positive sense of place and value the 4 stimuli: people//aesthetics//mobility//activity.

Anchoring

Cambridge // someone or something that gives support when needed

Oxford // to fix something in position so that it cannot move

Delft // to anchoring our design projects it is important to listen to the existing landscape fabrics. The building then fuses with the place and gathers meaning of the situation it is in. Architecture, then, explains a landscape and opens it up, rather than intruding it.

Attunement

Cambridge // to make someone able to understand or recognize something

Oxford // familiar with somebody/something so that you can understand or recognize them or it and act in an appropriate way

Delft // a bodily condition of relatability and entangled feelings with the environment, establishing harmony. A great source for this concept is the book of Perez Gomez: Attunement (2016).

Border

Cambridge // the line that divides one country from another.

Oxford // the edge or boundary of something, or the part near it.

Delft // the concept of a border can be seen as a permeable line in the context of our research. A permeable line, often in the form of a river, that defines mainly immaterial differences.Borders within the European Union can be crossed without hurdles, but are still sensible.

Character

Cambridge // the particular combination of qualities in a person or place that makes them different from others

Oxford // a person or an animal in a book, play or film

Delft // taken from the Greek and Latin as "engraved marks" we see characters as useful literary tools to understand places as lived places. We transcribed our 18 moorings as characters making the static abstract information a poetic image, useful to see potentials for our design phase.

Close Reading

Cambridge // the skill or activity of getting information from books

Oxford // the activity of somebody who reads

Delft // in literature close reading concentrates on the formulations and directions made by the author to get a better understanding of the meaning of the studied text. However, we used close reading on a spatial level, which indicates that we look at the spatial characteristics and the atmosphere, as well as the activities and trajectories of the inhabitants We closely read the facades, windows, doors, ornaments and people on squares. Further information on literary tools is given in the book Urban Literacy by Havik (2014).

Crisis

Oxford // Time of intense difficulty or danger.

Cambridge // A time of great disagreement, confusion, or suffering.

Delft //we would like to refer to the moment of crisis as a moment for decisions, like the origin of the word indicates. Crisis refers to the Greek word for 'decide' and later, during the 17th century, as a 'decisive point'. A crisis is a time of confusion as well as a time of making decisions. According to Haraway (2016) it is a moment with the tasks for people to become respons-able (able to respond). What she means by this is that in times of disturbance the norms are questioned and the present moment becomes thickened and tangible - people are awakened by 'the other' and asked to respond. The word itself comes from the medical field and indicates the point when a patient is on the crossing to death or recovery (Solnit 2020).



Illustrative image: What if the countries of the European Union would disrupt and drift apart?

Description

Cambridge // something that tells you what something or someone is like

Oxford // a piece of writing or speech that says what somebody/something is like; the act of writing or saying in words what somebody/something is like

Delft // we use describing as a literary tool in order to understand places. In each mooring we looked at place//architecture, people//actors and time// activity. These facets are the input to describe the place evocatively and to order our information for further processing. Further information on literary tools is given in the book Urban Literacy by Havik (2014).

Europe

Oxford // Continent of the northern hemisphere, separated from Africa to the south by the Mediterranean Sea and from Asia to the east roughly by the Bosporus, the Caucasus Mountains, and the Ural Mountains. Europe contains approximately 20 % of the world's population.

Cambridge // the continent that is to the east of the Atlantic Ocean, to the north of the Mediterranean, and to the west of Asia.

Delft // a geographical area which is connected via its relatable history and shared conceptions. It is thereby exceeding the borders of the singular countries of the continent.

The verb Europe first appears as "eurys" in a Homeric hymn to Apollo (522 B.C.) and refers to 'broad face', 'wide' or 'eye' and the story describes the following myth: Innocent and gentle was the king's daughter playing at the beach with her girlfriends. She was a Fennicize immigrant from Sidon and was adored by the Greek main God. He transformed into a cow, a lovely white one which got the attention of the girl, Europa. She came closer and stroke his fur after which she climbed his back and he was able to take her into the sea (described in Metamorphoses by Ovidius). Once in the sea, the wind started to blow and it seemed to dance with the fabrics of Europa's cloth (described by the poet Hesiodic). She was taken and would only enter the land again when they reached Crete. Here she gave birth to three sons who all were starting points for new stories for the Greek and Romans. Europa was a decisive source for inspiration for poets, painters and other artists up till today.

Steinz, P. (2014). Made in Europe: De kunst die ons continent bindt. Amsterdam: Nieuw Amsterdam, p. 216.

Dwelling

Cambridge // a house or place to live in

Oxford // a house, flat, etc. where a person lives

Delft // dwelling, in architectural terms, is a verb and thereby indicates the activity of making a place a home. Both relating to the physical place and the relation inhabitants have with it (sense of place). See also ('home' and 'at home').

European

Cambridge // belonging to or relating to Europe or its people.

Oxford // a native or inhabitant of Europe.

Delft // a person feeling attached to and is rooted in Europe.

European Union

Cambridge // the organization, since 1993, through which European governments who choose to be members make decisions and agree on shared action in social and economic matters.

Oxford // an economic and political association of certain European countries as a unit with internal free trade and common external tariffs.

Delft // an ambition to unite and take into account all the interests of nations and their inhabitants in order to work together. It should thereby exceed the political and economical structures.

Gestallt

Cambridge // something such as a structure or experience that, when considered as a whole, has qualities that are more than the total of all its parts

Oxford // a set of things, such as a person's thoughts or experiences, that is considered as a single system that is different from the individual thoughts, experiences, etc. within it

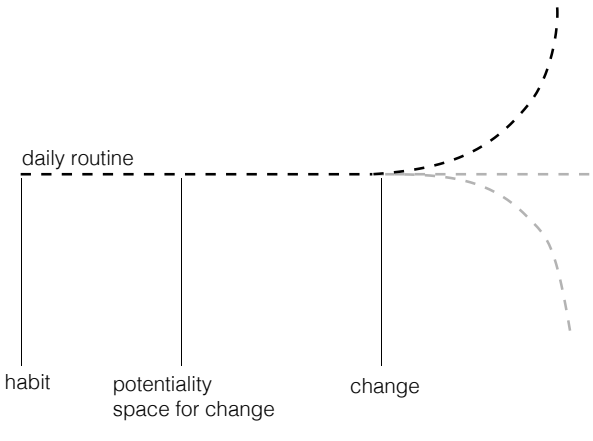
Delft // the term gestalt derives from the German Gestaltqualität as in "shape, form, figure, configuration and appearance". The origin of the term gestalt can be traced back to 1890 and means that the totality is perceived as more than the sum of its parts. In the field of architecture, many architects refer to the theory of Heidegger, for example, Norberg-Schulz uses the concept of Gestalt to explain his designs.

Habit

Cambridge // something that you do often and regularly, sometimes without knowing that you are doing it

Oxford // a settled or regular tendency or practice, especially one that is hard to give up.

Delft // we see habits as certain patterns people practice in particular contexts. The word habit unites the behaviour of people with places. So at the same time, we refer to the Latin word "habitare" - dwelling, staying and remaining- and to "habere", which means having, holding and possessing.



Habitat

Cambridge // the natural surroundings in which an animal or plant usually lives

Oxford // the natural home or environment of an animal, plant, or other organism.

Delft // when we talk about "habitat" we are not only considering at the static setting but also incorporate the patterns of activities (habits) which manifest the habitat as much as the environmental ordering.

The word is related to "territorium" which indicates the demarcation of one's habitat. Both of these concepts are important to understand "place-making" as we investigate the enlargement of connections to a habitat. The notion of habitat - or habitual - is used by Deleuze and Guattari (1988) who seem to look for a balance between different levels of inhabiting (or what they call plateaus). This balance is, according to Deleuze and Guattari, found in the "nomadic thought" in which one becomes "at home in the state in between" and both deterritorialized and reterritorialization a place. This is important for us as we are trying to enlarge the field of habitat in which one feels at home. (Deleuze and Guattari, 1988).

Heimat

Cambridge // -

Oxford // -

Delft // translated as 'home', 'habitat', 'homeland'. However, it has been argued that there is not a proper English translation. We used Heimat in relation to 'homeland' baring two important ingredients in mind: the social aspect and the intellectual aspect of the people you can surround yourself with (Guérot and Vasseur 2019). It was first used to relate to a place of longing and dreaming (Bütikofer, Genet and Larrère 2016).

Home

Cambridge // omeone's or something's place of origin, or the place where a person feels they belong

Oxford // used to refer to a family living together, and the way it behaves

Delft // home derives from the word Oikos. This Greek definition relates to 'household' or 'place to live'. It deals both with the organisms and their physical environment. Oikos refers to the interaction between individuals and the establishment of a balanced ecosystem. This balance refers to the 'economy of nature', while the biological part of the ecosystem was called 'ecology' by the German zoologist Haeckel in the beginning of the 20th century.

Kissing Element

Cambridge // -

Oxford // -

Delft // the moment when a new intervention touches the existing built environment. It is an important and exciting moment as it gives you the first emotional encounter with the building. The designs all have these elements which make you aware of approaching a different terrain. The kissing elements slow down the pace and make you comprehend the building more intricate.make you comprehend the building more intricate.

Lived Space

Cambridge // -

Oxford // -

Delft // in our research we use this term to address the fact that places are not static, but used and in a constant flux of change. For us, it is important that places offer the possibility to be owned and use them according to one's own wishes. This will support the creation of a sense of place and thus the feeling of being welcomed and at home somewhere.

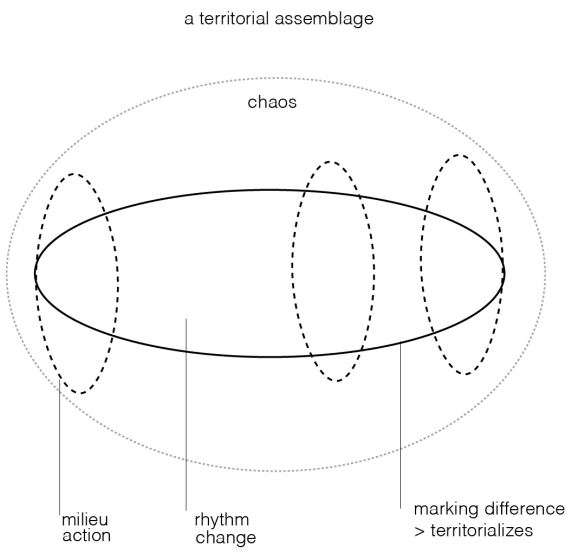
The French theorist Lefebvre identifies three different perceptions of social space: conceived, perceived and lived space. Whereas the first is the spaces as it is studied by theorists and professionals, thereby it is conceptualized and abstract. Perceived space, on the other hand, describes how it is physically perceived, which has to to with the senses. For example, feeling the texture of a brick or hearing the noise of cars. In every day, the spaces can be seen as lived spaces. He concluded that in the end spaces are always lived by people and therefore subjective. (Havik 2014, 61; Lefebvre 1991, 262).

Local

Cambridge // from, existing in, or serving a particular place or small area:

Oxford // relating or restricted to a particular area or one's neighbourhood.

Delft // structure that is part of a bigger whole but can be distinguished by its distinct set of properties.



Milieu

Cambridge // the people, physical, and social conditions and events that provide the environment in which someone acts or lives

Oxford // a social environment that you live/work in

Delft // our conception of milieu is based on the French thinkers Deleuze and Guattari: there is always one milieu - a middle - from which something grows. We understand milieu as constancies which are threaded together by movement in time. They form a repetition and thereby a consistency in the midst of chaos. Between the actions is a rhythm of intervals created. Rather than relating this to a "musical" rhythm, we could say that these are critical units of passing from one milieu to another. It is precisely in these moments that changes occur. This brings the theory of milieus, territory and sense of place, closer to our conception of habits and the (daily) routine.

Mobility

Cambridge // the ability to move freely or be easily moved

Oxford // the ability to move easily from one place, social class or job to another

Delft //in our research this term is a key concept as we want to establish a connection between roots and routes. This can, in our opinion, only be established through mobility. Although it is by some seen as trouble, we see mobility as an opportunity to create relationships at different territorial scales, ranging from the local to the non-local. Mobility, thus, is the possibility to link places and enlarge sense of place.

Mooring

Cambridge // a place to tie a boat

Oxford // the place where a ship or boat is moored

Delft //in this research we named the 18 cities/ towns we visited moorings. These cities/towns were the operational bases from where we investigated several aspects concerning the localities situated within the European Union.

*Our first idea was to travel by ship. Therefore the 18 cities/towns along the Rhine-Main-Danube would have literally been our moorings. Developing our design proposals, the 18 cities//towns might again turn in proper moorings.

Narration

Cambridge // a story or a description of a series of events.

Oxford // a spoken or written account of connected events; a story.

Delft // we use narrative as a tool. From the latin origin of 'narrat-' (to tell, relate, explain). The narrative is a story that explains the logic of the people, place and time. We want to stress that we do not believe in one single narrative, but that there are always multiple which create stories.

Place

Cambridge // an area, town, building, home, etc.

Oxford // a particular position, point, or area in space; a location.

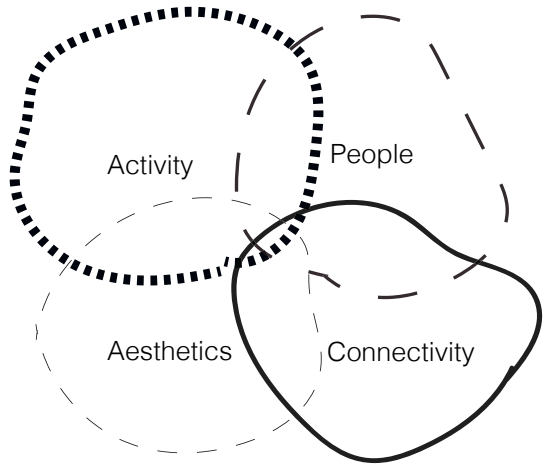
Delft // the concept of place is interesting to architects, since architects 'construct' a place within a space. A construction of some kind (e.g. a bridge, house) can reveal values inherited in the culture and landscape. When a value is connected to a constructed landscape, it becomes a place.

Potentialities

Cambridge // an ability for development, achievement, or success that is natural or has not been used

Oxford // a power or a quality that exists and is capable of being developed

Delft // a possibility or opportunity to lay bare and react to as an architect/designer. In every mooring, we investigated potentialities which are related to one of the four stimuli. By tapping into the potentialities a positive sense of place increases.



Presciption

Cambridge // a piece of paper on which a doctor writes the details of the medicine or drugs that someone needs

Oxford //medicine that your doctor has ordered for you

Delft // the word originates from Latin praescriptionem which means: "a writing before, order, direction" and thereby indicates an action which happens before something (Harper 2020). In our research we do not use it in a medical sense though we do try to imagine an affirmative by using a prescription. In this graduation project we see our architectural proposals as prescriptions towards a vivid future.

Public Realm

Cambridge // relating to or involving people in general, rather than being limited to a particular group of people // an area of interest or activity

Oxford // connected with ordinary people in society in general an area of interest or activity

Delft // the public realm is considered a product of modernity - a place where the modern man could be seen and see others, and have the possibility to interact. The aim of our research is to address the feeling of 'home' in the public realm rather than the domestic spheres. To understand this sphere better, we refer to the German-American philosopher Arendt and her influential book The Human Condition (1958) in which she stresses the importance of good functioning public places. We also take into account the Polish-American sociologist Sennett who wrote extensively on the city and her public realm.

Roots

Cambridge // the part of a plant that grows down into the earth to get water and food and holds the plant firm in the ground

Oxford // the feelings or connections that you have with a place because you have lived there or your family came from there

Delft // roots are established when someone feels secured enough to start a process of attachment with a place. It thereby establishes a sense of self and belonging. This, we argue through Weil, does not mean a fixated static place. Rather roots are established through movement, careful attention to one's surroundings and thereby an internalizing from a place (Weil 1954).

*Also, something can be rooted somewhere as an idea or ideological concept. For example, the European Union is rooted in the utopian ideas that are already growing since the renaissance by thinkers such as Erasmus and More.

Routes

Cambridge // a particular way or direction between places.

Oxford // a way or course taken in getting from a starting point to a destination.

Delft // we aim to enlarge sense of place to a multiple scale (local/non-local). We argue that this can be done by establishing routes which connect roots. Important is the manner in which routes are laid out and traversed. For example, slowing down the pace helps to generate a better understanding of crossing different milieus and zone's which allows for a deeper sense of place. Important theoretical influences are Creswell, Massey and Ingold.

Safe Place

Cambridge // places protected from any harm or loss

Oxford // places not damaged or harmed

Delft // people are drawn back to their own "safe places", which became an Issue for us. We wanted to understand this drawback and instead respond with a positive message about the European Union. Safe places are in this time of increasing mobility and fast networks not any longer established by an inward-looking nationalism. Rather, by means of visiting and learning to understand 'the other' proper safe places can be established.

Sense of Place

Cambridge // an ability to understand, recognize, value, or react [a place], especially any of the five physical abilities to see, hear, smell, taste, and feel

Oxford // an understanding about something; an ability to judge something

Delft // "the processes by which individuals or groups identify, attach to, depend on, and modify places, as well as the meanings, values, and feelings that individuals or groups associate with a place." (Chapin and Knapp 2015, 40).

Silence

Note: In our native language Dutch we would use the word "verstilling" rather than "stilte" which would be translate to english as "becoming or getting silence" rather than "being without sound".

Cambridge // a period without any sound; complete quiet

Oxford // a complete lack of noise or sound

Delft // we believe that if architecture is expressed through the concept of silence its presence can provoke certain thoughts, curiosity and wonder. By designing from the notion of this unbiased language that is shared by everyone, the language of silence, people can also understand and connect to the architecture through this joint communication. It is in this void of sound where the mystic of place can be expressed.

Someone

Cambridge // used to refer to a single person when you do not know who they are or when it is not important who they are.

Oxford // a person of importance or authority.

Delft // the protagonist, which we will get to know via many stories collected along our way.

Somewhere

Cambridge // in or at a place having a position that is not stated or not known.

Oxford // in or to some place.

Delft // a place > see place

somewhere is often a lived place. This means that a place is constructed by systems and patterns within a social context. The concept of lived spaces is taken from Lefebvre (1974). When spaces places are lived, a social structure is produced: codes of habitations are attached - norms and values are generated.

Somehow

Cambridge // in a way or by some means that is not known or not stated.

Oxford // in some way; by some means.

Delft / from its origin in 1660 of 'in some way not yet known', we consider our tools for our research as one way of addressing the topic, bearing in mind that it is particular to our situation/context.

Story

Cambridge // a description, either true or imagined, of a connected series of events

Oxford // a description of events and people that the writer or speaker has invented in order to entertain people

Delft // as we aim to research lived spaces, we need to listen to the many stories present in the public realm. We tend to distract them no only by interviewing but also by reading the architectural setting. These stories will form the base for our design proposals. Further readings are Havik, Haraway, Arendt and Le Guin, who all stress the importance on what stories are told and how they are told.

Square

Cambridge // an area of approximately square-shaped land in a city or a town, often including the buildings that surround it.

Oxford // an open, typically four-sided, area surrounded by buildings in a village, town, or city.

Delft // in our research we used the square as operational base. Contrary to the busy streets which embody mainly flows of ciculation, the square represents periods of rest. The local squares can still be seen as the navel of the city and contain a high symbolic value through the mainy narratives they encapsulate.

Key figures for our research were Lévy, Wolfrum and Sennett.

Territory

Cambridge // (an area of) land, or sometimes sea, that is considered as belonging to or connected with a particular country or person

Oxford // land that is under the control of a particular country or political leader

Delft // a territory is an actively marked place within milieus and emerges by "matters of expression".

According to Deleuze and Guattari it is an act of marking out, "biting into the milieus" that establishes a territory. A territory is emerging when qualities are expressed (e.g. "the penis of a monkey becomes a rhythmic and expressive colour-carrier that marks the limits of the territory" (Deleuze and Guattari 1958, 315).

Transcription

Cambridge // a written record of words or music

Oxford // the act or process of representing something in a written or printed form

Delft // in order to make the gathered data tangible and useful we transcribed it into a character. By doing so the descriptions are transformed into other words. With this transcription, new possibilities for interpretation open up and thereby new qualities and potentialities are unfolded. Further information on literary tools is given in the book Urban Literacy by Havik (2014)

Utopia

Cambridge // (the idea of) a perfect society in which everyone works well with each other and is happy.

Oxford // an imagined place or state of things in which everything is perfect.

Delft // the European Union comes forth out of a utopian vision. However, a utopia can never be established - it is an imaginary/dream state and literally means "nowhere" ever since it was coined by Thomas More (1551). We would like to address the European Union, instead of something unreachable, as a process in which common projects generate positive change (More 2020).

Eutopia is the perfect, imagined place which is out of society (the merging of 'ou-topia' = non-place and 'eu-topia' = good place). The opposite, dystopia, represents an imaginary place which is not pleasant or something we want. Guattari and Deleuze described an utopia as 'processes or moments immanent in a society which embody the potential for change.' Which shows the idea that utopias will always be there in a 'healthy' society who dare to look and speculate into the future. (Deleuze and Guattari 1958).

(go) Visiting

Cambridge // to go to a place in order to look at it, or to a person in order to spend time with them

Oxford // visit somebody/something to go to see a person or a place for a period of time

Delft // for our research we decided to visit 18 cities/towns along the Rhine-Main-Danube. With "visiting" we do not merely mean "being there bodily" and judging information, but also being actively observing and taking in the place. What we aim for is to establish bridges and constitute dialogues - researching the lived places.

7. INFOGRAPHICS

In the following pages we expand on the growth and working of the European Union. Through timelines, diagrams and schemes we elaborate on the following topics.

EU Member States

The European Union traces its origins to the European Coal and Steel Community and the European Economic Community (see timeline). The original members of what came to be known as the European Communities were the Inner Six: Belgium, France, Italy, Luxembourg, the Netherlands, and West Germany. The Communities and their successors have grown in size by the accession of new member states and in power by the addition of policy areas to their remit. The latest major amendment to the constitutional basis of the EU, the Treaty of Lisbon, came into force in 2009. On 31 January 2020, the United Kingdom became the first member state to leave the European Union.

Timeline

Although we share for millennia a common ground, the unity has only officially been labelled since 1957. Therefore, the graphics help us to understand the structure and current direction. This timeline shows only a handful of events which appeared interesting to us. Therefore, it should not be considered as a pursuit to cover the total history. Running from the first attempts to establish a federation, through discussions about flags to the establishment of one monetary currency. We see the process of the European Union as one we would like to support positively.

Democratic system

The European Union is mainly established as a political and economic force. For many it is a rather abstract concept which seems to have some place above the regional and state governments. Often people are not aware of the impact of the political force derived from Brussels. In the following graph the political structures are presented, and the key political powers are listed.

Schengen

Besides the European Union we took into account the Schengen Area. This area of open border policy is important to increase the mobility, both between the inhabitants as well as of goods and currency. With a population of about 420 million people the area covers 4.312.099 km2 and thereby facilitates an easy commute to discover other countries.

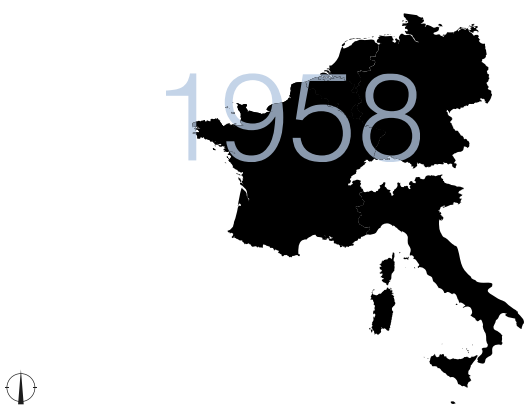
The area was established in 1985 as a cooperation of some governments set in Schengen, Luxembourg. Only 5 years later the Convention implementation was agreed upon. And in 1995 the agreement began involving seven states of the European Union. (European Union, 2019)

Art-Line

Before words can get hold on our surroundings, we perceive. As Berger (1972) states it is by seeing that we know and by knowing that we see (more). Over time the manufactured images throughout the European Union invitingly represent us an inside. It is images which are related to the spirit of time. Or as Berger stated: “An image is a sight which has been recreated or reproduced, it is an appearance, or a set of appearances, which has been detached from the place and time in which it first made its appearance and preserved - for a few moments or a few centuries (p. 9)”. We picked images from the 18 moorings we visited. They gave us a first impression on what we could expect and were later relevant to understand certain aspects more profoundly.

Historic Events

Our investigation on the history of Europe stretches itself along the route we followed. In the overview you can see the 18 cities we visited on the top, while on the left side you will find time periods. Besides that it shows us in which parts history is cherished and well documented, it also depicts some very interesting time periods - often of power. In the coloured patterns one can map out the influences of different cultures, often still visible in the city layouts today.



The Netherlands | Belgium | Luxembourg | Germany | France | Italy



The Netherlands | Belgium | Luxembourg | Germany | France | Italy | United Kingdom | Ireland | Denmark



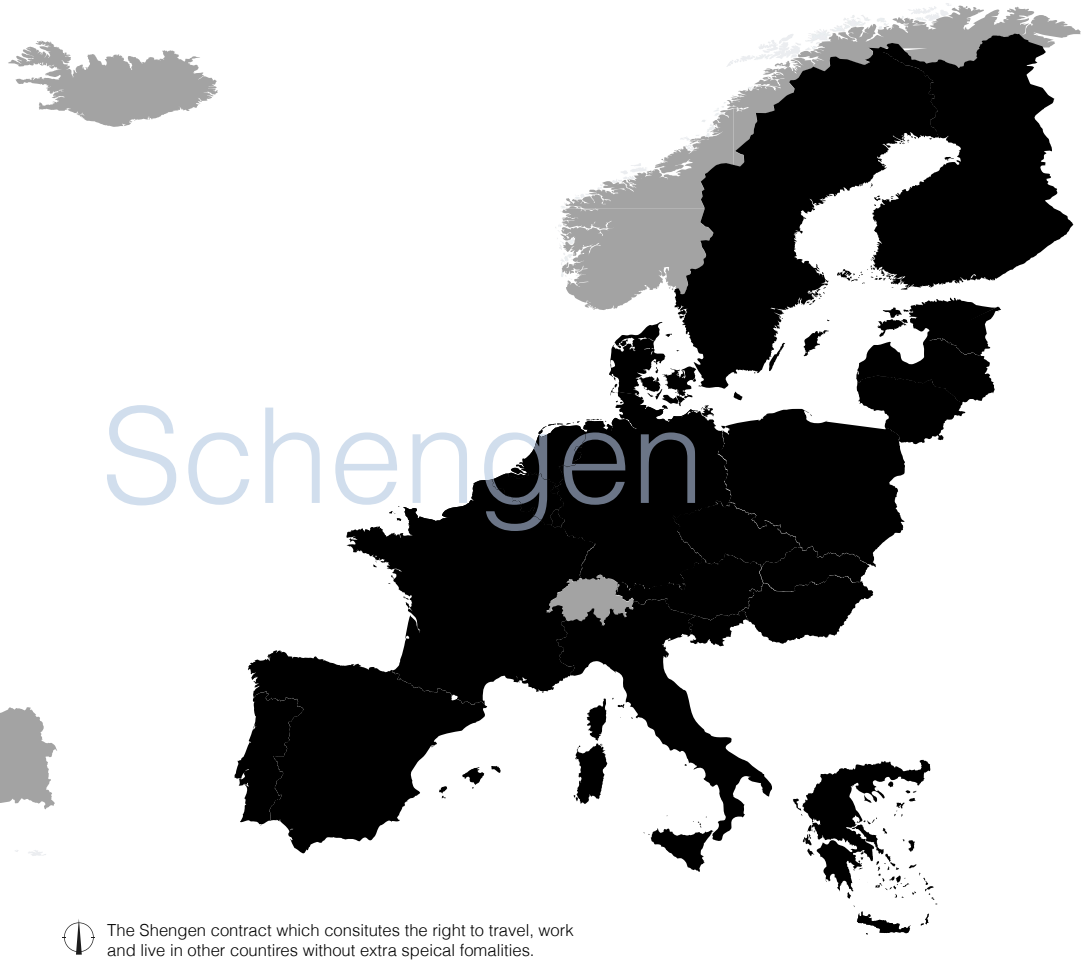
The Netherlands | Belgium | Luxembourg | Germany | France | Italy | United Kingdom | Ireland | Denmark | Greece | Greenland | Spain | Portugal | Sweden | Finland | Austria



The Netherlands | Belgium | Luxembourg | Germany | France | Italy | United Kingdom | Ireland | Denmark | Greece | Greenland | Spain | Portugal | Sweden | Finland | Austria | Cyprus | Malta | Poland | Estonia | Latvia | Lithuania | Slovenia | Slowakia | Czech Republic | Hongaria



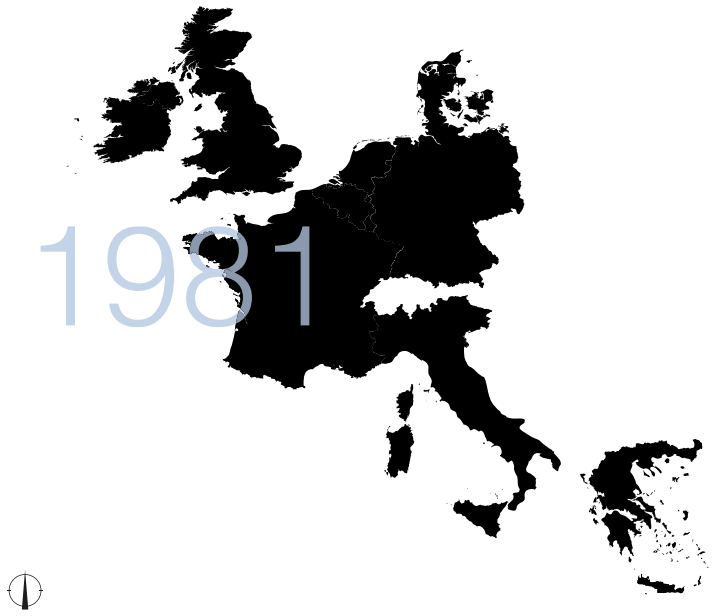
Serbia | Turkey | Montenegro | Kosovo | Bosnia and Herzegovina



The Shengen contract which consitutes the right to travel, work and live in other countires without extra speical fomalities.

Part of the EU: Belgium, Danmakr, Germany, Estonia, Finland, France, Greece, Hungaria, Italy, Lithuania, Liechtenstein, Letland, Luxembourg, Malta, the Netherlands, Poland, Portugal, Slovakia, Slovenia, Spain, Czechia
non-Part of the EU: Norway, Swiss, Iceland

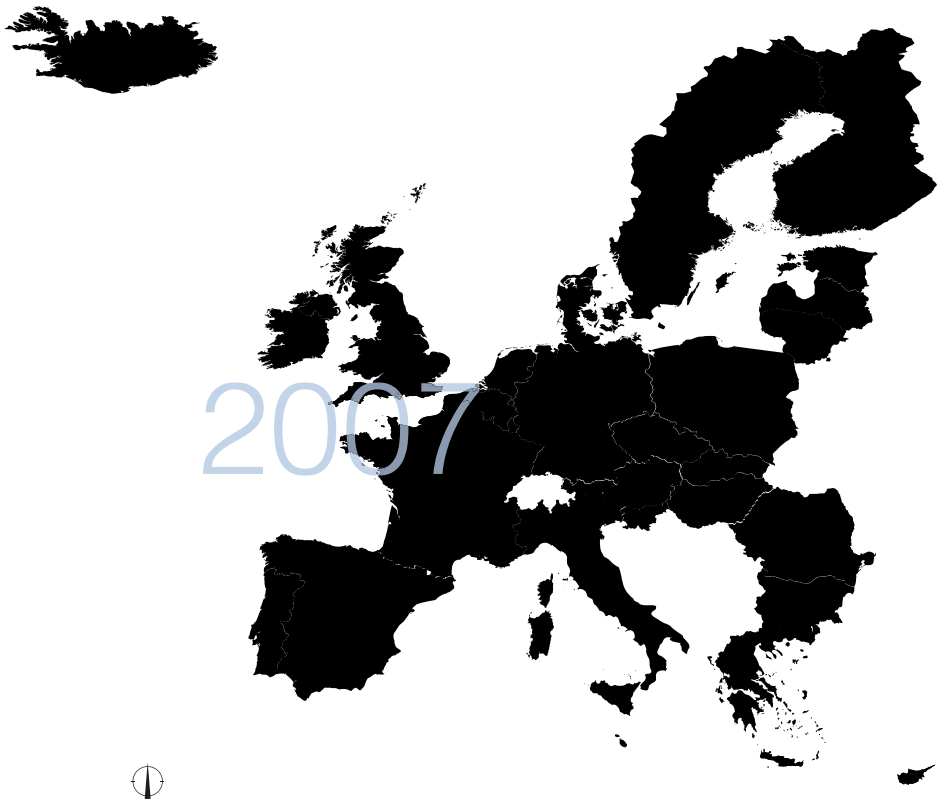
(Commission 2019)



The Netherlands | Belgium | Luxembourg | Germany | France | Italy | United Kingdom | Ireland | Denmark | Greece



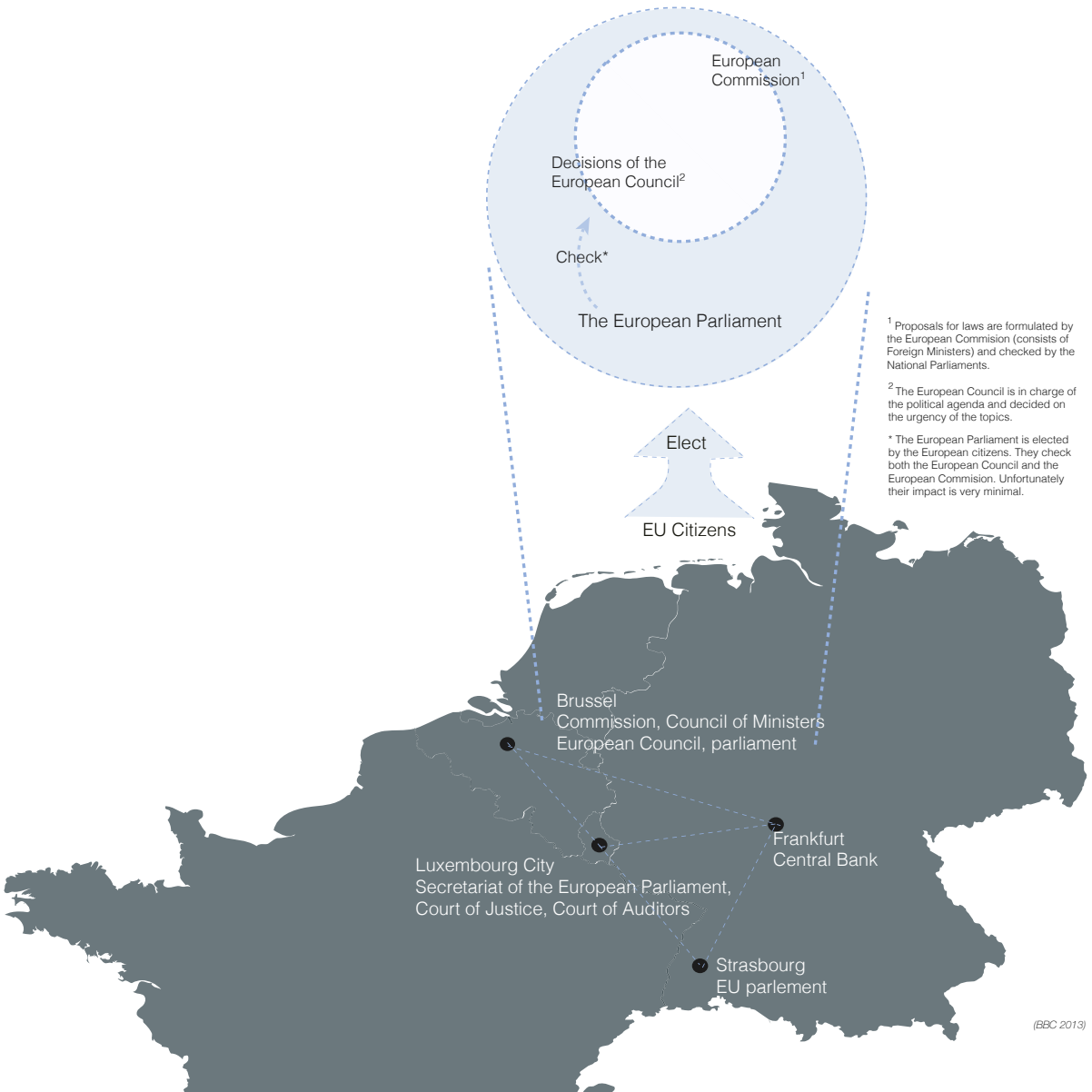
The Netherlands | Belgium | Luxembourg | Germany | France | Italy | United Kingdom | Ireland | Denmark | Greece | Greenland | Spain | Portugal



The Netherlands | Belgium | Luxembourg | Germany | France | Italy | United Kingdom | Ireland | Denmark | Greece | Greenland | Spain | Portugal | Sweden | Finland | Austria | Cyprus | Malta | Poland | Estonia | Latvia | Lithuania | Slovenia | Slowakia | Czech Republic | Hongaria | Bulgaria | Romania



The Netherlands | Belgium | Luxembourg | Germany | France | Italy | Ireland | Denmark | Greece | Greenland | Spain | Portugal | Sweden | Finland | Austria | Cyprus | Malta | Poland | Estonia | Latvia | Lithuania | Slovenia | Slowakia | Czech Republic | Hongaria | Bulgaria | Romania | Croatia



(BBC 2013)

Current status

Current President: David-Maria Sassoli S&D - IT 2019

1 82 // European People's Party
Conservative and liberal-conservative member parties
Founded 1976

6 2 // European Conservatives and Reformists
A Eurosceptic, anti-federalist political group
Founded: 2009

7 3 // Identity and Democracy
Identity and Democracy is a far-right political group in the European Parliament
Founded: 2019

5 7 // Northern Ireland Conservatives
Conservatives and Unionists
Founded: 1989

41 // European United Left–Nordic Green Left
Composed of left-wing to far-left members
Founded 1995

1 54 // Progressive Alliance of Socialists and Democrats
The Party of European Socialists
Founded 1953

7 4 // Greens–European Free Alliance
Primarily of green and regionalist political parties
Founded 1999

1 08 // Renew Europe
The group is the successor to the Alliance of Liberals and Democrats
Founded 2019

(Europarliament 2019)

SOMEONE SOMEWHERE // A Narrative of the European Union, A Home for so many Differences

Timeline European Union

1914 – 1918 WOI

1918 – 1939
Great Depression – Interbellum

1939 – 1945 WOII

PAN Europe - 1923

Europe plans initiated by Richard Coudenhove-Kalergi. His manifesto can be seen as the first blueprint for the European Union (EU). Important members of this movement were Konrad Adenauer, Albert Einstein, Sigmund Freud, Thomas Mann and Rainer Rilke.
(Coudenhove-Kalergi 1996)

1946

The United States of Europe is coined by Winston Churchill, in the hope to let the countries in Europe work together for safety and economic reasons. Only if they worked together, they would get money from the United States - the Marshall plan. With his speech in Zurich he became one of the fathers of the European Union.

(International 2015)
(Pathé 2014)

1948

Already since 1944 the countries from the Benelux (Belgium, the Netherlands and Luxembourg) started working together. In 1948 they reached an agreement and introduced a common external tariff.

(Ocaña 2003)

1949

The NATO was formed for a mutual defense with the US and Canada. Including: Denmark, Iceland, Norway, the Netherlands, Belgium, the UK, Portugal and France.

1950

Schuman Declaration on the 9th of May. During the Treaty of Rome, Schuman held a speech in which he explained and enhanced peacemaking by the coal and steel cooperation between especially Germany and France: "Europe will not be made all at once, or according to a single plan. It will be built through concrete achievements which first create a de facto solidarity. The coming together of the nations of Europe requires the elimination of the age-old opposition of France and Germany."

1950

The European Defense Community (EDC) was introduced. Which was only established in 1954

1951

On the 14th of April six countries - Belgium, the Netherlands, Luxembourg, Italy, France and
West-Germany - established the Treaty of Paris. This treaty, now known as the European Coal and Steel Community (ECSC), aimed for supranational authority for the common industries.
Only in 1953 the first steel transfer was made from Germany.

Interesting about this pact is that there was no need to talk about politics, war or peace. The deals which needed to be made were concrete and therefore 'easy'.
Or as Delors (a later president of the European Commission) explained: "The Single Act means, in a few words, the commitment of implementing simultaneously the great market without frontiers, more economic and social cohesion, an European research and technology policy, the strengthening of the European Monetary System, the beginning of an European social area and significant actions in environment."

(Ocaña 2003)

1954

In 1954 there was almost a
However, the French Nationa
because it would mean that th
German command. The EDC
political integration.
Since the NATO has a similar fur

During the Treaty of Rc
established two extra com
EAEC > the European Ator
EEC > the European Econ
Also, they set up a plan for
still (possible) hunger on th
Still missing is a common

The first President of the Eu
is elected: Walter Hallstein
until 1967 the EU found its

From
big v

The blue flag with
have been many r
can be traced bac
This commission
navigation on the
golden stars appe
established which
have a flag withou
stands for the (fed
has a blue/azure b
we know today ha

The Azure color re
of the sun symbol
of perfection and
crown/airol of holy
as Stella Maris. Th
(a Round Table).

Multiple other opt
AMO which was c
each other - ger
depending on the

Jean Monnet (1888-1979)

Seeing the devastating effects of both world wars, Monnet was eager to establish peace and economic growth in Europe. Monet has a long political background; during the First World War he put a lot of effort in combining the forces of England and France (In Europa 2007).
Together with the French foreign minister he established a new vision for a European cooperation. Their main goal was to avoid another horrible war and they thought the best way to achieve that is by integration of the industrial common factor between the European countries.

(Press 2016)

PAN-European

"There are no longer any Frenchmen, Germans, Spaniards, or even Englishman;
There are only Europeans."
- Rousseau (Norman 1996, 8)

Richard von Coudenhove-Kalergi brought up the term 'PAN-Europe' to refer to the Western parts of Europe, which share the common history of Christianity (the Carolingian Empire and the Habsburg Empire). The PAN-European idea aimed for a political and economic unity between all European countries. The notion is connected to what the poet Dante Alighieri stated: "My country is the whole world". This phrase was adopted by many writers, artists and philosophers in the Enlightenment - a period of many collaboration across borders. The followers of the PAN-European idea believed in an inclusive European nationalism - one which was able to acknowledge all cultural differences and connect to higher levels such as universal values and the use of good reason.

(The Origins 1919-1939 2003)
(Coudenhove-Kalergi 1996)

In the '90s to 2000s the movement towards a union was enhanced by symbols, institutions and things like a flag, an anthem and a motto. However, the movement is slowly while constantly doubted, questioned and debated over the various Eurosceptics and country nationalists.

European Identity

Much has been written on a common European Identity.
Going through some of these texts we can distinguish several important points:

- a common language which is also acknowledged by the state.
- a shared historical root and a shared cultural pattern.
- the recognition of a "self" in opposition to the "them" (one must acknowledge oneself as European in contrast to let's say an American)
- a common goal, something you can strive for collectively.

(Yale 2016)
(Shquerra 2013)

European Values

The first 'L'idée d'Europe' derived from the French Revolution and the Enlightenment that followed. The idea was based on integrity, related to common political values of individuals, rather than a new culture. In the 1990s the term Europeanism was coined by McCormick who stated that the inhabitants of Europe are ever more connected to a common set of political, economic and social norms and values which overarch the national values. The Treaty of Lisbon in 2007 dedicated in article 2 to the number of values, such as democracy, equality, human rights, freedom, rule of law, pluralism, non-discrimination and tolerance. From these values follow certain objectives such as:

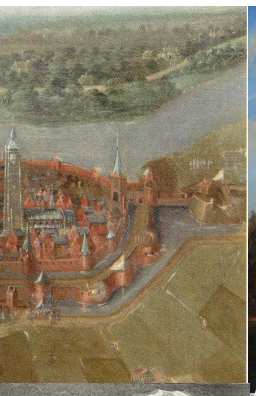
- A common European area without borders
- Internal Market
- Stable and Sustainable Development
- Scientific and Technological Development
- Prevention of Social Exclusion
- Solidarity
- Respect for Languages and Cultures
- Common Foreign and Security Policy

(Europarliament, Values and Objectives 2019)

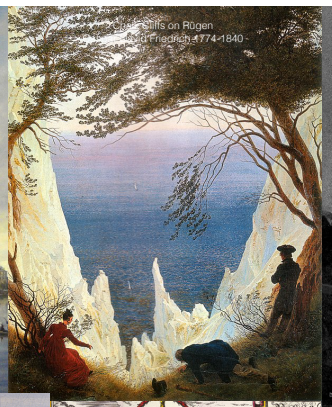
"In Varietate Concordia" //
"United in Diversity"

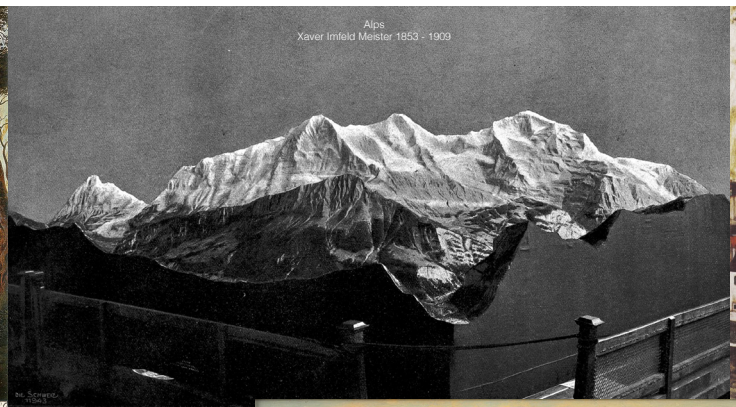



Images of Europe
Wadden
Piet Mondriaan
SOMEONE // SOMEWHERE
View of Dordrecht
Aelbert Cuyp
Nijmegen
Germany
Carl Lempertz
Areal Photo Zaltbommel
1953
Zaltbommel
Biesbosh
Piet Mondriaan
Zicht op Delft
Johannes Vermeer
Dordrecht
Waterland
Marc Rauw
German Lands
Ivan Shishkin
Cologne
Kaub
Frankfurt
Nijmegen threatened by
1982
Dutch Windmills
Albertus J. Temming
Biesbosch
Edo Hannema
Schipdordt
Albert Cuyp 1630
View on the Waal
A Quay on the Danube in Pes 1843
Budapest
Vienna
Komarno
Iron Gate Serbia
Lions of Argonath
Budapest
Budapest Bridge 1850
Apocalypse Vukovar Gabo
Komarom Fortress 1848
during the Hungarian Revolution
Komarno Fortress
Ottoman Turk drawing 1594
Bridge in Vukovar
Jovica Vucinic (contemporary)
Croatian Vukovar 1991
Alfred Freddy Krupa
Puzzles of Novi Sad
Georg Redzek (contemporary)
Dürnstein an der Donau
Luigi Kasimir 1881–1902
Vukovar
Novi Sad
Novi Sad
Medojevic Mile (contemporary)
Altmutter Schloß
Jakob Placidus 1780 -1820
La Lorelei
J. M. W. Turner 1775 - 1851




View of Frankfurt am Main
Domenico Quaglio the Younger 1787 - 1837

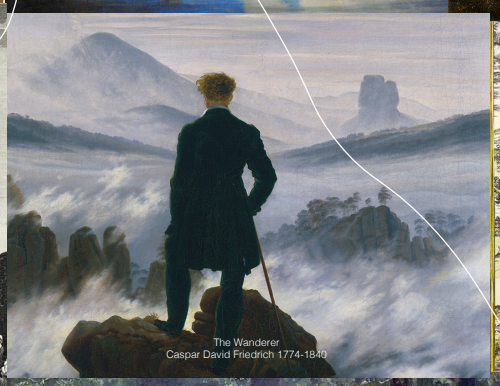

Cliffs on Rügen
Caspar David Friedrich 1774-1840


Alps
Xaver Imfeld Meister 1853 - 1909


Pictorem
Stein an der Donau
Egon Schiele 1890 - 1918






The Wanderer
Caspar David Friedrich 1774-1840



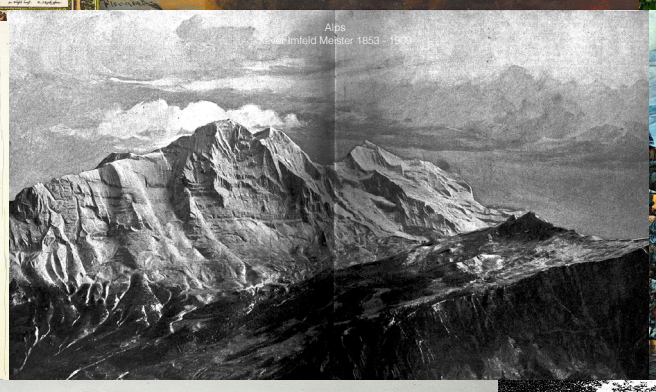

Passau
Sonnenuntergang by Passau an der Donau
Anton Hlavacek 1842 - 1926


Kirche in Cassone Vienna 1913
Gustav Klimt




German Woods
Ivan Shishkin 1832-1898


Alpine Architektur 1914-1918
Bruno Taut

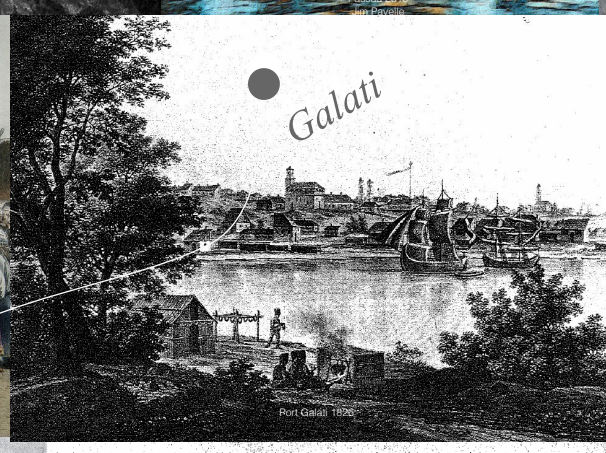

Alps
Xaver Imfeld Meister 1853 - 1909


Passau 2018
Jan Pavelka




Иван Иванов (Иванч) (1879 - 1966)

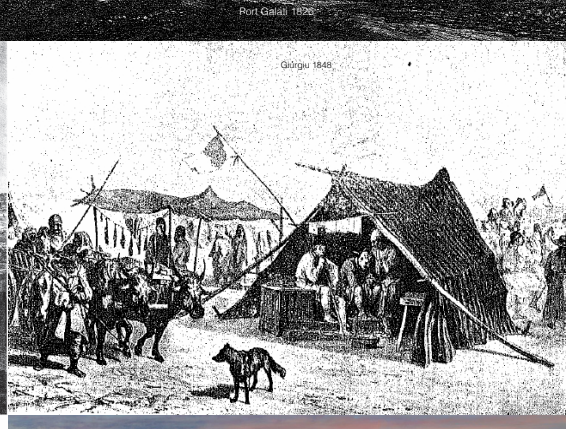

St Paul is a Gborgino 1837
Raffet


Galati
Port Galati 1826



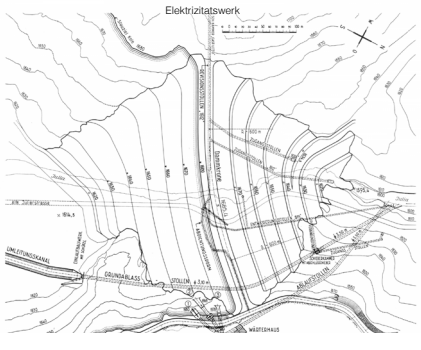

Ruse Art Gallery / Contemporary art


Giurgiu
RusePyce


Giurgiu 1848




Vidin
Kaleb
Turkish settlement. Non existing due to rising water levels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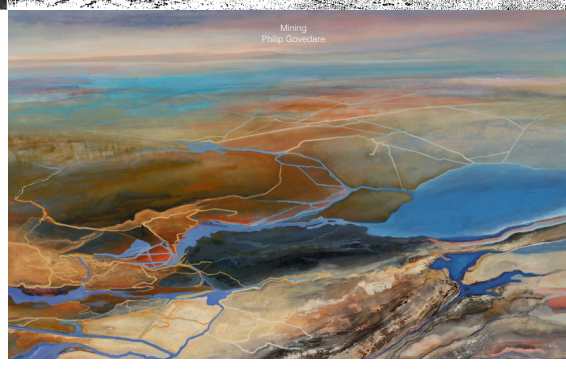
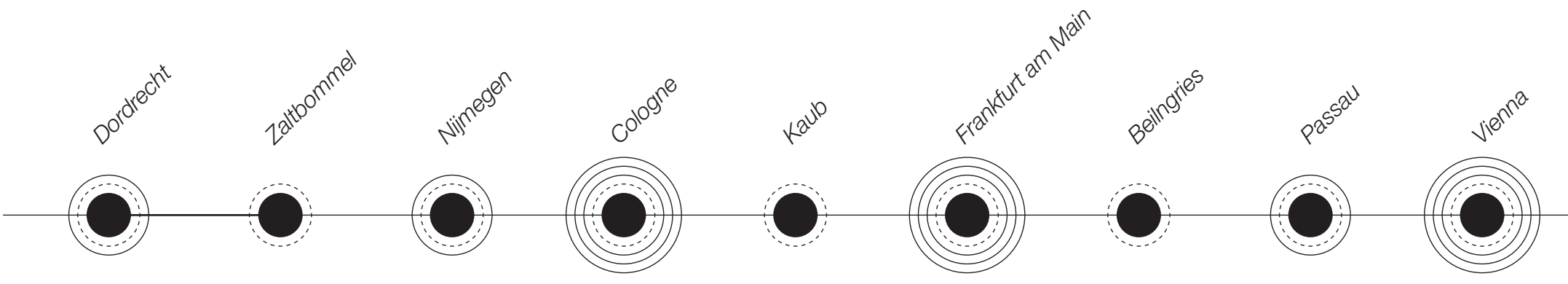
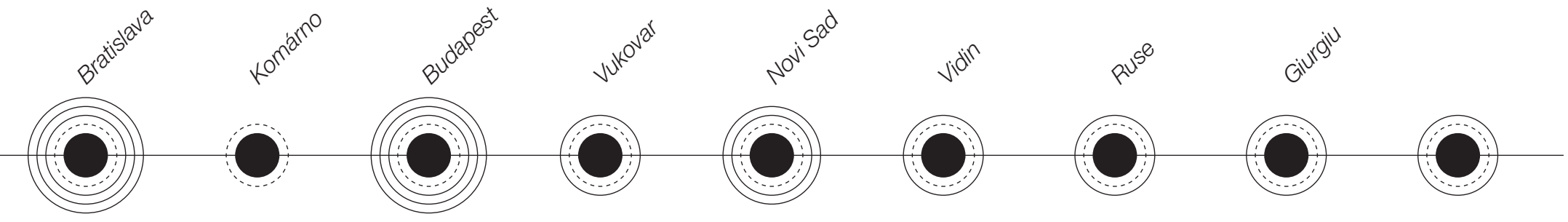

