

Place, (Relph E., 1976)

Topophilia and Topophobia

can be understood as **good and bad** aspects of place experience.

They are not independent for they are really two facets of a single phenomenon — experience of place — in which sometimes the positive aspects are dominant and sometimes the negative, but both are always present.

The patterns within each of them, and the relationships between them, are complex and subtle, so there is little about the experience of place which is entirely unambiguous and predictable, though not everyone acknowledges this.

Place is a concept which does not fit into standard methodological and epistemological categories.

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Conventional thinking which separates objective and subjective approaches, and which divides the particular from the general, does not apply.

Place has to be viewed both with regard to the **objective** characteristics of location and in terms of **subjective** experiences.

Writing about place should consider both the particular features of localities and the generality of the idea.

Tension exists in all places between particular (or **local**) features, and general (or **global**) processes.

In **any** environment there are things which are **locally specific**, such as festivals, building styles and historical events.

There are also manifestations of **non-local** fashions and influences, such as gothic revival architecture, fast-food franchises and globally diffused pollutants.

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If the **local** and specific aspects of an environment are those which enable somewhere to be discussed as a 'place', then the **non-local**, international and general influences can appropriately be referred to as 'placelessness'.

It is misguided to treat these as two separate phenomena, or even to see them necessarily as being in conflict.

Rather, they are each implicated in the other, the local in the non-local, the general in the particular.

In some contexts, such as old villages with traditional cultures, the particular qualities of a locality dominate and placelessness is subservient; in other cases, such as airports, standardized design prevails and the specifics of the place are scarcely discernible.

Whatever is local contributes to distinctiveness; whatever is placeless helps to make places comprehensible to outsiders.

In some balance, then, the particular and the general in places always occur together, and always need to occur together.

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The clear message is that the ability to construct places rich in local identity and meaning has been lost.

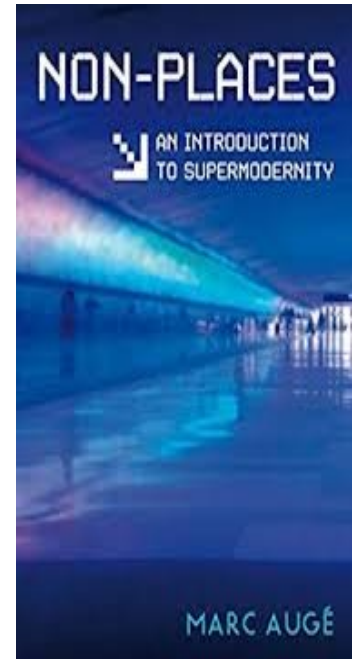
The best evidence for the loss of this ability is placelessness, or the proliferation of **modern landscapes** which look alike.

It is easy to see examples—suburbs, shopping malls, airports, corporate skyscrapers, international franchises, modernist housing projects, and so on. Perhaps more important than similarity of appearance, however, is the leveling of experience and meaning which placelessness apparently involves.

It is quite possible for placeless environments to have distinctive appearances;

for example, **theme parks** are imagineered to be ‘**unique**’, each with its own arrangements of quaint buildings, pretend mountains, fake lakes, roller-coasters and fantastic images, but they are all predictably similar fabrications.

The real issue is not that they look alike, but that they feel so much the same, that there seems to be nothing truly distinctive about them



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Place Exploitation

The idea of placelessness as a monolithic modernist uniformity invading landscapes, slowly obliterating everything distinctive, is not consistent with the subtle social and economic processes of the late twentieth century.

There has, in fact, been a marked revival of interest in the overt qualities of place.

In architecture and planning this has something to do with a post-modernist interest in historical and regional context, but in simple economic terms what seems to have happened is that the value of distinctive places has increased as they have become more scarce.

Much of the impetus for this reawakening of interest in place identity comes from outside, and the primary motive is not so much to maintain the integrity of a place as to turn it into an attractive opportunity for money-making, an opportunity often realized through post-modern design and heritage planning.

It has, in short, become worth while to invest in local identities. This is placelessness, but in a particular and most subtle guise.

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Place Exploitation

I have a not definitive idea...

I can only suggest to increase your awareness on the problem and the relations between place and tourism



Chivasso – Torino 2006



Sochi -2014

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Copa Cabana



Viareggio

Place Exploitation

Florence



Venice

Ghana

