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The Role of Spirit of Place to Achieve Emotional Smart City

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1 ABSTRACT

In the light of challenges of the technological invasion sweeping our cities and the rapid changes taking place in the world, it has become difficult for people to find a sense of place and feel a belonging to their cities. On the one hand, the world is pursuing sustainable development goals in 2030 to achieve sustainable cities and communities. On the other hand, new urbanism trends call for smart cities using ICT and IoT. No one can deny the role of technology in making human life easier, faster and smarter. Cities provide quality of life when they have the ability to meet human needs, to provide safety, privacy, ICT services, accessibility, mobility, and a healthy environment. Is it possible to show the spirit of place within the characteristics of the smart city?

This paper engages in the dialectic relation between 'emotion city' and 'smart city'. Sense of place can connect humans with time and place through memories and feelings emanating from interacting and connecting with other humans and everything around them. It explores the factors that achieve the spirit of place through the characteristics of smart cities in two cities: Vienna and Melbourne. Things there have been created to serve mankind, not to take priority over people. This paper confirms that a city is for people not a city of things.

Keywords: The Spirit of place, Smart City, Emotion City, City for people, City of things

2 INTRODUCTION

Today, our world is a world of great economic powers not a world of humane cities. The economy seems to dominate the details of daily life and relationships among people. Things have priority over people in the city. The city is a complex system. Complexity requires a smart connected system to achieve the quality of life. At the same, the whole world calls for Sustainable Development Goals (SDGs) by 2030 which encompass 17 goals in economic, social and environmental aspects. However, smartness, the Internet of Things (IoT), information and communication technology (ICT) and Artifical Intelligent (AI) have overtaken the bulk of our life. All this raises daily questions in human minds. Where is our life going in the midst of this rapid development of technology? Is it in the interest of mankind or for the benefit of things? Are people happy in their cities? Who controls this complex system? Are people in control of things or things in control of people?

A smart city is one of the modern trends in urbanism that appeared to coincide with this development to solve the problem of complexity and to achieve sustainability. It has six main characteristics: smart economy, smart governance, smart environment, smart people, smart mobility and smart living. Each characteristic has between four to seven indicators. All cities aim to be high up in the annual ranking, but it is not easy to achieve all the indicators at the same time. We are talking about cities which have been built of thousand years ago, cities that have been inhabited by different people with their own customs, traditions, history, civilization, and heritage.

As usual, major economic companies are fishing in troubled waters to sell their products. The idea of smart cities was promoted from a purely technological point of view. No one denies the role of technology in making our life easier and faster. But it must not be forgotten that technology is just a tool, not a goal. Who lives in a smart city? Are smart cities built by technology companies capable of meeting the demands of social sustainability and of preserving the heritage and history of the place?

For people to feel comfortable in their cities and to have a sense of belonging, they need to discover the spirit of place through a sense of place, a sense of community and a sense of identity. We could create the spirit of place in our cities when we preserve our heritage, achieve connectivity in the city through people, and when we activate the role of community in a smart way. The particularities of a city are the product of pursuits of the past, the present, and even the future. Each subsequent generation is the product of a previous generation. Is the smart city vision one that has the ability to preserve and respect the particularity of each city?

This paper engages in the dialectic relation between emotion city and smart city. The sense of place can connect humans with time and place through memories and feelings emanating from interacting and connecting with other humans and everything around them. It explores the factors that achieve the spirit of place with the characteristics of smart cities in two cities: Vienna and Melbourne. Things there have been created to serve mankind not to take priority over people. This paper confirms that a city is for people not a city of things.

3   SMART CITY

First, the differences between 'smart' and 'intellegent' meanings hast are mentioned. It could be argued that the 'smart' term is more comprehensive than the 'intelligent' term. However, smart is showing "the ability to make good business or personal decisions" but 'intelligent' is showing "the ability to think." (Turnbull, 2010, p. 810) Smartness happens when the relations between things or people's actions are becoming quick, systematic and more professional. Smartness is being used at a higher level, for the layer of relations, rather than for individuality.

Also, the smart term is used to describe the group rather than the individual. Smart means to be more connected. Connected people are more interactive and communicative. So, using smart people as a characteristic of the smart city is to describe the connectivity in these cities. Most research deals with smart cities from a technological perspective. This makes people think that smart city means that all people are using technology for all different aspects of life in their houses.

