"CREATIVE PLACEMAKING": A CONCEPTUAL MODEL FOSTERING SOCIAL COHESION IN COMMUNITY SPACES WITHIN RESIDENTIAL ENVIRONMENTS

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Abstract. There has been research on the significance of placemaking as a process for user health and well-being and how that affects their way of life in urban planning and development. Creative placemaking, one of the most effective paradigms for making social sustainability, lacks community attributes for social cohesion in planning and design techniques for community spaces, which is the focus of the study. A conceptual model for the inclusion of the concept of creative placemaking in community open spaces to enhance social cohesion in residential environments are proposed in this study. The study employs a qualitative approach to determine the elements and indicators of creative place placemaking considering placemaking as a social process. Community open spaces in a residential neighbourhood were shown to be developing creative placemaking indicators based on theoretical *Research VIZ*: a) place attachment, b) connection to nature, c) sense of place, d) place memory, e) happy place mapping, and f) image and identity that altogether significantly could contribute towards effective social cohesion in these spaces.

Keywords: connection to nature, creative placemaking, happy place mapping, image and identity, place attachment, place memory, sense of place, social cohesion.

Introduction

Cultural, socioeconomic, political, and geographical factors impact people's activities and perceptions of urban public places (Alzahrani et al., 2017). In order to appreciate these aspects, placemaking became an emerging concept that was viewed as critical for any urban design intervention projects (Pancholi et al., 2018). Urban design has made it possible to effect urban change in many places by employing a placemaking strategy, which is the focus of the study. Placemaking has demonstrated its capacity to transform existing areas or create new, meaningful, and livable places via innovative design and landscaping, but it has yet to

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be established as a sustainable alternative (Dash & Rama Devi, 2018). Placemaking, on the other hand, aims to create places that enable people to engage with one another and with the environment by cultivating an emotional sense of place (Aflaki et al., 2016). It is also been described as a social component centered on activity usage and spatial experience (Furlan et al., 2019). Creative placemaking brings together public, private, non-profit, and community partners to shape the physical and social character of a public space through arts and cultural activities that promote public discourse, neighbourhood development, community health and safety, social justice, economic growth, environmental sustainability, civic pride, and an authentic "sense of place" (Ekomadyo et al., 2018). It is also possible to increase urban spatial quality by making it more aesthetically appealing, which has an impact upon how much duration of time people spend there (Lepofsky & Fraser, 2003). A wide range of activities, as well as the physical attribute's potential to magnify these activities and make the space socially viable, were required to create a successful public space (Salizzoni & Pérez-Campaña, 2019). Good design, security, aesthetics, and cleanliness are the most important factors in creating a place that people would like to be a part of (Nikounam Nezami & Asadpour, 2021).

Social cohesion, on the other hand, is built on a shared moral compass and a common objective, and how individuals in a community engage with one another and build a sense of place is impacted by their interactions the idea of "closeness", which involves both physical and interpersonal proximity, is significant to a community's social cohesion. The geographic vicinity of prospective social network ties may be influenced by the spatial aspects of a particular area, which in turn impacts the interactions between potential contacts (Badar & Bahadure, 2020). The common experiences, identities, and values of different cultures that are honored under one roof in public venues in their neighbourhood benefit communities (Ellery et al., 2021). Many studies have discovered a link between a person's feeling of place and their desire to stay in the same community for a long time (Cramm et al., 2013). The lives and places of individuals can lead to active connections with culture, society, community, economy, and the entire globe (Stoletov, 2016). However, there are many basic characteristics that space must follow in order for individuals to get linked to their surroundings (Dash & Rama Devi, 2018). A site, for example, should be easily identified and visible so that people realize the importance of the environment (Chitgopkar et al., 2020). The physical characteristics of the place might be conveyed by stressing linkages and social significance (Chamorro-Koc & Caldwell, 2018). This needs the socio-physical aspects of placemaking to contribute to social cohesiveness for an individual's and community's overall wellness.

While many contemporary design methods and approaches strive to improve the user experience and create a pleasant and inviting atmosphere in residential areas, they have yet to be assessed in the context of the neighbourhood community. We are attempting to find the creative placemaking features that contribute to community cohesion and ways for strengthening social cohesion within residential communities through this research. Additionally, the study covers the following aims through a review of previous literature:

a) How has the concept of placemaking evolved across the time?
b) What indicators of creative placemaking contribute to a neighbourhood's social cohesion?

The research sought to critically examine the concept of creative placemaking and to provide a conceptual framework for its practice in urban residential community contexts. Qualitative research is conducted in this field and is divided into four stages: The first level, conceptualizing placemaking, examined the evolution of placemaking as a concept and process through a literature study. The second section of the study analyzed previous research on the various characteristics of social cohesiveness and its significance to placemaking. The third phase examines the various indicators of creative placemaking in order to establish it as a social approach to urban open space planning. A community neighbourhood's open space may be made more socially cohesive by connecting the various parts of creative placemaking, as proposed in the conceptual model's fourth stage.

