



Eleni Spiliotes & Margaux de Seze



# Peace & Place

VISUALISING PEACE VIP



The most peaceful place in St Andrews  
(you're really getting a treat my dear reader) is  
the hill all the way up in the badlands near  
morrison's, called  
"pipe land walk".

You go up there on a sunny day, don't look behind you until you  
get to the very top ('bout a 10 min walk).

The most beautiful views of St. Andrews, the  
entire city below you moving like a toy train set.

And the bluest sea.

You are welcome.

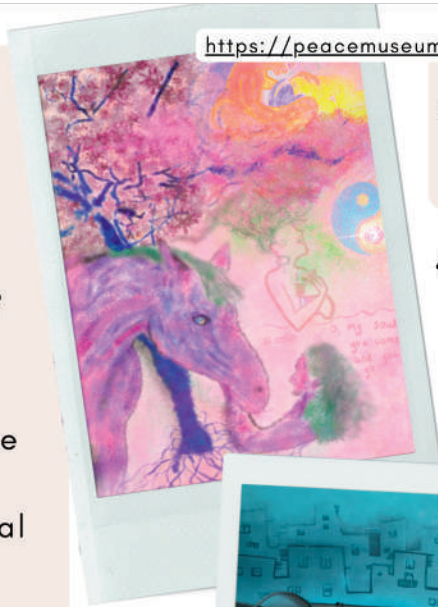
*PARTICIPANT CONTRIBUTION*



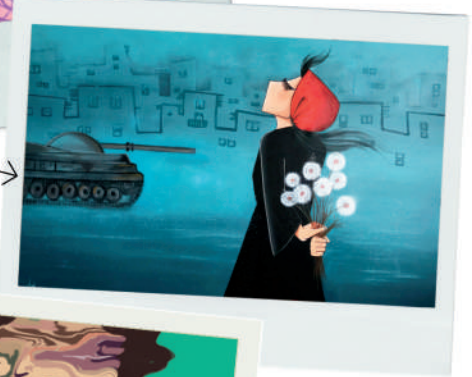
# The Visualising Peace Project

- 📍 "Is peace always imagined in relation to conflict? How does peace-building differ from conflict resolution? What is meant by 'everyday' peace? How do inner peace and geopolitical peace relate to each other? And can we build or experience peace without social justice or the 'fight' for equal rights?"
- 📍 The Visualising Peace project has grown out of the University of St Andrews' Visualising War project. In studying narratives of conflict and the impact which they have on how people understand, imagine and conduct war, we have become interested in the ways in which people narrate war's aftermath and conflict resolution. This has led us to look at different habits of visualising peace and how those habits might influence our mindsets and behaviours."

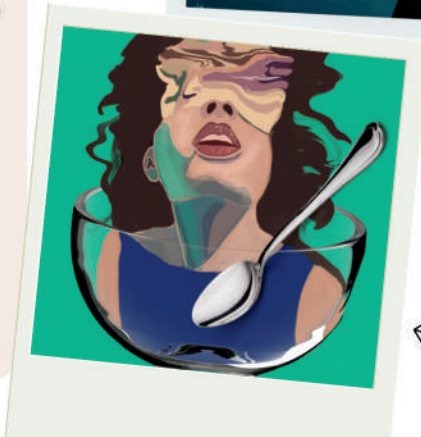
Here are some illustrations from our peace museum:



← Otilia



→ Alice



← Maddy

FROM: VISUALISING PEACE WEBSITE

# We are trying to understand...

## HOW DO PEOPLE IMAGINE AND REPRESENT PEACE?



“ A lot of our work has been researching the ways in which peace can be achieved through community based projects. We have been working on possibilities to educate young people about peace, on everyday factors that improve peace even in conflictual places and we have discovered beautiful as well as challenging stories. In peace, everyone has a role. And, just like a battle, peace needs to be won - whatever that might look like. ”

“ I am interested in the spatial dimension of peace. The landscape of war is visualized over and over again in books, movies, and the news. But what about peace? Normative notions of peace conjure up a vague image of Arcadia, but it is difficult to articulate a contemporary landscape of peace and how it might be achieved. I have been researching the relationship between our sense of place and sense of peace to address this research gap. ”

## What is place?

space + meaning  
= place

📍 **A place is a space as it is experienced.**  
Our home is a house seen through our eyes.

📍 Our sense of place is a composite image that develops in our mind over time, layers of memory, culture, history etc., that overlay, but are not bound to, a landscape (Najafi and Mustafa Kamal 2011). Therefore, the physical landscape itself, whether it be a lush forest or an inhospitable slum, generates a heterogenous pool of "place images" that visualize place in as many different ways as there are people in the space.



## What is placemaking?

place + placemaking authority +  
collective action = peace

📍 Sense of place is not a stable construct, and it continuously regenerates as we experience new places, meet new people, and learn new things. **The term "placemaking" encompasses all the practices that regenerate this "place image."**

📍 The moving "place image" is like a film. It is a spatial narrative we co-author with those around us. It is fundamental to our sense of self, community, and purpose. But, in recent years, this process has been co-opted at the institutional level and consolidated into a top-down model for addressing issues of sustainability, spatial injustice, and quality of life. By implementing it in communities with very different needs, culture, and history, this form of placemaking can be harmful. Reclaiming placemaking authority is an important peacebuilding project.

