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ENVISIONING AND CO-DESIGNING THE BEST SPACE FOR ESPOO CENTRE'S COMMUNITY HOUSE

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<p>Tässä tutkimuksessa tarkastellaan Espoon keskukseen tulevan asukastalon yhteisen tilan visioimista ja yhteissuunnittelua alueen asukkaiden kanssa. Tutkimus oli looginen jatko Välittävät ja Valittavat Verkostot -hankkeelle (VVV) asukastalon konseptien kehittämiseksi. VVV on Suomen ympäristöministeriön rahoittama hanke. Tämä tutkimus on osana VVV -hankkeen osallistuvaa tapaustutkimusta ja lähti alun perin liikkeelle hankkeen kevään 2014 yhteisöpajoista, joissa tarve yhteiselle tilalle ja sen kehittämiseen tuli esille.</p> <p>Tämän tutkimuksen tarkoituksena oli selvittää Espoon keskuksen asukkaiden näkemyksiä ja mieltymyksiä yhteisestä tilasta. Tulevan asukastalon tilaan liittyviä ominaisuuksia ja tulevaa toimintaa ja aktiviteetteja tutkittiin neljässä yhteissuunnittelun työpajassa. Näistä saatiin laadullista ja määrällistä tutkimusaineistoa. Taustatietona tutkimuksessa käytettiin Paras Tila -kyselyn tuloksia. Palvelumuotoilun menetelmiä käytettiin julkisten yhteisten tilojen elinvoimaisen käytön varmistamiseksi. Lisäksi tavoitteena oli auttaa asukkaita sitoutumaan hankkeeseen.</p> <p>Teoreettinen viitekehys kattoi Doreen Massey'n käsitteet paikasta ja tilasta, yhteisöllisyyden ja yhteisöllisyyden kehittämisen hyödyt sekä julkisen tilan kaupungissa. Yhteissuunnitteluun liittyviä käsitteitä, kuten osallistavan muotoilun, palvelumuotoilun ja placemaking -käsitteitä selvitettiin. Tutkimukseen vastaajat ja taustatietojen tuottajat koostuivat noin 120 alueen asukkaasta ja alueen eri sidosryhmien jäsenistä. Tutkimustietoa opinnäytetyöhön kerättiin VVV -hankkeen avustamassa neljässä asukastalo Tuunaamon työpajassa. Tällä tavalla monikulttuuristen kansalaisten ja asukkaiden kollektiivinen ääni ja näkemykset saatiin esille asukastalosta vastaavan projektin päättäjille.</p> <p>Tutkimuksen tärkeimmät havainnot asukastalosta ja yhteisestä tilasta olivat seuraavia: Paikkaan on helppo tulla, yhteinen tila on viihtyisä ja kutsuva ja siellä on toimintaa kaikenikäisille ja kaikille. Asukastalon toiminnot edistävät asukkaiden hyvinvointia ja oppimista ja ne mahdollistavat eri alueella asuvien ihmisryhmien integraation ja keskinäisen ymmärryksen kehittymisen. Yhteenvetona voidaan todeta, että demokraattisen, alhaalta ylöspäin suuntautuvan lähestymistavan soveltaminen neljässä osallistavassa yhteissuunnittelun työpajassa toi esille Espoon keskuksen asukkaiden Samarian asukastaloon liittyviä todellisia tarpeita ja toiveita. Tämä prosessin tuloksena tutkimukseen osallistujat valtaistettiin tulevan Samarian asukastalon ja yhteisen tilan suunnitteluun.</p>		
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Abstract		
<p>This thesis investigates envisioning and co-designing a community space that will serve as an actual community house in Espoo Centre. It was a logical extension of the Caring and Sharing Networks (CSN) project where the aim has been to develop concepts for a community house. CSN is funded by Finland's Ministry of Environment. This research, a part of the CSN case study, was initially set in motion by formative participatory workshops during spring 2014, when a need to develop a community space in Espoo Centre had been identified.</p> <p>The aim of this study was to investigate Espoo Centre residents' preferences for their future community space to be located within the central business district. The spatial qualities, future activities and functions were examined, through four co-design workshops that generated qualitative and quantitative data. Results of the Best Space Survey were used in conjunction with a three-dimensional prototype, as background information for this study. Service design methodologies were utilised to ensure exciting and lively uses of the public space in their community. Additionally, by giving the residents a voice, the workshops engaged them to take ownership of the project.</p> <p>The theoretical frameworks discussed various concepts of 'place' and 'space' by Geographer, Doreen Massey. Also, a sense of community, benefits of developing a sense of community, cities and public space and placemaking were covered. Co-design concepts from participatory design, service design and community development were examined. The participant-respondents of the background data and the four co-design workshops totalled, approximately 120 residents, including key stakeholders in the area. This study was carried out under the auspices of CSN in four community house Tuunamo workshops that allowed mainly multicultural citizen-residents to be heard by the project decision-makers.</p> <p>The main findings of this research involving developing viable ideas of an actual community house and space were as follows: accessibility to transit; the community space is welcoming and inviting; activities are organised for all ages and walks of life, promoting wellbeing and learning and allowing integration and development of mutual understanding between different groups of people living in the area. In conclusion, utilisation of a bottom-up democratic approach, using co-design and four participatory workshops, revealed the actual needs and desires of Espoo Centre residents for their community space. In the process, user-participants were thus empowered, acting as co-creators of their future community house and space in the historic Samaria building requiring an adaptive re-use of the building.</p>		
Keywords		
Public space, service design, participatory design, placemaking, a sense of community		

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APPENDICES

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1 INTRODUCTION

Have you ever set your mind to imagine public spaces that are better — with special ambience and unique characteristics — through co-design workshops? Espoo Centre embarked on such an endeavour of developing a community house for its residents. A key driving force was to instil a community spirit and enhance participation within Espoo Centre. According to Ms. Pia Viitanen, former Minister of Culture and Housing, a sense of community and equal participation in development of one's own neighborhood are key components to prevent inequality in residential areas (Yle 2015). The area has burgeoned with an influx of new arrival immigrants since the eighties, making Espoo Centre multicultural and diverse as opposed to a homogeneous community. A purpose of this study was to listen to the residents and stakeholders for their preferences for the future community house. Envisioning common public spaces jointly with residents empowers the residents by giving them a voice, thus developing a sense of community.

My research would not have been feasible without the Caring and Sharing Networks (CSN) that was created, as a residential development project and a participatory action research study organised by Laurea University of Applied Sciences. CSN is funded by the Ministry of Environment. CSN is involved in developing new and effective participation practises between different stakeholders, actors and residents, and motivating the residents to participate more in community matters, such as envisioning a concept for a future community house. Additionally, the process involves 'common learning' and 'positive change' in the Espoo Centre area that are pursued as project objectives, with the intention to build a sense of community and civic pride. By enabling participants to take ownership of the project making, it makes it much more likely to succeed as a community house.

Researchers and participants alike in this study contributed to the Caring and Sharing Networks project as producers of knowledge, developers and partners (Juujärvi 2015). Jupp asserts that increasingly the best way to improve citizens' education, health, housing and other important social needs is by building partnerships between public agencies, businesses and voluntary sector

organisations in society. Collaboration is at the core of partnership relations where partners work together to attain a common objective. First, collaboration can bring new perspectives to tackle social problems and stimulate innovative solutions to them. Second, it can generate urgent initiatives for urban or neighbourhood renewal or revitalisation. Furthermore, collaboration enables trust to be built between citizens, different community groups, businesses and public sector organisations. (Jupp 2000, 7 - 8.)

Caring and Sharing Networks (CSN) held multiple co-design workshops in the beginning of 2014 and spring of 2015 in Espoo Centre involving the residents, business people, different actors such as decision makers and public servants from the city and local voluntary organisations. These workshops revealed a need for a community space. The need for a community space was investigated further by developing the Best Space Prototype and survey in the fall of 2014 to generate data that served as background data for this study.

The Best Space Prototype is a scaled model of a civic looking building entrance and surrounding plaza, filled with miniature people representing the residents. This prototype provided a focal point to arouse peoples' curiosity to motivate them to fill out questionnaire-surveys. This particular service design tool enabled residents to express their ideas, opinions and preferences of their future community space. The questions of the Best Space Survey collected data of the respondents' preferences for different spatial qualities, activities, its location, administrative functions and their prospective attendance.

Out of the above-mentioned experiences and results of the Best Space analysis during my practicum, the author's topic was born: 'Envisioning and Co-designing the Best Space for Espoo Centre's Community House.' Since the author has been majoring in service design at the Kymenlaakson ammattikorkeakoulu, University of Applied Sciences in Kouvola, this seemed a logical choice for research.

1.1 Aim of the research

The objective of this study is to create an assessment of preferences for different activities and spatial qualities for the conceptual development of the future community house. In mid-April, Tuunaamo, a CSN experimental

workshop space located in Entresse Mall was opened to hold workshops for residents' input. Tuunaamo group was organised by CSN living lab workshop participants to allow residents and stakeholders to share their ideas and produce information on concept design for the community space. The author handled inviting residents and stakeholder participants to pre-arranged co-design workshops investigated in this study. The author was assigned to design and execute four workshops discussed later in this paper.

In spring 2015, an announcement was made that the current Samaria memory clinic, owned by City of Espoo will be used for the actual community house, opening in the latter part of 2016; see Photographs 1 and 2 below. Therefore, the needs and desires of the residents could be investigated in a more in-depth fashion.



Photographs 1 and 2. Samaria building. On the left, the front-view. On the right, the rear-view (Eila Ryyänen-McEwan, 2015)

Theoretical frameworks from the selected methods include service design, participatory design, co-design and placemaking. To achieve the goal of the research four 'co-design space' workshops were conducted under the auspices of CSN by the author. Workshop number four was recorded by audiotaping respondents' informal interviews. This study involves urban planning and community development, therefore place-making as a concept was introduced. This study is an interdisciplinary study using social sciences and cultural sciences.

1.2 Research questions

The main research problem is how to conceptualise the future community space for residents in Espoo Centre. Initially, it was an undefined blank slate.

As mentioned above, the Samaria building was selected by Espoo social services to house 'the community space.' The main research questions and sub-questions are stated below:

1. What are the best spaces for the future community house of Espoo Centre?
 - i. What types of activities and functions will the residents prefer to see utilised in the community space?
 - ii. What preferences of the types of spatial qualities are desired — the ambience and look — of the future Samaria community house?

In order to obtain the objectives listed above, the following steps were taken. Firstly, the endeavour began by the Best Space Survey analysis results that served as background data for this paper discussed in the next section. Secondly, these results evolved into themes and subthemes utilised to develop ideas for co-designing workshops held in Tuunaamo space with residents and stakeholders. Thirdly: four co-design workshops were created and executed. The results were analysed using a thematic method and an evaluation tool for public places, "The Place Diagram (depicted on page 38)," created by "Project for Public Spaces" (2015). Fourthly: the results from these four workshops were shared with the CSN team in August 2015 (and are utilised for this paper).

1.3 Background

The aim of my study is to inspire and empower the citizens of Espoo Centre engaging them through co-design workshops. They participated in envisioning, co-design and placemaking for the development of *their* community space. Public spaces are crucial components of flourishing cities. They assist in building a sense of community and belonging, public identity and culture in a community. Thus, public spaces contribute to the well-being of citizens by increasing social capital, boosting the economies and reviving the communities. (Project for Public Spaces 2012, 1.)

Well-designed spaces that use a bottom-up approach with co-design and other techniques are much more likely to be used by people to a higher degree. Nothing attracts people more than a successful place that takes into account needs and desires of its users. Rather than a top-down approach, where the architect and related committees may have missed the residents' prime objectives. By engaging residents as co-designers in an integrated bottom-up approach where they share their ideas and preferences for an ideal community space, it is more likely to achieve success as a public space.

This study is designed mainly as a qualitative study. The key data collection for this study was the four co-design workshops discussed previously. However, the initial data collection served as background purposes for this paper also consisted of using service design methods. The author previously developed background material during her practicum with CSN. This background data was used merely as a platform for this paper's four workshops for data generation. As such, the Best Space Survey and the Space Requirement Probe results and ideas were re-tested on the target group comprised mainly of new arrivals, a term to express immigrants.

'Visual concretization,' and 'prototyping', are service design methods and tools used in the background data collection. This included a tabletop prototype, the creation of a portable three-dimensional (3D) model, called the Best Space Prototype. This model depicts a public space: an entrance and a plaza filled with miniature people highlighting the idea of a best public space. The entrance looks like a Greek temple façade. On the triangular façade the words "the best space" are written in red with a large blue question mark above the text. All done to pique peoples' interest and cognitive perceptions that motivated them to fill out questionnaire-surveys (see Photograph 3 and Appendix 1). On both sides of the Best Space Prototype, contain questionnaire-survey forms. The content of surveys was co-designed within the CSN team to include relevant open-ended questions and pictographs based on their feedback.



Photograph 3. The Best Space Prototype with questionnaire-surveys depicted above. Free apples were offered to participating respondents (Ryynänen-McEwan, 2015)

The 3D model, questions and pictographs are formative and innovative research methods — service design techniques that enhance participants to engage in a co-design process (Miettinen & Koivisto 2009, 63, 65). Co-design and user participation are based on iterative examination of problems and possibilities. This process requires that they are discussed and visualised in co-operation with engaged citizens and key stakeholders. (Vaajakallio & Mattelmäki in Keinonen, Vaajakallio & Honkonen 2013, 59.)

Additionally, the Space Requirement Probe was developed for a volunteers' day for a recreational trip to Vasikkasaari, an island located in the Espoo archipelago. All participants were volunteers in organisations that serve the residents of Espoo Centre. The premise was that these highly motivated volunteers who donate their time would give good ideas for the best public space. Again, the inquiry focused on spatial qualities on the potential future space. Probes are used to inspire researchers, gather data on potential service users and their experiences, attitudes and needs. Also, they provide an opportunity to engage users and researchers to create new ideas. (Mattelmäki 2006, 58.) Actual respondents belonged to Espin ry; Espoo Invalids registered association, an organisation consisting mostly of senior citizens. Espin ry is a local association for people with functional and musculoskeletal disabilities. Some of these respondents had work-related impairments and disabilities.

Only three surveys were completed, out of 15, a low response rate despite pre-postage stamped envelopes for the return mail. The result was due to the author's request that potential respondents return by postal service completed

surveys. The Space Requirement Probe study revealed that public premises should be located “*close*” or “*nearby the public transport*” for optimal results. Top results were “*accessibility*” and “*movable walls*” for a greater functionality of the best space. Respondents requested “*accessible facilities*,” “*flat courtyards*,” “*spacious rooms with empty space in the middle*” (for wheelchair accessibility), “*therapy pools*” and “*wheelchair ramps*.” These seniors with disabilities wanted to ensure their position as potential end-users of the public best space assuming that it met their needs. The probe provided some cross-section information on how senior citizens and people with functional disabilities use public spaces.

1.3.1 The Best Space Prototype and Survey background results

The questions of the Best Space Survey queried the respondents for their preferences for different activities in a common future space with ideal spatial qualities. Additionally, queries asked: where should the community house be located? How often would the residents and stakeholders participate in activities? Who would be an appropriate administrator? The Best Space Prototype toured on “Espoo Day,” in the Matinkylä Community Centre and an autumn festival (SyysMatin markkinat) at a historic church. An electronic version as available on the CSN website both in Finnish and English apparently yielded no responses. The best results were obtained through face-to-face interviews with the utilisation of the 3D model accompanied with the questionnaire-surveys on clipboards.

The Best Space Survey data was analysed shortly with a thematic analysis method. The thematic analysis method is explained in Chapter 3.3 of research methods. The collected data was reviewed and analysed to be used for the upcoming co-design workshops, planned in mid-April, to engage the public to share and develop their ideas, desires and needs about what the concept of a community house should entail.

The residents’ responses to the Best Space Survey envisioned what a public space would entail — “*an assembly hall*,” “*recreation or community centre*,” and “*a multi-purpose facility*” for all residents,’ regardless of age and background. Respondents desired the space to be “*diverse*,” “*multicultural*,” “*sympathetic*,” “*high-quality*,” ‘*with local people directing activities*.’ It should be “*home-like*,”

“cosy,” “cheerful,” “colourful,” “large and spacious,” “versatile,” ... “a fun place with something for everyone.” The community space should be *“located in Espoo Centre,” “within a quiet centrally-located residential neighbourhood,” “with nearby public transport.”* (See thematic background results of this questionnaire-survey that used an innovative method using the 3D model in Appendix 4).

The 3D model provided a thought-provoking way of communicating and inspiring the potential audience — users and potential clients of their future community space. This service design tool obtained data generation efficiently, making it worthwhile. To summarise, this experimentation yielded background data to be utilised in the community workshops held in spring 2015, involving users and stakeholders. These four workshops targeted new arrivals and native Finns to engage them in co-designing and developing the future community space. To the best of author’s knowledge, all the respondents either lived or worked in Espoo Centre.

1.3.2 Caring and Sharing Networks (an urban living lab)

The Caring and Sharing Networks (CSN), is a development programme and participatory action research study for Espoo Centre. This living lab project aims to study and explore residents' participation, communal and societal needs with the key actors: residents, developers, communities and businesses in the Espoo Centre. The key objectives of the project are to explore and improve Espoo Centre residents' participation in the development of their neighbourhood and community such as envisioning a concept for the residents’ future community house. Additionally, it aims to develop networking and effective forms of collaboration by engaging key actors through participation.

CSN research project operates a living lab — within the context of urban development. What is an urban living lab? Urban living labs (ULL) were created as a bottom-up approach or grassroots method that utilise service design methodologies to co-design urban programmes, services and even enclosed structures such as public buildings. According to Friedrich et al., urban living labs are defined as: planning and envisioning workshops that engage citizens and key actors to validate new possibilities for daily challenges in their living arrangements (Friedrich, Karlsson & Federley 2013, 3.)

In essence, ULLs encompass the entire development process by engaging residents as the users of the aforementioned services, programmes or buildings. Their active participation is sought by other key stakeholders and other agents, who meet at pre-arranged times and spaces to brainstorm, imagine, envision better outcomes for the public sector services and public spaces being developed. Ideas are examined and discussed by the workshop actors mentioned above; wherein they are tested as possibilities. Solutions are derived from actors relative to the created or built environment. The workshops are considered as a living laboratory. Each and every development idea is carefully evaluated for possible inclusion of the final concept. (Friedrich et al., 2013, 3.) Compared to the old traditional way of development or a top-down approach – by few individuals, typically lacking in synergy and improved planning ideas. Conversely, new and fresh concepts are derived by the design-research team that includes the user-residents as co-creators and it is more democratic.

A variety of methods has been or will be employed by CSN to collect information from local residents and actors in the area such as observation, interviewing, ethnographic methods and participatory workshops. Based on the gathered data, new ways of working and business models will be created and implemented.