1. Theoretical background

1.1. Evolution of the concept of "placemaking"

Since its inception, placemaking has been used across a broad wide range of disciplines, from geographies and planning to architecture and sociology, on a global scale (Friedmann, 2010). Schneekloth and Shibley (1995) defined placemaking as a process that is concerned with "place" rather than "space", reflecting human attachment to settings that are pleasant and suitable for their preferred modes of use. The concept of placemaking is based on the contrast between "space" and "place". While the term *space* refers to functional "physical space", the term *place* develops a relational concept of "space" as the venue of several stakeholders' social activities (Knibbe & Horstman, 2019). Ellery et al. (2021) described placemaking as the practice of transforming urban spaces to promote public involvement and pedestrian activity. Gwiaździński et al. (2020) described placemaking as a collaborative activity that fosters community bonds and builds the basis for a vibrant culture. In other words, it is the process of creating and improving spaces through ongoing actions and collaborations serves to enhance communities and grant individual's greater empowerment. Through creative placemaking, public and private spaces are enlivened, structures and streetscapes are revitalised, and diverse people join together to celebrate, inspire, and be inspired. Placemaking is the process of interpreting a site in light of the objectives, strategies, and practices of a diverse group of stakeholders (Habibah et al., 2013). According to urban planners, a critical aspect in assessing a project's success is its ability to physically transform a place. Cities, towns, and other communities have profited significantly from the use of iconic architecture, big works of art, sculptures, and other forms of artistic expression to enhance public places (Aflaki et al., 2016). *Placemaking* is a term that refers to the process of enhancing public space via community-based rehabilitation initiatives that are anchored in the values, history, and culture of the area's residents, as well as the natural environment (Furlan et al., 2019). Finally, placemaking is the process through which local communities develop and share their own impressions of locations and experiences (Lepofsky & Fraser, 2003). People from all walks of life should be incorporated into the urban planning process through a process called "placemaking". Concepts of place vary significantly between user groups (*e.g.*, ethnic or social classifications), and moderation is necessary to bridge these divides and create community-based placemaking (Ellery et al., 2021).

It is critical to highlight that placemaking (the process of combining the perspectives and roles of many actors in order to transform urban places) is defined as an activity that takes both the physical and social characteristics of a site into account (Castell, 2006). In other words, the process of placemaking is more important than the outcome. It is never an aim in and of itself that design pursues; rather, it is a result of the community's requirements as a whole (Akbar & Edelenbos, 2021). Only the physical transformation and ultimate consequence ideas of locales are considered when developing a notion of placemaking in urban design (Lew, 2017). The concept of establishing a feeling of place, on the other hand, has developed over time. According to this innovative approach to urban placemaking, social practices and meanings are continually recreated and revitalised in the physical environment (Lak & Kheibari, 2020). As a result, because place is viewed as an ongoing process in which users' activities change its appearance, reconstructing a place is a participatory activity (Lepofsky & Fraser, 2003). Emphasizing that diverse (social) connecting processes form places is critical for developing a complete understanding of placemaking. Placemaking research is becoming increasingly extensive as academics strive to better understand the link between persons and their built environment in everyday scenarios. Place studies can be classified into three broad approaches based on their relationship to psychological school thought: phenomenology, which examines the humanistic aspects of the built environment; psychometrics, which quantifies the relationship between humans and physical environments; and sociocultural ties, which examines the reciprocal relationship between spatial layout with activities creating community ties and social cohesiveness.

As a short review, Table 1 gives some more perspectives of placemaking from the major eminent researchers, from Schneekloth and Shibley (1995) to Wesener et al. (2020). In Table 1, the definitions of placemaking are categorized based on two major approaches respectively, named as "process" and "concept". This distinction is based on the fact that prominent researchers and theorists have placed the greatest emphasis on the definitions provided in Table 1. The researchers explained concept focuses on placemaking, which involves redefining a public space to ensure it accommodates a diverse range of activities (Schneekloth & Shibley, 1995), with the engagement of various stakeholders' involvement at various levels (Habibah et al., 2013) developing a sense of emotional connectedness of the user groups while using these spaces (Roshan & Moghbel, 2020). It is also used as a conceptual tool for way-finding with safety and security aspects (Barkhuus & Wohn, 2019). On the other side, as a "process", placemaking significantly could contribute towards promoting social life (van Ameijde et al., 2022), as an entity to stimulate events and social behaviors in a public space (Cresswell, 2004), an emergent attribute stimulated through the needs and requirements of a community at a contextual level (Iwińska, 2017). Some researchers, during the evolution of the strategies of place- making also proposed the fact that it is a process that evolves over time that follows strategies which gets modified and refined at various stages beginning from its inception till its evaluation through significantly contributing towards the health and quality of life of users (Cohen et al., 2019).

To briefly summarize the concept of placemaking that has evolved throughout during last two decades by many researchers, placemaking (as a process) is defined as an activity of integrating various actors' perspectives and functions in order to transform urban spaces; this

is accomplished by not only viewing place as a static spatial aspect and designing the physical form, but also by taking into consideration the social processes that shape and construct cities. In other words, placemaking places a strong emphasis on the process itself rather than on the final outcome. Design may follow; but, it should only arise out of a need for the community; it should never be a goal in and of itself (Akbar & Edelenbos, 2021). Most of the research shows that despite numerous theories highlighting the need of collaborative techniques for placemaking, most practical instances are exclusively bottom-up. They support the premise that placemaking does not require a formal plan and does not rely primarily on the influence of elite policymakers. The given instances show several ways in which local community elements enable placemaking. On one hand, placemaking as a process is ephemeral, affordable, spontaneous, and modest, making it more accessible to the local population. It generates more initiatives that address local needs and empowers communities. Therefore, placemaking has the potential to have good social implications for local communities, particularly in terms of increasing local empowerment, strengthening social bonds, reinforcing place identity, and improving quality of life.