# Why peace and place?

Places are the nodes of a global network of relationships. Communication, trade, and financial networks, demography, technology, education, religion, and transgenerational trauma, are a few of the forces that construct our sense of place.

**Since sense of place is a lived experience, but is constructed within a global web of relations. It is a valuable lens through which to visualize peace.**

“ What we need, it seems to me, is a global sense of the local, a global sense of place. ”

-Doreen Massey, "A Global Sense of Place," pg. 29.

Placemaking activity is the spatial manifestation of layers of power relations. Think about this basic example:

📍 You buy three avocados a week at your local supermarket. Avocado toast is a staple in your morning routine. You enjoy it with a cup of coffee while you roam around the garden with your dogs. This ritual is essential to your sense of place. The familiar silence of the neighborhood makes you feel at home.

📍 Where were the avocados harvested? What is the impact of the avocado economy on the environment where they are grown? What is the geographical path of the avocado supply chain? Who pays you the money you use to buy avocados? Whose livelihood depends on your weekly consumption of avocados? Do you make avocado toast for family members? Do you watch YouTube cooking videos to find new avocado recipes?



So, if you zoom out on this (if a bit absurd) "place image" of you in the garden in the peaceful, early morning hours eating your toast, you can see that your sense of peace is interconnected with peace on every level and in every place.

# Table of Contents

This booklet is structured by our three research methods, which we selected to foreground lived experience. By using a phenomenological research methodology, we gained valuable insight into the relationship between the phenomena of peace and place.



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**pg. 7-17**

By Margaux de Seze



## The Focus Group

Sense of place maps & placemaking interventions

**pg. 18-27**

By Eleni Spiliotes



## The Street Interview

This is our memory box, instead of storing items, it stores places. Can you add a place where you feel at peace?

**pg. 28-32**

By Eleni Spiliotes

# The Online Survey

## PART 1

If you could *be* any place in St. Andrews where you feel at peace, where would it be?



# The survey

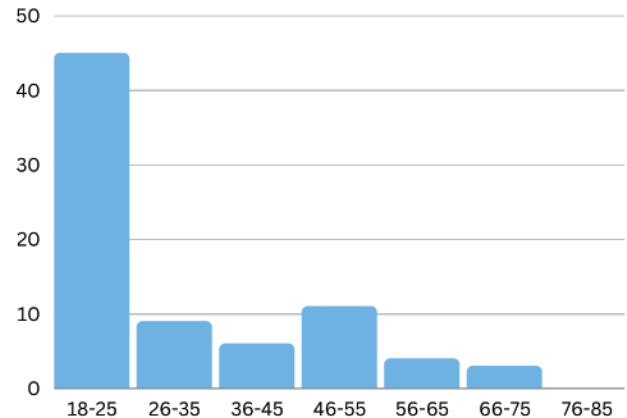
If you could be  
a place...

**Perhaps you remember, from your childhood, those exercises where your teachers asked you to imagine that if you were an animal, a colour, a word, which one you would choose and why?**

Well, what if we asked people that same question, but within St. Andrews. If they had to choose a peaceful place with which they identify, whatever the reason, which one would they choose? And, if we put all of those places on a map, what would come up?

We tried to do this exercise by leading a survey which collected over 80 responses from people of varying ages (see graph).

The responses which appeared tell us interesting things about the essence of St. Andrews when it comes to peace.



# Individuality

The most important finding about peace and place might be that there is a great variety of places. Everyone likes different things, and that is a great richness. People get attached to different places, because attachment is formed through emotions and the emotions we have are individual and particular. Our personalities are unique, and the places we identify with reflect this.

## **Some feel at peace in empty places:**

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“

*Woodland when no one else is around.*

*Empty classrooms in any building, the botanic garden on a warm day, Craigtoun park, the edges of the woods near Melville, I can't choose.*

*The beaches, especially when empty.*

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”

## **Others prefer groups or specific relationships:**

---

“

*I would be at a big table at a restaurant, surrounded by friends, enjoying good food and chatting and not worrying about anything else*

*In my department because I feel I have a community there*

*Around friends, probably for a picnic somewhere.*

---

”

What our survey showed was important to people was that there remains a variety of places - but also that a place is not enough. Often, it is the situation which surrounds the place that gives people a sense of peace. Many people responded to our question by explaining the exact moment of the day they felt at peace in the place described, with whom and why.

Place and peace need each other to sustain each other and create an entire context of peacefulness for every individual and their personalities.

