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# 社会恢复性城市主义: 社会导向下的城市设计原则与实践

## Socially Restorative Urbanism: Principles and Practice for Socio-Spatial Urban Design

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**摘要:** 介绍一种社会导向的城市设计框架——社会恢复性城市主义的实际应用原则和方法。聚焦于社会、空间和物质维度在城市领域的整合, 为思考城市空间结构与社会过程之间的关系提供了新的方式。从这一点来看, 社会恢复性城市主义与越来越多的、倡导能够有效回应城市环境的学科理论产生了共鸣, 并作出了自己的贡献。社会恢复性城市主义的特殊性在于它是基于城市领域体验维度的形成性研究, 鼓励在城市环境变化过程中的包容性、参与式实践, 并强调人境的互动对实现城市环境社会效益的重要性。概述了社会恢复性城市主义发展研究的几项核心内容, 包括体验式景观 (experiential landscape)、体验学过程 (experientic process)、MYTO (我的、你的、我们的、他们的) 以及此项研究在人境研究国际协会 (IAPS) 的“新时代的老城市: 城市设计的综合空间社会性方法” (New-Aging Cities: An Integrated Socio-Spatial Approach to Urban Design) 研讨会中发表的成果, 并进一步说明了这些成果是如何影响人境一体化概念的发展。这一背景促使社会恢复性城市主义逐渐发展, 并在实践中应用在城市街景的社会维度——过渡性边缘和微环境。最后, 基于社会空间城市主义研究中心 (SsUU) 的构建, 提出了社会恢复性城市主义进一步发展的前景。

**关键词:** 社会导向性城市设计; 体验性景观; 人与环境的整体关系; 体验学; 过渡性边缘; 微环境

**Abstract:** This paper outlines the principles and means for practical application of a socio-spatial framework for urban design called Socially Restorative Urbanism. It offers new ways of thinking about the relationship between urban spatial structure and social process, focused on integration of social, spatial and material dimensions of urban realm. In this respect it aligns with and contributes towards a growing body of theoretical discourse concerned with the delivery of socially responsive urban environments. Socially Restorative Urbanism is, however, distinguishable through formative research based on experiential dimensions of urban realm, the advocating of inclusive participatory practices in processes of change in urban settings and an emphasis towards the importance of small-scale human-environment interactions to the social benefit of urban settings. The paper outlines core aspects of research underpinning development of Socially Restorative Urbanism: Experiential Landscape; experientic process and MYTO (mine, yours, ours, theirs); and the international IAPS symposium New-aging Cities. We then move on to explain how this background has influenced development of integrated human-environment concepts that enable the Socially Restorative Urbanism ethos to translate into practical application focused on social dimensions of urban streetscapes: transitional edges and microenvironments. We conclude with a forward-facing agenda for further development of Socially Restorative Urbanism by means of the Socio-spatial Urbanism Unit (SsUU).

**Keywords:** socially oriented urban design; holistic human-environment relations; experiential landscape; experientics; transitional edges; microenvironments

## 0 引言

“在大多数情况下，我们都在为不认识的人和地方设计，却又很少给予他们知情的权力。这种游离的专业文化对于特定的地点只能形成肤浅的、概念上的理解。它缺少根基，更容易受到专业的流行趋势和理论变化而非本地事件的影响。”<sup>[1]</sup>

上述这种担忧表明，我们早就意识到，在城市设计中需要考虑城市组织形式是否能够反映其社会组织形式，因此我们对于场所本身内涵的理解并不能脱离形成这一场所的社会活动<sup>[2-4]</sup>。正如雅各布斯和阿普里亚德所主张的，这种做法的一个核心问题是：专业文化对城市场所营造产生的持久影响，在很大程度上使得场所与其真正的日常使用者之间形成隔阂。英国城市复兴所面临的挑战之一，是在 20 多年的时间里，城市环境问题都被视为应主要由专业人员来负责解决。“英国城镇目前存在的许多问题，既与规划设计及相关行业本身有关，也与其管理者有关。怠惰地重复或过度使用已有的设计和布局让人忍无可忍，这是造成城市环境乏味、趋同和丧失特色的元凶。”<sup>[5]</sup> 不仅仅是英国，这种情况普遍地存在于当代全球城市的发展过程中。

社会恢复性城市主义开始以新的方式思考城市空间结构和社会过程之间的关系并回应这种对城市设计实践中存在问题的担忧。它推动了一种范式的转变，呼吁从业者开始思考如何将景观设计和城市设计更好地结合在一起，以理解和回应城市领域的社会维度。社会恢复性城市主义旨在通过关注人们对日常居住的城市场所空间社会性理解，在人居环境营造的决策中引入更为明确的人本维度，并借此挑战了代表学科中主流观点的城市体验空间和社会二元对立的内在局限<sup>[6-8]</sup>。社会恢复性城市主义通过在一个共同的理论框架及其实践应用中，着重关注人与物质领域的交互界面，借此展示了专业实践和社区共识如何能够以一种互相依存且切实可行的方式结合在一起。因此，社会恢复性城市主义立足于聚焦城市环境营造的社会回应效应的一种良性理论体系中<sup>[9-11]</sup>。然而，它的特殊之处在于所倡导的参与式过程更加鼓励社会弱势

群体的参与，这一点将更有助于实现具有社会包容性的城市环境。

社会恢复性城市主义基于早期体验式景观研究中对人境关系的整体理解，在 3 个主要且相互关联的研究活动中不断发展形成，并开发了以理解城市环境为目的的一项分析工具<sup>[12]</sup>。参与式实践的后续发展，则要归功于 2008—2010 年由英国利弗休姆信托基金资助的一个研究项目。在这个项目中所构建的体验式景观的实践应用原则，以参与式方法为中心，强调了具有包容性的语言及切实可行的方法的重要性<sup>[13]</sup>。项目基于独特的人本视角而非专业视角，包括一系列与学习障碍群体和小儿儿童群体共同展开的实证研究。这些研究对下文第 2 部分中所述的微环境概念框架的发展产生了关键影响。此外，一系列的国际合作通过从不同方面探索城市领域的社会性理解，也推动了社会恢复性城市主义的发展。

笔者将首先概述社会恢复性城市主义的缘起及核心原则，以及它如何聚焦于 3 个相互关联的理论结构——体验学、过渡性边缘和微环境。然后将进一步展开叙述这些原则，着重于阐述目前这些理论原则是如何被开发并应用于实践，从而扩大空间社会性原则在城市实践中应用的影响。笔者认为，这些理论创新及其在实践活动中的应用，在应对日益增长的城市街道环境社会相关性和活力衰退及其引发的经济问题上，将发挥重要作用。

### 1 社会恢复性城市主义：缘起和原则

“伪装的秩序是比刺目的丑陋与无序更低劣的虚伪面具，它通过忽视或压制真正的秩序来实现，而真正的秩序却在挣扎求生。”<sup>[14]</sup>

社会恢复性城市主义通过聚焦人与物质领域的交互界面来回应学科内的这些担忧。这一基本思想构建于体验式景观早期工作的基础上<sup>[12]</sup>，在这一工作过程中，我们认为雅各布斯所说的“真正的秩序”，在于实现人的社会功能及其空间和物质环境内涵上的紧密联系。体验式景观认为环境设计专业应当更多地意识到其工作的体验性后果，并意识到仅关注物质形式和空间布局只能得到较为片