1.3.3 Espoo Centre as the area of focus

The City of Espoo has increased its population tenfold in the last 60 years making it the fastest growing urban population on a Nordic scale. In terms of population, Espoo is the second largest city in Finland and the eighth largest in Scandinavia. In 2013, the population was equal to 260,573. (Tilastokeskus 2013; Hovinen 2013, 15.)

Historically, Espoo is considered to be a new city but dates back to the medieval period. In 2013, Espoo celebrated its 555 years anniversary (Espoo, 2013, 1). Espoo's roots began as an independent parish that broke off from the parish of Kirkkonummi by the Fifteenth Century (Långvik-Huomo, Ropponen & Vento 2003, 4). In the 1920s, Espoo had less than 9,000 inhabitants, engaged mostly in agricultural pursuits. Nevanlinna and Relander assert that the historical development of Espoo is linked with Helsinki's development. For example,

during the 1950s and 1960s, people from Helsinki commuted to the agrarian outskirts of Espoo, a suburb of Helsinki. (Nevanlinna & Relander 2000, 65 - 66.)

Espoo Rural District became a Township's in 1963; its population increased rapidly in the late 1960s. The city planners adopted a Garden City concept, beginning the trend of modern apartment buildings springing up at key centres. Espoo was incorporated into the city of Espoo in 1972. As such, the city signed agreements with large construction companies to build Suvela, Olari, Matinkylä, Soukka and Kivenlahti areas. (Långvik et al. 2003, 26; Nevanlinna & Relander 2000, 171 - 172.)

The Espoo Story states that the city strategy will be carried out via cross-administrative development programmes. For instance, a 'participatory Espoo' is an example of an essential programme in the strategy. The participatory Espoo programme's objectives are effectual policy-making; recognising of local functions; drawing in diverse groups; and transparent engagement and lobbying. Effectual policy-making involves lowering the threshold for citizens to participate. Recognition of local functions includes strengthening voluntary work, the sense that participation can be influential; and adoption of working together. The drawing in of diverse groups consists of identifying these different groups and their needs in the area. The transparent engagement and lobbying comprises the development of participation, the ways of interaction and their respective channels. It also involves more transparent sharing of information in the area, as well as the exploitation of new ideas. (August & Mäkelä, 2013, 3.)

Espoo is made up of five district centres and two local centres. According to the Espoo Story, the aim of Espoo is to develop into an urban "network city of five-city centres and local centres" populating 300,000 inhabitants by 2025 (Espoo 2012, 2). Mäkelä, the City Mayor (2013, 8) claims that these centres will be more and more dependant on their own merits, as residential, shopping and workplace centres in the future. These individual centres are designed to accommodate roughly 50,000 residents per centre. Prospectively, all the district centres will be using rail transport for connections (Hovinen 2013, 8). In fact, the urban structures of Espoo Centre and Suvela residential areas are based on international architecture competitions organised in 1966 (Helsinki Zurich Office 2012, 2).

Espoo Centre is comprised of neighbourhoods, which are highly multicultural. For instance, 30 percent of Suvela's; 24 percent of Kirkkojärvi's and 22 percent of Old Espoo Centre's residents are foreign language speakers (Helsingin kaupunki 2015). This impacts on demographics in the area and has social ramifications.

Espoo Centre is a historically prominent, religious and business and governmental centre. The city claims that development work will be done in cooperation with the residents and with different actors in Espoo Centre. Administrative services, as well as commercial services, have been built within walking distance around Espoo Centre railway station with good transport links. (Espoo 2014, 2 - 4.) In essence, Espoo planners are developing what is called the 'New Urbanism.' Other similar terms include 'Smart Growth,' 'Eco-city' and 'Compact-city' for the city, making it more sustainable (Hasu & Staffans 2014, 1). New Urbanism claims that traditional streets foster more vibrant community life than pedestrian campuses and precincts or zones, whether they be offices, technologies, science parks or shopping malls. Compact and walkable urbanism that mixes land use and social groups within a grid of streets and alleys is being increasingly advocated and built. (OECD 2003, 93.)

Espoo's vision 2030 states objectives for Espoo Centre by 2030:

An historic urban hill, Tuscany and a youthful Brooklyn's Williamsburg in one package; a crossroads and a living room for Espoo residents; open, proactive and inspiring manifestation of public administration; a service innovation centre; testing ground for sustainable solutions in Espoo, as well as well-known in the world for its development program (Helsinki Zurich Office 2012, 13).

Thus, there has been great care and planning for the Espoo Centre's best space for its community house via CSN living lab activities.

2 THEORETICAL BACKGROUND

2.1 Research design

The research design aim was built upon the background data that was largely retested in the four workshops held in Tuunaamo, Entresse Mall. This empirical study relies upon co-design method in participatory, urban collaborative workshops under the auspices of CSN. These four workshops are a logical extension that grew out of the background data collected during the practicum. This empirical data is based on mixed methods — almost exclusively qualitative, but also includes quantitative data. Finally, the data from workshops is analysed utilising a thematic analysis technique for final results and findings.

The research design process proceeded in several phases. The first results from phase one are incorporated in the study using the Best Space Survey background data and analysed using the thematic analysis method. The second phase consists of formulating theoretical frameworks about space and place, cities and public spaces and the benefits of building a sense of community. The third phase was to develop and execute four co-design space workshops together with the CSN team and residents of Espoo Centre, using service design, participatory design and design thinking. The final phase was to analyse the results from workshops with selected analysis methods, using thematic analysis for final results and conclusions (Figure 1).

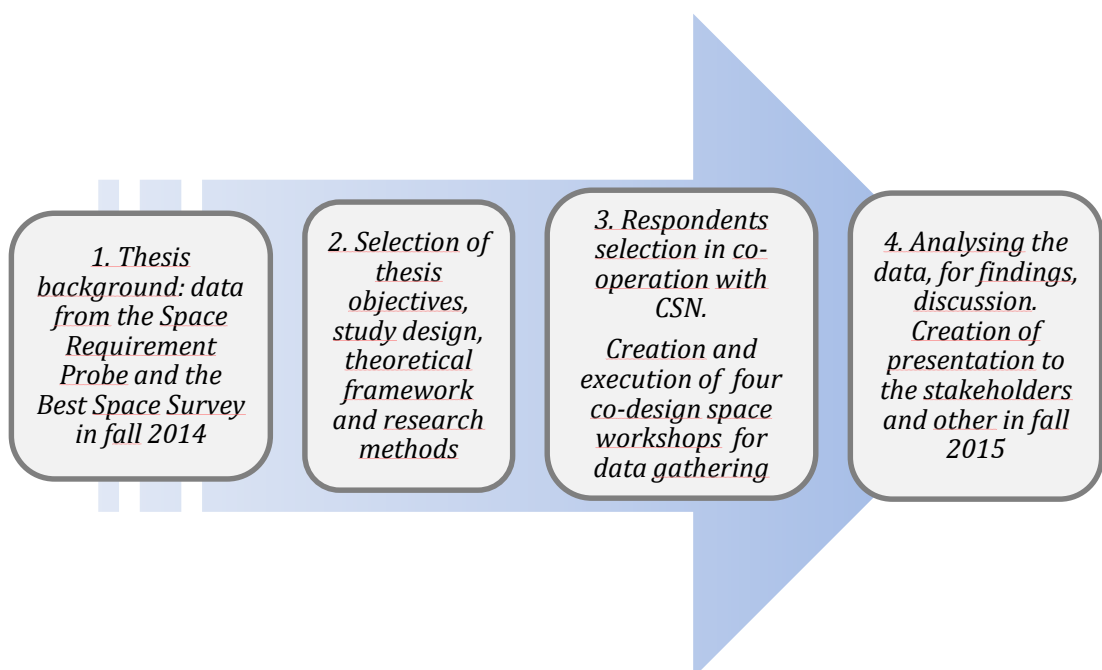


Figure 1. Research design figure above shows research phases. (Ryynänen-McEwan, 2015)

Three different methodological approaches are utilised in this research: service design, participatory design and community development. They are investigated for the purpose of finding out how to engage people in co-design (see Figure 2). Community development is studied from the perspective of placemaking practises.

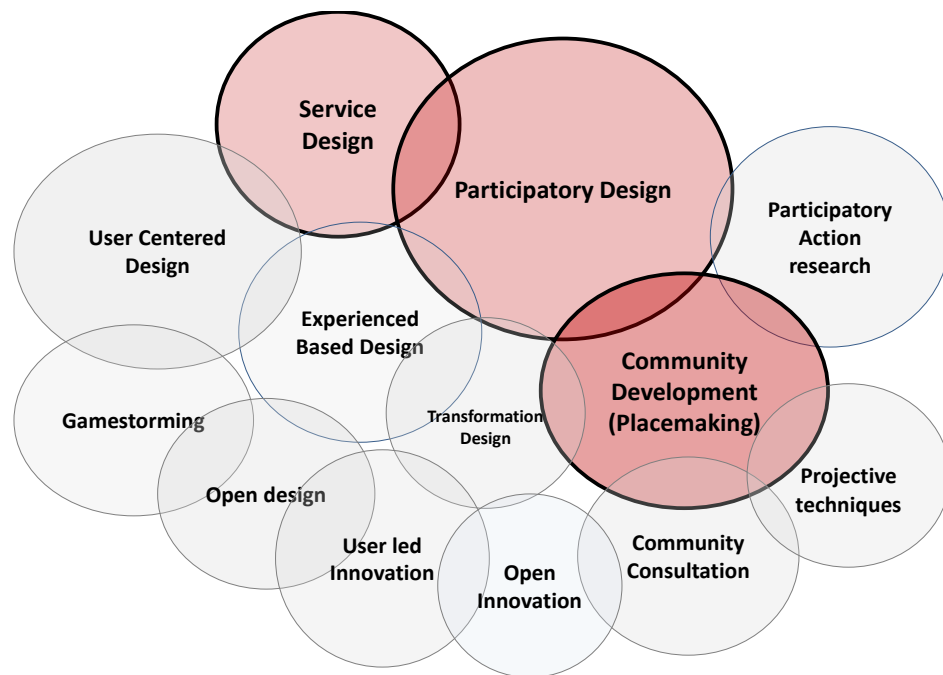


Figure 2. Depicting overlapping of service design, participatory design and community development approaches developed by Smallfire. (Hagen & McKernon 2013, 10)

The nature of the research is both deductive and inductive. The results of the data generation will be analysed and interpreted by the author using common sense inductive (proceeding from particular facts to a general conclusion) and deductive (from general to particular conclusion) methods of reasoning to be compiled in photographs and figures and quotes from participants and written text. The inductive analysis identifies general patterns, common themes and categories in the data. Conversely, in deductive analyses, the data is based on original framework relying on pre-established issues and concepts. (Patton 2015, 542 - 543.)

2.2 Key concepts

Engaging the residents and stakeholders is the main focus of this process done within the entire range of CSN data collection including this study. This study is

a smaller subset of a larger project wherein engaging is the chief method of soliciting input from urban end-users, residents and stakeholders of the community space.

Envisioning comes from the word envision. **Envisioning** is defined as the process to envision or imagine or expect that something may occur or is a positive possibility in the future (Cambridge Academic Content Dictionary, 2015, s.v. *envision*.) The concept evolved from the planning term of 'community charrette.' Charrette is a French word of a 'cart,' originating from Paris. A 'charrette' entails a quick way of producing ideas in a collaborative design workshop with key participants and stakeholders. Envisioning is a more precise term for an iterative process that achieves quick results. (Curedale 2013, 218.)

CSN project studies and explores ways to develop residents' participation in Espoo Centre and its neighbourhood, along with key stakeholders, such as residents, developers, communities and businesses. However, participation must be defined in this context. According Nivala and Ryyänen, **participation** is defined as being active and taking part in activities (versus passivity); a person being interested in their environment and possessing desire to influence it (versus indifference) for the purpose to obtain and share society's resources and opportunities (versus not having or being part of something); find their place in a society in relation to the various operating systems in a society (versus exclusion); as well as living in connection with themselves, the environment and society (versus alienation) (Nivala & Ryyänen 2013, 19 - 20.)

Törrönen, Borodkina, Samoylova, & Heino, claim that when an individual can take charge of their outcomes in life and find ways to navigate in society, they become empowered. **Empowerment** represents empowering individuals through 'promoting equality and solidarity in society' via political activities. Empowered individuals involve they are offered opportunities for participate in policy-making locally through involvement in democratic processes. Furthermore, when a person is thus empowered, then a professional handles initiating mutual discussions between the service provision and the recipients of the service. A person's wellness includes additionally family relations and proper levels of support. Moreover, empowerment is associated with a proactive view of preventing problems, before they become intensified on the societal

level. (Törrönen et al. 9, 2013.) Participation and control of one's life empower people and increases an open democracy in any given society.

In practise, **living lab** refers to an activity where the users (of goods and services) participate in an actual research, development and innovation (development of new products, services and operating models). Actors involved in living lab activities may act as 'users,' 'utilisars,' 'developers,' 'enablers' or group of individuals acting as an actual Living Lab. Living Lab ecosystem is comprised of all these actors. Living Lab acts as a facilitator, operator and manager. (Orava 2009, 12 - 13.) CSN project and participatory action research study formed an urban living lab in Espoo Centre. In general terms, an ULL is defined as a territorial platform for creating innovative ideas and exchanges to facilitate problem-solving in order to overcome obstacles in towns and cities (Friedlich, et al. 2013 cited in Juujärvi & Lund 1 - 2, 2014.) The role of CSN research team includes students acting as developers in this ULL study.

2.2.1 Cities and public space

One of the best sources cited in this study are papers published by the Demos, a think-tank. The following quote clearly describes the complexity of modern cities: Cities comprise complex social interactions where creativity flourishes, human bonds formulate, and goods and services are produced. The measurement of success for cities begs the question: do these processes enhance socio-economic-cultural vitality in a sustainable environment? (Pickard 2005, 4.)

Public space defines this facilitation of the exchanges as mentioned earlier in complex processes and flows that form the essence of public life in cities. In specific instances, public spaces provide a public service similar to 'hospitals and schools' seen as 'common resources' for the purpose of enhancing people's lives. In essence, public spaces provide a 'shared resource' accommodating human exchanges, experiences and values...et cetera in such a fashion, which is not feasible in each person's private lives. (Pickard 2005, 4.)

In capitalistic societies, private space is at the forefront where the highest form of architecture places extra pressure on common spaces within our cities. This tendency is rapidly being reproduced as a type of consumer culture at the

edifice of the mall celebrating unfettered consumerism. These designs intentionally screen out 'undesirables,' people and groups of people who lack money to shop or loiterers. Rather, these structures were created for its consumers to indulge in their spending desires. Most malls prohibit loiterers without money from hanging out, thus discouraging sales. (Pickard 2005, 6.) In other words, consumer-culture attracts up-scale consumers and buyers within their spaces.

Presently, life in towns and cities is compressed between tasteless, low-quality and high-quality spaces. The former are unsuccessful in attracting people. These areas may be divided into an unattractive section where people feel disconnected from high-rent, exclusive areas. Divisions may occur because of one's sex, income, and ethnic background. (Pickard 2005, 14.)

The people and participation are the starting points, rather than finished architecture. If public spaces are to gain momentum as shared public spaces, then participation helps to understand and draw out the different desires and propensities of people to co-operate in their town or city. (Pickard 2005, 14.) In this study, the above is affirmed as being true, because it is all about citizens becoming engaged in a process. This results in more vibrant and exciting public spaces.

When public spaces are created from the user-participant point of view, for instance, new village greens may be developed sensitively and with pleasant landscape architecture. However, people may not come to enjoy parks, if not well-kept and maintained or without proper security or policing. However, people as user-participants are complex and are guided by manifold interests, desires, wants and pocketbooks that mold their individual capacity to utilise public spaces in their towns and cities. Distinct differences are drawn between people participating in the public spaces. Because of their varying commitments ascribed between working and private lives. (Pickard 2005, 6.) In the case of Samaria building, as the choice for the community house, there are possibilities for outside gardens and spaces.

According to Demos' investigation, a public space is not just viewed as a physical space or enclosure, but is to be lived out and designed for the many

exchanges and social interactions among user-participants shaped by the place. Thus, a public space is 'co-produced' by the participants who engage in its use. (Pickard 2005, 6.) The whole idea behind community space is to create spaces within the community house to allow for positive encountering among user-participants.

According to Pickard, a paradigm shift has occurred from public places as 'static enclosures,' to dynamic user-participant involvement during preconstruction through the construction of spaces. This guides their ultimate use, affecting and impacting the quality of the space within its context of the surrounding buildings and their relationship to the entire city. This broadened, and modern spatial understanding assesses new criteria deemed vital to its success or failure as a public space. It raises the question: does it support the gamut of "public experiences" with "a sense of belonging" and togetherness along with "risk-taking and adventure," and "reflection and learning?" (Pickard 2005, 6.) In this study, the paradigm shift occurred from the initial meetings where citizens specified clearly the need for a community space. Specifications included for the public space to be "*accessible*" or welcoming, and "*sympathetic*" or inviting making the community space a beehive of activities.

Current practises collide with regulations obsessed with occupant safety to the highest degree that innovative public spaces may be difficult to attain. In these innovative spaces a broader range of public "experiences and values" are an integral part of participatory design process. (Pickard 2005, 6.) Regrettably, the present traditional top-down planning way of our communities has become 'institutionalised.' Nevertheless, community stakeholders rarely have the opportunity to share their thoughts and hopes about the places and spaces they use and populate. From a placemaking approach, the starting point is taking the best advice from local experts in the subject area: "the people who live, work and play in a place." (Project for Public Spaces 2015.) All throughout the CSN ULL process, this has been realized in practical ways by listening to the residents first.

Cities are 'organic' and have evolved similarly to higher order organisms. Cities are defined by their uniqueness in the myriad of daily exchanges 'between limitless soft and hard factors: patterns of employment, demographics,

existence of universities or their absence, the quality of mass transit, the diversity of voluntary organisations, the quality of the housing and so on.’ These interactions and geography create distinct differences in cities and towns in terms of their public character at individual and collective level. Thus, it is critical to know how these participant-voter and place-based characteristics relate to each other and how they might be directed to improve the ‘quality of life’ for citizens living in towns and cities. (Pickard 2005, 9.)

The endless choices inclusive of diversity and mobility are described by sociologists as the ‘decline of traditional trust’ in government. Our deep and abiding experiences within traditional places familiar to us within the community account for this phenomena. The loss of trust is echoed by leaders and media in debates covering the wide range of issues from policies. To sum up, improving the quality of public spaces is viewed as one important step in building back this trust of the people. (Pickard 2005, 10.) Community trust is the hallmark of developing a sense of community.