Table 1. The concept of "placemaking" from researchers' viewpoint (source: created by authors)

Author(s)/Source	Definition	Approach
Schneekloth and Robert G. Shibley (1995)	The concept refers to "place" as opposed to "space", indicating human attachment to places that are attractive and suitable for their desired modes of use.	Concept
Martin Franz, Orhan Güles, and Gisela Prey (2008)	Spaces become places because they are recognized by the people who live and do activities there.	Concept
Kong Chong Ho and Mike Douglass (2008)	With this as the starting point, an elaboration of the concept of placemaking should take into account its social dimensions, the actors involved, and its different scales.	Concept
Ahmad Habibah, Idris Mushrifah, Jusoh Hamzah, Ah Choy Er, Aishah Buang, Mohd Ekhwan Toriman, Sivapalan Selvadurai, and Ramli Zaimah (2013)	Placemaking as making sense of a place in the views of stake holders' vision, strategies and practices.	Concept
Tim Cresswell (2004)	"Place" as "constituted through reiterative social practice", emphasizing that the value of a place lies in its ability to stimulate events and social behaviours.	Process
Katarzyna Iwińska (2017)	Placemaking focuses a lot on the process itself rather than on the outcomes. "Design may follow; however, it should be only stem from the need of community; it is never a goal on its own".	Process
Jennifer S. Vey (2018)	"Placemaking" gain traction among community and civic leaders who are looking to promote community engagement, enhance and activate public arenas, promote health, or otherwise improve the quality of life in their communities.	Process

Author(s)/Source	Definition	Approach
Jill Sweeney, Kathy Mee, Pauline McGuirk, and Kristian Ruming (2018)	There is no singular, widely accepted definition of placemaking, though it is generally understood as a process of reshaping space in order to make it more appealing and useable, and to generate a sense of place.	Process
Louise Barkhuus and Donghee Yvette Wohn (2019)	They looked placemaking as an individual safety in their study on the use of media for way-finding.	Concept
Matthew Cohen, John E. Quinn, Demi Marshall, and Tim Sharp (2019)	Placemaking through a collaborative approach is indicated by the involvement of diverse stakeholders, including communities and experts, at varying stages of the process from inception, consultation and implementation, to evaluation.	Process
Louise C. Platt (2017)	Explored this connection between sense of place and home in her work on the role craft groups and activities play as a placemaking process for women in small towns in the United Kingdom.	Process
Andreas Wesener, Runrid Fox-Kämper, Martin Sondermann, and Daniel Münderlein (2020)	The concept of placemaking is underpinned by the difference between "space" and "place". While "space" refers to the functional "physical space", "place" forms a concept of "space" in a relational sense as the location of social practices of different stakeholders.	Process
Gholamreza Roshan and Masoumeh Moghbel (2020)	A sense of place is most often developed through the attainment of memories and experiences with elements like rootedness, belonging, meaningfulness, satisfaction, sense of time, and emotional attachment	Concept
Bob van Limburg (2019)	Placemaking as the process of designing urban spaces to promote public life and pedestrian activity.	Process

1.2. "Social cohesion" in urban open spaces

Although the word *social cohesion* has been defined in a variety of ways, it frequently refers to interpersonal interactions and/or collective activities that may be used to assess one's overall well-being (Cramm & Nieboer, 2015). Social cohesion can also be connected with feelings of trust, belonging, acceptance, and connection (Dash & Thilagam, 2022). These good social constructs have the potential to improve health. People in nations with a high level of social inclusion and cohesion tend to have a favorable attitude toward their health (Mishra, 2019). As a consequence of a mix of environmental and social factors, urban people are more vulnerable to health difficulties such as social isolation and a lack of time spent in nature. People are increasingly spending the majority of their time indoors, resulting in a "nature deficit" (Bertossi Urzua et al., 2019) which diminishes people's capacity to engage socially with one another and create social cohesion. Despite the fact that prior research has shown that positive social interactions are associated with improved health, and exposure to open spaces may enhance health and wellbeing, few studies have looked directly at the relationship between urban open spaces and social dimensions of health (Yu et al., 2021). Investigating how urban open spaces foster social interaction and social cohesion may give insight into techniques for improving urban health (Hess & Naegele, 2018). Urban open spaces include

gardens, parks, and other areas with grass, trees, and/or plants (van Dijk et al., 2013). They can be venues where people assemble for social or recreational purposes. Studies on environment and health suggest that urban green areas like parks and woodlands improve social cohesion (Hess & Naegele, 2018; Yu et al., 2021). These studies also reveal that increased outdoor exposure might help build a more socially harmonious society. Boby et al. (2019) found a correlation between a community's sense of belonging and the quality and quantity of neighbouring parks. Urban open spaces can so promote social cohesion while also promoting health (Cramm & Nieboer, 2015). van Dijk et al. (2013) studied social interaction and community cohesion in urban parks. Regardless of park location or sociodemographic features, urban parks were regarded social gathering places (Zhang et al., 2020). There is a link between park group involvement and social cohesion among the park visitors (Dash & Rama Devi, 2018). Other researches claim that strong social cohesion promotes pleasant encounters and club and group participation (van Dijk et al., 2013). Open spaces in cities may therefore help to preserve and affect the social fabric of cities in many ways. Encouraging social connections in urban open spaces may be connected to open park design that promotes active leisure, walkways, greater access to parks via excellent transit, shaded areas that promote relaxation, functioning playgrounds, and the extent of organized activities. Societal cohesion may be linked to build environment and amenities surrounding urban green spaces (Hifz Ur Rahman & Singh, 2019). Also, aside from environmental stewardship and other volunteers, these studies reveal that the quantity of engagement within open space might vary depending on these aspects (Yin & Bennett, 2012).