1 英国谢菲尔德的 Sharrow Vale 路：是社会恢复性城市主义研究的典型案例和发展语境，是一个与社会恢复性城市主义精神相一致的社会、空间和物质影响的动态整合产生共鸣的场所。它以各式各样的独立商店、餐馆、酒吧和本地服务为特色，设有固定的街市，被认为是一个充满活力的住宅和商业环境，通过以本地为中心和小规模的决策形式，展现出强烈的社会活力  
Sharrow Vale Road, Sheffield, United Kingdom: a case study and developmental setting for Socially Restorative Urbanism research resonant with the dynamic integration of social, spatial and material influences consistent with the Socially Restorative Urbanism ethos. Characterised by a wide range of independent shops, restaurants, public houses and local services, it hosts regular street markets and is highly regarded as a vibrant residential and commercial setting which exhibits a strong sense of social vitality through locally focused and small scale forms of decision making

面的回应。缺少体验这一维度，空间就只是一个抽象的容器。在更广泛的关于人境关系的讨论中，这种片面的聚焦既不完整，也无法令人满意<sup>[2-3, 15-16]</sup>。

归功于 2008 年英国利弗休姆信托基金资助的这项研究项目，体验式景观使人境一体化的哲学立场<sup>[12]</sup>在实践应用的发展中迈出了重要的一步（图 1）。研究过程经过精心的设计，希望能够为从业者开发和提供一个包含了方法和过程的“工具包”及其实践途径，从而使更广泛的社会阶层能够表达出他们的环境体验，并参与到改变他们使用场所的过程中。我们将这一参与式工具包称为“体验学过程”（*experiemics process*），它是在与学习障碍群体的合作过程中开发出来的。体验学过程不仅能够让这些群体的“声音”被社会听见，还能让他们在场所的不断更新变化中，产生像其他群体那样的影响力<sup>[13]</sup>。更重要的是，既然这一方法在与学习障碍群体的合作



中能够实现, 就证明它对于社会中其他弱势群体来说, 可能也同样适用且有效。

体验学过程的发展在随后社会恢复性城市主义的演变中起着非常重要的作用, 主要体现在 2 个方面: 首先, 它强调了领域的概念对构建更具包容性和社会相关性的设计参与途径至关重要; 其次, 它证明了要关注这些重要领域概念的理解方式, 才能够实现真正的包容性。在这一点上, 体验学过程去掉了更专业、更传统的诸如“场所”类的领域术语, 代之以更直接的体验表述, 这些体验来自人们如何理解并区分什么是“我的”“你的”“他们的”和“我们的”(MYTO)。这些能够更真实地体现人们领域体验的基本表达要素, 将社会和空间维度更加紧密地结合在一起。此外, MYTO 提供了一个语义框架, 使得复杂的领域体验能够得到普通使用者和专业人员的共同理解。本研究通过构建体验学过程这一具有包容性的参与式工具包, 以及在文中第二部分中对微环境概念和 MYTO 关系的介绍, 试图阐明如何将这些新的对人境关系的理解与规划设计的决策过程相联系。

在早期研究的基础上<sup>[17-18]</sup>, MYTO 框架聚焦于不同环境下的人类学纵向研究的 3 个阶段, 包括公共交通、城市公园、花园和广场。研究中设计了一个内容丰富的参与式工作坊, 将来自学习障碍群体的参与者及其护工和来自谢菲尔德市议会、当地公共交通管理部门的代表们聚集在一起, 举办了一系列实地活动和对相关材料的分析讨论。其中, 与社会恢复性城市主义的发展最为一致的核心收获是证明小尺度环境中的细节在理解学习障碍群体日常体验中的重要性。在这一过程中, 学习障碍群体被概念化为其个人属性、社会互动以及这二者被表达出来的场所的总和, 研究构建了他们对领域体验的理解, 并在 MYTO 的包容性交流框架中体现出来。通过该研究项目, 体验学过程逐渐发展成一个由相互关联的项目过程构成的、连续的方法论框架, 将特定的个人(“我的”“你的”)及参与者群体(“他们的”)的利益置于集体共识(“我们的”)的整体表达语境中。

体验学过程的一个关键属性是给予使用

者积极地参与改变过程的机会, 而不是简单地作为专业决策的接受者。它将调查的内容和方式的控制权赋予了那些具有最切身体验的、在调查中个人和公共利益受影响最深的使用者群体。从而, 将“外行”和“专家”这两类参与者置于更加平等的位置, 并认为只要给予人们权利, 所有人都能够表达出专业的意见。

从体验学过程中产生的与社会恢复性城市主义发展最为相关的部分包括: 1) 参与过程的重要性及其对个体自尊和社区凝聚力发展的重要性; 2) 小尺度环境细节的积累往往可以产生显著的社会效益。这一适用广泛的社会意义强调了 MYTO 框架可以通过促进一种包容性的交流形式, 扩展到学习障碍群体之外。其中一个关键成果是本文第 2 部分中所述的微环境概念框架, 其发展的契机在于一次国际专题研讨会的举办, 即在“建成环境的持续性”与变化性: 住房、文化以及不同人生阶段中的空间使用行为”(Continuity and Change of Built Environments: Housing, Culture and Space across Lifespans)会议上召开的一次特别研讨会。这次会议于 2011 年 10 月在韩国大邱举办, 由韩国建筑研究所(Architectural Institute of Korea)和人境关系国际研究协会(IAPS)的建成环境网络中的住房、文化、空间研究小组联合举办。

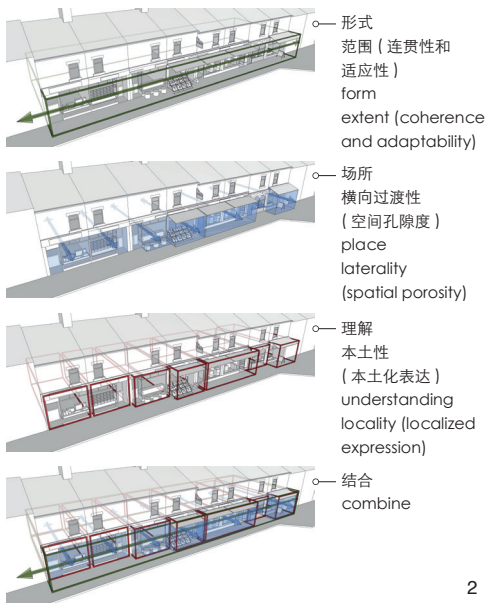
这次专题研讨会最初源于全球范围内对从农村向城市的迁徙浪潮产生的空前兴趣和关注。这种迁徙导致城市群数目不断增加, 并不断形成人口超过 1 000 万的特大城市。体验学的工作及其相关的空间社会性概念, 最初主要涉及人境相互作用的中小尺度, 而这次会议则为探讨如何在更大尺度的城市发展背景下思考这一问题提供了机会。其中的一个关键议题是, 体验学的发展已经开始强调参与性、地方性和自下而上的改变过程对实现社会利益的重要性。然而, 超大城市的发展通常由高度专业化和官僚化控制的政府或商业机构的规划和设计主导。因此, 此次专题研讨会提出, 实现社会可持续性的关键可能在于寻找自上而下的专业人员与自下而上的地方性控制水平能否达成多合作意愿、少相

互矛盾的平衡, 并探讨了这种平衡对于城市设计理论和实践可能意味着什么。因此, 这次专题研讨会从这 2 个方面为构建本文第 2 部分中所述的过渡性边缘框架奠定了基础。