"The smart city concept has emerged more than a decade ago. It first appeared in the literature of architecture and planning around 1999-2000. The concept has emerged due to a collective effort of digital designers, economists, and planners, for the purpose of obtaining physical changes based on new technologies used in cities." (Al-Raouf & Al-Karrani, 2017, p. 1)

When trying to define the smart city, we can ask "when is the city not smart"? This is an important question to determine the characteristics of a smart city. "In 2012, Copenhagen Clean-tech Cluster explains how the city is not smart in four points: (Cluster, 2012, p. 4)

(1) "a city is not smart when there is too much of everything in it;

(2) a city is not smart when the different networks which define it are not able to communicate and function together in systems;

(3) a city is not smart when the systems and networks which it contains are static and immobile;

(4) a city is not smart when it does not include all its stakeholders in the decision and planning process leading to new development."

What happens if the four points above are applied to any city around the world to measure its smartness and to diagnose its weaknesses and strengths? Our cities are facing a host of challenges to achieve the quality of life for their inhabitants. If we build a new city I think that it will be easy to apply these points. Challenges for cities are to preserve the past while using smart technology in the present and saving it for the next generation in the future. The complexity of integrating the modern with heritage is difficult for the smart city approach. What about focusing on smart people's relationship with place and time in the city? This may make the connection between the smart city concept and the urban preservation concept easier and clearer.

"Cities, it is argued, will have become 'smart' when investments in human and social capital, traditional (transport) and modern ICT (a term first used at the end of the 20th century) and infrastructure will fuel sustainable economic growth and a high quality of life, with a wise management of natural resources, through participatory governance" (Counsell, 2017, p. 41)

In 2016, the research 'Smart Cities- a Roadmap for Development' mentioned three pillars of smart city initiatives, People, Process and Technology which "can be utilized to alleviate urban challenges. Cities and counties are expected to study their community, create policies, and implement technological solutions to meet the citizens and community's needs." (Musa, 2016, p. 3)

"The Centre for Regional Science[1] (2007), utilizes a range of measures to rank smart cities, including six main smart characteristics - economy, people, governance, mobility, environment, and living – with 31 factors, and 74 indicators to be measured by." (Hollands, 2015, p. 65) (See table 1)

Holland[2] raised a series of questions in his recent paper about the smart cities, such as "are these persons happy with their life? Do they have a good relationship with their neighbors and community in their smart city? Do they enjoy the work they are transported to in their electric pod? What free cultural and social amenities are provided by the city they live in? Do they have a good standard of living and do they, more importantly, live in a fair city? (Hollands, 2015, p. 75)

Factors		Indicators	Things/people
Smart Economy	Innovation Spirit	Employment rate in knowledge-oriented services	Things
		Patent requests per capita	People
	Entrepreneurship	Self-employment rate	
		New businesses enrolled	Things
	Economic image & trademarks	Important centers in decision-making (Headquarter)	Things
	Productivity	Gross Domestic Product per employees	
	Flexibility of labour market	Jobless rate	
		Rate of part-time employment	
	International embeddedness	Companies with HQ in the city quoted on national stock market	
		Air transport of passengers	
		Air transport of freight	
Smart People	Level of qualification	Importance as knowledge center (top research centers, top universities etc.)	people
		Population qualified	
		Foreign language skills	
	Affinity to lifelong learning	Book loans per resident	
		Participation in life-long-learning in %	
		Participation in language courses	
	Social and ethnic plurality	foreigners share	
		Share of nationals born abroad	
	Flexibility	Perception of getting a new job	
	Creativity	People sharing in creative industries	
	Cosmopolitanism / open-mindedness	Voters rate in elections	
		Attitude towards immigration	
		Knowledge about the EU	
	Participation in public life	Voters turnout at city elections	
		Participation in voluntary work	
Smart Governance	Participation in decision-making	City representatives per resident	People
		Political activity of residents	
		Importance of politics for residents	
		Share of female city representatives	
	Public and social services	Expenditure of the municipal per resident in PPS	Things
		Share of children in daycare	People
		Satisfaction with quality of schools	
	Transparent governance	Satisfaction with transparency of bureaucracy	
		Satisfaction with fight against corruption	
Smart Environment	Attractivity of natural conditions	Sunshine hours	Things
		Green area share	
	Pollution	Summer smog (Ozone)	
		Particulate matter	
		Fatal chronic lower respiratory diseases per resident	
	Environmental protection	Individual initiavtives on protecting nature	
		Nature protection attitudes	
	Sustainable resource management	Efficient use of water (use per GDP)	
		Efficient use of electricity (use per GDP)	
Smart mobility	Local accessibility	Public transport network per resident	Things
		Satisfaction with access to public transport	
		Satisfaction with quality of public transport	
	(Inter-)national accessibility	International accessibility	