To improve community cohesiveness and encourage citizens to participate in dynamic activities, placemaking for enhancing social contact serves as a vital parameter (Feng et al., 2021). Social interactions can be improved by establishing a new level of neighbour ties in "social control" and "social cohesiveness", which have been shown effective. However, the sense of belonging to the place which is a vital parameter, need to be looked upon. There is also a correlation between social engagement and physical and social networks (Yin & Bennett, 2012). Any of the social capital indicators can be improved in areas where environmental factors improve the friendliness of inhabitants (Afrin et al., 2021). Neighbours' social interactions assist them achieve their joint goals by increasing the level of trust between them. This can be developed over time when they feel connected to the space over the period of time they spend in these places (Dash & Rama Devi, 2018). There is a need to expand our view of open spaces' importance in neighbourhood community level to enhance placemaking because of their potential to promote social cohesion. Researches have emphasized on urban open spaces impact on improving health and well-being by combining social cohesion advantages with environmental and public health measures. The ecosystem services framework, which emphasizes the advantages of nature to human health and well-being, is one example of this integration. Cultural ecosystem services (*e.g.*, attractive surrounds and outdoor leisure) are commonly overlooked in health-related studies, according to several researchers. Substantial research proves that the built environment influences people's health-related actions and consequences (Koohsari et al., 2012). Public open space, along with other built environment attributes (such as public transportation infrastructure, walkability), confers physical and social benefits, such as encouraging physical activity and fostering neighbourhood social

cohesion (Giles-Corti et al., 2005; Kaźmierczak, 2013). Obesity (Lachowycz & Jones, 2011), cardiovascular illness (Pereira et al., 2012), diabetes, respiratory health (Maas et al., 2009), and mental health (*e.g.*, stress, anxiety, depression, and attention deficit disorders) have all been associated to public open space. Urban heat islands (Aniello et al., 1995; Jonsson, 2004) and the health risks associated with them (such as heat stress and heat-related sickness) can be mitigated by the supply of public open space in response to rising temperatures. Therefore, the design of these spaces should address the concept of social networking to facilitate the regular usage of these spaces. As a result, social contact is also a way for people of a community to engage in intentional conduct. However, the concept of social cohesiveness can only be executed in the planning and design of open spaces whereas to understand its practical implications in terms of its usage and benefits, there is an urge for creating such spaces as a memory inculcating the sense of attachment. Local social networks can be enhanced if these activities can be practiced in the community (Cramm et al., 2013). Residents are supposed to work together to resolve social conflicts and promote good social change. People living in the same neighbourhood can establish a sense of community and a sense of belonging via their interactions with one another (Yin & Bennett, 2012). If the inhabitants' needs and activities are taken into consideration, the environment in which they live and interact could be improved (Stoletov, 2016). Finally, the inhabitants' interactions form a network of relationships that lead to the residents' belonging of the place. Adding physical aspects to make locations more social, where people can connect, relax, and participate in their daily routines is critical (Inishev, 2018).

1.3. "Creative placemaking": a social approach to planning urban open spaces

According to Blumer (1969), "symbolic interactionism" is how people interact in a certain space. As a way to show that the physical has meanings, values, and attachments that are not just physical, the term *place* instead of *space* was used (Knibbe & Horstman, 2019). As a result of their own subjective interpretations of the area, people connect with a certain place (Blumer, 1969). The way cities are run and planned has not always considered the local socio-cultural context (Gulsrud et al., 2018). Using standard scientific and technocratic methods is not necessarily always the best approach for such researches stated by many researchers. Instead, they want to use more complex sociocultural understandings that are based on where their research takes place (Frantzeskaki & Kabisch, 2016). They can help us learn about how people act and use public places (Bele & Wasade, 2018) and this idea of "placemaking" comes from this information. *Placemaking* is a term that was used in the 1970s in the United States to describe a wide range of actions that were done to improve the urban environment and people's quality of life. These actions included the planning, design, and administration of public places (Sofield et al., 2017). Early on, a top-down strategy was used only by experts. Later, local stakeholders who lived and worked in the area had to be considered when making decisions about planning, design, and development (Sofield et al., 2017). To make a good place, planning professionals who can look at things from a lot of different perspectives and combine socio-cultural and scientific information are thought to be very important to a good placemaking process (Sepe, 2017a). Having a concentrated focus on the novel is not required

in order to maintain a creative mind-set. Rather, there is a strong desire to investigate and reassess every issue while maintaining a flexible attitude. It is sometimes important to have the courage to make necessary adjustments or the sound judgement to keep the status quo after publicly re-evaluating the situation. Both of these traits are required from time to time (Landry, 2008).

Urban theorists like Jane Jacobs in *The Death and Life of Great American Cities* (1992, originally published in 1961), Kevin Lynch in *The Image of the City* (1990, originally published in 1960), and William H. Whyte offered strategies to design and organize public spaces that emphasized people and communities over efficiency and aesthetics. To improve the beauty, safety, and social aspects of a location, communities require an overall multipronged strategy and hence, the concept of creative placemaking was introduced. By incorporating the arts into wider community revitalization and placemaking activities, creative placemaking programmes help to establish strong, healthy, and resilient communities while also driving social change (Markusen & Nicodemus, 2014). Creative placemaking promotes several values that resonate with libraries and library professionals: equity, arts and culture, creativity, community engagement, partnerships, and stewardship (Inishev, 2018). A feeling of place is one of the most evident benefits of creative placemaking, converting uninviting or unipersonal areas into appealing, meaningful, and memorable locations. Libraries have long been a source of significance and remembrance for many people in our community (Chamorro-Koc & Caldwell, 2018). Creative placemaking might enable other locations give similar, and occasionally competing. However, the success and popularity of these initiatives may encourage local authorities to include the arts and place in talks of community development, along with traditional services like transportation, sanitation, parks and leisure, and education (Bierwiaczonek et al., 2020). It is common for creative placemaking activities to necessitate "continued placemaking" after the design process and fabrication of the space is complete. Therefore, it necessitates the requirement of social activities which shall constitute towards making the place creative and marks a significant impact on the memory of the users. This in turn, will facilitate them to visit to such places where they have created strong memories.