这一专题研讨会名为“新时代的老城市”, 主题假设当代城市栖息地的社会价值需要将城市形式与社会转型、成长和适应的动态过程重新联系起来。通过“新时代的老城市”研讨会, 我们试图探索城市领域在变化过程中寻求平衡的必要性, 这一过程应强调本土性随着时间推移的转变和适应, 而不是由设计师主导的、一种静态的对其自身想象力的表达。从研讨会上的各位学者广泛多样的发言中我们注意到一个中心思想, 也是学科内一个恒久不变的主题, 即我们寻求实现城市社会效益与具有内在人性尺度的环境之间更加紧密的联系。另一个与此相关并重复出现的主题是具有社会活力的过渡空间的重要性, 这类空间通常形成于人类活动及其领域影响, 与建筑形式及其空间组织相结合的边缘地带。

这种以边缘场所为重点的人境互动, 逐渐演变为社会恢复性城市主义的核心结构之一: 过渡性边缘。过渡性边缘是空间社会性术语中定义的城市秩序中的特殊组成部分, 以其过渡性和变化性的本质作为一种内在属性。从体验学研究中的 MYTO 和体验性景观的基础出发, 过渡性边缘定义了一种新的城市形态, 它具有结构上的特质, 能够以一种更综合的方式将城市秩序中的空间和社会学维度结合在一起。过渡性边缘是鼓励并支持形成对社会可持续性尤为重要的领域体验的城市设计方法。从本质上来说, 它意味着在物质形态和人类活动空间的界面上, 将松散和模糊的边界作为具有社会回应性城市环境的基本组成部分。笔者将在第 2 部分中讨论这一本质如何形成过渡性边缘属性结构的基础, 并被用于理解和设计社会导向性的城市街道<sup>[19]</sup>。

过渡性边缘结构的核心在于, 上述的参与式过程和城市形态营造的传统方法不应被视为独立且不相关的两件事。相反, 它们必是一个综合系统中相互支持的两方面, 用以平衡“自上而下”的专业设计决策和“自下而上”的地方赋权和自组织过程。从传统意义



2

2 过渡性边缘结构中将哈伯拉肯对形式、场所和理解的控  
制水平分别理解为“范围、横向过渡性和本土性”，并  
强调了实现这3个核心结构的最佳空间社会性条件：“范  
围”的一致性和适应性；“横向过渡性”的空间孔隙度；  
“本土性”的本土化表达（微环境）  
The transitional edge structure interpreting Habraken's  
control levels of form, place and understanding  
as transitional edge extent, laterality and locality,  
highlighting optimal socio-spatial conditions for each  
as: coherence and adaptability along extent; spatial  
porosity across laterality; localised expression at localities  
(microenvironments)

上来说，这两者之间并没有紧密的联系。但  
笔者试图证明，参与行为和自我组织过程如  
果被认为是有益于社会和环境的，那么某些  
特定的空间形态将更有利于鼓励这2种行为  
的发生。因此，空间形态和参与过程需要在  
社会恢复性城市主义下的一个相互支撑的框  
架中被整合在一起。

## 2 过渡性边缘与微环境：从理论到实践

“场所是空间性和社会性不可分割地交织  
在一起的结点。在这种情况下，我们显然需  
要一种跨越社交/空间界限的方法。”<sup>[9]</sup>

在这种背景下产生了2个空间社会性的  
概念结构——过渡性边缘和微环境。这2个  
结构探索了在社会恢复性城市主义下所整合  
的社会和形态原则是如何被转化为实际应  
用的，并尝试将社会恢复性城市主义的精神  
映射于城市街景及其构成领域中。本文作者

出在城市设计语境中实现城市环境社会活  
力的核心<sup>[2, 10, 20-22]</sup> 在于需要深刻理解城市街道及  
其内部和外部环境的交叉界面。社会恢复性  
城市主义通过将街道边缘视作社会、空间和  
物质维度的整合，升华了这一理解，而过渡  
性边缘和微环境实质上是将城市街道边缘  
的概念应用于城市设计决策实际应用中的一  
种途径。

为此，研究定义了一个具有3部分结构  
的过渡性边缘，突出了它在沿着边缘（范围）、  
跨越边缘（横向过渡性）及其内部（本土性）  
明显的社会导向性<sup>[19]</sup>。这种结构强调对以往被  
传统的专业机构所忽视的本地发生的小尺度  
改变和适应过程的关注，并认为这种改变对于  
挖掘城市街道边缘的社会潜力尤为重要<sup>[2, 21, 23-24]</sup>。  
微环境概念随后又在城市街道环境中，捕捉  
了过渡性边缘的空间社会性特质及其本土性  
中所包含的领域意识，认为领域性是人境相  
互作用的一个重要方面，并强调空间社会性  
领域的最小基本尺度对于提供更具包容性的  
建成环境非常重要。

过渡性边缘关注人类活动、物质形态  
和空间组织位于城市街道边缘的何处，以及  
是如何相互作用的<sup>[25-26]</sup>。使用“过渡”这一  
词语，是为了突出这些相互作用中动态和转  
换的属性。在这种语境下，过渡性边缘和微  
环境表达了一种在街道的边缘和本土性特质  
中识别人境之间动态稳定的相互作用的意图，  
并且需要认识到这种相互作用是不断进化的。  
过渡性边缘与微环境的形成和改变，也同样  
取决于人类的使用模式及其本身的物质和空  
间属性。通过对这些概念性结构的应用，社  
会恢复性城市主义中的原则可用于应对城市  
街道中互动模式的变化，城市中主要商业街  
道的衰落和城市环境中社会活力的降低与这  
些变化密切相关<sup>[27-31]</sup>。

### 2.1 过渡性边缘

过渡性边缘这一概念的发展源于哈伯拉  
肯<sup>[25]</sup>对普通建成环境结构的思考，将其研  
究的关注点从物质和空间属性转移到对其内  
部的控制关系上（图2）。这种关系在人类居  
住和物质形态相互作用的边缘地带尤其活  
跃。“简而言之，我们感兴趣的是在物质形态和领

域控制权之间的重叠关系。”<sup>[25]</sup>

哈伯拉肯将其解释为一种控制水平之间  
相互交织的关系，包括形式、地点和理解：形  
式是结构稳定的基础设施，通常由自上而下  
的专业机构和实施流程实现；场所是使用者  
占据空间的过程，在此过程中，能够反映个  
人和群体的参与和活动的特定领域得以建  
立，并在结构性的形式中确定适当的空间；理  
解主要围绕自下而上的谈判和行动过程，主  
要发生在场所内部和场所之间。在这些过程  
中，人们通过表达自己的个性形成了领域性，  
同时对场所内普遍接受的规范做出了回应。

哈伯拉肯提出，城市社会的可持续性需  
要通过城市结构来平衡形式、场所和理解，  
从而优化领域性的表达<sup>[25]</sup>。在社会恢复性城  
市主义和过渡性边缘发展的背景下，这种控  
制的平衡可以转化为过渡性边缘中几个互不  
相同但又相互关联的结构属性：范围、横向  
过渡性和本土性。在这方面，哈伯拉肯所说  
的控制水平中的形式，是维持城市秩序稳定  
的基础，与过渡性边缘的物质结构紧密相关，  
而后者实质上又定义了前者的整体结构，即  
“范围”。这种情况更有可能发生在过渡性边  
缘的“范围”中；当空间组织需要服从于领  
域化或场所营造的过程；以及当过渡性边  
缘通过在其“范围”内强调“横向过渡性”  
的结构意义，去创造一定的空间深度而不仅  
仅是形成一个突兀的边界时。过渡性边缘的  
“范围”和“横向过渡性”，又进一步确定了  
它所具有的“本土性”。本土性中的场所营  
造和通过使用行为所表达的内在社会过程，  
与哈伯拉肯所说控制水平中的理解相呼应。