[1] The Centre for Regional Science was "established by the Swedish Government in 1983 with a mission to initiate and carry out research on regional development, and multidisciplinary research projects,." (Centre for Regional Science, 2018)

[2] Robert Holland is a Professor of Sociology in the School of Geography, Politics and Sociology and has been lecturing at Newcastle since 1992, specialising in Urban Sociology, Youth Studies, and the Sociology of Arts/ Culture. (Newcastle University, 2018)

	Availability of ICT-infrastructure	Computers in households	
3		Broadband internet access in households	
	Sustainable, innovative and safe transport systems	Green mobility share (non-motorized individual traffic)	
		Traffic safety	
		Use of economical cars	
Smart Living	Cultural facilities	Cinema attendence per inhabitant	People
		Museums visits per inhabitant	
		Theatre visits per inhabitant	
	Health conditions	Life expectancy	
		Hospital beds per inhabitant	
		Doctors per inhabitant	
		Satisfaction with quality of health system	
	Individual safety	Crime rate	
		Death rate by violence	
		Contentment with personal safety	
	Housing quality	Share of housing fulfilling minimal standards	
		Average living area per residents	
		Satisfaction with personal housing situation	
	Education facilities	Students per residents	
		Contentment with access to didactic system	
		contentment with didactic systems quality	
	Touristic attractively	Importance as tourist location (overnights, sights)	
		Overnights per year per resident	
	Social cohesion	Perception on personal risk of poverty	
		Poverty rate	

Table 1: Classification of Smart City Indicators between (people & things) (Authors according to (Giffinger & Fertner, 2007))

In the table above, smart city indicators (people and objects) have been categorized to illustrate where smart people can play a role in the smart city. Smart people could find their roles largely in smart living indicators and also in smart governance, meaning that they could reflect their life and participate in achieving their needs.

Only by making people a part of the city system and to participate in decision-making, the planning process and urban management, will we ensure sustainability and livability in the city. People in a sustainable smart city convert from ownership to usership and from being consumers to becoming prosumers. This will enhance the sense of belonging, sense of responsibility, community spirit and team-working among citizens. This increases the types of creativity and innovation in each city because the decision stems from the inhabitants themselves.

"Smart cities are seeking to engage all key stakeholders – individuals, communities, and businesses within a collaborative environment, which encourages the sharing of knowledge, experience and insights to assist in finding and implementing solutions to the many economic, social and environmental challenges facing cities" (Flokestone, 2016, p.20)

"Knowledge, intelligence, and creativity are the pillars of human and social capital. Thus, informed, educated, and involved citizens, high quality of life, and the creation of a citizenry space are considered basic ingredients of the smart city" (Angelidou, 2017, p. 3)

In 2017, the Advance of Smart Cities Book used the 1961 five-factor model (FFM)[3] of Tupes and Christal, encompassing extroversion, conscientiousness, openness to experience, agreeableness, and emotional stability (See Fig. 1) to find "the relationships between personality dimensions and job performance and to show how people should behave and work smartly in a smart city in order to live a high-quality and luxurious life " (Gupta, et al., 2017, p. 26)

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[3] FFM, called The Big Five personality traits and the OCEAN model, is a taxonomy for personality traits. It is based on common language descriptors. (ROTHMANN & COETZER, 2003)