*"I find the Quad really peaceful because there's an untouched beauty to it but also people coming in and out of the buildings to study. The combination of feeling settled whilst also striving to be better makes it feel otherworldly."*

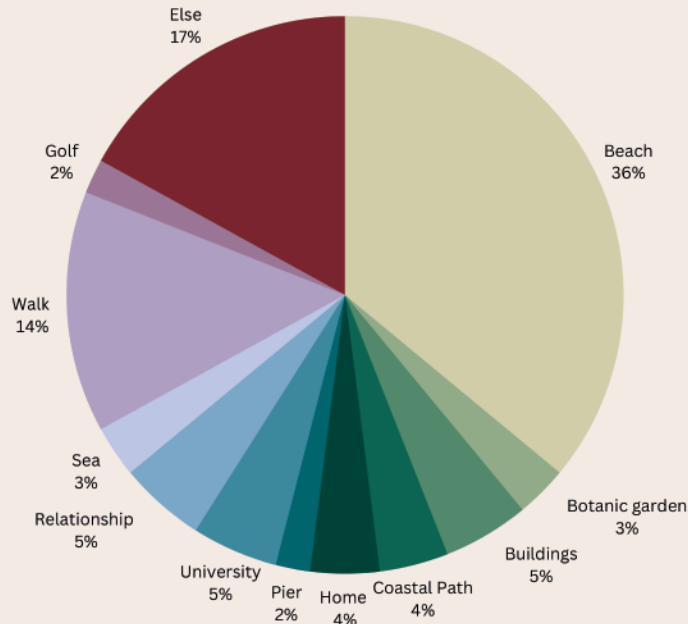


*"The West Sands - the flatness of the beach, the to-and-fro of the tide, it is often sunny, and the view of the medieval town helps put modern worries into perspective."*

The places people wrote down were often repeated by many participants and included others and interactions.

What we might understand here is that having a sense of peaceful places actually relies on a sense of community. The individual feeling of peace is crucial, but people have chosen places with an awareness of their importance to the St. Andrews community.

Pie chart grouping people's places according to their frequency of appointment

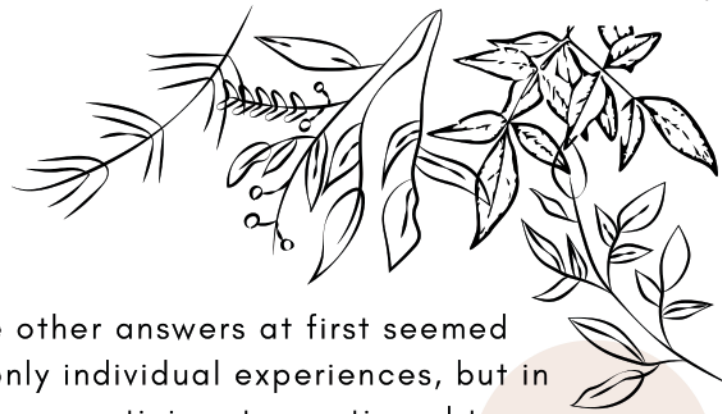


# Community

The beaches in St. Andrews, for example, are an important element for peace which most people relate to and acknowledge. People express feeling a sense of calmness, stillness, quiet - all words that we commonly associate with peace...

love security rest love community happiness  
 Love friendship tranquility safe Calm love  
 community love Quiet war safety  
 calm well-being money nature harmony

Word cloud of the words most often associated with peace (survey)



Walking around St. Andrews and within town is also an important peaceful experience. From Lade Braes to Kinnesburn, the Botanic Gardens all the way to the coastal path, even simply walking along the streets with friends or alone... walking in St. Andrews is a beautiful element of peacefulness that perhaps other towns or cities do not experience. This seems like it is felt throughout the entire community.

Some other answers at first seemed to be only individual experiences, but in fact, many participants mentioned types of places that stretch our imagination as to what place can be. Place may be “home” but home might not be a house, it might be a hall, a singular room, a bed, a “pool table”. Place can be immaterial, a simple moment - “around friends” - or an activity - “watching the ducks”. Place is what meaning you attach to your environment.

**A peaceful place is the meaning you give yourself within your community existing in a common shared environment.**

# St. Andrews as a place?

We could also try to categorize the places mentioned.

What I perceived reading these responses was **an initial divide between Inside/Outside**. In fact, many people consider outside places to be peaceful and this directed me towards the creation of new categories: Buildings, Relationships and Natural Spaces.

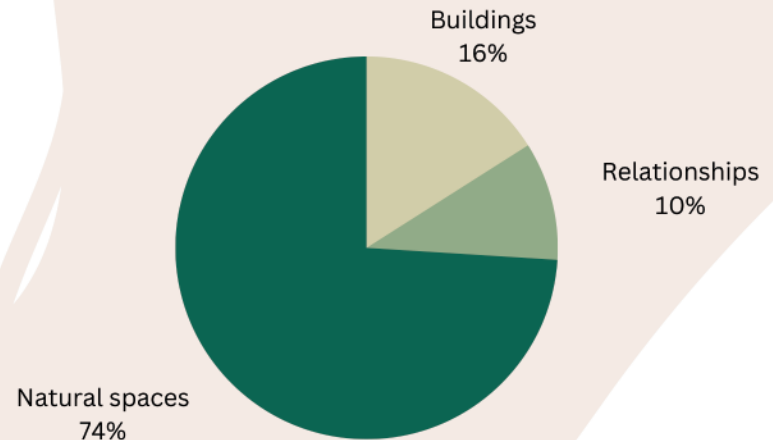
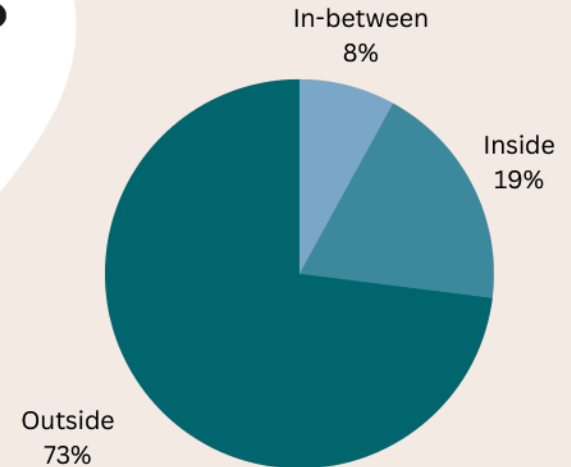
We can note that these categories may overlap. Natural spaces may gain meaning only when evolving within them with others, whilst relationships may only have meaning because you exist within a particular place/building (e.g.: the university).