Through literature review it has been found that across a wide range of fields, including architecture, urban planning, landscape architecture, ecology, sociology, and economics, academic literature on place and the associated concept of placemaking has grown considerably. Numerous studies have been done on the notion of creative placemaking and how it might be used in practice. The concept has taken hold because of its inherent positive features, since creative placemaking capitalizes on a local community's assets, inspiration, and potential to eventually build great public spaces that enhance human health, happiness, and welfare. "Access and linkages" are a foundational part of creative placemaking from a social perspective, as are "comfort and image", "uses and activities", and "sociability". Making spaces is a process that nurtures communities and empowers individuals. Creativity in placemaking brings people from all walks of life together in a variety of settings, from public to private. Gaining first-hand knowledge and experience through involvement in community issues is an important part of developing a person's sense of self. Public engagement influences the setting, and the context molds the public in a mutually reinforcing connection. Documentation and preservation of experiences are essential in this process because they aid in the preservation

of cultural heritage by allowing academics to utilize statistics to better understand social dynamics. The review of literature majorly finds a gap in applying the concept at residential environments at community level. Majority of the conceptual applications have been practiced in an urban fabric. Therefore, the research has aimed to identify all the indicators of placemaking from community neighbourhood perspectives that fosters social interactions in a residential neighbourhood. In this phase of study, many aspects of placemaking that affect the social and physical dimensions of residential communities are explored in order to promote social cohesiveness. The major indicators identified through literature are local socio-cultural context which fosters positive interactions (henceforth considered as place attachment), a greater sense of responsibility toward the natural surroundings (henceforth considered as connection to nature), collective symbolic meaning of a place of visit (henceforth considered as sense of place), the deposition of pictures and memories of a place of visit (henceforth considered as place memory), locational feature of both real and intangible components that contribute towards the experience of happiness (henceforth considered as happy place mapping), and a strong sense of belonging and loyalty to the location, as well as a strong sense of collective memory (henceforth considered as identity and image). These attributes although had been discussed in past literature with various case examples and practices, either through a concept or through a process, but integrating them to create a successful creative placemaking under a single umbrella has not been explored in any of the research findings. These various attributes with their primary components that together contributing towards a successful creative placemaking focusing on community residential environment is proposed through the conceptual model as a contribution through this research.

1.4. Place attachment

Brown and Perkins (1992) define "place attachment" as a psychological and behavioural relationship between individuals and their physical surroundings. Place attachment is the outcome of favourable environmental attributes in terms of physical and social components (Thwaites & Simkins, 2005). Activity and social contact improve inhabitants' sense of place, strengthening the link between them and their environment. According to Kleinhans (2009), high levels of place attachment indicate the formation of social capital among residents. The presence of local organizations and community amenities facilitates attachment to a location (Bele & Wasade, 2018). The occupants' knowledge and comprehension of the environment will develop over time, as will their level of communication with one another (Sofield et al., 2017). The public realm and behavioural territory of a neighbourhood are obvious instances of individual bonding with the environment (Barkhuus & Wohn, 2019). The public domain, such as open spaces, contributes to people's sense of community in addition to the social benefits it gives, such as participation at events and activities (Woolley, 2003). Residents have a strong sense of belonging, as shown by indicators such as neighbour relationships, community involvement, and general contentment (Lepofsky & Fraser, 2003). Therefore, considering place attachment more than a physical phenomenon; it can also be considered as a social phenomenon that preserves and revitalizes public personalities in a certain place. The establishment of place attachment is marked by the overlaps of social activities in a location,

as well as individual and communal memories of symbols and signals. A collaborative approach to spatial planning will help to maintain and strengthen important public areas. To put it differently, people get emotionally engaged in a place when they form a bond with it and begin to see it as their own. To summarize the findings from reviewing literature and past research, the key indicators that contribute towards successful place attachment in residential neighbourhood environments are narrowed down to five major components, namely, physical and social components of a place, social contacts during their interactions, public realms and behavioural territories, events and activities taking place, community engagement and communal memories. These are found to be the major attributes contributing towards evolution of place attachment for social cohesion over the period of time influencing the social process of creative placemaking.

1.5. Connection to nature

Conservationists want to bring people closer to nature in order to instil a stronger feeling of responsibility for the natural environment (Soga & Gaston, 2016). We can only be ethical in terms of what we can see, feel, grasp, love, or otherwise trust in, Leopold (1968), who is frequently cited in favour of this point of view, remarked. The concept "extinction of experience" was recently adopted by researchers to describe the increasing loss of direct human-natural world experience (Colléony et al., 2019). Others have described the "blind spot" as an example of "nature deficit disorder", in which humans are unable to appreciate their reliance on natural resources since they live in a contemporary, artificial world (Zylstra et al., 2014). These researchers have focused on the attribute of connection to nature can only be developed and brought into practice if the users are related to the nature within built environment. Psychological measures have frequently prompted researchers who employ this paradigm to concentrate on the individual and their worldviews (Clayton et al., 2017). A person's relationship to nature may be defined in terms of their knowledge of nature, time spent outdoors, sense of connection to the natural world, and dedication to the natural world, according to the paradigm provided by Zylstra et al. (2014). Many scales and surveys have a prime focus on the individual, notably the "connectedness to nature" (Bratman et al., 2015), which assesses people's sentiments and perceptions of nature using the singular personal pronoun (*e.g.* "I often feel a kinship with animals and plants"). This tendency is exemplified by these scales and surveys. The connectivity is built up at individual level with their experiences and attachment with nature towards these places. Scholars have emphasized that because these individualized images are anchored in social and political contexts, they should be correctly framed when analysing the nature-human link (Clayton et al., 2017). These researchers believe that "connection to nature" literature should pay more attention to the social, cultural, political, and economic concerns that are also embedded in these interactions (Zylstra et al., 2014). However, the nature connectivity, which is a significant factor of getting attachment towards a place, can only be enhanced when the users are feeling connected to the nature and feel the comfort and accept the ambience of the place they use on a daily basis. Positive relationships between nature connectivity and social engagement have been shown to exist where people felt like they connected to place through other dimensions, in particular

through community ties. To sum up, connection to nature plays a significant role in creative placemaking process through user experiences, their sentiments and perceptions, duration of time spent to develop the sense of connection and their knowledge about the natural world.