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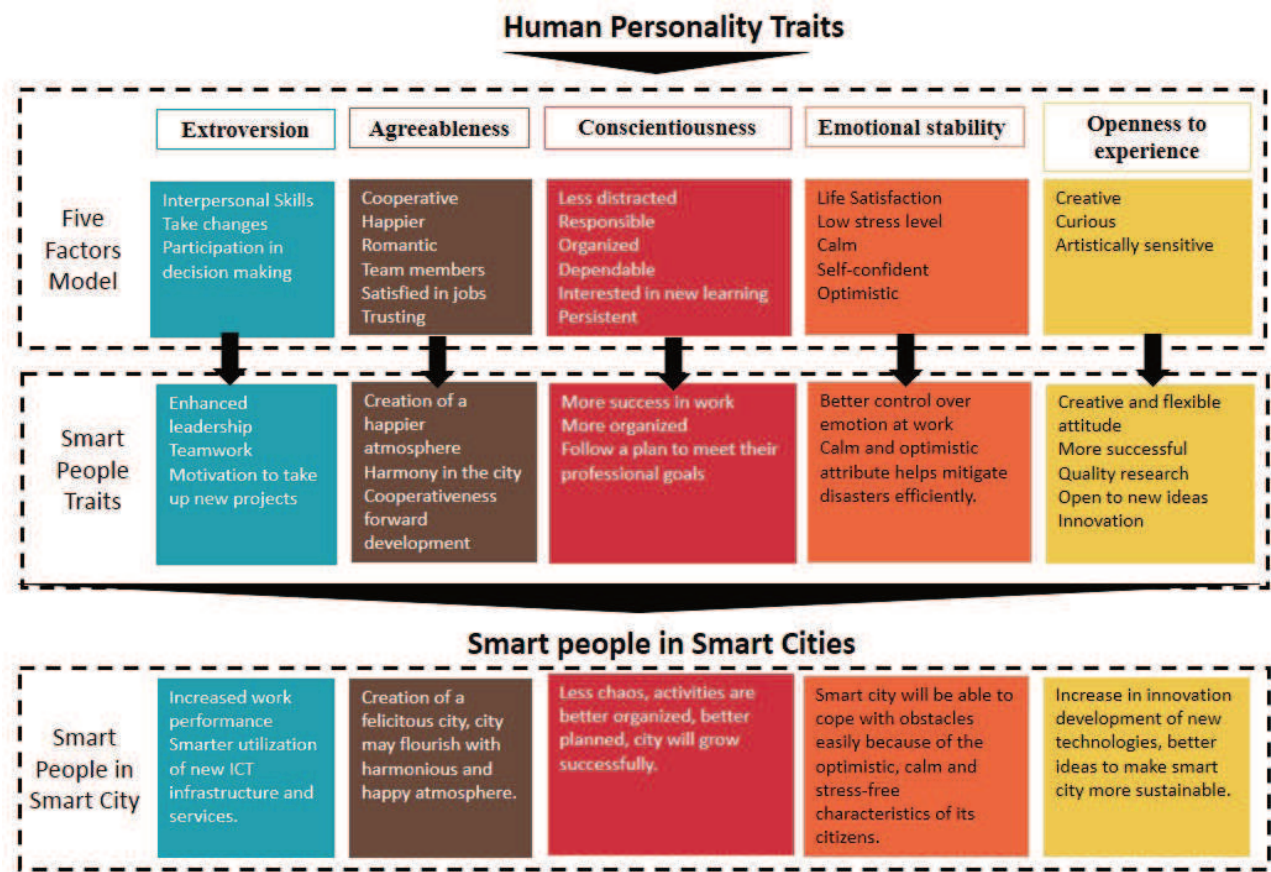
Fig. 1: Behavioral framework of smart people for the development of sustainable smart cities. (Gupta, et al., 2017, p. 29).

Smart people traits classify into two categories. The first depends on the personal skills of each person; the second depends on the collective skills and communication between people. Both of them are very important for smart city ideas. Any Government could achieve smart mobility and infrastructure, smart houses and buildings, smart environment and smart governance, but all of that will never be sustainable without smart people from the beginning.