But what these categories show about St. Andrews is **the prevalence of natural places and their importance to people in general**. Natural elements, the Environment and its sustained existence, seem to bring a great amount of peace and contribute to people's sense of place.

To a lesser amount, buildings and relationships also constitute key elements in creating a peaceful sense of place. **Buildings range from the beauty of the architecture with their historical elements to the university's gorgeous libraries.**

Relationships can concern a group of people institutionally defined (university research project) or individual friends.

There was **one interesting outlier** which I was not sure whether to place in buildings or relationships which is **home**. Because **a home puts the individual at the absolute epicenter** which means that the place can only exist whilst the person identifies a relationship with it. But the ruins of the cathedral for instance position the place at the core of the feeling, whereby people identify with the identity and the history of the physical space. I will leave that for you to decide...



# On a map...

SO, WHAT HAPPENS WHEN WE PUT ALL OF THESE PLACES ON A MAP?

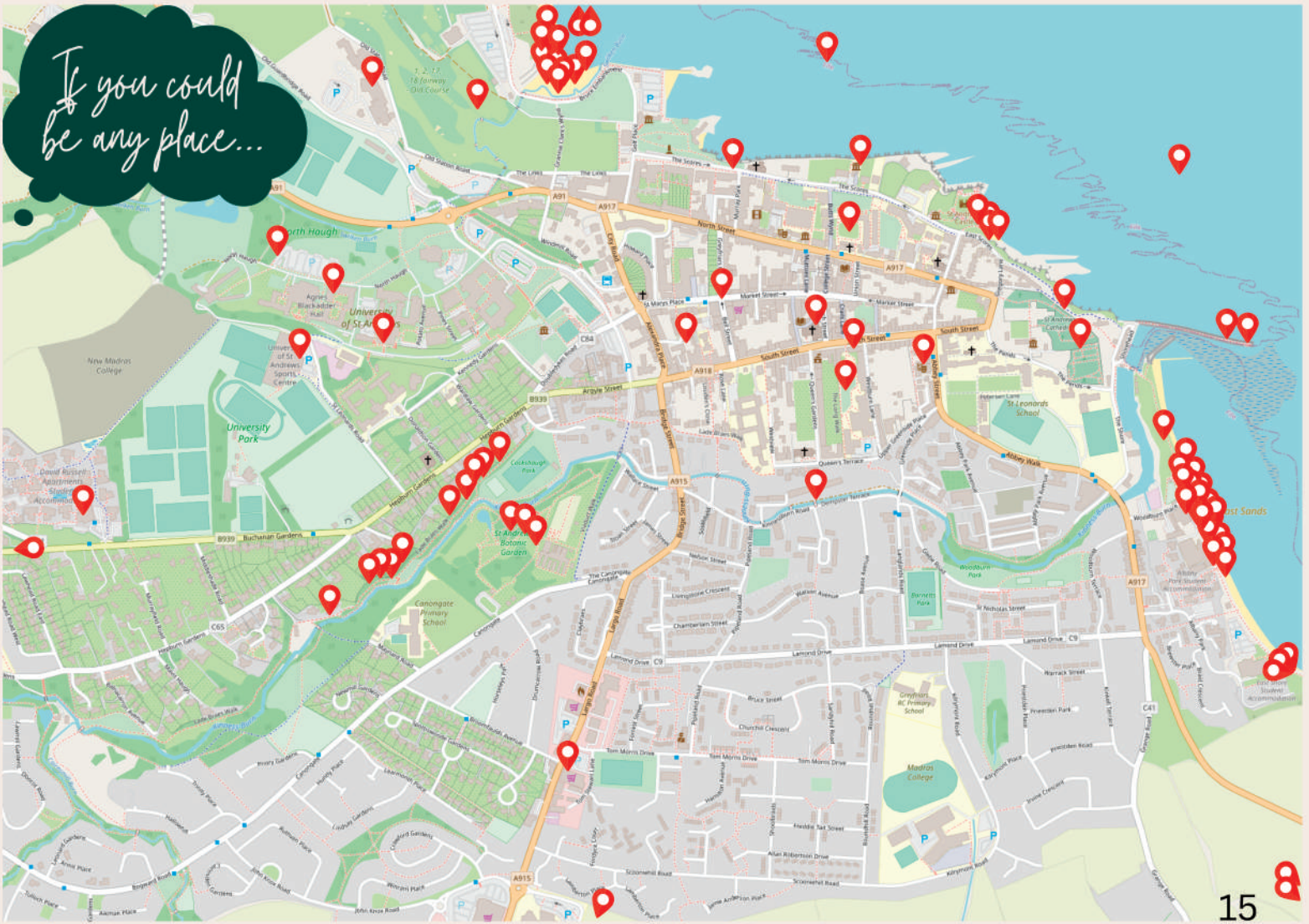
**The beaches and Lade Braes walk, as well as the Botanic Gardens - all those natural spaces - clearly stand out. We can then observe a certain sparsity of the other places mentioned, some natural, some in the streets, some slightly outside St. Andrews.**