1.6. Sense of place

A person's or a group's collective symbolic meanings, connection, and satisfaction with a geographical setting might be described roughly as "a sense of place" (Stedman, 2002). Place attachment and place meaning are the two main components of a sense of place, which has been characterized as a combination of these two components (Haywood et al., 2016). Researchers have identified place identification, place reliance, place affect, and place social bonding as additional components of place attachment, in addition to the four previously described characteristics of place attachment. People's perceptions of themselves and their communities in connection to their physical environment are referred to as place identities. The degree to which individuals rely on a certain area for sustenance, livelihood, recreation, or psychological needs is referred to as place (Scannell & Gifford, 2010). Individuals, organizations, and civilizations have long utilized the idea of "sense of place" as a theoretical lens through which to study the various connotations that a particular area may have for them personally, communally, and societally (Kenter et al., 2019). A larger body of work (in human geography and anthropology) investigates how places are "made" through social and political processes, which is critical for understanding how individuals and communities make sense of their socio-spatial environments and why some places are centres of stewardship and activism while others are not (Cresswell, 2004). According to some researchers, physical activities conducted in places (*e.g.*, walking/farming/fishing) develop places, which is why scholars investigating placemaking processes refer to them as "performances" (Woods, 2010). According to this description,

> "the purpose is not to understand what sorts of meanings are linked with a location, but to know theoretically or empirically how humans construct their reality into locations" (Williams, 2014, p. 81).

Researchers studying sense of place are increasingly recognizing the need of including several dimensions into their models. Including personal, social, and biophysical components of place attachment, as recommended in many psychological, but also interacting with place meaning and creative placemaking frameworks, Williams (2014) and Raymond et al. (2010), for example, developed a three-dimensional framework of sense of place that includes both personal and collective/universal perceptions of place and highlighted possible linkages between place attachment and placemaking. As represented in this framework, placemaking "performances" may be utilized to create new (or enhance existing) shared meanings of place. Through "placemaking performances", individual place meanings may be expressed. Individuals' emotional, social, and ecological attachments to a specific site may interact with the location's common meanings, influencing the individual's sense of place. A multi-layered framework like this one must be established in order to better comprehend how a place is perceived, generated, and engaged with on both personal and societal levels.

1.7. Place memory

Individual or community-based memories can also be an indicator of a place (Dash, 2017). Each person's recollection is a one-of-a-kind creation. Although we may use our senses to get a sense of where we are, they are restricted (Dash & Jivan Pati, 2021). A person's memory is similar to a person's fingerprint in that it is unique to each individual. A person's memory might be personal or shared (Dash et al., 2020). Our mental representations of space are influenced by our previous interactions with it. A collective memory is formed when a group of people get together to recollect and build a collective memory. The more people who remember the incident, the more united it becomes (Lewicka, 2008). We require a sense of place for several reasons. Our appreciation of the idea of place is dependent on our physical and mental ties to a region. The process of recalling information or an event takes place cognitively, just like it does in memory. Memory association is essential for creating a sense of location. Our recollections of the past impact how we perceive the world around us. According to Mowla (2004), a place is a location that becomes a place when occupied by something or someone: "place" may also mean the remembrance of an event or set of occurrences. Memory and geography are entwined like a tapestry; our personal and communal histories and identities are inextricably linked to the places we dwell. Personal memory labelling assists us in remembering where we have been. Because a sense of identity and location is crucial to our well-being, we must recollect our history in order to do so (Friedmann, 2010). People should not be directed to complete certain activities by the use of aesthetically engaging or meaningful design. Designers should not be surprised if their designs are not used in the way they were intended. It is not always required for a space's design to be remarkable; it only has to put people at ease so that they may freely explore and do anything they want there (van Dijk et al., 2013). The fabric of the city may be utilised to create a story, but it can also have deeper significance (Elsawahli et al., 2014). Not only is it crucial to preserve this history for future generations, but it also acts as a reminder to city dwellers, allowing them to maintain a connection to their home (Oakley & Johnson, 2012). There is no experience of a place if no memories are linked with it. Ritualized and recurrent actions may aid us in better understanding the history of locations that hold special meaning for us. A location has no importance unless it is related with something significant; otherwise, it is just another uninteresting site (Othman et al., 2013). Therefore, place memory has been found as a significant contributor towards creative placemaking process and also can be interlinked with the users visit to these places more frequently for communities' activities and social interaction.

1.8. Happy place mapping

Nowadays, urban happiness is receiving increasing attention, although from a theoretical or observational standpoint. Despite the fact that the notion of urban happiness is connected with social, environmental, and economic studies, as well as new crises and changes in lifestyles, needs, and habits, the definition is always shifting (Sepe, 2017b). However, as previously said, the notion is similar to "well-being", "quality of life", and "sustainability"

(Sepe, 2017a). Because people who live in cities tend to have positive thoughts about their surroundings, urban happiness might be defined as a personality trait that makes the region feel more desirable to those who live there and motivates them to spend more time or have a similar experience there in the future (Gehl, 2010). The happy place mapping purpose is to identify what makes a city's population happy and what variables contribute to that happiness. Happy place mapping was used to find characteristics that influence the location's happiness. It was determined via a number of surveys, research, and questionnaires that there are both real and intangible components that contribute to the experience of happiness (Carmona, 2021). The study of intangible city characteristics is a multidisciplinary endeavour that involves sociology and environmental psychology. Intangible aspects of happiness, in particular, are difficult to define. As a result, the approach must be easily updatable in order to obtain new data and create new discoveries (Sepe, 2017b). The presence of a variety of seating locations with sea or landscape views, where people may rest and take in the surroundings, is also vital to the general pleasure and liveability of public spaces (Dash, 2017). On the other hand, the environment and weather, which are especially harsh during the winter, are important factors to consider (Boby et al., 2019). Although there are fewer public spaces these days, the presence of public buildings and private societies offers year-round activity in the neighbourhood. Therefore, it is urged through these studies that happy place mapping is directly linked as a socio-physical dimension of that place that contributes towards successful creative placemaking.