If the authorities in government focus on agreeableness and emotional stability (see Fig. 1) to achieve the concept of a smart city, the outcome will change and the city will reach its goal of sustainability and flexibility. It will be a smart city for people as it will be able "to cope with obstacles easily because of the optimistic, calm and stress-free characteristics of its citizens." and it will also create "a felicitous city, a city that may flourish with a harmonious and happy atmosphere." (Gupta, et al., 2017, p.29)

4 EMOTION CITY

Architectural and urban studies are rarely addressing the concept of emotion city. Emotion is rarely present because most research is studying the city as a form of physical structure (objective) that can be measured, while feelings and emotions are largely subjective. The main challenge for architects and planners is to deal with people (stakeholders) and their emotions because the city is for people to live in. This does not mean to ignore human emotions just because they cannot be measured, although this is what is happening in the city now. If we simply deal with the city from a technological aspect, it will be a city of things.

"Urban planners study complex social and institutional plans and planning processes, drawing on a wide variety of professional (e.g. engineering, architecture) and social science (e.g. economics, geography, sociology) disciplines. The systematic study of human emotions and their impact takes place in disciplines less familiar to planning analysts: psychology, social psychology, neurophysiology, philosophy, and literature." (Hoch, 2006, p.368)

What are the indicators that qualify the emotion city? Is it its people, its history, events, the feelings of its inhabitants? What do we mean with emotion city?

The Oxford Dictionary defines emotion as "a strong feeling such as love, fear or anger; the part of a person's character that consists of feelings" (Turnbull, 2010, p. 497) Also, it means "the affective aspect of consciousness" (Merriam-Webster, 2018).

The first impressions of an emotion city that come to mind are old cities, heritage and historical places. Emotion city touches people's memories and evokes all the events that people have experienced in places, sad or happy. It also evokes any place that has interactivity or connectivity to other people, positive or negative, depending on the nature of the place and its users.

Adam Caruso[4] said in The Emotion City "I am not arguing for a return to some mythical past or for protecting the status quo, but for sustaining the condition of heterogeneity which I believe to be fundamental to the city. The current fashion for discussing the future of cities, and how their structure will emerge from the global market and new information technologies is as futile as the modernist discourses of the twentieth century. These ideologies are about shock and novelty, they define themselves in contrast to what exists. They confront the vivid plurality of the real city with the deadening unity of an ideal city, an ideal which will always be insufficient, incomplete and disappointing in the face of an infinitely complex reality." (Caruso, 2001)

People's emotions appear through their interactivity in places. The human soul feels nostalgic for some places and not for other places. Some places motivate their users to be more creative and innovative, help them to improve and achieve the quality of life. Does all that query many questions by architects, designers, sociologists and psychologists, such as why is this place more comfortable for users than another? What are the reasons that some places motivate more people to be interactive, what makes them more common in cities? How could spaces become a place? Many spaces are not used despite their application of more design standards than for others. These differences led many researchers to study the design of places and how they are used to understand the factors which help increase interactivity between the people and their space.

The next section deals with the vocabularies that describe the relation between people and place to clarify how we could create emotion in the smart city.

5 THE SPIRIT OF PLACE

There are many studies that dealt with "place and space", "sense of place" and "spirit of place". "Norberg-Schulz's[5] studies of places are based on Heidegger's[6] thoughts on architecture: that the place, the building, and the human being are an essential feature of human existence in place. The place is formed through time by its unique and distinctive character and is the base of both a building and its users. Buildings are erected out of the spirit of place, increasing the meaning of the place, and act in harmony to create a cultural landscape." (Rifaioglu & Güçhan, 2008, p. 2)

Al-Ani mentioned that "the Norwegian architect Christian Norberg- Schulz (Genius Loci- Toward a Phenomenology in Architecture) stated that 'every place is a space with its own character'. He stressed that this line is still valid for many new designs. By respecting the 'local spirit' a counter movement could be set into the unheimlich feeling Modernistic architecture can give." (Al Ani, 2013, p.935)

Yi Fu Tuan[7] said that "Place is security, space is freedom: we are attached to the one and long for the other" (Tuan, 2001, p.3) People interacting among themselves and with place components make them a treasure of their memories in their minds. This treasure will create a kind of senses, emotions, and nostalgia in this space and over time people will feel belonging to it and they will become a part of it. Here, Space is transformed into a place through the role that man plays and the time and how they interact with space components.

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[4] Adam Caruso "studied architecture at McGill University in Montreal. He worked for Florian Beigel and Arup Associates before establishing his own practice with Peter St John in 1990."