Mining
Philip Govedare

	Dordrecht	Zaltbommel	Nijmegen	Cologne	Kaub	Frankfurt	Beilngries	Passau	Vienna
<0			In the 1st century BC, when the Romans built a military camp. The roman settlement called Noviomagus.	The Romans founded the Ubi village on the Rhine in 50 AD and named it "Colonia".The imperial governors of Rome resided here and soon the town grew into one of the most important trade and production centres in the Roman Empire north of the Alps. The inhabitants left behind many traces of their culture in the town centre.		There is evidence of Celtic and Germanic settlements in the city dating from the 1st century BC	The lower Altmuehl valley is one of the oldest European areas of settlement, with traces of man dating back to the Old Stone Age. Towards the end of the 3rd century AC a recolonization of the Beilngries area began. The colonization took place by a Teutonic population in accordance with Rome.	The area of Passau was first settled by the Celts, ages before the Romans came, who colonised it and called it Batavis (The Batavi tribes are often mentioned by classical authors. The Romans founded a fortress here because of the strategic position of the peninsula of Passau.	Celts settled in Vienna around 500 BC.
0 - 1500	Dordrecht was granted city rights by William I, Count of Holland, in 1220, making it the oldest city in the present province of South Holland. In the 12th and 13th centuries, Dordrecht developed into an important market city because of its strategic location. It traded primarily in wine, wood and cereals. Dordrecht was made even more important when it was given staple right in 1299. 1 In 1253 a Latin school was founded in Dordrecht. It still exists today as the Johan de Witt Gymnasium and is the oldest gymnasium in the Netherlands. On 18–19 November 1421, the Saint Elisabeth's flood flooded large parts of southern Holland, causing Dordrecht to become an island.	The first notice of a settlement is from 850, called Bomala. In 999 the settlement gained rights for money and toll and for gruyt. The town, which is originally called Bommel, gained city rights in 1231 and fortification in 1316. The land around, the Bommeler- en Tielerwaarden, gained landrights in the 13th century. This resulted in different civil rights between the people that lived inside and outside the cities walls.	By 69, when the Batavians, the original inhabitants of the Rhine and Maas delta, revolted, a village called Oppidum Batavorum had formed near the Roman camp. In 98, Nijmegen was the first of two settlements in what is now the Kingdom of the Netherlands to receive Roman city rights. Beginning in the second half of the 4th century, Roman power decreased and Noviomagus eventually became part of the Frankish kingdom. The powerful Henry VI, Holy Roman Emperor was born at Nijmegen in 1165. In 1230 his son Frederick II, Holy Roman Emperor granted Nijmegen city rights. 1030 – first church built: st. Nicolaaschapel 1364 - It became a free city and joined the Hanseatic League.	In 785, Cologne is made an archbishopric by Charlemagne. In the Middle Ages, Cologne is the most densely populated and one of the most prosperous towns in the German-speaking region. The role as leading Hansa town and the early development of the trade fair business led to further influence and prosperity. In 1288, Cologne citizens assumed political power after the military victory over the archbishop and town rulers. In 1388, the citizens of Cologne founded the first city university in Europe.	Kaub is first mentioned in the year 983, when it belonged to the lords of Falkenstein. In 1260 Kaub fel under power of the Counts of Katzenelnbogen. It was passed in 1277 to the Rhenish Electorate of the Palatinate and attained civic rights in 1324. Between 1338 to 1340 the famous Pfalzgrafenstein Castle is built on the island in the middle of the Rhine. In 1477 Kaub was passed as deposit to the Counts of Katzenelnbogen again. In 1479 this family died out.	The name Frankfurt arose about 500 AC, when the Franks drove the Alemanni south. In 843 the city becomes the capital of East Francia (a precursor of the Holy Roman Empire). In the 12th century the Hohenstaufen dynasty erected a new castle in Frankfurt and walled the town. The Hohenstaufen ruler Frederick I was elected king there in 1152. The first international trade fairs were held in Frankfurt in 1240. 3 In 1372 the Free City of Frankfurt becomes part of Holy Roman Empire.	The town was officially first mentioned in the 11th century as a possession of the Eichstätt prince-bishops and was given the right to hold markets and to collect tolls shortly after. From the 11th century, the medieval castle of the Counts of Hirschberg was built as the largest castle in the Altmühl region. In 1305 the last count of Hirschberg died childless and bequeathed the castle to the bishop of Eichstätt in his will. The main centre and surrounded town walls were erected at the start of the 15th century.	"During the second half of the 5th century a monastery was stablished here. In 739, an English monk called Boniface founded the diocese of Passau, which for many years was the largest diocese of the Holy Roman Empire. From the 10th century the bishops of Passau also exercised secular authority as Prince-Bishops in the immediate area around Passau. On a hill, looking down over the city, the fortress - Veste Oberhaus, was built in 1219 by the bishops of Passau.	Romans fortified the location along t protect themselves from Germanic tribe
1500-1600	In 1572, four years into the Dutch Revolt, representatives of all the cities of Holland, with the exception of Amsterdam and the Watergeuzen, gathered in Dordrecht to hold the "First Assembly of the Free States", also known as the "Union of Dordrecht". This secret meeting, called by the city of Dordrecht, was a rebellious act since only King Philip II or his stadtholder were allowed to call a meeting of the States of Holland. The gathering is regarded as the first important step towards the free and independent Dutch Republic.	In 1572 the city declared its independence under the lead of the Geuzen. The Hispanics did not agree which followed in the siege of Zaltbommel in 1574. The siege failed due to high water in the Waal. In 1599 there was again a failed attempt by the Hispanics to take over the city.	1479 Printing press in operation 1554 – Town hall construction. 1579 – subscribed hetself to the Union of Utrecht, against Spain. 1656 – university of Nijmegen was founded. 1672 – it was taken by the French. This was during the third Dutch Wars between Louis XIV, the Netherlands and the Holy Roman Empire.	In 1583 the Cologne War begins. It is a conflict between Protestant and Catholic factions. One year after, in 1584, the ecclesiastical office of the Roman Catholic Church in Cologne is established. It was a diplomatic post of the Holy See and Cologne formed one of the states of the Holy Roman Empire. In the year 1608 protestants are banished from the city. After the Thirty Years' War (1618–48) the city declined.	After the Reformation was introduced, only reformed worship took place in the parish church of Kaub in 1560.	The printing press goes in operation in 1531. In 1585 an important stock exchange is established.	In the later Middle Ages trade and craft in Beilngries were thriving. The burghers constructed a public water-supply system which was maintained by water rates and rentals of the municipal fish troughs. In the Peasants' War (1524–25), the fortifications of Beilngries proved to be strong enough to keep off the attackers.	"The Treaty of Passau (1552) led to the Peace of Augsburg in 1555. 1 The Peace of Augsburg was a treaty between Charles V, Holy Roman Emperor, and the Schmalkaldic League. It officially ended the religious struggle between two groups (Lutheranism or Roman Catholicism) and made the legal division of Christianity permanent, allowing rulers to choose between religions as the official confession of the state. During the Renaissance and early modern period, Passau was one of the most prolific centres of sword and bladed weapon manufacture in Germany. 1 Much of the money in the city was also made from the salt trade with nearby Bohemia (in the present-day Czech Republic).	
1600-1700	From November 13, 1618, to May 9, 1619, an important Dutch Reformed Church assembly took place in Dordrecht, referred to as the Synod of Dordrecht. Following the synod, two hundred Remonstrant ministers were deposed from their office, of which eighty were banished. It was only after the death of Prince Maurice in 1625 that the persecution of the Remonstrants ceased.	Zaltbommel started to loose its importance since a sand bank in the wall blocked ships to the harbour. Also was the role as important border city moved to 's-Hertogenbosch.	In 1678 Nijmegen was host to the negotiations between the European powers that aimed to put an end to the constant warfare that had ravaged the continent for years. The result was the Treaty of Nijmegen that, unfortunately, failed to provide for a lasting peace.	The Thirty Years' War consists of a series of wars fought by various nations for various reasons, including religious, dynastic, territorial, and commercial rivalries. Its destructive campaigns and battles occurred over most of Europe, and, when it ended with the Treaty of Westphalia in 1648, the map of Europe had been irrevocably changed.	With the founding of the Palatine Simultaneous Church in 1685, Catholics could practice their religion again.	The peace treaties of Westphalia were signed between May and October 1648, largely ending the European wars of religion, including the Thirty Years' War. In this treaty Frankfurt is confirmed as an Imperial Free City.	In the Thirty Years' War (1618-1648), Beilngries was successfully defended against an attack of 300 Swedish horsemen. When some weeks later the Swedish Commander-in-chief appeared, Beilngries was surrendered to the enemy without fighting. When the war ended in 1648, Beilngries was, though undestroyed, totally exhausted. It lasted almost half a century until peasants and craftsmen, trade and commerce had recovered.	"In 1622 an Institute for Catholic Studies was incorporated into the Gymnasium founded by Fürst Leopold in 1612 (precursor of the University of Passau).	There were two attempts by the Ottoma overtake Vienna. In 1529 and 1683.
1700-1800	From 1780 to 1787, Dordrecht was home to the Patriots faction which intended to remove the hereditary Stadtholder position held by the House of Orange-Nassau. Soon after, more cities followed and William V fled from Holland. But his brother-in-law, King Frederick William II of Prussia, came to the aid of William V and on 18 September 1787, Dordrecht capitulated to Prussian troops. The Patriots were defeated, and Willem V was restored in his position as Stadtholder.		Nijmegen was capital of Gelderland. 1794 – Nijmegen was captured by the French. The capital became Arnhem. Nijmegen became a defense fortress.	As late as 1794, when the French occupied Cologne, public Protestant services were still banned, and the city has remained predominantly Roman Catholic. In this year Cologne lost its free imperial city states. The University of Cologne founded in 1388, was dissolved in 1798.	In 1707 the late Gothic choir arch of the parish church was bricked up. From then on, as a place of worship, the nave served the Protestants, the former choir room the Catholics. Slate mining is an important business for the town. The production continued with the Industrial Revolution at the end of the 1700s.	Johann Wolfgang von Goethe is born in 1749 in Frankfurt. January 1759; the city is occupied by French. Almost 30 years later the coronation of Leopold II, the Holy Roman Emperor, takes place in Frankfurt. Hereafter the city is once more occupied by the French in 1792.	The Wars of the French Revolution (1792-1802) triggered hardships and sufferings on the town.	A devastating fire consumed most of the city in 1662. Passau was subsequently rebuilt in the Baroque style. In 1773, the Gymnasium was renamed fürstbischöfliche Akademie, highlighting its relationship to the bishop.	
1800-1850	As Rotterdam became the main city in the region, the importance of Dordrecht began to wane. Yet, Dordrecht held a key position in the defense of Holland.	The city architect François de Virieu transforms the fortifications into a greend landscape park. In 1896 Zaltbommel is connected to the railway sytem.	1865 – Railway station opens. 1884 – city wall dismantled.	In 1815 Cologne passed to Prussia, and from that time a new era of prosperity began. A wide range of industries flourished. When the railways were built (1845/1846), Cologne's geographic position made the city an ideal railway centre.	Kaub becomes part of the Duchy of Nassau, which was an independent state between 1806 and 1866. It was a member of the Confederation of the Rhine and later of the German Confederation. During this period Blücher crossed the Rhine at Kaub with his Prussian and Russian armies, on New Years night 1813-1814, in pursuit of Napoleon. The island with the Pfalzgrafenstein Castle was used by 60,000 soldiers to cross the Rhine. In 1846-49, the slate-mining industry fell into crisis, resulting in poverty and misery in the mining areas.	Until 1806 Frankfurt was a free imperial city. In 1806 it becomes part of Grand Duchy of Frankfurt, when Napoleon made it a seat of government. Six years later the city is refortified. From 1815, when Napoleon fell, Frankfurt was again a free city. From 1816 to 1866 the city was the seat of the German Bundestag (Federal Diet) and thus the capital of Germany. The railway begins operating in 1839.	In 1802 the Government of the Electorate of Bavaria ordered the occupation of Eichstaett because they wanted to annex the princedom, as a recompense for lost territory. But Eichstaett was given to Salzburg and it was not before 1805 that the land was made part of Bavaria. The troubles of war again impoverished people.	"Passau was secularised and divided between the Electorate of Bavaria and the Electorate of Salzburg in 1803. The portion belonging to Salzburg became part of Bavaria in 1805. In 1803 the Gymnasium was downgraded to a kurfürstliches Lyzeum, which meant a loss of status. After a period of abandonment, it was re-established as Passauer Lyzeum.	In 1804 the city became the capital of t empire, which later grew into the Astro Empire.
1850-1900	The central station of Dordrecht is built. The style of the building is mainly characterized using inexpensive building materials, but the architecture nevertheless tried to give the building a more impressive appearance.	The industry is increasing around Zaltbommel. In 1869 a train bridge was build over the Waal.		In 1881 work began to demolish the city walls. This made it possible to extend the city for the first time since the Middle Ages, leading to the development of the ring road and new town. With the Industrial Revolution and the incorporation of large parts of the surrounding area, Cologne became an industrial city.	The Pfalzgrafenstein castle was acquired by Prussia in 1866, and toll collections ceased in 1867. It continued to be used as a signal station for the river boat traffic for about another century. The economic upturn after the Franco-Prussian War of 1870-71 resulted in a renewed increase in slate production, where companies used more extensive pits. Kaub gets a trainstation, which is welcomed by the village greatly.	In 1859 the city's public transport gets a boost by the opening of the Frankfurt City Link Line. The Federation of German Workers Associations is founded in Frankfurt in 1863. Three years later the city becomes part of the Prussian empire, after a Seven Weeks' War. On 10 May 1871, at the end of the Franco-Prussian War, the peace Treaty of Frankfurt was signed in Frankfurt. Once more public transport gets a boost when the trams start operating in 1872. With the canalization of the Main in the 1880s Frankfurt becomes an important inland shipping port.	Prosperity came with the building of the Ludwig-Danube-Main-Canal and the railway construction (the line to Neumarkt).	From 1892 until 1894, Adolf Hitler and his family lived in Passau. The city archives mention Hitler being in Passau on four different occasions in the 1920s for speeches. In addition, Heinrich Himmler spent some time here.	With the growing political importance of t projects were build. The Ringstraße still urban layout of the city to this day. It i boulevard around the historical city centr it.
1900-1910			Het eerste wapenfeit werd gevierd op 1 september 1909 ging de eerste Vierdaagse van start. Er waren 306 deelnemers. Bij de wandelaars waren maar tien burgers, verder alleen militairen.	The population grows to 428,503 in 1905.		In 1904 the Museum der Weltkulturen is founded.			
1910-1920	The districts Krispijn, was built in 1915. It became clear that the railway caused an uncomfortable physical separation between this neighborhood and the rest of the city. These inconveniences were partly remedied with a railway crossing. Because it often remained closed, a pedestrian bridge (1918) was built high above the rails.		1916 – Public library established. In 1923 the current Radboud University Nijmegen was founded	The city's growth was interrupted by World War I.		The University of Frankfurt is established (1914).	The Catholic Parish Church of St. Walburga was built in 1912 - 1913. The tower with its high pointed helmet and colored glazed bricks was included from the previous building.		After the first world war, which led to the of the Astro-Hungarian Empire, Vienna re cultural capital of central Europe. There w coffeehouse culture with regular visito Hitler, Freud and Stalin.
1920-1930	The winter of 1929 was so severe that the people of Dordrecht did not cross the Oude Maas with the ferry, but simply with the car.	In 1927 a channel was dug between the Waal and Maas rivers.		From the end of World War I until 1926, Cologne was occupied by the British Army of the Rhine under the terms of the armistice and the subsequent Peace Treaty of Versailles. In contrast with the harsh measures taken by French occupation troops, the British acted with more tact towards the local population. The demilitarization of the Rhineland required the fortifications to be dismantled. This was taken as an opportunity to create two green belts around the city by converting the fortifications and their surroundings into large public parks. This project was completed in 1933. Local elections on 13 March 1933 resulted in the Nazi Party winning 39.6% of the vote. One day later Nazi followers occupied the city hall and took over government. Communist and Social Democrate members of the city assembly were imprisoned, and the mayor was dismissed.		A major example of expressionist architecture, the Großmarkthalle, are being built in 1928. At the University of Frankfurt, the most notably social and political theory (especially Marxism) was combined with Freudian psychoanalysis to form the highly influential discipline of Critical Theory (also known as the Frankfurt School).	In 1925 Schloss Hirschberg became the retreat of the Eichstätt diocese.	This lyceum grew over the years until it became a philosophical-theological university in 1923.	Vienna became a socialist island in Au social housings was built in the period 19 period is now well known as 'Red Vie apartments still add to the reasonab prices of the city today. (Reisverslag, 27 10:10) The high culture and moder flourishing with the Vienna Secession, t Viennese School, architecture by A philosophy by Wittgenstein and Vienna great composers like Brahms, Bruckner
1930-1940	Dordrecht got a new traffic bridge in 1939. The freight traffic now moved south on the new highway towards Moerdijk, thereby leaving the city behind. During the mobilization of August 1939, infantry and artillery were sent to Dordrecht to defend the island.	In 1933 the first traffic bridges has been built over the river. Before the people and cars were moved with ferries to the other side.	1936 – Waalbrug opens			The Frankfurt Airport opens (1936).		In November 1933, the building of Nibelungenhalle (an event hall from the time of National Socialism in Passau) was announced. Intended to hold over 8,000 guests, and another 30,000 in front of it. In 1935 the hall became quarters for a unit of the Austrian Legion.	Adolf Hitler gives a speech at the He 1938. Thereafter, the harassing of Jew Vienna. Vienna was no capital anymore since the in 1938 when Austria became Nazi-Germany.
1940-1950	When the Germans invaded the Netherlands on the 10th of May 1940 German paratroopers landed in Dordrecht. After fierce fighting they overtook the bridges Dordrecht-Moerdijk and Dordrecht-Zwijndrecht. Many buildings in Dordrecht were destroyed. At the end of the Second World War, during the winter of 1944-45, Dordrecht and its surroundings were in the middle between the opposing armies. The border between occupied and liberated regions ran along the Hollands Diep. Dordrecht was finally liberated by the Canadian Army.	In 1940, the Netherlands was invaded by Germany with Nijmegen being the first Dutch city to fall into German hands. On 22 February 1944, Nijmegen was heavily bombed by American planes, causing great damage to the city centre.	1944 – badly damaged during the Allied airborne landing. (The Editors of Encyclopaedia Britannica 2019)	During the Second World War around 90 percent of the inner city was destroyed. By the end of the War, only around 40,000 people were still living in the city area. After initial thoughts of giving up the old area, work began in 1947 to rebuild the Old Town.		The city is heavily bombed during the end of WO2. In March 1945 the Battle of Frankfurt took place, which was a four-day struggle for control of Frankfurt am Main. After German surrender the American zone of Allied-occupied Germany headquartered in Frankfurt. In 1948 the Bank deutscher Länder headquartered in Frankfurt.		During World War II, the town housed three sub-camps of the infamous Mauthausen-Gusen concentration camp.	However, the city remained divided, just over the four powers: France, the UK, the Soviet Union. An important difference that Vienna also had an 'international z the four powers alternated each other ev
1950-1960	The neighborhood Crabbehof (1960) is completely separated from the city center by the railway yard. In the '60s, the city council approached the planning of the city from a car's perspective. Many people protested against this development.			It took some time to rebuild the city. In 1959 the city's population reached pre-war numbers again.	Slate production continued until the 1960s, when the competition from cheaper synthetic or imported slate resulted in production decline.	In the fifties many important buildings were added to the city. The Opern- und Schauspielhaus Frankfurt was opened in 1951. Followed by the Goethe House in 1954 and the Noor Mosque in 1958. The Deutsche Bundesbank also headquarters in Frankfurt.		Passau became a site of a post-World War II American sector displaced persons camp.	In 1955 the Austrian State Treaty was sig declared Austrian fully independent ag same year another treaty was sig declared Austria neutral to both NAT Soviet Bloc. The neutral status of V Austria) during the cold war remains relev this day.
1960-1970	In the '60s, the city council approached the planning of the city from a car's perspective. Canals were therefore filled up and made way for wide roads. One of the filled-up areas was the Spuihaven. Also, the new neighbourhood Sterrenburg (1970) is not well connected to the city center due to the railway yard.			The population grows to 803,616 in 1960. Also the Stadtwerke of Köln is established. It is the infrastructure and services company of the city.	A large part of the installation for slate mining was dismantled after slate mining and working was discontinued in 1972.	The first twinning agreement is concluded with the city of Lyon on 8 October 1960. The quest for lasting reconciliation inspired communes after the Second World War to organize opportunities for their citizens to meet people from the former enemy countries.			
1970-1980	The municipality Dubbeldam (then ca. 10,000 inhabitants) and the southern part of the municipality of Sliedrecht were incorporated into Dordrecht, making Dordrecht Island one municipality.			The city grows steadily. In 1975 the number exceeded one million inhabitants for about a year.		The Europaturm is built (telecommunication) in 1979.	When the boundaries of the Bavarian districts were redrawn, the district of Beilngries became part of the district of Eichstaett (1972). In the 1970s, a large amount of land was consumed in and around Beilngries, through various large-scale construction projects. The most important project was the construction of the Main-Danube Canal.	The University of Passau is founded in 1973, it is the youngest university in Bavaria and consequently has the most modern campus in the state.	The Vienna International Centre is co 1979. It hosts several organizations of th an exterritorial area. Also the larget Austria is built in this year.
1980-1990		In 1984 the historical centre became under protection by the state for its historical relevance.		In the 1980s and 1990s Cologne's economy prospers from two factors. Firstly, the economy shifts away from traditional industry and toward high technology, such as telecommunications. This industry creates a strongly visual focal point in downtown Cologne, including the KölnTurm, one of Cologne's most prominent highrises. Secondly, a permanent improvement in traffic infrastructure makes Cologne one of the most easily accessible metropolitan areas in Central Europe.		On 19 June 1985, a bombing at the Frankfurt Airport killed three and wounded 74 people. About 30 Arab groups claimed responsibility, having done so because of West German intelligence recruiting Arabs to assassinate members of Arab revolutionary movements in Lebanon.			In 1988 the New Danube canal is fin canal releives the main river from exce prevend flooding. With the remaining ma Danube Island constructed.
1990-2000		The people of Bommelerwaard were evacuated due to risks flooding.	In the years 1993 and 1996 this led to high water and floods.	In 1990 the Academy of Media Arts Cologne is established. 6 The Central Council of Muslims in Germany headquarters in 1994 in Cologne. The German Muslims of the Organization DITIB commission the building of the Cologne Central Mosque. After controversy, the project won the approval of Cologne's city council. On June 16, 2007, 200 people gathered in a protest organized by Pro Cologne against the mosque including representatives from the Austrian Freedom Party and the Belgian Vlaams Belang. Eventually the mosque is being inaugurated by Turkish President Erdogan.		In the '90s multiple banks/stock exchanges headquarter in Frankfurt. E.g. the Deutsche Börse, the European Monetary Institute, the Deutscher Commercial Internet Exchange and the European Central Bank.			
2000-2010	In 2008, around 17% of the population of Dordrecht was of non-Western origin.		Nijmegen celebrated its 2000th year of existence in 2005. It is considered the oldest city in the Netherlands.		"In 2018 one of the longest dry spells on record has left the Rhine in Kaub at record-low levels for months, forcing freighters to reduce their cargo or stop plying the river altogether. Until today the riverbanks of Kaub are dominated by vineyards and castles. Tourism is slightly increasing with a boost by hikers. Virtually all freight shipped from seaports in the Netherlands and Belgium to the industrial southwest of Germany passes through here. The train track is heavily congested and gives priority to long-distance freight trains. Long distance passenger trains in the Rhine Valley use the West Rhine line and the Cologne-Frankfurt high-speed line."	The Köln–Frankfurt high-speed rail line begins operating (2002). "In 2015 Frankfurt is hit by economic unrest.		On 2 June 2013, the old town suffered from severe flooding as a result of several days of rain and its location at the confluence of three rivers. Tourism is thriving in the city; many cruise ships dock here to drop of passengers who can visit the old town. Nowadays, like much of Bavaria, Passau is still predominantly Catholic. Passau is known for its historic buildings, its university, and its location at the three rivers, and for the last German train station before Austria. Due to its location on the German-Austrian border, and in the south-east of the country, Passau has become a major migrant entry point into Germany for refugees and economic migrants from the Middle East, Asia and Africa.	
2010-2020	Because of its long and important role in Dutch history, Dordrecht still has a rich culture. Nowadays, the medieval city centre is home to over 950 monuments, houses 7 historic churches and 6 museums in a relatively small area.		Ruimte voor de Waal (2015): a project to prevent the Waal from flooding again.	Today the city is one of the most important traffic hubs in Western Europe . It is the fourth largest city of Germany and exceed the one million inhabitants. 393,793 citizens of Cologne are not from Germany, 34% of this number are people from a country within the European Union.		Today, the city is a leading commercial, financial, and high technology centre. Frankfurt has 17 twin towns on four continents. Although nowadays the focus of these relationships is on the transfer of know-how, personal contacts remain an important feature.	Nowadays, nine of the former 15 defensive towers in the city wall can still be seen. Many of them have evocative names relating to the profession of the town employees who lived in them or the uses to which they were put. The city is flourishing, partly by the automotive industry which is located nearby.		
	en.wikipedia.org/wiki/Dordrecht www.dordtsekaart.nl/geschiedenisuitgelicht.html	www.bommelerwaardgids.nl/streekinfo/thema/zaltbommel nl.wikipedia.org/wiki/Zaltbommel_(stad)	The Editors of Encyclopaedia Britannica. 2019. "Nijmegen." Encyclopædia Britannica. November. Accessed January 2020. https://www.britannica.com/place/Nijmegen. https://en.wikipedia.org/wiki/Nijmegen www.ruimtevoordewaal.nl/en/room-for-the-river-waal	www.cologne.de/history-of-cologne.html www.britannica.com/event/Thirty-Years-War www.britannica.com/place/Cologne-Germany en.wikipedia.org/wiki/History_of_Cologne en.wikipedia.org/wiki/Cologne_Central_Mosque en.wikipedia.org/wiki/Timeline_of_Cologne	en.wikipedia.org/wiki/Kaub en.wikipedia.org/wiki/Pfalzgrafenstein_Castle www.nytimes.com/2018/11/04/world/europe/rhine-drought-water-level.html www.kirche-mittelrheintal.de/kaub_ev_kath.htm en.wikipedia.org/wiki/Gutenfels_Castle en.wikipedia.org/wiki/Hunsr%C3%BCck_Slate www.worldheritagesite.org/connection/Stone+Quarries	en.wikipedia.org/wiki/Timeline_of_Frankfurt www.frankfurt.de/sixcms/detail.php?id=317599&_ffmpar[_id_inhalt]=29687182 www.britannica.com/place/Frankfurt-am-Main en.wikipedia.org/wiki/1985_Frankfurt_airport_bombing en.wikipedia.org/wiki/Frankfurt_School en.wikipedia.org/wiki/Gro%C3%9Fmarkthalle	www.germansights.com/beilngries/ www.archaeologie-beilngries.de/en/museum/archaeology/neolithic.html www.das-altmuehltal.de/beilngries/gesch-e.htm www.archaeologie-beilngries.de/en/museum/archaeologie/forschungsgeschichte.html www.beilngries.de/sehenswertes/	en.wikipedia.org/wiki/Passau en.wikipedia.org/wiki/University_of_Passau en.wikivoyage.org/wiki/Passau www.globeguide.ca/passau-germany/ en.wikipedia.org/wiki/Peace_of_Augsburg	en.wikipe

Bratislava	Komárno	Budapest	Vukovar	Novi Sad	Vidin	Ruse	Giurgiu	Galati
Around 5000 BC the Linear Pottery Culture had settlements in this area. Opidum was the name of the first fortified town in this area, which was built around 2,000 BC.	Traces of settlements have been found from the Neolithic and Bronze Age. The area has been inhabited by the Celts since the 1st Century BC.	The first settlement on the territory of Budapest was built by Celts before 1 AD. It was later occupied by the Romans. The Roman settlement – Aquincum – became the main city of Pannonia Inferior in 106 AD. The Romans constructed roads, amphitheaters, baths and houses with heated floors in this fortified military camp.	Archeological sites show traces that date back to the late Iron Age, also known as La Tène culture.	Several settlements and necropolises dating to 5000 BC were unearthed during the reconstruction of a new boulevard in Novi Sad.	Vidin is one of the most ancient Celtic cities, most notably the Scordisci. Celts were present in the area since the 4th century BC and founded the first fortress on the right bank of the Danube. Later, in the 1st century BC, the region was conquered by the Romans. During Roman rule, a larger fortress was built in the 1st century AD with the name Bdisum, and was included in the Roman province of Dalmonia.	The city emerged from a Neolithic settlement of the 3rd to 2nd millennium BCE, when pottery, fishing, viticulture, and hunting developed.The later Thracian settlement developed into a Roman castra and, near the end of the reign of Vespasian (69–70 CE). The Byzantine emperor Constantine IV did attempts to concure the Bulgarian lands in 681, but later being defeated they recognized the lands as an Bulgarian state.	Giurgiu was one of the oldest settlements on the Romanian territory. The first proto-settlements were found from about 4500 . The Romanians consider themselves as descendants from the Romans. The Roman troops concurred southern Transylvania around 100 B.C. The Romanian language and the Eastern Orthodox believe comes from the merging of the Roman conquered with the Dacian people, creating our new nation state. It was first mentioned in Codex Latinus Parisinus in 1395, during the reign of Mircea I of Wallachia	Galati develop since the 6th and 5th century B.C. starting from a Dacian settlement.
From the 1st to the 4th century the area was part of the Roman Danubian Limes, a border defence system. The Romans introduced grape growing to the area and began a tradition of winemaking, which survives to this present. The Huns arrived from the East between the 5th and 6th centuries during the Migration Period. In the 9th century, the castles at Bratislava (Brezalauspurc) and Devin (Dowina) were important centres of the Slavic states: the Principality of Nitra and Great Moravia.	Barbarian tribes pushed out the Romans around 400. Gothic, Slavic and Avar findings have been excavated here from the 7th and 8th century AD. Probably the Magyar tribes were the first to built a castle on the crossroad of the river and roman line, Place Komárno. Soon after, during the time of the formation of the Hungarian State in the age of Stephen I the fortified settlement with its castle became the center of the Komárom county.		Slavic tribes settled in this area in the 6th century. In the 9th century the region was part of the Slavic Balaton Principality ruled by prince Pribina, part of the Principality of Pannonia Croatia and part of the Great Moravian Empire. In the 10th century the region was part of the Kingdom of Croatia. In 1231, Vukovar gained its first privileges and later the right to levy taxes on passages along the Danube and the Vuka. From the 13th to 16th century it was part of the Kingdom of Hungary.	681: The Bulgarian state was established. 1018-1185: Bulgaria is part of the Byzantine empire. 1257: Lord Rostislav Mikhailovich was crowned as Tsar of Bulgaria and settled in Vidin.	However, the settlement was destroyed in the 7th century by barbarians. The Ottomans rebuilt it and called it Roustchouk. Under their power Ruse became an important military base with a fortress and an important trade centre. The East of Europe was conquered by the Turks for about 500 years. Also known as the Turkish Yoke the period between 1396 and 1878 was a period of [illegible] and the [illegible] independence vanished. The nobility of Bulgaria fled or conducted themselves to the Islam. During this period the youth had to be conversed to the Islam and had a military service in the Ottoman army. But, during the growth of the Ottoman empire the way of living for the Bulgarian population became more and more acceptable. This only changed when the ottoman empire was in decline.	In 1417 Giurgiu was conquered by the Ottoman Empire Giurgiu was conquered by the Ottomans in 1420 as [illegible]	In the years after 100 A.C. the Dacians fought against the roman invaders. However, they lost, and they became part of the Roman empire. The romans built a strong fortress as defend the romans across the Danube. From 300 A.C. a bigger Daco-Roman settlement was developed around this site (with church etc.). 15th century // Date of Foundation.
The Kingdom of Hungary was defeated by the Ottoman Empire in the Battle of Mohács in 1526. The Turks besieged and damaged Pressburg, but failed to conquer it. Owing to Ottoman advances into Hungarian territory, the city was deemed the new capital of Hungary in 1536, this marked the beginning of a new era. The city became a coronation town and the seat of kings, archbishops (1543), the nobility and all major organisations and offices. Between 1536 and 1830, eleven Hungarian kings and queens were crowned at St. Martin's Cathedral. The 17th century was marked by anti-Habsburg uprisings, fighting with the Turks, floods, plagues and other disasters, which diminished the population. Pressburg flourished during the 18th-century reign of Queen Maria Theresa, becoming the largest and most important town in Hungary.The population rose, many new palaces, residences, mansions, and streets were built, and the city was the centre of social and cultural life of the region. The city started to lose its importance under the reign of Maria Theresa's son Joseph II, especially after the coronation was taken to Buda and Pest in an attempt to strengthen the relations between Austria and Hungary. Many central offices subsequently moved to Buda, followed by a large segment of the nobility. The first newspapers in Hungarian and Slovak were published here: Magyar Hírmondó (1780–1788) and Prespurské Slowenské Nowiny in 1783. In the course of the 19th century, the city became a centre for the Slovak national movement. The city's 19th-century history was closely tied to the major events in Europe. The Peace of Pressburg between Napoleonic France and Austria was signed here in 1805. Theben Castle was ruined by Napoleon's French troops during an invasion of 1809. In 1825 the Hungarian National Learned Society (the present Hungarian Academy of Sciences) was founded in Pressburg using a donation from István Széchenyi. In 1843 Hungarian was proclaimed the official language in legislation, public administration and education by the Diet in the city. Industry developed rapidly in the 19th century. The first horse-drawn railway in the Kingdom of Hungary, from Pressburg to Szentgyörgy (Svätý Jur), was built in 1840. A new line to Vienna using steam locomotives was opened in 1848, and a line to Pest in 1850. Many new industrial, financial and other institutions were founded; for example, the first bank in present-day Slovakia was founded in 1842.The city's first permanent bridge over the Danube, Stary most, was built in 1891. Before World War I, the city had a population that was 42% German, 41% Hungarian and 15% Slovak (1910 census, the population was influenced by Magyarization).	In the 18th century, after the end of the Turkish wars and expulsion of the Turks from the region, Komárom, one of the biggest towns in the country, again began to flourish. Maria Theresa's charter of the March 16, 1745 granted Komárom the status and privilege of a free royal town. Komárom was soon influenced by the Baroque styles that represented and characterized the Habsburg Empire and its territories. The local nobles and burgers built palaces and the newly arrived Trinitarians, Franciscans and Jesuits built churches. In 18th century, after the end of the Turkish wars and expulsion of the Turks from the region, Komárom, one of the biggest towns in the country, again began to flourish. Maria Theresa's charter of the March 16, 1745 granted Komárom the status and privilege of a free royal town. Komárom was soon influenced by the Baroque styles that represented and characterized the Habsburg Empire and its territories. The local nobles and burgers built palaces and the newly arrived Trinitarians, Franciscans and Jesuits built churches. Komárom played a significant role in the Hungarian Revolution of 1848, remaining the last bastion of the Hungarian resistance against the Austrians until 1849, when the Austrian and town were finally surrendered.	The Ottomans conquered Buda in 1526, as well in 1529, and finally occupied it in 1541. The Turkish Rule lasted for more than 150 years. The Ottoman Turks constructed many prominent bathing facilities and thermal baths, Serbs of the baths that the Turks erected during their rule are still in use 500 years later (Rudas Baths and Király Baths). n 1686, two years after the unsuccessful siege of Buda, a renewed campaign was started to enter the Hungarian capital. This time, the Holy League's army was twice as large, containing over 74,000 men, including – German, Czech, Slovak, Hungarian, English, Spanish, Czech, Italian, French, Burgundian, Danish and Swedish soldiers, along with other Europeans as – Hunteers, artillerymen, and officers. The Christian forces seized Buda, and in the next few years, all of the former Hungarian lands, except areas near Temesvár (Timi oara), were taken from the Turks. In 1849 the Chain Bridge linking Buda with Pest was opened as the first permanent bridge across the Danube and in 1873 Buda and Pest were officially merged with the third part, Óbuda (Old Buda), thus creating the new metropolis of Budapest. 1867 was the year of Reconciliation that brought about the birth of Austro-Hungary. This made Budapest the twin capital of a dual monarchy. It was this compromise which opened the second great phase of development in the history of Budapest, lasting until World War I. The proportion of Jews peaked in 1900 with 23.6%. Due to the prosperity and the large Jewish community of the city at the start of the 20th century, Budapest was often called the "Jewish Mecca" or "Budapest, a Jewish capital". In 1918, Austria-Hungary collapsed and collapsed; Hungary declared itself an independent republic (Republic of Hungary).	At the end of the 17th century, the town's population numbered about 3,000 inhabitants. When the Kingdom of Slavonia and the Kingdom of Croatia were merged in 1804, Vukovar became part of the Kingdom of Croatia-Slavonia. In the late 19th and early 20th century, Vukovar was the seat of Syrmia County of the Kingdom of Croatia-Slavonia. In 1918, Vukovar became part of the newly formed Kingdom of Serbs, Croats, and Slovenes (Yugoslavia in 1929).	In the Middle Ages, the area was subsequently controlled by the Ostrogoths, Gepids, Avars, Franks, West Slavic groups, again by the Byzantines, and finally by the Hungarians. It became a part of the medieval Kingdom of Hungary between the 11th and 12th centuries. 1526:The Battle of Mohács. Novi Sad became part of the Ottoman occupation. They ruled for 161 years. During this time the Hungarians were expelled to the north and on the lands of Novi Sad the Slovenian and Serbs lived. 1697: Austria expelled the Turks and made themselves rulers of these lands. Novi Sad was properly founded in 1694 when Serb merchants formed a colony across the Danube from the Petrovaradin Fortress, a strategic Habsburg military post. 1699: The Peace of Karlowac was concluded between the Christian group of Austria, Poland and Venice and the Turks. In the 18th century, the Habsburg monarchy recruited Germans from the southern principalities of the Holy Roman Empire to relocate to the Danube valley. They wanted both to increase the population and to redevelop the river valley for agriculture, which had declined markedly under the Ottomans. Around 1750 Serbs paid their independence to the Austrian The city was heavily devastated in the 1848 Revolution, but was subsequently rebuilt and restored. In 1849 there was still a battle going on between Austrian and Hungarian army. The Roman Statue from 2800 to 800 and the citizens from 20 to 6 thousand.	1396: The Capital of the previous kingdom fell now under the Turks. The Turks ruled until 1878 with an in between period from 1683 to 1690 when the Austrians ruled.	Three empires met here for trading: Austro-Hungary, Russia, British Empire. France and Italy opened consulates in Ruse.	It was burned in 1659. In 1771, the Ottomans built the historic Giurgiu Clocktower as a surveillance tower for Danube traffic. Most of the buildings are built after the war of 1828 and 1829 between the Turks and Russian. Due to the Russian bombings, most of the old center and fortification has been destroyed. Barbu sd) This is also known as the Peace of Adrianople. Which was [illegible] Nicholas I, tsar of Russia, in 1830. Important for the development of Giurgiu was the railway between Giurgiu and Bucharest. The length was 70 km and it was opened in 1869.	In 1710, Tatars plundered Gala i after the Battle of St nile ti. In 1775 The Russian established a consulate in Galati. 1787-1792 The Russian Turkish s burning of Galati by the Russian army.
								1821 – Greek Turkish war; the Massacre 1805 – many consulates from West Europe were established in Galati, resulting in a big expansion.
								Between 1900 and the beginning of World War I, Gala i continued its trade in grain and timber with sixteen consulates. Gala i was part of Covurlui County. In 1907, social unrest among the peasant classes precipitated intervention by the Romanian army. In 1911, a statue of the poet Mihai Eminescu was erected.
The first post war census in 1919 declared the city's ethnic composition at 36% German, 33% Slovak and 29% Hungarian but this may have reflected changing self-identification, rather than an exchange of [illegible] multicultural. After World War I and the formation of Czechoslovakia on October 28, 1918, the city was incorporated into the new state despite its representatives' reluctance. The dominant Hungarian and German population tried to prevent annexation of the city to Czechoslovakia and declared it a free city. However, the Czechoslovak Legions occupied the city on January 1, 1919, and made it part of Czechoslovakia, against the wish of the local population, on reasons of its economic importance for the new state. It became the seat of Slovakia's several organs and organizations and became Slovakia's capital on 4 February. On February 12, 1919 the German and Hungarian population started a protest against the Czechoslovak occupation. On March 27, 1919, the name Bratislava was officially adopted for the first time to replace the previous Slovak name Prešporok. Left without any protection after the retreat of the Hungarian army, many Hungarians [illegible] their houses in Bratislava. Education in Hungarian and German was drastically reduced in the [illegible]		Treaty of the Treaty of Trianon partitioned the country, and as a result, Hungary lost over two-thirds of its territory, and about two-thirds of its inhabitants, including 3.3 million out of the [illegible] ethnic Hungarians	Between 1918 and 1941, Vukovar was the administrative seat of the county of Syrmia (Srijem) and between 1922 and 1929, it was the [illegible]	On 25 November 1918, the Assembly of Serbs, Bunjevci and other Slavs of Vojvodina in Novi Sad proclaimed the union of the region of Vojvodina with the Kingdom of Serbia. From 1 December 1918, Novi Sad was part of the Kingdom of Serbs, Croats and Slovenes	WO I 1914-1918:When Bulgaria aligns itself with Germany. Many Bulgarian troops are killed.	1908 – The first factory for iron beds in Modern Bulgaria. Today Ruse is a major centre of furniture manufacturing. 1911 was marked with the start of a project for [illegible] February 1917 Ruse became the first electrified city in the country (after Sofia and Varna). In 1913 British entrepreneurs and engineers were granted a concession for a period of 25 years and built the largest sugar factory in Bulgaria.		1918 Galati was bombed due to retreating Russian troops.
			After the end of World War II, Yugoslavia was partly ruled by the Communist Party of Yugoslavia, led by Josip Broz Tito.					In 1919, a high school for Jewish students opened. A first air race between Gala and Bucharest was held in 1926. The 1930 Romanian census recorded 100,000 residents in Galați. After Bucharest, [illegible] city. In 1936, the inutul Dun rii de Jos (Lower Danube Land) was established.
		In 1944, a year before the end of World War II, Budapest was partly destroyed by British and American air raids. From 24 December 1944 to 13 February 1945, the city was besieged during the [illegible] damage caused by the attacking Soviet and Romanian troops and the defending German and Hungarian troops. More than 38,000 civilians lost their lives during the conflict. All bridges were destroyed by the Germans. Between 20% and 40% of Greater Budapest's pre-WWII Jewish inhabitants died through Nazi and Arrow Cross rule during the German occupation of Hungary, from 1944 to early 1945. In 1949, Hungary was declared a country, the People's Republic (People's Republic of Hungary). The new Communist government considered the buildings like the Buda Castle symbols of the former regime, and during the 1950s the palace was gutted and all the interiors were destroyed. On 23 October 1956 citizens held a large peaceful demonstration in Budapest demanding democratic reform. The demonstrators went to the Budapest radio station and demanded to publish their demands. The regime ordered troops to shoot into the crowd. The gunshots gave rise to the Hungarian Revolution who were now able to capture the building. This initiated the Hungarian Revolution of 1956. After Nagy had declared that Hungary was to leave the Warsaw Pact and become neutral, Soviet tanks and troops entered the country to crush the revolt.	Between 1941 and 1944, Vukovar was part of the Independent State of Croatia. During World War II the city was bombed by the Allies. From 1945, it was part of the People's Republic of Croatia within	WO II 1939-1945: Soviet army invade the German-occupied Bulgaria in 1944 and the soviet takes power.	Romania was occupied by the Soviet troops since 1944 and was under their rule from 1948 to 1989. Only then the Romanian leader Nicolae Ceausescu ousted.	1948 // A university was founded, and the city gained theatres, museums of modern art, history and science. The university has 11 faculties. 1949-1989 the Communist period – a rebuilding period.
			From 1945 to 1948 Vukovar was part of the People's Republic of Croatia.	After the Second World War, Vukovar has developed into a powerful textile and food industry centre, thus becoming one of the most-developed towns in the former country of Yugoslav				
				After WO II Serbia fell under the communist government of Josip Broz Tito. Novi Sad has been the capital of Vojvodina, a province of the Republic of Serbia. The city went through rapid industrialization and its population more than doubled in the period between World War II and the breakup of Yugoslavia in the early 1990s.	Georgi Dimitrov was elected as prime minister in 1946 and the Communist Party rules the Monarchy. The economic and industrial sectors are nationalised.	After WO II there was a strong presents of the Soviet powers. 1954: the Friendship Bridge is established between Giurgiu and Ruse.	In 1952–1954, during the Communist regime, the USSR helped build the bridge between Giurgiu and Ruse, The Friendship Bridge, a bridge on the Danube linking Romania and Bulgaria.	
				A university established in 1960. Also, an art academy and several museums.				Construction of the Gala i steel works began in 1960 and the plant opened in 1966.
			Vukovar was a center of industry and manufacturing in Croatia, anchored by the Borovo tire factory. The city also enjoyed a modest tourism trade thanks to its Baroque center, its lower riverfront location, and [illegible] population (37 percent), and its position just across the river from Serbia, made it a prime target during the war.	1978: A petroleum refinery was based in Nadrljan and the 86-kilometre pipeline established an oil income.				During the 1970s the harbour of Galati was well known for her metalwork production having many companies settle here and producing lots of work.
			In 1990, an armed insurrection was started by Croatian Serb militias, supported by the Serbian government and paramilitary groups, who seized control of Serb-populated areas of Croatia. The JNA played a dubious role in the conflict. A conflict broke out in the northern Croatian region of Slavonia in May 1991. The battle of Vukovar was an 87-day siege of Vukovar in eastern Croatia by the Yugoslav People's Army (JNA), supported by various paramilitary forces from Serbia, between August and November 1991. Before the Croatian War of Independence the Baroque town was a prosperous, mixed community of Croats, Serbs and other ethnic groups. The battle exhausted the JNA and proved a turning point in the Croatian war. A ceasefire was declared in November 1991, but Vukovar remained in Serb hands until 1998, when it was peacefully reintegrated into Croatia with the signing of the Erdut Agreement. It has since been rebuilt but has less than half of its pre-war population. On 18 November 2007, approximately 25,000 people marched through Vukovar and gathered in Vukovar for the 16th anniversary of the fall of the city, to commemorate those who were killed during the siege. A museum dedicated to the siege was opened in the basement of a now rebuilt hospital that had been damaged during the battle. On 27 September 2007 the International Criminal Tribunal for the former Yugoslavia convicted two former JNA officials, Mile Mrkši and Veselin Šljivan in for their involvement in the Vukovar massacre.	1980: Tito died after which the communism in the Eastern part of Europe was collapsed. This meant that the old nationalistic feelings reopened and that [illegible] 1989: A reform within the Soviet Union, a call for democratisation.	In the early 1980s, Ruse entered a dark period. The Verachim factory was built in Giurgiu, which polluted the air between 1980 and 1989, impacting the city's [illegible]	Since 1989 the city of Giurgiu experienced economical regression and also the urbanization stagnated. This might be due to the collapsing of the [illegible]	
								Between 1918 Galati was bombed due to retreating Russian troops.
								1941 – WO II – Galati was bombed by the Soviet Air Forces and Luftwaffe. The rail station was destroyed and many historical buildings.