1.9. Identity and image

The identity of a person is an important aspect of their image. Because of its identity, a site may be easily recognized and distinguished from others. This is what will mould an observer's recollection of a location in the end (Lynch, 1990). In a study by Dwipantara Putra et al. (2019), it was found that members of the Cilandak community reconstitute and construct their own sense of identity using a range of explicit strategies, one of which is the employment of an iconic plant to represent the neighbourhood (Dwipantara Putra et al., 2019). The plant is not only a sign of place, but it is also seen to be beneficial to the economy and the ecology. The development of a neighbourhood identity aids in the development of a sense of community among its members. According to Lilburne (1989), restoring sense(s) of place might revive caring for the environment, which is compatible with what he says about the environment and sense of place. As a consequence of their attachment to the place, residents seek to maintain and preserve the quality of their surroundings. Many other researches (de Sousa, 2003; Arnberger & Eder, 2012) have identified the same phenomenon that Lilburne did, namely that having an open space or nature in the neighbourhood boosts a person's sense of belonging. An open space symbolises the community's views, visions, and memories of what a place should be and how it should be built. Citizens can better connect with their community by using open space. As a result, there is a strong sense of belonging and loyalty to the location, as well as a strong sense of collective memory which can reflect their cultural significance as well. People from various backgrounds attempting to assimilate into urban life may benefit from a sense of belonging and community established by communities.

2. A conceptual model for "creative placemaking" in community spaces in residential neighbourhoods

The physical environment reflects the actions and behaviours of its users, resulting in place-making that is consistent with its defining traits. As a result, the concept of creative place-making is one technique that creates a dynamic and ongoing link between the physical and social aspects. Furthermore, it will help in the development of new neighbourhoods. Figure 1 suggests that the deployment of a conceptual model that can comprehend the various attributes involved through creative placemaking process in community spaces in residential neighbourhoods. This model can serve as a beginning point for researchers, professionals, and local officials. This approach may be utilised in residential communities with various socioeconomic conditions to make comprehensive and holistic judgments concerning the sense of belonging to a place to foster social cohesion. The community's attributes under each
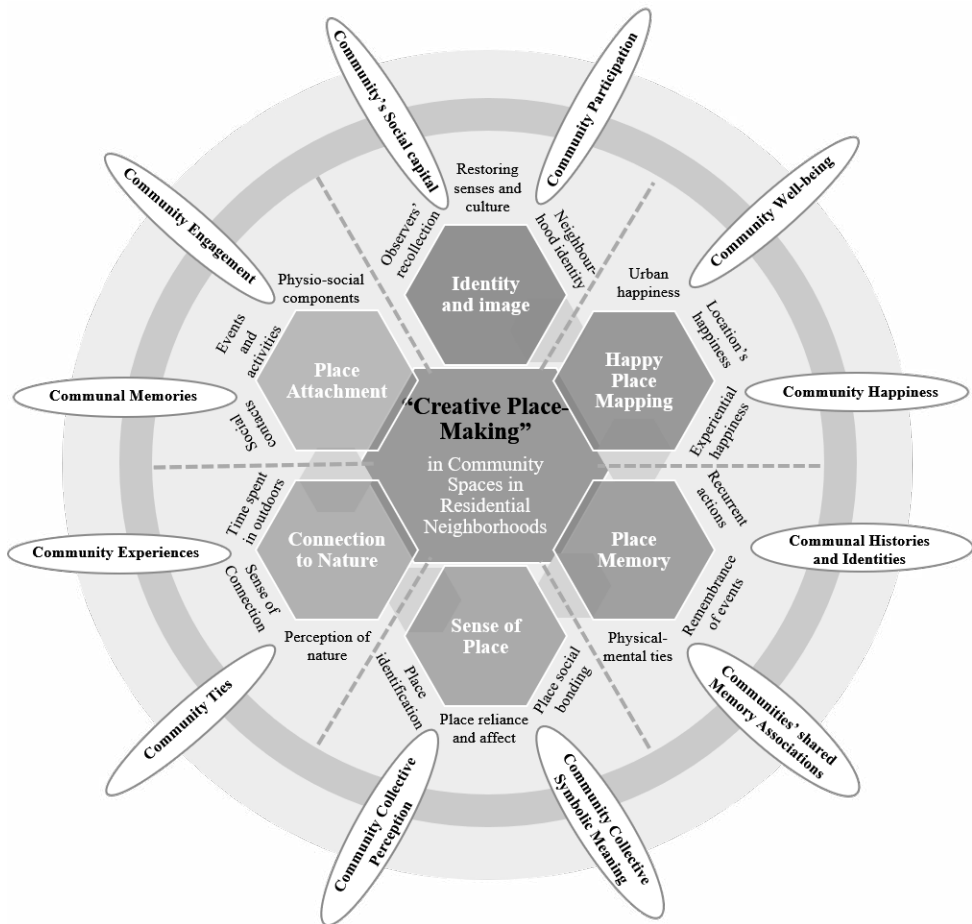

Figure 1. Proposed conceptual model for "creative placemaking" in community spaces within residential neighbourhoods (source: created by authors)

of the model's parameters are crucial, as the cohabitation of these attributes near to one other in residential areas has been ignored. This innovative approach to community planning and design might be considered as a game changer.