[5] Christian Norberg-Schulz (1926–2000) was "a Norwegian architect, and architectural theorist who was part of the Modernist Movement in architecture."

[6] Martin Heidegger (1889 –1976, German) was "one of the most original and important philosophers in the Continental tradition and philosophical hermeneutics of the 20th century."

[7] Yi Fu Tuan (1930- Current) is "a Chinese-American geographer. He is one of the key figures in human geography and arguably the most important originator of humanistic geography

In (The space between A Christian Engagement with the Built Environment) (Jacobsen 2012)[8], Jacobsen stated that "place, in contrast to space, is a context-specific, meaning-rich concept. Although many use the two words interchangeably, a fairly clear distinction can be made between them. Space is more abstract and undifferentiated than place. Space often is used to express a freedom from or a potential for something give me some space or we need space for this relationship to develop. Place, by way of contrast, describes a realm where something significant has happened or is happening; "there's no place like home." (Jacobsen, 2012, p. 56)

Many studies "argued that places in addition to physical features include messages and meanings that people perceive and decode based on their roles, experiences, expectation, and motivations." (Najafi & Shariff, 2011, p. 1054) Here, Meanings are recognized by values, social issues and interactions between people and cultural heritage and that help to get a 'sense of place'. It should be mentioned that lack of sense of place leads to the placelessness. "Placelessness can be explained as the physical characteristics of nonplace, which are culturally unidentifiable environments that are similar anywhere. With the growth of human societies, changes in people's lifestyles and also the development of technological advances places convey no meanings anymore and people suffer from a sense of 'placelessness" (Najafi & Shariff, 2011, p. 1054)

That means if humans lose their sense of place in the city, the city will lose the particularities in the future and all cities will be the same. Thus, the cities will lose their sustainability after a period of time. In particular, cities are facing rapid changes in ICT, IoT and technological development which are controlled by economic forces. Technological development makes us forget the priority of people not things in the city.

Can we create a spirit of place in a city which has a modern architectural character and uses advanced technology? People's interaction with the place and connectivity, communication and coexistence with the surrounding environment are also creating a kind of spirit, even if these spaces have no historical character. Here Smart people play a greater role in making the city liveable and in generating more and more interactive spaces. With smart people creating stories and events, these spaces will transform into places in the future. Many urban spaces in modern cities with their monuments, playing areas, co-working spaces or weekly street performance, voluntary works, holiday bazaars, and marathons can contribute to the spirit of place

5.1 Heritage as a part of the sense of place

International organizations, like ICCOMOS and UNESCO, declare the importance of the sense of place in preserving the heritage and achieving the spirit of place in cities. "The spirit of place mainly depends on the features of the site and the logical relationship between the inhabitants and the place; however this begins with the settlement activity." (Rifaioglu & Güçhan, 2008, p. 8)

In Canada in 2008 , the Quebec Declaration stated that "Spirit of place is defined as the tangible (buildings, sites, landscapes, routes, objects) and the intangible elements (memories, narratives, written documents, rituals, festivals, traditional knowledge, values, textures, colors, odors, etc.), that is to say the physical and the spiritual elements that give meaning, value, emotion, and mystery to place." (ICOMOS, 2008, p. 4)

Also, the Paris Declaration on heritage (2011) argued that "It is now widely agreed that heritage - with its value for identity, and as a repository of historical, cultural and social memory, preserved through its authenticity, integrity and 'sense of place' - forms a crucial aspect of the development process." (ICOMOS, 2011, p. 2)

"The spirit of place offers a more comprehensive understanding of the living and, at the same time, permanent character of monuments, sites, and cultural landscapes. It provides a richer, more dynamic, and inclusive vision of cultural heritage. Spirit of place exists, in one form or another, in practically all the cultures of the world, and is constructed by human beings in response to their social needs. The communities that inhabit the place, especially when they are traditional societies, should be intimately associated in the safeguarding of its memory, vitality, continuity, and spirituality." (ICOMOS, 2008, p. 2)

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[8] Eric O. Jacobsen (PhD) is "is the author of Sidewalks in the Kingdom: New Urbanism and the Christian Faith and numerous articles exploring connections between the Christian community, the church, and traditional neighbourhoods."