There is a significant gap which englobes everything from East Shore (after East Sands, into the land) to Aldi and the area continuing from Largo Road on each side of it, and starting underneath the Kinniburgh River.

This space is mostly housing, more or less recent. There are some green spaces but they are not necessarily well preserved, nor encouraging for events to take place and there is also a certain number of deserted areas (e.g.: at the cross of Kilrymont Road and Scooniehill).

If you could be any place...





# A gap?



This gap shows the limitation of our study: most of our participants were university based and naturally tend to revolve around this environment in the centre of town.

For example, there is a great community greenspace off pipeland Road where many events take place. A variety of participants might find such a place to enhance peacefulness. We must acknowledge that this gap also indicates a divide within our community between locals and the university. This conflictual relationship in our community should not be left ignored.



But, this study suggests ways to bridge this gap. The importance of natural spaces shows very clearly. These natural spaces are always emphasised through togetherness. Indeed, community is absolutely essential to build peace throughout St. Andrews, particularly across communities, between students and locals.

Walking, cycling and bus routes similarly ignore this part of town. Consequently, some places end up deserted, such as the old Madras College (between Scoonhiehill and Kilrymont Road). Truly, we should conduct a complementary survey with locals asking how they would enhance peace and bridge this gap.

**Overall, we should not underestimate the possibility that certain relations are not necessarily peaceful even in countries at peace and generally safe and peaceful towns. Perhaps, the university could look into how to bridge the gap between locals and students, so as to improve the quality of our community.**

# Placemaking for Peace

St. Andrews is not a perfect place. We may not be in a country at war but, as people from the survey pointed out, our community is not necessarily at peace either. 'Housing crisis', 'cost of living,' 'inequality between people', 'racism' but also other things which might appear more trivial such as 'too many tourists', 'sinners' night (sport social night) or 'untrained dogs'.

While some of these issues are very grand scale and can most effectively be improved through national policies, most of these issues can be positively impacted through community efforts towards placemaking. Placemaking is a concept which consists of inputting meaning into certain spaces in order to construct positive environments wherein people can develop a strong sense of place - towards themselves and their broader community.

In other words, peacebuilding is about creating places together to enhance peacefulness.

But concretely, when it comes down to it, what would a placemaking action look like? Where and in what ways would people want to better their environments?

This is a question we asked in a focus group, in order to think about possible peacebuilding initiatives in St. Andrews. After reflecting for a moment about what places people find meaningful in their lives, they worked in groups to reflect about placemaking initiatives which would include their own sense of place too.

Here are some of the ideas that came up.

# The Focus Group

## PART 2

“ Placemaking is the way all of us as human beings transform the places in which we find ourselves into places in which we live. It includes building and tearing buildings down, cultivating the land and planting gardens, cleaning the kitchen and rearranging the office, making neighborhoods and mowing lawns, taking over buildings and understanding cities. ”

Schneekloth & Shibley, "Implacing Architecture into the Practice of Placemaking," pg. 132.

# The Research & Rationale



Placemaking practices have been claimed by the architecture profession as a job for the expert. Tasks like tidying the house or weeding the garden are not viewed as legitimate placemaking practices (Schneekloth and Shibley 2000). But, **we are all placemakers**. When the house is untidy and the garden is overgrown your relationship with the place that you live becomes strained. But, would you call an architect to save the day? I presume not. Our sense of place develops over time. So, mundane, ambiguous, and even unenjoyable experiences are as (maybe even more) important to our sense of place than special events and encounters.

Since we all already placemake, it is a lack of spatial agency and placemaking authority that limits the peacebuilding potential of placemaking (McEvoy-Levy 2012). **We got to thinking: the practice of visualizing place could build community capacity for visualizing peace**. So, we designed a focus group to empower the St Andrews community to reflect on their sense of place and visualize how their own placemaking practices might have value for the greater community.

## Part 1

**Visualize your sense of place in St Andrews.**

We asked participants to visualize their sense of place in St Andrews without drawing a geographical map. We encouraged participants to reflect on their personal sense of place, rather than defaulting to spaces, activities, and images commonly associated with peace.



## Part 2

**In pairs, design a placemaking intervention that promotes peace in St Andrews based on both of your sense of place maps.**

We challenged participants to synthesise their individual sense of place "maps" into a placemaking intervention to generate, enhance, challenge, etc., peace in St Andrew, through casual discussion with their peers.



# Nature

## Sense of Place Maps

Every single "sense of place map" includes something found in nature. Natural motifs, symbols, and environments dominant the maps created.