我们所做的研究通过开发一个切实可用  
的框架，证明了过渡性边缘可用于识别和评  
价城市街道边缘的最佳社会性，并进一步拓  
展了哈伯拉肯控制关系模型的内涵。结合大  
量以城市街道边缘场所社会相关性为主题的  
文献，对过渡性边缘的结构属性进行了归纳  
（表1）。

总的来说，这些属性展现了人的社会体  
验与环境（尤其是在城市街道边缘环境中）之  
间的复杂关系。以上归纳将空间社会性理论  
原则扩展至实践意义，为过渡性边缘概念的



应用奠定了基础, 也为城市街道边缘中城市公共生活的研究提供了实践指导。

通过解释这些研究主题及其与过渡性边缘属性的关联, 可以尝试提出最佳的空间社会性条件。例如“围合”和“松散”的属性与过渡性边缘的“范围”有关。它们作为整体连贯性中的平衡, 为过渡性边缘建立了最佳的空间社会性条件, 但在结构形式上却并不要求严格的一致性。这既保留了过渡性边缘的过渡、转变的本质, 也可以与过渡性边缘“范围”的要求相联系, 实现在连贯性和适应性上的平衡。

类似地, 过渡性边缘的横向过渡性是通过在相邻领域上的重叠来体现的, 并映射在“公共—私人梯度”“空间扩张”“渗透性”和“透明度”等空间社会性概念上。这些属性共同决定了从私人到公共空间过渡的平滑程度, 以及这种过渡优化社会互动的能力。因此, 出现了跨越过渡性边缘的场所营造类型, 也就对过渡性边缘横向过渡性中的空间孔隙度提出了一定的要求。

过渡性边缘的本土性则是其中的一种独特的颗粒, 它能够提供固定的活动来减缓沿着边缘范围的连续性。它的“社会活动”“社会互动”“隐藏和显露”和“领域性”的属性, 都强调了社会协商或理解的关键作用。物质、空间和社会维度的结合则体现在本土性中, 鼓励并支撑以领域为导向的地方化表达。在社会恢复性城市主义框架下, 这种地方化的表达行为在微环境的概念中得到了进一步的理解。

## 2.2 微环境

微环境通过捕捉过渡性边缘动态和转变属性中的稳定性, 放大了过渡性边缘中的空间社会性细节。微环境源于本文第 1 部分中概述的体验学研究项目, 基于一个以交流为目的的框架 (MYTO) 建立 (图 3)。这一交流框架帮助我们构建了关注人境之间的小尺度交互微环境概念, 从而激活了过渡性边缘“本土性”的空间社会性属性<sup>[25, 33]</sup>, 强调了关注领域功能之于社会利益实现的重要性<sup>[34-37]</sup>。微环境框架可以帮助设计师更好地理解城市空间的营造方式, 使之可以随着时间的推移更好

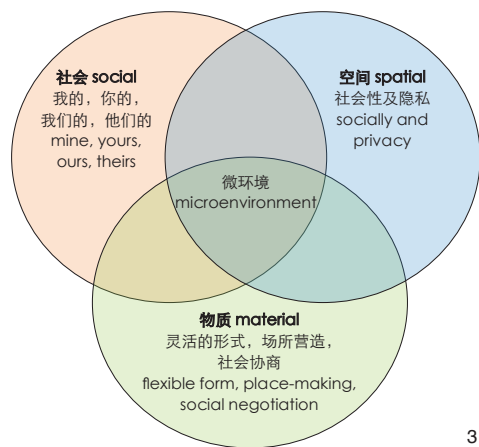
表 1 过渡性边缘的空间社会性属性  
Tab. 1 Transitional edge socio-spatial attributes

过渡性边缘的结构组成 Transitional edge structural attribute	主题和定义 Theme and definition	主要文献来源 Core literature sources
范围: 沿着其整体形态的空间社会属性 Extent: Socio-spatial attributes along its overall form	围合: 沿着整体上连贯的边缘的局部围合, 以达到整体连贯和局部多样性之间的平衡 Enclosure: Localised enclosure along a generally coherent edge to achieve balance between overall coherence and localised variety 松散: 模棱两可, 灵活性和演变的能力属性, 欢迎不确定性和自由选择 Looseness: Capacity for ambiguity, flexibility and evolution to embrace indeterminacy and freedom of choice	[44-48] [2, 25, 39]
横向过渡性: 跨区域的空间社会属性, 使场所得以形成 Laterality: Socio-spatial attributes across it which enable formation of place	公共—私人梯度: 从私人领域到公共领域的平滑无缝的渐变体验, 方便个人选择公共性或私密性 Public-private Gradient: Experience of a smooth gradient from private to public realms to facilitate personal choice of publicness and privacy 空间扩张: 相邻领域重叠形成的社会吸纳空间 Spatial expansion: Socially absorbent spaces formed from the overlapping of adjacent realms 渗透性: 在物理和感官维度与其他领域之间形成孔隙度的能力属性 Permeability: Capacity for connection to other realms by physical and/or sensory porosity across realms 透明度: 物理和感官上对于邻近领域的可达性, 除了所在的领域之外能够意识到邻近的环境 Transparency: Physical and sensory accessibility to adjacent realms allowing awareness of nearby settings other than the one occupied	[2, 10, 49, 52-53] [2, 9, 25, 46, 53] [2, 9-10, 25, 51, 54] [45, 52, 55-56]
本土性: 是内部受社会驱动的理解影响的空间社会属性 Locality: Socio-spatial attributes within it influenced by socially driven understanding	社会活动: 能够举办和鼓励固定的活动, 使其变得活跃和受欢迎 Social activity: The capacity to hold and encourage stationary activity to become populated and socially active 社会互动: 跨领域的互动, 而不是突兀地在领域间划分界线, 可以促进社会凝聚力 Social interaction: The availability of interaction across, rather than abrupt division of, adjacent realms can encourage social cohesion 隐藏和显露: 自由选择保留隐私或社会互动的本土能力属性 Hide and reveal: Localised capacity to facilitate choosing private retreat or social interaction 领域性: 指占有、占领和表示受特定代理人或使用者的影响的能力属性 Territoriality: Capacity for appropriation, occupation and expression signifying that they are under the influence of particular agents or users	[2, 26, 50, 57] [2, 57-60] [53, 61] [25, 53, 60, 62]

地进化并不断适应使用者的需求<sup>[3, 38]</sup>。微环境的概念也由此回应了对提高生活质量的场所营造过程是否能有效实现的担忧, 因为这一过程往往会受到重视效率、个人风格和资本回报多于使用者体验的主流思维模式和专业干预的影响<sup>[6-8, 10]</sup>。

MYTO 框架为微环境概念中领域所表达的社会维度奠定了基础, 明确地强调了过渡性边缘本土性被理解的方式。就设计决策的实际应用而言, 如何将这种社会维度转化为空间组织, 并定义其物质形式尤为重要。在微环境的框架内, MYTO 的空间内涵表现为

一种互补的领域意愿, 即在保护隐私的同时, 保留人们与社会接触的机会。这强调了一个与人们如何控制他们确定和占领的小规模本土有关的空间维度、空间组织与环境的物质维度密切相关。然而, 从领域的角度来看, 物质维度可能是持久的结构形式; 也可能因本地社会活动和行为在表达上的活跃而变化, 即因功能和形式发生变化, 产生更多临时性的物质表达形式<sup>[39]</sup>。在这种背景下, 微环境的物质维度反映了领域表达中的一个相对不稳定的方面, 需要对不同时段下的社会行为不断形成适应。