In this proposed model, four factors, including a) place attachment, b) connection to nature, c) sense of place, d) place memory, e) happy place mapping, and f) identity and image are analysed in relation to the idea of placemaking process. The social cohesion components are implied by these metrics. The social connections and engagement of residents in urban space and the public sphere, for example, might redefine trust, one of the basic components of social cohesion. Without mutual trust, it will be difficult for residents to engage in beneficial social activities. Furthermore, trust serves as the foundation for social interactions and even participation in an issue that serves the greater good of the community. A connection with the context is important for determining placemaking indicators or any other social action, but this environment must have certain rules. When people and the environment work together, they might be better off if spatial equity and place attachment grew in the right way. As a result, people who live in a place that is both physically and socially equitable are more likely to feel like they belong there. People will become more interested and willing to help because the situation is important to the environment. All the indicators proposed in the model could significantly contribute towards creative placemaking facilitating various attributes of social cohesion within a residential community environment.

Discussion

The proposed model (Figure 1) demonstrates how the success creative placemaking are based on various community attributes that provide a common context in which users may communicate with one another. A sense of place attachment requires the presence of inhabitants in a neighbourhood. Firstly, place attachment for creative placemaking is an integral component which comprises of socio-physical components of community amenities and facilitates attachment to a location. This includes the various activities and events to foster social contact and contributing towards evolution of community engagement by creating community memories. Secondly, connection to nature helps to develop the community ties through their experiences and attachment with nature towards these places. With the help of various environmentally sustainable activities, reflecting their culture, and a varied range of partners, it is possible to transform an underutilised space into something useful, safe, attractive and dynamic. Thirdly, sense of place where place meanings can be related through "placemaking performances", it can aid in the formation of new (or the strengthening of existing) collective meanings of location. These common location meanings might then interact with one another, furthermore, transcending social, emotional, and ecological relationships to location affecting the place meanings by developing their sense of place through community's collective perception giving a symbolic meaning to such spaces fostering social cohesion. Fourthly, place memory for creative placemaking is significant as for any event or activity to be successful in this regard, memory association must be created. Users can experience their present world in a context that casually connected with past events and objects through recurrence of actions or remembrance of events. Fifthly, happy place mapping which

is fundamental aspect for the happiness and liveability of these community open spaces is the presence of a wide variety of sittings with scenic views where it is possible to take a break or look around contributing to a sensation of serenity. It also contributes towards the individual as well as community well-being both physical and mental, contributing to the community's overall happiness. Lastly, image and identity which is a fundamental aspect of our spatial experiences, influencing and being impacted by them. It is not just about recognising differences and similarities across places, but also about recognising sameness in difference. This identification of a location is vital, but so is the identity and image of a person or group with that place, particularly whether they are insiders or outsiders. It also marks a significant role in retaining the cultural senses and the related cultural activities which, over the years, is taken forward to the next generations. Therefore, for effective creative placemaking, significance of the identity and image is always considered as a "special place" for the community and portrays the community's strong connection with the place through their participation and social cohesion. Participation and social engagement may be boosted if a person's positive impressions of their surroundings, as well as their shared views and values, are formed by place attachment. Incorporating the aforementioned variables may increase community neighbourhood sustainability towards developing creative placemaking.

Conclusions

Mutual trust, shared standards and values, and interpersonal connections formed as a result of the aspects in social networks are examples of social cohesion at community level which evolve through successful creative placemaking process. Individuals will be able to acquire social capital more effectively if the society as a whole has more of these resources staring from neighbourhood community level. The urban (re)development of a civilization may also be impacted by social capital, which is based on a variety of long-term ties in society. In such situations, creative placemaking has a key role to foster social cohesion. Based on the various components of this method thereby fostering awareness of social dynamics in the surrounding environment, urban designers and planners may create a framework for the creative placemaking. Placemaking is a strategy that may be applied in residential communities to increase the quality of physical space while also addressing social concerns and dimensions. When developing creative placemaking characteristics for neighbourhood planning and design, the preferences of citizens' public interests are needed to be considered. When citizens have easy access to social capital resources in their communities, their quality of life, social cohesiveness, and long-term viability all improve. Interaction and social involvement in communities not only increases people's sense of belonging and security, but also allows them to meet their own needs and expectations in terms of their immediate physical surroundings. The interaction of social and physical processes yields a scale that may be used to assess place attachment. A location's social attractions, as well as its environmental characteristics, are related to its population. However, in the proposed model, creative placemaking is viewed as a vital element for realizing the social cohesiveness of community open spaces. In truth, spatial equality guarantees that all residents of a community have equal access to the spaces and services they require. It is

worth mentioning that in their work, urban studies scholars have tended to emphasize the relevance of social capital and engagement in order to create social capital for effective placemaking, rather than the value of place connection and equity.

In this study, these six criteria were proposed together as a holistic approach to build creative placemaking by reviewing the idea of placemaking process and its parts and analysing them through literature. This approach gives you a better idea of what placemaking is and how to build it in community neighbourhood setting. The attributes that make up placemaking can be clearly linked to each of these attributes. When measuring placemaking indicators in residential communities, each one must be done in its own culture, social group, and physical environment. This is important because the needs of each setting will be different. The idea of creative placemaking and how it affects the physical environment can be used in future research to measure and measure how happy people are in their neighbourhood. Creative placemaking may be more practical if the idea of it and its dimensions are changed or changed in a different way based on the contextual settings, community needs and requirements over the period of time. Resilience and other tendencies might benefit from creative placemaking. Creativity in placemaking aims to ensure that community leaders include the perspectives of artists as well as creatives and neighbourhood residents in their decision-making, so that when changes do occur, the community is aligned to respond in a collective manner that does not leave any members behind. Pop-up techniques for government, non-profit, and corporate groups have grown in prominence as a result of creative placemaking. While pop-ups can provide an art space in an otherwise unused location, they may not always achieve the community goals of creative-placemaking, even if they can give a vital alternative for testing ideas and demonstrating potential. Therefore, further research can look into these attributes to frame design recommendations towards an effective placemaking.

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