8. FIELD RESEARCH




Bratislava
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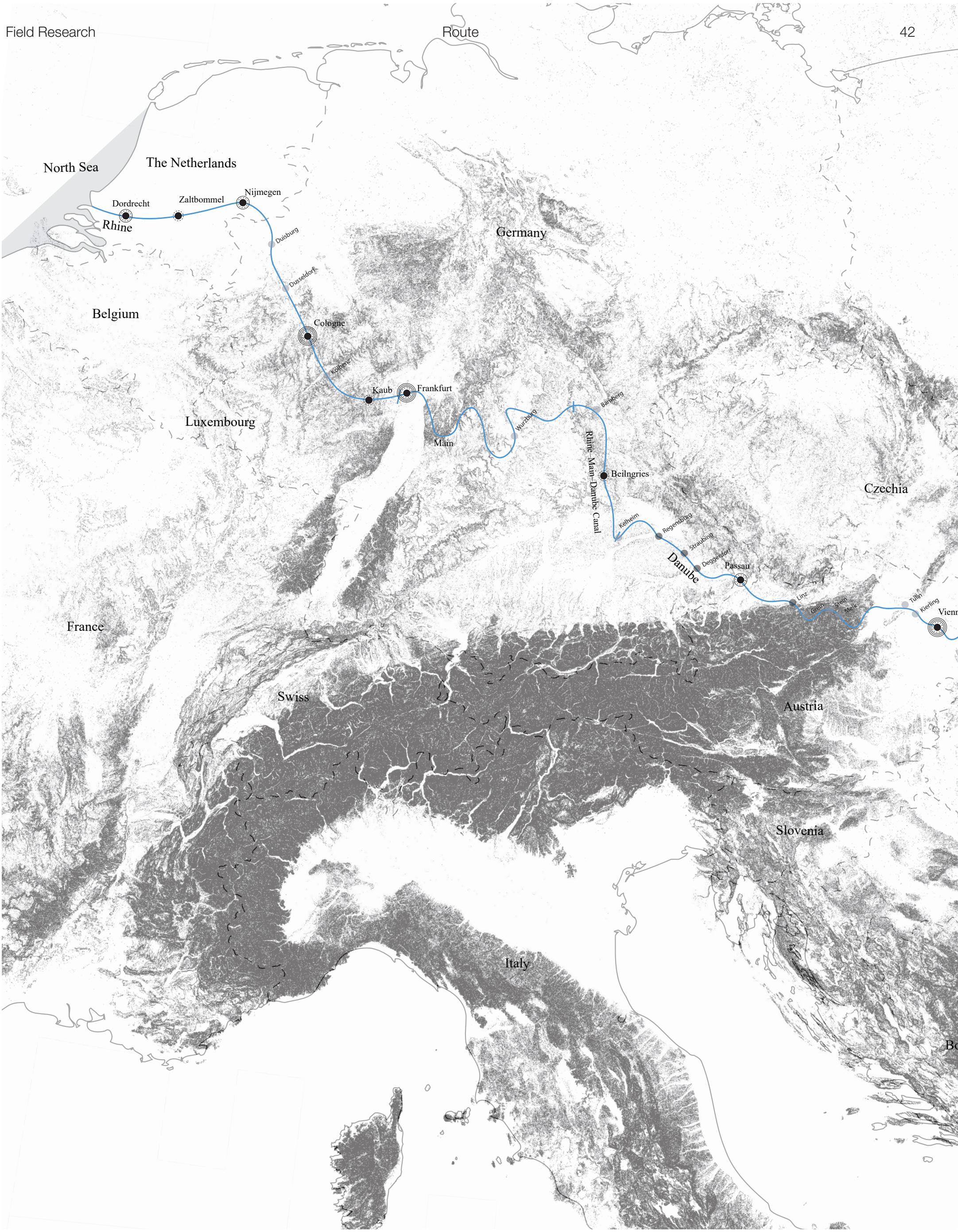
Novi Sad
Vidin
Ruse
Giurgiu



1.000.000 > (metropolis)
high density

100.000 - 1.000.000 (medium/large city)
medium density

10.000 tot 100.000 (large town)
medium-low density

< 10.000 (town)
low density

Total length Rhine: 1233 km
Route along the Rhine: 401 km

Total length Main: 525 km
Route along the Main: 272 km

Total length Rhine–Main–
Danube Canal: 171 km
Route along the Rhine–Main–
Danube Canal: 171 km

Total Length Danube: 2850 km
Route along the Danube: 1931 km

0 100 km

SOMEONE // SOMEWHERE

the European Union, a Home for so many Differences

Route

Russia
Lithuania
Poland
Belarus
Slovakia
Ukraine
Hungary
Moldova
Croatia
Romania
Bosnia and Herzegovina
Serbia
Bulgaria
Montenegro
Black Sea

Bratislava
Gyoti
Komárno
Komárom
Vac
God
Budapest
Paks
Kalocsa
Baja
Sombor
Apatin
Vukovar
Novi Sad
Pancevo
Belgrade
Smederevo
Djerdap
Kladovo
Drobeta-Turnu Severin
Vidin
Lom
Kozlodoet
Nikopol
Giurgiu
Ruse/Pyce
Bucharest
Silistra
Braili
Galati
Kilija Veche
Sulina



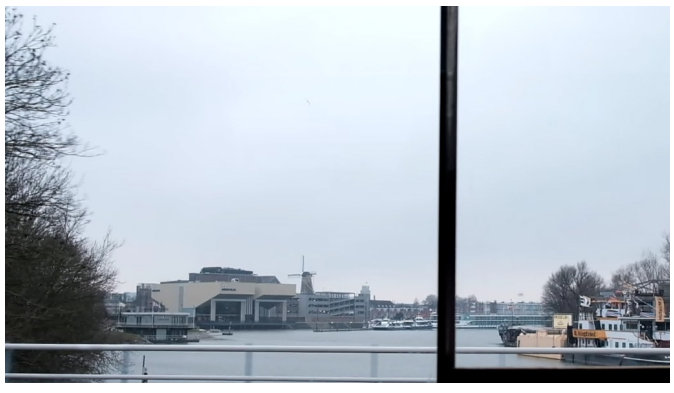
Date
12/11/2019

Graduation Stu
Explore Lab

Students
Sophie van Rie
Willie Vogel
Italo de Vroom


McDonald's
ISSUEKTE
DEZE AFSLAG
BELMAN
serviceonly



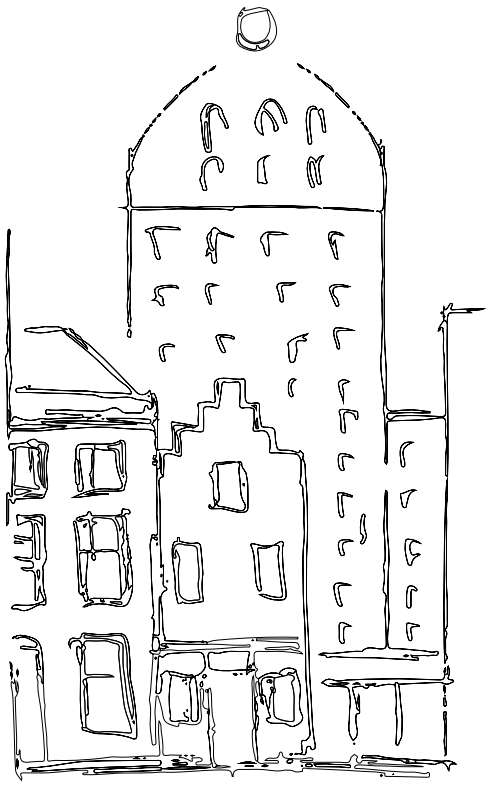



DE SECOURS
AUGUSTUS


DE SECOURS



Dordrecht



Dordrecht is a typical middle-aged Dutch woman.[1] She finds it difficult to cope with - what she would like to call – “strangers”.[2] Even though she lives right between many who have lived here for years.[3, 4] She loves her history[5] and would not like to see many changes.[6] She is trying to change her appearance a little bit,[7, 8] but she will not accept to speed up, like people in Rotterdam, where they go way too fast for her.[9] She enjoys reading typical interior magazines and her daily activity is shopping.[10] Actually, there is little else to do.[11] She understands that in the future she needs to become a little more tolerant to strangers, as more people might come.[12]

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[1] **Photographic Samples**: Brick is mainly used to construct the facades in the centre of Dordrecht, a typical Dutch building material.

[2] **Interview n° 8, n° 9**: Some inhabitants of Dordrecht complain about the non-Dutch citizens. Some have the feeling that the people from abroad overshadow the Dutch culture.

[3] **History Matrix:** “In 2008, around 17% of the population of Dordrecht was of non-Western origin”.

[4] **Interview n° 6:** These four Turkish girls explain that they are the third generation living in Dordrecht and feel very much at home here.

[5] **Interview n° 4, n° 5:** People in Dordrecht appreciate the appearance of the old town.

[6] **History Matrix:** In the ‘60s, the city council approached the planning of the city from a car’s perspective. Many people protested against this development. Canals were to be filled up and make way for wide roads. In the end just one area was to be filled-up: the Spuihaven. The old city centre was to remain.

[7] **Photographic Samples and Interview n° 5, n° 7, n° 8:** The Statenplein is renovated in a rather modern state. People do not appreciate it, it is too open, too wide.

[8] **Square Sketch:** The post-modern residential tower, which is way bigger in size compared to the historic buildings, is not pointed to by the people we interviewed. People appreciate the old town more (see point 4).

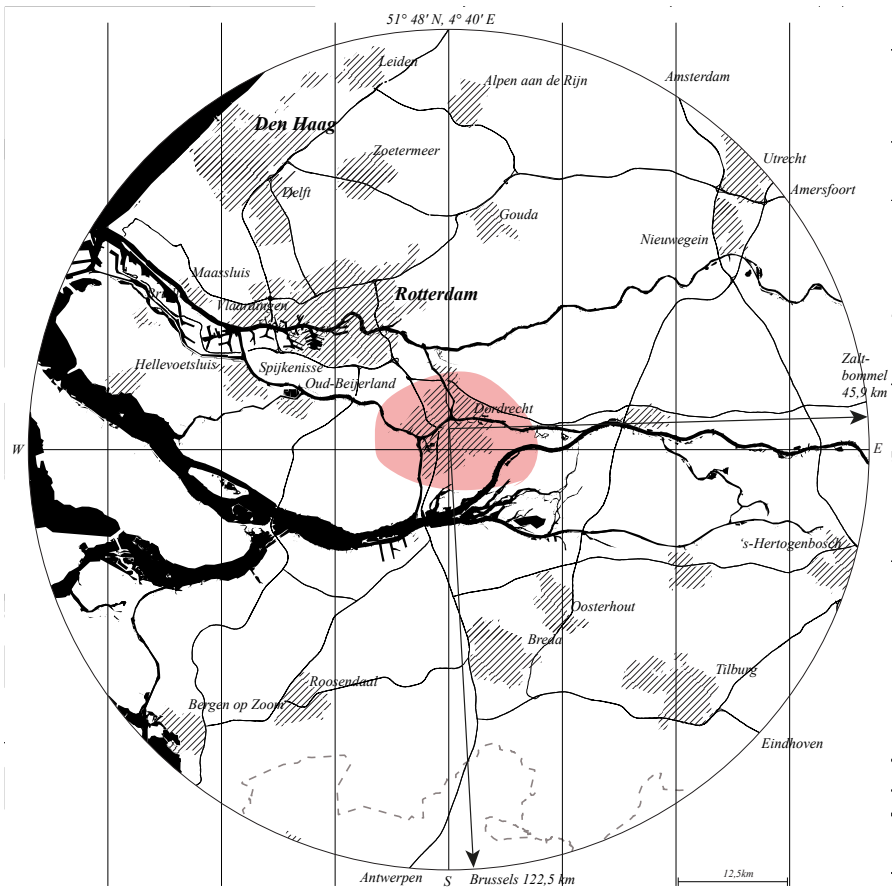
[9] **Interview n° 4, n° 6:** People enjoy the ease of Dordrecht. They state that Rotterdam is too big/fast for them.

[10] **Travel Journal, 7 January, 14:14 and interview n° 7, n° 6:** The plinth of almost all the buildings are filled with shops. As a result, people’s main activity here is shopping.

[11] **Interview n° 3, n° 5:** There are not many opportunities to do something else in Dordrecht, like going out.

[12] **Video Samples:** At the border of the city many new housing projects are being constructed.

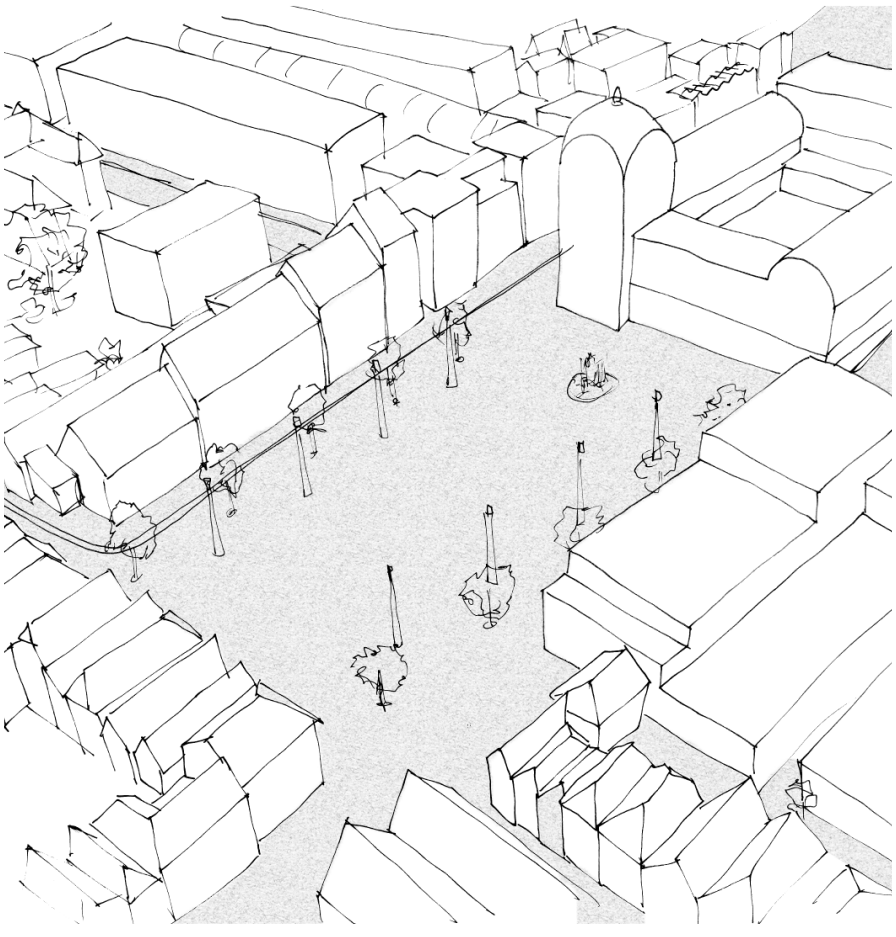
network map



morphology map



square sketch





where de rivers Oude Maas, Beneden Merwede and Noord meet

facades












windows












entrances















ornaments & details











materials






public space



collected materials

Founded in 1120 A.D.
Historical name: Thuredrith (“Thoroughfare” which is a canal or river through which ships are pulled by ropes).

Dordrecht (or nicknamed “Dordt/Dort”) is situated on an island between the rivers Beneden Merwede, Nieuwe Merwede, Hollands Diep, Oud Maas and Dordtsche Kil. It is one of the oldest cities in Holland which is combined with a rich culture and history. Part of the Rhine-Meuse-Scheldt delta the first settlements raise from the swamps close to what is now still called the Bagijnhof. During the 17th and 18th century the city became one of the richest cities in Holland due to its shipping industry. Currently the city is very attractive to tourists and an easy place to settle for families.

Inhabitants	118 654
Age	0-17 (16%) 18-64 (65%) 65> (19%)
Religion	Protestants Christian

(Gemeente Dordrecht 2019)

demography



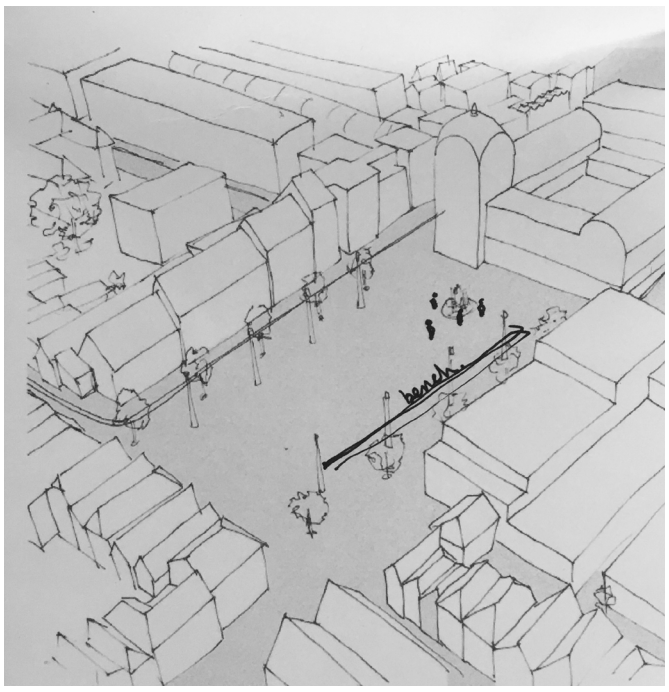
café 't Peerdt



interviewing in the rain



visitors in Dordrecht



1. Woman from Tunis

Wears a head scarf
She lives in Dordrecht now for a year
Finds it pretty hard to integrate here
Misses home

Lua // ± 35 (age)

2. Guy with ponytail

On his bike "Hé dame, wat moet je?(What's up?)"
His girlfriend lives in Dordrecht and comes here often
He does not miss anything here
"Gewoon Dordt": Just Dordt
He explains that the bronze statue is recently restored
We are indeed standing on the central square
Not much happens on the square, only on Friday / Saturday when there is a market
He likes Romanian people; they are friendlier than the Dutch (Dutch people are more focused on themselves)
When he bikes away, he shouts: "By the way, that is a fountain" and points to the bronze metal on the pavement

Henk // ± 32 (age)

3. The good girl

Girl with glasses and Fjäll Raven backpack
She lives in Rotterdam
Her parents live in Dordrecht
She comes here often because of her parents and school
Dordrecht is just fine
She does not miss it, because she did not pick it herself, but her parents did
She prefers Rotterdam because she picked it herself and people are more like her
On this square nothing happens, expect the market
There are not that many opportunities to go out here, a thing she misses
City of many age groups, young-old, students, you name it and you will find them here
She will never move back here

Anne // 20 (age)

4. The boy from the live, give enjoy shop

Studies interior design in Rotterdam
Lives in Dordrecht
He likes Rotterdam, but enjoys the ease of Dordrecht more
He grew up here and finds it comfortable
He is not planning on leaving Dordrecht
Many people of his generation leave, but many new people are also always coming
A group of old people move to neighbouring villages
Influx-outflux is more or less the same
No problems here (except for fireworks during new year's)
He lives near the polder, public transport is not well organised from his house to the city centre
He thinks the modernist architecture is more his style, but he feels at home when he sees the old canal houses in Dordrecht
Now, every time he comes to Rotterdam, he can enjoy the architecture > he believes that if he would move there that it will get boring

Nathan // 19 (age)

5. Four Turkish girls

3rd generation in the family who live here
They really love it here
It is there home; they do not want to move: *"All our friends are here, and we can do many nice things here"*
Rotterdam is way too big, fast, busy
In the city centre they go shopping or eat something
They do not want to move to Turkey
Their parents are both connected to Turkey and the Netherlands
Their grandparents want to move back to Turkey
They do feel affiliated with Turkey / feel at home, because they know the culture, language and people

… // 15 & 16

6. Mom with daughter in her arms

Part of a Chinese family of six
She used to live in Maastricht
Currently she lives in Papendrecht
She thinks Dordrecht is nice
She moved because of a job, *"This is the Randstad"*
They come here for daily shopping > you have all the shops here (except for a baby shop)
She likes Rotterdam better for an evening out, but the people are not nice in Rotterdam
She mentions about the square that it is cold and too open, no cafes
About the EU: in Maastricht you notice the benefits of the EU daily > you can easily go to Germany or Belgium
Here you do not notice anything about the EU, except maybe that we all use the Euro
A part of her family just came back from Rome > culture differences between countries are huge > e.g. food culture > in Italy you have all these warm snacks, here you only have the Frikandel

Jacqueline // ± 30 (age)

7. The two policewomen

They both do not live in Dordrecht
It is just fine here
They do work here for over 20 years
There are little problems here, except for a couple of youngsters who hang around the square (noise disturbance)
They think this square is cold, not many cafes
They like the square in the old town better: because of the history
In the past years the town stopped organising big events, because of disturbance

Sandra and Demi // 40

8. The ANWB couple

An older couple on their way to the optician
They are from here
They say that much has changed
Many new buildings have been added, but they are all empty
Before, the square was a parking space> much denser, cosier, and intimate
Now many residential areas with many expensive lofts> nobody can afford this
Many immigrants> separate communities > just live next to each other
When asked: How is that possible that the immigrants can live in the Netherlands? *"By money laundering"*
After three months, all those little shops for "money laundering" are gone again
They have a winter house in Spain> three months there> nice and warm
In Spain it is just like here; everything becomes empty and expensive residential areas are being built
This square is ok in the summer> many people on the benches and children play with the fountain

Henk and Monique // 65 and 68 (age)

9. The narrow-minded Dutchies

Barberra was born in Dordrecht, she lives here. She likes the buildings
Halla is from Zwijndrecht and is moving to Austria next week
Halla states that the city of Dordrecht is especially nice because of the people of Dordrecht
Many tourists come here, especially since the king has been here, they come from everywhere
Hella is photographed by people from all over the world during the Black Pete procession
Hella finds it exciting to move to Austria
I ask them what they think of the EU: Hella says that if she goes from Austria to the Netherlands it gets worse > she refers to the number of headscarves
Both Hella and Barbara have the idea that the Netherlands is *"throwing its cutlure away"* and that it will soon be completely taken over by immigrants
Barbara says that even the mayor of Rotterdam is Turkish…
When asking about the EU again: *"The Poles and Turks are a lot smarter than we are".*

Barberra and Halla // 56 and 54 (age)








GAMMA





Zaltbommel





Zaltbommel had a good youth, growing up along the Waal.[1] After adventurous times,[2] the heydays are over. [3] He settled with his family in a comfortable house [4] and enjoys the amenity of the good shops and specialty stores.[5] He likes to look in the mirror and is pleased with what he sees.[6, 7] That he is protected, is valuable to him.[8] But, he is quite concerned about what is happening just outside. His central location in the Netherlands is much appreciated for business growth,[9] however they build with far less care as back in the days. He is worried that at some point the unpleasant, ugly outside will bring down the protection he has put in place, and overwhelm his beautiful, comfortable centre.[10,11]

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[1] **History Matrix**: Zaltbommel was one of the first prosperous cities in the Netherlands due to its strategic position along the Waal.

[2] **History Matrix:** In the 13th century Zaltbommel grew into an important trading city and in the 15th century into a significant Hanseatic city.

[3] **History Matrix:** In the 17th century Zaltbommel lost the importance of its harbour and the role as border town moved to ‘s-Hertogenbosch.

[4] **Travel Journal, 08 January, 15:00:** The local tells us there are many new houses built around Zaltbommel, for all the families that move here.

[5] **Interview n° 3 and n° 5:** Shopping is a main activity in Zaltbommel. The shops are more focused on the higher income class.

[6] **Travel Journal, 08 January, 15:00:** One of the façades, built in 1550, represents a mirror and is known as ‘de Spieghel’. This is one of the buildings that tourists visit when in Zaltbommel.

[7] **Photographic Samples:** De Spieghel is a façade made of red bricks. The ornamented column represents the handle of the mirror.

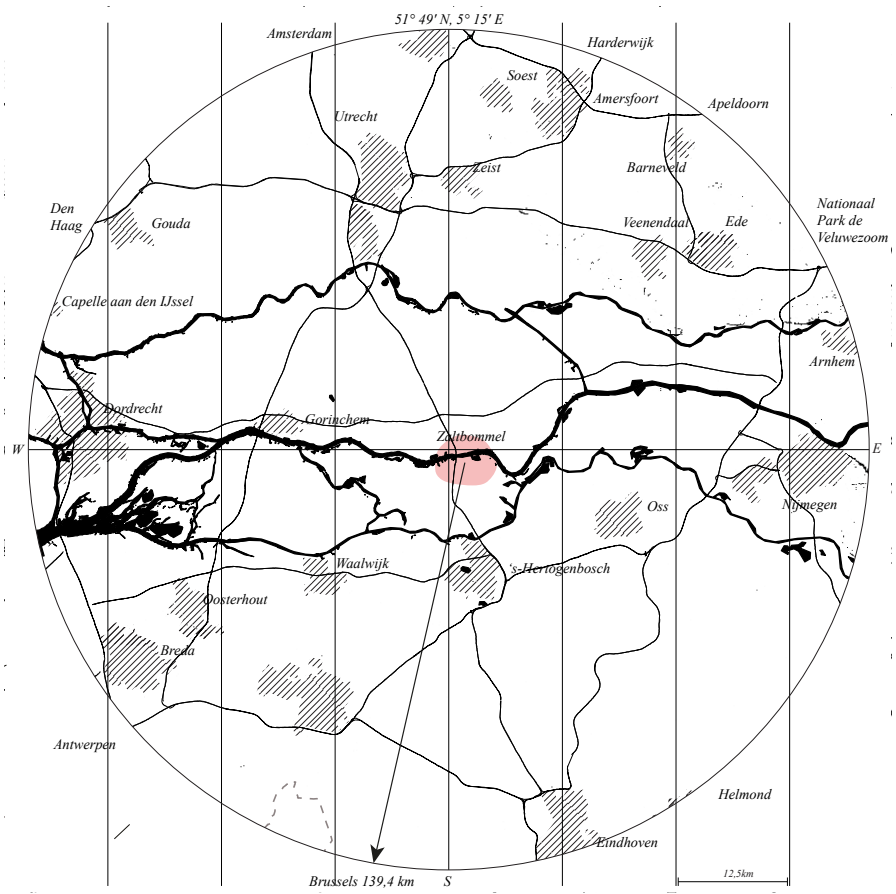
[8] **History Matrix:** In 1984 the state declared the historical centre protected, due to its historical relevance.

[9] **Network Map:** Zaltbommel is located along two major highways in the central part of the Netherlands.

[10] **Video Samples:** In the road videos one can see the changing built environment when driving through the outskirts of the city towards the historical centre.

[11] **Morphology Map:** The large black spots on the maps

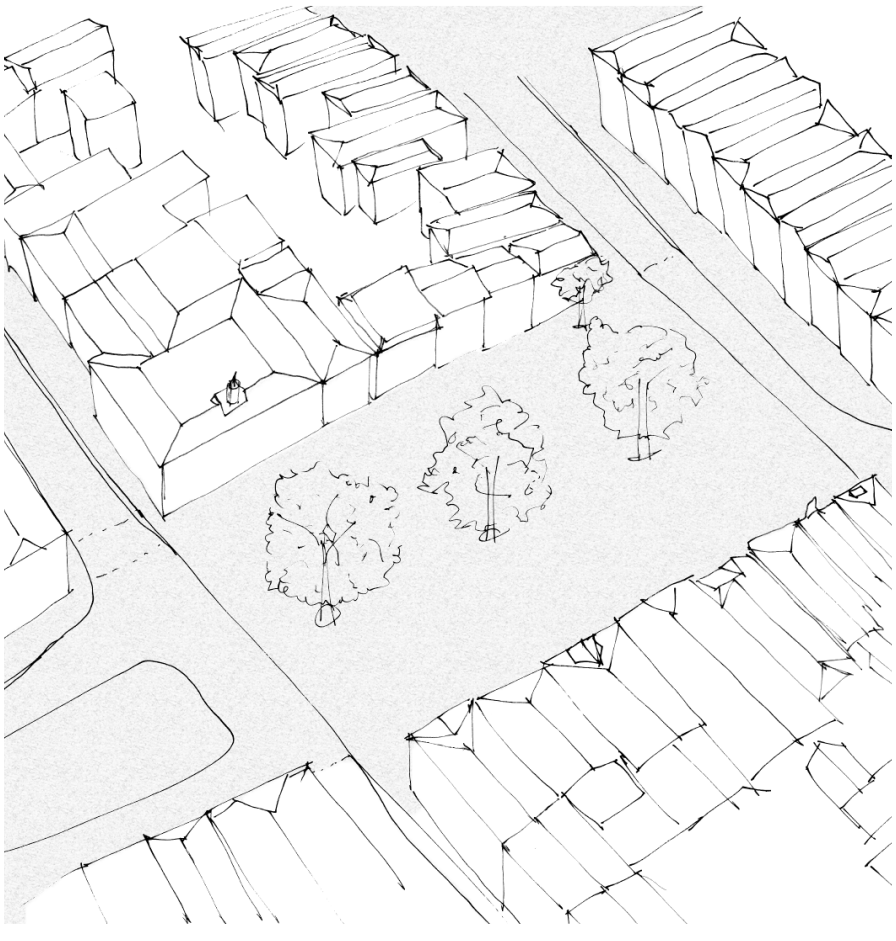
network map



morphology map



square sketch





Main street towards the Waal

facades











windows











entrances












ornaments & details











materials






public space



collected materials

Founded in 850 A.D.
Historical name: Bomala

Bommel derives from the deciduous forest which was located on the low banks of the Waal. During the 13th till 15th century the prefix ‘Zalt’ (which means salt) was added to the name. This refers to the main trade good. During this period the city of Zaltbommel was a wealthy trade city and part of the Hanze cities. The massive defence walls date forms the 14th century when Zaltbommel received city rights and wanted to defend their successful running town. Nowadays the city is a popular place for families who do not want to live on the countryside and neither want to move to the big metropole area of the Netherlands.

Inhabitants	28 415
Age	0-17 (19%) 18-64 (63%) 65> (18%)
Religion	Protestants Christian

(Gemeente Zaltbommel 2019)

demography

paper containers on the west side of the square

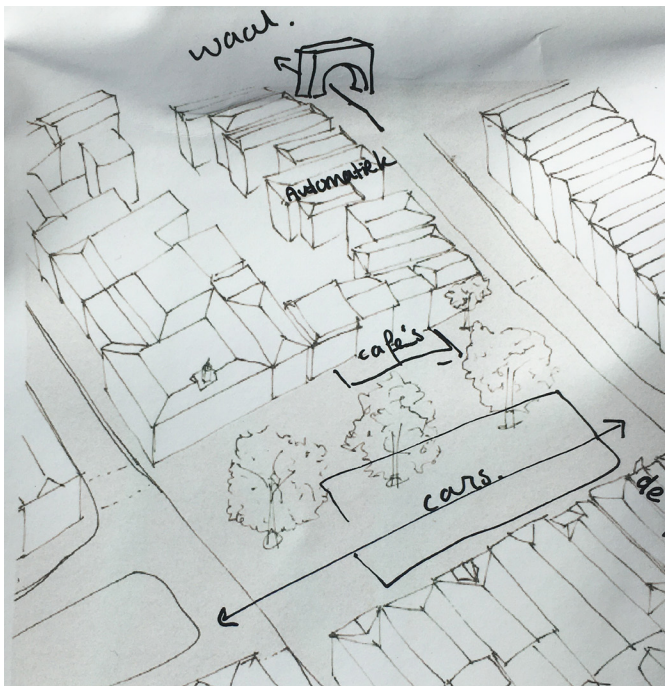


cars cross the square frequently



the terrace is full around 17:00





1. The decent man

He lives in a village near Tiel
Just dropped his kid of at the physiotherapist
He does not like Tiel > he has the feeling that the whole town lags behind
He finds Zaltbommel a nice town, also for shopping, but does not come here often
Originally, he is from Scotland
He married with a Dutch woman, would like to move back to Scotland later in his life
For him the Brexit is a nightmare > got a letter from the United Kingdom about this issue
He mentions that there is a big culture difference between here and the south of the EU
He feels more related to the Northern countries of the EU

John // ± 45 (age)

2. The old man

Has a walking stick in the hand
He lives here
He met his wife at a ski trip
He used to live with his wife in a flat in Utrecht
When the family grew the moved here because of the space
Zaltbommel is well connected with Utrecht
He used to work till late in the evening in Utrecht > he never really settled in Zaltbommel
His wife did settle here
E.g. once he sat with his wife on a terrace and know one knew who he was
His wife died five years ago > now he thinks this village is boring
He came here today for a cup of tea and fries
His children live in a different village
He still goes on ski trips > nice thing about the EU > freedom of travel
He never felt the feeling of being at home somewhere strongly > he can settle everywhere

Claas // ± 80 (age)

3. Man from the telephone repair shop

Opened his company two years ago
He has been living in Utrecht for six years now
He will never move here > too small (village)
He states that there are many old people, but the people of Zaltbommel or good/nice
On Sunday everything is closed, he does not like that

Hakim // ± 39 (age)

4. Meneer Daan

Guy with semi long brown hair and hip clothing
He owns a clothing shop, which is located on the square
2 times per week market
Used to live in Den Bosch for 10 years
Came back because of his friends he found it useless that all his friends need to come by car to Den Bosch
He lives in house with a friend
He likes it here; Everything is in Zaltbommel and it is comfortable
Zaltbommel is still growing, many new housing projects at the border of the town
Central village of the region
After explaining our project, he names a project in Warsaw > he explains that a piece of land was divided in smaller pieces and that people with an own initiative could start a bar/project
His shop is located in a monumental house, built in 1550, named the Spieghel (the mirror) because of the detailed façade which looks like a hand mirror
In the summer there are some tourists (old people) > they come here to look at the architecture > it is a fortified city

Daan // 27 (age)

5. Two ladies

Live in a village nearby
Come here for the shops
They do not go to the big cities for shopping > too busy and everything is the same there
There own village is a little too small, this is perfectly fine
When asking about the feeling of home: it is just how it is
They do not mind the cars on the square
In the summer there are less cars > people come by bike

Linda and Annette // ± 65 (age)

6. The two electricians

They work here (electricians)
They cannot speak for this village
One likes to have the polder and the wide feeling; he would never want to live in a big city
The other likes good water and finds Gelderland beautiful he would like to live here, but that is not possible because of his family

Wout and Joost // ± 30 and 50 (age)





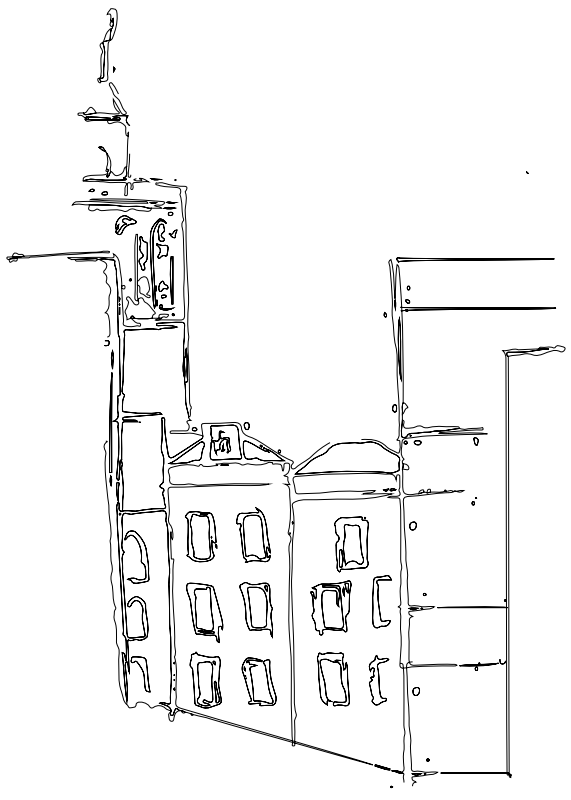





ISSUE DE SECOURS


ISSUE DE SECOURS

Nijmegen



This sinewy man likes to walk his hills,[1, 2] which are situated beautifully in the city and surrounding nature.[3] These hills sew together many different time patches. There are medieval churches, ‘60s shopping stores and ‘80s social housing projects.[4] The patch work of buildings also shows traces of German architecture.[5, 6] Once a year he extends his route to at least 10km for four days. During these four days the whole city is joining him and together celebrate the end of the tour with a big feast.[7,8] Although he likes to walk, he does have quite some difficulties constructing trails. He often changes his mind on the best route and therefore both the city and building layouts need to change over and over again.[9] He currently protects himself against the rising water, to keep his feet dry in the future.[10] All in all, he has a prosperous future in a midsize city with good connections while situated in a calm, green landscape.

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[1] **Morphology Map:** Some grey parts start to appear on this map, indicating that the landscape is hilly.

[2] **Travel Journal, 8 January, 11:50:** While making the morphological maps of Nijmegen we did not expect this number of hills. Even the square on which we conducted our research had some steep slopes connected to it.

[3] **Interviews (almost all) and Network Map:** During the interviews it became clear that Nijmegen has a good location in the midst of beautiful greenery. It is a good selling point and attracts people who think it is too busy in the cities of the Randstad. The other major Dutch cities can easily be reached by road or train.

[4] **Photographic Samples:** Especially the photographic samples of the facades show the range of architectural styles, emerging from different historical eras.

[5] **Photographic Samples:** The photographic samples of the materials show that this town does not only consist out of bricks, but also has some German touches like the use of plaster.

[6] **Travel Journal, 8 January, 12:00:** The description of the square explains the different architectural styles which include the typical Dutch brickworks as well as German plaster works.

[7] **History Matrix:** In 1909 the first Nijmeegse Vierdaagse was conducted. The Nijmeegse Vierdaagse, a four-day march, is the largest multiple day marching event in the world. Ever since it grew to a well-known celebration all across the Netherlands and even over the German border.

[8] **Interview n° 2:** The interviewees explain that this square is only crowded during the Nijmeegse Vierdaagse.

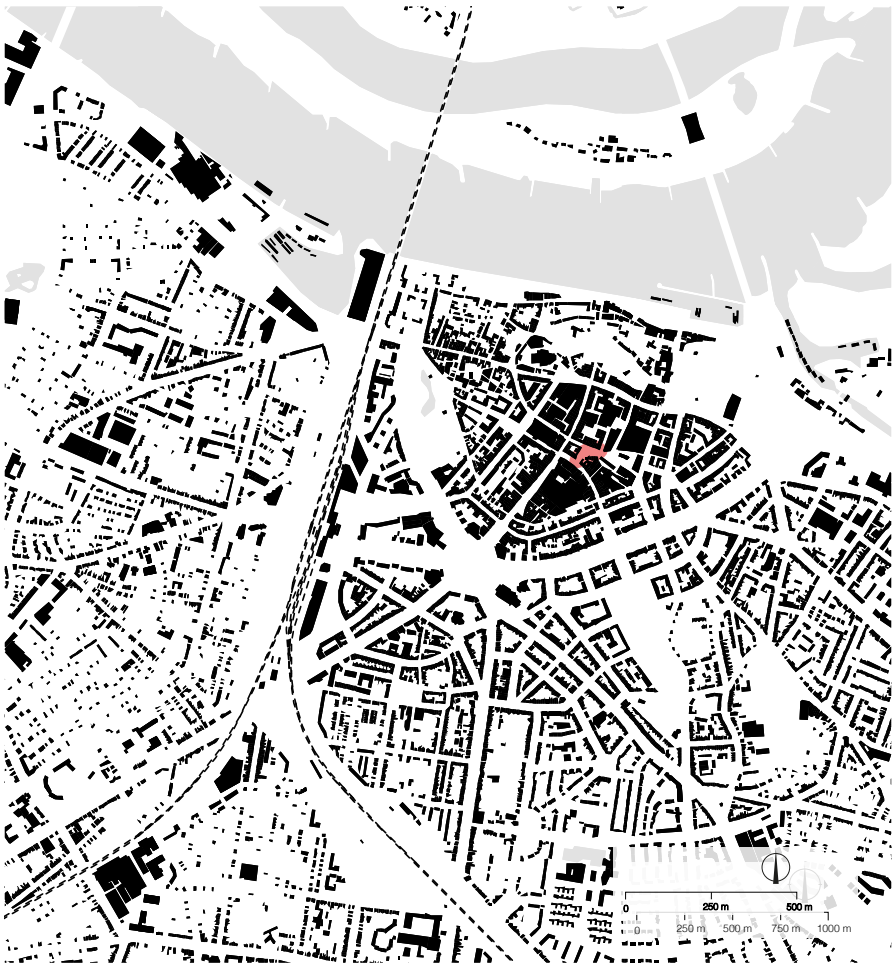
[9] **Interview n° 4:** The two men explain about the infrastructural problems they experience around the city and the constant changes in the city lay out and architectural projects (such as the train station).

[10] **History Matrix:** In 2015 the project Ruimte voor de Waal has been set up to prevent Nijmegen from flooding.

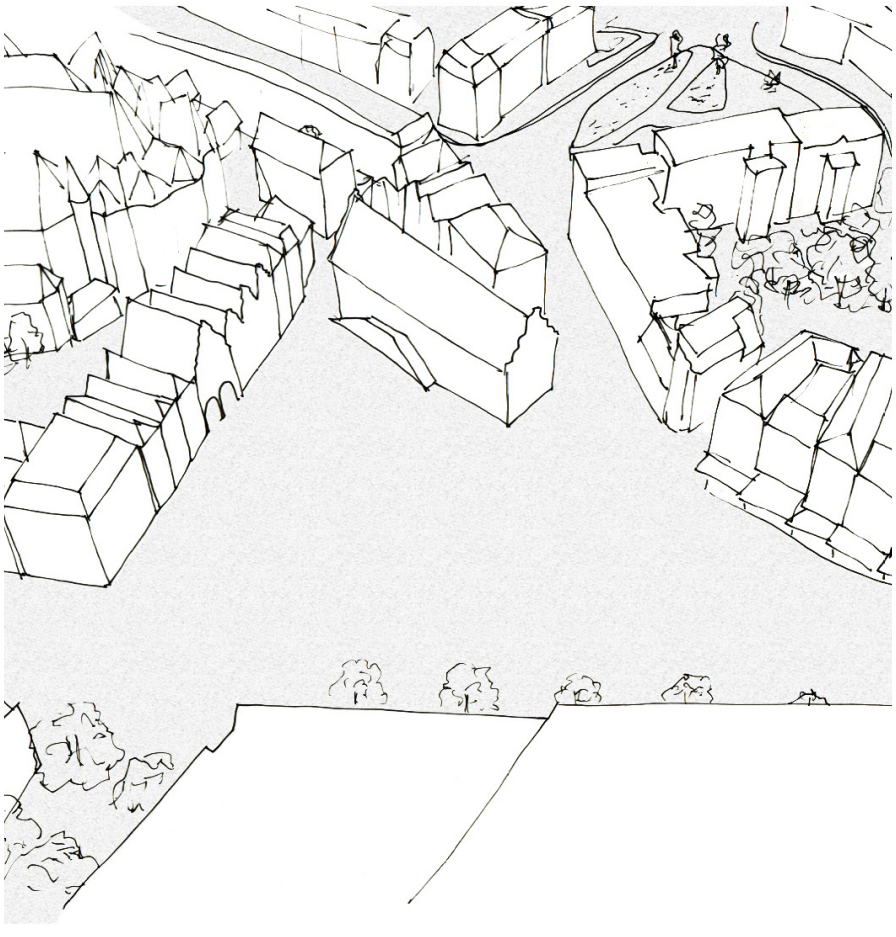
network map



morphology map



square sketch





the crossing of infrastructure is impressive

facades













windows











entrances















ornaments & details











materials






public space



collected materials

Founded in 19 B.C.
Historical names: Magos (Celtic for ‘plain field’/’market’), Novio (Celtic for ‘new’), Ulpia Noviomagus Batavorum (related to the Latin for ‘new roads’)

Nijmegen was founded during the Roman Empire and thereby one of the oldest towns in the Netherlands. The city was one of the border towns of the Empire. Since its foundation Nijmegen stayed an important city, which is recognizable by its big fort and thick city walls. During and after the Romans, many wars have taken place on this ground. During WO II the city was damaged, and many old buildings were bombed. Another remarkable thing is the relation to Indonesia. Being named as the ‘Indische stad’ by the Dutch state, you can find some connections to Hollands colonial past here.

Inhabitants	176 731
Age	0-17 (14%) 18-64 70%) 65> (16%)
Religion	Christian

(Gemeente Nijmegen 2019)

demography

even in the rain the square is lively

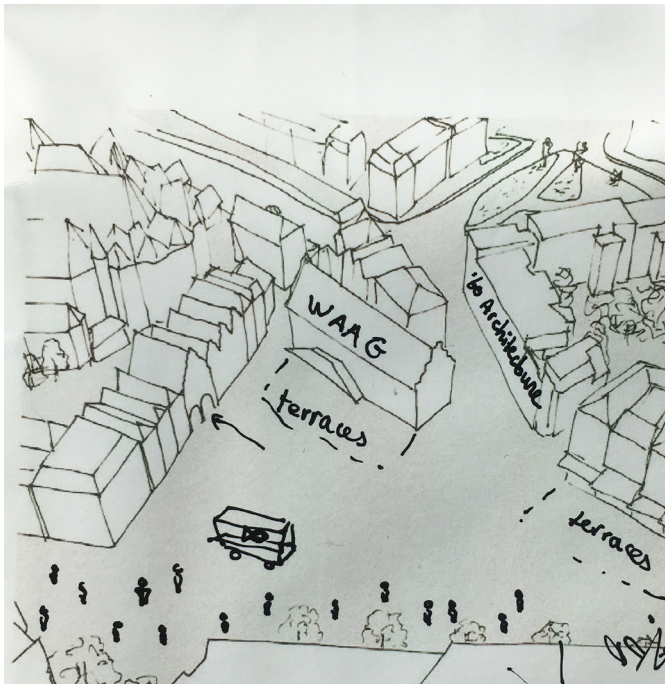


weekly fish stall



couple looking at a historical building





1. The tour guide

He comes up to me to ask if I already understand the city and what I want to know
After explaining the project: *"Europe is political"*
Works at the municipality
Studied city planning
Gives city tours of the buildings and history
When asked if he could also feel at home in Rotterdam or Eindhoven, cities with less present history, he says yes because Rotterdam has a lot of history
Feels at home in Nijmegen through his friends, family, colleagues and acquaintances
The question of whether he feels at home in EU is difficult to answer. He certainly feels connected to it because we have a shared culture. But he does call himself Dutch. It is too political for him.
He certainly believes that we need each other!
He does not have anything to add to Nijmegen
He points to the old V&D building next to us and says that it does not bother him as a citizen, because there is something new every six month
He says "as a citizen" to indicate that he has no further knowledge of the underlying issues of real estate agents, etc
If the supermarket leaves, it will affect him because it has been there for 15 years. Not that it is special, but it naturally affects him

Bart // ± 58 (age)

2. The stoned couple, two girls

A slightly tinted girl from Amsterdam and a girl wearing a big jacket from Nijmegen
The girl from Amsterdam moved here 2 years ago
What she misses about Amsterdam: the city plan
They enjoy living close to nature: Waal and Over-Waal
Everything is just how it is*
They come here for lunch
They maybe want to move to the Randstad, depends on the jobs
*they were stoned

… // ± 26 (age)

3. The cool kids

One wants to become a police officer, the other an actress
Both live in Nijmegen and go to school here
Many of their classmates live in the villages in the surrounding area
They do not come that often in the neighbouring villages, their house is more convenient to meet
They think Nijmegen is fine > everything is on walkable/bikeable distance
The size of Nijmegen is great
They do not miss anything here
When speaking of different cities, e.g. Rotterdam: *"you cannot compare cities, they are just different"*
About the four ingredients of home: for the one girl friends really do not matter, for the other it matters the most. *Both really care about accessibility > that is why Nijmegen is perfect*

… // 12 and 13 (age)

4. The couple

Big man, who looks like a GP, and small woman
Come here for shopping
Live in a village close by, 20 minutes by bus
They actually live closer to Arnhem, but enjoy Nijmegen more because of the appearance
Arnhem is too rough for their taste
They like to live in the village because of the space
Both grew up in a village > was a logical choice to stay in the village because he needed live in the same place where he worked
He like the old mansions in Nijmegen, would love to live in such a house, only on a different location
Their oldest daughter lives in the Hague > they love that city > more excitement
When they are in The Hague, they are confronted with the fact that in the villages everything is always the same > the walk to the supermarket, the sport halls, etc.
In a village you cannot go by unnoticed

Harm and Pien // ± 65 (age)

5. The couple with the glasses

Two men wearing glasses and a cap
Nijmegen fits them like the perfect jackets
The live in a neighbourhood with many students, 3 minutes away from the centre
Students cause inconvenience
One man tells: If you go to the supermarket the students do not respect you if you are above a certain age
They feel very comfortable here
They used to live in the west, which they really hated > everyone is in a hurry there, and it seems that everyone there should have a goal for every minute
In Nijmegen people enjoy their life
They go often to Germany (for holidays and cheap groceries/gasoline)
Cultural differences between Germany and the Netherlands: Germans are way stricter
They would not like to live in Germany > they would miss the life over here, the centre
Public transport is organised very badly in Nijmegen
They give Dijon as an example of good city planning > they make use of EU funding in a perfect way to improve public transport > *"Why can Nijmegen not do that?"* > there is enough money here
Centre is car free; the consequences are more traffic at the ring road > problem
They have the feeling that long term thinking is not a skill of the municipality > every project needs to be redone at least 2/3 times
E.g. the city recently built/planned the university and the university of applied sciences at the same campus > many problems due to overcrowding
Little respect for history in Nijmegen: in the '60s and '70s the city tore down a whole part of the middle ages city to build new homes > just a few people protested
One of the two used to live in Limburg, came here to live with his friend. Nowadays he works in Eindhoven in the Bijenkorf (a thing what they miss in Nijmegen)
They both could not live in a city like Eindhoven > too competitive > *"Even the buildings are competing against each other"*

… // ± 55 (age)





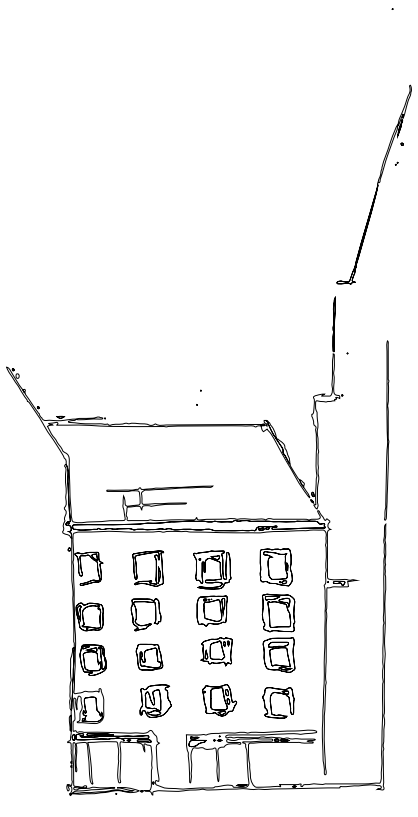








Cologne



A rough dock worker wearing a raincoat. The cap of his coat hides the scars on his face, since these scars have a physical impact on his appearance.[1, 2] However, people still try to find his old beauty,[3] although he is not romantic and has no time for this nonsense.[4] He is a working man, who does not rest to enjoy.[5, 6] He works in the middle of the most important industrial zone of the country.[7] Many of his colleagues are from abroad.[8] He will keep on working in his manner, but if he accepts small changes, he might become a little more kind-hearted towards people.[9]

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[1] **History Matrix:** During WOII cologne was severely bombed. It lost its city heart and many other buildings. After the war the city rebuilt the area in the style of the ‘50s.

[2] **Morphology Map:** One can see the difference in grain size of the urban blocks between the old city centre and those around.

[3] **Interview n° 3:** Many tourist boats stop in Cologne. One of the main attractions is the gothic cathedral in the city centre, one of the buildings that did not completely burn down during WOII.

[4] **Photographic Samples:** In the built environment not many – extensive – details can be found.

[5] **Travel Journal, 18 November, 14:17:** People on the streets move fast and just a few have time to talk.

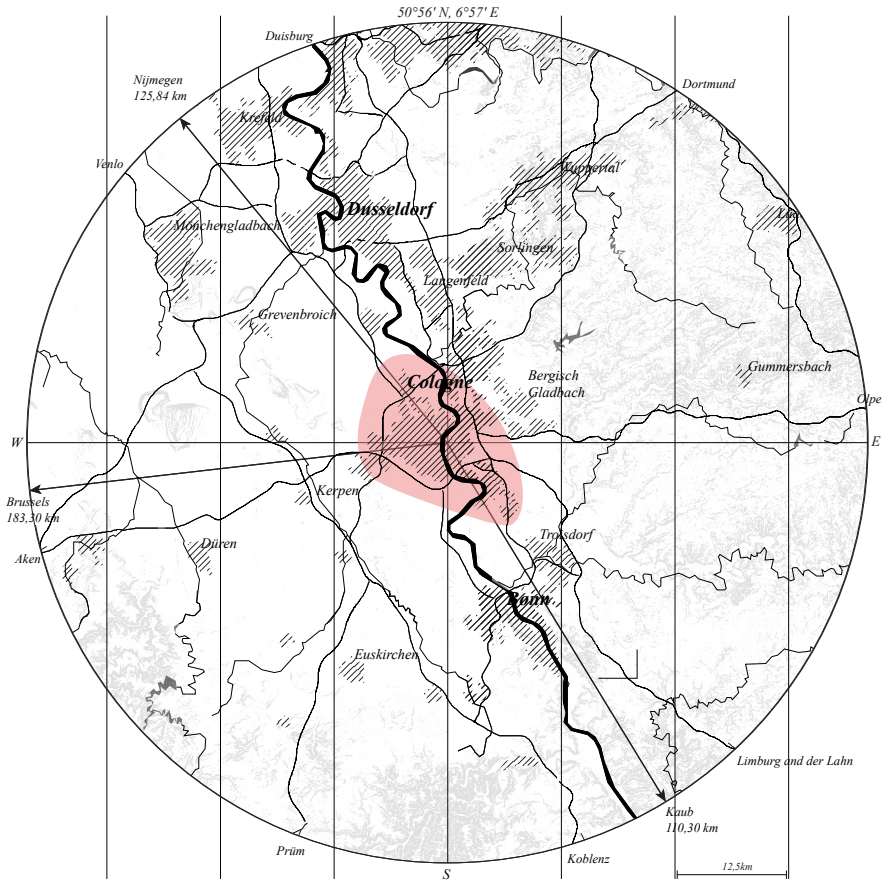
[6] **History Matrix:** Cologne is currently the fourth largest city of Germany and a magnet for job seekers.

[7] **Network Map:** Cologne is situated in the Ruhr area (Rhineland), the largest industrial landscape in Germany.

[8] **History Matrix:** nearly 400,000 citizens of Cologne are not from Germany, only 34% of this number are people from a country within the European Union.

[9] **Interviews (almost all):** All the people on the street mention that they miss greenery. Small changes, like adding green, would change the appearance of the city for the better.