3

3 微环境是人境之间相互作用的小尺度质量在社会（我的、你的、我们的、他们的）、空间（平衡社交和隐私的能力）、物质（空间营造和社会协商的灵活形式）维度上整体整合的表现

Microenvironments as small scale qualities of human-environment interaction manifest in holistic integration of social (mine, yours, ours, theirs), spatial (capacity to balance sociability and privacy), material (flexible form for place-making and social negotiation) dimensions

因此，形成微环境概念的社会、空间和物质基础的视角可以被理解这三者作为一个动态系统之间的连通性。在设计决策的语境下，可以假设社会、空间和物质维度之间的连通性能够代表微环境的最佳状态，概括如下。社会：反映了人们需要在一定条件下体验“你的”“我的”领域感，同时也让人们更加能够理解“我们的”归属感。在此基础上，人们也就会自然形成一种属于别人的，而不是自己的（“他们的”）感觉。空间：这种社会平衡需要空间条件，既不强制持续地社会接触（社交性），也不强制要求远离社会接触（隐私性）。这强调了空间组织形式的需要，让使用者可以选择何时想要社会活动，何时想要保证自己的隐私。这二者需要同时实现，而不是仅仅实现其中一个。物质：这种空间平衡更有可能发生在物质结构上——一种可根据个人偏好进行场所营造的机会，它具有稳定而灵活的形式，能够通过社会谈判（理解）建立对于领域的共识。

MYTO 作为微环境概念基础的重要性在于，它能够克服城市环境中日常使用者的体验与设计决策之间的隔阂。因此，它可以在

一定程度上消除专业过程无法与使用者在空间和场所的体验和理解上达成共识所带来的永久影响<sup>[6-7, 10]</sup>。微环境属性对于实践的重要性主要在于对特定必要环境条件的强调，凸显了在表达“我们的”意识这一过程中社会驱动的必要。通过基于社会驱动的参与性方法来提供空间组织和物质形态上的方案，使自我利益和群体利益能够相互支撑及整合。

这为将微环境置于城市场所营造参与性方法的发展中提供了条件，而参与性方法对于强调并推动自下而上的、非正式的和紧急的环境改变实践尤其重要<sup>[24, 34-35, 37]</sup>。因此，我们可能需要对专业干预进行重新定位，以更好地回应个人和群体对领域影响的认知。这意味着将从关注大规模、经济驱动的城市发展实践转向网络式小规模干预的累积影响<sup>[8, 34, 38, 40-41]</sup>。这种思维方式的转变承认了个人和群体共同意识、需求和利益的融合能够在领域表达中体现更为丰富的场所性，因而在城市社会可持续性的大背景下需要能够进一步回应社会功能<sup>[6-7, 42]</sup>。

### 3 结论

社会恢复性城市主义提供了一种理解城市中人境之间相互作用的方法，使二者更易于互相整合、互相定义。它也为一系列理论研究的发展做出了贡献，包括融合空间组织、领域表达和包容性沟通等方法来推动社会回应性城市形式的构建。在这方面，社会恢复性城市主义为城市形态及其决策过程的范式转变奠定了基础。为了实现这一转变，研究重点关注城市场所营造中 2 个互补的方面。1) 强调空间组织和物质形式需要与使用者真实的生活体验更加紧密地联系。在社会恢复性城市主义中，这一点取决于对城市形态的 2 个空间社会性组成部分——过渡性边缘和微环境的探索。2) 场所营造过程中，专业机构与城市居民的关系。在体验学过程发展的各项研究中，包容性参与和无障碍交流在这一关系中的重要性逐渐被大家所认识，使得人们在改造其使用场所的过程中成为积极的参与者。体验学、过渡性边缘和微环境空间结构的关系，要求我们能够认识到实现

自上而下的专业化决策与社区主导的自下而上的参与之间平衡的重要性。

为此，社会恢复性城市主义与其说是一种解决方案，倒不如说是一项基于一系列核心原则而发展出的关于未来研究、教学和实践的课题，这些原则包括：应明确理解人境之间的相互依存关系，并在认识到城市形态和社会进程之间相互依赖关系的基础上不断进化演变；应进一步理解过渡性边缘和微环境作为城市秩序空间社会性组成部分，且二者占据首要地位；需要无障碍和包容性的交流方式，以弥合专业机构和社区群体的界限；应鼓励从领域性的角度对城市空间领域进行新的解读，并实现专业设计干预和使用者自我组织之间的更好平衡；应对实践和政策进行重新定位，使其更加本土化、更加贴合场地属性。

最近成立的社会空间城市主义研究中心 (SsUU)<sup>①</sup> 为社会恢复性城市主义的进一步发展提供了平台。SsUU 依托于英国谢菲尔德大学风景园林系，是一个以景观为主导的城市设计研究中心。SsUU 提供了一个国际性的探索平台，在这个平台中，由学术研究者、教师和实践人员组成的跨学科团体致力于城市开放空间的社会理解、思考相关的实践与理论发展。

SsUU 旨在整合人境互动关系中的社会、空间和物质维度，目前包括：将过渡性边缘和微环境的概念转化为实际应用<sup>[19]</sup>；在城市街景研究中创新性地使用移动眼球追踪技术以识别街道 DNA<sup>[22, 43]</sup>；通过不断更新发展的理论框架和城市主义的转型，去探索城市环境中自上而下和自下而上的变化机制之间的关系。通过以上所述的这些，和其他相关领域的探索和实践，我们的目标是将 SsUU 建立一个国际的研究平台，以进一步发展社会恢复性城市主义，用以应对持续加速扩张的全球城市化带来的社会挑战。

#### 注释：

① SsUU 是一个以景观为主导的城市设计研究中心，为探索以城市开放空间的社会理解为核心的理论和实践课题提供了国际研究平台。

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图表来源:

图 1~3 由作者绘制; 表 1 由作者绘制。

(编辑 / 王亚莺)



# Socially Restorative Urbanism: Principles and Practice for Socio-Spatial Urban Design

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## 0 Introduction

“In too many cases, we design for places and people we do not know and grant them very little power of acknowledgement.... This floating professional culture has only the most superficial conception of particular place. Rootless, it is more susceptible to changes in professional fashion and theory than to local events.”<sup>[1]</sup>

This concern testifies that we have long been aware of a need to take into account that urban organisation reflects the organisation of society and that, in consequence, place cannot be meaningfully separated from how it forms through social interactions<sup>[2-4]</sup>. A core problem with this, as Jacobs and Appleyard succinctly assert, is the persistent influence of professional culture in urban place-making which remains largely detached from the people that routinely use them. Urban environments seen predominantly as problems requiring an almost exclusively professional remedy can be seen to persist more than twenty years later in the context of the United Kingdom Urban Renaissance challenge. “Many of the current problems in English towns and cities lie with the development professions and businesses, alongside those who regulate them. We have tolerated a lazy over-use of off-the-peg designs and layouts”<sup>[5]</sup>. This is a situation that can be found resonant throughout contemporary urban development globally.

Socially Restorative Urbanism responds to this concern with new ways of thinking about the relationship between urban spatial structure and social processes. It begins to initiate a paradigm shift in how landscape architecture and urban design can become better integrated in how we understand and respond to the social dimensions

of urban realms. Primarily concerned with socio-spatial understandings of routinely inhabited urban places, Socially Restorative Urbanism aims to introduce a more explicit human dimension into the decisions we make when shaping our urban habitat. In doing so, it challenges limitations inherent in the duality of spatial and social dimensions of urban experience that remain characteristic of mainstream disciplinary arrangements<sup>[6-8]</sup>. With a focus upon the interface of human and material realms in a common framework of theory and its practical application, Socially Restorative Urbanism shows how professional practice and community understanding can be brought together in a mutually interdependent and practical way. To this extent, Socially Restorative Urbanism sits within well established arenas of discourse focused on delivery of socially responsive urban environments<sup>[9-11]</sup>. What distinguishes it, however, is the advocating of participatory processes, including those relevant to some of the most excluded in society, as instrumental in achieving more socially inclusive urban places.