Real improvements to public spaces begin with the starting point of working with people, instead of physical spaces (in terms of being sociable and a sense of belonging to a shared space). A much more highly developed understanding of people is needed for urban and town planners to sort out “diverse values, motivations and needs” that are highlighted as the underpinnings of shared common spaces. (Pickard 2005, 13.) CSN workshops helped to sort out the diversity of needs and desires in this project.

Cities are looking for public spaces that are open and accessible for all and without charge. Demos’ authors provide proof that open access and participation are much more complicated than free admissions or restrictive membership rules. Understanding and investigating “resources, social norms and individual values” are the three issues that are central for impacting on ‘patterns of inequalities’ within cities. (Pickard 2005, 20.) The community house project emphasises inclusivity from all groups of peoples.

2.3 Space and place

The theoretical underpinnings of ‘place and space’ are articulated by Doreen Massey, a Geographer and Social Scientist’s work is particularly relevant to this

urban project. Furthermore, the concept of 'space' is articulated by Eagan and Marlow, Co-founders of Studio TILT, a London-based design and architecture practise with an excellent reputation as leaders in co-design practise.

In Massey's didactic space is neither 'neutral' nor static rather it is formulated in 'time.' It is constructed resulting from social exchanges and interplays. (Massey 2008, 30 - 31.) Furthermore, Massey would argue: space intertwines with human connections to each other. It reveals how we relate to each other. Foremost, it asks the key question of how we shall live in common. For Massey, space can be articulated in a lively and dynamic fashion (Massey 2013.)

Space is created by endless detailed, dynamic and complex networks of social relationships, extending from local networks to global ones. Since space is conceptualized as a construction of interpersonal relations, co-existence of social relationships and interactions within the space range from the local to the global. Furthermore, Massey argues that 'spatiality' is "socially constructed." Spatial form is also 'socially designed.' (Massey 2008, 57 - 59.)

Extant in the social context of cities are multicultural people present and represented in places. These people have different relationships to the world. Thus, places are a part of wider social relationships that are geographically diversified as well as ethnically. This globalisation of social relationships is the source for the uniqueness of the place. Globalisation characteristically produces local places and spaces. Also, local places and spaces are connected to the world through globalisation. (Massey 2005, 30 - 31.)

As Marlow and Eagan (2013) claim, space does not exist at all until there are people in it. Everything is constructed intellectually through the mind, "through the brain and perception, through the body." Space is a 'dialogue,' not merely a container for people and things. Thus, space is ever evolving and iterative. (Marlow & Eagan 2013, 22, 51.) These authors seemingly agree with Massey's premise.

Massey uses the term of 'power geometry' to describe the different positioning of different groups and individuals within social relationships. Space is naturally full of power and symbolism. Space is an intricate network of "control,

subjection, solidarity and co-operation,” reflecting the power relationships within society and community. Spatial relationships are manifested in social relationships. (Massey 2008, 58; Massey 2013.) Place is seen as ‘uneven development’ constructed in a globalised world that impacts the ‘local place.’ Place is constructed as developed by ‘power-geometries.’ However, these reflect inherent conflicts and disagreements. Shopping malls that prohibit loiterers from loitering are an example of this idea. In other words, undemocratic forces can shape the ‘enclosures of space.’ (Massey 2005, 10, 152.)

Massey claims: urban places and spaces are produced by social negotiations, at times — silent and persistent, but at other times are assertive. All spaces are socially regulated in some way by explicit rules such as ball games or no loitering, then by being potentially competitive, and more market orientated regulations, which exist in the absence of explicit controls. (Massey 2005, 152 - 153.)

The place is cellular, in an ever-changing network of social relationships. The place is a part of a process where social activities are being organised in time and space. The place is a mix of operational modes and social relationships. It is composed of interactions with people, groups of people and spaces. These interactions and dialogues are in fact processes. (Massey 2005, 30 - 31.)

Lastly, the place has specificity, as a consequence that each place is “the focal point of a special blend” of wider reaching and local social relationships. All these relationships create new specificity when they interact with the cumulative history of the place. (Massey 2005, 30 - 31.)

In this study, Espoo Centre residents were represented by a small number of participants engaged in envisioning. Furthermore, they were given their voice to negotiate space and place and interactions by their participation in four workshops for the community space. This was done to build a community spirit by grassroots, bottom-up planning. Fundamental questions were raised during CSN living lab workshops, involving stakeholders and residents. One example: what is the community need? What is the community house?

The bottom line is that Espoo Centre had an essential need for a community space. However, it must be a public, community house, serving the diversity of its residents. Massey may view the ideal socially constructed space, as dynamic and imbued with a 'sense of place' and a 'sense of space,' literally drawing people like a magnet. Massey claims space and place to be successful when there is active social discourse. (Massey 2013.)

2.3.1 A sense of community

McMillan and Chavis define 'a sense of community' as a conception with an affective component: it is a feeling of belonging to the group, in other words, 'a sense of belonging.' Members of the group feel for each other and the group; sharing a common belief, that needs are met by their commitment to spend time together (McMillan and Chavis in Cnaan & Milofsky 2008, 181 – 182.)

Furthermore, McMillan and Chavis, specify the term, 'a sense of community' is where members of a group feel they are a part of the group. Because of their perceptual observations or their mutual feelings of support for other members, within the group, a sense of community is developed. This is based on shared values, where belonging to the group ensures that their needs are met by the unity of the group. Thus, McMillan and Chavis's definition is based on group membership, assimilation and satisfaction where emotional needs of its members are met combined with feelings affirmed by the group. This affiliation allows for power, integration, personal and group satisfaction based on a sense of belonging. Power relations within the group are exerted by individual members, as well as, by the group over its members. Consequently, the community acts in a mutually rewarding manner, where shared values are strengthened. Emotional bonds result from the ties or fellowships among members by "direct and indirect participation." Individuals and the group reinforce this by regular interactions. The bonding and interactions lead to 'consensus, resolutions, honoring the members, invitations to assignments that all in all create a sense of bonding similar to spiritual organisations.' (McMillan and Chavis in Cnaan & Milofsky 2008, 181 - 182.)

Townley, Kloos, Green and Franco (2011, 1) state that a sense of community is based on bonding of individuals within the context of a group. Moreover, a sense of community is viewed as adding value to life within the community. It is

associated with emotional well-being, rising from individual participation and leading to a feeling of being connected.

Long and Perkins in (Kloos, Hill, Thomas, Wandersman & Elias 2011, 183) view a sense of community built upon perceptions by individuals and 'neighbourhood factors.' For example, they may need adjusting, based on 'differing contexts,' affecting the sense of community within neighbourhood housing and strengthened by individuals living within the community for longer durations. Thus, a sense of community is, in essence, our interaction within our community with an emotional element. It is comprised of individual activities, inter-relationships consisting of "neighbouring, place attachment, citizen participation, mediating structures and social support."

'Neighbouring' is defined as informal relations and helping, neighbour to neighbour. However, it may not require involvement in neighbourhood associations. 'Place attachment' is defined as emotional bonding and attachment to a specific place or environment, such as an enclosed space, building, public space or a town or province. (Kloos et al. 2011, 183.)

For people with different ethnic backgrounds, a sense of community may mean a geographic space as a region or state occupied by the migrating group and may relate specifically to their societies and cultures. Individuals relate to places with emotional forces and the power of socialisation. Participation by individuals is defined by giving them a voice or power in conducting their community affairs in decision-making process. This participation empowers minorities to make decisions within their community, not just being the recipients of services. (Kloos et al. 2011, 185.) The focus of four workshops was targeting minorities by prior invitations. However, Finns were not excluded.

Kloos et al. assert a sense of community, as being a powerful indicator of individual involvement or being an active citizen and engaging in neighbourly affiliations. This is true, even when these individuals display a negative sense of community through their community voices with their participation. To sum up, individual voices mark a pathway to a sense of community. 'Social support' is defined as a means to help individuals and to help them to cope with the negative forces of modern day life — stressors of life. These groups, for

example, may be an ethnic group, having a strong sense of community, providing its members social support to ease with integration issues. Thus, it meets the practical needs of their group. The above-defined terms help to clarify what a community is, and where an individual fits in, to a larger group. (Kloos et al. 2011, 185.) A sense of community with little or no social support networks may be a less than friendly or even hostile environment for lonely and alienated individuals.

'Mediating structures' is defined by other communities by various affiliations helping to bring individuals or small groups together within the larger context — provinces, area, 'place' in short 'society.' Mediating structures include civic groups to ensure the group's influence or that their voices are heard creating connections and networks to the bigger communities. This constitutes a 'collective voice,' regarding community issues. Mediating structures arbitrate between members and the bigger groups. (Kloos et al. 2011, 185.) For example, CSN in this context is considered a mediating structure, acting as a facilitator between the individual residents, citizens and new arrivals and other stakeholders, for example, Espoo's decision-makers with managerial oversight.

2.3.2 The benefits of developing a sense of community

Well-planned towns and cities are essential for healthy societies. Individual and group conscience is created by the ties to each other as a member of a wider community that helps people live by societal norms. Positive outlooks for individuals are based on a positive emotional sense of community. In fact, a correlation exists between identity formation in children, as they approach adulthood and the importance of a 'positive sense of community.' The benefits for individuals are wellness in mind and body, including an enhanced mechanism for recovery from drugs and alcohol abuse and other addictions, both creating 'healthy neighbouring.' (Kloos et al. 2011, 185.)

A strong link is demonstrated between favourable outlooks for towns, cities and communities, where people believe in working together to improve their 'patch' by communal action and has proven 'highly effective.' Evidence suggests that 'social capital' is a result of a positive sense of community, combined with building better communities. Social capital is defined as the networks and relations within these societies, helping to reinforce positive community norms,

based on an active citizen involvement. Furthermore, Kloos et al. (2011, 189) exert: social capital brings benefits to the individual, their families and their communities improving society overall. Thus, provincial or regional development is strengthened by the efforts of involved citizens who contribute to social capital by enhancing and building their communities through its use.

Moreover, Kloos et al. posit that democracy is itself improved by utilisation of social capital. The countries that are deemed the most democratised have exhibited greater trust by grassroots democratic participation generated by different groups and affiliations. The more these groups and affiliations are allowed to exist and exert influence on decision-making, at all levels of governance, the more democracy is strengthened. Thus, it enjoys the greatest support. Towns, cities and communities play a valuable role that is complex and ever-changing. Active personal and group involvement builds a positive sense of community. Conversely, a community is viewed negatively, when an individual does not participate in their community matters. (Kloos et al. 2011, 191.)

Pretty, Bishop, Fisher, and Sonn (2007, 12) examine community relations and inter-relationships, based on emotional ties or belonging to groups, as building social cohesion where social capital is playing a central role. The accrued benefits are better health and wellness, including improved outlooks for their mental health of the individual to his or her group and society. One key finding is that a sense of community with or without social support promotes healthy living arrangements preventing disease in body and mind, enhancing their adjusting to society.

2.4 Design thinking

Design is the connector between ‘creativity’ and ‘innovation.’ The design is a process moving from creativity to innovation. Thus, it is “not a product.” (Eagan & Marlow 2013, 47.)

Design thinking is a ‘people-centered’ way of dealing with and solving problems from the end-user’s point of view. It is an approach to design services, spaces, architecture, experiences and strategies from a holistic viewpoint. A wide array of methods and tools may be utilised, which are easily understandable. Design

thinking starts when considering people instead of considering things. Practicing design thinking requires empathy in co-creation and taking into account the context. Empathy consists of the ability to respectfully understand, identify with and adopt some else's feelings, motivations, perspectives and life's situations. (Curedale 2012, 5, 20.) This research showed 'empathy' to its user-participants mostly from minority backgrounds, of Finland's new arrivals.

When generating and formulating policies, Allio states: design thinking focuses on end-users' needs and desires by applying a bottom-up approach, instead of focusing on 'legacy and policy' as a top-down approach. Thus, design thinking is a new decisional process and paradigm (see Figure 3). The design thinking approach engages the end-users to influence on decision-making by applying 'professional empathy' and 'co-creation.' The approach takes into account many reasons and root causes of problems. Furthermore, it applies holistic, a wide-ranging point of views to the issues to be solved. Therefore, according to Allio, it helps to make better and effective decisions by reducing duplicative efforts; it is more thorough and eliminates 'unintended consequences.' (2014, 4, 6.)

In Figure 3 below, the diagram depicts the old process where users are considered almost as an afterthought, and in a process put in the last place, in a position of little or lesser importance. However, in the new process, the focus is squarely placed on the users to derive solutions to the problems. For instance, there is a feedback mechanism at the end. This means going back to the users to solicit their valuable input again, whether or not the policies meet their preset goals.

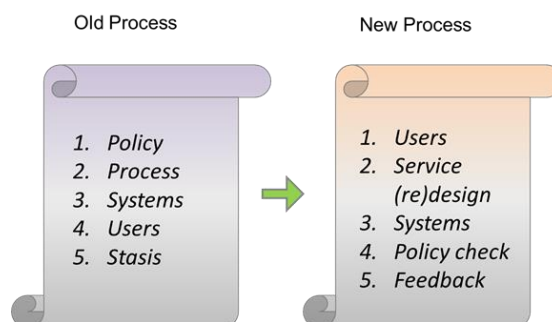


Figure 3. Illustrates the paradigm shift from the old decision-making approach to the new decision-making one on the right and its components. (Allio 2014, 7)

Thus, using design thinking enables creating new “visions, strategies and proposals.” In fact, Meroni and Sangiorgi claim that design thinking can be applied to any area of ‘human experience’ (Meroni & Sangiorgi 2011, 12 – 14). This includes co-designing a community space.

2.4.1 Service design methods

Service design is inter-disciplinary, ‘holistic’ and ‘integrative’ by nature. It is a ‘mindset’ and ‘toolbox’ to facilitate new ways of thinking and collaboration to improve services. (Mortiz 2005, 4; Moriz 2015.) Service design utilises user-centered design approaches in understanding the people who use and interact with the services, investigating their behaviors and habits, culture and context and motivations. According to Lockwood, it is an entire system of customer interplays carefully studied and reflected (Lockwood 2009, 198).

In service design projects, service users are integrated as active partners, such as ‘co-creators’ that produce value (Mager cited in Miettinen & Koivisto 2009, 38). Co-creation refers to the collective creativity, a product of the design process. Service development also refers to the service moment where service experience or the value is being produced in an interaction between the user and the service. (Vähälä, Kontio, Kouri & Leinonen 2012, 18.)

For example, generative, evaluative and predicative research methods are utilised by service design. Within these methods hidden and yet-to-be discovered needs may be found. The generative methods aim to generate insights, ideas, and opportunities from the user-centered point of view thus enabling new or improved service on the market. The evaluative method involves the participants in the design, applying critical reasoning and creativity. It uses sketching, models, videos, prototyping, and continuous learning processes by evaluating, for example, to whom, what, to how the service is provided. Predicative methods study opportunities and ideas for the future and drafts speculative scenarios for opportunities and probabilities. (Miettinen cited in Miettinen & Koivisto, 2009, 50, 62 – 63.) Generative and evaluative methods were utilised for data collection in this study. The author organised four co-design workshops committed to the participants in the design and critical thinking while generating fresh insights, ideas and opportunities of their future community house.

CSN is uniquely involved in empowering the residents and actors of Espoo Centre via promoting and developing individual engagement, collaboration and participation in their community. The research project includes residents (and actors) willing to participate to find out for themselves what their needs and preferences are. Moreover, the research is conducted while creating partnerships with people, involving them in co-design, based on their needs and preferences.

Service design projects engage service users as active collaborators such as 'co-creators' and 'co-designers.' Co-design represents the idea that individuals may participate in the decision-making of services, when such services influence them. (Vaajakallio & Mattelmäki cited in Keinonen, Vaajakallio & Honkonen 2013, 59.) The process of this study was iterative based on background investigations, the Best Space Survey, the Space Requirement Probe and by using the 3D model as a prototype to generate abundance of data which was later retested in the four co-design workshops.

"Where would the community centre be without the community who wanted to utilise it?" Co-design is essential and necessary. Because of complex issues evolving from the iterative process of design thinking, individual voices are heard loud and clear by the decision makers. Moreover, successful places and its service provision are different than products. They require continuous collaborative efforts to ensure their active use by citizens. Lastly, co-design is all about engaging others to create "the right end-product." It may unite a community on any given topic, in this particular case, a community house. Co-design empowers the participants to "feel ownership of the (design thinking) process." (Marlow & Eagan 2013, 43.)

Co-production allows individuals and civil society groups to participate in the planning and implementation of public services directly. It comprises multiple concepts such as "co-design, co-creation, co-delivery, co-management, co-decide, co-evaluate, co-review" thus reflecting a broader repertoire of citizen involvement and contribution in common issues. (OECD 2011 referred in Ryyänen-McEwan & Poletaeva 2015, 27 – 28.)

In conclusion, co-production helps to counter the decline in trust in other people's behaviour and to generate a sense of community. By drawing the diversity of people in the creation of shared experiences, co-production helps to avoid the twin dangers of a lowest-common-denominator blandness or extreme fragmentation. Co-production is governance-neutral and can work in a range of environments – public, private and civic – to improve their quality. Public space works best where people can positively contribute to their everyday environments through their personal choices and actions. (Pickard 2005, 36.)

2.4.2 Co-design

Within a community exists hidden talents — some visible and others invisible. The architect or designer in conjunction with the participatory workshops needs to unlock this hidden reservoir of talent by engaging end-users in co-designing to re-invent their environment. Space does not exist without people. Thus, they are empowered through the process of being engaged in co-design. The built environment is thus articulated mentally and emotionally before construction ever begins. (Marlow & Eagan 2013, 22, 27.)

Well executed co-design workshops unleash a community's collective creative energy. This fosters a generous spirit, based on thinking about others, who utilise the shared space. This may help to create designs considered more empathetic to users. However, this process is somewhat challenging and lengthy disposing of the idea that the architect is the chief creator of the project. To sum up, when talents and people are tapped into the process, they become the co-designers with a 'humble architect' interested in the synergy of their ideas. (Marlow & Eagan 2013, 27.) The goal of co-design workshops should be to involve participants' sensibilities and intelligent insights thus stimulating hidden creativity. There is a blending of ideas from many different participants that can produce real value. (Marlow & Eagan 2013, 51.)

Allowing unforeseen and arbitrariness are essential components of design requirement and challenge. This process is not completely predictable, and it can have a mind of its own. Any workshop group can have tense moments making the process far from predictable, based on any given gathering of

people. Despite this, the synthesis will yield better results than an architect initiated approach without the people involved. (Marlow & Eagan 2013, 27.)

Excellent placemaking highlights by Marlow and Eagan as equivalent to communicating 'architectural ideas' bound with emotions by active and caring citizens. Spatial functions are coherent and clear when using co-design along with placemaking in workshops. (Marlow & Eagan 2013, 29.)