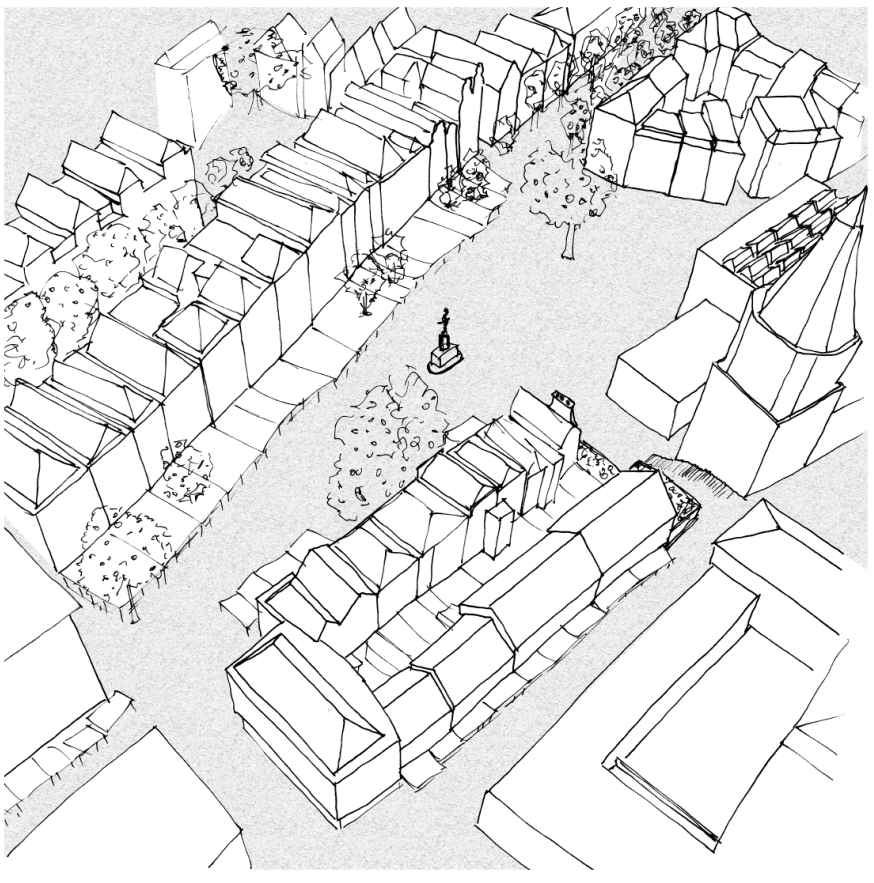
network map



morphology map



square sketch





Rhine river bank Northern of Cologne



facade impression

facades













windows












entrances














ornaments & details












materials






public space



collected materials

Founded in ± 500 B.C.
(Although findings indicate settlements from 4500 B.C.)
Historical name: Oppidum Ubiorum
“An Ancient City, built after 1945”

Cologne has been an important religious city for centuries. It even had the prefix of ‘Sancta’ (meaning ‘holy’ in Latin). This was visible through the big cathedral. The cathedral was under construction for 600 years, but only remained in its original state for less than 200 years as it was damaged and destroyed during WO II. Cologne is currently a big university city as one of Germany’s largest universities is situated here. This enhances the academic importance and the strong media and broadcasting focus.

demography

Inhabitants	1 108 000
Age	0-17 (15,5%) 18-64 (67,1%) 65> (17,4%)
Religion	Roman Catholic/Evangelical

(Cologne 2019)

with the christmas market it is hard to find a place to park

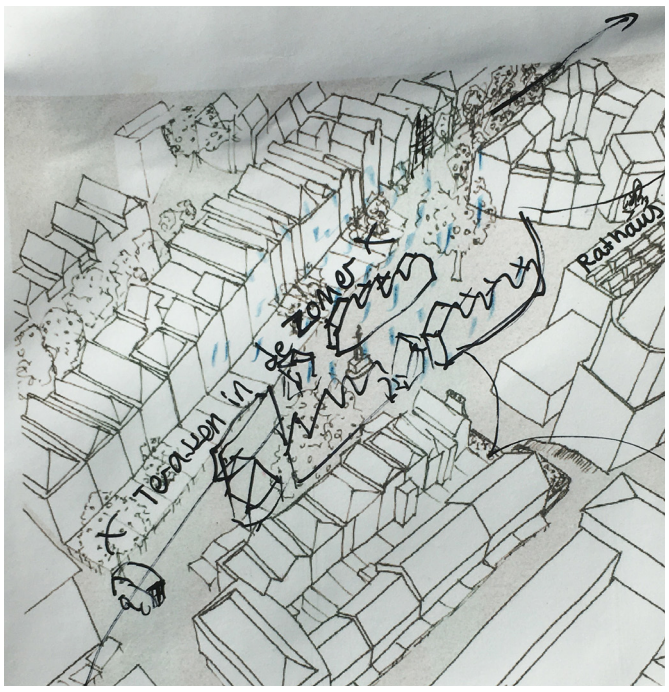


the street sweeper works at the square every week



the Köln Jugendkring has regular meetings at the square





1. The street sweeper

A big guy in his working outfit.
From Germany
On the square he is cleaning (reinigung)
What he likes on this square is the Dom
What is missing on this square is sufficient lightning, especially around the square
He was born in Cologne
All his relatives live in Germany
His favourite food is from Italy
His favourite music is form America (Stevie B.)
His name comes from Turkey

Seljuk // 30 (age)

2. Down in Mexico

Lives in Cologne
She has a health appointment at the square
What she likes about the square is that it is old and not too noisy
She would add more coffee and meeting points for younger people
She is born in Dusseldorf, Germany
Her parents live in Dusseldorf and Mexico
She doesn't have a favourite dish
Her favourite music comes from Sweden, England and the USA
Her name is from Russia
She not really thought about the European Union, but when she now thinks about it, it is a good project because of: security, the possibility to travel, the feeling of freedom.
When she went to the US, she felt really like a tourist but here in Europe she feels quite at home everywhere.
This is mainly due to the same background we have
The recognition of something makes you feel '*at home'* (it even makes you feel more alive).

Katharina // 22 (age)

3. Köln Jugendkring

The interview is held inside the office on one corner of the square. From the outside it looks like an office or lobby of the local government. In the middle of a meeting, the people of the Köln Jugendkring find some time for our questions.
The square is too small
It is always full - now there is a Christmas market, in summer all the bars are out on the street with their terrace. There are also too much people
In the summer there are a lot of tourists. The come by boat, straight from the river
This square is the centre of the city
The people of cologne do not really go here, they do not really feel it as theirs
Shops and bars are more focused on tourists, the prices are too high
A better example of a local square is the Brusseler Platz, more to the north of the city
What they like to add to the square is more trees, free tap water and no cars (a total car free city centre)

Members of the Jugendkring // 28 - 40 (age)

4. The circus actress

A woman who wears dreadlocks and a nose piercing
Lives in Dormagen
Comes here for work (Christmas market)
Only passing through this square, never takes a pause
She would add greenery to the space
Feels German, but also Latina
She is sick of the German strictness
She is a traveller > feels like an earthling
She has a connection with the circus people (travellers) > meeting the tribe
At home through people > home is being with the tribe

Lena Hermanns // 31 (age)

5. The coin collector

Lives in Cologne
He has a shop located on the square
He likes it here, there is always something happening
He would like to add more trees
He is born in Cologne
His family lives all over Germany
His favourite food is from Germany
His favourite food is from Great Britain, Ireland and Italy
His name is from an Apostle (biblical name)

Andreas // 52 (age)





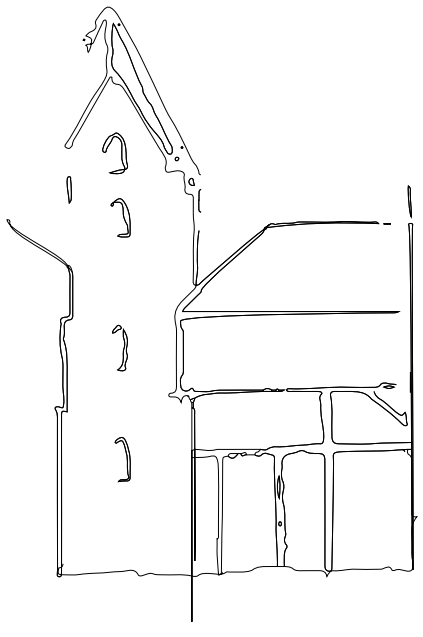








Kaub



A hiker who is shy and dreamy but welcoming as soon as you get to know him.[1] Time does not change him, not even his outfit is modern.[2, 3,4] He is shy, because people leave him and do not come back.[5] From time to time he is roughly awakened out of his dreamy state.[6,7,8] He wonders if he will survive the future: will new people join his small family?[9] Or will nature be his saviour? [10]

---

[1] **Travel Journal, 19 November, 13:15 and 14:35:** Kaub lies hidden between the hills surrounding the Rhine. When first approached, people look a bit strange at you, but the moment you ask them about their village they are truly happy to help.

[2] I**nterview n° 5:** Kaub is protected, people are not allowed to change anything about the appearance of the buildings.

[3] **Photographic Samples and Material Samples:** Many of the buildings are constructed in stucco and slate.

[4] **History Matrix:** Slate has been a popular building material, due to the mining of the stone in the neighbourhood.

[5] **Interview n° 1, n° 6:** There are few working opportunities in Kaub. Due to this people are moving away, leading to even less activity in the village.

[6] **History Matrix and Network Map:** For more than 150 years the village is separated from the river by a train track. Trains pass by every 10-20 minutes.

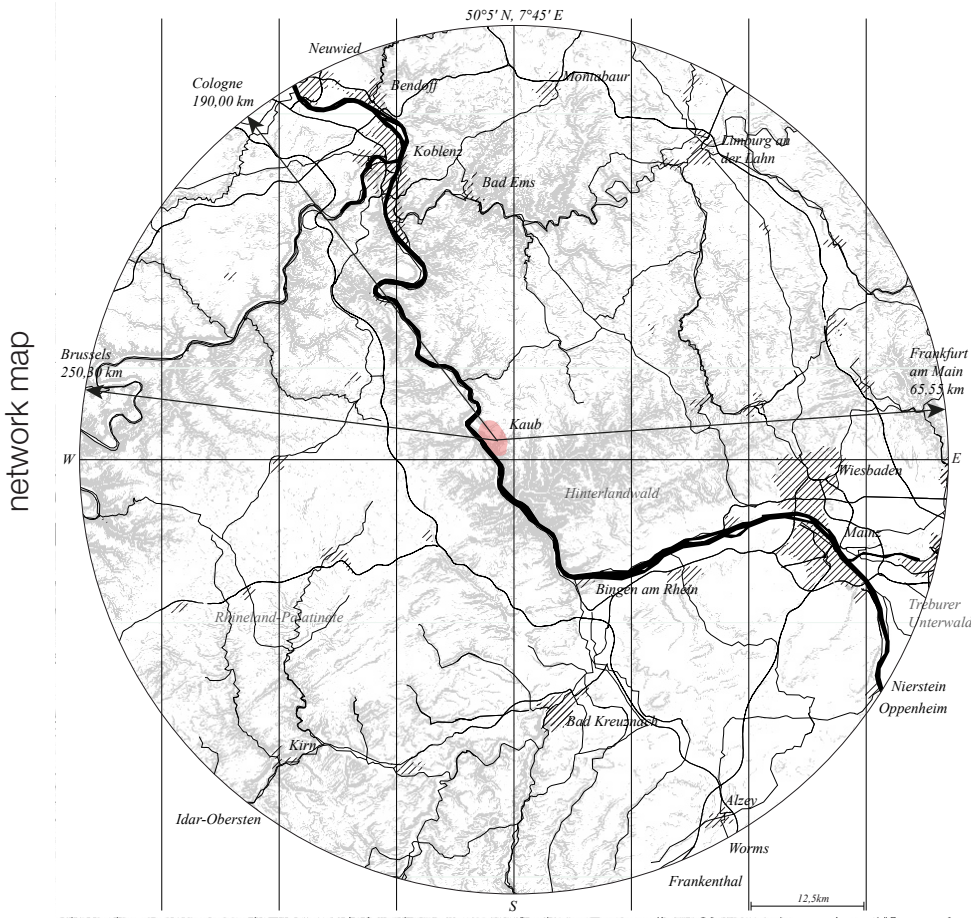
[7] **Interview n° 5, n° 6:** The noise, which is produced by the trains, especially by the freight trains, is deafening. It causes a lot of hinder for the villagers.

[8] **Video Samples:** Although the train is not in sight when you stand on the square, the passing trains are still really dominant. In some recordings of people, they even need to stop talking when a train passes by.

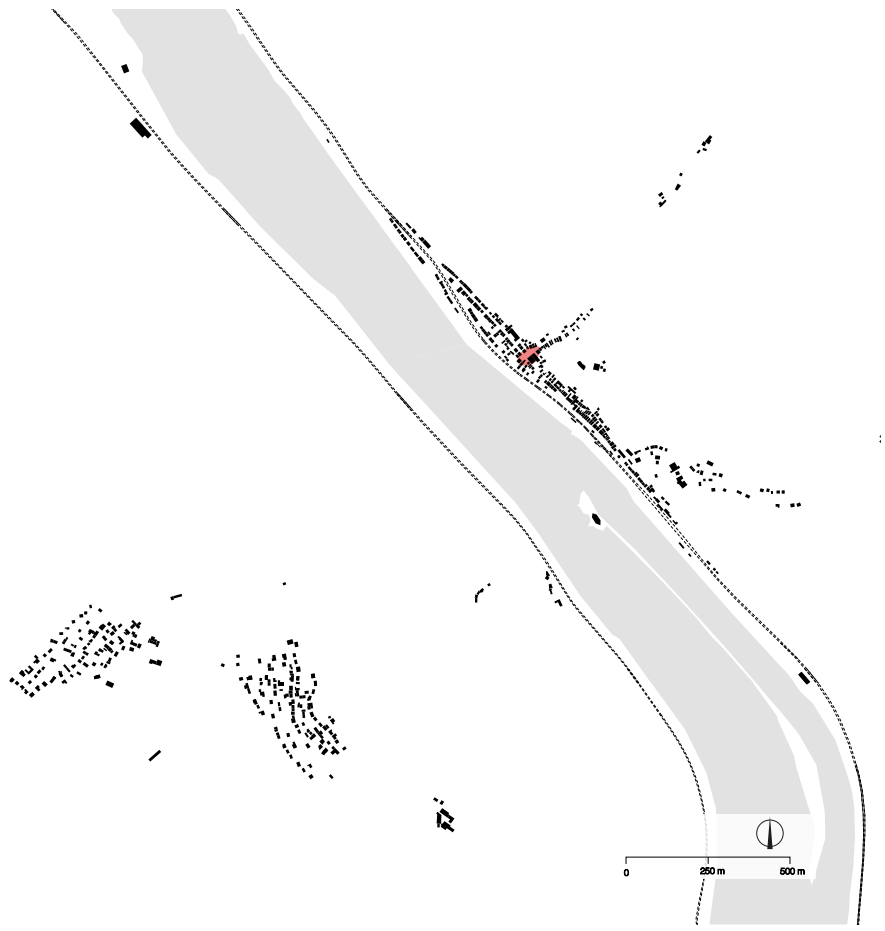
[9] **Interview n° 1, n° 3:** Some new families are coming to Kaub to settle. These people work in Wiesbaden or Koblenz. The reason why they come to Kaub is because of low rent and space.

[10] **Photographic Samples:** There is a slight increase in tourists who come here to enjoy the hillsides surrounding Kaub. Tourism, if approached carefully, might be a solution for the village to increase working opportunities.

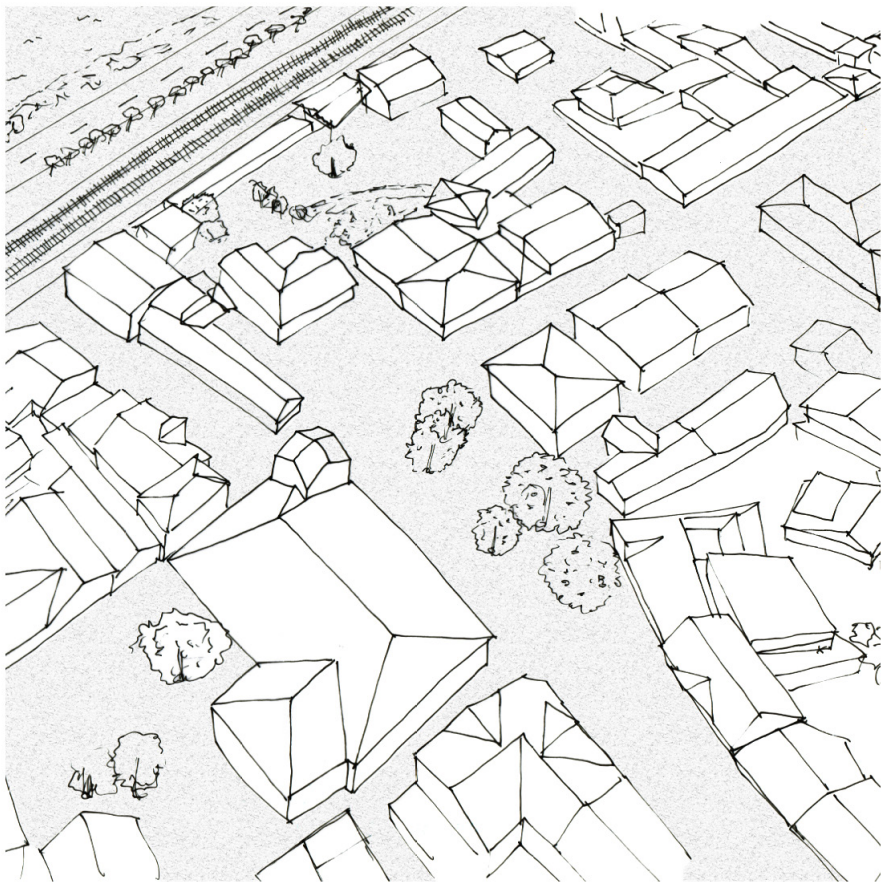
network map



morphology map



square sketch





opposite hills of Kaub



old street behind church



street life

facades











windows











Entrances











ornaments & Details













Materials






Public space



collected materials

Founded in 983 A.D.

The town of Kaub holds on to her historical relevance, manifested by its big fortress. The town was an important strategic city during the middle ages and the major battles of Napoleon. Currently the inhabitant rate is shrinking as most youngster would like to settle in a more connected area, and the work is concentrated in the cities. In the ‘70s around 2500 people were living in Kaub. Often with big families in small houses. They worked in the mines, making slate roofs and worked in logistics. Today only 10 shops are still open. However, there is hope as people move back to Kaub for cheap rent and they found a new important product, namely: wine.

demography

Inhabitants	839
Age	0-17 (12%) 18-64 (61%) 65> (27%)
Religion	Roman Catholic / Evangelical

(Kaub 2019)

finding the way



owner of the hairdresser



filling in forms





1. The hotel owner

He lives in Kaub. His family is from here, already since 1800
He works at this hotel 7 days a week
The center of Kaub represents for him a small community
"Alles is da!" – meaning that everything you need is at the square: a bakery, the pharmacy, a parking lot and a small restaurant. Also, there is a fountain!
Going into town meant going to the shopping street (situated between the two arches)
For him nothing is missing on the square: "*Alles is gut"*
All his relatives live in the region
His name comes also from the region
Much has changed in the last 20 years, there is less work and less people
In 1975 three big industries collapsed
Another reason to leave the town is because of the noise form the train
There are many problems with the water from the Rhine
The prices of the houses are quite cheap here, this attracts people form the big cities close by to live here.

Edkar Kierdo // 56 (age)

2. A man who loves old cars

Has lived in Kaub his whole life (born here)
He owns and works in the pharmacy
The square is protected > you are not allowed to change anything
In the old days you could receive money from the government to renovate your place
Troubles due to train noise (DB in general)
He has a Mercedes from 1988
His relatives all live close by
Vineyards are important business
Many people worked in mining of slate
Water of river used to be way higher
Today there is just one Metzgerei > used to be many more

Casten Lang // 55 (age)

3. The newcomer

Lives in Kaub
Lives at this square
Has no answer to what he would add to this square
Doesn't think that he would add something to the square
He is born in Torgau (near Leipzig)
His family lives in Lachsenhausen (around 40km from Koblenz)
His favorite food is from Germany
Favorite music is from America
Name is from Spain
He works in a town nearby
He came her because of cheap housing
He is happy here, because he has a whole house and a garden now

Caspar // 35 (age)

4. Hardcore girl

Lives in Kaub
Works and also lives at this square
What she likes about this square is the fountain
She would add flowers to this square
She is born in Lahnstein
Her family live in Kaub
Her favorite food is from Italy
Her favorite music is hardcore, this comes from the Netherlands
Her name is from Greece
She has no opinion about the EU
She would like to have more places to go out here

Sofia Staudt // 23 (age)

5. Owner of the supermarket

Lives in Kaub
She is the owner of the local supermarket
This is her *"zu hause (home)"* > everyone knows and helps each other
She would love to increase the work opportunities and to build a tunnel for the
trains (all the way to the Netherlands)

Marion // 55 (age)

6. Boy from Kaub

Lives in Kaub
Not doing much at this square, just meeting some friends
Enjoys the quietness of the nature at and the old buildings look kind of cool
There is not much at this square because it is old, and you can't buy many things
In general, he thinks the town is boring and he will leave when he is older
He has the feeling that people who live here for generations will not leave
Born in Lisbon but moved here when he was two years old
A big part of the family lives here, but some are still in Lisbon
Favorite food is made by mom, that is foreign, but Bratwurst is fine too
He likes American rap and music from Billie Ellis
His name is Portuguese

Goucalo // 15 (age)

7. Nature type

Lives in Kaub
On the square he celebrates Carnival ones a year, parks his car and drinks with friends
He likes the trees and canons
He would add more trees
He is from the region but feels welcome here
In his eyes the EU stands for freedom > no borders

Johannes // 53 (age)

8. Village girl

Lives in Kaub with her parents
She likes the nature and the silence of the place, you can chill here and do things with your friends
Misses young people in the village
Eu is seen as safe > especially Germany
Would like to stay here + it is very rich
Did not have the opportunity to travel much yet (young and no money)

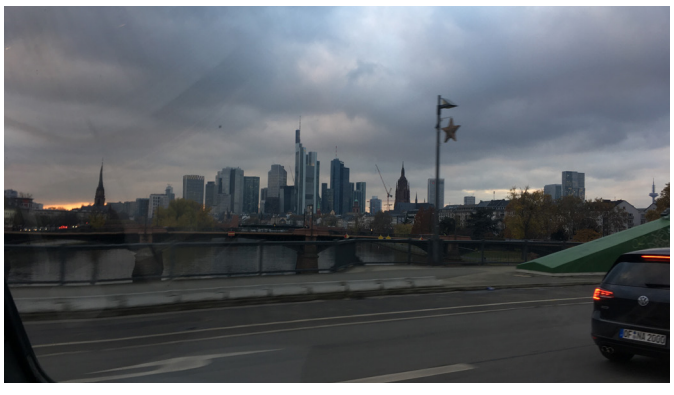
Marie // 16 (age)







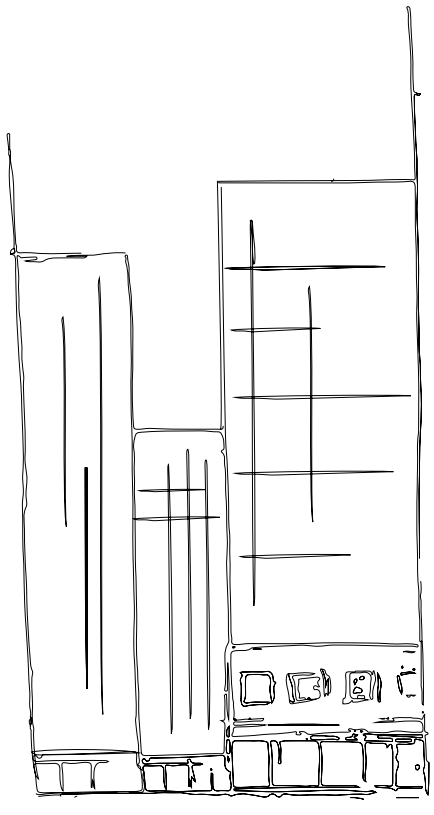






Frankfurt am Main





A sharp looking businessman who wears a grey, shiny suit. Although, if you look closer, you can see the loose seams.[1] He grew up as a salesman,[2] had some tough years,[3] and is now eager to start new projects.[4, 5] He has a mother from Turkey and a father from Germany.[6] His face is neutral and greyish.7 After work he heads home to his typical German neighbourhood[8] to rest and think about his future. Will his office become even bigger or should he seek balance?[9]

---

[1] **Photographic Samples:** At first sight Frankfurt seems well maintained. However, if you look closer you can see the trash lying around and the cracks in facades.

[2] **History Matrix:** the first international trade fairs were held in Frankfurt in 1240. Later, in 1585, an important stock exchange was established.

[3] **History Matrix:** Towards the end of WOII the city was heavily bombed. It lost major parts of its old town.

[4] **History Matrix:** Multiple banks/stock exchange headquarters manifested themselves in Frankfurt since the ‘90s.

[5] **Travel Journal, 21 November, 14:00 and EU Timeline:** A European quarter is being built in Frankfurt. It hosts the European Monetary Institute – better known as the European Central Bank - and other important financial institutions.

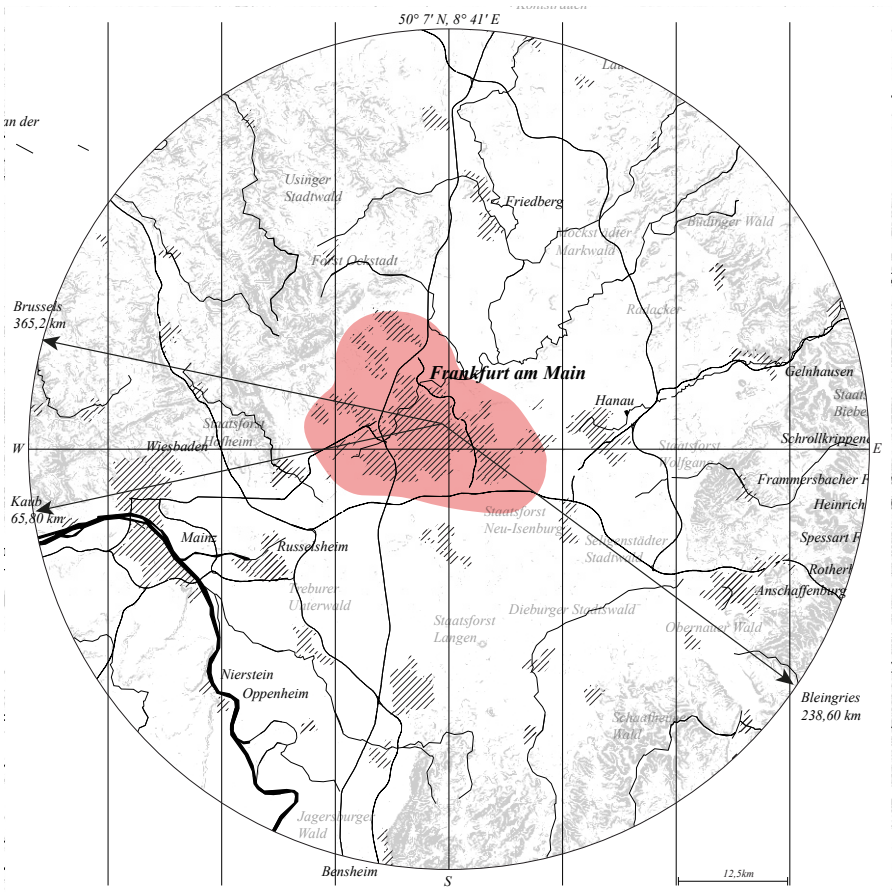
[6] **Interview n° 6, n° 7, n° 8, n° 10:** People working and living in Frankfurt are from many nationalities.

[7] **Photographic Samples:** The main materials to construct buildings are glass and concrete, which gives the city a grey appearance.

[8] **Morphology Map and Travel Journal, 21 November, 10:30:** The city centre of Frankfurt is encapsulated within green, comfortable neighbourhoods. The neighbourhoods seem like small German villages; half-timbered houses which are plastered in a variation of colours. Also, concrete bunkers with walls of at least 1.5 m thick can be found. These bunkers are remains from the WOII.

[9] **Demography and Interview n° 2:** Frankfurt is a business city where the differences between rich and poor are substantial. The city seems out of balance.

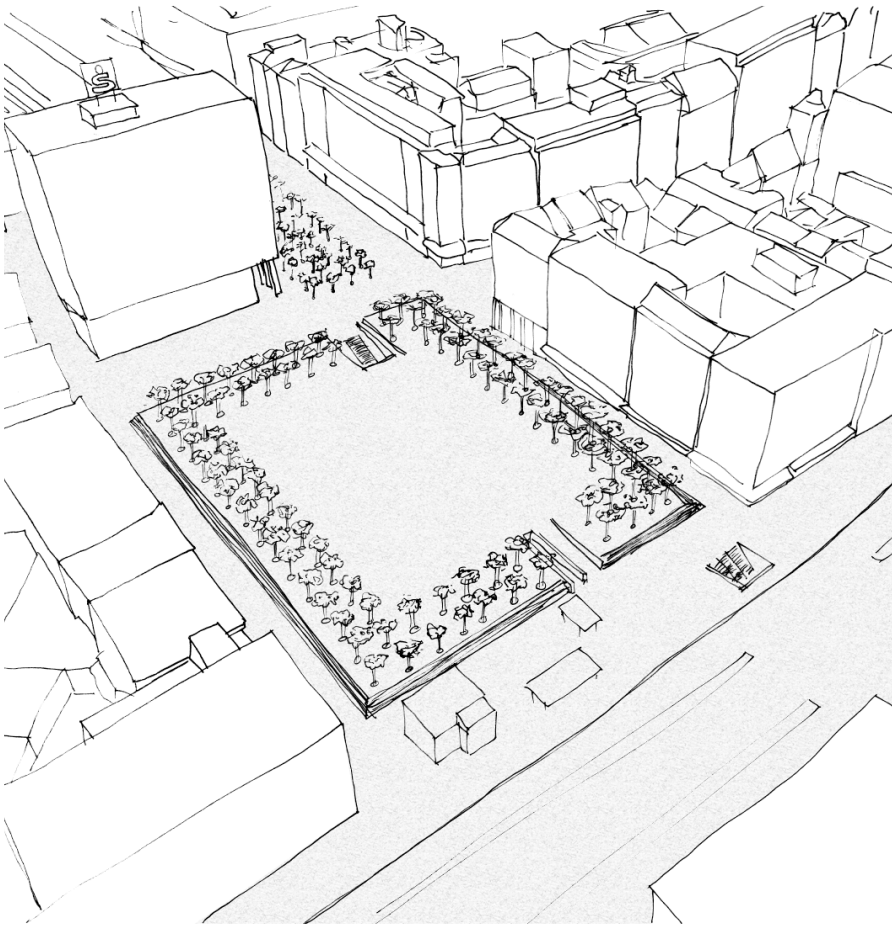
network map



morphology map



square sketch





the building Kap Europe at the Europaviertel



buildings at the edge of the Europeviertel



view on the business centre of Frankfurt

facades





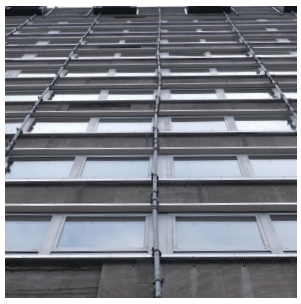




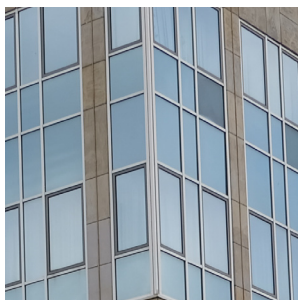




windows

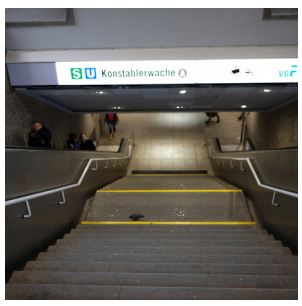







entrances














ornaments & details











materials








public space



collected materials

Founded in ± 500 A.D.
Historical names: Frankonovurd or Vadum Francorum
(meaning ‘place of the Franks’)

Because of its perfect position Frankfurt has always been an important and large city. In this city the emperors of the Roman Catholic lands were crowned. Currently Frankfurt is a global hub for commerce and transport, with one of the world’s busiest airports. Many global and European headquarters, as well as the European Central Bank, are located in Frankfurt: it is the financial centre of the Europe. Frankfurt’s business atmosphere seems to be related to the skyscrapers covering the city’s vicinity. Due to its location and many important functions Frankfurt hosts a high variety of different nationalities.

Inhabitants	768 616
Age	0-17 (15,7%) 18-64 (68%) 65> (16,3%)
Religion	Protestantism

(Frankfurt 2019)

demography & material



Jana & Bill miss free wokrings spaces



they propose a swimming pool on the square



Jurgen tells about the city layout



1. Passerby

He lives in Frankfurt
He is actually from France, a small town
His relatives live everywhere in Europe
He admits he is autistic
He comes often to this square, every weekend, it is next to the university
The square is a monument. It is a historical site which shows the oppression of the Jews
The square is therefore good like it is. He has already some difficulties with the market which is held here. If he could remove something it would be this market
He likes Frankfurt. Maybe the city is not very nice or pleasant, but it is honest
The EU is useful for him as he has family everywhere
He sees the EU as a nation. Outdated to ask form which country you are from
In Frankfurt there is a lot of gentrification
You have the unemployed or the very rich
People who don't fit and don't see this gap as politics, will vote RFD
"Es machen mir angst wieviel angst du machen est"

Michael Schreder // 35 (age)

2. The skater

He lives in Frankfurt, 30 minutes biking from this square
He is from California. His relatives live everywhere around the globe
He likes Persian food
His name is from the bible and a mix between none in Persian and American
He came to this square to meet a friend
He kind of likes the square, but there is nowadays lots of drug dealing happening here
The shopping street is not really nice (the consumer culture)
He likes the market held here
He would like to add a skatepark and maybe establish a small community here
He feels at home where there is a social network, when there is input, when there are opportunities to learn
You do not have these in a small village

Sam // 43 (age)

3. Woman from India 1.

She lives in Frankfurt am Main
She likes to come to this square to eat waffles and fish bread and also to buy vegetables
What she likes about this square are the shops and happy people
There is nothing missing on this square
She is born in India
She lives here because of her husband
Her parents live in India
Her favourite food is Biriyami (Indian food)
West European music is her favourite
Her name is Rathae Priya and it comes from Tamil Nadu (a state in India)

Rathae Priya // 27 (age)

4. The school kid

He lives in Frankfurt
He was born in Berlin; his relatives live both in Berlin and in Frankfurt
His name is from Italy and he likes Italian food.
He grew up in Berlin
He feels at home when he has his friends around and when you can reach the parts of the city easily
There are many schools in the neighborhood
He does not want to stay in Germany because of the climate (dark and misty)
He would like to stay in the EU, it is easy and safe

Anton Lea // 17 (age)

5. Immigrant from Pakistan

Wandering around the square
He lives in Frankfurt am Main
He is at this square to work
He likes to be at this square with friends
Yes, there is missing something at this square (his English is too poor to explain what)
He is born in Karachi Pakistan
His family lives in Pakistan
His favourite food is rice
His favourite music is Indian music
His name comes from the old story of Abraham
Hanif Jehan // 30 (age)

6. American dream school kid

She lives in Frankfurt am Main
She eats here or go shopping
She grew up in a small village in the neighbourhood, Frankfurt is still pretty new to here
There are many different shops and a beautiful skyline
The city is very big, but she is getting used to it
Her family lives in Offenbach (small city near Frankfurt) and Frankfurt, some also live in Turkey, but she does not know them
She loves rice, so my favourite food is from Asia/ China
Her favourite music is from England, America, Spain and Germany
She would like to study in America. Every kid wants to go abroad, somewhere different
Her name is from Turkey

Esra-Sedef Gules // 16 (age)

7. Woman from India 2.

Lives in Frankfurt
She comes here to walk around/visit the market
She does not miss anything, except for maybe a painting stall
She is born in India
Her favourite food is also Biriyami
Her family still lives in India, Tamil Nadu
She likes the people here > they look happy
She is learning to speak German
Her favourite music is A.R. Rahman > from India

K. Krishnavela // 26 (age)

8. Old friendly guy

He is staring at our bus to see what we do.
Frankfurt is beautiful because of the river
He likes to spend time there
Something that could improve the city is making a better cityscape
It could use long street axis with at the end a prominent building, just like in Paris
Now the streets are too small and the city appears messy

Jurgen // 69 (age)

9. Two friends

Bill grew up in the city next to Frankfurt, but this town is now kind of connected to the city
Both work close by. they wanted to meet for a coffee, so this was a practical place to go
They miss public places where you can go but do not need to consume in Frankfurt, so more free places
Jana was born in Weiborg, a small city near Mannheim
They do not feel at home here due to the atmosphere and the people; it depends on where you are in Frankfurt. For them the architectural plan of Frankfurt seems like a Disney map with lots of tourist spots and no social projects
They stay here to study art
They see this spot as a shopping spot
They have had EU courses in school + political stuff. What they found interesting is that people came to work here from England – the financial side of the EU
According to them you do not have to give up the local identity
The EU is good
Open borders, they see that closing the borders is getting a topic again which they regard as something not good

Jana & Bill // 32 & 31 (age)

10. The transport information man

Lives outside Frankfurt (born in Turkey)
Works here on Wednesdays on the square in an information van for public transport
He likes the place because of the people and the tourists
He thinks it is fine how it is > it is no place for something new > marketplace on Wednesdays
It is a place where people from a lot of different groups meet

Ahmid // 60 (age)





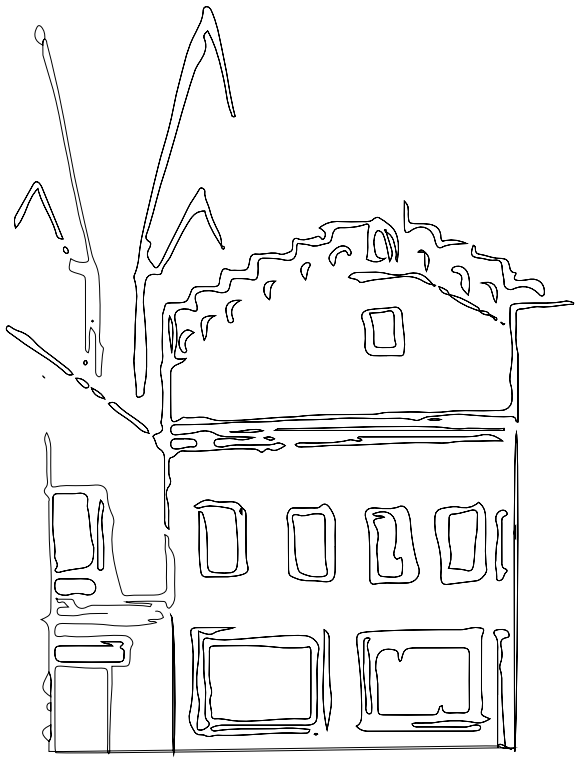








Beilngries



Beilngries is a well feed cheerful lady. She is dressed in a pastel coloured[1] dress and is well-off.[2, 3] She is not an active type of lady,[4, 5] but enjoys the comfort of neatness[6] and the presence of acquaintances.[7] She is surrounded by her green hills, which her family and summer tourists enjoy.[8] She loves to have her children stay nearby[9] and that her family is not interested in people from abroad.[10] As long as her husband also stays nearby,[11, 12] she believes that her family awaits a comfortable and familiar future.

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[1] **Photographic Samples:** The facades are plastered in many different pastel tints.

[2] **Interview n° 3, n° 4, n° 6 and City Notes:** Beilngries is located in the richest region of Germany, with the lowest unemployment rate.

[3] **History Matrix:** In the late Middle Ages trade and crafts in Beilngries were already thriving.

[4] **Interview n° 3:** It has a village atmosphere and only a few events take place, yet it is the liveliest town in the area.

[5] **Video Samples:** Soon there will be a Christmas market. Currently, not much is going on except some cars passing by.

[6] **Photographic Samples:** Since there is enough money, the town is renovated often and very well maintained.

[7] **Interview n° 6:** There is a strong community in Beilngries.

[8] **Interview n° 3, n° 4:** In the summer tourists (bikers, hikers, elderly) enjoy the landscapes surrounding Beilngries.

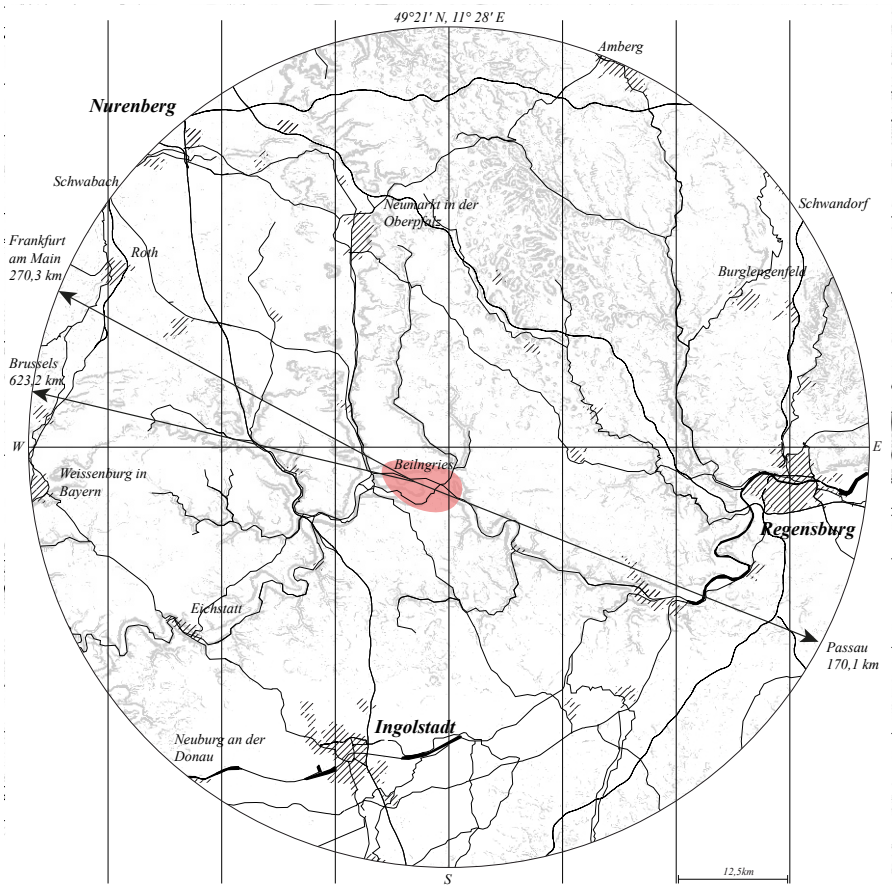
[9] **Interviews (almost all):** On the streets you hardly bump into people who did not grow up around the town.

[10] **City Notes:** In this town there is no mix with people from other regions in the world.

[11] **Interview n° 3, n° 4:** Beilngries is located near Ingolstadt. The car industry, which is situated around Beilngries and Ingolstadt, ensures many jobs are available. As long as this industry will stay, jobs will be secure.

[12] **Network Map:** There is a good highway connection with Ingolstad.

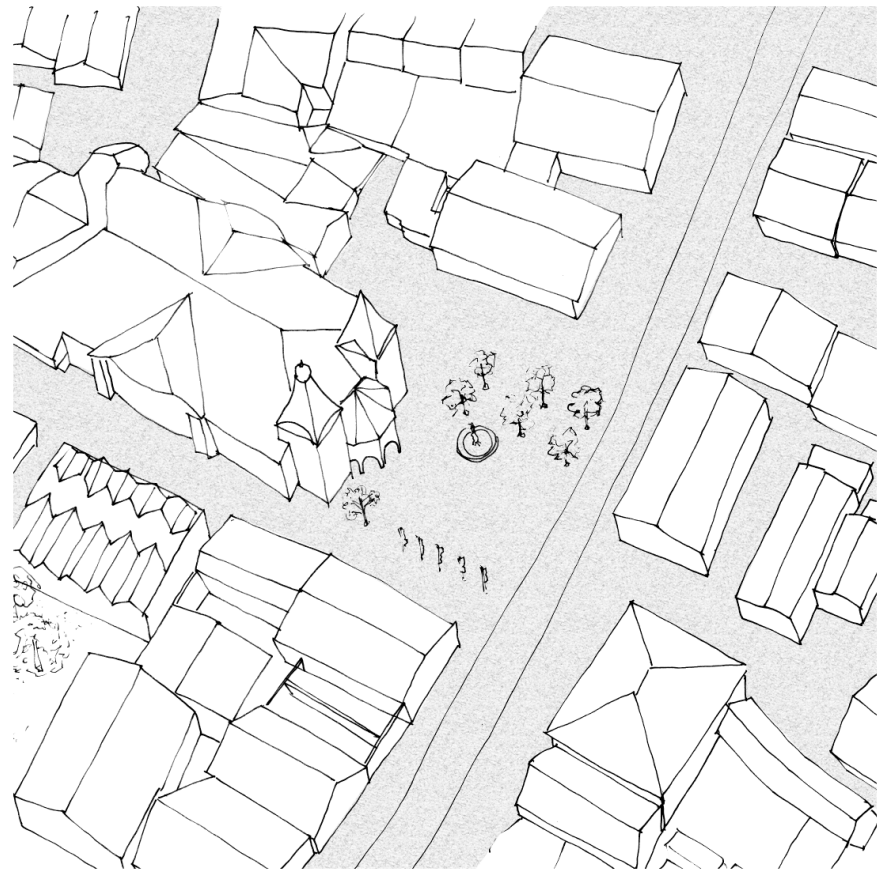
network map



morphology map



square sketch





view on the St. Walburga church



nature and culture



hills around Beilngries

facades











windows











entrances












ornaments & details











materials






public space



collected materials

Founded in 1007 A.D.
First foundings are from 3500 v. Chr.

This city is well known for its coloured houses. Many of these houses derive from the 15th century. A remarkable feature is the town hall which is made in baroque style and dates back to the 18th century. The other buildings in the centre are well preserved and taken good care of (especially the painted plaster). New and renovated buildings get the same appearance. Beilngries is a wealthy town mainly due to the surrounding car industries resulting the lowest unemployment rates.

demography

Inhabitants	9 768
Age	0-17 (18,5%) 18-64 (64,1%) 65> (17,5%)
Religion	Catholic Christian

(Beilngries 2019)



interviewing in the bus



Leidll, the local butcher



selling bread on the square



1. The worker

He lives in Ingolstadt
He comes from Macedonia
Only knows German (no English)
Came here to work
He came to this square for: Terminen in Stadhaus and waiting for a friend

Senia // 29 (age)

2. The municipality worker

He lives in Beilngries
He was also born here
Most of his relatives come from around Beilngries, in Osthalen
He likes to eat Kartoffel und Fleish aus der region
He comes to this square to work
He likes it here: “est ist sehr schön”
Before there were wonderful trees which turned red during autumn

Freihart // 59 (age)

3. The traveler from a neighboring village

Lives in Paulsdorf
She will go traveling for a year with her family in a van
She lives, works and shops here > She lives in a neighboring village and comes here for grocery shopping
She likes the spaciousness of the square
She would like to change …
Beilngries is always lively, which is special for such a small town
People are open-minded > neighboring villages are not
Beilngries is fine how it is
People from neighboring villages always travel by car
Beilngries is very rich > Audi, tourism in summer (bikers, hikers, elderly)

Lisa // 39 (age)

4. The first lady we met when arriving

Lives in Beilngries
She likes to come to this place. It is lively here. In summer there are a lot of tourists
She advises to visit the old Main-Donau canal with the old guard house
If she had more time, she would have joined us to go there
Tells about the price per square meter > this is very high
People really like to live here
There are a lot of schools here
Main reason that people live here is because of the car companies

… // ± 40 (age)

5. Bavarian lady

She lives here for 40 years
She is at this square to park my car
People here are very helpful and super friendly
She does not miss anything on this square
Born in Ingolstadt
Her family lives in Bavaria
Her favourite music is from Austria
Her name is Bavarian

Clara // 63 (age)

6. The butcher

Owner of the butcher at the square
There is a strong community in Beilngries
People are happy, it is a rich region > because of the companies BMW, Audi, etc
It is the region with the lowest unemployment in Germany
He lives in Beilngries
He comes at this square to work and live
He likes the Altmichtal and nature
He does not miss anything at this square
Born in Kelheim
His family lives in the neighbourhood
His favourite music comes from the whole world, English + German
His name is typical Bavarian

Xaver Leidl // 34 (age)

7. Car fan

He lives 10 km from Beilngries
He is here to buy groceries
He likes this place because it is historical
He is missing Belendituns
He is born in Kipfenber
His family lives in Oberpfalz
His favourite food is from Bavaria
His favourite music is from England
His name is from Latin
He likes cars

Pete Marie // 45 (age)

8. Enthusiastic Shell employee

He lives in Beilngries
He is on his way to the bank
This square is a lively place in summer
He does not miss anything on this square
He is born in Körsching, it’s near to Ingolstadt
His family lives here and in America
His favourite food is burger
His favourite music is Skate Punk
His name is from Sweden
“I am human, I do not belong to any country. Maybe a bit to Beilngries.” About the EU: *“I would love that people would work more together. But this should work two ways: We should help others, and other should help us.”*

Michel // 19 (age)







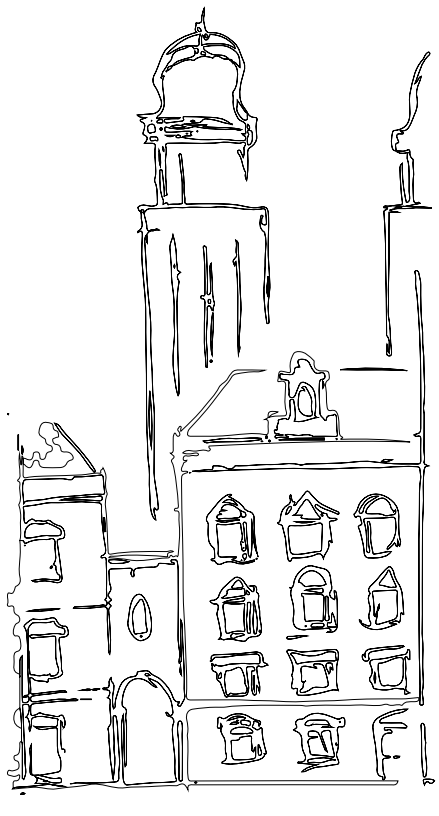






Passau





At the edge of the water, where three rivers meet,[1, 2] stands a father. He enjoys his old day in his rich, colourful coat.[3, 4] He stood here, firm for many, many years, no matter who ruled him.[5] For him there is simply just one ruler.[6, 7] He accepted changes with a kind heart; the influx of tourist and students[8, 9] and a new centre.[10, 11] But he is getting a little anxious and worried about what the future might hold. He is afraid that the people will overrun him[12, 13] He wonders if there is manner to gently withhold people from visiting him.

---

[1] **Morphology Map:** Passau is situated at the point where three rivers, the Inn, Ilz and Danube merge.

[2] **Travel Journal, 25 November, 14:50:** At Passau's so-called 'Ortspitze', you can view the confluence of the black Ilz from the North, the green Inn from the South and the blue Danube from the West. A unique setting.

[3] **Photographic Samples:** All the facades of the old town are extensively detailed and constructed in many different pastel colours.

[4] **Material Samples:** The variety of colours in the stucco can be seen.

[5] **History Matrix:** Passau is a border town, which historically made it prone to being ruled by many different parties. As for today it is part of Germany.

[6] **History Matrix:** In 739, Boniface, an English monk, founded the diocese of Passau, which for many years was the largest diocese of the German Kingdom/Holy Roman Empire. From the 10th century onward, the bishops of Passau also exercised secular authority as Prince-Bishops in the immediate area around Passau.

[7] **Travel Journal, 25 November, 14:50:** Until today the presence of the diocese has a strong influence on the atmosphere and appearance of the city.

[8] **History Matrix:** The University of Passau was founded in 1973; it is the youngest university in Bavaria.

[9] **Interview n° 3, n° 6, n° 7, n° 8:** Many interviewees pointed out the influence of students and tourists on the city. Cruise ships dock here to drop off tourists who can visit the old town.

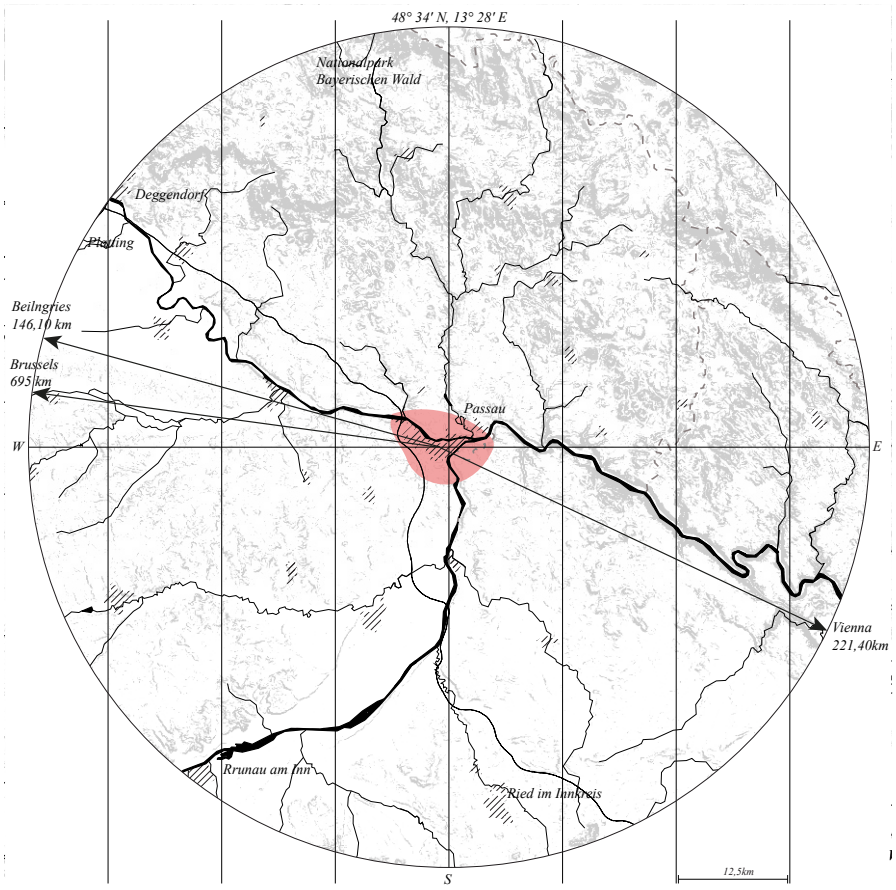
[10] **Travel Journal, 25 November, 14:30:** When moving upstream, the new centre, with a shopping mall and big square, is found. Compared to the old city centre it is busier.

[11] **Morphology Map:** The modern city centre is located to the west of the old centre. It is located between the train station and university buildings.