Although nature is often associated with peace, it is the specificity of the natural elements depicted that is interesting. For example, the image in the upper left corner shows a path weaving through landmarks that are placed in relationship to one another, which suggests that this place is unfolding as an experience, rather than a generic landscape.



## Across space

Not only did some participants include places distant from St Andrews, others depicted the act of moving across space itself, both physically and technologically. Paradoxically, the repetition of transportation and communication related drawings, suggests that sustaining long-distant relationships is important for developing a sense of place. This theme challenges the notion of place as one geographical location and highlights that our sense of peace in a place is relational.

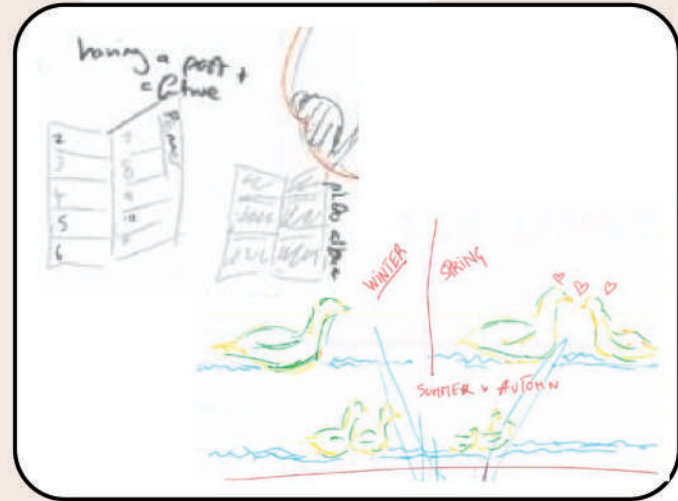
## 📍 Across time - the life cycle

The upper drawing depicts a photo album with the caption "past" and a planner with the caption: "present." People commonly use these two formats to make sense of their life and how it has unfolded across space and time. A photo album and a planner together consolidate one's past and future into a "place image" for consumption in the present.

In the lower drawing, place is visualized as the life cycle of ducks. Correlating with the seasons, this drawing highlights the natural forces that continuously transform this landscape, regenerating life, and thus crafting peace narratives that are not about a place, but constitute the place itself.



## Sense of Place Maps



## 📍 Experience

Place is not a static image, it is an experience. Many participants depicted activities, hobbies, routines, and interactions that may not initially be associated with the term place. But, the importance of ephemeral experience, suggests that place is as much about where you are as what you are doing there. Therefore, peaceful places are not necessarily scenic, tranquil, or conflict-free.

# Placemaking Interventions

## "Communal-Narrative Based Bonfire of Soul"

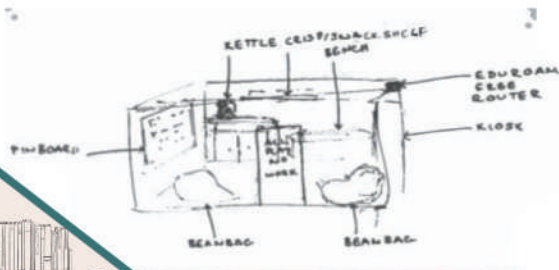


An event where community members can enjoy the sunset and exchange stories.

**How does your intervention promote peace?**

**It facilitates personal healing, and community and empathy building, through storytelling.**

## All Play No Work Shed



A flexible-use space for university students to unwind in.

**How does your intervention promote peace?**

**It encourages students to prioritize self-care by providing a designated space to relax, reflect, and recharge without access to the university portal.**





# Placemaking Interventions

## A Walk Your Way

A walk through the town that people can join for conversation or silent reflection.

**How does your intervention promote peace?**

**It recognizes that people feel at peace in different situations, while still inviting everyone to participate in a feel-good activity.**



## Home Improvements



Dialogue between host community and refugees about home improvements, treating as small acts of placemaking, can facilitate cross-cultural sharing and belonging.

**How does your intervention promote peace?**

**Creating shared space in which everyone feels they have a stake, fosters shared identity.**

## Communal Coffee Morning

A not-for-profit social space run by students.

**How does your intervention promote peace?**

**It is an inclusive and pressure-free space for socialization. It has games and activities to simulate conversation, bringing locals and students together.**



## Headphone-less Thursday



One day a week the community is encouraged to leave their headphones at home.

### How does your intervention promote peace?

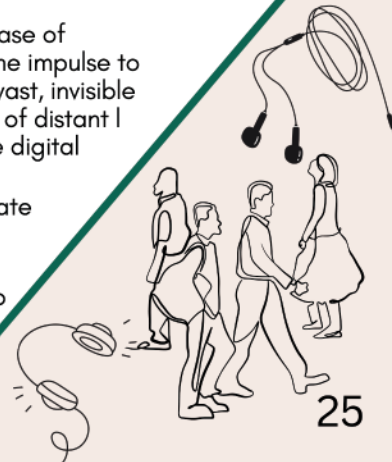
**It combats the alienation from community and nature caused by technology use in the digital age.**

## Place in the Digital Age

On "Headphone-less Thursday," nothing about the physical environment is altered to make it more conducive to socialization, and yet because people are present, St Andrews becomes a more peaceful place.