Central to developing a sense of community is weaving together diverse peoples' ideas and motivations by bringing them together to improve their community voluntarily for the satisfaction of building something better. The process defies the logic of paid work because end-users give of their time and effort for personal reasons. (Marlow & Eagan 2013, 38.)

Co-design enables people to have a sense of ownership of the design rather than design acting as an 'elitist' field where only a few can participate. The co-design process has the means to gather all the stakeholders of the particular project together from the beginning. Thus, it creates a 'dialogue' between different stakeholders participating within organised structures and systems. (Marlow & Eagan 2013, 51.)

The essence of co-design is the acknowledgment that users provide the purpose for space by being energised in the process. Participants and users of the future space have the best ideas, regarding their needs. The role of the facilitator is to coax or tease out these ideas to be shared. The architect or designer has to be sensitive to articulate carefully the expressed desires and wishes of the people that were expressed as their needs. (Marlow & Eagan 2013, 54.)

2.4.3 Participatory design

The roots of participatory design can be found in Scandinavia, where it was first introduced to empower employees in the workplace democracy movement, in the 1970s. The essence of the participatory design is that users have the right to participate in the design process. Their interests are acknowledged as important and 'fully legitimate elements' in the process of design. (Robertson & Simonsen 2013, 5.)

According to Robertson and Simonsen, participatory design is defined as “a design process” of examining, comprehending, discussing, organizing, generating and promoting reciprocal group learning between participants in joint workshops. As a research discipline and field of design, participatory design approach engages people in the “co-design of artifacts, processes and environments.” While co-designing and seeking to formulate expressions of their desires, needs, aims and visions the participants may assume two roles: users and designers. The designer’s role is to understand and investigate users’ real-life issues and state of affairs. (Robertson & Simonsen 2013, 2.) In essence, by applying participatory design everybody can be a designer. A user is somebody, who utilises the end-product, service or place.

Participatory design operates under two principles. First, it enables users to have a voice in the design. Secondly, users unlike designers-developers, may not be able to determine what they want from the design process without knowing what is possible initially. Thus, participatory design embraces mutual learning and setting up a mutual learning process, where new ideas and visions are created as design project goes forward. The emerged ideas and visions during the process can detect problems and find solutions to them. This shared learning and social interaction is ongoing and iterative as users and designers learn together to create, develop, express and evaluate their ideas and visions. It is essential for the participatory design process to experiment, share and reflect together. (Robertson & Simonsen 2013, 5 - 6.) Within CSN project, participating residents and stakeholders are regarded as “partners and agents of change in the area. Promoting change is based on shared reflection, learning and empowerment.” Shared reflection involves communicating knowledge by CSN team, Espoo Centre residents and key stakeholders. (Juujärvi 2015.) In practise, shared reflection means communicating knowledge via e-mails, blogs, websites and other means of communication. The author created a video depicting the results of the Best Space Survey to be shared via YouTube (see Appendix 3).

The participatory learning and iteration requires mutual trust. Simon argues that deepened trust in participants’ competencies and motivation is sometimes required in co-creative projects, involving participatory design and members of a community. This trust is needed to accomplish complicated assignments,

collaborations with each other and abiding by set organisational rules. In a successful co-creation project, the participants' contribution and management skills are respected and wanted. (Simon 2010, 274.) There is a 'political commitment' to actual participation to make sure that all voices of citizens are heard including those that are marginalized and their communities, especially when decision-making impacts their lives (Robertson & Simonsen 2013, 2, 6.)

Participatory design, as an iterative process in community-based development, is empowering. Thus, it may bring many benefits including wellbeing through empowerment, ownership and active citizenship (Figure 4). Participatory design by application requires mutual trust, motivation to participate and commitment to the process increasing social and technical skills, knowledge and understanding of all participants.

The Participatory Design Cycle

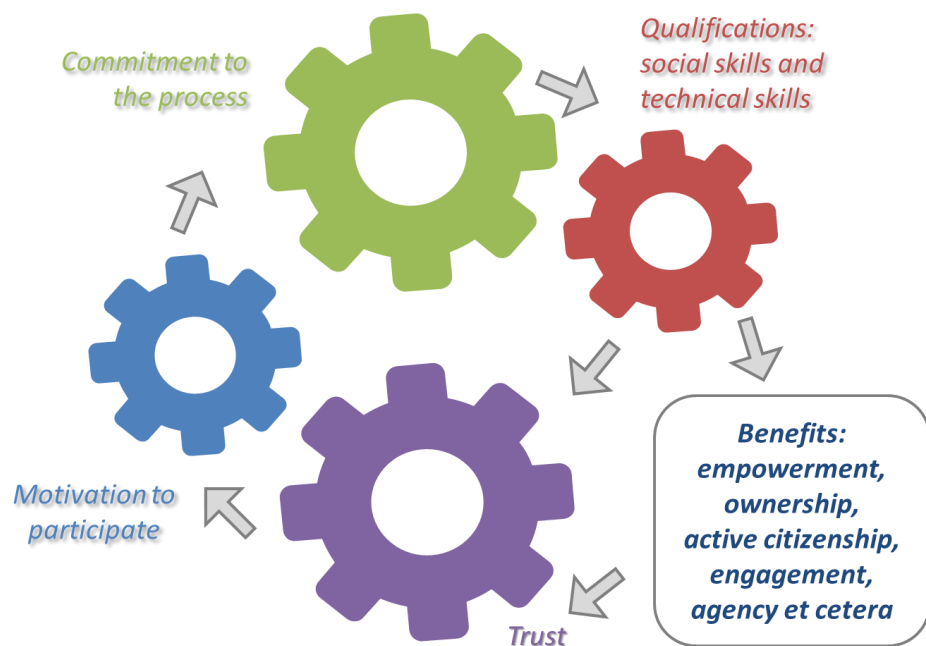


Figure 4. Participatory design cycle within the parameters of community development illustrates the combined potential benefits if utilised in a community planning project. The above diagram describes iterations of the participatory design process. (Concept Ryyänen-McEwan, 2015 inspired by Väyrynen, Nevala & Päivinen, 2004, 135, and the Community Tool Box 2015)

When applying participatory design in a community, it is essential to acknowledge and agree upon the diversity of the community. Collective interests, geography, identity and practises should not be ignored either. Living

labs can be a representative of the community, based participatory design engaging the public in creative workshops within the community context. (Robertson & Simonsen 2013, 184.) In this study, the diversity of the Espoo Centre was acknowledged. Therefore, the research included people of foreign backgrounds and different languages to become primary participants in co-design and participatory design workshops.

Ashworth and Kavaratzis assert that place identity consists of special “characteristics that historically more or less provide the place with its character.” It is essential to discern whether the characteristics are strong or weak. Creation of place image is a supportive tool to secure a strong identity of the city and its ability to stay strong and special in the process. Important too is to understand that a place’s “vision, development objectives and strategies depend on its local distinctive characteristics and particularities.” (Ashworth & Kavaratzis 2010, 52.) CSN’s spring 2015 workshops, revealed participants desired to improve the current image of Espoo Centre by improving the attractiveness of the area and providing opportunities for participation improving place identity.

2.5 Placemaking

Silberberg defines placemaking as a deliberative effort to "design, plan, program, and maintain public space to facilitate social interaction and improve their quality of life" (Silberberg 2014). Furthermore, placemaking is well-articulated below by a recent example in Finland:

Placemaking is as a process which draws on the ideas, resources and commitment of a local community to create places that they value (Porin kaupunki 2015, 38).

Placemaking is a process of engaging residents and stakeholders, utilising placemaking tools such as workshop meetings to develop a public space. It is also an iterative process, based on synergies of those attending workshop meetings. Silberberg emphasizes that placemaking involves a ‘variety of actions where ideas flow quickly like water.’ An illustration of the placemaking process resembles the many different interactions, between entities when using this method. See (Figure 6) below illustrating a bottom-up approach. (Silberberg

2014.) Preceding this figure, is the most static method of developing a traditional top-down approach with the city and architect, see (Figure 5). Key differences are discernable between these two approaches.

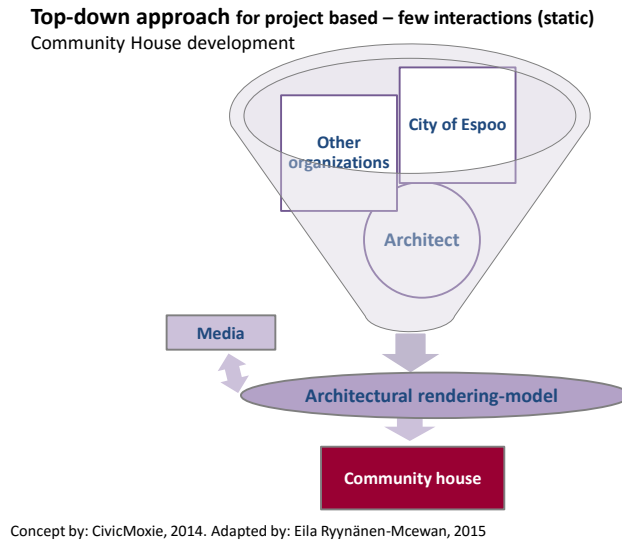


Figure 5. Top-down approach to community development (Silberberg, 2014) for Espoo Centre (static) community house

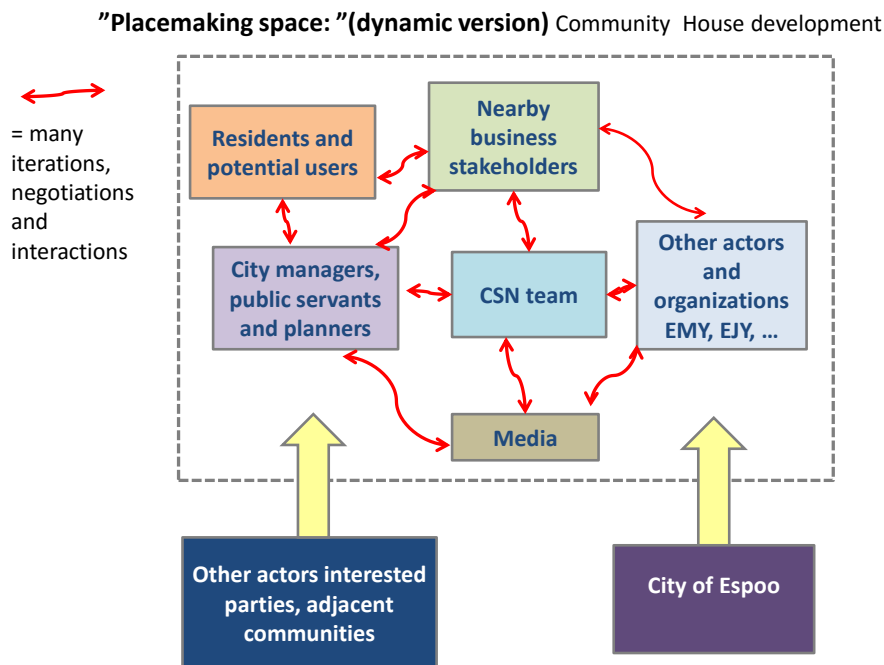


Figure 6. Placemaking bottom-up approach to community development (Silberberg, 2014) for the development of Espoo Centre (dynamic) community house

Silberberg discusses the most adept planners utilise placemaking to develop unique spaces based on collective actions of many different individual groups

and stakeholders. In placemaking, it is essential that all are welcome to these placemaking workshops. If run properly, they are much more transparent than the traditional planning approach. Bringing all the actors together at the table (workshop meetings) are essential for creating the best placemaking spaces. The best results require bringing together funding organisations, other groups and ordinary citizens, who are willing to participate. The ideas can be 'fleeting' unless recorded and documented to capture the imaginations of participants. (Silberberg 2014.)

There is a primary transition away from the old static process of a top-down approach that merely produces a static building or enclosed space to a much more dynamic placemaking process. Thus, Placemaking recognises the actual needs of people. Placemaking results in spaces can be perceived by the public as more 'vibrant' and 'exciting' in this inclusive process. (Silberberg 2014.)

Project for Public Spaces (PPS) frames the concept of placemaking as a tool for revitalizing streetscapes, towns and cities. Moreover, PPS allows those mentioned above to be transformed. It re-envision the notion of 'public spaces' in the central core of communities and urban environments. (Project for Public Spaces 2015.)

Project for Public Places further clarifies placemaking as a "transformative approach that inspires people" to develop the best public spaces or places. The placemaking process is grounded in establishing real connections between the participants and those who spend time in those places and spaces. (Project for Public Spaces 2015.)

To sum up, placemaking is all about "making a place." It is very different than traditional building projects of whatever type. PPS argues that when people have fun in special places with unique ambience and can contribute to development decisions regarding public spaces. That is when you see real "placemaking in action." (Project for Public Spaces 2015.)

Have you ever imagined how and why some spaces or places are more special than others? Project for Public Places (PPS) has practised placemaking since 1975 and has conducted evaluations (over one thousand) in cities around the

world. PPS has discovered four key criteria for successful public places and spaces based on 1) “accessibility;” 2) people being fully “engaged in activities there;” 3) positive “comfort and image;” and 4) a social meeting platform that attracts visitors. Depicted in (Figure 7) below, “The Place Diagram”, is created by PPS to act as a guide to assist citizens in evaluating any public place or space on the spectrum between successful and unsuccessful. (Project for Public Spaces 2015.)



Figure 7. "The Place Diagram" is an evaluative tool for the assessment of public spaces as prime examples of placemaking. In the orange zone are the four key criteria discussed above. In the green zone are 'intangible' qualities. In the blue zone are 'measurable' qualities. When as many of the above 'intangible' and 'measurable' qualities exist in a public place, it is thought to be successful in terms of placemaking as exciting and vibrant drawing people into the environment. The Figure is used with the expressed permission of the copyright owner. (Project for Public Places, 2015.)

3 RESEARCH PROCESS (STUDY DESIGN)

3.1 Description of research process

Research data consists of qualitative data collected through four co-design workshops, utilising audio-taping, photographs and narratives gathered from community house Tuunamo workshops. The workshops were executed during experimental living lab workshops in April of 2015, see Figure 9 below. Each workshop was designed based on the results obtained from the Best Space Survey in the background study. The concepts of service design, participatory design and placemaking were utilised involving predominantly minority respondents comprising the bulk of the data and Finns to the lesser extent. The data is analysed using a thematic, methodological approach, where the qualitative data is broken down and grouped into different themes and categories. The idea was to find specific categories, themes, sub-themes describing the different views of participants for the development of a future community house.

The background data collected from the Best Space Survey utilised generative and evaluative service design methods. The 3D model, questions and pictographs are formative research methods. Data collected from co-design workshops such as audio-tape, photographs and illustrations used generative and evaluative service design methods. These methodologies are considered innovative.

Description of the research background, research process, and progress are illustrated in Figure 8 below. The envisioning process consisting of eight phases started with CSN team leaders advertised a series of venues for community meetings to brainstorm and co-design the community space. Initially, the community needs had been assessed in community meeting workshops, held in spring 2014. Phases 1 through 4 consist of the background data; while phases 5 through 7 constitute the research focus of this paper. Phase 8 represents translating the results in Finnish for the stakeholders.

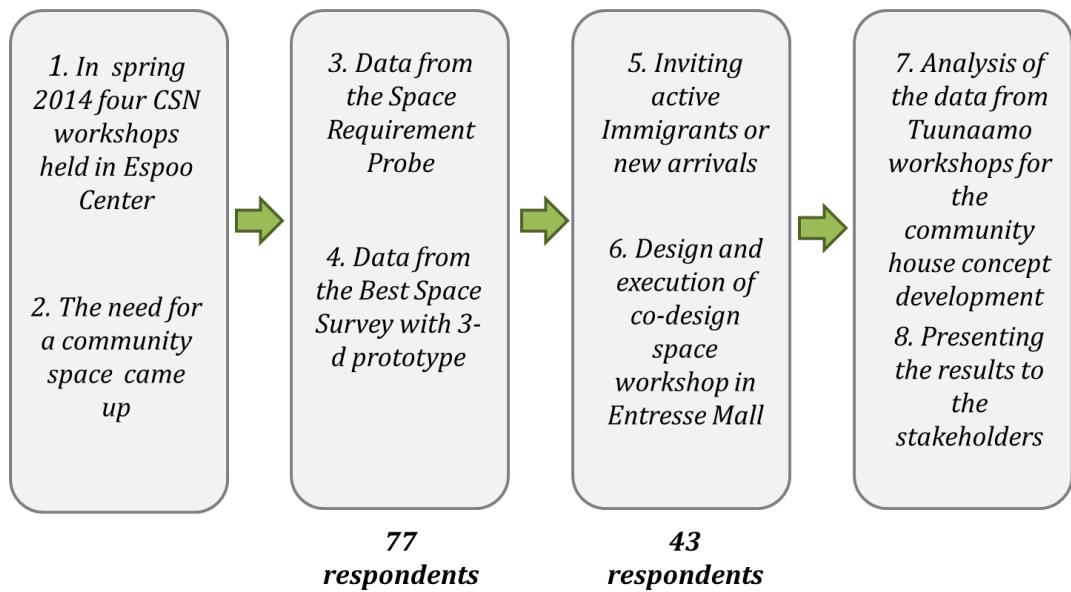


Figure 8. Research process illustrated above in 8 phases. (Eila Ryyänänen-McEwan, 2015)

CSN living lab's progressive steps in the context of participatory workshops beginning in spring of 2014 are depicted below (Figure 9). The figure outlines the ULL process including all the actors involved, activities listed chronologically on a timeline (workshops and data collection from the Entresse workshops) and the anticipated outcomes of this project.