[12] **Interview n° 3, n° 6, n° 7, n° 8:** Many people are not happy with the major influx of tourists.

[13] **History Matrix:** Due to its location on the German-Austrian border in the south-east of the country, Passau has become a major migrant entry point into Germany for refugees and economic migrants from the Middle East, Asia and Africa.

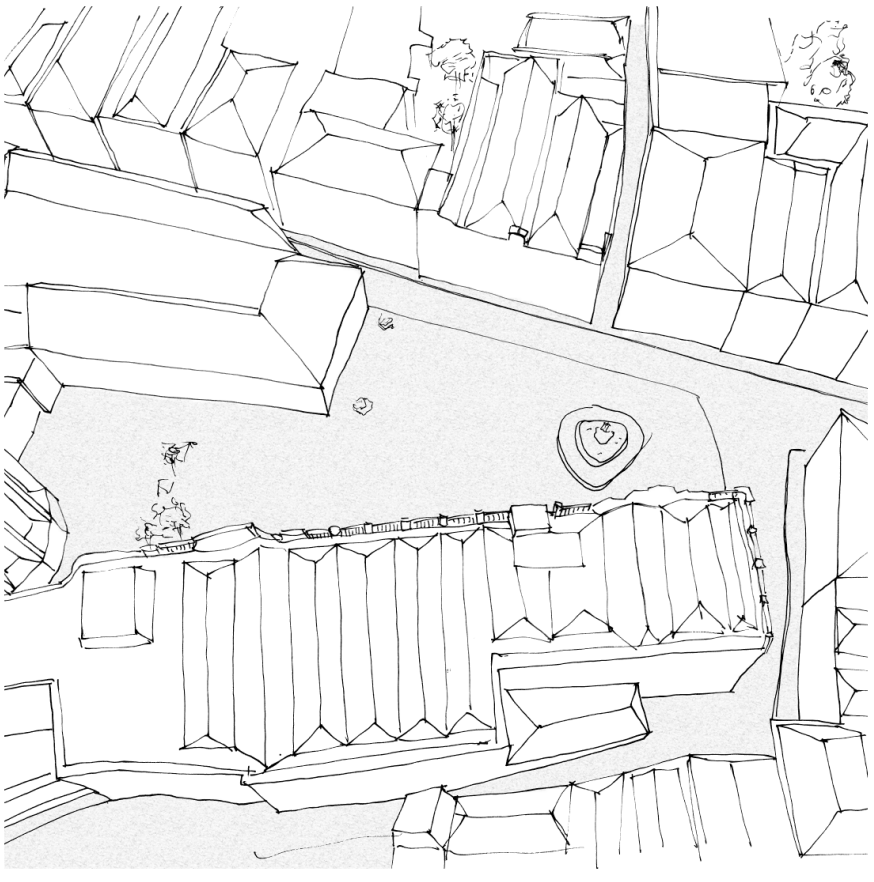
network map



morphology map



square sketch





where the Danube, Ilz and Inn meet



exterior of St. Stephen's Cathedral



view to the southern hills of Passau

facades













windows












entrances













ornaments & details











materials






public space



collected materials

Founded in ± 200 B.C.

Passau is known as the ‘Three Rivers City’ (Green: Inn, Black: Ilz, Blue: Danube), since is it located on the banks of three rivers. Besides three rivers, the city is also located between two countries. Due to its position the city hosted many different cultural groups over centuries and became an important strategic spot. In the 17th century Italian Baroque masters had a great influence on the city, leaving a picturesque appearance with many enchanting promenades and romantic lanes as a legacy. At the moment the city’s population is quite young due to the many students. The University of Passau offers courses in economics, law, computer sciences, philosophy and cultural studies.

Inhabitants	52 469
Age	0-17 (13,6%) 18-64 (64,6%) 65> (21,8%)
Religion	Catholic Christian

(Passau 2019)

demography

during here brake, Kathrin has time for an interview

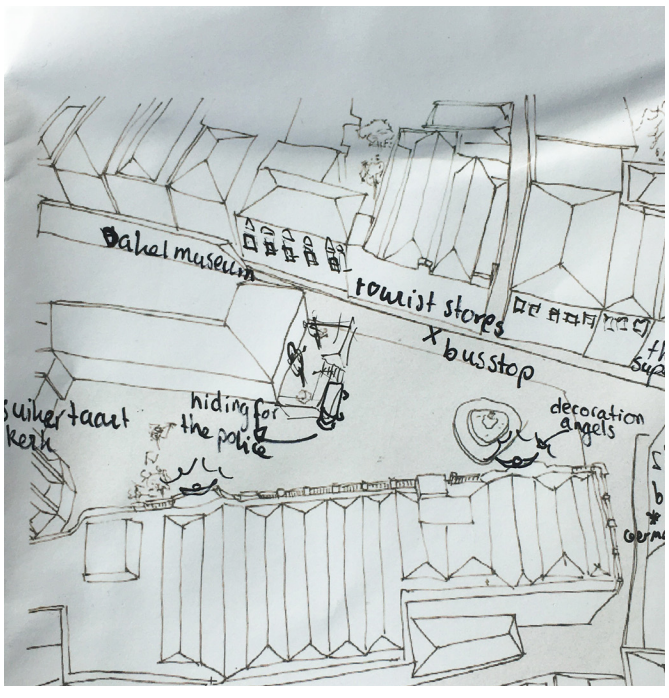


windows are being cleaned



semi-touristic, semi-local supermarket





1. The barista

She lives in the city
She is a student here
She studies politics, economics and languages
She would like to speak Russian and would like to go to Russia
She was born in Munich where still all her relatives live
Munich is a Bavarian city: More traditional
Passau has a distance from the rest of Germany
She only comes to this square to work and does not really pay attention to the square.
She does not feel super connected to Passau, only to her friends here (of which a lot come from Munich)
She has the feeling that our generation can live everywhere, in the EU and the world

Hannah // 19 (age)

2. The architect

He is an architect and comes from Hannover, but lives in Minden
They (he and his wife) are here in Passau for a spontaneous brake and are here to drink a coffee
They are on their way to Gratz for holiday
There is not much he likes about this square
He would add color to this square
He is born in Bocholt
His favorite food is from Italy
His name is from Germany
He says that the buildings are not "*mütig*". He finds the colors fake, it does not live anymore
He asked if in my current studies we are also educated with a dislike for ornaments

Gunther // 54 (age)

3. Austrian in yellow jacket

He lives in Austria
He is here at this square for something private
He thinks Passau is very beautiful, but not as the Hanseatic cities in Holland
There are many tourists, they come by boat
Especially the students bring a lot of life in this city

… // ± 50 (age)

4. The volunteer

She lives in Passau
She grew up in Nuremberg
She is in Passau for her volunteer year
She moved here in September
She volunteers as masonry worker in the main church around the corner
She likes Passau because it is a sweet and old town and the water is nice
Her family lives in Vienna, Gratz, Aachen, Bonn, Nuremberg
Her favourite food is from France
Her favourite music is from America and Germany
Home is where her friends are
Lives with 3 other students
There is nothing really happening at this square

Kathrin // 18 (age)

8. Owner Dackelmuseum

He lives in Passau
He has this museum at this place because the 'Dackel' is a typical Bavarian dog and people from all over the world come here to see it
Now it is not so busy at the museum while there are not so many ships
Next week there will be a lot of boats again because of the Christmas market
By the way, you cannot park at the square, the police will give you a big fine

… // ± 55 (age)

6. The international couple

They live in the neighbourhood of Hannover
She used to live here
She is born in Passau
Currently she would not want to live here anymore
It is too touristic, a new university and new big streets
She still feels connected to the place

Linda + husband from Hong Kong // 57 (age)

5. The music teacher

He lives in Passau
He is walking to music class
He feels at home at this place
The square is fine
He is born in Passau
His family lives around
He plays trumpet in concerts and gives lessons
Every year there is the EU festival with music and lectures. He comes there sometimes, like many people from Passau. The venue changes, also between countries
He feels more connected to Austria and Slovakia then to North Germany
There has been quite some changes after the big university came (that was about 40 years ago, before there was only a teleology faculty)

Hendrik // 49 (age)

7. Tourist shop owner

He lives in Austria
He works at this square
What he likes about this square is the openness (ubersichtleichkeit) of it
He would not change something about this square
He is born in Passau
His family lives in Passau and around
His favourite food is from Passau
His favourite music is from Austria
His name is from the Bible
He has worked here already for 30 years; in that time the city didn't change
The main square of Passau is where the shopping centre is

Christian Bauer // 52 (age)





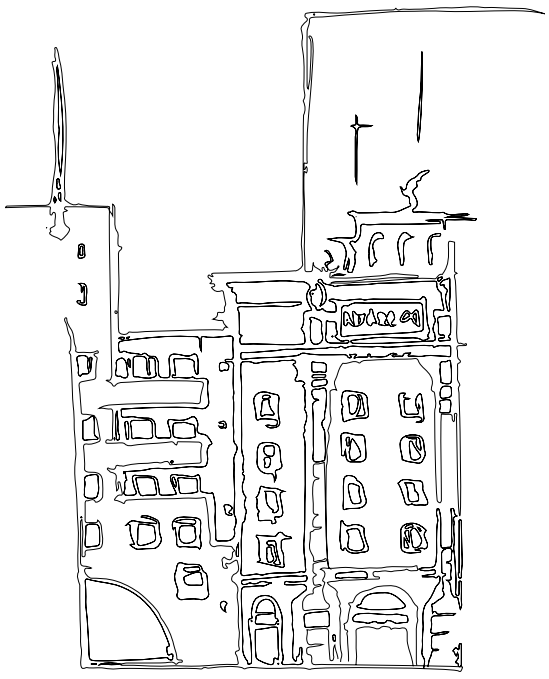

SORTIE DE SECOURS


ISSUE DE SECOURS





Vienna



The beauty of Aunt Vienna is still overwhelming to many people. She will not let you think otherwise, striding through white marble palaces, a university, museums and wonderful parks[1]. Her typical dress from the end of the 19th century is still resilient to the fashion of this day.[2, 3] Besides her classical beauty, which could make you think that Vienna is conservative and outdated, she actually is a socialist and accepts change.[4, 5, 6] Nowadays Vienna enjoys the presence of wealth, but she does worry that her walks will be spoiled and tainted by shops and business centres[7, 8, 9] Vienna hopes she can develop a positive combination between her rich cultural heritage and her new wealth. She will have to, if she wants to regain her status as Europe's queen of culture.

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[1] **Travel Journal, 26 November, 21:30:** Anleena gives us a tour along the city's highlights. She tells us about how many people enjoy the parks in summer. She shows the majestic buildings of the university and concert hall with pride.

[2] **Morphology Map:** The Ringstraße, which was built between 1857 and 1865, is still present in the urban fabric and creates an efficient way of organizing the infrastructure.

[3] **Travel Journal, 26 November, 21:30:** Anleena explains that the public transport is organised along the Ringstraße. By adding parallel and perpendicular tracks to the Ringstraße, the whole city is efficiently linked to the network.

[4] **History Matrix:** During the interbellum Vienna became a socialist island in Austria. With its progressive politicians many new social housing projects were built.

[5] **Travel journal, 27 November, 10:10:** Throughout the city signs on buildings can be found that state: "Das Roten Wien 1920-30". The signs express the city's proudness towards their social housing projects. Due to the number of social houses in the city, the rents can be kept low.

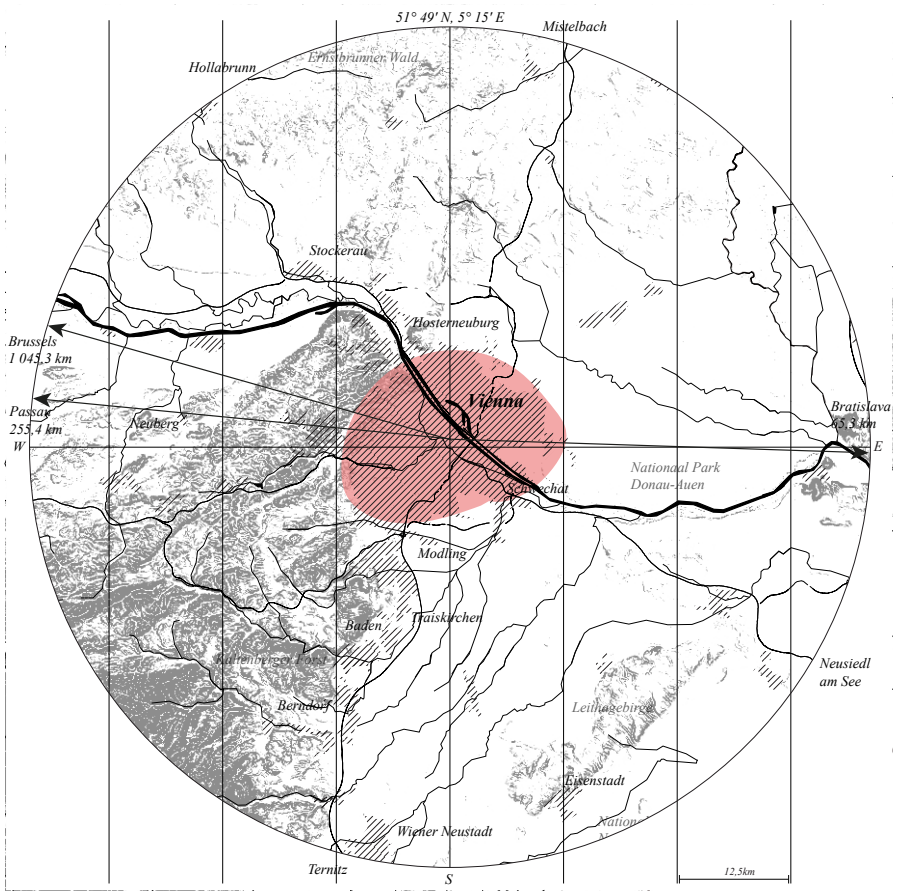
[6] **Interview n° 3, n° 4, n° 9:** Many of the people we interviewed say Vienna is socialistic in the way it is governed and socialistic in the way how the people that live in the city behave.

[7] **Travel journal, 27 November, 12:30:** The square is chaotic and all the advertisements on the facades create a new layer of decoration.

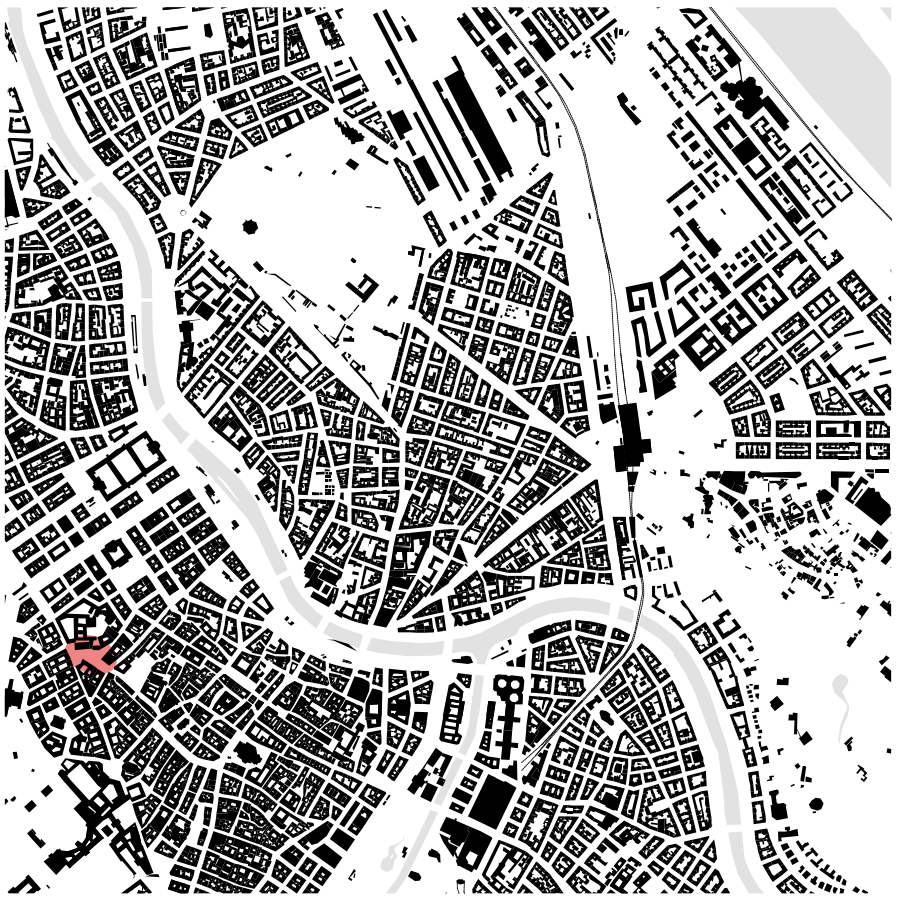
[8] **Photographic Samples:** On the facades one can see the abundance of advertisements.

[9] **History Matrix:** Many conferences concerning worldwide politics are hosted in Vienna - the UN have one of their headquarters in Vienna.

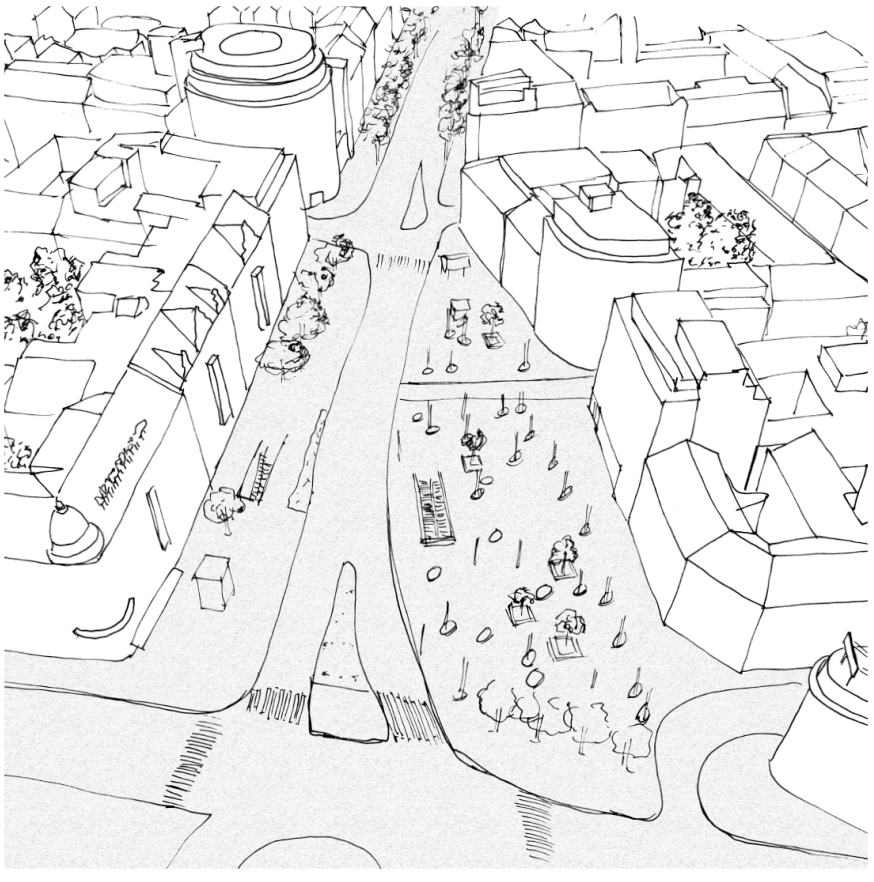
network map



morphology map



square sketch





view over the New Danube



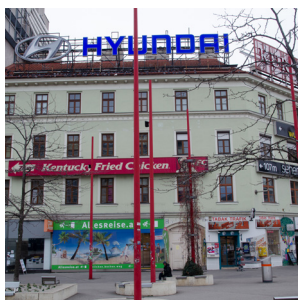
a newly build appartment



the architect in the Stephansdom of Vienna bears a heavy load

facades















windows












entrances















ornaments & details



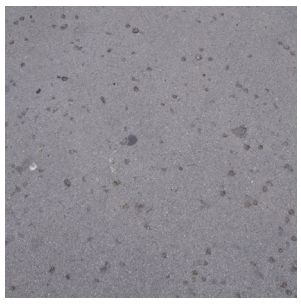









materials






// Bratislava

public space



collected materials

Founded in ± 500 B.C.
(Traces found from the Palaeolithic period)
Historical name: Vindobona (White Field)

Vienna transformed from Celtic and Roman settlements into a Medieval and Baroque city with big white buildings and wide lanes. From the age of Viennese Classicism through the early part of the 20th century Vienna played an import role as a leading European music hub. Additionally, to being labelled the “City of Music”. Vienna is divided in 25 districts Besides the famous Ring Strasse, baroque buildings and grandeur (1e district), Vienna is obviously proud of their social housing projects, which were constructed during 1920-1930 and still in use.

Inhabitants	1 915 338
Age	0-17 (17%) 18-64 (65,5%) 65> (16,5%)
Religion	Roman Catholic

(Vienna 2019)

demography

social care on the streets



discussing different neighbourhoods in Vienna



interview



1. The tomgirl

Sporty outfit, holding a bulldog, short hair.
She lives in Vienna
She studied here but she stopped because she didn't like it
She is waiting here for a friend to buy shoes together
She is not really fond of the square
Maybe adding some more green
She feels at home here in Vienna, mainly because Vienna has many parks
Later she would like to live in the countryside. This is also where she was born, and her relatives still live

Lara // 20 (age)

2. The mother

Long brown hair, big green eyes, having a buggy with baby.
She lives now in Vienna
She wanted to have a coffee, but she forgot her wallet so now she is sitting outside
This is a nice place. On the opposite side of the street from the cars, it is quite safe for kids
She came from a war country
She studied here and decided to live here
She feels safe here because of the people and the government
She would consider living somewhere else. This can be outside the EU as she is/feels connected to the world as long as it is safe

Thalida // 33 (age)

3. The passerby

He lives in Vienna.
He is here to meet a friend and go shopping
There is nothing really about this square that he likes
There is too much grey and too less plants
He would put more plants around the place
He is born in Vienna
His family is around in Austria, Germany, Greece…
He thinks his name is from Greece, because of the letter C

Nico Schuppler-Helf // 26 (age)

4. The enthusiastic one

Bald, comfy clothing, friendly face.
He lives in Vienna
All his relatives live here too
He lived for 10 years in a small town, but liked the city too much
Did consider moving abroad, but did not have the money
He feels at home in the city because it is well connected and safe
Due to a good political policy (left, socialist party is doing a good job > he has seen the city becoming better). He points at the safety of women during the night
He does not like the square, he only comes here to do little shopping
"Look at the benches!" they look weird because you cannot sit correctly and talk with each other
The square is too grey
This square is a starting point of many demonstrations > walking from this point to the parliament
He recommends us to get to the new IKEA concept around the corner; With a big green open space at the top of the building

Fredric // 47 (age)

5. English shop keepers

English shop keepers > with vegemite etc.
The square is a place where many homeless people gather, especially during summer / spring times > because of the fresh water and location
The municipalities tried to fix the problem with the homeless by constructing a playground (which did not work) *"Who wants it kid to play here!?"*
The square is generally better in winter than in summer > less homeless
The new shop XXXLutz has a big terrace > this does make the square better
They both come from London > they have both been living in Vienna for over 15 years now and quit like it
The people in Vienna are in general very accepting, especially the younger generation
"Luckily the old generation is dying of"
The right-wing politics of Austria is not that present in Vienna
People in the countryside are even more accepting than in the city

John and Mia // 36 and 49 (age)

6. The renovator

He knows a lot about the renovation of facades
He tells about a new Ikea which is being build down the street. For this development an old building is torn down
It is common that buildings are being teared down > afterwards people regret it because of the history of the building
According to Henrick the glass building on the edge of the square is also renovated
He used to work in construction > he explains how to isolate a building
In the end the conversation is about Hitler and how old people still spit on the Jewish community
He believes in the youth > youth look at the world with bright eyes

Henrick // 65 (age)

7. Former drugs addict

She works in the bookshop which is located on the square
She likes it better here in summer
There are a lot of drugs addicts here. She mentions that that has probably to do with the West Bahnhoff
"Needed to call the ambulance once, because he was not reacting anymore"
Bookshop is here for 5 years
People do not stop on this square > they just go in and out of shops

Lena // 31 (age)

8. Adolescent

He appreciates that nature is close by Vienna
Vienna is a good combination of city, people and nature > things you can switch between
He likes the area around Josephs Platz > more housing for citizens (burger woningen?) which creates a good atmosphere
If you go to Bratislava, you are there in an hour > still you will have the border in your head: *"Man hat die grenze schön nog im kopf"*

Georg // 24 (age)

9. The semi philosopher

Wearing a long trench coat/glasses, dark hair.
He lives in Vienna but comes from the region
He was just passing by to have lunch here
He does not really like the square
He travelled a lot for his work. Tried to feel at home at these places too
London was too big > things need to be in walking distance, Milano and Dublin were ok
He wants to live close to the city center
This is the 6th district
All the social offers in Vienna are located here, which creates many challenges
His wife has a small gallery around the corner
He is a philosopher; she is an artist
They are very much connected to the district > he recommends going to a district house where we could ask information about the researches done in this neighborhood: Sechshauser Strasse 23. 1150 Wien; contact Claudia Schell (Claudia.schell@glostern.at)

Rudolf Windisch // 56 (age)




ADMIRAL
KURIER

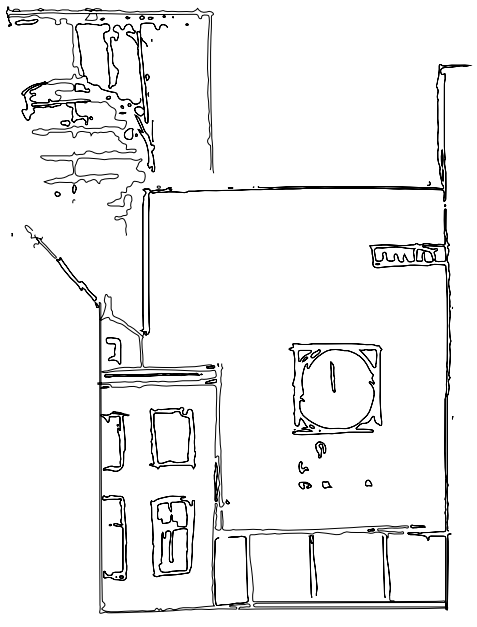








Bratislava



Once he was an actor with a superstar status.[1] With this high status came the influence of the industry that wanted him to change role.[2] Even under communism he made a good impression, his style of play is still very visible.[3] His current role is as head of state and he has to perform a new kind of show. However, the main story writers do not really know what to do with him. It is sad to see him impacted by the paralysis of freedom.[4] Currently, he wants to be natural and fresh,[5] just as his former rival Buda[6] is trying to do.[7] Working together with the main actors around could benefit him in the future. Therefore, he must put aside his history, start afresh, and look to what being part of the EU[8], having open borders[9] and funds for cooperation can bring.

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[1] **History Matrix:** In 1536 Bratislava (formerly known as Pressburg) became the capital of Hungary. Later, under the reign of Queen Maria Theresa, Pressburg was the largest and most important town in Hungary.

[2] **History Matrix:** After the first world war Bratislava was taken over by Czechoslovak legions and became part of the recently formed Czechoslovakia. The German and Hungarian citizens (which made up for 65% of the population) had to flee the city.

[3] **Photographic Samples:** On the square you see a mixture of buildings from different eras in Bratislava. The high office tower with the circle is a strangely beautiful building that was built during communism.

[4] T**ravel Journal, 28 November, 10:35:** In the middle of the Freedom square there is a fountain. It looks like an enormous meteor hit the fountain; it is completely falling apart. Local politicians are for more than 10 years already trying to restore the fountain.

[5] **Interview n° 1:** The square watcher is involved in the city planning to improve the streets with new public furniture and trees. In his opinion the centre should also be car free.

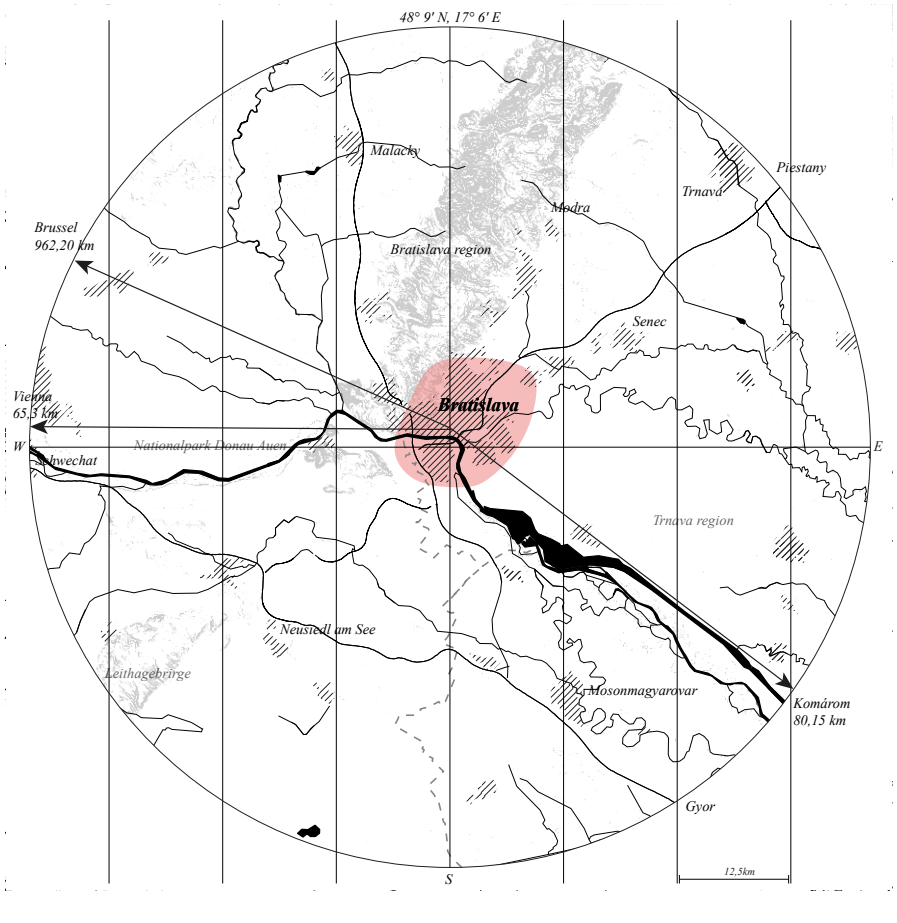
[6] **History Matrix:** When the crown jewels were taken to Vienna in 1783, many offices and important people in Bratislava moved to Budapest.

[7] **Travel Journal, 2 December, Notes meeting 1:** There is a green pixel movement, initiated by the university, to let citizens of Budapest use public space for planting greenery.

[8] **History Matrix:** Slovakia, with Bratislava as capital, is part of the EU since 2004.

[9] **Travel Journal, 28 November, 9:18 and 17:00:** On this day we travelled twice to Bratislava, once by train, once by car. We were not checked by any customs in the three times we crossed the border.

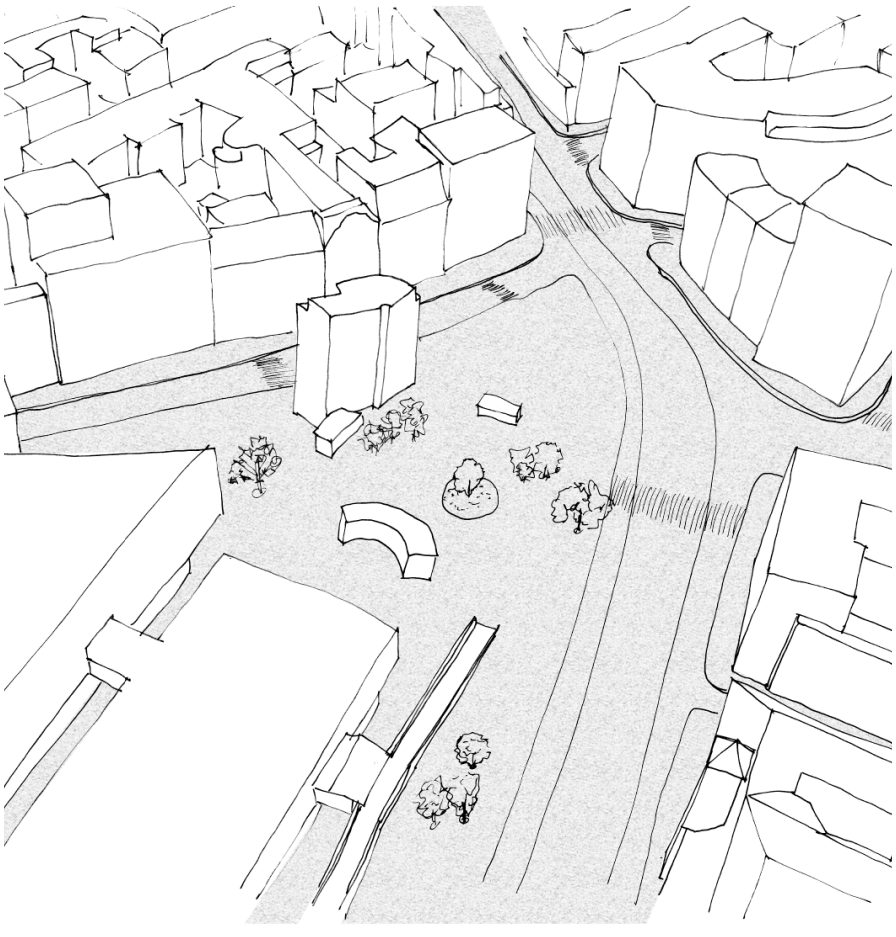
network map



morphology map



square sketch





the fountain on the 'freedom square hasn't been in use for a long time



this historical buildings has last been renovated in 2012



nogle houses on the edge of the city centre

facades





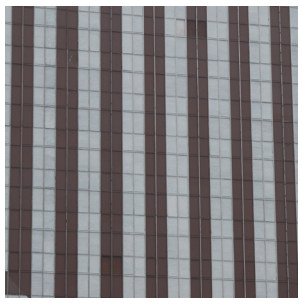






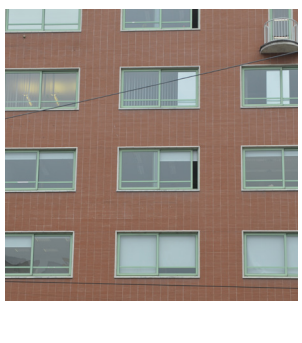
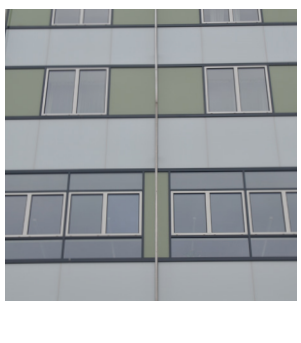
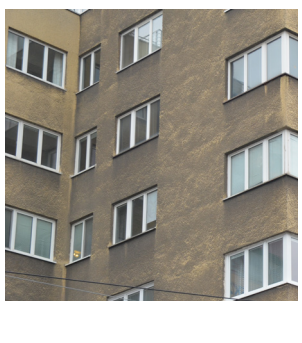



windows







entrances
















ornaments & details





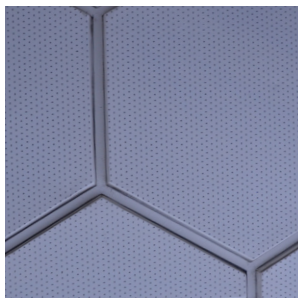






materials






public space



collected materials

Officially founded in ± 200 B.C.
(The first known settlement dates back to ± 5000 B.C.)
Historical name: Possonium (Latin),
Brezalauspurc (907 A.D.), Pressburg (German), Pozsony
(Hungarian), and Prešporok (Slovak).

Due to its optimal location, it became early on a centre of trade. Around 200 B.C. Bratislava was already fortified by the Celts. Thereafter the city fell under Roman influence and became part of the Roman border defence system. The Slavs arrived in ± 500 A.D. and Bratislava became an epicentre of the Slavic states. After WOII the city became part of the Eastern Bloc. With the fall of Communism began a careful restoration of the city which can be seen today. Historically, she seems to be the little sister of Budapest (politically) and Vienna (culturally)

demography

Inhabitants	432 508
Age	0-17 (20%) 18-64 (64,6%) 65> (15,4%)
Religion	Catholic (62%)

(Bratislava 2019)

this bench bends around the square and is used a lot

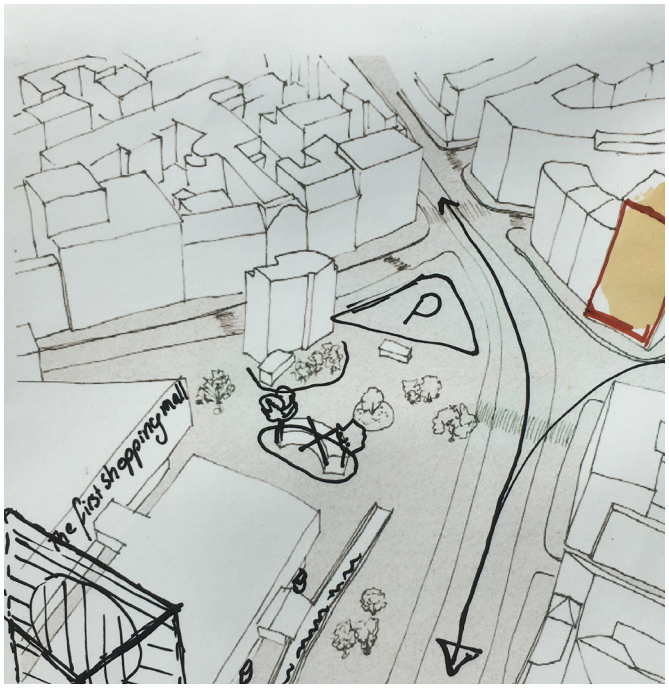


the square is an important crossing point



school is out





1. Square watcher

Big guy, dark hair with beard
He comes from Bratislava
Works for the municipality
A big project, supported by the new major, the state and the EU
Which focusses on the squares and the public spaces
Many new projects are running under this initiative
In 2 years it will be totally different
A lot more green and less cars
He knows everything about the squares in the city, and the surrounding of the city
He shows many images of things we should visit and how to get there
This square was much more alive in the 1980s
The building on the corner of the square is very important for him > nice architecture > related to Le Corbusier
He very much like the castle; there you have a wonderful view on the city; he likes these kind of overviews

Tomas // 35 (age)

2. Mother

Walking fast, like everyone, buggy with child. Dark straight hair under her hat. Big bright eyes. She is visiting family here
She is from the Czech Republic
Does not feel at home here, although there are some similarities with home
She likes the old center, but this square is just *'mwa'*
She said that there are plans to improve the square

Sofie // 26 (age)

3. The local

She came to this square ever since she was young
She is from Bratislava
Tells us lots of small details *(see drawing)*
Since there are many more (bigger) shopping malls, this square is used less

Maya // 30 (age)

4. Sisters

Both live one-hour drive away from Bratislava
2 women: 1 student (biology) and 1 architect
They come here everyday
They do not like the homeless people
There is too much concrete
The pocket green is a good addition
They do not have an opinion about architecture in Bratislava

… // 23 and 35 (age)

5. Two school girls

They both in general do not like Bratislava
There is not much to do in the city
There are no communities from abroad here > *"only the English teacher is from abroad"*
They go to a good school > lot of people from small towns
They will probably stay in Bratislava > there is no opportunity to go away
Jobs here are not paid well
The old town is also the place where the local people go
On the square they never stop > they just pass it every morning/afternoon to go to school / to the bus
There is way too much traffic here and no good connection with the city

… // 16 and 17 (age)

6. Two women

Lady with orange hair, a cap and nose ring; Lady with brown hair and lots of makeup
Passing by, they come here twice per year and do not feel anything about this place
Big divide between old and new town

… // 32 and 35 (age)

7. Two school boys

Tall guy with brown hair and a bit shy; smaller very kind and open guy with freckled skin and blond hair
Go to school here
They are on the square daily for the shops; they do not stop on the square.
They like the newly added green
Both come from a small village in the neighborhood (lots of fellow classmates as well)
They would rather live in the small village than in Bratislava, even though Bratislava has everything and the small village not > due to space
Next year they will go to university, probably in Bratislava > both do not want to go abroad
In their class there are a couple who would like to move away > probably to Vienna or Prague
If they had the opportunity to change something about the square, they would add benches and shops

… // 17 and 18 (age)







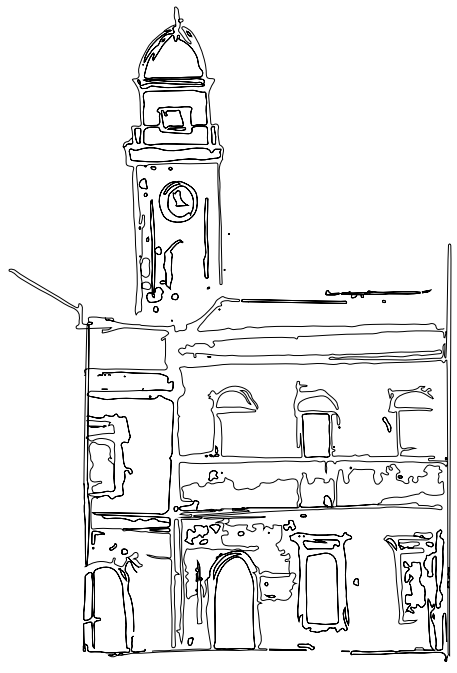






Komárno





As a twin it is sometimes hard to stay on the same track when you grow up. Komárno and Komárom were raised as one,[1] yet later decided to live with different families. Currently, after many battles took place and the border moved many times,[2] they even live in different countries and speak different languages. Komárno lives in Slovakia, but many around him come from his brother's community in Hungary.[3,4,5] The communication with his brother became easier when the borders opened, the two bridges can now be crossed easily.[6] There is still some rivalry between the two,[7, 8] but they get along. Brother Komárom is probably the most well-mannered of the two. Komárno looks poorer, the fabric of his clothes is ragged.[9] At least he is rich in social life and not as boring as his brother.[10] How the two can grow closer again is still a question. It could help if they work on a common project, to strengthen their bond.[11]

---

[1] **History Matrix:** Komárno and Komárom, formerly known as Komárom, were one city that started as an important fortification. The fortification was built to defend against the Ottomans. Later the city gained town rights and flourished until 1900.

[2] **History Matrix:** After WOI the state Czechoslovakia was formed, following the Danube as a natural border with Hungary. This formation caused Komárom to split in two, Komárno in Czechoslovakia and Komárom in Hungary.

[3] **History Matrix:** In 2011 half of the citizens of Komárno are Hungarian.

[4] **Interview n° 5:** This young man says that 70% of the city is Hungarian and he definitely does not feel Slovakian.

[5] **Interview n° 6:** According to the two friends Tobi and Dave the Slovakian schools are not as good as the Hungarian schools in Slovakia. Also, you need to speak Hungarian to get a job in Komárno, since a lot of the clients are Hungarian.

[6] **Video Samples and EU Timeline:** When crossing the Elisabeth bridge the border is crossed as well. Since both countries are part of the Schengen treaty crossing the border became easy.

[7] **Interview n° 1:** Once a year there is an event held, organised by both cities. During this event the two cities party together and also play games against each other.

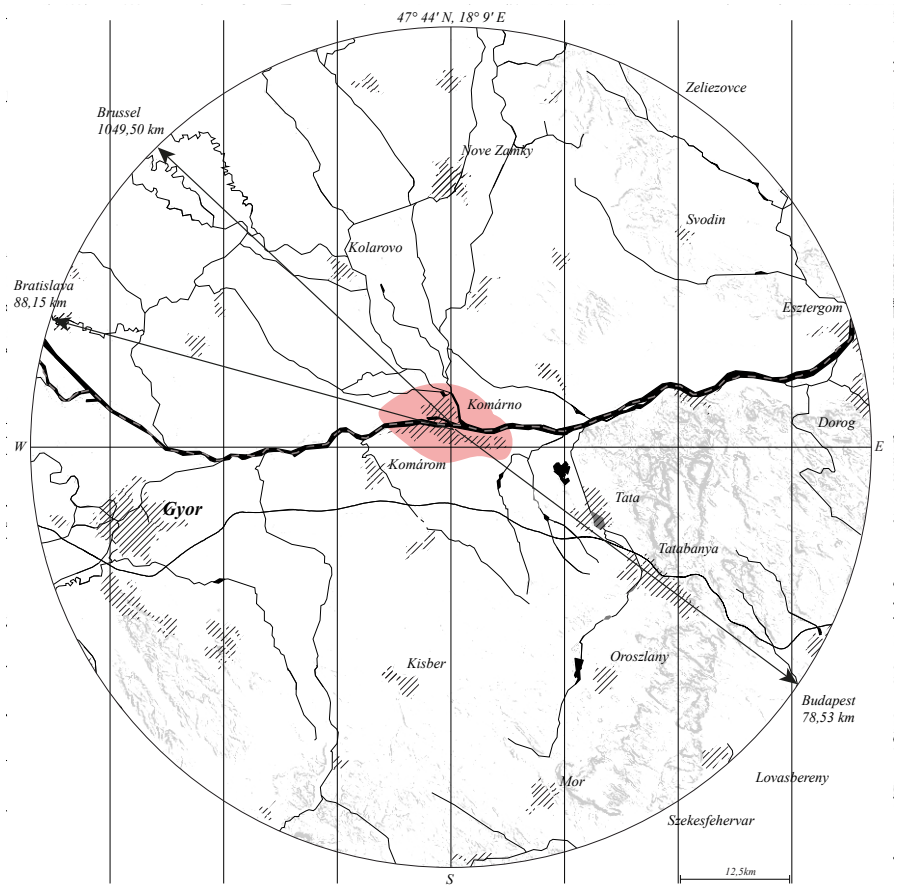
[8] **Interview n° 6:** Tobi explains that there is a national discussion going on about how to deal with the extensive use of Hungarian language.

[9] **Travel Journal, 29 November 2019, 13:00 and Photographic Samples:** The facades of the buildings are made of plaster. The plaster is in many cases very eroded. The large building on the main square is already empty for 10 years and this is not the only one in the city.

[10] **Interview n° 6:** The girl tells that the Slovaks that visit Komárom drive dangerously. Hungarians like to go to Komárno since in their town no activities take place.

[11] **Book** Janczak (2019): In terms of tourism there are ideas to advise visitors who visit Komárno to visit their neighbouring town (p.125 – 135)

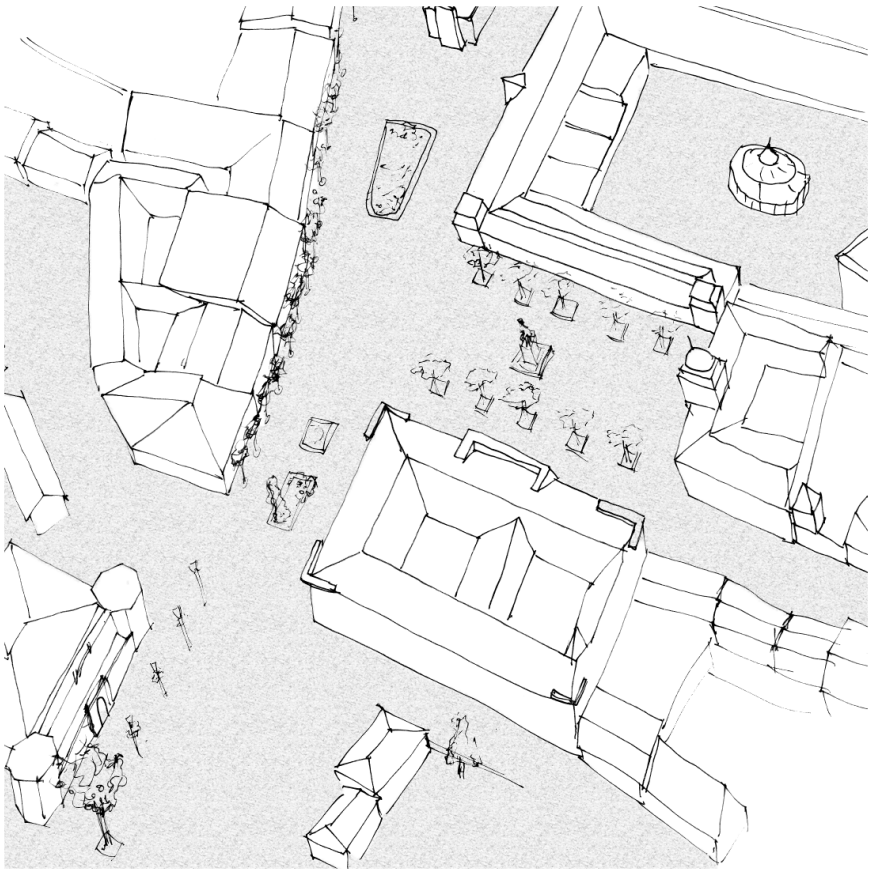
network map



morphology map



square sketch





harbour of Komárno



local shops



old beauty, failing apart

facades











windows











entrances















ornaments & details











materials






public space



collected materials

Founded in 1075 A.D.
Historical name: Camarum
(meaning ‘Place with many mosquitos’)

The city of Komárom - Komárno is divided over two countries. 60 % of the population is Hungarian, 40% Slovakian. The connection over the river is made by the Elisabeth Bridge. Over the course of history, the city expanded by many different ethnical groups. You can find fortresses, churches, but also mosques related to the Ottoman era. Around 1900 Komárno became an important centre for Hungarian cultural and lifestyle in Czechoslovakia. Currently the city has a big industrial district at its boarders, generating a lot of incomes for its inhabitants.
GDP – Slovakia (per cap): 38841 dollars
GDP – Hungary (per cap): 33409 dollars

Inhabitants	33 927
Age	0-17 (16,2%) 18-64 (67,4%) 65> (16,4%)
Religion	Christian

(Komarno 2019)

demography

quite some people bike in Komárno

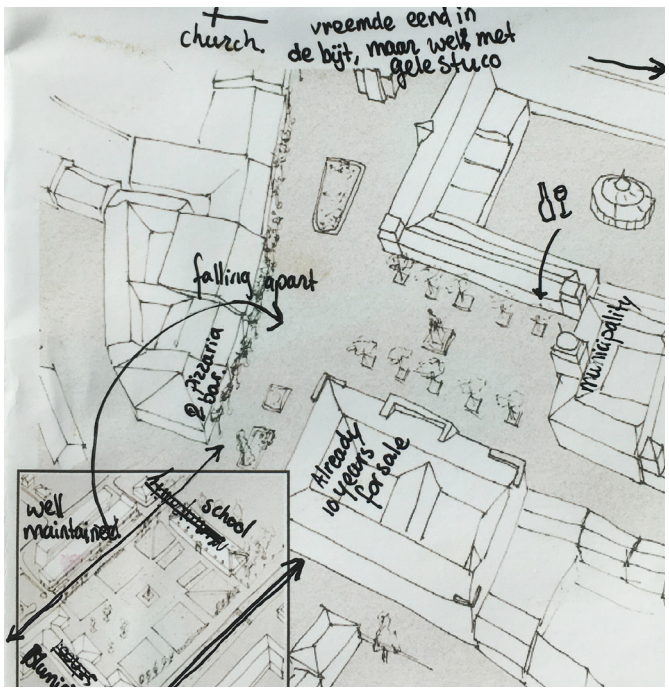


signs and signals



two school girls





1. Local guy

An older looking guy with a happy face
He came over because he liked the car
Born here, he was having lunch/coffee with his mother (he gave us 4 tomatoes he got from his mother)
His sister lives next to London
He does not really know why she left, she just wanted to leave
He stayed in Scotland for 10 weeks, he did enjoy but did not feel at home there
Never wanted to leave because he enjoys it here
Quite (although it is a pity that there is no nightlife)
He does not have kids
He has been in Amsterdam on his EU trip with his Turkish friend who he knows form university (the Erasmus Exchange)
He likes the architecture here, would not add anything to the square
There are some people riding a bike, but he thinks there are little people on the street
Many activities happen inside the houses

Zoit // 34 (age)

2. The bar waiters

Both work in a small coffee house
Patrick grew up here
He went to university here and wants to stay here: mainly because he has friends here
The group of young people is quite big
He considers moving to a bigger city constantly, but will stay here for a while
Sabi lived in another city, bigger
He studied here, got married and now runs this coffee place
He thinks of moving somewhere else, but he got stuck here
The square is fine, they are renovating it a bit
Also, they, and the people from the stores around, try to host some activities, but they get quite some resistance from people (especially on Facebook, from all ages)
E.g. he heard two women complaining that he decoration of the Christmas tree is the same every year

Patrick & Sabi // 28 & 40 (age)

3. Two schoolgirls

Small girls with blond hair, eating pieces of bread on one of the benches under the tree.
Two girls in the 9th grade of primary school
One is speaking English
She tells that they renovated this area like 3 years ago
The EU pays the bills
But this makes the place less familiar to her
She came to live her with her parents and three siblings a couple of years ago because they could afford a bigger house here (not just an apartment)
She would like to travel more
She has been in Amsterdam, but she would like to get to Paris *"Because of its architecture!"*
She would like to study architecture
She would leave this town
The square is fine, except for the trash bins which are between the seating
The Christ stall is nice – that is part of history
She feels connected to the EU > everyone is the same, we all "know" each other

Johanna // 14 (age)

4. Two friends

They just meet each other on the square
Dave works in the fitness as a personal trainer, 9 out of 10 of his clients are Hungarian
It is important for him to speak Hungarian as well
Tobias studied in the Hungarian School in Slovakia
This is one of the best schools in Slovakia
Dave studied in the Slovakian high school he says it is one of the shitiest
They do not like it very much here
Still the city feels like family; everybody knows each other
40.000 people live in Komárno, also many people from Komárom move to Komárno because they still have family here or feel connected to this place
Tobi explains more about Hungarians living in Slovakia, who barely speak Slovak, and Slovaks barely speaking Hungarian. Like 50% of the country is okay with this difference and accepts the other. The other 50% is still arguing about what language to speak, this is also a political discussion
Komárno separated into two after WOI. Dave explains more about that it is important to speak Hungarian to get a job here
Tobi says that some people rather learn good English instead of Slovak
They like the Europe square because it is beautiful

Tobi & Dave // ± 22 (age)

5. Old guy

Man with the hat
Lives in the blue house at the square
Can say Hello and Doei in Dutch because there are many tourists here from Germany and the Netherlands

… // ± 55 (age)

6. Wineshop owner

Black, short hair
His shop is called: Bottéka and is situated directly on the square
70% of the city is Hungarian
There is a division between the two cities for 50 years
Most people that come at this shop are local. Both old and young people visit it
In the summer there are some tourists
He definitely does not feel Slovakian
There is nothing happening at this square

… // ± 35 (age)

7. Tourist information girl

Blond, glasses, very kind.
The town once was one (Komarnó/Komárom) but is split in two now
She feels like they are two very separate towns > she thinks the cities will never become one again
Here we have the old centre
Komárom was built later in the '90s
There is a week of festivities per year > Komarnos festival >
they play games against each other
About the square > lot happens here, it is the central square for both tourists and locals
She does not thing the pedestrian zone was a good addition to the city (+/- 10 years ago) > shops went bankrupt
She likes the city
Europa Square > She believes it is a random place
First there was not much there > only shrubs and bushes
3 architects designed together the Europe place as something new for Komárno
The reason why they designed it was as a statement for peace and unity

… // ± 32 (age)

8. Student who went to the big city

Interview conducted in Komárom
Used to live in Komárom, now she lives in Budapest
Studies economics in Budapest
Thinks Budapest is a beautiful city but also way too busy and therefor she also likes to come in Komárom
There is not so much to do here
That is why she would like live in another city that is not so busy as Budapest but also not as quiet as here
The young people go a lot to Komárno when they want to go out
A lot of Slovaks come here but the Hungarians are disturbed by this
For example, the Slovaks drive very dangerously
On this square there is nothing to do

Julia // ± 21 (age)







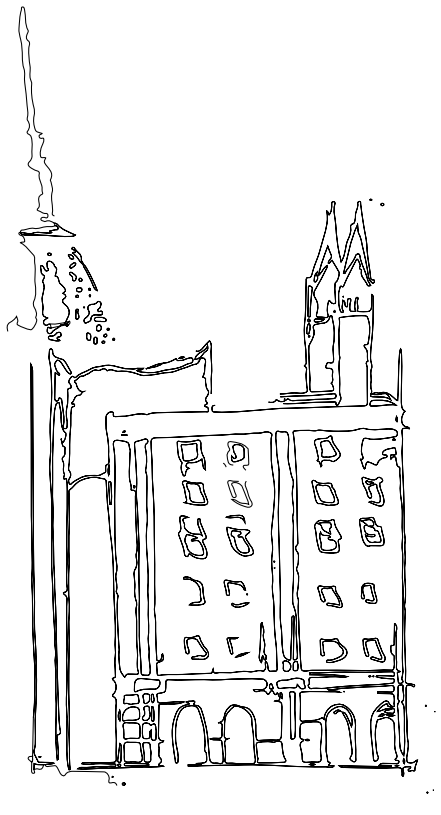






Budapest





Lord Budapest is thinking how to cope with his citizens. To go over his thoughts, he retreats to his castles which have the colour of the earth yet point powerfully to the sky.[1] To relieve his stress of listening to the complaints of his citizens he first takes a bath[2] - being a bit dramatic suits the lord.[3, 4] He would like to shut them down before they kick him out, but how? The harsh measures of previous times [5] are not accepted anymore, today he should use softer methods.[6, 7] For some reason his citizens are more active than he thought.[8] Now, should he really listen to the crowd outside his castle? [9,10] Or should he invite them for discussion? After all, his castle has more than enough empty space to take them in.[11]

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[1] **Photographic Samples:** In the material samples one can see the abundance of brown colored natural stone used in the buildings. The facades and ornaments show a baroque architecture that is directed upwards, to the sky.