Socially Restorative Urbanism draws from and expands upon three main strands of interrelated research activity. It has primary foundations in the holistic understandings of human-environment relationships that form the main philosophical orientation of earlier work in Experiential Landscape and the analytical tools developed for use in understanding city environments<sup>[12]</sup>. Secondly, the subsequent development of participatory practices in particular owes much to a funded research programme supported by the UK Leverhulme Trust conducted in 2008-2010. This developed principles of Experiential Landscape for practical application centred on participative

methodologies that emphasised accessible and inclusive languages and methods of application<sup>[4, 13]</sup>. Building from a uniquely human as opposed to professional perspective, this involved extensive empirical research carried out with people with learning disabilities and primary school-aged children. The programme of research became a pivotal influence on subsequent development of the microenvironments conceptual framework outlined in section two. A third influence on the development of aspects of Socially Restorative Urbanism is rooted in international collaboration which explored different facets of socio-spatial understandings of urban realm.

This paper will first outline core aspects of the origins and principles of Socially Restorative Urbanism and how this is brought to focus on three interrelated theoretical structures: experimics, transitional edges and microenvironments. We will then outline these in more detail, emphasizing how theoretical principles are currently being developed for practical application to optimize their international impact potential for application of socio-spatial principles in urban design practice. We see these theoretical innovations and their translation for practical application as especially significant in responding to growing international concerns about the declining social relevance and vitality of urban street settings and the associated economic consequences.

## 1 Socially Restorative Urbanism: Origins and Principles

“There is a quality even meaner than outright ugliness or disorder, and this meaner quality is the dishonest mask of pretended order, achieved by ignoring or suppressing the real order that is



struggling to exist and to be served.”<sup>[14]</sup>

Socially Restorative Urbanism responds to this concern by stressing the importance of the interface of human and material realms in urban settings. In this respect it builds from foundations set in earlier work in *Experiential Landscape*<sup>[12]</sup> which argues that the real order Jane Jacobs refers to here depends on understanding that human functioning and its material and spatial context are integrated and mutually transformative. It advocates a need for the environmental design professions to be more aware of the experiential consequences of what they do by recognizing that the predominant focus on material form and spatial arrangement is only a partial and incomplete response. Without the extra dimension of experience, space remains an abstract container and in the context of wider discourse about human-environment relationships this has seemed incomplete and unsatisfactory<sup>[2-3, 15-16]</sup>.

A significant step beyond this essentially philosophical stance of holistic human-environment relationships in *Experiential Landscape*<sup>[12]</sup>, towards development of its practical application, was made possible by a research project grant award from the UK Leverhulme Trust in 2008 (Fig. 1). The research process was orchestrated to develop a “toolkit” of methods and processes to give practitioners the practical means with which to empower a greater cross section of society to express their environmental experiences and influence processes of change to places they use. Working in partnership with people with learning disabilities, the resultant participatory toolkit, called the *experientic process*, would not only bring out the voices of these groups but also make them influential as inclusive partners in processes of change<sup>[13]</sup>. If this could be achieved with these participant groups, then potentially it would be equally applicable, and effective, for other perhaps less extremely disenfranchised sections of society.

Development of the *experientic process* plays a highly significant role in the subsequent evolution of Socially Restorative Urbanism in two key ways.

It first served to highlight that territoriality is of critical importance if we are to develop more inclusive and socially relevant approaches. Secondly, it demonstrated that true inclusivity begins by paying attention to how these important territorial concepts are communicated. In this respect the *experientic process* removed more professionally conventional territorial terminology, “place” for example, replacing it with the more direct experiences derived from how all people come to know what is “mine” “yours” “theirs”, and “ours” (MYTO). These terms capture more authentically the fundamentals of human territorial experience and enable social and spatial dimensions to become more closely integrated. Furthermore, MYTO provides a semantic framework which enables complex territorial experiences to be shared by all within society and across lay and professional participants. Beginning with the development of the *experientic process* as an inclusive participatory toolkit, and subsequently through providing the foundations of microenvironments outlined in section two, MYTO relations form the socio-spatial building blocks of Socially Restorative Urbanism, articulating how new understandings of human-environment relationships can be related to decision making processes.

Expanding earlier research<sup>[17-18]</sup>, the MYTO framework gradually came into focus across three phases of longitudinal ethnographic research in different environmental contexts, including public transport systems and urban parks, gardens and squares. An extensive programme of qualitative participatory workshops were designed to facilitate a wide range of field and desk based activities that drew together participants from the learning disability community, their support workers and professional representatives from Sheffield City Council and local public transport management. One of the most consistent and core findings from this process in relation to development of Socially Restorative Urbanism, was the highlighted importance of small-scale

environmental details in the daily experience of people with learning disabilities. In this way the research developed understanding of territorial experience with participants from the learning disability community conceptualised as a synthesis of people’s individuality, their social interactions and places where these become expressed, captured by the inclusive communicative framework of MYTO. Through this research programme, the *experientic process* developed into a sequential methodological framework of linked project stages that collectively embodies an overall sense of shared purpose (ours) as a way to contextualise more specific individual (mine and yours) and participant group (theirs) interests.

A key characteristic of the *experientic process* in this respect lies in giving participants opportunity to actively participate in processes of change, rather than simply being recipients of professional decisions. It places control over what is investigated and how with those that have first-hand experience of, and a high individual and communal stake in, the context of that investigation. In this way it places “lay” and “expert” participants on a more equal footing by acknowledging people are differently expert and need empowerment to express this expertise. Key issues arising from the *experientic process* of particular relevance to Socially Restorative Urbanism development emphasise: 1) the importance of processes of participation and their significance to development of individual self-esteem and community cohesion; 2) that accumulations of small scale environmental details can often deliver significant social benefits. This wider social significance highlighted that the MYTO framework could apply beyond the learning disability context by contributing an inclusive form of communication. A key outcome of this is the development of the microenvironment conceptual framework outlined in section 2. The opportunity to begin this process arose with the development of a symposium within the international conference, “Continuity and Change of Built Environments —

Housing, Culture and Space across Lifespans” hosted in Daegu, South Korea in October 2011 jointly by the Architectural Institute of Korea and the “Housing”, and “Culture and Space in the Built Environment” networks of the International Association of People-environment Studies (IAPS).

The symposium was initially inspired by growing global interest in, and concern about, unprecedented migration from the countryside to cities resulting in the emergence of increasing numbers of urban agglomerations: megacities of more than 10 million inhabitants. The work in experimics and its associated socio-spatial concepts was primarily concerned with the smallest scales of human-environment interaction and the conference offered the opportunity to explore how this might be developed in the context of urban development on much larger scales. A key issue in this respect was that experimic development had begun to highlight the importance of participative, localised and bottom-up agencies of change to achievement of social benefit. In contrast, growth of megacities is often primarily associated with planning and design interventions dominated by state or commercial agencies with highly professionalised and bureaucratised levels of control. In response, the assertion underpinning the symposium was that a way towards more socially sustainable solutions might lie with a more cooperative and less confrontational balance of top-down professional and bottom-up locally generated levels of control and what this might imply for urban design theory and practice. In this respect the symposium helped lay foundations for development of the framework of transitional edges outlined in section 2.