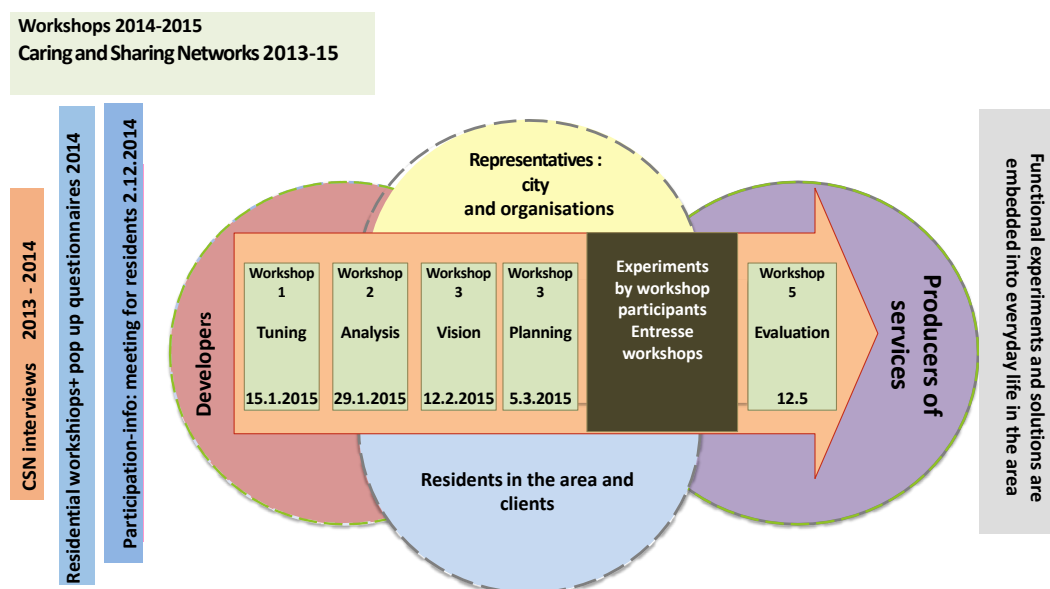


Figure 9. The above diagram outlines the progressive steps in the CSN urban living lab process. See timeline above, including participating actors, phases and interactions. (Hägg, 2015)

In early spring 2015, CSN workshop discussions and visualizations yielded different perceptions and concepts voiced through workshop participants about the ideal community space. The data, for instance, painted different visions for the community house, see Figure 10 below. These results are shown below support Massey's arguments that space is 'socially constructed and negotiated.' Early on in 2015, it was revealed that the Samaria building may be the selected location for the community space despite competing concepts at different locations. Samaria building is centrally located to transportation modalities: accessed by pedestrian walkways, automobile, train and bus — all available nearby.

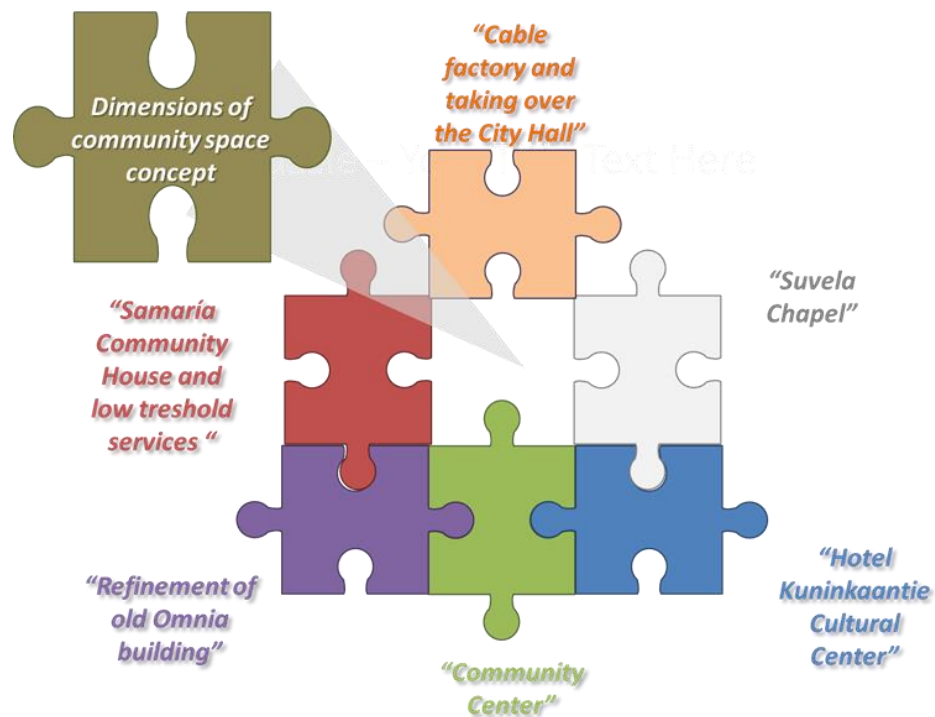


Figure 10. The workshops held in Spring 2015 revealed changing and evolving concepts of the future community space in different buildings and locations. (Salin, 2015)

3.2 Respondents selection

The background data was a precursor to this research utilising a random selection of respondents. This data-gathering was accomplished by attending a boat trip to Vasikkasaari (for Espoo volunteers and their respective organisations), Espoo Day in Espoo Centre, a meeting in Kylämaja in Matinkylä and Medieval Church Festival (the latter two were both open to the public at large). Respondents were randomly solicited to the co-design workshops held

in Tuunaamo, at Entresse Mall. Respondents were reached by personal invitations, CSN website, social media, word of mouth, posters and advertisements, personal phone calls, e-mails made before co-design workshops. All workshops were advertised bilingually in Finnish and English, because of the multicultural backgrounds of residents of Espoo Centre. Previous CSN contact lists — with names and contact information were used to ensure participation by resident-end-users. One of the key CSN goals was to increase participation from so-called quiet people groups. Therefore, people of foreign background and foreign languages were targeted to be the target group in this research. This was done to increase inclusivity and for other reasons stated previously.

The community house Tuunamo workshop participants comprised by approximately by 33 foreign background or new arrivals living in the area and 10 Finnish speaking individuals. Respondents who participated were either invited due to their previous participation from contact lists or they happened to be in the Entresse Mall and responded to poster advertisements.

3.2.1 Community house Tuunaamo workshops

The author designed and held four co-design workshops on April 23rd of this year at Entresse Mall next to Class Olson store location on the second floor. These workshops were held on a working day afternoon between 14.30 -18.00 for three and half hours, limiting the number of respondents. Mothers with children were targeted with a children's crafts table with babysitting allowing mothers to be free to participate in all four workshops. The spacious vacant store room was decorated with colourful balloons, flags, post-it notes, colourful cardboard house and floor signs to inspire, guide and encourage the attendants to participate, see Photographs 4 and 5. The entrance to the workshop was constructed to be inviting with colourful pendant flags and balloons to draw people in the workshop. CSN provided coffee, juice and buns. Close to the entrance there was a table with instruction and comment sheets (see Appendix 4). Posted signs and colourful floor signs were created to direct participants to the workshops.



Photographs 4 and 5. Photographs of Tuunaamo co-design workshops. The left-hand picture shows an inviting entrance. The right-hand picture depicts the enormity of the space holding the four workshops. (Ryynänen-McEwan, 2015)

Each of the four workshops identified specific goals for data collection by the end-users: assessing their values, needs, preferences for the future community house in the Samaria building. The four workshops are detailed more explicitly in Chapters 3.3.2. through 3.3.5.

3.3 Description of research methods

This research utilised mixed methods: qualitative and quantitative approaches and triangulation to ensure rich data generation. Hirsjärvi, Remes and Sajavaara call the joint multiple uses of research methods as triangulation. Two types of triangulations were used: researcher triangulation and research methods triangulation. A colleague on CSN project participated in gathering data both a CSN project manager participated in analysing and interpreting the data. (Hirsjärvi, Remes & Sajavaara 2013, 233.) The qualitative methods in this study comprised of four 'co-design' workshops and 'thematic analysis' based on ethnographic research methods.

Ethnographic research methods examine individuals in their natural conditions, with the objective of investigating their values, needs and wants. The researcher attempts to live and see objectively a moment in research participant's life and understand their viewpoints comprehensively. (Tuulaniemi 2011, referred in Ryynänen & Poletaeva 2015, 33.) Ethnographic research comprises a range of research methods. It involves observing and informal interviewing people through listening, discussing, direct observation, group interviews and being empathetic. Design ethnography uses field research to study and interpret culture and people's conduct in the context. (Curedale 2013, 45, 132.)

Analysis and interpretation of the data collected from the probe, the Best Space Survey, and co-design workshops based on thematic analysis was utilised. Furthermore, tables and illustrations were used to visualise the information collected. Knowledge obtained in qualitative research is “diagnostic, evaluative, descriptive, and creative by its characteristics.” Key questions are asked: “what, why and how” in dealing with qualitative research. (Tuulaniemi 2011, 144.)

With thematic analysis, it is possible to identify, analyse and interpret ‘patterned meanings’ or ‘themes’ collected from qualitative data. This creative and evolving process of analysis comprises of finding themes from the data and then applying analysis and reflective interpretation by a researcher. First, after reading and rereading, codes are identified from the data. A code can be a word or a short sentence conveying the key thought or concept in the data. Codes can be ‘descriptive’ or ‘interpretative’ summarising or communicating the content, phenomena or assumption in the data. Then codes are clustered into relevant, informative and evident themes carrying a wider level of patterned meaning compared to codes. If required, themes can be divided into sub-themes. Finally, data is analysed and interpreted based on narratives from the data explaining why the data is significant and or interesting and describing the data in the appropriate theoretical context. (Rohleder & Lyons 2015, 95 - 96, 100 - 102.)

According to Patton, when findings are explained it constitutes an interpretation of the data. It involves attaching importance, supporting results and findings, providing reasons, making summations, reflecting on relevance, or laying down fundamental structure of the data. This process can make the clear clear, clear questionable and uncovered clear. (Patton 2015, 570.)

3.3.1 Reliability and validity

Both reliability and validity originate from quantitative research. The reliability of the study means that the research can be repeated, yielding the same results. Thus, the results are not randomly produced. However, this can be understood in many ways. For instance, the study is considered to be reliable, if two separate researchers draw the same conclusion, independently. Similarly, this is the case, if the same respondent, subject to research produces the same results during different research periods. The concept of validity refers to the

extent to which measurement, conclusion or a concept correspond to reality, accurately. This issue may surface when conducting surveys where respondents may have comprehended the survey contrary to the intentions of the researcher. (Hirsjärvi et al. 2013, 231 - 232.) Background surveys were tested by other CSN members to avoid this from happening.

The reliability of qualitative research is increased, if the researcher describes the phases and conditions of the research truthfully and clearly. Circumstances and the time spent collecting the data, potential distractions, misinterpretations, for example, while interviewing are explained properly. The self-assessment of the person conducting the study will also be introduced while producing data. While conducting an analysis of the research material, it is classified, and the criteria are explained. Also, the basis for interpretations and findings are articulated. (Hirsjärvi et al. 2013, 231-232.) In this study, all interview extracts have been documented authentically word for word in the appendices. They are also cited, in the analysis and interpretations. The phases of the study have been explained and illustrated in figures.

The validity or credibility of research can be improved by using several research methods, using multiple sources of information, a number of theories and perspectives to interpret the results, and, multiple analysts to review the results (Hirsjärvi et al. 2013, 233; Patton 2015, 661). Triangulation was utilised to achieve increased credibility. This is explained further in Chapter 3.3. above.

3.3.2 Tuunaamo co-design workshops

Co-design enables those affected by the design; users, to participate directly and co-operate in a creative way throughout the entire design process. By taking potential users into consideration is likely to contribute to a better outcome since they are regarded as experts of the field of investigation or “experts of their experiences” (Steen, Manschot & De Koning 2011, 53.) Thus, co-design may result in new innovative viewpoints and alternative methods. Additionally, users are seen partners because they also have “right to participate in the design” (Hagen & McKernon 2013, 11 - 13.)

The main objective of the four co-design workshops was to answer the main research questions by encouraging the workshop participants to freely voice their opinions. Secondly, the goal was to generate and develop new ideas and

concepts participants experience as meaningful. Moreover, their hidden needs and values were investigated. Finally, to discover their emotional and intuitive connections to the future community house was explored more fully.

Each participant was provided a two-sided detailed instruction sheet to complete the workshop assignment (see Appendix 4). Attached to the instruction sheet were post-it notes for free comments and ideas to be filled out by respondents. With smaller post-it attached notes, participants were able to vote during the first workshop.

3.3.3 Workshop 1, moodboards

In this workshop, the participants were queried to vote for the best interior and ambience in the future community house. A moodboard, a service design method was chosen to open the four workshop activities. This was accomplished by posting four moodboards on the wall, see Photograph 6 below. Each moodboard depicted various themes in terms of four different interior styles and ambiances.

Moodboards reflect feelings and the ambience based on the synergy of the selected photos. It helped to frame and focus the workshop assignments. A moodboard is a visual composition of images of sample colors, forms, textures or other materials that can present an idea, concept or feeling. A moodboard may propose a general view of an atmosphere. The objective of using moodboard as a method is to investigate emotional and “perceptual experience” of a planned design, in this case, the four interior atmosphere proposals for future community house. The method is also quick, affordable, creating a focus for group conversations and a form of a prototype of an intended design. Furthermore, consensus can be obtained on the proposed concepts with ease without confusing the workshop group with final plans. (Curedale 2012, 324; Tassi 2009.)

The chosen themes were based on a chosen look such as “Countryside,” “Modern,” “Ethnic-cosmopolitan” and “Colourful” interiors in contrast to the stark white modern look. Surprisingly, the Best Space Survey yielded information about the look based on spatial qualities for a public space (see Appendix 2, Table 3). Overwhelmingly, the “Countryside” was selected as the most popular response to an open-ended question. Next was the “Colourful” interior.

Cosiness, as a spatial quality was mentioned 11 percent or 9 out of 75 times. In conclusion, this may translate into multiple interiors with different looks. The author selected the other two themes – “Modern” and “Ethnic-cosmopolitan” looks for the contrast. The author compiled images of the four different themes using pictures clipped out from interior design magazines into collages (see Photograph 6).

Participants were asked to comment also why they made their response in order to discover each participant’s motivation to selected themes. Additional comments were solicited for each selection.



Photograph 6. Photographs of four moodboards were developed along different spatial qualities and moods reflecting different ambiances and looks (Ryynänen-McEwan, 2015)

3.3.4 Workshop 2, activities within the community house

This workshop utilised so-called “Ask the Space” technique.’ The respondents were asked to share their ideas and comments regarding activities and functions in the future community space. Furthermore, they were asked how these activities and functions should be organised, when they should be organised, who would organise them, et cetera.

The purpose of “Ask the Space” assignment was to query about their “intuitive and emotional” responses regarding activities in the future community space, ‘creating an opportunity’ to discuss them collectively. (Eagan & Marlow 2013, 62.) Selection possibilities (13) for activities were obtained from the most popular activities concerning numbers of times mentioned and discovered in the Best Space Survey (Figure 11 below and Appendix 2, Table 1.)

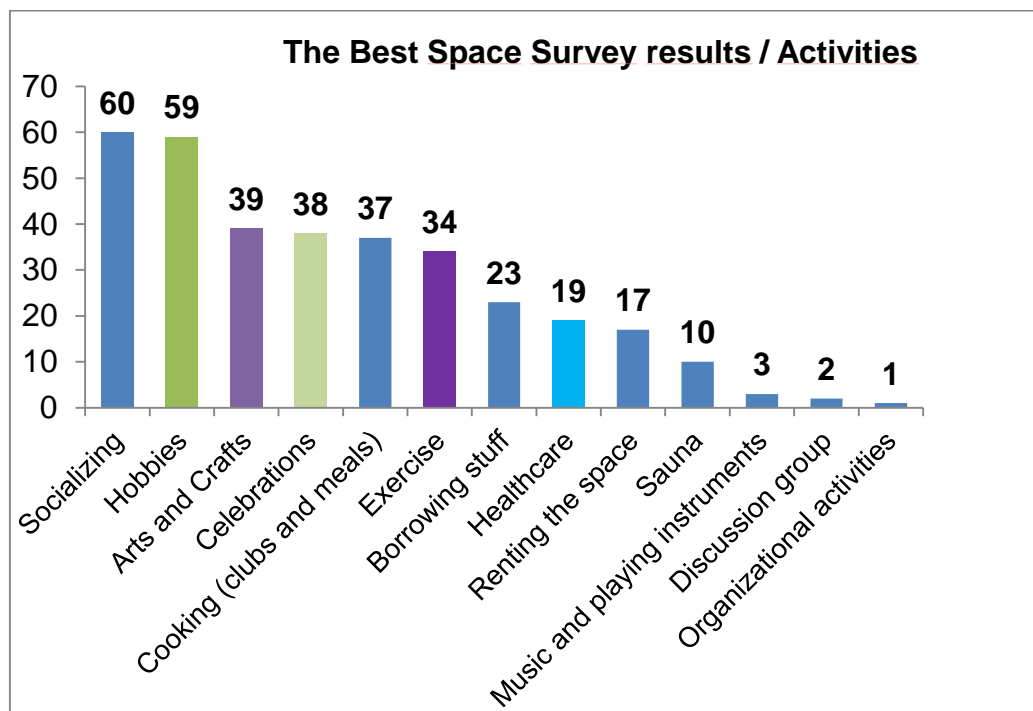


Figure 11. The number of times mentioned by respondents are depicted at the top of the coloured pillars on the horizontal scale in descending order. Activities are listed below. (Ryynänen-McEwan, 2015)

3.3.5 Workshop 3, community house activities within space

The future community house activities were preselected as discussed above but to be placed by respondents onto the first and second floor of the actual

architectural plans of Samaria building. These 45 preselected activities (see Appendix 2, Table 2) were individual words or several words expressing the activity in English and Finnish. Each activity was printed five times. Each was encased in plastic with a sticky substance on the bottom allowing them to be affixed to a specific room on the floor plan. Respondents were asked to choose the most pertinent activities they would like to be organised in their community space in this architectural context. Besides, respondents were asked to pick the most suitable end-user who would like to do the suggested activities in the space. These end-users were identified from the background data (see Appendix 2, Tables 1 and 2) and were the following: Children, young people, mothers, families, groups, community, working people and elderly people. Finally, if their ideas for specific activities and end-user groups were not expressed, they were solicited with a provided post-it notes.

The aim of this assignment was to explore where the particular activities should be located in the Samaria building layout. It opened up an opportunity for participants to share their locational preferences for their activities and end-users within the space.

3.3.6 Workshop 4, bring your object or picture in space

Participants were asked to place an object, photo or picture on the best place on the given pictorial floor plan of the first floor of Samaria building, see photos. This workshop allowed for participant interviews as to why they made their responses. For example, respondents placed a particular object on the floor plan, on the interior or exterior to best represent their individual responses. Few participants were not interviewed; however, they could make their voice heard by utilising post-it notes and placing them alongside the illustrations, photographs or objects. Some of the illustrations for this assignment were selected based on the visual icons utilised in the Best Place Survey. Photographs were clipped from the interior design magazines. The author provided several objects, see Photographs 7 and 8.

Workshop flyers were e-mailed to the predetermined list of participants entirely to immigrants or new arrivals. They were encouraged to bring to the workshop their favorite object or photo that best-described activities or spatial qualities they would like to see at the future community house. However, most of the

respondents did not bring anything; therefore, the author provided numerous possibilities to choose from for the assignment.

This workshop assignment can map participants' "tacit emotional bonds" of the objects and their collective needs related to space. Also, the spatial interrelations of space and objects can be investigated further. Thus, the participants can be engaged on both "practical and emotional level" to reveal their spatial needs and interplays. (Eagan & Marlow 2013, 106, 108.)