[2] **Historymatrix:** First the Romans, and later the Turks enjoyed the hot water reservoirs around Budapest, they built many bathhouses.

[3] **Travel Journal, 30 November 2019, 15:15-16:30:** The Kossuth Lajos Tér (one of the main squares in Budapest) hosts the national parliament and is a lively place where tourism, recent history and local politics mingle.

[4] **Photographic Samples:** The 7th photo of the ornaments and details shows bolts on the wall, which is in an elegant way to remember the Hungarian Revolution in 1956.

[5] **History Matrix:** In 1956 the Hungarian Revolution started violently, when the Communist regime started shooting on a crowd of peaceful protesters.

[6] **Roadmap and Square Sketch, Travel Journal, 2 December, Notes meeting 1 and Interview n° 1:** The layout of the square of the parliament has been changed recently. It still is a place to protest, but the new layout decreased the amount of space to protest. Domonkos also tells us about the change of the Kossuth Lajos Tér and the events that preceded it. It made sense for the current government to decrease space for protests.

[7] **Photographic Samples:** The photos of the public furniture show high blockades, made as planters, that fill up large parts of the square.

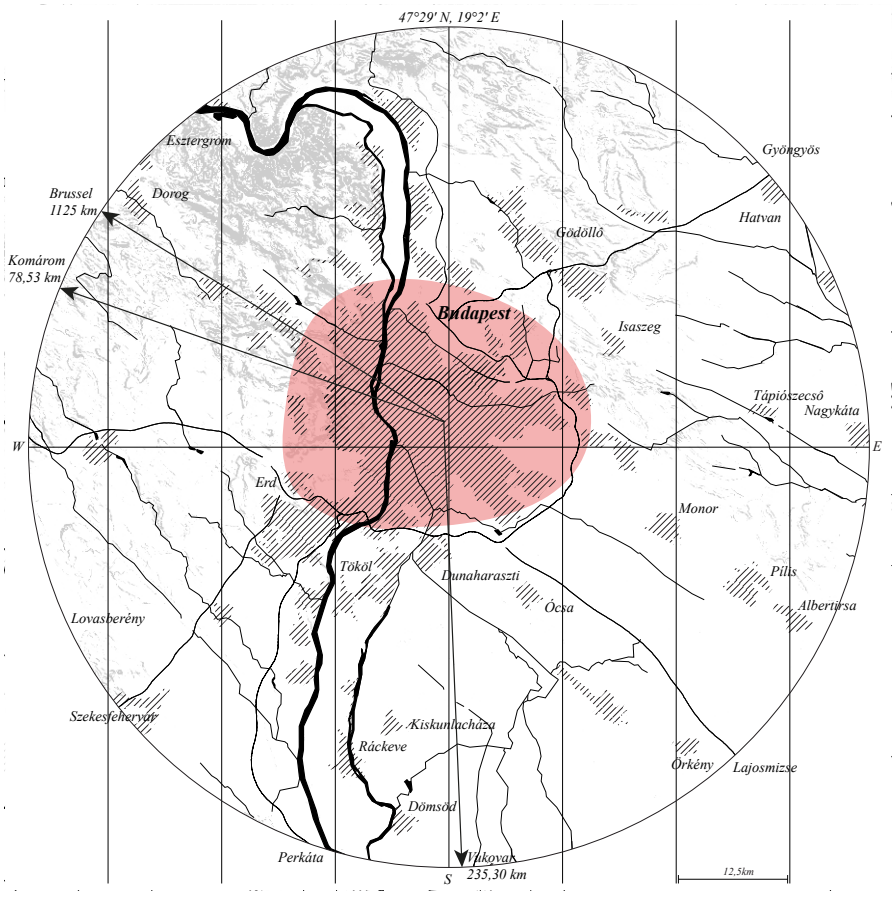
[8] **Travel Journal, 2 December, Notes meeting 1, 2 and 3:** In all the interviews of today the intervention on the bridge was presented with proudness. For all three the project is an example of good usage of public space.

[9] **Travel Journal, 2 December, Notes meeting 1:** In a discussion on the use of public space in Hungary, Domonkos tells that there has always been a strong political regime that used the public space to express their political power.

[10] **Video Samples:** When we arrive at the square there is a big protest going on. Many fragments of the videos are overflooded by the lady that is giving a speech. Here voice is reverberating against the walls of the parliament building.

[11] **Travel Journal, 2 December, Notes meeting 1:** Currently half of the parliament building is not being used. Domonkos mentions that it would be a great opportunity to incorporate a seat that directly represents the public in the political system.

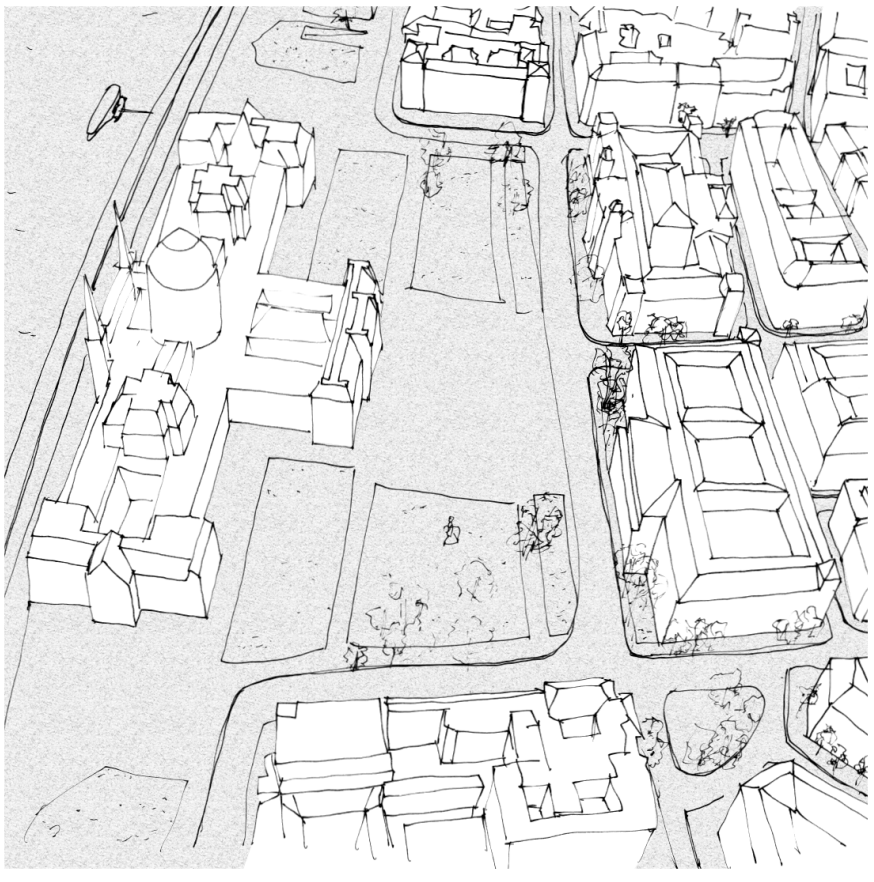
network map



morphology map



square sketch





the bridges over the Danube offers a wide view



courtyard with a colorful variety of windows and doors



post-modernism?

facades



windows



entrances



ornaments & details



materials



public space





collected materials

Founded in ± 100 B.C.
Historical name: Óbuda (by the Celts meaning ‘Old Buda’)

demography

The city is formed out of three smaller towns. Only in the 19th century these towns were officially merged and called under one name. The oldest objects found in the Budapest date back to the Celts. However, it was the Romans who truly settled here. The Romans used the largely available water resources to create big bath houses. Later on, the city was occupied by the Ottomans who left only little traces. After WOII the Communists gained terrain. In 1989 the communist regime ended, and Hungary became independent. Nowadays the city is still famous for its bath houses and historical atmosphere.

Inhabitants	1 763 913
Age	0-17 (12,1%) 18-64 (71,6%) 65> (16,3%)
Religion	Catholic

(Budapest 2019)

after the protest the square returns to its normal state

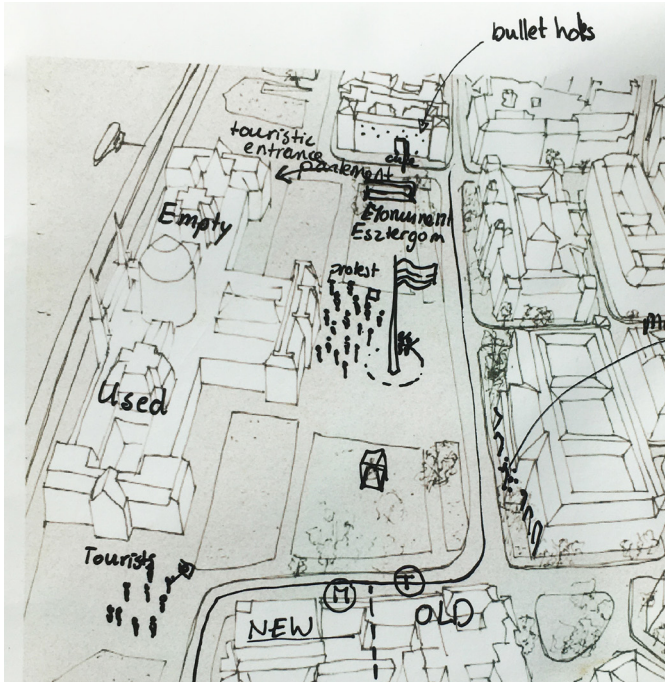


the square and its people are photogenic



group picutre in front of the parliament





1. Square watcher

A young guy, short hair, enthusiastic
Works for Vodaphone
Currently walking towards the closest bus stop
He does not really feel connected to this square
He points out that they only recently covered the place with concrete and added the statues > before there were mainly trees
He tells that among his friends and relatives the opinions about the government differ
This was nicer and more at ease, he would bring them back
Current appearance is similar to how it was before WO II > the style of the ruling government > not his cup of tea
He lived in a small town in Turkey for the Erasmus exchange > nice with students
Small talk about the language similarities between Hungarian and Turkish
He also lived in Ireland for a while
Easy to go/settle there because he had a job offer > mainly spend his time there with other foreigners.
He is interested in our research on the EU level > he sees a future and the value of a common EU (also historically logic)

Veri // 32 (age)

2. The outsider native

Small girl, wearing a hat and a big jacket: lots of pink
Her parents moved from Hungarian to Australia when she was 3
She never came back after she was 7
That is why she wanted to see if she could live here when she was an adult
She found a job here and the first year was quite ruff > luckily her auntie from the U.S. was here to help her out a bit
She speaks Hungarian fluently
It is rough here because of the corruption > that is also why they left for Australia
Her father was annoyed by lying and cheating all the time (for his boss and government institutions)
People behind the counter can act grumpy due to the fact that they only earn 3 euro an hour and have just a small pension
She is optimistic but understands that only 2mln of the 10mln Hungarian people live in Budapest and that several problems and Western ideology (such as feminism) is difficult to just implement here
She thinks the square is nice, especially the greenery and the lightning during the evening makes it feel cosy
The statues should go, too much resembling, or trying to copy Vienna

Johanna // 29 (age)













Vukovar



Vukovar is standing in front of the mirror.[1] The big scar is still clearly visible.[2] The doctors tried to cure parts of it,[3, 4] but probably it will never completely heal. And it shouldn't. "It is my history now" says Vukovar to herself, "but what will my future be?" Already for thousands of years she and her people have enjoyed the undulating landscape and settled along the rivers.[5,6] Could people see this quality again? Can Vukovar be more than a scar? She has never been this lonely in the far end of Croatia (of the country) where she lives.[7] She wonders if she should start a conversation with her neighbours and see if they can help to heal her scar.[8, 9]

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[1] **Photographic Samples:** The reflective glass panels of the municipality building, make the façade function as a huge mirror in public space.

[2] **Travel journal, 4 December, 12:30:** When we arrive in Vukovar we see many buildings along the road that are destroyed by the war.

[3] **Travel journal, 4 December, 12:30:** Many men are working on the roads, to improve public space.

[4] **Interview n° 4:** Vederan tells us that Vukovar used to be a baroque city and therefor it takes quite some time to restore it. He points at the façade and the workers around it.

[5] **Travel journal, 4 December, 15:50:** The Vukovar Municipal Museum exhibits the history of the area. It reaches back to the times of Celtic settlements.

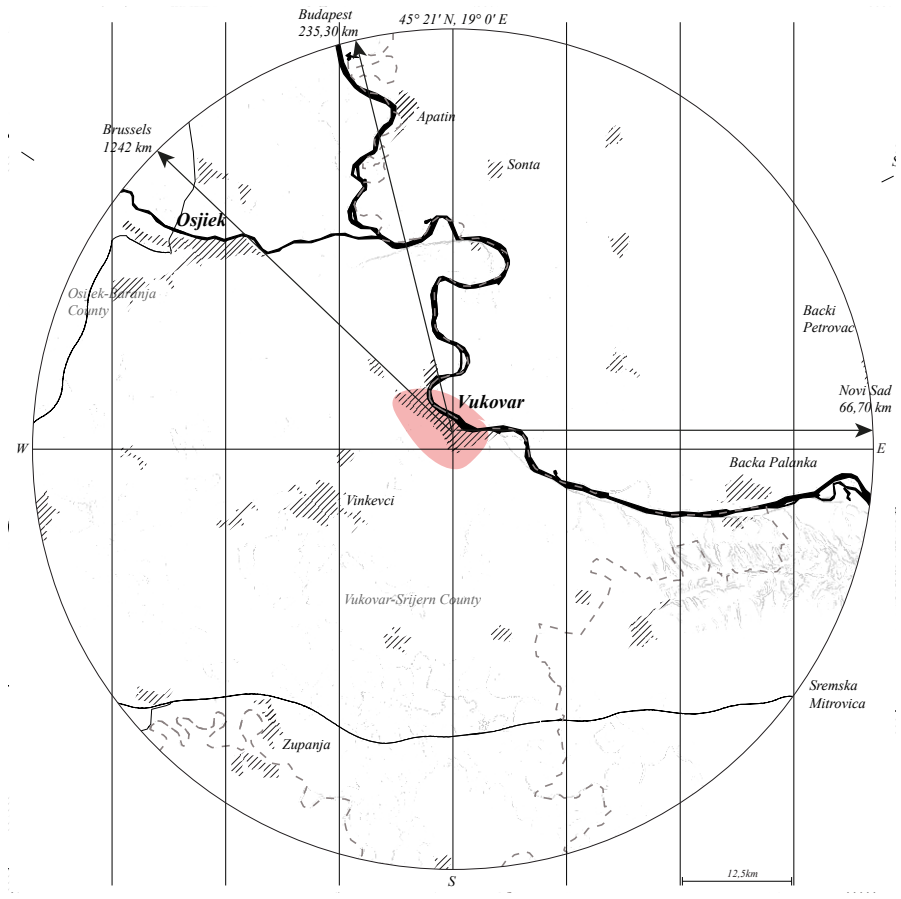
[6] **Travel journal, 4 December, 17:00:** Vučedol Culture Museum is located on a historical excavation site in Vukovar. It exhibits different artefacts of tribes that lived here in prehistory.

[7] **History Matrix:** There have been settlements around Vukovar since the prehistoric times. Later, since the establishment of nations, the borders around Vukovar have been moved many times.

[8] **Interview n° 1:** Slatan, the security guard, tells us that his family and friends still hate the Serbs. He does not hate them. He states that what happens in the past belongs to the past.

[9] **Interview n° 2:** This Serb lives in Croatia because his wife is from here. He would like to move on and forget about the past.

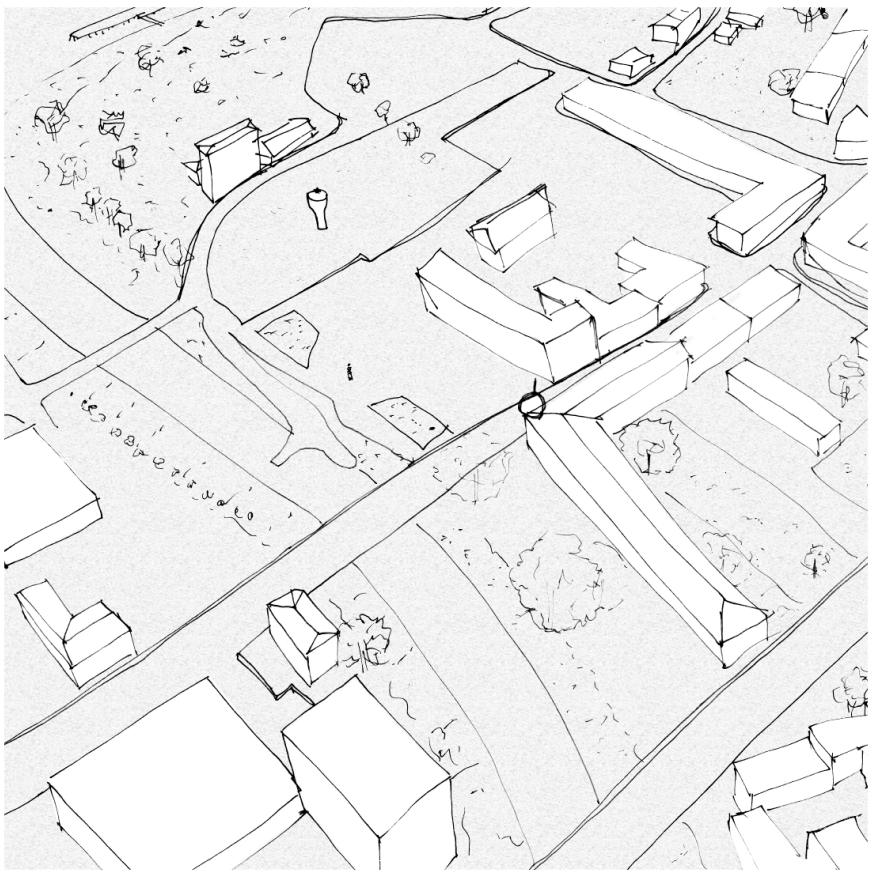
network map



morphology map



square sketch





a view over the Danube towards Serbia



buildings on the outskirts of Vukvoar are not yet repaired



flags in the background

facades












windows












entrances













ornaments & details







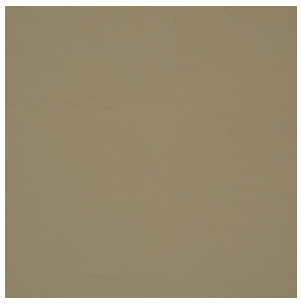






materials



public space



collected materials

Founded in ± 600 A.D.
Historical names: Volko, Walk, Wolkov
(original Croatian/Slavic name of the town was Vukovo).

Slavic tribes settled in this area in the 6th century. Later it became part of the Kingdom of Croatia followed up by the Kingdom of Hungary and then Ottoman Kingdom. In the WOII the city was bombed by the Allies. The Croatian War of Indepence (1991-1995) destroyed a big part of the city; it is considered the worst in Europe since WOII. More than 2000 people died, and 22,000 civilians were forced into exile (concerning only in this city). The water tower, riddled with bullet holes, is retained by city planners to serve as a historical testimony. Still a deep ethnic divide exists between the Croat and Serb populations. Every year a ceremony is held to remember the war. This attracts 120 000 people.

Inhabitants	23 061
Age	0-17 (14%) 18-64 (66,3%) 65> (19,7%)
Religion	Christian Orthodox/catholic

(Vukovar 2019)

demography

buildning materials squattered everywhere

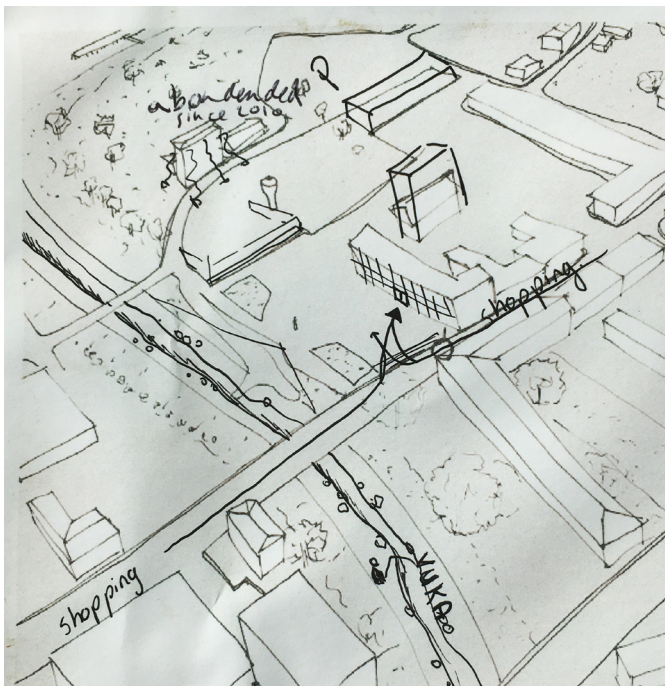


the local bank is frequently visited by citizens



Christmas in Vukovar





1. The security guy

Big guy with short black hair and big blue/green eyes. The security guy from the municipality building. He just came out to smoke a cigarette when we went in to ask permission to park the van here *"No problem!"*
He does not like it here
Refers to the war
His parents and friends hate the Serbs
He does not per se > war is past and past=past
He lives in a small village close by where he likes to work with the farm animals
The city is nothing for him
His brother moved to Sweden where he has been on holiday, but it was so/so
He knows about 50% of the villagers
He thinks it is shit here, but at the same time is content with Vukovar and the square
The EU is not present for him: *"nothing changed, we still eat the same cheese etc. as before."*
There is a bad mindset among the people

Slatan // 30 (age)

2. The Serb

Dark haired tall guy
A Serb who is married to a Croatian woman
He is here now with his son in the shopping street
He really would like to leave here, it is not good for his child > *"it is not good for the brain"*
Everywhere is the past and everything is politics
His grandparents lived here
His family lived in this place for 800 years [interesting he does not call himself Croatian]
He would like to go to Germany > very difficult
You earn here 400 euro a month
He earns more; he works in Osijek which is a bit bigger city
He never actually considered moving there, but realized this might be a solution (in Vukovar it is all about the war, in Osijek already less)
No opinion about the square
The EU is fine > nice that you can travel. Although he points out that he needs to wait at the Serbian and Hungarian borders.
The children go to separate schools and only later can play with each other (Serbs and Croatians)

… // 35 (age)

6. The workers, Two men

Both are form here and kind of like it
They both tried to live somewhere else
Both have family in other EU countries
Antonio tried to live in another town in Croatia > seasonal work, but did not feel at home there. It was expensive there. He tells me that you have to pay 3 euro for a coffee while here less than a euro [funny they talk about euro's while they do not officially have that yet]
Marion tried to make a living in Ireland, his aunt lives there > he could not find a job
Both agree that they feel at home here because their families are from here, and they know the place > this would also be key to feel at home in another city
They work at an elderly place where they help them do shopping etc.
They just found this job and it is quite nice [we joke that elderly people can be quite fun]
They like the square > you can see they are building up the ice skate place
There are summer concerts and there is a new year's event which is joint by the whole city
Maybe they need a fountain at this square because it is quite hot during the summer
The EU is nice. It allowed their family to move and work somewhere else where they could earn a living for their 3 and 4 children
They don't talk about the war and avoid politics > they do not like these talks
We say goodbye after the 2 museums are recommended > one is super old 15th century, the museum hospital is the newest

Antonio & Marion // 20 & 26 (age)

7. The one who lives in the now

Born and raised in Vukovar
His family has lived here for generations
He has a home here in Vukovar but moves around for his job
He calls Vukovar his focal point
He explains that there are two types of families; very narrow-minded people who always refer to the war; and the ones that speak not about the war anymore and try to live in the now
What he dislikes in general is that the people here are mostly the type 1 > not open-minded
If he had the opportunity to change something, he would add a university > so people can learn from each other and a fresh wind will blow through the city
He also misses that there is just one group living here (little integration with foreigners)
The old generation *"still live in the war"* > they bring their children up in that manner
People move away because of better job opportunities

Marco // 35 (age)

8. Man from Zagreb

Vukovar is a small town
He does not come here often
He thinks it is a borrowing town
We should come to Zagreb or Ilok (wine)
Ends with: *"Thank you for visiting Croatia"*

… // ± 40 (age)

3. Six youngsters

Go to school in Vukovar > all come from a neighboring village
They kind of like Vukovar but would like to live abroad later
There is not much to do here
They state that this is the central square and that it is nice in winter times (Christmas market)
They do not speak a lot about the war at home, it is not that present in their lives
Vukovar is a central place in the district
Would like to add an arcade (game hall)

… // ± 14 (age)

4. The re-immigrant

He is taking a picture of ISSUE. We walk up to him and asks what he thinks about the car. He answers in Dutch *"Ja gaaf man!"*
He fled to the Netherlands, because of the war, when he was 12 years old.
He lived in the Netherlands for 19 years, but in the end came back to Croatia
The life in Rotterdam was too busy, the days pass by too fast
He explains that it was a lot of stress because you need a house, for a house you need a mortgage and that puts a lot of pressure on your job: *"You become old to fast in the Netherlands"*
He went back to Vukovar to take care of his parents; it is a common thing to do as the youngest child of the family
His sister still lives in Rotterdam, his half-brother is in Germany
Vukovar used to be one of the major industrial cities in Croatia. For example; the rubber factory had 20.000 employees who all lived in Vukovar
In 1991 everything was destroyed
Nowadays not much young people stay here.
He thinks it is fine that there is not much to do
He enjoys living at his parent's place (has a wife and kid)
He works seasonally in Austria
Vukovar used to be a baroque city, during the times that industry was still flourishing
Because of this architectural style it takes so much time to restore everything (he points to the workers and the restored baroque facades that we see around the city-hall)
He recommends us to see the folk museum and the castle of the Duke with the history of the war.
The castle is one of Europe's youngest and later donated to the city as a gift from the Duke

Vederan // ± 30 (age)

5. Three youngsters

They come from here and truly feel at home
Later if there are jobs, they will stay
The war is even in their generation very present. If you go to a pub or café all the people will always speak about it
They explain that the Serbs are not their friends.
Even in the young generation the difference is big > Serbs are provoking

… // ± 16 (age)





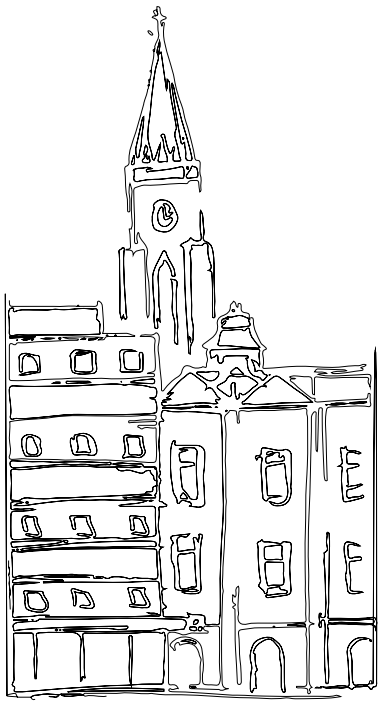








Novi Sad



Novi Sad is a strong lady. In her eyes you can see the scars, but she constantly manages to recover herself [1] – her heart is still shining bright.[2] The route to reach her heart sparks past glory.[3] Although she tries to show her beauty and cheer everyone up,[4] she is afraid not everyone can shake off past battles.[5] She hosts many different social groups and seems to be a joy for quite a varied mix of people.[6] In the coming years she is eager to keep on recovering and to show everyone she cares about them.

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[1] **History Matrix:** Novi Sad, mainly due to its border position, faced many battles and occupations, starting from the 16th century until 1995. With every new power which occupied the city, the city was damaged and rebuilt again.

[2] **Travel Journal, 5 December, 14:30 and Interview n° 2:** A big divide between the outskirts and the inner city of Novi Sad can be noticed. The outskirts are not well maintained, while the old town is renovated. The big divide was also confirmed by some interviewees.

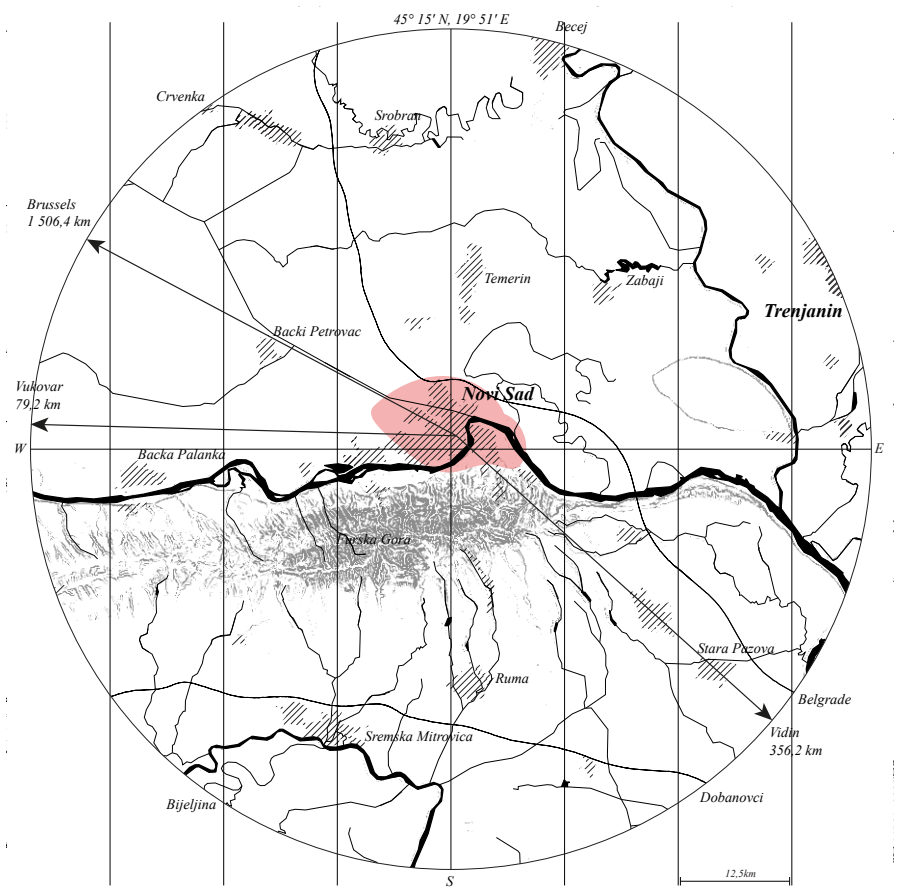
[3] **Video Samples:** The route we took towards the city centre led us through the surrounding hills, past an old castle and over the bridge that crosses the wide Donau.

[4] **Photographic samples:** The buildings at the square have bright colours and are abundantly ornamented.

[5] **Interview n° 2:** These two students were quite pessimistic about Novi Sad and Serbia in general. They told us that many youngsters would like to leave the city, or even the country.

[6] **Travel Journal, 5 December, 14:00:** We experienced a wide variety of people. We saw a large range of people such as tourists, students, gabbers, fancy ladies and mafioso.

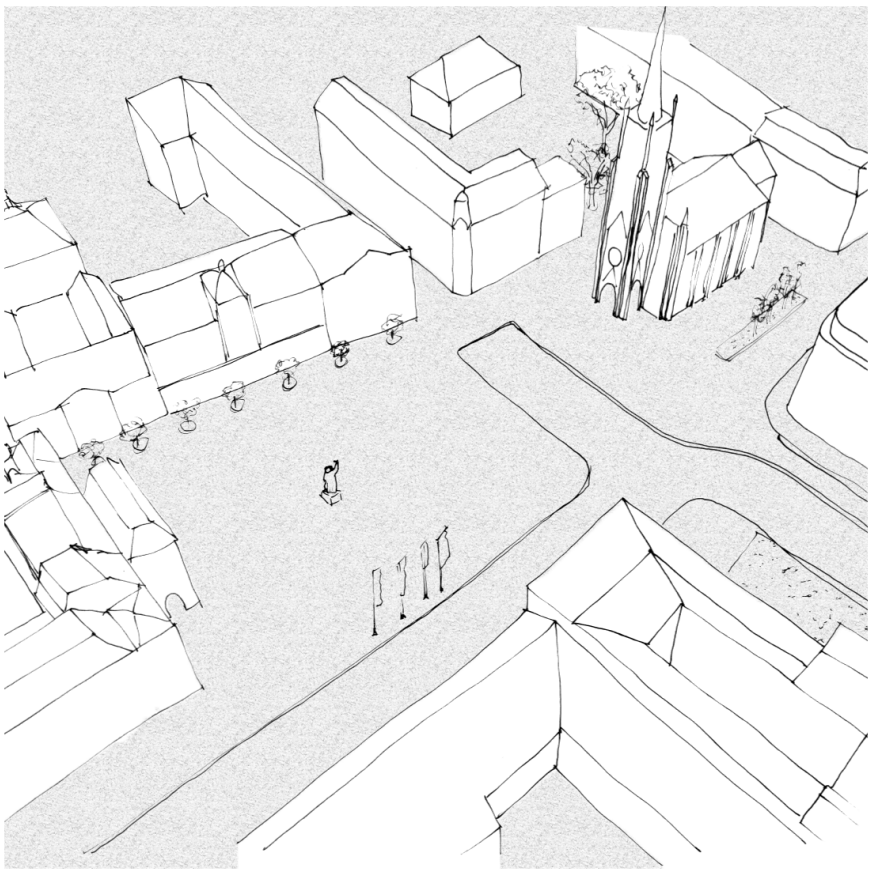
network map



morphology map



square sketch





Petrovaradin is located on the river bench of the Donau



wide streets in Novi Sad

facades












windows












entrances











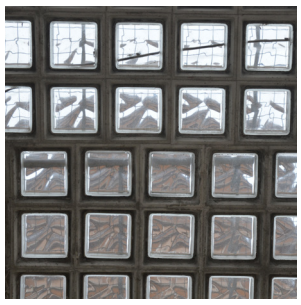


ornaments & details





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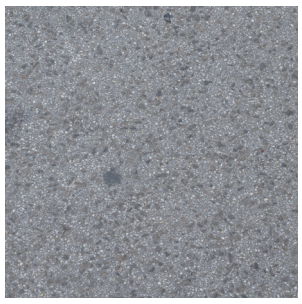



public space



collected materials

Founded in 1694 A.D.
(Settled by Scordisci in the 4th century B.C.)
Historical name: Peturwarad or Petrovaradin (1237 A.D.)
Novi Sad (‘new orchard’, 1748 A.D.)

Novi Sad is the second largest city of Serbia. The city has been a home for the Celts, Romans and Huns. Later it was conquered by the Kingdom of Hungary, the Ottoman Empire in the 16th century and the Habsburg Monarchy in the 17th. The settlement became a “free royal city” in 1748. WOII caused about 5000 deaths and many other inhabitants were resettled. During the Kosovo war Novi Sad was again heavily destroyed by bombing. The centre of Novi Sad is built in a typical mid-European architecture style. Later, in the 60’s, new boulevards have been built that cut through the old city.

Inhabitants	277 522
Age	0-17 (12,5%) 18-64 (67,5%) 65> (10%)
Religion	Christian Orthodox

(Novi Sad 2019)

demography

the two students

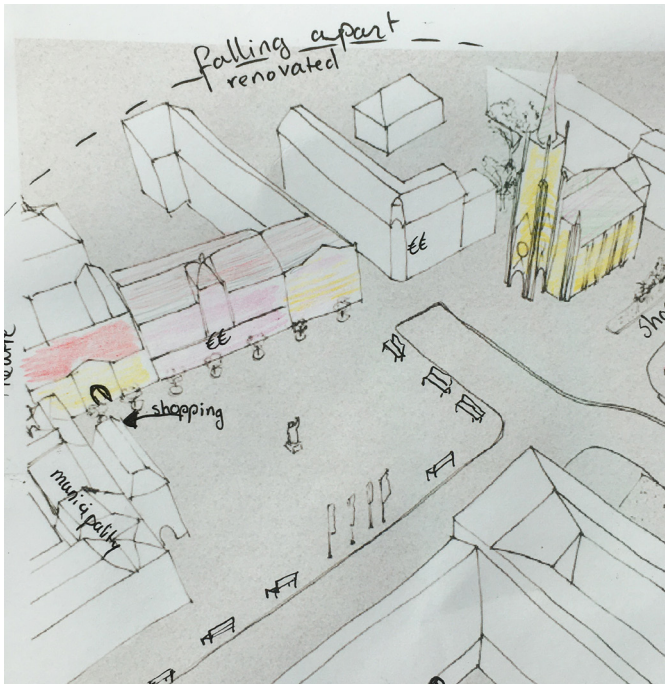


a round trip is offered in a carriage



mother and child





1. The content guy

Almost bald, wearing a big Micheline jacket
He lived here all his life
Highschool, study > everything
He studied media management and now works in the trade sector
He considered moving but stayed because he likes it here
The square is also fine
Then his friend comes and picks him up

Ivan // 45 (age)

2. The three girls

They study psychology
2 of them from them came from a small village > like the ease of Novi Sad > people here are way more open than in the villages
It is possible to enter a conversation with someone on the street here > in small villages that is not possible
Many cozy places where you can drink coffee
Not pessimistic about government
One girl mentions: If people want to go away it is because they think of abroad as fantasy. But if you do not manage to fit into your own culture, how can you fit in abroad? It is not about politics; it is about yourself
They feel at home here because of friends
If there is a possibility to add something, they want to add a warm place where you can stay without paying anything
They mention that Serbia will not enter the EU in the nearby future. They mentioned two reasons
1. Serbia there are many small businesses and in Croatia all the small businesses went bankrupt when they entered the EU
2. Politics in general

… // ± 19 (age)

3. Village girl

Used to live in a village
She lives with her friend in Novi Sad
Overall, she likes Novi Sad > there is not one particular thing she misses
She feels more at home in here village > more a community, family and friends

Katharina // ± 26 (age)

2. The two students

One very tall guy with dark hair and a tinted skin; the other is smaller, blond
Two guys. One from here, the other from a smaller town a bit further from Novi Sad
Study here (biology and literature)
Both want to move
They would miss the people and their language when they leave > common Serbian jokes
They would never come back
Novi Sad is quite empty now (time of the day), they go to the centre for activities
They do not come often on this square
Are not a 3rd world country but also not a 1st world one
Time stopped here > people look not towards the future
Serbia is falling apart
This square is fake
Everything one block away from here is falling apart
Only old people stay > young people want to go
Politics is the worst > has been the same for ages; They point out that the politics was bad for so long and they think this will never change
Serbia will never be part of the EU > Kosovo is one main reason.
Serbia is deployed by other countries
Serbia as a kind of meat sack/buffer – situated in the middle of the Balkan and border between Ottoman and rest of EU
Tourist come from China > no visa needed > *"kinda EU"*
They would like to add public transport and nice social houses like in Bratislava
They should stop building and adding things to cities like Novi Sad and Belgrado > first make them function properly
The boy who grew up in a smaller town: when he was in high school the town was more alive, but now everyone is studying somewhere else. Currently only old people in these kinds of towns. He lives now in the suburbs. It is quite nice in the suburb, lots of green there. But nothing is happening there
The uncle of the other boy left Serbia during the war and made a career in America. This gave him the opportunity to travel to America, Spain and Holland. He mentions that he would like to live in Amsterdam > nice tall people

Franjo & Nicolai // 1998 & 1999 (age)

3. Mother and child

She comes from Sabat, but lives here for some time now
She came here because of the job of her husband, he is in the IT
She works in private children care
She only comes to this square during holidays. Especially because her daughter likes the horse attraction at the other corner of the square
She would never move back to Sabat, nor go to Belgrade because here it is better if you have child
She would go to the shopping mall for shopping – not to the centre
She laughs when the topic of the EU is brought up > Serbia will never become part of the EU. She knows the younger generation has other thoughts, but she really believes that there is a Serbian culture

Maria // ± 26 (age)





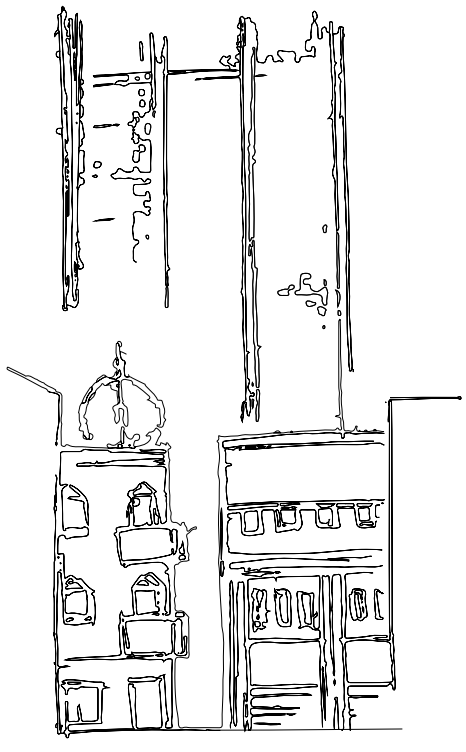








Vidin



An old lady who embraces her past and shows her old stone wall and Celtic statues with pride.[1, 2] She has her arms wide open, and welcomes you in her peaceful and quiet inner heart.[3] Although the route towards her heart might seem forlorn and in vain, she is busy with restoration and decorations. A new dress and lights which sparkle during the night, bring new life to the old lady.[4, 5] Rigid but elegant one, can still catch a glimpse of her forlorn power.[6] People leave her behind, in search for something more special, not knowing that nowadays her quietness, greenness and riverside are special.[7] She will peacefully wait for better days. She knows that they will come again.

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[1] **History Matrix:** Before Christ the Celts and the Romans settled here.

[2] **Photographic Samples:** One can still see the Roman fortress wall of which the gate is still in use. Also, the city placed statues in the greenery around the fortress wall of which many are made in Celtic style.

[3] **Travel Journal, 7 December, 13:20:** The vicinity of the high concrete apartment blocks surrounding the city centre scared us a bit. The blocks are not well maintained, the streets were wide, making the overall appearance deserted.

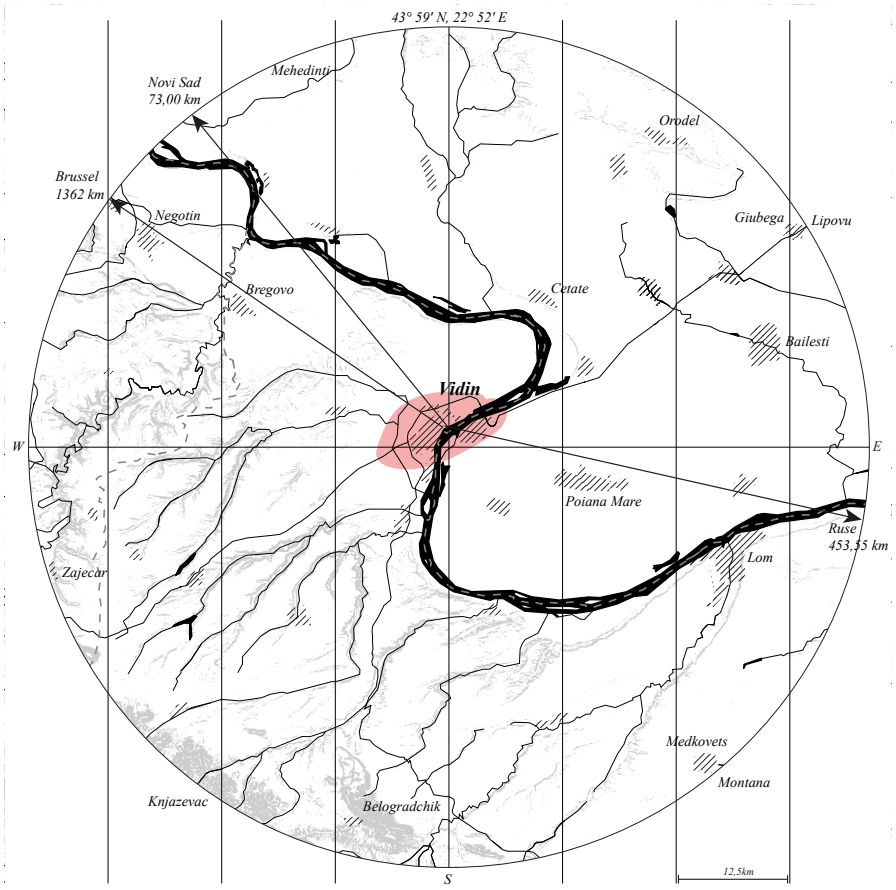
[4] **Interview n° 2:** This lady explained that the square and the rest of the inner city are renovated. She was extremely proud of the new streetlights. The reason behind the extensive renovation, she explained, is due to the tourists, who recently starting to come to Vidin. The tourists arrive by boat and stroll through the inner city. Another consequence of the tourists is the arrival of three tourist shops, of which she is also very proud.

[5] **Road Map and Notes:** We experienced the inner city of Vidin as pleasant, which was a strong contrast with how we experienced the outskirts.

[6] **History Matrix:** During the middle ages Vidin was an important harbour city and the capital of a diocese. A remnant of this era is the magnificent church situated behind the square.

[7] **Interviews (almost all):** The interviewees expressed a certain spirit and quality of Vidin; the quietness, the riverside and the green are pleasant and bring a character which is hard to find somewhere else in Bulgaria.

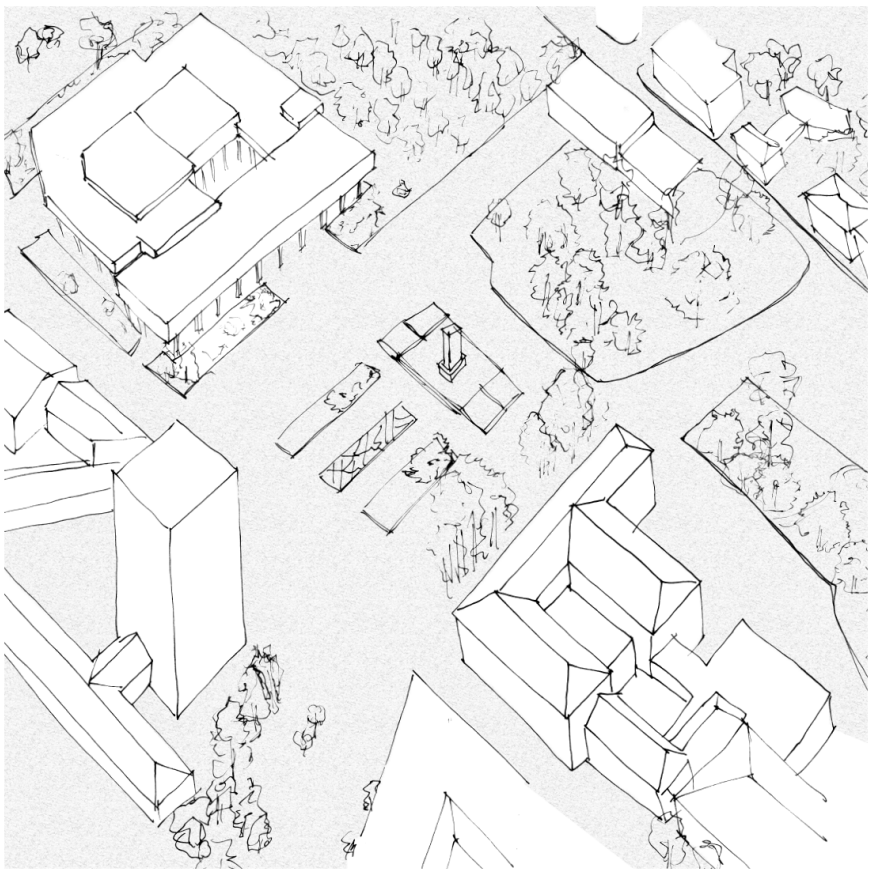
network map



morphology map



square sketch





a green belt runs around the city centre



walks in front of the municipality



facades

facades











windows












entrances














ornaments & details











materials






public space



collected materials

Founded in 3th century B.C.
Historical name: Bononia (Latin)

Vidin is located in the North of Bulgaria, which used to be more prosperous in the past since the Danube was an important trading route. On the southern banks of the Danube the old port of Vidin can be found. The town has Celtic roots but was fortified by the Romans. During the middle ages the city was ruled by empire Bdin, who hold a Christian religion. A Bulgarian fortress (13th century) called Babini Vidini Kuli (“Granny Vida’s Towers”) is still well-maintained. After the middle ages, Vidin has for a long time been part of the Ottoman Empire.