"In place, the research finds a rational way to integrate nature, human and continuity where a man can live harmoniously, humanly and poetically. So, to solve the problems of modern cities including Arab- Islamic cities, the environmental issues may at least bring people closer to live more in harmony with their natural environment". (Al Ani, 2013, P.939)

In the midst of calls for the preservation of heritage, there are trends that support or oppose this idea. Spirit of place is attained by achieving the balance between the physical and moral aspects in the present, the past, and the future. New urbanism calls for smart cities and using ICT and IoT. No one can deny the role of technology in making human life easier, faster and smarter. But, is there a spirit of place in smart cities nowadays? How can it be found? Where is urban preservation in the smart city? Conversely, can we achieve smartness in historic centers? How can we achieve this integration as the world transforms from cities into a group of major economic powers?

6 VIENNA AND MELBOURNE

6.1 Vienna (Smart City Wien)

"Vienna is is the federal capital and largest city of Austria". In March 2011, the Viennese Smart City Initiative (Smart City Wien) was announced, the stakeholder process was started between (2012-2013) and in June 2014, it was adopted by the city council. "The strategy focuses on the intention of preserving and further evolving the city as a liveable, socially inclusive and dynamic space for future generations. The Viennese smart city approach is based on sparing resource used in order to massively reduce CO2 emissions and dependencies in connection with scarce and finite resources." (Vienna City Administration, 2014, p.11)

Fig. 2: Vienna Livable city (Berwan, 2018), Fig. 3: Vienna ' tram networks (Lew, 2018)

They adopted 9 framework strategies that could be summarised in three main principles: (Vienna City Administration, 2014, p. 17)

- quality of Life (social inclusion, participation, healthcare, and environment)
- resources (energy, mobility, infrastructure, and buildings)
- innovation (education, economy, and RTI (Research, Technology, and Innovation).

The latest reports and studies of Vienna Smart conducted on the city conclude that this initiative emphasized the importance of involving stakeholders and residents as main partners in urban decision-making and in saving the particularity of the city to preserve their heritage and to sustain the spirit of place by strengthening sense of place, sense of community and identity of people. When stakeholders and residents decided to start their initiatives, they determined their resources and invested their strong points to ensure that Vienna will still have its privacy even if they are using the latest technology, new global urbanism trends aiming to meet international agreements on sustainability, carbon emissions, and climate change.

Social inclusion and community participation created the link between the smart city and the emotion city. This initiative deals with people not only as users but as an effective factor of achieving an emotional smart city.

Fig. 4: Vienna tram station (Authors 2012), Fig. 5: Vienna city (Authors 2012)

6.2 Melbourne (Participate Melbourne)

"Melbourne is the capital and most populous city of the Australian state of Victoria." Melbourne City Council adopted the concept of Smart City in a different way, by using the Internet in dealing with the concept of community participation in decision-making. This approach establishes a connection between the emotion city and the smart city. "Participate Melbourne was launched in July 2013 to provide an additional online avenue for members of the community to understand and contribute to the decisions that shape Melbourne's future. The online community complements rather than replaces existing engagement activities and supports the Council 's commitment to being a more accessible, transparent and responsive organization. Through Participate Melbourne, the Council is improving the opportunities for people to participate in, and engage with their activities and decision making. All comments, ideas, and suggestions are collated and used to inform Council decision making processes for the development of strategies, programmes and activities. The communication is two way - the Council also shares information about its decisions and performance and lets the community know how their views have influenced what they do." (Flokestone, 2016, p.16)

Melbourne City is remembered as a successful example of the relationship between inhabitants and place. Melbourne smart City initiatives deal with different characteristics. Firstly, they use citizens participation in decision making to enable people to express their opinions, suggestion, and attitudes freely and transparently. This creates trust between local government and communities and decreases the gap between their needs and projects. People are expected to reflect their reality and dreams and to mix the past with the present and the future. This will ensure the creation of a spirit of place and strengthen people's sense of place in a smart way.