Photographs 7 and 8. Photographs of workshop 4 showing a seating, floor plan and objects. (Eila Ryyänänen-McEwan, 2015)

4 DATA ANALYSIS

The data analysis section consist of analytical approaches applied to the results from the community house Tuunaamo co-design workshops. The objective of data analysis was to gain an understanding of the future Espoo Centre community house concept through user participation in the co-design workshops. The community house concept would include the type of activities and functions the residents would prefer to see organised in the space. Moreover, the aim was to discover what kind of spatial qualities the residents would like to see in the community space.

The Best Space Survey was analysed utilising thematic analysis method that is well suited to the analysis of four workshops conducted in Entresse Mall. Additionally, illustrations were utilised to depict the findings, for example, the Place Diagram tool for the fourth workshop recorded interviews.

4.1 Findings from the future community house interior and ambience workshop

The data consisted of 43 votes in total by respondents. Furthermore, the data generation included 31 post-it notes either explained their motivations or ideas for the public space. The quantitative analysis is best illustrated in the table below. Briefly, the themes or looks for Moodboards 1 through 4 are listed in Figure 12 below: Moodboard 1 is “Colourful;” moodboard 2 is “Ethnic-cosmopolitan;” moodboard 3 is “Countryside;” and moodboard 4 is “Modern.”

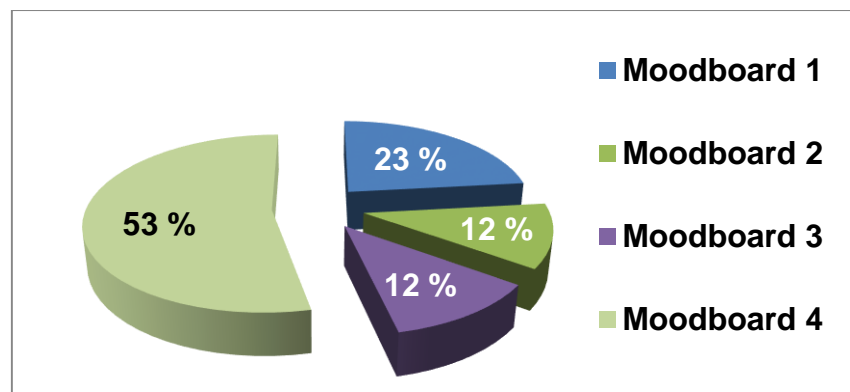


Figure 12. Pie chart comprised of workshop one results (Ryynänen-McEwan, 2015)

Overwhelmingly, the respondents chose moodboard 4 for the best look for interior and ambience by 53 percent or slightly more than half, representing 21 respondents, see Figure 12. Moodboard 4 is a collage of four photographs expressing a modern interior designs depicting two kitchens with seating area and two dining room areas. It had eleven freestanding elements — for example, sofa or chair, fireplace or hanging lamps... in the black margins that remind the viewer of living rooms or libraries and other uses of modern furniture and interiors with a modern theme.

Respondents expressed their motivations for the modern look. One respondent stated that *“It is modern, simple and neat.”* One claimed: modern is *“the best choice in terms of functionality and neatness.”* Another responded: *“it is not too colourful, but it looks modern.”* One commented: *“modern looks awesome.”* Furthermore, one respondent said: *“modern is very beautiful and full of light.”* Finally, one respondent stated: *“It is not too beautiful.”*

Additionally, respondents were queried: What else they would like in space? One respondent wished: *“resting room,” “a playroom, an expresso coffee machine, space for games and sports.”* Another one stated: *“it is important that*

besides minimalist approach there should also be warmth and splashes of color."

The second most popular preference was moodboard 1 in navy blue, see Figure 12 above. The colourful theme represents 23 percent of all respondents or 10 participants. Moodboard 1 shows four photographs of two living room areas and two dining room areas with nine freestanding elements — for example, chair, cushions, flowers, sink and bathtub...within dark margins. The hallmark of this poster board and its photographs are bright colors and pastel colors that are pleasing to the eye. The point of this poster is not necessary the style of the furniture, but the colors that create good feelings and positive moods.

Answers to the question why for moodboard 1 yielded: *"Colour is important for our younger ones since we have cold and dark winters. It will be really nice to enter a brighter place."* One respondent commented: *"it is joyful, relaxed, cosy and child-friendly."* A concluding remark was made: *"Colourful, imagine being alone, irregular, all good for creativity."* Respondents expressed preferences: *"some space for art and music;" "exhibitions and performances;" "activities for children;" "reading for adults;"* and having *"an old pinball game."*

Tied of third place are moodboard 2 in green and moodboard 3 in purple, at 12 percent each, representing five respondents for each selection. Moodboard 2 has four photographs illustrating four living room areas and seven elements within the margin space. Moodboard 3 has four photographs depicting two dining room areas and two living room areas and seven elements within dark margins.

Moodboard 2 received the following reasons in response to questioning why?: *"it is clear, simple, cosy, has big and strong furniture;" "it looks the nicest and most cosy;" "all the pictures have good points, mix the best parts;" "bonsai tree, rugs, but some modernisation too."* Clearly, respondents appreciated simplicity, cosiness, and green plants in this scenario.

In the question to what would you add? The following post-it notes were recorded: *"board/smart games;" "space for performance/speeches;" "coffee/kitchen space;" "refrigerator;" "fireplace/aquarium;" "guitar et cetera instruments;" "a small area for children;"* and *"counseling service about housing"*

et cetera.” Theme 3 a Countryside look had only one comment stating that it was a “cosy” look.

4.2 Findings from the activities in the community house workshop

This workshop comprised of a 5.9 meters wide roll of white paper that had evenly spaced A4 size white papers with differing themes of activities, see Appendices 5.1 and 5.2., left a column in black. The list of activities were comprised of the data generated from the Best Space Survey and were retested in this workshop. Participants were asked to write their open comments and ideas regarding the theme and how they should be organised, by whom ...et cetera. The qualitative data generated is written to the right in quotations representing the respondents’ ideas or comments (see Appendices 5.1 and 5.2).

Three meta-themes of ‘Encounterings in the space,’ ‘Activities in the space,’ and ‘Resources in the space’ were identified, after conducting a thematic analysis in a meeting with CSN project manager, Soile Juujärvi and the author. See Figures 13, 14 and 15 below.

4.2.1 Encounterings in the space

Figure 13 below represents a thematic analysis of the activities derived from Appendices 5.1. and 5.2. This figure is labeled in the centre near the red house: ‘Encounterings in the space’ — consisting of meetings, face-to-face interfaces, and social connections with others as the opposite of independent activities. Located in the orange ring are seven activities ranked from most selected to the least selected: discussion nights and groups by 3 respondents; reading club by 2 respondents; socializing and hanging out by 2 respondents; events by 2 respondents; playing games by 1 respondent; meetings with mothers and women by 1 respondent; and residents forums by 1 respondent. The green ring represents motivations or reasons for these activities: to escape from loneliness and to learn about other cultures and languages that are linked specifically to discussion nights and groups.

The activities of the community house offer an outlet for different people to intermingle with each other and develop cultural sensitivities in multicultural Espoo Centre. Positive interactions, whether it is by socializing in various groups, helps some people get out of their apartments, especially, if they are

living alone. New arrivals of all ages may lack social networks and support groups. Therefore, the community house allows for encounterings that can add value to their lives beyond mere survival. The outgrowth of being involved in the community house can result in making lifelong friendships and acquaintances and learning new things.

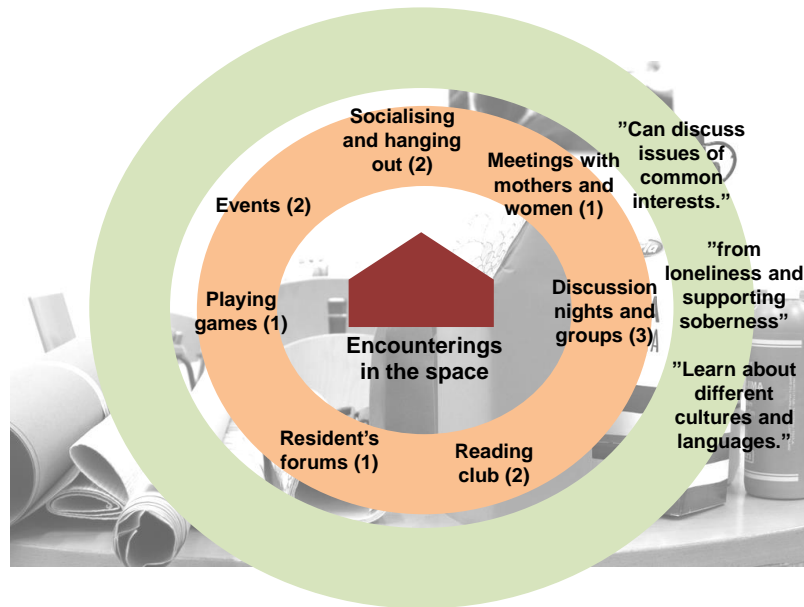


Figure 13. Encounterings in the space and their motivations in green. (Ryynänen-McEwan, 2015)

4.2.2 Activities in the space

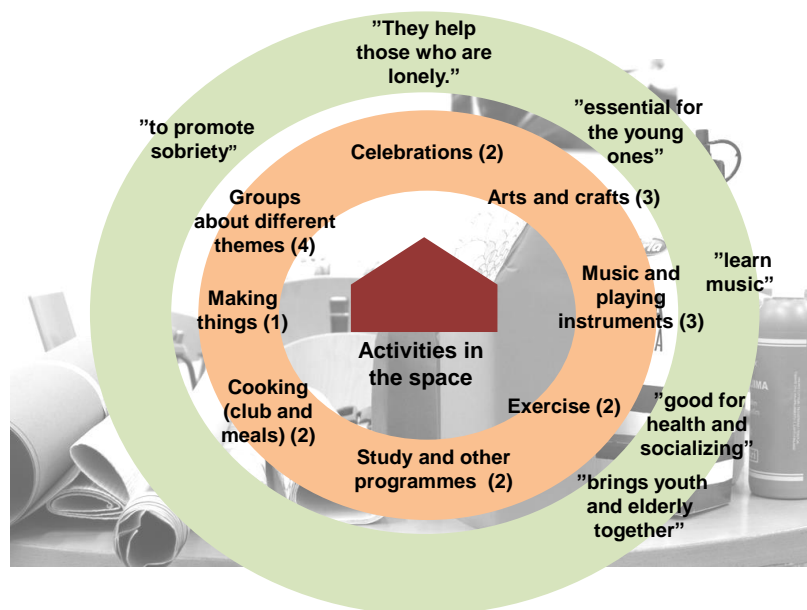


Figure 14. Activities in the space and their motivations in green (Ryynänen-McEwan, 2015)

The diagram Figure 14 above is labelled: 'Activities in the space.' This information was likewise taken Appendices 5.1 and 5.2. In the orange ring listed are the following 8 sub-themes: Groups about different themes by 4 respondents; arts and crafts by 3 respondents; music and playing instruments by 3 respondents; study and other programmes by 2 respondents; cooking by 2 respondents; celebrations by 2 respondents; exercise by 2 respondents; and making things by 1 respondent. The green ring reveals the motivations linked to certain activities.

Noteworthy is that two respondents were quoted above in Figures 13 and 14 as emphasizing their need for sobriety. Again, the need to escape the loneliness in Finnish life was expressed and linked to celebrations. That could run the gamut of birthdays and other. A community need was expressed for young people to be engaged in meaningful crafts and other activities instead of hanging out in the streets. A desire for exercise was stated by two respondents for the obvious reasons for improving health in a context of a social group exercise classes, along with natural socialization occurs. Additionally, exercise classes may bring young people together with older individuals.

4.2.3 Resources in the space

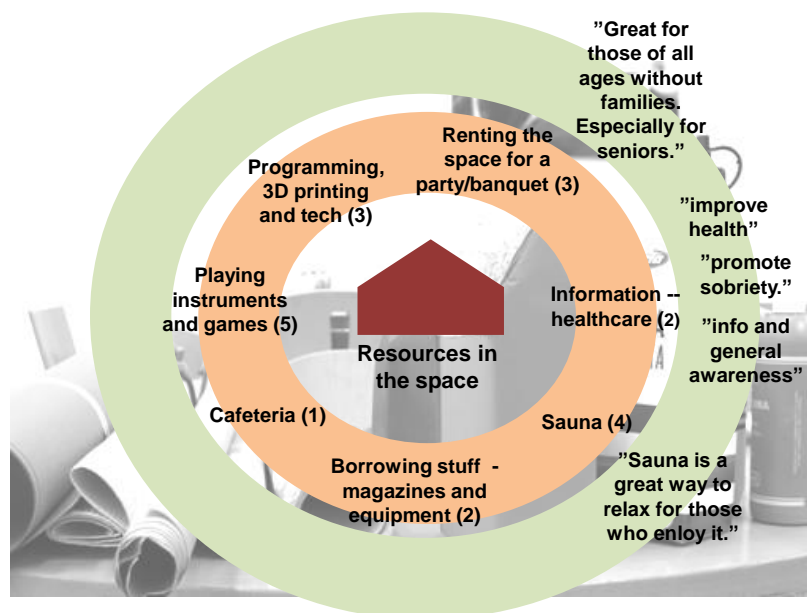


Figure 15. Resources in the space and motivations in green. (Ryynänen-McEwan, 2015)

The Figure 15 above illustrates the components of the third meta-theme: 'Resources in space.' Listed within the orange ring are 7 resources: playing

instruments and games by 5 respondents; sauna by 4 respondents; renting the space for a party/banquet by 3 respondents; programming and 3D printing by 3 respondents; borrowing things by 2 respondents; information about healthcare by 2 respondents; and cafeteria by 1 respondent. In the green ring are five motivations and reasons for the listed resources.

Not surprisingly, playing instruments and games were stated as the most important resources for the community house. Sauna was stated as a second important resource for the community house. In the Finnish cultural landscape, the sauna offers relaxation from the stresses of life. Saunas are separated by women's and men's sauna allowing for same-sex socialization. The next most important reason for celebrations was indicated by the need for renting the space to bring people of all ages together, especially seniors, who may be lonely and people, who lack place or space to hold a party. Urban flats in Finland tend to be rather small and compact because of the price of heating the space making them unsuitable for large gatherings. Lastly, "promoting sobriety, increasing information" and "general awareness" were mentioned as important reasons for healthcare related resources.

4.3 Findings from the community house activities in the space workshop

This workshop utilised real architectural prints from the first and second floor. Participants plucked off from a hanging sheet predetermined activities and end-user groups attached to the respective floor plans. The idea was to connect the activities with the predefined spaces in the Samaria community house by participants. All activities listed separately were data generated from the Best Space Survey. Thus, in some sense the author was retesting the activities previously mentioned by residents during the Best Space Survey during the Espoo Day and at Medieval Church Festival using the three-dimensional prototype-model.

The Figures 16 and 17 below show the data with scaled architectural drawings of the building. Drawings were professionally prepared by Architect Katja Maununaho involved in the other Tuunaamo workshops conducted by CSN team. The findings from this particular workshop may help to determine the functional use of each space within the Samaria building. Some rooms may be dedicated solely for one activity, and other may be multipurpose rooms with

more than one activity. For a list of all activities by co-design participants see Figures 16 and 17 below.

Most of these activities can easily be accommodated within the first and second floor of the Samaria building. Some voiced ideas for activities that would take place outside nearby the front entrance, for example, recycling and flea markets. New ideas were introduced such as dancing, singing together, and adventure track for children, movies, woodworking, presentations, seniors sharing their life stories with young people and local village festival. Rather than throwing used stuff out they wanted to repair and fix things. The community house will likely offer daily, weekly and monthly programming that addresses the community needs, entertainment, socializing,...with the hope of building a sense of community for its ever increasing diversity.

Noteworthy to mention is that respondents wanted the community house to be used by all age groups, for singles and families. Participants perceived the second-floor walk-in Finnish attic space for the multiplicity of uses. In terms of square meters it is the largest space in the building, therefore participants chose activities that accommodate larger gatherings such as village festivals, musical concerts and recitals, choral practises, parties, an exercise gym and even for tango dancing and other.