Every placemaking intervention proposed in the focus group resisted, if not directly challenged, as in the case of "Headphone-less Thursday," internet culture. Why is constant connectivity harmful to our sense of place? The impulse to check our phone does not just distract us from our physical environment for a moment, it immerses us in a vast, invisible network of users. How can we connect with nature on a walk if we are scrolling through Instagram images of distant locales? Furthermore, even when we attempt to disconnect, it is difficult to extricate ourselves from the the digital architecture in which we spend much of our time. Thus, placemaking must be a practice, which is why "Headphone-less Thursday," a reoccurring, collective event, encourages a long-term shift in how we navigate the digital age.

Place is not only about worldbuilding, but also about deconstructing discourse about how we are meant to engage with our environment. Removing features (like social media), and becoming more intentional about how we nurture our sense of place, has profound implications for peacebuilding.



# Placemaking Interventions

## Themes

Storytelling	Empathy building	Self-care
Solitude	Dialogue	Cross-cultural sharing
Socialization	Going offline	Connection to nature
Sharing	Narrative	Play

## What makes a peaceful place?

The focus group themes compiled in the adjacent chart are not surprising as they often come up in peacebuilding discourse. But, what is interesting is **that the small-scale, informal interventions** proposed in the focus group address the **desire for increased connection with self, others, and nature**, which mainstream placemaking projects attempt to do by developing public space. This is not to say that the latter type of placemaking doesn't have a place, especially in urban centers. But, giving individuals the opportunity to have placemaking authority, even if it yields few material interventions (with more cooks in the kitchen consensus is often difficult), **teaches skills of reflection, visualization, and collaboration, building community capacity for peacebuilding**. Place-based community-building is a holistic approach to peacebuilding, transforming how people care for their own environment, and how they view people from different cultures and distant places, who cultivate their sense of place in very different ways (Gillick 2022). Thus, **placemaking empowers individuals**, while also profoundly changing attitudes towards difference, and thus promoting peace on a global scale.

# The Take-Aways

Peace imagery, like hearts, trees, and flowers, did feature heavily, but they were ambiguous signifiers in larger webs of meaning that were unique to each individual.



Nature is always placemaking, transforming environments, creating new life, and nourishing itself.

Despite the variety of drawings, the themes discussed on the previous pages are a reminder that the human experience is shared. Placemaking celebrates individuality and shared humanity, both key ingredients of peace.



## What we learned about placemaking...

Most of the proposals were experiences rather than new architecture (those that were a physical structure were flexible and collaborative). Thus, they all used pre-existing means of placemaking. **Placemaking does not necessarily require institutions, experts, funding, or a lengthy design process.**

Regardless of what ideas are generated, placemaking conversations are beneficial for communities because everyone is given **placemaking authority, facilitating a democratic, and organic, peacebuilding process.**

# The Street Interview

## PART 3

**This is our memory  
box, instead of  
storing items, it  
stores places.**

# The Memory Box Analogy

We went out onto the streets of St Andrews with a memory box to ask people if they would be willing to share a place where they have felt at peace around the town, and add it to the box. A memory box is a good way to visualize how sense of place develops in your mind. To maintain a traditional memory box, you collect objects that are important to the narrative you want to tell of your life at a given moment. You may store it under the bed, forgotten for a while, but its contents are also stored within you. When you visualize your future, you are mentally accessing what is missing from your memory box. When you discover the physical box years later, all the objects have new meanings, but they are familiar, and they feel like home.

## The Prompt

A place is distinct from a space in the same way a home is distinct from a house. Place is not necessarily conventionally peaceful. You are at peace in a place because you feel a sense of belonging to it, or within it.

A space might become a place for you because of its familiarity or significance in your life. It might be imagined or remembered.

I feel at peace when I hear the automated self-checkout voice at Tesco.

This is our memory box, instead of storing items, it stores places.

**Can you add a place where you feel at peace?**



Where do you feel at  
peace in St Andrews?

"In St. Andrews? **Nowhere!**"

"The beach. **I've got a dog**...she's a Cocker Spaniel, and she just loves to run, chase balls, go in the sea, swim in the sea, and it's just the perfect place...it's not just unique to St Andrews, it's Fife...the beaches are gorgeous..."

"We've lived here a very long time, so just **everywhere** really."

"Down the beach...**I've got a seat** there that I call my thinking seat its up at the castle that looks over the harbor at the beach."

Same space...different place

Lades Braes Walk, like **two benches** down there that are always like very nice...with all the leaves and everything...I wouldn't call the bench down by the aquarium peaceful because of all the seagulls.

"Lade Braes Walk, and why? **Memory** of my parents when I was a child, and going on walks along there with my brothers and sisters."

"Kinnes Burn...it's like the benches on the side of that. **Most benches** outside really. East Sands grass area. I don't know, there's something about it...I really don't feel particularly more or less peaceful in any particular place..."

"Lade Braes Walk, Why? Because... it's a pleasant walk there amongst the trees. You can **breathe** deep amongst the trees..."