Inhabitants	53 764
Age	0-17 (22%) 18-64 (57,7%) 65> (20,3%)
Religion	Christian

(Vidin 2019)



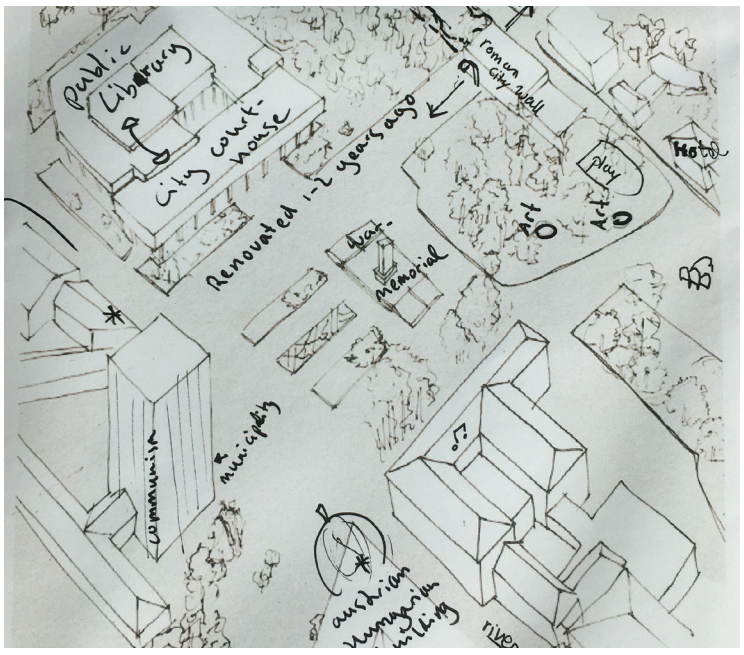
kids on the street



important pedestrian street towards the Donau



description image



1. Two friends

Strolling over the square
They are from Vidin, but (try to) work abroad
All the young people leave Vidin, because here they earn only €300,- a month for a regular catering job, but the price for food is the same as in the rest of EU
All the old people that you see around here have children that work abroad
Only during Christmas everyone comes back
Vidin needs something that keeps the young people here, e.g. a university or a company like Nike that can bring a lot of jobs to the city
They advise me to visit the gardens along the Danube and the Castle
Vuto asks me if I maybe know Kerkdriel, he has a job offer there in the mushroom packaging industry

Wretan & Vuto // ± 30 (age)

2. The spirit of Vidin

She stops and asks what I am filming for
She is studying European Studies
She studied abroad in different cities in Europe such as: Breda, London and Luxembourg
A lot of young people go abroad >It is something that is stimulated by the parents because they couldn't do during communism
During her studies abroad she experienced that she feels more at home in Vidin, that is why she came back.
She enjoys the tranquility of Vidin, in contrast to the big cities where she has been
She tells about her international friends that also live here for the same reason
She thinks it is sad that there is not so much to do in Vidin
She would like to organize something so that more people would stay here
About the Bulgarian culture she says that it is different than in the Netherlands: the parties are more at home
All her family is abroad, her parents live in Spain. During Christmas they all come back to Vidin
The University of Ruse gives weekend classes in Vidin > The teachers travel to Vidin especially for that
There is a traditional building style in Vidin
The traditional style is that the houses are made of wood. It is totally neglected - people favor the new. She thinks it is a loss since the old houses have some cultural value
She recommends to visit a house nearby

Mirela // 24 (age)

3. The youngster

Long blond/red hair under her hat. She looks open and friendly
She is strolling the shopping street with her boyfriend
She is form here but studied 10 years in a city at the Black Sea
She wanted to live close to the sea
She came back for him
Both cities she liked a lot
Here especially because it is quite small, and everything is reachable
She admits that everyone is leaving the city and that there are mainly elderly here
The square is nice and renovated 2 years ago. There is still a part which needs to be done > she thinks it is done for tourism
There are some boats coming from Germany along the Danube
They even have 3 or 4 souvenir stores!

Ana // 28 (age)

4. The girl

She is from here, and her whole family too
She is with her friend walking around
She comes here often for shopping and the café's
The square is fine like it is
If she could change something she would "add" more people
She would like to move to England
Maybe work and study there
She studies languages
When I asked her about her friends, if they think similar, she asks her friend besides here. These girls likes Vidin, but in the end admits she also would like to go. Many people go to other cities in Bulgaria

Ivanka // 17 (age)

5. The network engineer

Network engineer who grew up in Vidin
He is here for the weekend to visit his parents
Almost everyone from his generation moves away
There is no job perspective here
He likes to be here because of the calm atmosphere
He will never move back > no job
He explains that the square is renovated about a year ago > combination of communist and Austrian/Hungarian style buildings

Alexander // ± 27

6. Two girls

Two girls who were walking back from guitar lessons
They like it here, but it is becoming a bit boring
There is not really a place to hang out
They like the square and the street
They would like to go abroad, but mainly because they want to explore (they did not say anything about the poor state of Vidin)
They both want to go to Japan, because of the Animai style
I asked if they sometimes hear things about politics or so, but whenever their parents start talking, they will leave

Sophia & Catlina // 13 & 14 (age)

7. Ibiza girl

Long dark brown hair, enthusiastic and talkative
She is form here and works in the café where we had a beer
She needs to stay here to care for her grandmother
She understands this situation but would love to travel more
She explains that they have been under Soviet regime for so long, and that so many things were forbidden, back then that her generation would like to discover (what is America!?)
More traveling since 2007, because Bulgaria became part of the EU
She has been to Scandinavian countries (people are cold there)
She has travelled a lot, e.g. Ibiza (the center of techno); she stayed there in a house with many nationalities, one of them was a Dutch DJ
She has been to Berlin only to party for one night
She loves Vienna. Flaneur and street artists
Here it is quite coast like, but there are not such things as street artists
Bulgarian people are warm
Everything mainly happens inside the homes here
It is custom that you take of your shoes and wash your hands before entering the house
All friends of friends of friends are welcome too
They talk a lot here
This is also why they have little mental health issues
Different than in the northern countries
They love the family and they have many traditions
She points out some recommended spots for architecture in Bulgaria and we exchange Instagram

Aeks // 28 (age)







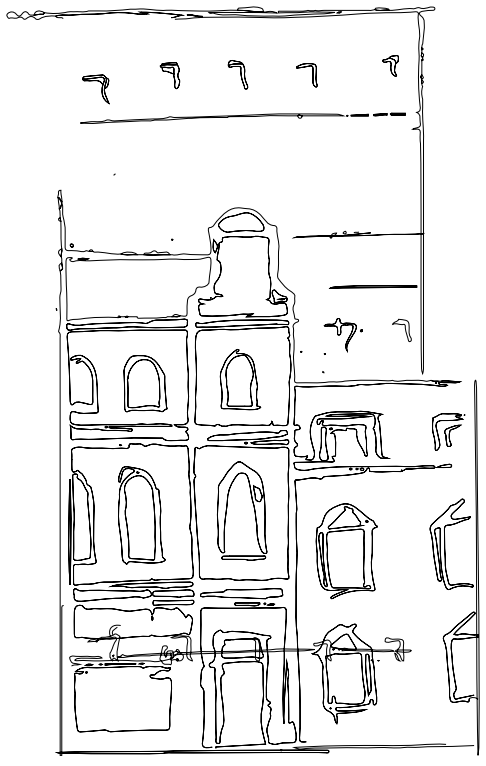








Ruse



Ruse is the older sister of the frivolous Vienna. To keep up, she decorates her sober suit with some baroque jewellery.[1, 2] She is enjoying her inner city where she is surrounded with the busy humming of the crowd, even though her shopping opportunities are limited.[3] She has a lot of alternatives to offer in the centre – greenery, street music, all kinds of architectural styles and cafes.[4, 5] It all seems to happen on the street. The centre redeems her concrete outskirts.[6] Despite her age, she is still keen two work on her outskirts[7] and battle her bad smell.[8] She knows that many young people leave her, but she is sure that she has a special place in their hearts and that they might one day come back.[9]

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[1] **Photographic Samples:** One can see the variation between the communist Soviet buildings, which are sober, and the Viennese baroque buildings, which are more pompous.

[2] **Demography:** Ruse is the second largest city of Bulgaria and designed by Austrian architects and urban planners. It is also called “Little Vienna” which refers to the curls of the baroque style. As said, it is a stark contrast with the concrete buildings.

[3] **Interview n° 2:** She points at the vacant shopping streets. Shops have difficulties to keep their doors open.

[4] **Travel Journal, 10 December, 12:00:** The square is big and hosts many activities. There are stands, people who play music and several cafes with terraces.

[5] **Video Samples:** The lively activity on the square is very noticeable. There were many people on the square and it seemed like a good meeting/centre point.

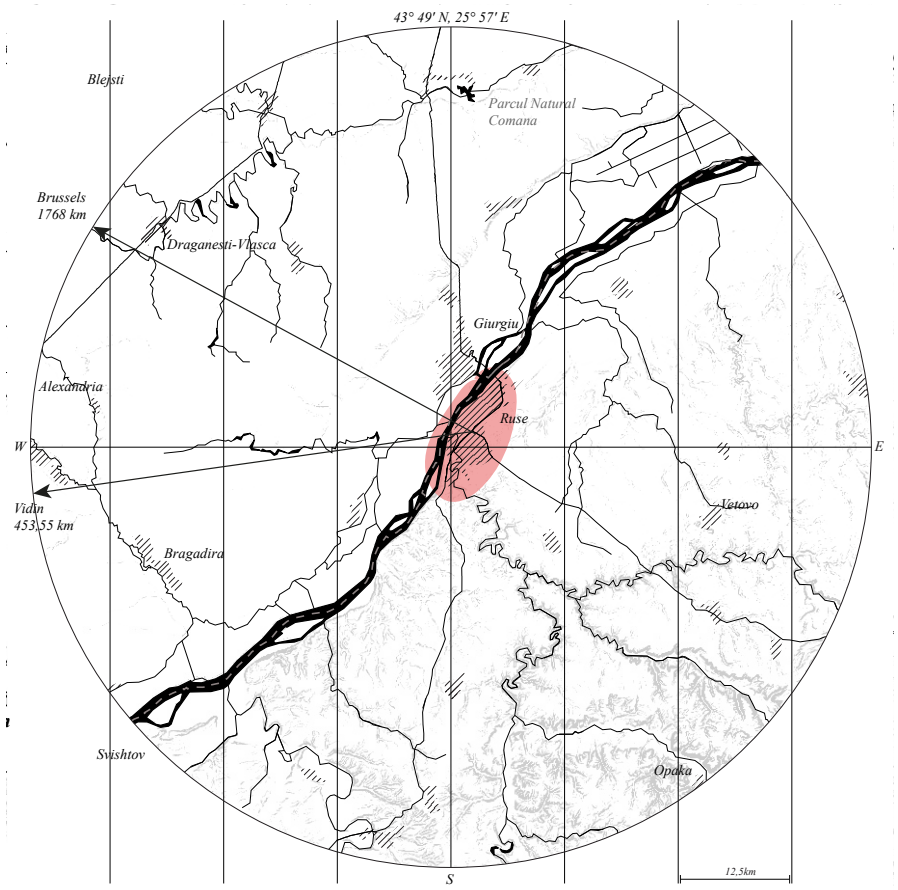
[6] **Travel Journal, 09 December, 17:00:** Upon entering Ruse it was quite a disappointment. The mist, the darkness and the smell between the concrete apartment blocks made our first impression of Ruse not very promising.

[7] **Morphologic Map:** One can see a clear distinction between the concentric layout of the old town and the orthogonal communist neighbourhoods.

[8] **Travel Journal, 10 December, 09:30:** Nina Dragneva taught us about the plans of the municipalities. She mentioned that the municipalities already recovered the waterfront and that the new young major is trying to improve the air pollution.

[9] **Interviews n° 3, n° 5, n° 9:** Although the interviewees like Ruse, for multiple reasons it is hard for these people to stay here: there are no jobs and consequently young people move out.

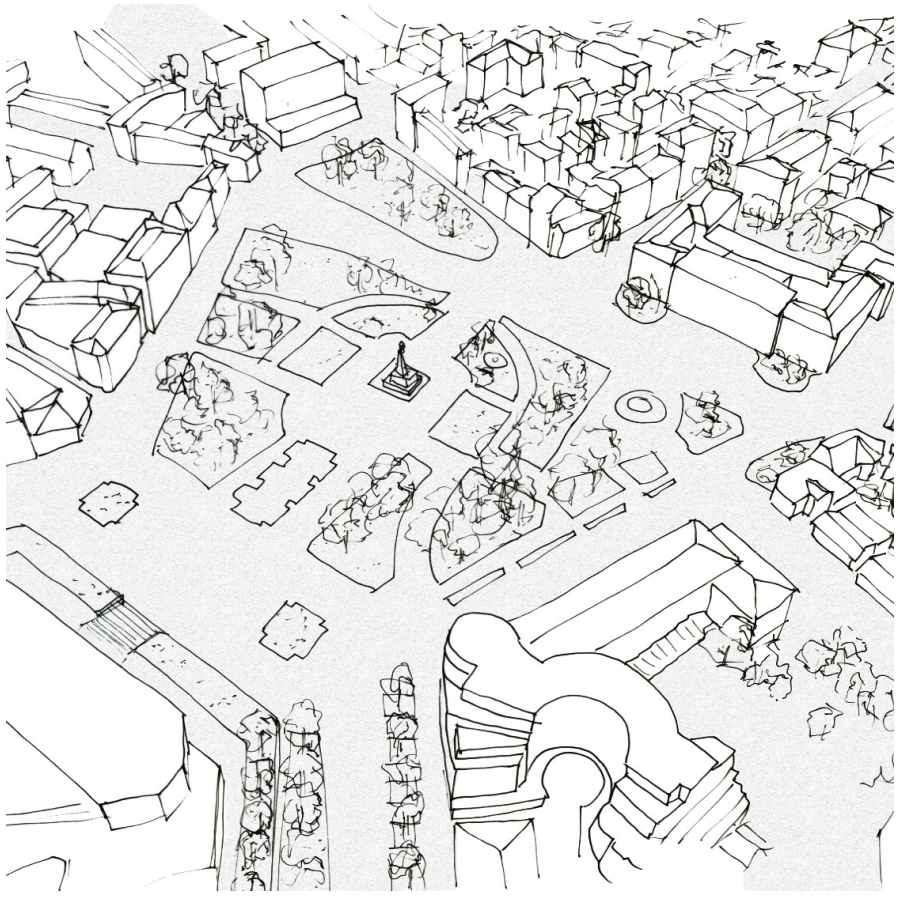
network map



morphology map



square sketch





street view



parliament



street view

facades












windows











entrances














ornaments & details











materials






public space



collected materials

Founded in the 3rd to 2nd century B.C. as a Neolithic settlement
Historical name: Ruskea (meaning “brown”, Finnish root)

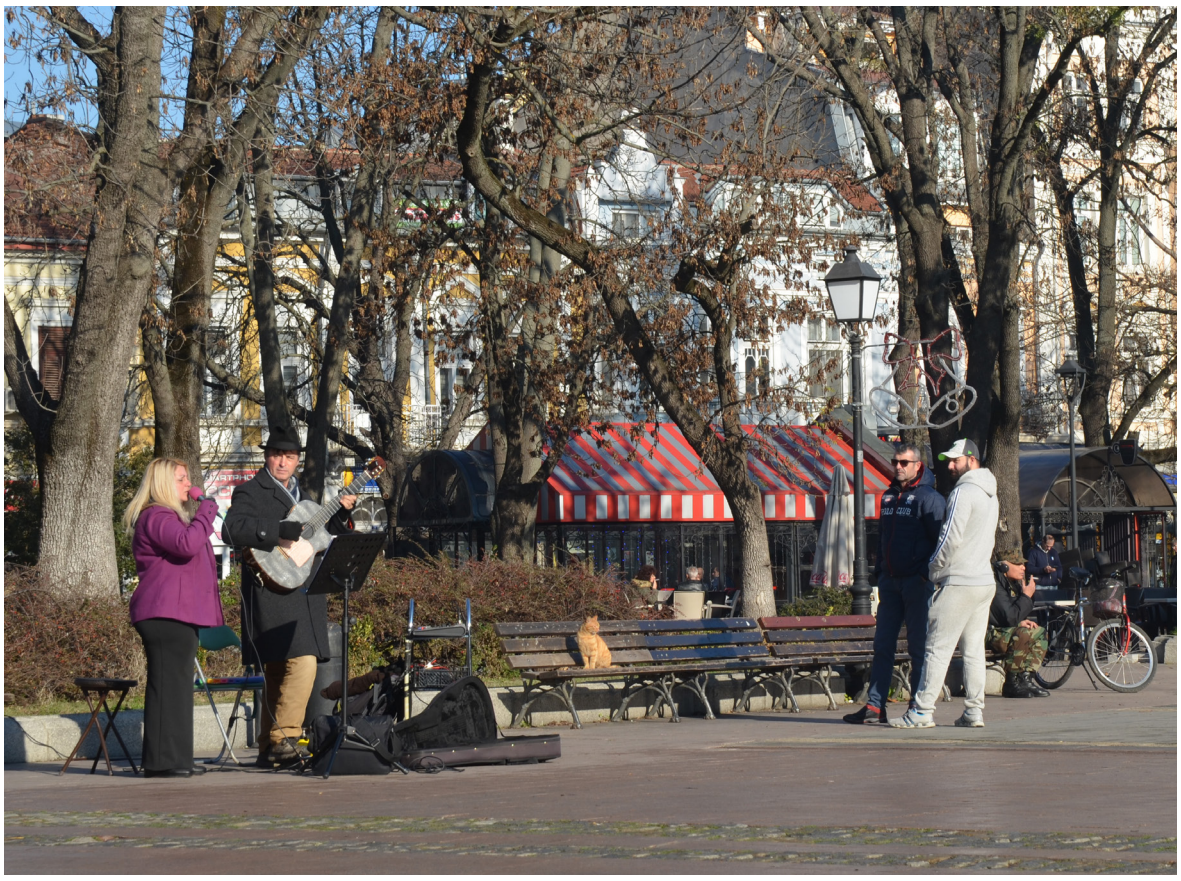
Ruse is one of the largest cities in Bulgaria and a centre for culture, commerce and industry and located on the border with Romania. The city emerged from a Neolithic settlement. Later, when the romans took rule, Ruse became a naval centre. From this point onwards the city slipped through many hands, but it remained an import naval/port city. This city brought the rest of Europe a bit closer to the mainland of Bulgaria through the goods that arrived here on the banks of the Danube and that were transported along. Since 1829 Romania and Bulgaria are connected by the Friendship Bridge.

Inhabitants	221 336
Age	0-17 (12,1%) 18-64 (67,6%) 65> (20,3%)
Religion	Christian Orthodox

(Ruse 2019)

demography

street musicians

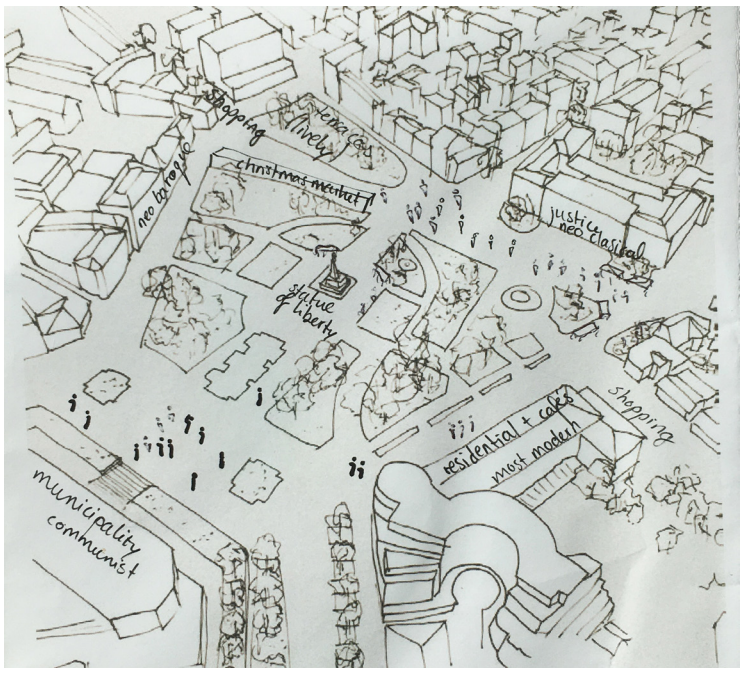


there are many cafe's on the square



stalls on the square





1. The judge

A judge just coming out of court
He seems interested in our project and has a connection with Holland > his son studies international law in Groningen
He lives here already for 20 years
He comes from a smaller town along the Danube
He only comes there because of his brother and parents > bound by social connections
He likes the town. Here, also, due to family connection (this is his main reason to feel at home somewhere)
He comes to this square because of his work but when his children were younger, he came here to play with them
He is not fond of the small stands here, but yeah, they are only here during Christmas
He finds the square beautiful, but he cannot really describe why ("*beauty is a feeling*")
Nothing to add to the square nor city (except reduce the air pollution problem)
Last month there was a strike at the square for this air problem, as a judge he could not take part
There are more demonstrations here, but mainly local and national orientated, not globally like the climate strike or the teachers strike
He sometimes goes to Giurgiu. Mainly to the local market to buy things (food) they don't have here
He thinks Giurgiu and her people are just fine
Bucharest is only 70 km from here and Sofia 300, so he often uses Bucharest's airport
He like the EU because of the freedom to travel
Also, the mobile network is wonderful because the bills are now way less when he travels abroad
As a judge he was able to have some courses abroad and learn about the EU laws. He therefore has many connections with the EU. However, he sees that both the Bulgarian and Ruse's citizens know little about their rights > a pity!

Boiko // 50 (age)

2. The schoolboy

He really likes the city
He is form here
Many people and the lifestyle are good
He likes the square too, but does not come here that often
Now he is walking here with his friend, just to meet friends
Nothing to add to the square
He would like to stay here his whole life (not study in another city)

Illian // 14 (age)

3. Two girls fond of Ruse

They like Ruse and are not planning on leaving for now
If they would leave, they would miss the city business
It is always as busy as it is today
If they visit towns they like the calm atmosphere > here everyone is in a hurry
They like the architecture of ruse > *"little Vienna"*
The communist building blocks are also appreciated > they are used to it, it belongs to the city
They like this place because it is their home (family)
There is no strong connection with Romania > they go there on vacation from time to time
If they had the change to add something they would add young people > they all move abroad

… // 20 and 24 (age)

4. The study girl

Her English is fluent and seems to know what she wants
She is half Greek and half Bulgarian
Her parents split up when she was young, she moved here with her mother
She goes often to Greece and likes it there better: the culture, language and the people
She might go to study there as she would like to leave Bulgaria > she does not like the politics, an opinion joint by many of her friends.
She goes along this square on her way to school (like 20 minutes, somewhere in the park)
She might add some more stores here, she does not like the stores at the moment
She does her shopping in the mall like everyone > so everyone is wearing the same > therefore, she also likes to order online
No opinion about the EU > does not bother herself with politics

Kalina // 17 (age)

5. A passerby

She really likes this town because it is different than other towns in Bulgaria, it is unique
She likes the style of the buildings
She does not like the communist building blocks because of their appearance
"It is little Vienna"

… // ± 45 (age)

6. A chatty young man

"I love the spirit of the town"
Studied tourism in another town
Comes back here to visit his parents
He has just a couple of friends who stayed
He like the atmosphere and the architecture of the town
He would like to live here if there would have been a job opportunity
In Sofia for example you earn 50% more than here
He believes that you can learn a lot from big companies > they are also not here
Would like to add job opportunities
He calls (again) Vidin *"little Vienna"*
There is no strong connection with Romania > people from there come here to register their car (is free)
Giurgiu is a small village > there is nothing to do
If they want to visit a big city, they go to Bucharest

… // ± 30 (age)

7. Abroad jobseeker

She grew up here
Lives in the USA
She loves this town especially since her parents live here
All her friends moved away as well
She will never come back > no job
People from her generation move to somewhere in EU or USA
Other countries in EU is easier to move to > less trouble settling down
Common countries to move to are Spain, Norway and Germany
People in this town only like the old city centre
The communist towers are seen as ugly and reminders of the communism era
Her parents felt safer during the communist era but missed the freedom of movement
Nowadays her parents feel like they are living in the worst era > everything is negative > she thinks that it maybe has to do with the fact that everyone is leaving
She herself loves to travel
She misses the younger generation and places to hang out/party in Ruse
If she wants to younger people, she goes to a town in Romania

Illeza // 29 (age)





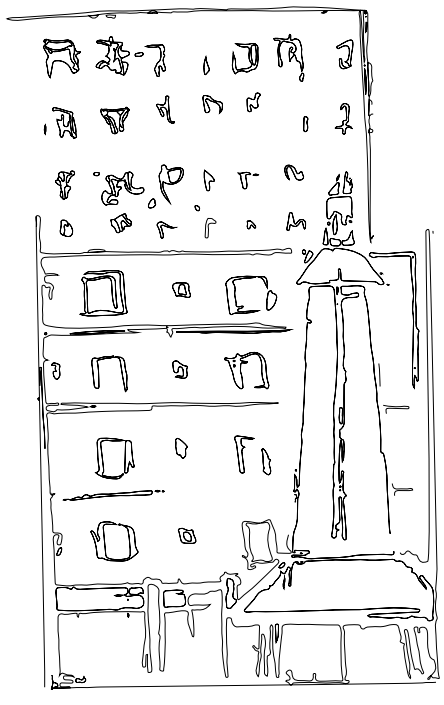








Giurgiu



This little old man, wearing an Ottoman hat and a Habsburg suit under his communist coat, seems to fit all the seasons he has had to bear.[1, 2, 3] He likes to walk in his old Habsburg neighbourhood, thinking about the business the Ottoman sunrays[4] once contained. When he takes a seat in one of just two coffeeshops he looks through the window and watches a few luxurious cars drive by. He has difficulties with the manners of the people driving these cars.[5] On other days he takes his book and will settle himself on a bench outside. The grey concrete blocks that surround him take on a repetition and vanish to the back of his mind.[6] He knows that the younger generation have difficulties connecting to him.[7] Because he is not youthful anymore, with his broken bloodstreams and weak organs.[8, 9]

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[1] **History Matrix**: The architecture and city layout expose the different powers which ruled Giurgiu. First came the Romans, who left no traces behind. In 1417 came the Ottomans. They stayed until the Austrian Empire conquered the city. From 1940 until the Iron Curtain fell, the Soviets ruled Giurgiu and left many communist traces.

[2] **Travel Journal, 10 December, 15:30, 17:00:** The moment we entered the town we noticed the many different architectural styles, representing different ruling powers.

[3] **Photographic Samples:** One can distinguish the high concrete communist blocks, the Ottoman clocktower and the old Austrian stone pavement and adjacent villas.

[4] **Square Sketch:** The Ottoman clocktower in the middle of the square forms the centre point of the street plan laid out by the Ottomans. The streets, going out from the clocktower, resembled the rays of the sun. Nowadays communist blocks interrupt the rays.

[5] I**nterview n° 3:** This girl told about the specific groups living in Giurgiu. She pointed at the game hall on the other side and to the bars at the square which according to her only contain pimps. After this conversation the shiny, expensive cars stood out and we questioned how these people got so prosperous.

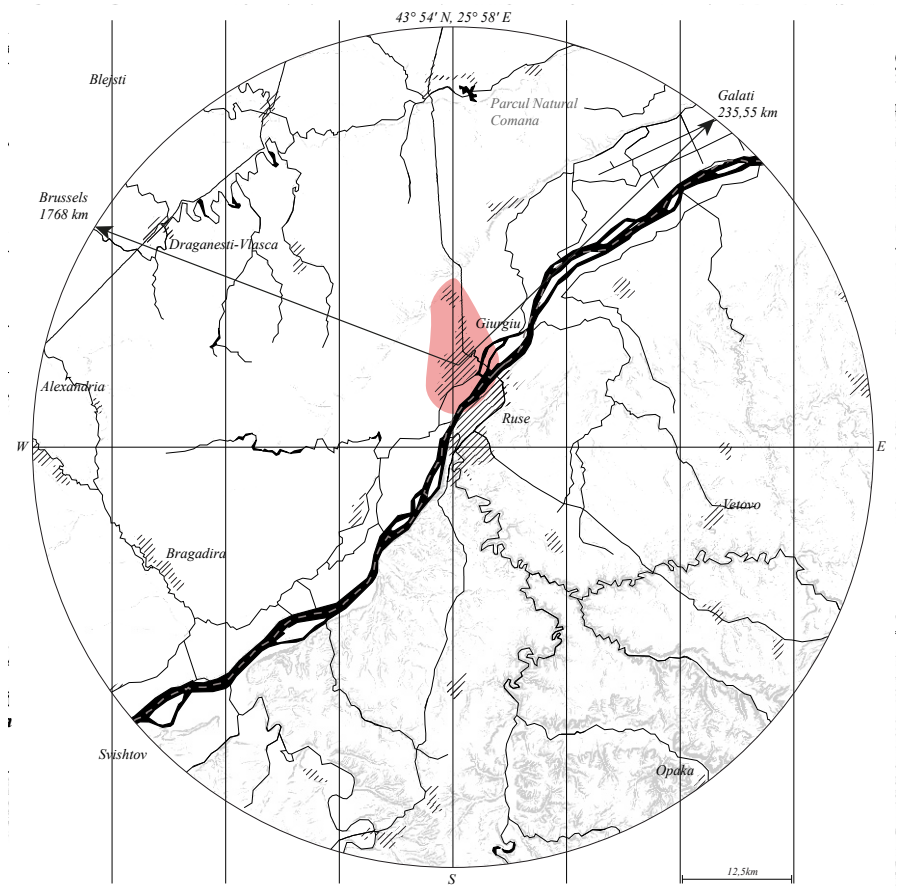
[6] **Photography Samples:** The Soviet concrete apartment blocks are very present and in a certain way demanding.

[7] **Interview n° 2, n° 3:** We spoke to a couple of youngsters and almost all wanted to go and live somewhere else. Especially the girls in the book café were very pessimistic about Giurgiu and its future. However, there was also a group of youngsters (a bit more gangster), who found the town pleasant and wanted to stay here.

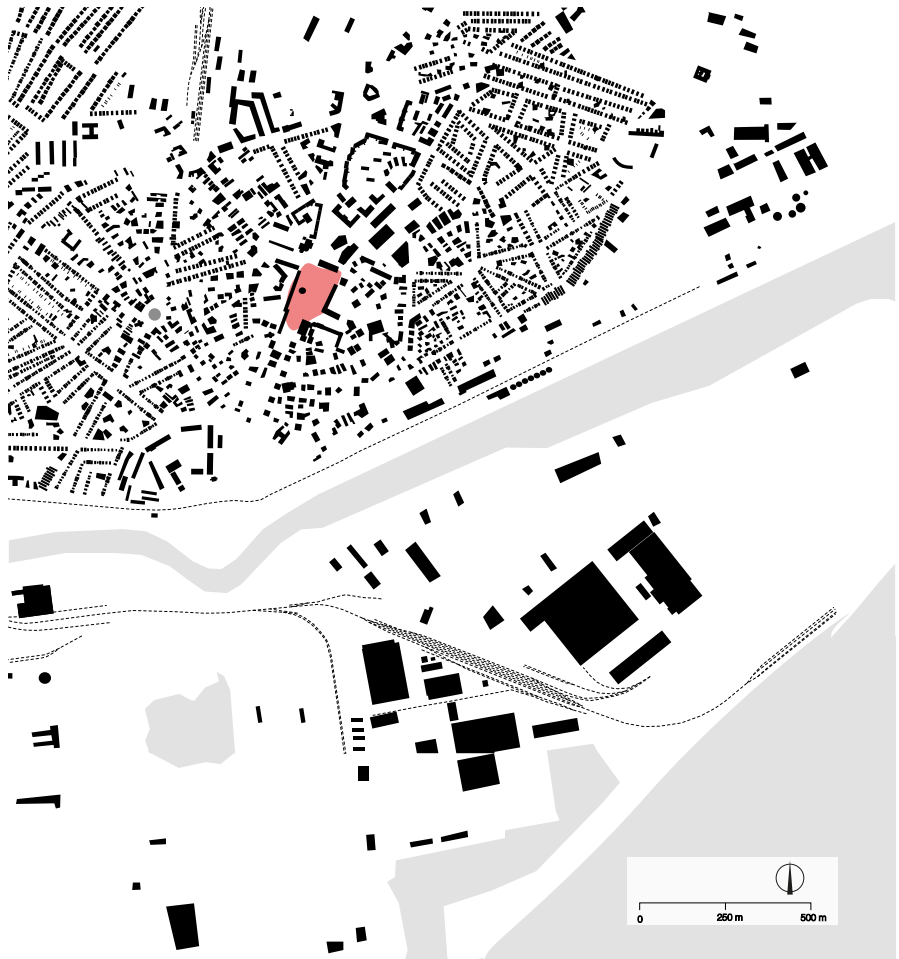
[8] **History Matrix:** In 1867 the first railway was constructed between Giurgiu and Bucharest. The length was 70 km and it gave a boost to the economic situation. Nowadays the train is not functioning anymore.

[9] **Travel Journal, 10 December, 17:00:** The town architect and her team tell us about the first train connection with Bucharest. However, after the collapse of a bridge the connection was lost – the bridge was never rebuilt. Also, the factories in the free zone are closing and moving to countries with cheaper labour, leaving Giurgiu with a lot of unemployment.

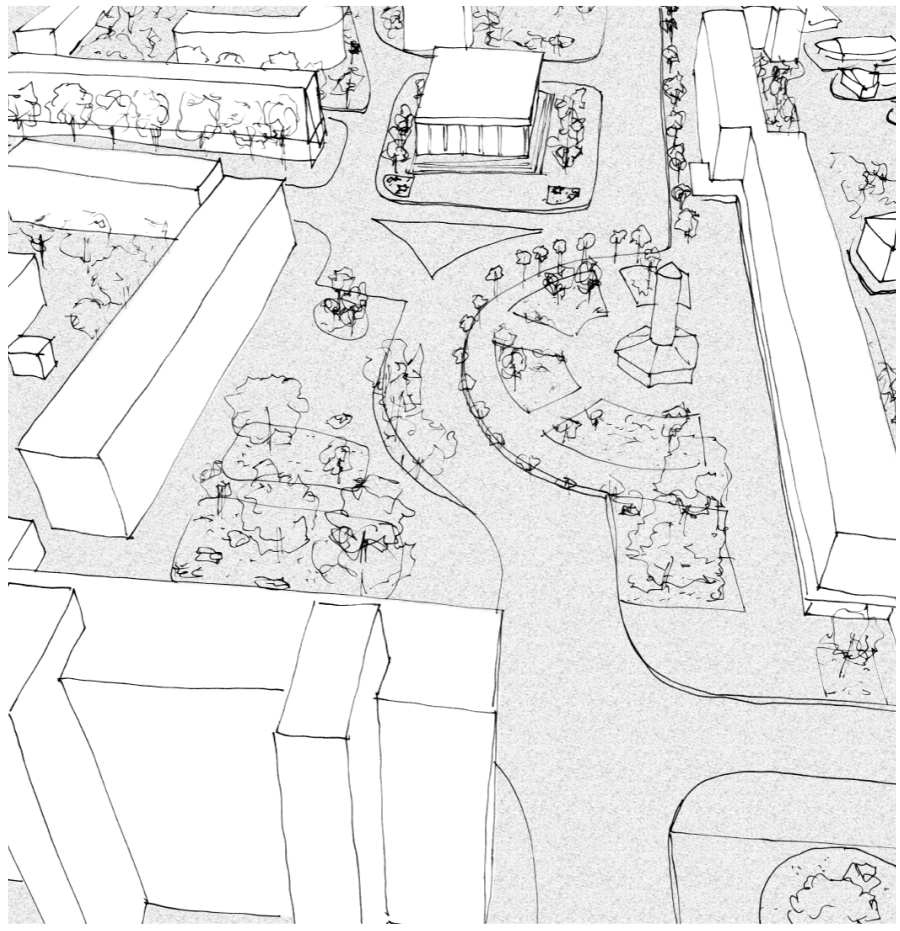
network map



morphology map



square sketch







lightning the building



bird string

facades












windows












entrances
















ornaments & details













materials






public space



Founded in 1th Century as a Roman military camp

As far as is known the Dacians already inhabited the area around Giurgiu in the 1st century BC. Thereafter, the city Theodorapolis was built by the Romans. The Genoese really manifested the city along the Danube in the 14th century, they built a bank and traded in silk and velvets. The Ottomans conquered the city in 1420 to control the trade over the Danube. The Ottomans called the city with a similar name Yergö, which means earth and sky. However, after the collapse of a bridge the train track was not reconstructed, causing a decline of Giurgiu.

Inhabitants	61 535
Age	0-17 (13.8%) 18-64 (73,2%) 65> (13%)
Religion	Christian Orthodox

(Giurgiu 2019)

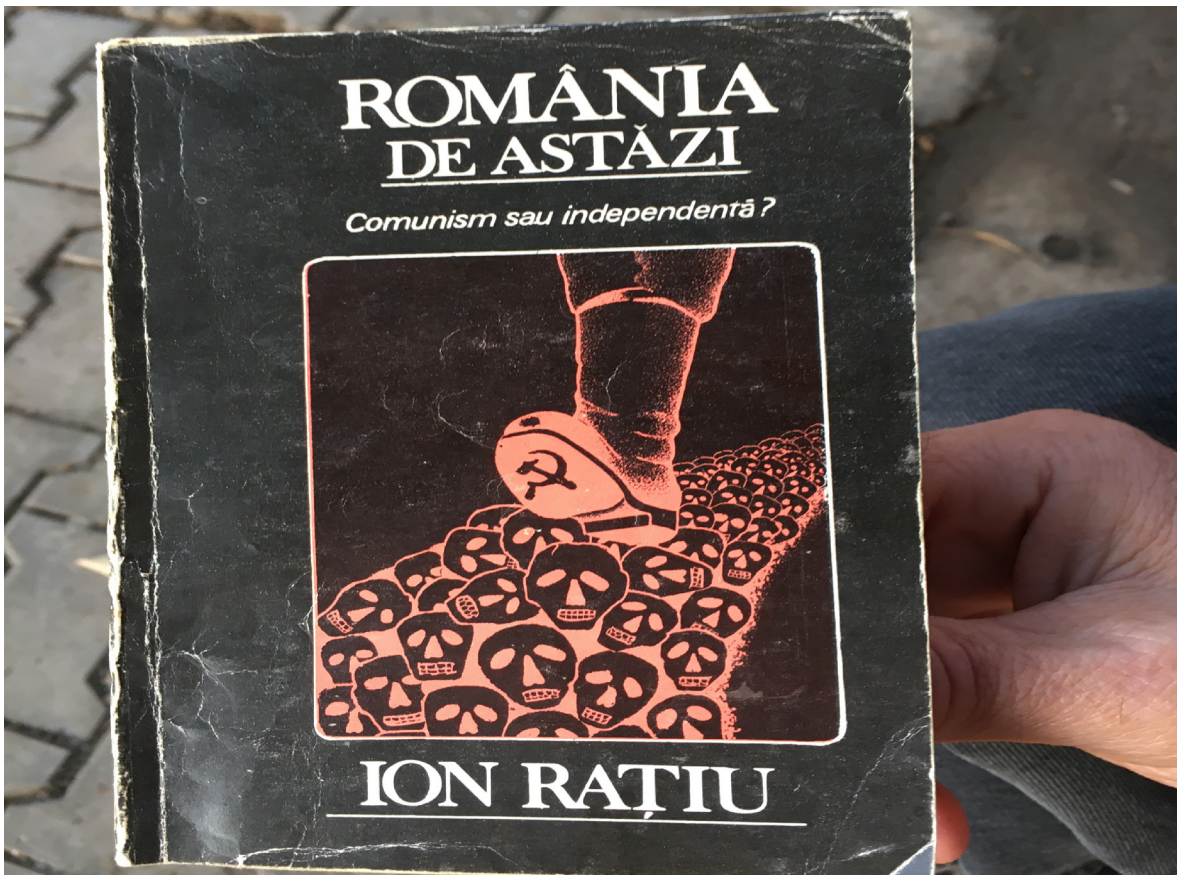
route towards an importtant bus stop

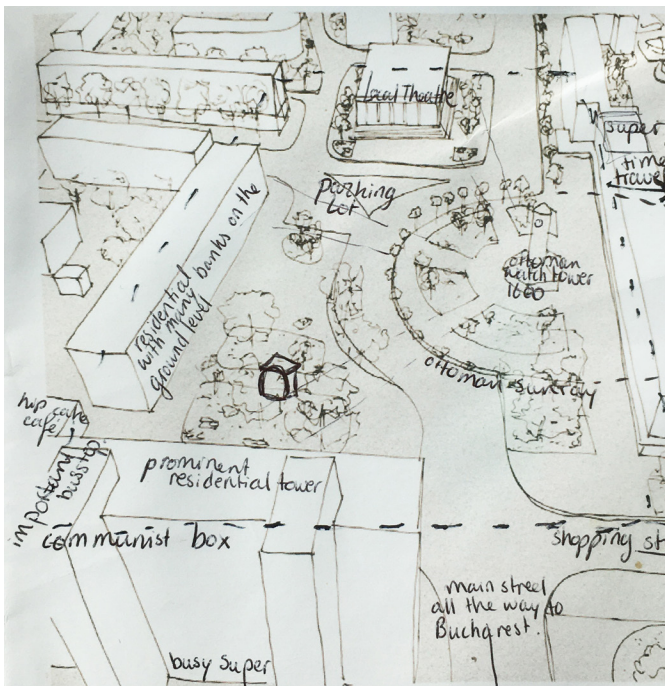


a square with more cars than people



literature offered by an old man on the square





1. The gang

Of the 4 guys only one spoke and he had difficulties with English
Four young cool guys
They like it here
Especially the theatre
They go often to the other side, to Ruse
They live here quite nice
He travels quite much through Romania

Daniel // ± 14 (age)

2. The Oxford girl

Very fashionable. Long black hair, long black coat and glasses with black frame
She was just walking form high school to her tutoring
She is form here
She will study in Bucharest
She actually won a scholarship for Oxford (second of Romania in chemistry), but her parents do not want to let her go > she would never return
She was also in an EU debating club, which she found very nice (EEYP) > It made her able to travel
She sometimes goes to Ruse, there is more to do there and some clubs
They go there by car, it takes only 5 min
When she leaves Giurgiu, she will not come back
There are no jobs here
She tells us that there are quite some people here who liked the communist regime better because there were jobs (there was a clothing factory)
Everyone in the town knows each other
She was surprised hearing English! There are no tourists here
About the Roma > they are well integrated

Cristina // 17 (age)

3. The coffee shop owner

Coffee shop owners
She grew up in Giurgiu
Moved to Bucharest
Because of bad choices she had to come back to Giurgiu
The shop is sponsored with EU startup money (1 year to prove yourself)
She does not like the town > *“People are bad”* > close-minded, go to game halls instead of reading a book
“You probably know about the gypsies”
“You cannot change the town; you need to change the people first”
Within 3 months there are elections > young generation (high school) want change
What misses > night life, there are only pimps
People come back for childhood memories, but town is getting more empty
She dislikes the government > everyone gave up hope years ago
Government throughout Balkan is bad
They go to Ruse for change of environment
She appreciates the look over the river

Name // 00 (age)













Galati



The tooth of time did not yet seem to get this man, who grew up on the docks.[1] He has an important position, always being in the middle of different empires.[2] He transformed with the technological developments, keeping pace with other industrial cities. One can still smell the steel in the air and see the grey clouds emitted by the factories.[3] However, time changed him a bit already and the tough guy became a bit grouchy.[4] His river side is polluted and no longer cherished.[5] He has no centre, no place to rest. He has merely roads which lead outside the city,[6, 7] while 'naughty' industries create new money streams into the city.[8] In his opinion it is time his citizens start to understand the opportunities the Danube can offer[9] and to focus on the joy students can bring.[10]

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[1] **History Matrix:** Galați was a Dacian settlement in the 5th and 6th Century B.C. In the 14th century Galați grew out into a fishing village. Later, when the ships became bigger, Galați became an important industrial city with heavy industry and a shipyard.

[2] **History Matrix:** Galați was often an important link between different empires like the Romanians, Turks, Austrian, Polish, and Russians.

[3] **Travel Journal, 13 December, 09:00 and City Notes:** The city is surrounded by heavy industry. The factories form an interesting industrial landscape.

[4] **Travel journal, 15 December:** When we had troubles with the van, we met a lot of people. These people helped us with repairing the van, however, they were not as friendly as we experienced in other places along our route.

[5] **Interview n° 4:** She explained to us that the river site is used more often now, but it is not always pleasant there. Mainly due to the smell of the polluted river.

[6] **City Notes:** Many inhabitants think it is not a cosy place nor an aesthetically appealing one. Also, there is no focal point/a centre like a square or promenade where people can meet.

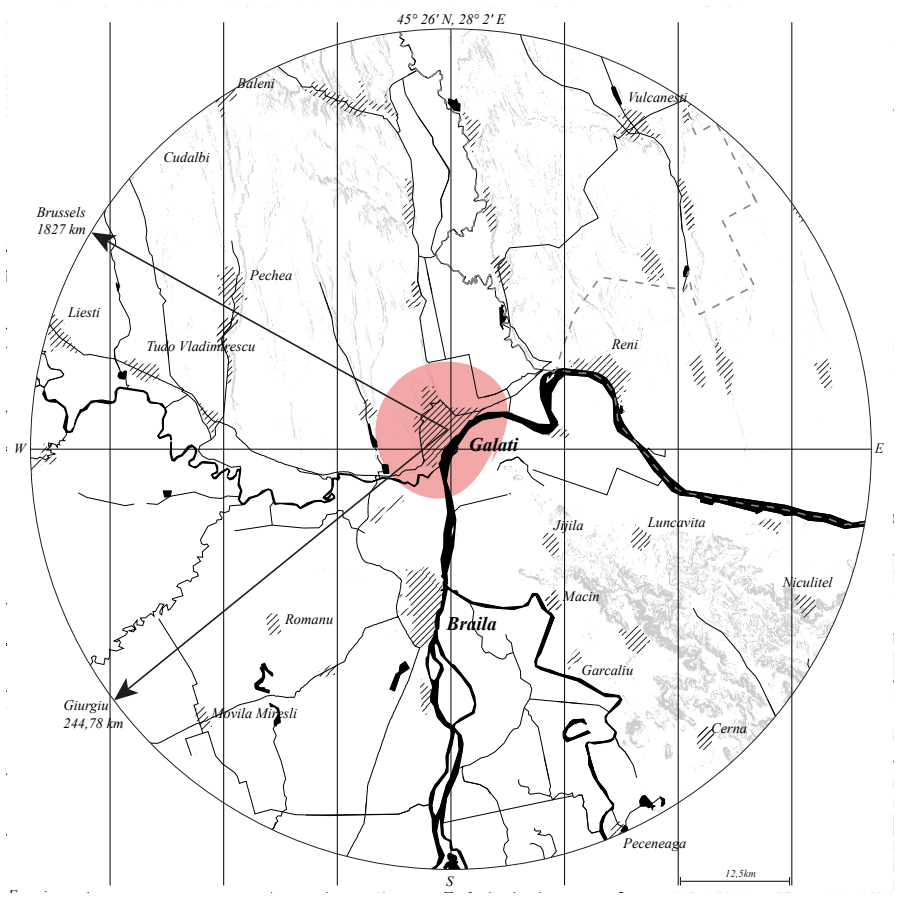
[7] **Interviews (almost all):** The average of people explained that they wanted to live somewhere else – a bigger, more exciting city. There are exceptions such as interviewee n° 7, but even though it is a student city, many would like to live somewhere else.

[8] **Interview n° 8:** The driver of the A24 (Romanian road service) explains why there is such a high number of coffeeshops and banks, despite the fact that it is so hard to find a job in Galati. He states that these are here because of the lucrative business with girls, who have to perform in front of the webcam or work as hookers.

[9] **Travel journal, 13 December, 09:00:** Liliana Stoica of the municipality explained the future plans for Galați. One project is improving the main road that leads from the Danube to the other side of the city. Also, she showed us some student projects, which proposed a new park at the river side.

[10] **Road Map:** Galați has a university and therefore the average age of the inhabitants is quite young.

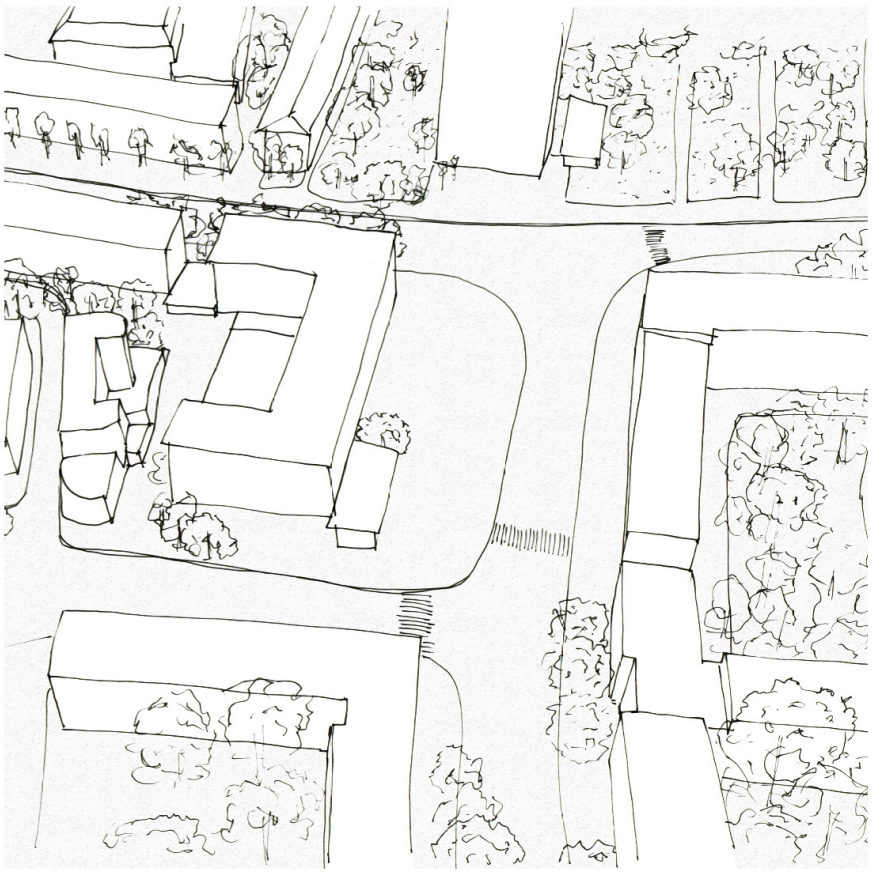
network map



morphology map



square sketch





with this weather the river is not smelling at all



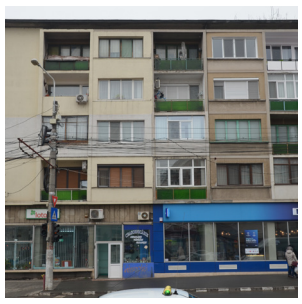
rural land around Galati



wires

facades











windows












entrances

















ornaments & details











materials






public space



collected materials

Officially founded in 1445
(Archaeological evidence: Neolithic period)
The name Galati derived from the Cuman word galat (fortress).

This originally small fishing villages grew to one of the bigger cities in Romania. Galati is a port city and an economic centre. The Romanian naval shipyard and largest steel mill in Romania are located here. It is a cultural centre and has a big university. Throughout history, Galati has often been a battle ground (Battle of St. Anilesti, Russo-Turkish war, Massacre of 1821, WOI, WOII). Regardless of the wars and unrest, Galati developed based on trade. In the eyes of Galati's inhabitants the Danube has always been their "life-blood".