The symposium was called “New Ageing Cities”, hypothesising that social value in contemporary urban habitats needs to reconnect urban form with dynamic processes of social transformation, growth and adaptation. By means of the symposium, we sought to explore the need for urban realm to restore better balance in

agencies of change which could emphasise localised transformation and adaptation through time, rather than the dominant and static expression of designer imagination. A central and consistent theme across the wide ranging contributions was that the urban social benefits we sought to emphasise are more easily associated with settings that have an inherent human scale about them. An associated and similarly recurrent theme was the significance of socially active transitional spaces that often form at edge settings where human activity and territorial functioning integrate with built form and its spatial organisation.

This kind of human-environment interaction focused on edge settings comes to focus on one of the central structures in the development of Socially Restorative Urbanism: the transitional edge. Transitional edges are distinguishable components of urban order defined in socio-spatial terms, which recognise their transient and transformative nature as an intrinsic characteristic. Building from the MYTO roots of experimic research and its foundations in Experiential Landscape, transitional edges define a new kind of urban morphology with structural qualities amenable to bringing spatial and sociological dimensions of urban order together in a more integrated way. Transitional edges are an approach to urban design that encourage and support territorial experience important to social sustainability. It means in essence accepting loose and ambiguous margins at the interface of material form and human occupation as a fundamental component of socially responsive urban environments. We will discuss in section 2 how this forms cornerstones of a structure of transitional edge attributes applicable to understanding and delivery of socially oriented urban streets<sup>[19]</sup>.

Central to this structure is the need to recognise that the kind of participatory process and approach to urban morphology we have sketched out here cannot be understood as discrete matters. Instead, they must be understood as mutually supportive aspects of an integrated

system that balances “top-down” professional design decision making and “bottom-up” processes of local empowerment and self-organisation. Conventionally these are not generally closely related, but here we will try to show that, if participation and processes of self-organisation are accepted as socially and environmentally beneficial, then certain morphological conditions are more likely than others to encourage this. The concept of Socially Restorative Urbanism sees morphology and participation as necessarily integrated in a mutually supportive framework.

## 2 Transitional Edges and Microenvironments: from Theory to Practice

“Place is an inextricably intertwined knot of spatiality and sociality. In this context there is a clear need for approaches that cut across the sociability/spatiality divide.”<sup>[3]</sup>

Building from this background are two socio-spatial conceptual structures that explore how the integrated social and morphological principles of Socially Restorative Urbanism can be translated for practical application: transitional edges and microenvironments. These concepts aim to bring the Socially Restorative Urbanism ethos to a focus on urban streetscapes and the component territories that form them. This recognises the importance of well established understandings within urban design discourse that urban streets, and particularly the interfaces of their interior and exterior realms, are of core significance to social vitality in urban settings<sup>[2, 10, 20-22]</sup>. Socially Restorative Urbanism advances this with a much more holistic conceptualisation of street edges as integrations of their social, spatial and material dimensions. Transitional edges and microenvironments are the means by which this conceptualisation of urban street edges is translated for practical application in urban design decision making.

To this end, we define transitional edges with a tripartite structure that highlights socially oriented attributes evident along them (extent), across them

(laterality) and within them (locality)<sup>[19]</sup>. This structure is used to highlight that locally focused small scale change and adaptation, often overlooked by conventional professional agencies of change, may be particularly significant to the social potential of urban street edges<sup>[2, 21, 23-24]</sup>. Within this conceptualisation of urban street edges, microenvironments then capture the socio-spatial nature and characteristics of territorial points of locality within transitional edges. Microenvironments capture and express territoriality as an essential aspect of human-environment interactions, emphasising the smallest fundamental scale of socio-spatial realm as important to delivery of more inclusive built environments.

Transitional edges focus on urban street edges in terms of where and how human occupation, material form and spatial organization interact<sup>[25-26]</sup>. Use of the term “transitional” highlights the dynamic and transformational nature of these interactions. In this context, along with their constituent microenvironments, transitional edges aim to capture aspects of stability within the dynamic and evolving nature of human-environment interactions along street edges and localities within them. Transitional edges and microenvironments form and transform as much by patterns of occupation and use as their material and spatial properties. Through the application of these conceptual structures we are able to use the principles of Socially Restorative Urbanism to respond to changing patterns of engagement with urban streets increasingly associated with high street decline and reduction of social vitality in urban environments<sup>[27-31]</sup>.

## 2.1 Transitional Edges

Development of the transitional edge concept draws from the way Habraken<sup>[25]</sup> conceives the structure of ordinary built environment by shifting emphasis away from material and spatial properties towards relationships of control (Fig. 2). These are especially active at the margins where human habitation and material form interact. “In short, we are interested in the overlapping relationship

between physical form and territorial control.”<sup>[25]</sup>

Habraken explains this as an interwoven relationship of control levels, form, place and understanding where: Form is the structurally stable infrastructure conventionally delivered by top-down professional agencies and processes; Place is the process of occupation whereby particular territories become established, reflecting the involvement and actions of individuals and groups that identify and appropriate spaces within the structural form; Understanding captures processes of largely bottom-up negotiation and action within and among places through which territories are established by people asserting their individuality yet also responding to commonly accepted norms in that particular locality.

Habraken proposes that urban social sustainability requires balance of form, place and understanding through urban structure that can optimise territorial expression<sup>[25]</sup>. In the context of Socially Restorative Urbanism and the development of transitional edges, this balance of control can be translated into the different but interconnected structural attributes of transitional edge extent, laterality and locality. In this respect Habraken’s control level of form, as the overarching stable infrastructure of urban order, can be related to the material fabric of the transitional edge defining its overall structure, or extent. Within the totality of transitional edge extent, spatial organisation needs to be amenable to processes of territorialisation, or place-making. We suggest that this is more likely to occur when a transitional edge offers a degree of spatial depth, rather than abrupt boundary, across its extent emphasising the structural significance of transitional edge laterality. Convergence of transitional edge extent and laterality then define specific localities along the transitional edge. The place-making evident in these and the ways this becomes expressed through use are inherently social processes resonant with Habraken’s third level of control: understanding.

This develops the ethos of Habraken’s control

model by providing a framework for transitional edges amenable to practical application in the identification and evaluation of socially optimal properties of urban street edges. Tab. 1 summarises how this is achieved through integration of transitional edge structural attributes with the essence of themes drawn from extensive literature review focused on the nature and characteristics of social associations related to urban street edge settings.

Collectively these attributes show a complex relationship of human social experience and the environmental settings where this takes place that are particularly relevant at urban street edges. This lays foundations for application of the transitional edge concept by extending socio-spatial theoretical principles towards their practical implications. This offers potential for development of empirical guidance for the study of urban public life at urban street edge settings<sup>[21, 27, 32]</sup>.

This can be achieved through interpretation of these themes and their association with transitional edge attributes to suggest optimal socio-spatial conditions. The characteristics of “enclosure” and “looseness” associated with extent, for example, establish optimal socio-spatial conditions for transitional edges as a balance of overall coherence but not of rigid uniformity in structural form. This retains an essential transitory and transformational, rather than static, nature of the transitional edge and can be associated with a requirement for transitional edge extent to exhibit balance of coherence and adaptability.

Similarly, the laterality of a transitional edge is given by its overlapping of adjacent realms reflected in the socio-spatial themes of “private-public gradient” “spatial expansion” “permeability” and “transparency”. Collectively these determine the degree of smoothness from private to public states optimising potential for social interaction, and therefore place making, where realms across the transitional edge merge. This requires lateral aspects of transitional edges to have a degree of



spatial porosity.