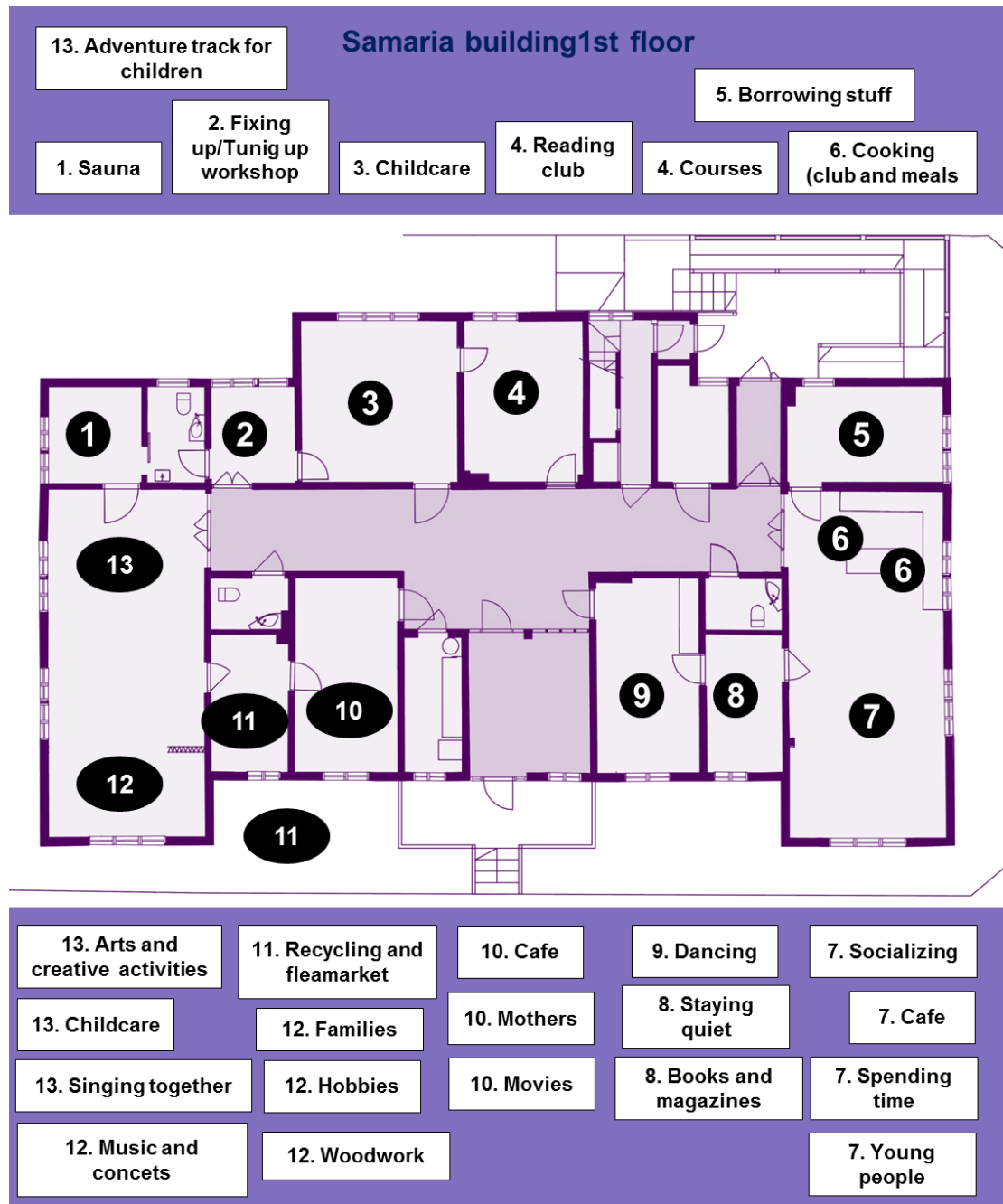


Figure 16. Desired activities and respective target groups on the first floor of the Samaria building (Ryynänen-McEwan, 2015)

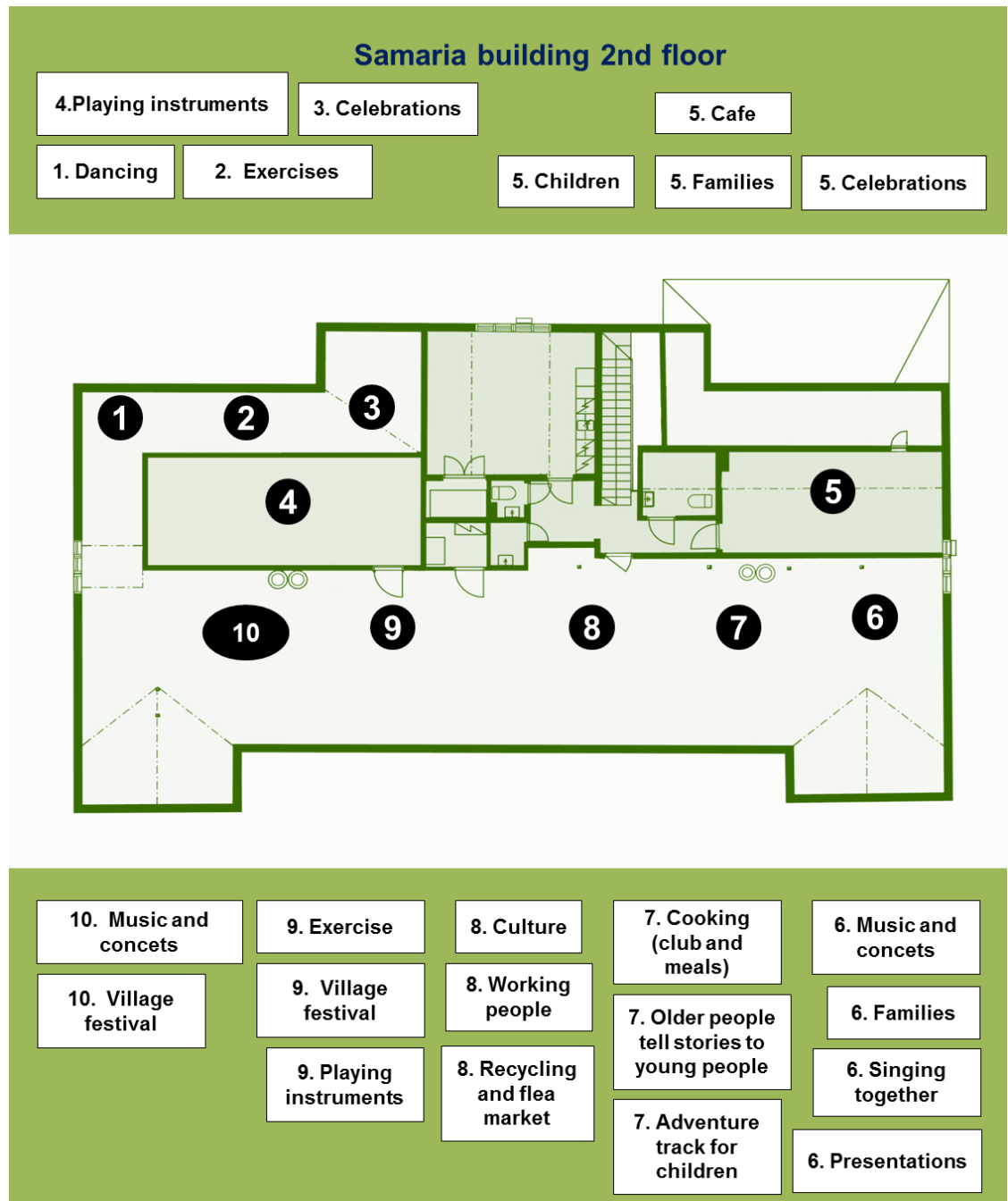


Figure 17. Desired activities and respective target groups on the second floor of the Samaria building (Ryynänen-McEwan, 2015)

4.4 Findings from the bring your object or picture in the space workshop

The idea for this workshop was to encourage participants to share objects, photographs and pictures near and dear to their heart. These reveal their values, appreciations and what they would like to see take place in the Samaria building. The advantage to this exercise is that the author had put chairs around the plan taped to the floor and ponder where they would place their objects and the like. Also, participants were able to put post-it notes to explain their

motivations (see Figure 18 below). In other words, the process of this workshop is the concretisation of their wishes, desires, needs and dreams, obvious and hidden.

This process has two steps, also, the workshop included live unstructured interviews that produced narratives (see Appendices 6.1 and 6.2.) These narratives provided rich qualitative data. The numbers in white were added during the data analysis phase for documentation and describing a particular space (see Figures 18 and 19).

Significant is the fact, that both the rear and back entrance had expressions of the importance of welcoming the community house guests properly when they arrive at the building. The front entrance hall depicts a guitar to serenade or welcoming walking visitors with live or recorded music. The back porch has been outfitted with comfortable chairs for entertaining for example birthday parties with the birthday cake and cupcakes shown. Also, the back porch shows the importance of food, such as sweet cakes possibly served with coffee when entering the building.

The rear entrance shows a van that could add mobility and accessibility to people with disabilities as well as bring groceries and goods to the community house. This would enhance accessibility and convenience.

One key finding is attractive gardens shown on the outside of the building. This would allow people to appreciate them and circulate in them in their comings and goings. It may, for example, allow for a gardening club. The outdoors spaces were not ignored, since that they are as important, especially during warmer months.

Spaces number 7 and 11 in Figure 18 reveal multipurpose uses based on the placement of pictures, photographs and post-it notes. These were perceived as living, dining room and arts and crafts room spaces for socializing and repairing things.

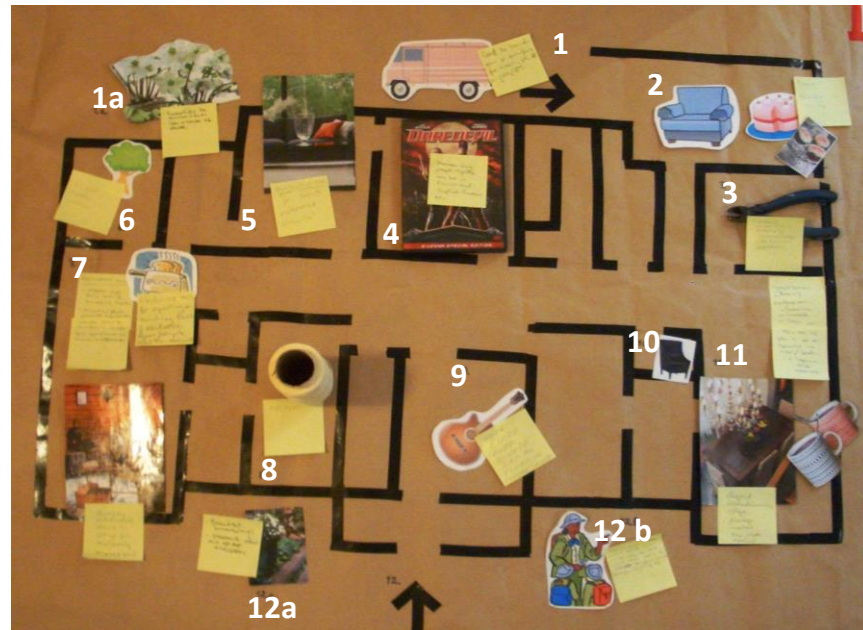


Figure 18. First-floor plan taped on the floor. (Eila Rynänen-McEwan, 2015)



Figure 19. Illustration of photographs selected by respondents. Photographs numbered to show their place in the floor plan above, see Figure 18. (Eila Rynänen-McEwan, 2015)

4.5 Findings from written comment on post-it notes and transcribed interviews

In the next four sections the Place Diagram by PPS was used with their four key criterias or meta-themes renamed by the author in parentheses: 'Sociability' (Social Cohesion and Inclusivity), 'Uses and Activities' (Functions), 'Accessibility' (Equal and Easy Access) and 'Image and Comfort' (User-friendliness and Character), see Figure 20. Thus, each criterion is cross-

referenced using The Place Diagram tool and comparing it to fourth co-design workshop dataset (see Appendix 6.1 and 6.2).

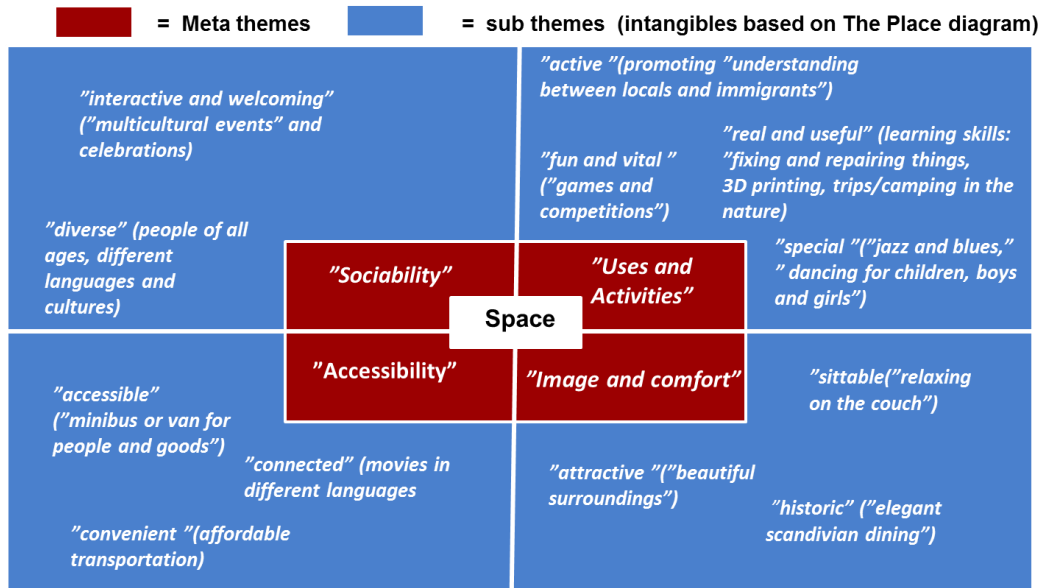


Figure 20. Modified from The Place Diagram tool to analyse the written and recorded data from the fourth workshop. (Eila Ryyänen-McEwan, 2015 and PPS, 2015)

4.5.1 Social cohesion and inclusivity

The meta-theme 'Social cohesion and inclusivity' revealed respondents overarching desire that the community space would be welcoming, interactive and inviting to everyone:

Multicultural events to be organised in the community house. The reason to bring immigrant and locals together, for example, Finnish citizens.

Also, activities that promote understanding between locals and immigrants and or help appreciate one another's differences and help the immigrants to understand what the Finns do and who they are.

One respondent expressed two thoughts above the desire for building bridges between non-Finns and Finns. People who take the time to learn to appreciate the differences are quick to learn the commonalities between peoples. The idea shows that minorities are interested in integration and being accepted by native Finns and respected for their working or academic contributions to Finnish society. The data illustrates that annual celebrations like Christmas and

Midsummer can be lonely times for those who do not have networks. The future community house provides a glimmer of hope to those seeking a place to make new friends with Finns and non-Finns. If end-users can ensure that the community space programmes are inclusive of diverse people and friendly, it will ensure its long-term success. Equal access to activities that were suggested by respondents will help them to appreciate Finnish cultural traditions:

Christmas celebrations should be set up for the lonely. There should be singing and food. Finnish Christmas celebrations can be a key to helping foreigners to understand Finnish culture and their celebrations in song and food.

If non-Finns show respect to time-honored traditions in Finland, then there is a greater likelihood of natural curiosity towards new arrivals with different beliefs. Of course, there could be celebrations held at the community house honoring other cultures to foster mutual respect and understanding. To sum up, celebrations provide a social platform for people getting to know each other in fun ways with food and refreshments. The range is somewhat endless for the different types of celebrations that can be enjoyed in Samaria building.

4.5.2 Functions

Targeting youth is seen as an important goal to engage teenagers in useful endeavours that are fun. Vitality is ensured with youthful participation. Getting them off the streets doing non-productive things can turn their lives around. The community house is a richer and active environment when all age groups are present with mutual respect and learning between them.

Basic competitions, especially targeted towards the youth – the teenagers. These can be open to all or separated into ages and levels for example beginner, skilled and advanced. Games such as badminton, scrabble, chess, table tennis, or any kind of thing that catches the eye of the youth. Because one problem we have, is that the youth want to sort of spend their energy – they are almost always on the streets doing things that they like and just destroying stuff.

Some respondents made it clear that their preference was to get people engaged in working with their hands as note below:

Electronics tools for repairing and teaching basics of electronics.

Trips/camping in nature exposes our young ones to love nature more. They learn to protect our environment through recycling.

Activity programming can provide a platform to include outdoor activities at remote locations for instance for ski trips, camping, fishing, sailing... et cetera. These can be geared to different age groups for teenagers and others.

What brings life and light to any environment especially when you talk about activities? People can get out and work in the gardens and have room for socialization.

The above quote sums up the desire to develop outdoor gardens for the community house by the end-users. This may allow them to design garden beds and to maintain them through weeding and watering outdoors in the sunshine. This provides a different type of socialization based on gardening and beautifying the surroundings. This type of work can be rehabilitative for recovering addicts and may lead to future employment through mentoring.

4.5.3 Equal and easy access

There could be a van or minibus that would be available, so people could either rent it or use it cheaply for deliveries or for picking up old people....

Once the community house is up and running, a service vehicle, a van, will be required for the food deliveries for the kitchen, for youth trips, picking up elderly as suggested in the quote, see Figure 18 and Appendix 6.1..The end-users could raise the funds for the vehicle or perhaps one or more stakeholders could donate the van enhancing public/private partnership. This may also increase mobility for physically challenged individuals if it is so equipped and with a properly trained driver the place connects the shut-ins with other end-users.

Movies bring people together. They can be in Finnish, Russian et cetera.

Movies speak the universal language that provides quality entertainment for the enjoyment of all. A classic movies night can help connect seniors with others interested in viewing movies with great actors. Movies from different cultures

can similarly help to build bridges between end-users from many different backgrounds.

4.5.4 User friendliness and character

This public space will build a sense of community pride through the beautification of the inside and out. People are drawn to high-quality venues that are attractive.

Beautiful surroundings. Pleasant view and outdoor activities.

Relaxing on the couch and nature, both are important.

There is a need for passive activities in the community house for “hanging out” and sitting with comfortable patio furniture or indoor seating. Sitting allows for a range of activities: reading, checking smartphone, small discussions, listening to music, knitting...et cetera.

4.5.5 More comments and ideas from the workshop assignment sheet

One respondent articulated the community house to be a big unit, for instance, an old town house (a city hall):

Community house has to be absolutely one big entity, which brings all the actors and people together. It does not make any sense of spreading little units here and there because it will be more costly, and there becomes no interaction. It could be one big unit, for instance, old town house that could be open 24/7/365. Then, it can serve all the people because some will come during nighttime. For instance, healthcare services, childcare services/assistant services for school children could be arranged in the basement of a town house. Community centre should host residential forum activities.

The above shows the sentiments from one respondent for round-the-clock operation all year long. This is a novel plan. The possibilities for this idea are endless and will likely require additional brainstorming through CSN internet website and social media. No doubt, this will require greater financing and management.

5 DISCUSSION AND CONCLUSIONS

By and large the respondents in this study that is part of CSN urban living lab are tuned in and closer to their solutions about the ideal community space. Because they know their needs better than anybody else. The Samaria community house is scheduled for completion in late 2016 due to the relocation plans of the current tenant. Citizens became empowered as co-designers and collaborators, as they engaged in the process of envisioning and co-designing their community space.

Urban living labs (ULL) began as a means to engage residents in participation in the co-design of urban environments and its services. The citizens hold the key to insights based on their personal observations of urban deficiencies. ULL can cut bureaucratic red tape leading to public sector innovations. The public embraces cost-cutting efficiencies. (Eskelinen, Garcia, Ana, Marsh, Muentekunigami, 2015, 29.)

This research may be considered somewhat time-consuming, but it is well worth the effort. Especially, discovering the results. In this case, what kind of activities and programmes and spatial qualities are highly desired and usable by the public. The results may prove useful in helping the project architect and the future administrator to develop the Samaria community house programmes.

One key benefit is that the public is empowered by using service design methods for the preplanning of specific projects. In the process, co-designers take ownership of the development. Citizen-participants engaged in the bottom-up process is considered more democratic, and gain a voice through their participation. Furthermore, social capital is utilised, and a sense of community is established.

The whole purpose of design thinking methodologies is to become more grassroots and democratic in nature. What is revealed are real human needs and desires from co-design workshops and questionnaire-surveys. Citizen engagement in the collaborative processes teases out more creative, vibrant and far richer results than achieved by the traditional top-down authoritarian approach. When the results are produced, analysed and interpreted, they are

user-friendly and user-centric, more so than a building committee or an architect imposing their inflexible autocratic plan.

The main objectives of this study were to generate the assessment of preferences for different activities and spatial qualities for the future community house. Thus, the conceptual development for this project was facilitated to achieve the goals mentioned above.

Key concepts were public space, service design, co-design, participatory design, placemaking and a sense of community. Theoretical frameworks in this research included: space and place, cities and public space, sense of community, design thinking, service design, co-design, participatory design and placemaking.

The following methods and techniques were utilised: questionnaire-surveys, a three-dimensional model, moodboards, co-design workshops, thematic analysis and the use of PPS's tool, The Place Diagram. The concept of this study was original as devised in its entirety.