Inhabitants	509 471
Age	0-17 (13,2%) 18-64 (73,7%) 65> (13,1%)
Religion	Christian Orthodox

(Galati 2019)

demography

renovation works

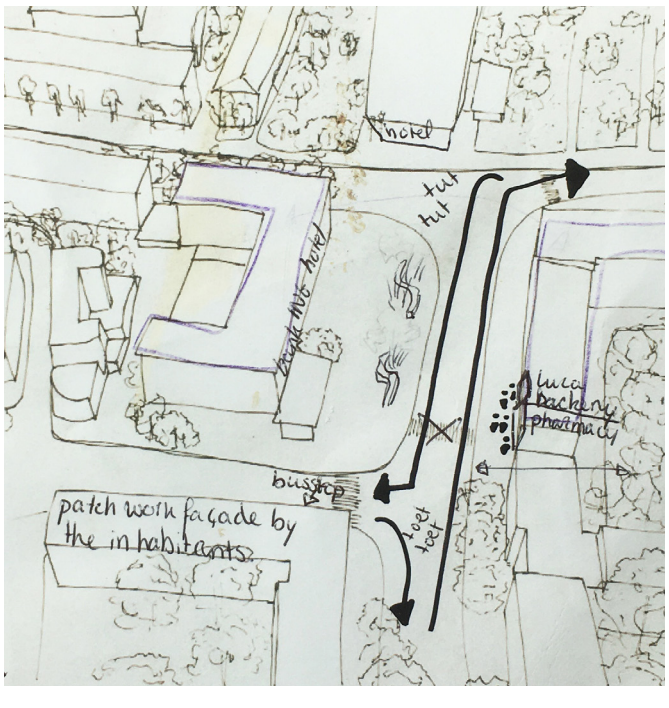


in line for bakery Luca



bus stop





1. The mountain girl

Energetic and enthusiastic. She holds a bit back in her answering. A typical example of a digital nomad.
She is not from here, only here to do some paperwork
She lives in Bucharest.
She comes from a small town in Transylvania where everything is nicer
[An old man passes her in the queue] > *"like this,"* she says, *"people smile in Transylvania at you"*
Also, it is cleaner there and the architecture is nicer
She would like to stay in Romania
She would also like to travel more, but this is home – it is just a feeling
One big aspect of this home feeling is the language
The weather is not helping, but this city is really grey
Her parents came just out of the communist regime and wanted her to study something good like medicine, engineering or economics, what she also did
Later she studied art history
She explains that there is a small percentage who like to live in a small house in the mountains > possible now due to the laptop

Mihaela // 38 (age)

2. The fancy mother

Really beautifully dressed
Lived in the Netherlands for one year
Her husband worked for the Yugoslavian tribunal
She moves back because this is here home > the people
She really loves Galati
The people here are warm > she did not completely like the Netherlands because people are colder there
For here this place is perfect > she cannot describe it, it is just a feeling
For her children (10 and 13) this is not the perfect place > many things are wrong (e.g. medical system) > too many to discuss
It is the choice of here children to decide whether they would like to move or not
The younger generation is moving because of the money > no jobs here or badly payed once

Christina / /± 43 (age)

3. Moldavian student

She is from Moldavia
Because Romania and Moldavia were one once, there is still this friendship thing, so many people can travel to Romania
She believes Moldavia will not be part of the EU, due to the current shifting's in politics
Half of the country's population has left!
She is married and her husband works already
She is studying languages (English and French)
She doesn't want to stay here > too grey
She is an aesthetic person, and this city and country are too depressing. She would like to move to Paris or so
She does her groceries at the local farmers market which she would like to support
She is on her way to a driving exam
This square is on her route
She does not come here often
The square has just been redone, but it is still too grey and lots of concrete
She comes to the riverside often, but it is not that nice and it always smells

Stefanida // 26 (age)

4. The bakery girls

Two colleagues walking over the square
They go here to high school and would like to study somewhere else, probably Bucharest
They will never come back > because it is a dead city
They go for shopping to the mall
If they could change something it would be everything

Andreea & Elena // 17 & 17 (age)

5. Three students

Wearing typical black city clothes
Grew up here
All study somewhere else now
Never planning on coming back here
There is no life here > no job opportunities
They still call it home because of family and friends
In the weekends it is a bit of fun here
They come here every weekend
The cities where they study do not feel like home yet > *"But you have to enjoy life"*

… // ± 18-19 (age)

6. Scholar boy

He moved to Galati 6 years ago and is pretty satisfied with the place
He thinks he will stay here the upcoming 5 years (for studying)
After his graduation he would like to move away > to Bucharest or Cluj
He states that his classmates will probably stay here since they grew up here
If he had the same job opportunity here as in Bucharest, he would still move to Bucharest > it is more lively
If he had the chance to change something he would make something new or renew the buildings > everything is old
Also, he would love to see more tourists

… // 17 (age)

7. Two Moldavian girls

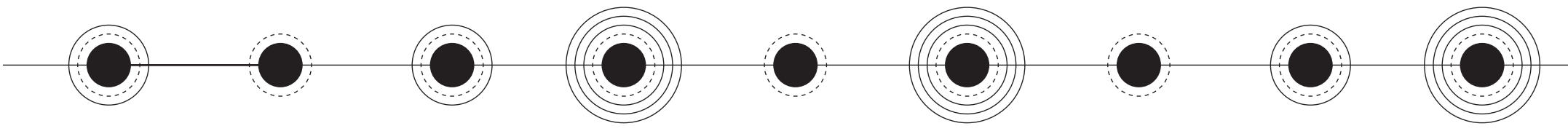
2 students from Moldovia
Study economics
There are many students from Moldovia > special industry program between Romania and Moldavia
They do not like it here > *"When you are young you need fun"* > there is nothing to do here
If finished with college, they want to move to the big cities in Romania or beyond
The main problem of this city is that there is not a real centre > difficult to gather at one spot
Galati exist out of 2/3 big streets

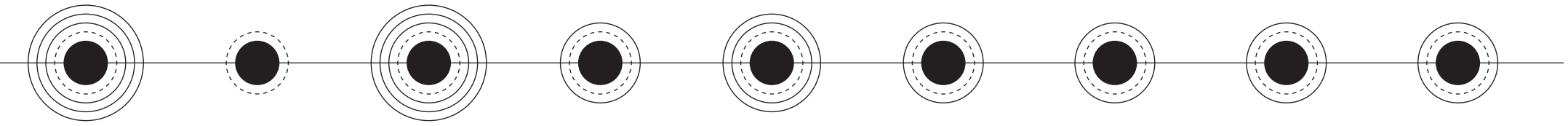
… // ± 20 (age)

8. A24 Driver

Helping us with reviving ISSUE
Works currently for A24
Before he worked as a driver transporting cars from Germany to Romania. He drove 6000 km a week
Now he wants to build up a live here in Galati. To have a kid he needs a steady job he says
In general, it is hard to find a steady job in Galati
Many of his friends work as taxi drivers, doing shifts of 24 hours
He tells that there are many coffeeshops and banks in town because there is a lot of money coming from the trade in girls. Those girls have to perform in front of the webcam or work as hookers

Jonathan / /± 32 (age)





9. FILM

Experience our route on our Vimeo account!

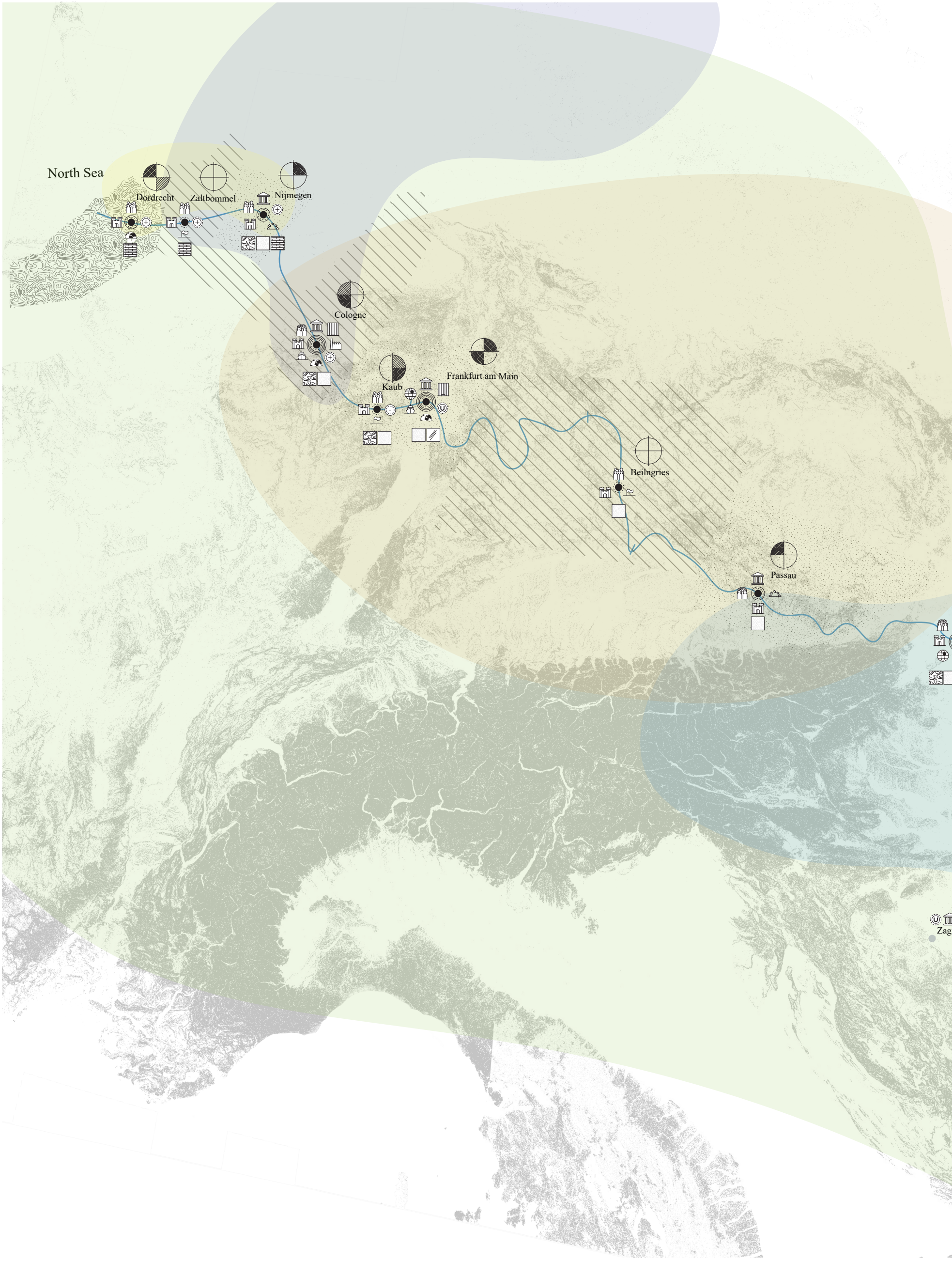

DE SECOURS

10. MAIN FINDINGS

Map of Conclusions

This map summarizes the main findings of our field research. It indicates for every city the feeling of home, the main building materials that are used and other important information that we gathered from interviews and what we saw on our way. It also gives a general indication of the landscape that we came across while driving and the political context as far as we could see. Presented in the map are, among others, the following findings:

- Mostly the west European cities suffer from mass tourism
- West European cities are in general more multicultural than cities on the eastern part of the route
- In the Balkan area there are quiet some desolated industrial sites.
- Most capitals work as magnet cities, leaving the countryside desolated
- Traces of the ottoman empire in the Balkan area were hard to find but still noticable, especially in the conversations.
- Stucco facades dominate the cities along the route. Only on the two ends the brick facades are more conventional.
- Corruption is most present in the Balkan area.
- The production landscapes in Germany also contain a lot of industrial sites and are also altered with strokes of forestry. Whereas the industrial landscapes in Bulgaria and Romania contain merely wide fields for food production.
- The area along the Danube, starting from Bratislava following towards Komárno, is conceived as a delta landscape, comparable to that of the Netherlands and around Galati in Romania.



Population City.

- 1.000.000 > (metropolis) high density
- 100.000 - 1.000.000 (medium/large city) medium density
- 10.000 tot 100.000 (large town) medium-low density
- < 10.000 (town) low density

Route.

Total length Rhine: 1233 km
Route along the Rhine: 401 km

Total length Main: 525 km
Route along the Main: 272 km

Total length Rhine–Main–Danube Canal: 171 km
Route along the Rhine–Main–Danube Canal: 171 km

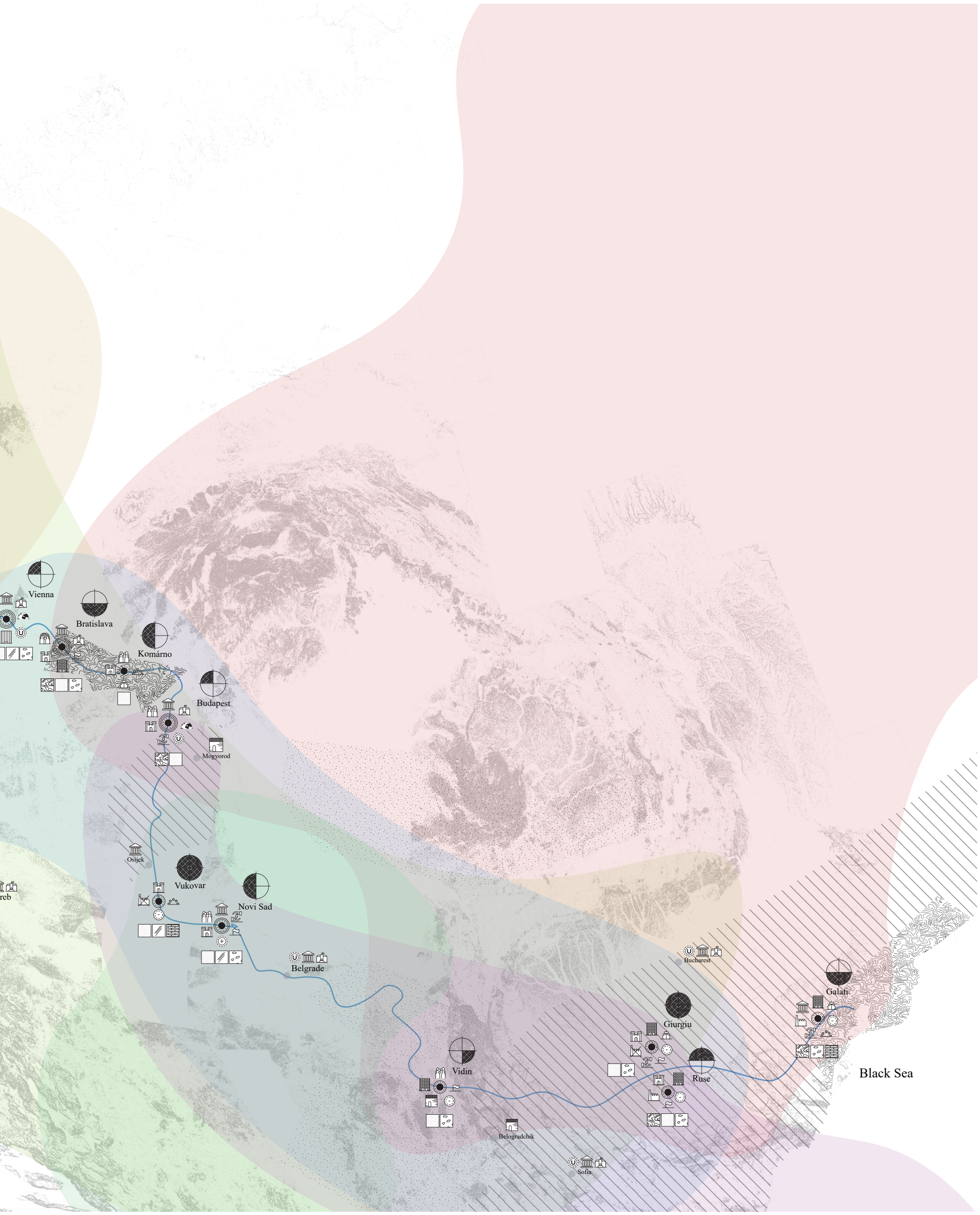
Total Length Danube: 2850 km
Route along the Danube: 1931 km

SOMEONE // SOMEWHERE
a Narrative of the European Union
a Home for so many Differences

0 100 km

City findings.

- communist architecture
- capitalist architecture
- historical town
- industry / abandoned industry
- city: growing / magnet / shrinking
- mass tourism / tourism
- relevant harbour
- trade city / corruption
- national / european / global
- university city
- capital
- international centre



Materials.

- glass
- bricks
- plaster
- concrete
- natural stone
- vernecular architecture

Political Forces.

- Communism
- Capitalism
- House of Habsburg
- Golden age
- Holy Roman Empire
- Yugoslav Wars
- Ottoman Empire
- Hanseatic League

Landscape.

- production landscape
- forests/nature park
- delta

Home.

People, Infrastructure, Aesthetics, Activity

- Incomplete
- Intermediate
- Complete



Date
20/01/2019

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11. Feeling at Home

Research conclusion

Keywords: activity, people, aesthetics, connectivity, sense of place, daily routine

In the previous chapter the 18 towns and cities, our moorings, are represented by imagery, material samples, the conducted interviews and the written characters. Using the gathered and analysed data we designed a framework to assess sense of place, which is explained in this concluding chapter. It is based on analysing four distinct groups of stimuli through which connections are constructed to a place: aesthetics, people, activity and connectivity. In the first part of this chapter we explain why these four stimuli are significant to our research. Ideally these stimuli are high, resulting in a place where people can resonate harmoniously with their surroundings and will tend to become deeply rooted. Secondly, we discuss how sense of place defines many of our habits and how this is related to our daily routine. The importance of creating a positive sense of place, where the stimuli are high, within which we carry out our daily routine is strongly linked to feeling at home. In our native language, Dutch, we have quite an important distinction between the words thuis and huis (home and house). With just one letter we enter a whole new atmospheric realm as for us thuis defines a feeling and the associated atmosphere. It would be translated as feeling at home. Huis on the other hand is related to the physical manifestation of home, as in a house, i.e. just a building. First and foremost, one's home hosts the feeling of being at home, but the feeling of being at home can also be in different places and can expand beyond the boundaries of a home. When considering home in yet another language, namely Greek, we see that it also refers to more than only a physical construct. In the Greek language both ecology and economy derive from the word for home, oikos. Economy, in this context, describes the management of the available resources. Ecology, the relationships between organisms and their environment. The home is understood in a wider web that relates to the physical location. So, rather than that a house becomes a home for people living in it, people generate a feeling of home which is constructed by a sense of place. Hence - after diving into the stimuli of sense of place, our habits and daily routine - we explore the importance of the sense of place in relation to how one can feel at home to answering the second part of our research question: How can we generate a place, which is related to different scales (local / European Union) and related to multiple actors and their stories, in which one can feel at home?

11.1 Stimuli of sense of place

In this chapter it is highlighted how the four groups of stimuli, aesthetics, people, activity and connectivity, came into being through our analyses of the gathered information of our field research and how we put our findings into perspective using the studied literature to strengthen our findings. Ideally these stimuli are high where one resides, resulting in a place where people can resonate harmoniously with their surroundings. In chapter 3 we explained why this is of importance to people. We briefly revert to this chapter before going into detail on the groups of stimuli.

When a person attaches values to a place, connections are constructed and a sense of place is elevated. The connections that construct a sense of place are intangible as they can only be experienced and felt (Chapin and Knapp 2015). Safeguarding these connections is of great importance for our sense of rootedness, our sense of self and belonging. Being able to 'grow roots' means that one feels secure enough to establish relations with places. These relations form the base for a long process of attachment, establishing meanings and memories which in effect construct an engagement in behaviours and routines (Lewicka 2013, 54; Proshansky et al. 1983, 59; Stedman 2002; 561). Sadly, we sense a shift in mentality by which people are more directed to define their own safe places through control, nationalism and contraction of tightly bound place-identities. We believe that places are formed out of multiple connections and cannot be seen as static, 'safe' entities. These connections can be at multiple spatial scales, ranging from the local scale to - in our case - the scale of the European Union. We argued that an important aspect of establishing connections at different territorial scales comes forth from the freedom to travel, of mobility. We believe that sense of place is partially constructed through mobility and may actually be enhanced by it. "A given environment should not receive an outside influence as something additional to itself, but as a stimulant intensifying its own particular way of life." (Weil 1952, 40). If approached in this manner, mobility as a carrier of these outside influences can increase our sense of self. Nevertheless, ubiquitous mobility led to discussions which pivot around various dichotomies. In this research we focus on the dichotomy between routes and roots. Whereas roots instil a sense of place at local scale, constructing routes allows for acknowledgement of the complex social, economic and environmental layers which go through scales. Thereby we aim to recognize places as never static but always in transition due to influences from both inside as well as from outside. We consider that connecting roots (our 18 moorings) and routes can have a powerful impact on creating a positive sense of place by acknowledging the importance of both the local and non-local scale.

If we want to facilitate a positive sense of place on multiple scales we need to first evaluate how the construction of sense of place is stimulated. As is widely known, different places are able to provide different experiences. Castello (2010), in his book Rethinking the Meaning of Place, created categories through a list of stimuli corresponding to different experiences. He confesses that such lists can easily become endless. We too noticed during our field trip that the stimuli by which connections to a place are constructed, can be very diverse. To avoid excessive lists we concentrated on four distinct categories, which came forth out of our research and field trip: activity, people, aesthetics, and connectivity. By thus categorizing the stimuli we are able to analyse different places more systematically, which allows for a more meaningful reflection and comparison between places. One may ask how we concluded on these four stimuli.

Lefebvre (1992), who wonders in his book The Production of Space how a space comes into being, argues that: "The fact remains, however, that an already produced space can be decoded, can be read." (Lefebvre 1992, 17). Although freely interpreted, since we do not speak of space but of place, we started decoding and reading our visited places as well to find our appropriate categories of stimuli. As explained in chapter 4.3 we gathered around the table every evening to describe what we experienced that day. During these hours we described the city by means of place//architecture, people//actors and time//activity. In terms

of place//architecture we mainly described the physical appearance of the square such as the architectural style periods and used materials, and its location in the city. With the description of people//actors we encountered different age groups, in which area they live, what their current business is, and, especially how they experience the place. For the concept of time// activity we emphasised the activities and dynamics which were present while visiting the place. Organizing and understanding the different experiences people had within places exposed to us the routine of social practices.

Without naming it as such, the categorization of our descriptions already formed three distinct types of stimuli. In short these three categories helped us understand the architectural setting (Place//architecture) and the social dynamics of the place (people//actors and time//activity). To make it more comprehensible we renamed place//architecture in aesthetics, people// actors in people, and time//activity in activity. Although we did not name it while describing the places, we added a fourth category, namely connectivity. The motivation to add this category is bifold. First of all, aforementioned, we aim to understand the impact of local and non-local scale on sense of place. This is only possible if the places are connected to each other. Secondly, we noticed (on the basis of our interviews) that connectivity is also of great importance on the local scale. Below we expand on the four distinct groups of stimuli.

11.1.1 Aesthetics

Stedman (2000) explains that within this field of research the "three component view" of physical setting, human activities and human social and psychological processes rooted in the setting are predominant (Stedman 2000, 562). However, he continues by explaining that these studies often disregard that sense of place is created out of symbolic meanings. He believes this is crucial as he states that, "all settings are imbued, to varying degrees, with multiple meanings." (Stedman 2000, 563). To put this more simply, one would know where one is geographically due to the unique combination of physical and cultural attributes that marks one place from another as the physical landscape looks different, people wear different clothes, and people eat different food (Cresswell 2009). Which brings us at the first group of stimuli, aesthetics.

The first stimuli aesthetics relate to the physical appearance of a place and to the underlying imaginative sensations of the place (Walter 1988). This does not imply that an obsessive observation of the surroundings must constantly take place, but preferably the setting should (unconsciously) convey a pleasant feeling. Cresswell (2009) clarifies that places are first and foremost recognized in terms of their physical appearance which stages the place. For example, the houses built from red brick along the streets of Zaltbommel are found aesthetically appealing, it is what attracts people to the place. The inhabitants have a certain pride in their city by its appearance, especially when it has strong historical ties. The second example is that of Ruse where citizens proudly call their town 'little Vienna'. The city centre is erected in Baroque architecture and relates to the trading history of the 19th century with Vienna. A frame of reference is formed which can be accessed and understood through the appearance of the place.

Aesthetics, insofar, can be related to an architectural style, but it can also be related to the natural elements, for example, the green mountains around Kaub. Massey (2013, 142) indicates that one should be careful in studying the aesthetics of a place to not overemphasize it.

"In periods of confusion and uncertainty, the turn to aesthetics (of whatever form) becomes more pronounced. If people are beginning to turn to localities in reactionary ways, then it may precisely be important to study them. Such phenomena are themselves - or should be - amenable to historical materialist analysis. To study something is not necessarily to glorify it; indeed it can be an important part of exposing myths, of locality and place as much as of anything else." (Massey 2013, 143).

What becomes clear, and endorsed by Massey, is that aesthetics are tightly connected to the imaginative sensibility of the place and thus to the ability to attach stories and memories to it. (Walter 1988; Bachelard 1964). The ability to attach stories to physical appearance is an influential factor for sense of place. This is described beautifully by Bachelard (1964, 6): "to our store of dreams; we are never real historians, but always near poets, and our emotions is perhaps nothing but an expression of a poetry that was lost.". Identifying these specific places, to which stories are attached, named and valued by local residents would help prioritize sites for remediation, preservation, economic development, or community building (Cantrill and Senecah 2001). For architects and urban designers narratives could be seen as impetus, as starting points for constructing a design. In other words, the ability to recognize and evaluate places through stories is an influential factor for sense of place and the most important aspect of aesthetics stimuli.

11.1.2 People

The aesthetics stimuli, the physical appearance of a place, are inevitably linked to the human social processes, to the people's stimuli. A major part of the establishment of sense of place, as we encountered, is that you share that place with your loved ones; family members, friends or lover. Despite having modern communication tools like video calling, it is still important to meet each other in real life. For example, in Galați we spoke with young people who came back for the weekend to visit their family and friends. Their common ground, related to a specific town, city or region, is something which binds them. The German expression Heimat explains this bond perfectly. Heimat relates to 'Homeland' or the place of belonging; it is the common ground to which you feel attached mainly through a social context in which you feel comfortable and accepted to take actions. The word became popular in the 19th century. People for example called themselves not German but Bavarian and thus addressed more specifically the place where they were born and grew up. It can be said that there are two important ingredients for Heimat: the social aspects of family and friends and the intellectual part, which is created by similarities in ideas and politics, which again,

depends on the people who surround you (Guérot and Vasseur 2019). What is shown with the concept of Heimat and became evident during our field research is that the political situation of the town/region has impact on the sense of place. If people do not trust the political structure or feel that they are not of interest to their politicians, people have more trouble in establishing connection to their place, they feel less safe. Along the route we noticed that the political aspect moved through scales. At the West end of our route we -sometimes- noticed a distrust towards the European Union and more trust towards the national politicians. At the Eastern end of our route it appeared opposite. Here the trust in the Union was higher and disappointments in national and local politics were more frequent. Not trusting the local/ national politics seemed related to the loss of sense of place on the local scale. Although the discourse of political powers comes into play, we would like to leave this discussion as we want precisely to show different, more tangible aspects of the impact of the European Union.

The last important component of people is the ability to express oneself in their mother tongue. The interviewees clarified that it makes it easier to express feelings or understand a joke. It enhances a deeper connection between people. Take for example the towns Komárno and Komárom, which used to be a single Hungarian town. The towns were separated after the First World War by a border. Today Komárno is situated in Slovakia and Komárom in Hungaria. However, still many Hungarians live and stay for the day in Komárno. Consequently, the prevalent language of both towns is Hungarian. The ongoing discussion in Komárno about what or if there should be a main language shows the importance of a shared language. Or as Ludwig Wittgenstein stated: “Die Grenzen meiner Sprache bedeuten die Grenzen meiner Welt.” in his Tractatus (translated as: “The limits of my language defines the limits of my world.”). Unless their language is shared, the world’s people live in become disconnected. German still is the most influential language along much of the Rhine, Main and the beginning of the Danube. However, the growing use of the English language appears to be benefiting the connection to others.

As demonstrated above there are, besides a shared language, two important ingredients for the people stimuli: the social aspects of family and friends and the intellectual part, which is created by similarities in ideas and politics. As explained in chapter 3 we see signs of spatial and social disruption along with geographical fragmentation that diminish sense of place in the European Union (Massey 2005, 5-6). Considering the social disruption, Cresswell (2009) explains that this is also partly happening through increased individualism. Consequences are that people fail to make sustained social relationships. Cresswell (2009) continues explaining that individualism - and other characteristics of our modern times - can be found in so called ‘nonplaces’. A nonplace is different from a humanistic conception of place as a location full of meaning to which people become profoundly attached. Nonplaces are marked by a lack of attachment, by constant circulation, communication, and consumption that act against developing social bonds and bonds between people and their environment. These nonplaces are marked by a plethora of texts, screens, and signs which facilitate mediated relationships between people and places rather than direct ones (Cresswell 2009). Nonplaces we found everywhere along our field trip: the impersonal logistic architecture around Zaltbommel or the remote shopping centres around cities like Budapest, Komárno or Ruse which withdraw public life except for the inner city. Such places are often brought in relation with the thoughts of Jacobs (1961) who already in the sixties argued against the isolated, car driven, entertainment boxes outside city centres. Encouraging urban designers and architects to really look at street level, Jacobs wants to revive the public sphere which seems to have become so dull in modernity. Jacobs thoughts are of interest to us, since our research focuses on the public sphere and we maintain our focus on how sense of place is constructed in this sphere. An important lesson we need to bear in mind in order to keep the public sphere vivid is to stimulate direct relationships between people. This can be done, for example, by creating a variety of usages of the public sphere (Jacobs 1961, 225). Having a mixture of purposes within one place stimulates all kinds of interactions.

11.1.3 Activity

Mediating direct relationships between people is reasonably followed by the third category of stimuli: activity. Places are practiced by people through activities which establish a constant incentive to construct meanings within places. Exploring the world and its wonders and to be curious is in man’s nature. It appears important that every place provides stimuli for its inhabitants in the public sphere. This can differ per place. While in bigger cities the cultural drive is much more present, in smaller towns, such as Kaub or Beilngries, inhabitants often are content with mainly the activities offered by nature. During our field research we discovered that people feel less attached to towns or cities with fewer activities. In these towns/cities interviewees experience the lack of commercial facilities, e.g. shops, cafes, and public facilities, such as decent boulevards or squares, as frustrating. We noticed that the inhabitants of these towns/cities showed little initiative to develop activities themselves. On the other hand, if there were many cultural, leisure, or exciting things to undertake, there was a higher stimulus to get out of the door and reside in the public sphere. Within these towns/ cities curiosity appears to be at a higher level. We deliberately leave out the notion of work as an activity. Although it is an important reason for many to move to a certain place, it is not deemed to be an aspect that arouses attachment or contributes to a sense of place. A clear example is the move of people to the city of Sofia, the capital of Bulgaria. Sofia works like a magnet; it offers the big city promise of a more prosperous future due to job opportunities. However, we spoke to multiple people from other towns in Bulgaria who showed aversion towards the big city, because of its hecticness, dirtiness and crowdedness. Thus, purely taking work itself into account does not imply it contributes to creating a positive sense of place.

It is illustrated that the types of activities that characterize places can be divided in two groups, namely in notable events and the more mundane practices (Cresswell 2009). The latter, the more mundane practices are of greater interest to us since they are supposedly similarly present in both the small towns and big cities. Whereas the notable events include festivals or events, the mundane practises include shopping, hanging out on the streets and having the opportunity to spend leisure time. Cresswell (2009) spells out that the sense

we get of a place relies heavily on the mundane practices and, importantly, the ability to carry these out routinely. Matching to this is that the interviewees experienced the lack of commercial facilities and public facilities as frustrating. Notably, these are places where normally the mundane would be practiced. Validated by the thoughts of Lefebvre (1991, 200) is that the activities of a place are restricted and decided upon by the place. Besides the notable and mundane activities addressed above, Lefebvre (1991, 142) adds one other activity, the activity of marking, noting and naming specific locations and routes. The activity of marking out a place is the act of creating order: "The mental and social activity impose their own meshwork upon the place, upon that chaos which precedes the advent of the body." (Lefebvre 1991, 117). This activity is closely related to connectivity, the fourth category of stimuli.

11.1.4 Connectivity

The final category of stimuli, connectivity, is related to marking out places and thus the ability to own the town/city. Having good means of transportation gives citizens a certain freedom to do the activities they like at any moment and enhance their social relationships. This implies a well maintained and reliable infrastructure (walking, cycling, driving and public transport) is needed. The anthropologists Ingold and Vergunst (2008) point out in their work that social relations are always set along routes within networks, never in situ. As we explained in chapter 3, the term mobility is important in the dynamic 21st century in relation to the creation of sense of place. Mobility is related to the ability to move and the opportunity and competence to do so. Creswell (2006) states that mobility offers the opportunity to create certain patterns that make sense together – they can create a sense of place. Taking Vienna as example, which has a fascinating public transport system, one interviewee would even go so far as to state that he would miss the public transport the most if he were to move to another place. It seems obvious that for a lively public sphere walkable distances and public transport are important, on the other hand in places where the public sphere is motor vehicle oriented it clearly diminishes the quality of public life. To exemplify the car free squares of Komárno or Frankfurt am Main flourish with human interaction. Whereas the researched squares in Bratislava and Vienna are dominated with noise and movement of cars, isolating the public space and obstructing interaction. Important to understand is that a diversity in transportation methods gives inhabitants a certain power to own their place (Lewicka 2013). Being able to move from one point to the next, whether by foot or for example public transport, gives citizens a certain freedom to enhance their activities and social relationships.

The ability to freely move is closely related to marking out a territory. As explained in chapter 3, establishing a territory is a basic human activity, which can be traced back to the era of the hunters and fishermen. They marked out their territory by natural landmarks such as stones or trees (Lefebvre 1991, 143). Today, by means of increased mobility the territories have changed and are marked and decorated by a pattern of routes - connecting and relating greater distances; routes we travelled during our field research and which are laid out across the European Union. The difference between routes became clear when entering Serbia where the roads are badly maintained and difficult to drive. With the increase of mobility the marking out of places through mobility gets a whole new dimension. Exploring the stimuli of connectivity we see the importance of the well-functioning of routes to even greater extent. Lefebvre (1991, 117-118) argues that the routes are of greater value than the traffic which roams on them. Since routes are fixed they can manifest particular values. Although the routes are laid out in advance, they are continually experienced differently, thus fostering an ever more tangible meshwork of lived experiences (Ingold 2000). In a similar fashion it is pointed out in chapter 3 that routes, through mobility, have the capability to link places. "Mobility may be more about creating a pattern, a tapestry of familiar places, in order to gain knowledge of, master, and feel at home in a larger geographical space" (Sager 2015, 471). If one is able to move freely, whether it is at the local or non-local scale, one does not think immediately of the distance of getting from one place to the next. This, however, does not exclude knowing where we come from and where we go to. "For space is never empty: it always embodies a meaning" (Lefebvre 1991, 154). It indicates that, through connectivity, being en route, meanings are born that leaps through scales. If the opportunity is present to move from one place to the next, relationships can be established at different territorial scales, ranging from the local to the non-local (Gustafson 2009).

11.1.5 Interrelation

It is clear that the four groups of stimuli are interrelated and build upon each other. The aesthetics stimuli portrays the physical surroundings. As mentioned, and endorsed by Massey (2013), aesthetics are tightly connected to the imaginative sensibility of the place and thus to the ability to attach stories and memories to it. For architects and urban designers the narratives could be seen as impetus and thus as starting points for constructing a design. The aesthetical stimuli are inevitably linked to the people's stimuli. This encompasses, besides a shared language, two other important conditions: the social aspects of family and friends and the intellectual part, which is created by similarities in ideas and politics. Since we focus on the public sphere, it is important to create a place that stimulates direct relationships between people. Mediating direct relationships between people is reasonably followed by the third group of stimuli, namely activity. As illustrated, we discovered that people feel less attached to towns or cities with fewer activities. What this indicates, and supported by Lefebvre (1991), is that the activities of a place are restricted and decided upon by the place. Activity is closely related to connectivity, the fourth category of stimuli. Being able to move from one point to the next, whether by foot or for example public transport, gives citizens a certain freedom and agency to enact their activities and social relationships. If the opportunity is present to easily move from one place to the next, relationships can be established at different territorial scales, ranging from the local to the non-local (Gustafson 2009).

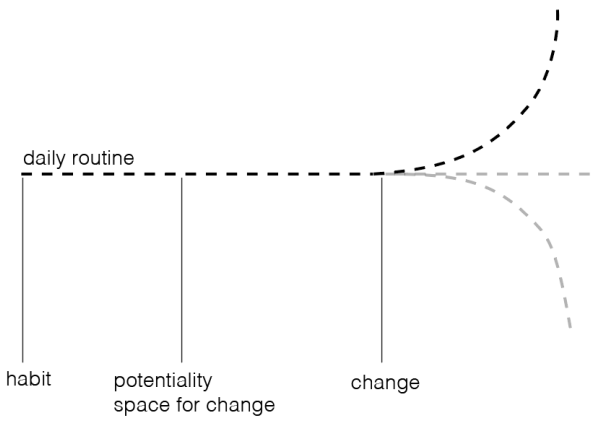

Diagram: gaps in the routine leave possibilities for change, these gaps offer potentiality.

Important to bear in mind is that in every town and city the stimuli might have a different sequel. The physical appearance differs, activities are distinct per place and shared by different groups of people, and the manner of movement varies per place. What brings everything together is the explicit recognition of the four stimuli, which takes place through the daily routine.

11.2 Daily Routine & Habits

Interestingly, the four stimuli described above can be related to a daily routine. To create a positive sense of place, it is important there is something to do which gets you outside; there needs to be a reliable connection in order to get there; the route you take needs to comfort you by means of recognition and being pleasing, and it is important that a person can share their experiences with others. The day-to-day cycle is a repetition of the four components. In this section we argue that carrying out a fulfilling daily routine is a condition for being able to feel at home. As discussed above, the importance of showing this is to help answer the second part of our research question: How can we generate a place [...] in which one can feel at home?

The daily routine is based on actions and behaviour which are set out more or less regularly. In her small book On Habit (2014) the philosopher Clare Carlisle elaborates on the historical and philosophical aspect of habits, which form the daily routine, and habitat. She explains that habits create stability, since they are regular moments in time (Carlisle 2014, 18). The daily routine, the repetition of habits, is moulded by a sense of place. If one connects with one's habitat, i.e. tangible surroundings one is more at ease with the daily routine. If so, Macgregor explains, "Habits [...] become an automatic series of actions and seemingly divorced from conscious thought". The daily routine becomes rooted in the place. Closely linked to the daily routine and habits are the concepts of memory and recognition. Through memory habits become an automatic series of actions, through recognition the daily routine puts one at ease. It can thus be imagined resistance appears when places are altered, because a part of someone's habits and recognition will be lost. In disciplines such as architecture and urbanism, this should be considered. Instead of ignoring the already existing patterns one should incorporate them if they contribute positively to shaping a sense of place.

The aforementioned, however, does not indicate that habits cannot change over time. The regular moments of the daily routine are alternated with changeable moments. If we revert to Macgregor's example (chapter 3) of people moving by car through different milieus, he continues explaining that at a certain moment the journey turns into habits, into a routine - "always stopping at that gas station for a drink and chips"- or the conscious attempt to change it - "trying different waffle restaurants". These changes in movements and sensations can be the starting point from which new habits can be developed or existing ones changed (Carlisle 2014, 17). A good way to illustrate this is by the visual analogy of seeing a daily routine as a sequence of habits, a dotted line of the everyday (see diagram). The changes, the open spaces are situated between the dashes. It shows the iteration between persistence and potential for changes due to a constant interplay (Macgregor 2000, 304). All in all, understanding this interplay offers potentials for architects to tap into.

11.3 Feeling at home

"That people could come into the world in a place they could not at first even name and had never known before; and that out of a nameless and unknown place they could grow and move around in it until its name they knew and called with love, and call it HOME, and put roots there and love others there; so that whenever they left this place they would sing homesick songs about it and write poems of yearning for it, like a lover; . . . . . ." (Goyen in Bachelard 1958, 58).

The purpose of this section is to explore the importance of sense of place in relation to how one can feel at home. As explained, the daily routine, constructed through habits, is moulded by a sense of place. But why is this of relevance to understanding what it means to feel at home? Already hinted at by showing what the word oikos meant, home clearly refers to more than only a physical dwelling. Rather than that the house becomes the home for people living in it, the feeling of home is constructed in a wider web (Blunt and Dowling 2006, 23). We immerse ourselves in the idea that people are deeply involved in life by actively constructing it. Rather than assuming people inhabit a fixed world, people experience places through incorporating patterns of life through mesh works - creating lived places (Ingold 2000, 153; Cresswell 2009). This does not mean we deny the importance of attachment within the realm of the house, to the contrary. Both relationships are integral aspects of the experience of feeling at home (Seamon 2013). The relationships are established by everyday practices inside and outside the material boundaries of the house. "Home is lived; what home means and how it is materially manifested are continually created and recreated through everyday practices." (Blunt and Dowling 2006, 23). However, our research focuses on the experience outside the house, the public sphere, and therefore we maintain our focus on how its contribution to feeling at home is constructed within this sphere.

It is clear that part of the feeling of being at home is always in relation to the experience of that which is external to the physical home. Parts of us are linked with places elsewhere, think for example of communication or social relations which are stretched beyond the boundaries of one's home. The concept of feeling at home should therefore not be seen as a fixed, authentic place of privacy but rather as an open and dynamic concept (MacGregor 2000). Feeling at home, we argue, is more than feeling a sense of place. But one cannot feel at home without a strong, positive sense of place, which is established by a positive experience of the four stimuli.

11.4 Conclusion

As discussed in this section, the quality of sense of place determines how people experience their daily routines in the public sphere. In turn, this experience strongly contributes to the level people feel at home. The better the sense of place, the more positive the experience of daily routines and the more people feel at home. We have used the results of our field research to arrive at a novel analysis framework, as depicted in the above figure, which can be used to judge the quality of sense of place and thereby lay bare potentials we as architects can tap into. Key to the approach is to analyse the sense of place on the basis of four concrete stimuli: activity, people, aesthetics and connectivity. When all of these stimuli are ranked highly by the inhabitants, there is a high likelihood that the quality of the sense of place will be high, providing strong support for people to feel at home. Turning to our research question How can we generate a place, which is related to different scales (local / European Union) and related to multiple actors and their stories, in which one can feel at home?, the answer is clear: in architectural and urban design we need to create places that function well concerning these four stimuli. In our architectural design proposal, we consider the results of the analysis of sense of place of each mooring point. The analysis has been made on the basis of our observations and interviews and are presented on the map on page 235. We note that the framework has been developed empirically based on a limited set of data. We suggest that it may be of interest for a future project to evaluate this framework more rigorously.

These four stimuli provide the basis for stories within places. They address the setting, the actors and the activity and thereby they establish a routine. This routine forms a rhythm of consistency and variation as seen in the image. The dashes and the gaps show the iteration between persistence and potential for changes. Analysing the four stimuli shows the gaps of potential and thereby offers an entry for us architects to intercede.

As discussed at the start of this chapter, most of what we have discussed takes place at a more local scale. But once one recognises that people and connectivity are fundamental determinants of the quality of sense of place, it is not a stretch to anticipate that over time, with improving connectivity, people will expand the scale of what they consider their place. Within the European Union most certainly scale can expand cross border; with remote communication between people, use of common languages and easy access to transport, lengthening routes connected to roots. If embracing this fact, the inward-looking tide in the European Union might be turned to opening up for collaboration and trust.

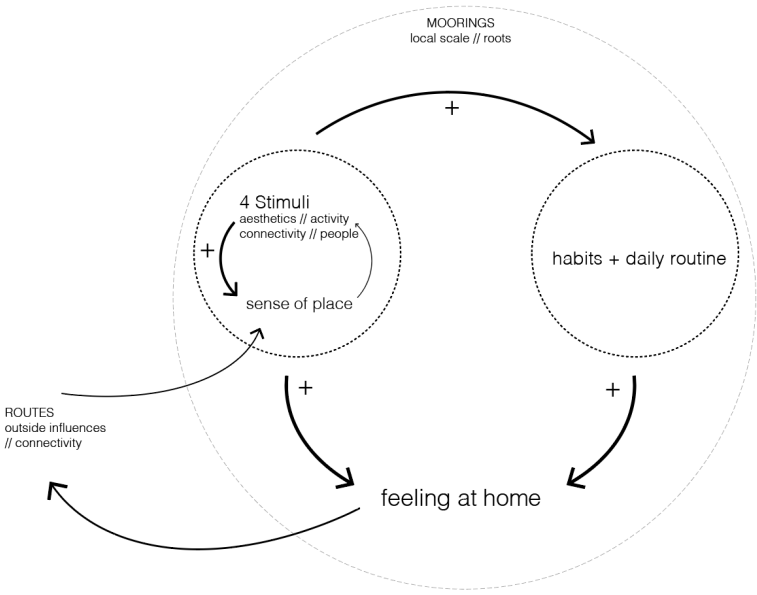

Diagram: analysis framework used to judge the quality of sense of place

02.09.19

there where sea meets land
forces shake hand
salt becoming sweet
we go land inwards
as if being called
for experiencing
experimenting with new narrations
different visions
starting in lush valleys
and thick forests
new narrations
from strategic cities
and colossus civil works

form several
smaller streams
into the open sea
smaller dreams
which flee and bring together
gather where forces shake hand
yet again
sea meets land.

12. Discussion

Notes for further exploration

In this project the concepts of sense of place and feeling at home are addressed from a urban point of view. Nevertheless, while travelling for five weeks we saw the diversity of the European Union its urban and the natural landscapes. We focussed on the urban context since it is a place for architects to operate in par excellence. The high amount of diversity in the urban context causes interesting dynamics and is a fertile ground for change and discussion. However, the wide-open fields, the thick forests, the high mountains and watery grasslands between the built landscapes contribute to our sense of place and feeling at home too. In times of environmental challenges people are drawn back to these in-between places where nature is foremost curated, challenged and pushed away from our current way of living. Since addressing these landscapes went beyond the scope of the research, we like to shortly acknowledge the importance of these landscapes in this discussion. It opens up a scale which goes far beyond the European Union and in fact covers the whole world.

Nature has often been the backdrop for human activity and we often have a romanticised and distant image of nature (for example: in ancient Greek theatre plays, nature literally formed the stage set). Nevertheless, for many citizens who live in a city, it is still important to have a connection with nature. Whereas the city can be harsh, busy and chaotic, a stroll through the forest can be soothing. Being near greenery, whether it is a park or a forest, can encourage a pause in a daily routine. Seeing nature as an escape from the daily routine, nature has to address the high standards of modern life and is thereby more a decor for sportive or social activities (Relph 1976, 24). In this view nature has to be commercial. Nature can only be valuable to us when it is educational or entertaining, which results in the many information signs, watch towers and route markers scattered around. The natural landscapes have become open air museums. Humans have constructed a special kind of relationship with their natural landscapes, the natural landscapes have become a cultural medium and display of an ideology of a society (Mitchell 1994). We more often than not frame ourselves as living on top of the earth's surface, moving away from the fact that we live in the midst of it. Losing the bonds with nature counteracts the sense of belonging to a bigger environment that can be felt when one is in relation to nature.

Understanding the complexity of our urban and natural landscapes goes beyond the borders of our countries, the European Union or continents. It is important to see the earth as a totality as our home in which we dwell. In her prologue Arendt (1958) starts with space travel; what if the moment arises that mankind is no longer imprisoned on earth? Yet, she states that it is exactly the fact that we are earthbound which 'is the very quintessence of the human condition' as it is our territory in which we 'can move and breathe without effort and without artifice (p. 2).' We were reminded of this by the first space programs of Apollo 8. The coloured picture taken out of space by Anders – nr. AS8-14-2383 -, later called earthrise, made many people on earth conscious of the fact that the earth is our common/shared home. The picture by Anders evoked a shift in mentality and started the first wave of an ecological consciousness (Lemmens 2011, 185-186). Ever since the ecological consciousness was enlarged, we have become more aware that we have challenged the earth. The ecological consciousness challenges us to think critically on the systems we live in and the manner how we see our natural surroundings. The sensitive biosphere which evolved over 4.5 billion years shows feedback loops of our human actions and shows how drastically our behaviour has been pushing the limits of our biosphere (Guattari 1989, 3). These feedback loops are expressed in reports such as the 1987 UN Brundtland Report or the current Paris Climate agreement. But we believe that people's distant relationship with the natural landscape cannot be changed with purely abstract information. Rather the local stories are what will change our view on nature and thus our habits. These stories will establish new forms of kinships within our shared home - the earth (Guattari 1989, 46). For us, as future architects, it is important, besides keeping us to the BREEAM or LEED rules, to understand architecture within the urban and natural landscapes (Rawes 2013).

While the topics addressed above are good for lengthy dialogues, we touched upon the topics only briefly to make it clear that the connections people have to nature are probably as significant as the connections people have with the urban landscape. Yet, including these landscapes transcends the bounds of this project and requires further research.

13. Reflection

The research we undertook can be subdivided in roughly two parts, the preliminary studies and the field research. The preliminary studies included: the literature studies; summary of the history of the European Union; an analysis of the history of the chosen towns and cities; analysis of the morphology of the chosen towns and cities. The preliminary studies formed the basis for our field research. To carry out our field research properly we used seven means to gather all the required data, namely: conducting interviews; taking photographs; making films; sampling of materials; making sketches; keeping up a travelogue; organising in depth conversations at multiple universities and with different organisations. We focus in this reflection mainly on the field research, since the preliminary studies are methodological not renewing.

On November the 10th we took off with our van on the field trip, which would take us 5 weeks. The van in which we travelled, a light blue/grey Peugeot J7, is over 50 years old. The reason why we decided to travel in such on old van was bifold. First of all, we wanted to enter into conversation with people and therefore we needed a van that attracts curiosity. It turned out we picked the right van; people were attracted by its appearance and remarkably also by the “strange” number plate. Secondly, it could not drive faster than 80 km/h, making us absorb the landscape surrounding the B-routes we picked. We shared the space of 6 square meter with the three of us and it became very soon our home. We understood her sounds and rumblings, we followed her rhythm which became our own as well. As we travelled in November and December we experienced the landscapes in a different manner as would have been the case when travelling in spring or summer. Due to the cold weather and shorter daytime we did not stay outside for long hours, restricting our time to collect all the information and materials to a minimum. The picked period made us more direct and precise, while at the same bringing forth curiosity how this travel would be in during a warmer season.

The route we took followed the Rhine, Main and Danube, crossing 9 countries. The Rhine, Main and Danube connect and divide, they cross and need to be crossed, travel upstream and downstream. As explained in chapter 4 is that the sequence of these countries, is the same as the order of the addition of countries to the European Union, while at the same time the further east we drove the more older the civilized structures became.

Throughout history the landscape of the route, has been shaped, changed and exploited by people. Borders have been changing, nations have been formed. “As in no other part of the globe the shores, fields, forests and hills of Europe have been shaped not so much by geological as by human-historical time [...] The beauties of Europe are wholly inseparable from the patina of humanised time” (Steiner 2013, !!). Traveling through the landscape made us aware that a negligible distance between a village and a city could prelude an immense -historical- difference. As history dominates our landscapes, we have to position ourselves towards this historical narrative to not bend under the weight of the past. We do acknowledge that the European Union holds its strength in a strongly present history, but we believe it should look more towards a common future. A future which we can build together. So, we are not interested in producing a project reciting or untangling the complexity of the past, but we wonder what we can add to its future.

With our vision towards the future we searched both for new things, but also for the connections, for the sameness within the diversity of the European Union. We noticed that the paradox of traveling is that you always seek for familiarity in what you see, however, this is at the same time different for everyone. Interpreting your surrounding is a constant subjective process. When we refer to a place in our research and design it is important to understand that it is a constant interplay between objective information, the data, and subjective information, the memory. The objective information, which is stored in the imagery, material samples and conducted interviews, is equally important to the subjective information, which is collected in the sketches, travelogue and in-depth conversations. We are aware of the fact that personal values are often also represented in film and photography. Nevertheless, we tried to use the camera in such a manner that it purely frames, measures and records the surroundings in a systematic way without a prepossessed idea. The simplicity of the imagery is that the viewer can decide upon an individual and emotional perception. The other benefit of this rigid grid is that the films and photographs of different places can be compared.

The other tool we used was conducting interviews. Manoeuvre on the edge of social studies, architecture always explores different fields and the social aspects within the architectural discourse were not unknown to us. However, conducting interviews was a total new skill we had to learn. Prepared with questionnaires and pencils we approached people. By asking passers-by specific questions we searched for comparable answers. It quickly became clear that the European Union is a vague and open-ended political system to start a conversation about. This left us in a blank spot, since gathering consistent data about the European Union appeared very hard. After the first week we decided to change our questionnaire and to ask questions that concentrated on the direct surroundings of the passers-by, to understand the places through its people. Putting aside the questionnaires, we looked carefully for those people who seemed open for a conversation. We aimed to ask unbiased questions and to mainly listen to their personal stories. These conversations led to new insights and valuable information. We learned about the everyday activities and local initiatives within the towns. If the dialogue would allow, we could enter new terrains - namely those of bigger topics such as the national politics or their feeling towards the European Union. The interviews were conducted in every town on a square which we researched beforehand. The benefits of the square is that you meet people from different social groups, as no one is excluded from the public space. However, the further east we came, the more difficult it became to enter into conversations with the older generation, due to the language barrier. We mainly got to know the ideas of the older generations via the younger generation who were able to speak English, which leaves a gap in the research.

In the first few towns we visited we gathered our information purely on the square. However, after the third town we became aware that we did underestimate the power of walking through a city. We learned quickly that by crossing neighbourhoods you learn to understand the place more deeply. Walking is an extensive engaging act with the environment. By moving across the places we felt the differences and became more aware of the social and historical structures embedded in the landscape. By walking one can read a sequence rather than only one point in the story (Ingold and Vergunst 2008). We can recommend by using this methodology again that the act of walking is a helpful and meaningful tool to understand places and their inhabitants.

Our findings of experiences which could not be grasped by means of cameras and interviews were written down in our day to day travelogue. The travelogue appeared clumsy in the beginning, as we all needed to get used to write this extensively and in a specific format. Further down the road, the more at ease we became with articulating our thoughts and the more significant the travelogue became as a subjective source of information. In the travelogue we included our notes of the in-depth conversations we had, our personal feelings of the towns and cities, and the discussions we had with the three of us. The inclusion of the in-depth conversations deemed valuable, since we instantly reflected on the direction the project could go. Altogether, keeping up the travelogue daily kept us sharp during the field research and currently helps us remembering the first thought we had on the events we encountered. The other thing we did daily, was making a sketch of a design intervention for the visited town. This exercise of drawing made us summarise information of the local needs, materials and spatial configurations. As, explained above, we maneuverer on the edge of social studies on our field research. Drawing daily reminded us of how to link all the gathered information to an architectural design task, which is the final goal of this project.

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