Secondly, Melbourne is one of the most lively cities due to its inhabitants, not only in the historic area but also in the modern area. People's love for their city is visible in its spirit and movement created by the intense interaction between people and things. Its smart people are proud of their city and reflect their love by interactivity in public spaces.
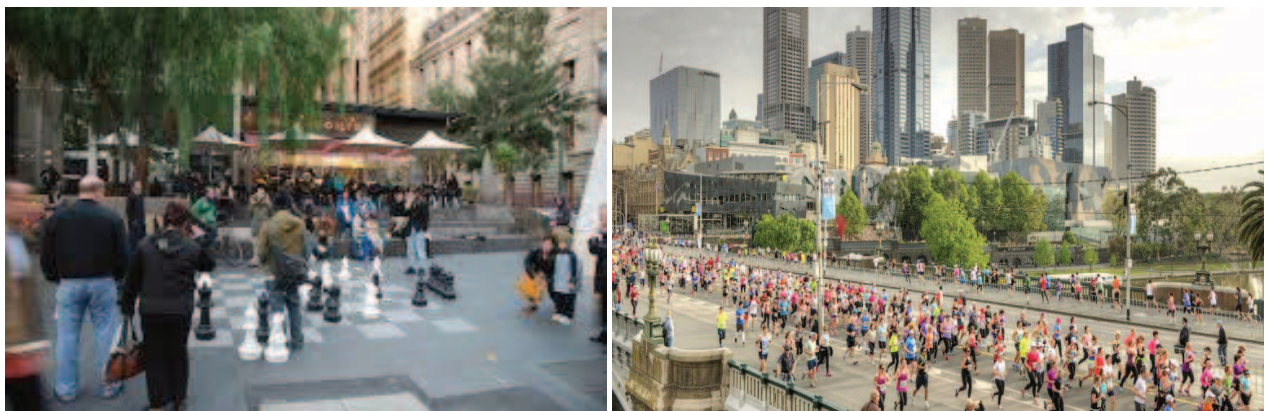

Fig. 6: Melbourne placemaking (Un-Habitat, 2012), Fig. 7: Melbourne Marathons Festivals by Chris Phutully 2017

7 CONCLUSION

The research emphasizes that the city is for people not of things. It illustrates the possibility of creating a spirit of place in the smart city through the integration of the physical and moral characteristics of the city by focusing on smart people as a goal and using the technology as a tool to make people's life easier. Also:

- It shows that the smart city concept is not a problem, the problem is how to apply in it to our cities. Smart city indicators are used to classify smartness into three parts. Smart mobility and smart environment are focusing on things as a tool and a goal; secondly, smart governance and smart economy are directed to people and things; thirdly, smart people and smart living relate all indicators to people, which are the most important ones in our cities.

- The research confirms that the continued handling of the smart city from a technological aspect will make it a city of things not a city for people. Technology is an international language which does not give identity and particularity to each city. Dealing with the city from a purely technological perspective will lose the city's unique peculiarity. Consequently, all cities will be similar in the future.

- Despite the importance of technology in human life in our time, its excessive use in every detail of our daily life creates problems. We began to touch the negative impacts of technology on people's relations among themselves. People are losing their interactive abilities and communication skills.

- If the focus is on smart people traits in the smart city, especially on agreeableness and emotional stability, the smart city will be able to cope with obstacles easily because of the optimistic, calm and stress- free characteristics of its citizens. Also, the atmosphere will be happier and people will be more harmonious and satisfied in the place. People will be prosumers rather than consumers.

- Smart people traits could be classified into personal skills, collective skills and the communication between people who are very important in the concept of the smart city.

- Any Government could achieve smart mobility and infrastructure, smart homes and buildings, smart environment and smart governance, but all of that would never be sustainable if there are no smart people from the beginning.

- Heritage in the smart city is a strengthening factor because it adds the spirit of place which will ensure continuity and sustainability in the city. The inhabitants will be given a sense of place, sense of community and identity. They will interact with the past and the future at the same time. The city will preserve its history and that will save its particularities. Smart people and smart living are the link between the smart city and the emotion city and thus will achieve the emotion smart city.

- For the time being, most smart cities lack the spirit of place and they are cities of things, not cities for people Heritage is not the only thing that gives identity and spirit of place to the city, but modern architectural experiments can produce renewable identities in the new smart city. Many modern urban spaces in cities have the spirit of place embedded in their monuments, playing areas, co-working spaces or weekly street performance, voluntary works, holiday bazaars, and marathons. Smart people will create renewable identities with their stories and events.

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