The locality of transitional edges is where a distinctive grain or texture in the edge has capacity to slow down the sense of continuity along its extent by affordance of stationary activity. Of the attributes identified, “social activity” “social interaction” “hide and reveal”, and “territoriality” converge to emphasise the key role of social negotiation, or understanding. The resultant coalescence of material, spatial and social dimensions manifests in a locality’s capacity to encourage and sustain territorially oriented acts of localized expression. Within the Socially Restorative Urbanism framework, such acts of localised expression are understood in more detail through the conceptual framework of microenvironments.

## 2.2 Microenvironments

Microenvironments amplify the socio-spatial details of transitional edge locality by capturing points of stability within the dynamic and transformative nature of transitional edges. They have conceptual roots in the experiential research programme outlined in section 1, building from the communication framework (mine, yours, theirs, ours: MYTO, Fig. 3). This helps to establish microenvironments as small scale human-environment interactions which activate the socio-spatial characteristics of transitional edge localities emphasising social benefits focused on the importance of territorial functioning<sup>[25, 33, 34-37]</sup>. The microenvironment framework can help inform designers about the creation of urban spaces that are better equipped to evolve and adapt over time in response to the needs of users who inhabit them<sup>[3, 38]</sup>. In this respect the microenvironment concept responds to concerns that making places that benefit quality of life is often compromised by a prevailing mind-set and professional arrangements that emphasise utility, style and capital profit over human experience<sup>[6-8, 10]</sup>.

The MYTO framework provides foundations for the social dimension of territorial expression within the microenvironment concept giving an

explicitly social emphasis to the way transitional edge localities are understood. In terms of practical application in design decision making, how this social dimension translates into spatial arrangement and the materiality that defines this becomes important. In the microenvironment framework, the spatial implications of MYTO manifest as the complimentary territorial desire to balance the need to protect privacy whilst retaining opportunities for social interactions. This emphasises a spatial dimension related to how people can control small-scale territories that they identify and occupy. Spatial organisation is closely related to the materiality of the environment. From a territorial perspective however, the material dimension may take the form of enduring physical structures or more temporary forms of materiality resulting from slippages in function and form according to variations in locally active social and behavioural expressions<sup>[39]</sup>. The material dimension of microenvironments in this context reflects a relatively unstable aspect of territorial expression subject to continuous adaptation through social acts across different timeframes.

The perspectives forming the social, spatial and material foundations of the microenvironment concept are therefore understood in terms of their connectivity as dynamic systems. In the context of design decision making, this connectivity of social, spatial and material dimensions can be hypothesised as representing the optimal microenvironment state summarised as follows: Social: This reflects the need for people to be able to experience territorial sensations of mine and yours within conditions which also enable a sense of ours (belonging) to become embedded. If ours/belonging can be achieved this automatically generates the sense of theirs: belonging to others, not ourselves. Spatial: This social balance requires spatial conditions which do not enforce continuous social contact (sociability) or distance from social contact (privacy). This emphasises the need for forms of spatial organisation that allow occupants choice

over when they want social exposure and when they want to retreat from it for privacy. Opportunity for both are needed locally, rather than only either one or the other. Material: This spatial balance is more likely to occur where the material fabric has a stable yet flexible form which offers opportunities for place making according to personal preferences which then leads to establishment of shared territories through social negotiation (understanding).

The importance of MYTO as a foundation of the microenvironment concept lies with its capacity to overcome the distancing of human experience from design decision making in routinely used urban settings. It can, therefore, help counter the perpetuating influence of professional processes that are not guided by shared experiential understandings of space and place<sup>[6-7, 10]</sup>. Microenvironment attributes key to practice in this respect centre on a socially driven imperative to deliver environmental conditions that optimise establishment of a sense of ours. This is achieved through a socially driven participatory approach to spatial organisation and material resolution which results in mutually dependent integration of self and community interests.

This offers potential to place microenvironments at the centre of developments towards participative approaches to urban place-making which holds particular relevance for arenas of practice that emphasise and value activation of bottom-up, informal and emergent approaches to environmental change<sup>[24, 34-35, 37]</sup>. A reorientation of professional arrangements may, therefore, be required that can respond better to individual and group perceptions of territorial influence suggesting reorientation of focus away from a predominance of large scale, economically driven urban development practices towards the collective impact of networks of small-scale interventions<sup>[8, 34, 38, 40-41]</sup>. Such a mindset recognises a richer sense of place in territorial manifestations as integrations of individual and communal meanings, needs and interests that is more responsive to social

functioning in the wider context of urban social sustainability<sup>[6-7, 42]</sup>.

### 3 Conclusion

Socially Restorative Urbanism offers ways to understand urban human-environment interactions as more mutually defining and integrated. It contributes to a body of literature concerned with advancing knowledge of socially responsive urban form with an approach based on fusion of spatial arrangement, territorial expression, and inclusive communication strategies. In this respect Socially Restorative Urbanism lays foundations towards a paradigm shift in how urban form and the decision making processes that deliver it operates. To achieve this, we suggest that two complimentary aspects of urban place making require particular attention. The first rests on emphasising that spatial organisation and material form need much closer association with authentic lived experience. In Socially Restorative Urbanism we bring this to focus on exploration of transitional edges and microenvironments as socio-spatial components of urban form. The second concerns relations between professional agencies and the participation of urban occupants in processes of urban place making. Here, the research behind development of the experientic process begins to recognise the importance of inclusive and accessible communication that empowers people to become active contributors in processes of change to places they use. Experiemics and its relationship to the spatial structures of transitional edges and microenvironments reflect the need to recognise the importance of achieving a better balance of top-down professionalised decision making with community led bottom-up participation.

To this end, Socially Restorative Urbanism is less of a solution and more of an agenda for future research, teaching and practice based on a set of core principles which might include, for example: The need for a more explicit understanding of the human-environment relationship as mutually

interdependent and transforming based on recognition of the interdependency of urban morphology and social processes; Further development of understandings of the primacy of transitional edges and microenvironments as socio-spatial components of urban order; Emphasis on the need for accessible and inclusive forms of communication that can overcome professional and community boundaries; Development of new readings of the urban realm related to territorial functioning and a better balance between professional intervention and occupant self-organisation; Reorientation of practice and policy to be more localised and context specific.

This agenda forms a platform for further development of Socially Restorative Urbanism through the recently formed Socio-spatial Urbanism Unit (SsUU)<sup>①</sup>, a landscape-led urban design research hub based in the Department of Landscape Architecture at the University of Sheffield, United Kingdom. SsUU provides an international exploratory context within which interdisciplinary groups of academic researchers, teachers and practitioners can explore new agendas of thinking and theoretical development focused on social understandings of urban open spaces.

SsUU aims to integrate the social, spatial and material dimensions of human-environment interactions through theoretical and practical development that currently includes: translation of transitional edge and microenvironment concepts for practical application<sup>[19]</sup>; development of street DNA through innovative use of mobile eye-tracking methodology for urban streetscape research<sup>[22, 43]</sup>; exploration of relationships between top-down and bottom-up agencies of change in urban settings through emergent theoretical structures of scalar slippage and transformative urbanism. By means of these, and other related fields of inquiry and activity, we aim to establish SsUU as an international research based context for further development of the Socially Restorative Urbanism ethos in response to accelerating

social challenges associated with continuing and expanding global urbanization.

#### Notes:

① SsUU is a landscape-led urban design research hub providing an international research context for exploring new agendas of theory and practice focused on social understandings of urban open spaces.

#### Sources of Figures and Table:

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(Editor / WANG Yaying)