“

When you've got the quieter streets, the older architecture, and even when you're going over towards the cathedral and the castle, and when you think the history that happened there it's really not a peaceful place. But now its got that restfulness, and I think for me I find it easier to be peaceful and at home in somewhere that is...has a sense of history and an ancientness to it. I don't know why..it's a firm foundation. Even if as I said about here you've got pretty violent history, for some reason, there are some place- I don't know if you've been to Glencoe, it's horrific, there's a feeling as you drive through, its awful, and you think that would be a peaceful place, its not. Whereas here even if you think back on the history, I just find it very peaceful...

”

## Are ruins peaceful?

By definition, the word "ruin" denotes that a structure has been destroyed or left to deteriorate. This interviewee's assertion that "now its got that restfulness" in reference to the ruins of the St Andrews cathedral, suggests that peace is related to a sense of permanence. Surrounded by ruins, our sense of place reveals itself for what it is, layers of socially constructed meaning that have settled in the earth like rock strata. **We feel seen by history.**





# The Take-Aways

No interviewee chose a domestic space. This is surprising, as the literature said *home* and *place* are intertwined. Perhaps, we need to broaden our definition of home?

Not only can places with violent pasts be peaceful, but sometimes this history plays a role in the place's perceived peacefulness.

Even though many interviewees chose the same locations in St Andrews - Lades Braes Walk, the Kinness Burn, East Sands - people seek out these places for different reasons.

## Some things to think about...

- 📍 How has Covid-19 changed people's sense of place? Has it changed people's relationship to their home? To nature?
- 📍 We interviewed people on a sunny, clear, April day during the Easter holiday. How might this have affected our results?
- 📍 Many of the people we approached were tourists. How does the university/local/tourist divide play out spatially?



# Research

## Margaux de Seze

Throughout this semester, I have focused my research on bottom-up peacemaking. Particularly, I have tried to understand how peace can be personal (Kavoori, 2016), made through a sense of belonging (Leinaweaver, Marre, and Frekko, 2017), through cross-community interactions (Shwartz-Ziv and Strier, 2020), or through environmental initiatives (Case, 1994). All this research revealed the strength of bottom-up peacebuilding, when the initiative comes from the people themselves.

My research also showed that peace can be many things, it does not have a particular format. But, particularly, I have investigated the importance of imagery - visual information and storytelling. Creating peace through images, symbols, visually significant elements has the ability to challenge the way people usually perceive peace cognitively. Associating peace and place is one of these clear examples, as we do not always think of the two as having an importance to each other. But placelessness - the feeling that we do not belong - can have deep impacts on a person and on a community, provoking a lack of care and attachment to the environments in which we evolve. This led me to think that, perhaps, St. Andrews is becoming more of a non-place than a place, in other words, a space wherein meaning is only attributed to the individual purpose and to the finality of the place (e.g.: The town where I work to get money, the town where I get a degree). Though this is a conceptual stretch, it alerts us to the importance of care and attachment for placemaking.

I want to stress that peacebuilding needs to happen with the people concerned by the policies which politicians decide upon. There is no way experts can simply guess what, between a new bus route or tea bags will be most effective - but people at the grassroot level know. Peace needs to be collaborative in order to be won.

# Research

## Eleni Spiliotes

From my previous research on urbicide, i.e., the destruction of the city, I concluded that architecture and urban planning are often used as a tool of domination, and physical structures are enduring symbols of power. I hypothesized that people who "belong" to a place should have the authority to visualize peace in that place. But, I could not find a model for place-based peacebuilding that cedes placemaking authority to communities in organized development projects. Instead, I realized that communities already author their own spatial narratives, but these narratives are not valued at the institutional level and are vulnerable to co-optation and erasure.

Thus, I looked for scholarship and other sources that discuss placemaking practices as embodied knowledge that evolves over time and differs across cultures. I found limited successful placemaking case studies, but read about the struggle for placemaking authority in Sri Lanka (Sanmugeswaran 2023) and Northern Ireland (McEvoy-Levy 2012). I did find valuable literature that theorizes about the concept of place, specifically focused on care ethics (Gillick 2022), architectural expertise (Schneekloth and Shibley 2000), and globalization (Massey 1991). This research gap between micro and macro approaches to place studies is what led me to undertake this research project.

At the beginning of this project, I would have defined placemaking as a community-oriented intervention, but reflecting on my research, I now view it as a fundamental human activity. Schneekloth and Shibley's definition, "placemaking is the way all of us as human beings transform the places in which we find ourselves into the places in which we live," eloquently summarizes my most valuable takeaway: forging a sense of place is an instinctual form of peacebuilding, and placemaking is an ongoing peacebuilding process.


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A star means it is a great  
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# Further Reading

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If you want to learn more about our research on peace and place or the Visualising Peace project, head over to <https://visualisingpeace.wp.st-andrews.ac.uk/> where you can find a plethora of resources and <https://peacemuseum.wp.st-andrews.ac.uk/> to take a tour of our virtual peace museum.

You can follow us on Instagram (@visualisingpeace), Twitter (@VisualisingWar) and Facebook (Visualising Peace), and you can email us directly at [vispeace@st-andrews.ac.uk](mailto:vispeace@st-andrews.ac.uk).

de Seze, Margaux, and Eleni Spiliotes. *Peace and Place*. Self-published, Visualising Peace, 2023.

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