5.1.1 Research questions

1. What are the best spaces for the future community house of Espoo Centre?
 - i. What types of activities and functions will the residents prefer to see utilised in the community space?
 - ii. What preferences of the types of spatial qualities are desired — the ambience and look — of the future Samaria community house?

This study yielded essential results and findings. Syntheses that provide answers to the set problems and bring together the main elements of the study should be prepared from the results of the study (Hirsjärvi et al., 2013, 230.)

In conclusion, the author selected ten of the most sought-after characteristics for activities and spatial qualities for the future Espoo Centre community house, see Figure 21. 1) Activities are to be held in common or shared. They are practical but, special to the end-users allowing many interactions and

encounterings. 2) It is a place of gatherings with celebrations — for diverse people of all ages and walks of life. 3) It is place for learning, debating and acquiring new skills. 4) The active involvement of citizens will build a sense of community, enabling people to become connected, empowered and integrated to their community. 5) It is the place to promote wellbeing allowing networking, engaging in activities: cooking (cooking club and food preparation), exercise, discussion groups...et cetera. Citizens may join the community of Samaria community house when up and running. They will directly benefit from a cessation of loneliness, discussed below.

Below are the results of spatial qualities desired by end-users. 6) The place is encouraging diversity, integrating Finns and non-Finns in the area. 7) The place and space are inviting upon arrival, and all are welcome. This was a key concept that it should be welcoming and friendly. It became clearly understood through the voices of resident-participants through this study. 8) The place is highly accessible by multimodal transportation. 9) The moodboard workshop highlighted that the public care about aesthetics, architectural moods and ambience of the decor in this space allowing meaningful socialisation inside and outside. Overwhelmingly, a majority or Fifty-three percent of the respondents selected their preference for a modern look, as the most popular interior theme. However, exterior gardens were deemed an essential part of connecting outdoor living spaces. Finally, 10) participatory engagement in the finished community house is easily affordable or without fees to the end-users.

1	<i>All are welcome and the space is inviting through food, music, outdoor gardens, terrace or patio.</i>
2	<i>Activities and resources are in common to be shared.</i>
3	<i>It is a place for gatherings and celebrations (residential forums, group meetings, concerts, festivals and parties).</i>
4	<i>It is a place for learning (skills, other cultures and languages, healthcare et cetera).</i>
5	<i>It allows meaningful socialization for many different levels based on programming.</i>
6	<i>The place and space develop a sense of community.</i>
7	<i>It a place to promote wellbeing (cooking club, counseling, exercise et cetera).</i>
8	<i>It is accessible by transit.</i>
9	<i>Integrating Finns and non-Finns in the area.</i>
10	<i>Participation and engagement are at little or no cost.</i>

Figure 21. Conceptualising for Espoo Centre community space top ten lists of activities and spatial qualities, unranked. (Ryynänen-McEwan, 2015)

Loneliness is a serious problem in Finland, especially for seniors, new arrival immigrants and young people. It may lead to feelings of alienation and feelings of being disconnected. Mother Theresa claimed:

The biggest disease today is not leprosy or cancer or tuberculosis, but rather the feeling of being unwanted, uncared for and deserted by everybody (Mother Theresa cited in Perry, 2014).

To sum, loneliness may have a major impact on one's physical, mental health and wellbeing. According to Cacioppo and his research group, loneliness can make it more difficult for individuals to self-regulate their habits. The results of this can be destructive behaviours, dependence on addictive substances: alcohol and drugs. Loneliness can also have a negative impact on immune and cardiovascular system's health. It is associated with impaired sleep, depression

and increased cortisol (stress hormone) levels in the body furthering ageing. (The Mental Health Foundation, 2010, 7 - 10.)

However, it is established that well-planned community house promotes well-being by allowing the residents to be included as co-creators. Wallin asserts that communal spaces in a residential project may provide for inclusivity for residents and "a common agency" altering public perceptions about the community (Juujärvi 2015, 15). This helps to integrate better the new arrivals. It is likely that Samaria community house will reflect the international community of the area harmoniously.

The co-design approach provided people a voice, empowering the resident-participants, especially when their ideas are used and implemented. It has the potential to build a tremendous amount of community trust. This leads to civic pride, lifting up community spirit. The community house, a CSN project and case study about the residents needs, builds trust engaging them in co-design workshops, thus using their ideas and creativity to develop their communities. If these ideas are not listened to irreparable damage such as distrust, mistrust and frustration may be produced. Social capital and public trust are enhanced when cities utilise participant-centered co-design methods that lead to urban innovations. However, promises must be kept and not broken made after co-design workshops. (Eskelinen et al. 2015, 74.)

Samaria community house as a CSN case study develops new dynamics for social cohesion through a series of successive workshops where the residents negotiated space and place (that it is being co-created for their enjoyment). Thus, Massey's calculus of space and place is reinforced in this novel design process. Furthermore, it exhibits both locality, being a site-specific location and being global through representations of many diverse tribes and nations dwelling in Espoo Centre. Additionally, it is a globalised space by the desired technology and media room with electronic and Internet connectivity.

Collaborative co-designing accumulated data before the grand opening of the open-doors of Samaria community house. The background data could be a useful springboard for re-testing data with different target groups. Further iterations could be executed with other target groups, for example, seniors, children and people with disabilities. Once the programme is established, it can

always be fine-tuned in similar surveys and ongoing mini-workshops or by a simple suggestion box, all subject to change, with the progression of time and inevitability of changing demographics. The likely trend is towards multiculturalism and diversity as new arrivals or migrants reach European destinations, unless politics in Finland shift hard to the right.

The CSN team will utilise the research data to draw up descriptions of the core functions of the community house. These descriptions were presented to the residents in an open workshop held in mid-September, 2015. (Juujärvi 2015.)

A key concept of participatory design is for the facilitator to become embedded with the respondents for trust building. The author did become acquainted with several respondents from previous CSN workshops. In fact, CSN became concerned that new arrivals were not presented in sufficient numbers during their workshops preceding my study. This study was a concerted effort to bring them back to the table and give them a voice. With the help of a CSN colleague, Soraja Harjula, a Masters Student candidate in Social Work, my four workshops pulled in roughly 33 new arrivals and ten native Finns. Representation included both sexes and nearly all ages although seniors were far fewer in number.

What is hoped for in this study is that it may be deemed worthy and beneficial using service design, participatory design and community-based processes. All useful when employed for other public spaces. When this process is successful, the citizens will take ownership what they perceive as their project rather than designed by them and for them. Socialisation is a compelling social need and combats against loneliness, exclusion and alienation, therefore much has been written about this within the urban context, the concrete jungle. Collected data can be sifted and weighed using placemaking tools developed by PPS, The Place Diagram ensuring the evaluation success for a public place. The concept of placemaking is grounded, ensuring the target groups are highly satisfied end-users. Failure to employ these methods and processes in a bottom-up approach has often in the past resulted in public spaces that are architectural relics that are seldom used by people that were excluded from the traditional top-down approach. However, the future community house at this stage looks promising.

5.1.2 Author's criticism of work

One important criticism of this study is that the co-design participants were not able to be engaged within the proposed Samaria community house interiors, allowing them to feel visual tactile and sensory experiences of the actual space. Another criticism is a focus perhaps more on the new arrivals and their needs more than the needs of native Finns who are the majority. Although, the latter group was disproportionally represented in the author's four workshops. In Espoo Centre nearly 80 different languages are spoken, which makes it challenging to reach out all the linguistically and culturally diverse residents in the region (Juujärvi 2015, 15).

5.1.3 Implications for other community houses

The envisioning process is proven to make places and spaces special and unique, drawing interest from people like a magnet. In this process, ordinary people are empowered by sharing their ideas, visions and first-hand knowledge to make the highest quality public spaces possible. In the end, a sense of community and civic pride is achieved through utilisation of service and participatory design techniques and placemaking. The resident-participants are thus being engaged to take ownership of the project. The beauty of these co-design workshops is that citizens' voices are magnified and appreciated for inclusion in these projects.

Similar co-design workshops utilising participatory design and placemaking may readily be utilised and custom tailored for cities and towns around the world with user-friendly outcomes. Placemaking has now arrived in Finland, as a novel approach to build places that have vitality. In the city of Pori, we see the novel use of placemaking in action. This is a hopeful sign and bodes well for Finnish cities, towns and villages.

Preferences are likely to vary highly among peoples of different nations with different cultural heritages and backgrounds even though they have their mix of multiculturalism. Developing nations lacking capital could still utilise placemaking concepts, empowering their citizens, but may need to rely more heavily on volunteers — real people empowering them and giving them a voice in communal matters like the development and formation of community spaces and places.

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Figure 4. Participatory design cycle within the parameters of community development illustrate the combined potential benefits if utilised in a community planning project. The above diagram describes iterations of the participatory design process. (Concept Ryynänen-McEwan, 2015 inspired by Väyrynen, Nevala & Päivinen, 2004 and the Community Tool Box 2015). Available: <http://ctb.ku.edu/en/table-of-contents/analyze/where-to-start/participatory-approaches/main> [Accessed: 15 July 2015]

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MILLAINEN ASUKKAIDEN TILA OLISI PARAS?




1. Millaista toimintaa sinä toivoisit tilaan?
2. Millainen tilan tulisi mielestäsi olla? (Voit myös piirtää alle olevaan tilaan).
3. Missä tila sinun mielestäsi tulisi sijaita?
4. Kuinka usein osallistuisit / kävisit tilassa?
5. Mikä taho olisi mielestäsi sopiva ylläpitäjä?
6. Mitä muuta haluaisit sanoa?



Olisiko siellä esim:





...jne.

Olisiko siellä tilaa esim:

- ☐ seurusteluun
- ☐ ruoanlaittoon
- ☐ harrastukseen
- ☐ saunomiseen
- ☐ juhlaan
- ☐ lainaukseen
- ☐ terveydenhoitoon
- ☐ vuokraisin tilat
- ☐ liikuntaan
- ☐ käsittöihin
- ☐ johonkin muuhun mihin?
- ☐
- ☐
- ☐
- ☐

...jne.



The Best Space Survey

Table 1.

Harrastukset	Kohtaaminen	Tekeminen ja aktiviteetit tilassa	Palvelut ja resurssit tilassa
Harrastus (59) (78 %)	Seurustelu (60) (80 %)	Juhla (38) (50%)	Terveystenhoito (19) (25 %)
Käsityöt (39) (52 %)	Keskusteluryhmä (2)	Ruoanlaitto (37) (49 %)	Tilan voi vuokrata (Vuokraisin tilat). (17) (22 %)
Liikunta (34) (45 %)	Vanhusten keskustelukerho (1)	Lainaus (23) (30 %)	Monitoimitalo, kulttuuritalo ja nuorisotalo (2)
Lasten ohjattu toiminta (1)	Koiratreffit (1)	Saunominen (10) Poreamme (1) (13 %)	Nuorten talo (1)
Vanhusten kokkauskerho (1)	Yhteinen edullinen ruokailu kerran viikossa (1)	Oleminen (5)	Kokoustila (1)
Elokuvat (1)	Yhdessäolo (1)	Järjestötoiminta (1)	Keskitetty Keski-Espoon kirppistila (1)
Pelit (1)	Esityksiä (1)	SPR, asukasyhdistys (1)	Lapsille jotain (1)
Musiikki (3)	Raamattupiiri (1)	Rauhoittuminen, hiljainen huone (1)	Asiointiapu (1)

Table 2.

Harrastukset	Kohtaaminen	Tekeminen ja aktiviteetit tilassa	Palvelut ja resurssit tilassa
Nuorille toimintaa ja kokoontumistila (10)	Ihmisten ja kavereiden kohtaaminen (10)	Konsertteja ja musiikkia (9)	Eri-ikäisille tilat osallistua ohjattuun toimintaan (5)
Lapsille toimintaa ja harrastuksia (8)	Perhekahvila, kahvila, kahvittelu (9)	Pelejä (4)	Lastenhoitoa (2)
Taide ja luova toiminta (mieli ja kädet) (8)	Yhteinen olohuone (3)	Elokuvia (3)	Äänieristeen, että saa soittaa 24/7 (2)
Jumpaa ja liikuntaa (6)	Nuoret voivat tutustua toisiinsa (3)	Tapahtumapäiviä (3)	Kierrätystä ja kirpputori (2)
Perheille toimintaa ja harrastuksia (4)	Seniorit voivat tutustua toisiinsa (2)	Ruoanlaitto (3)	Temppurata, seikkailu (pieni Hop Lop) (2)
Ruoanlaitto (4)	Yhteisö (2)	Tanssia (2)	TV (2)
Ikäihmisille harrastetoimintaa (2)	Ryhmä (1)	Kursseja eri aiheista (2)	Lehtien luku (1)
Keskustelu (kerho, paneeli) (3)	Kulttuuri (1)	"Halpa ruokapaikka hienossa ympäristössä" (1)	Järjestötyö näkyviin (1)
Puutyö (2)		Yhteislaulua (1)	Näyttelytila (esim. asukkaiden valokuvat) (1)
Teatteri (2)		Kyläfest yhteistyönä (1)	Sosiaalipalveluneuvontaa (1)
Harrastekerhot eri teemoilla (2)		Erilaisia osallistumisvaihtoehtoja (1)	Jalkautuva palvelut (1)
Lukupiiri (1)		Hengellistä (1)	Infotilaisuuksia (1)
Vanhat kertovat tarinoita nuorille (1)		Aamubrunseja (1)	Työnhakuohjaus (1)

Table 3.

Sisustuksen ominaisuudet	Tilan ominaisuudet	Julkisen tilan ominaisuudet
Kodinomainen, kodikas ja kotoisa (9)	Iso (7)	Kaikille avoin (4)
Värikäs ja pirteät värit (4)	Avara ja tilava (5)	Paikka, jossa jokaiselle jotakin (3)
Maalaistyylinen (1)	Siisti (5)	Kerroksinen (1)
Vanhaa (1)	Kutsuva (3)	Ei täynnä sääntölappuja (1)
Romanttinen valaistus (1)	Helposti lähestyttävä (3)	Ei liian klininen (1)
Viihtyisä (1)	Monimuotoinen (2)	Esteetön (1)
Kaunis (1)	Lämmin (2)	Auki aamusta iltaan, myös viikonloput (1)
Ei liian hieno käyttöön (1)	Hauska ja mukava kaikille (2)	Näkyvällä paikalla (1)
"Halpa ruokapaikka hienossa ympäristössä" (1)	Aktiivinen paikka (1)	Keskeinen (1)
	Rento (1)	
	Turvallinen (1)	
	Rauhallinen (1)	
	Valoisa (1)	

The Best Space background data utilised in 23.4.2015 Tuunamo workshops



<https://www.youtube.com/watch?v=cRhfwzc6Hpk>

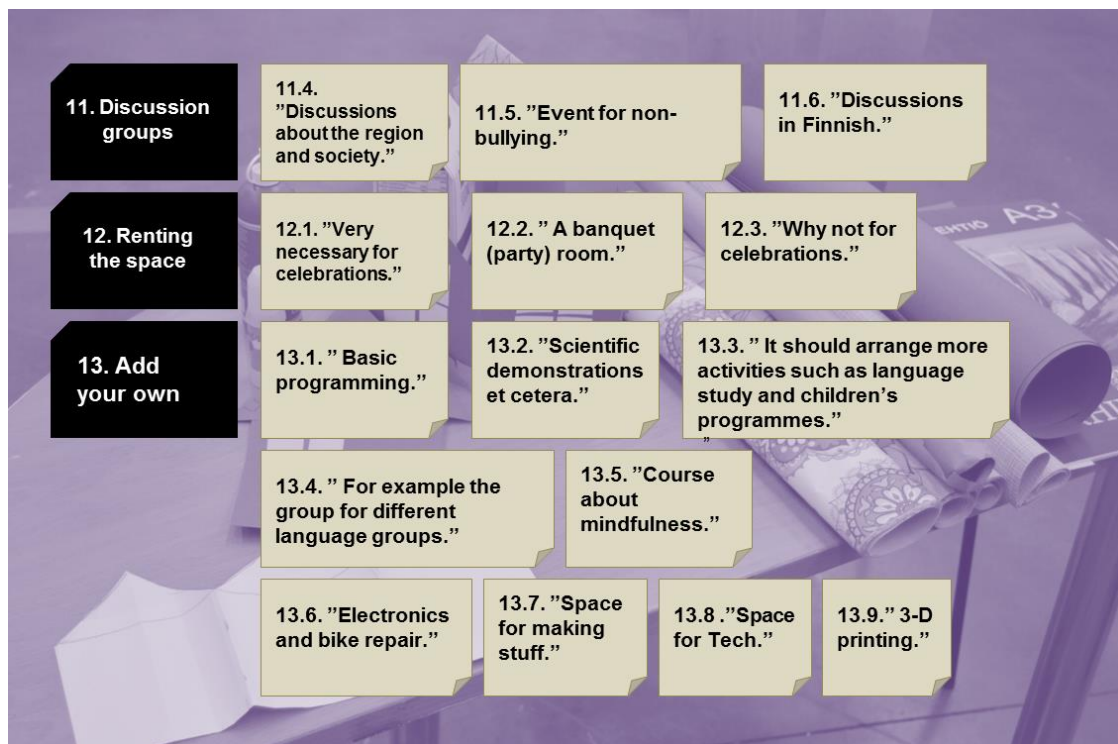
The Best Space Survey results animated in a You-Tube video

<p>Tervetuloa asukastalo Tuunaamon työpajaan! Welcome to Tuunaamo community house workshop! You are invited to join 4 small workshop assignments explained below.</p>		<p>Kirjoita tänne lisää ideoita, mielipiteitä ja kommentteja. Please write also here for more comments, opinions or ideas</p>
<p>1. Asukastalon sisustus ja tunnelma Äänestä alla olevilla Post-it lapuille mikä on mielestäsi paras kuvakolttasi. Ole hyvä, ja kirjoita keltaiselle Post-it lapulle tai paperille miksi valitsit tämän vaihtoehdon ja mitä muuta haluaisit lisätä? 1. Future community house interior and ambience Please vote with the Post-it notes for the best interior in the future community house. Please comment also why did you choose this option and what would you add (write on the paper or with yellow Post-it notes).</p> <p>Post-it notes below</p>	<p>2. Asukastalon aktiviteetit ja toiminnot Kommentoi ja jaa ideoita keltaisilla post-it lapuille seinällä olevista aktiviteeteista ja toiminnoista asukastalossa. Esim. miten ne tulisi järjestää, milloin, kuka, jne. 2. Activities in the community house Please share your ideas and comments with yellow Post-it notes regarding activities and functions in the community space. For instance, how they should be organized, when, by whom...et cetera.</p>	<div style="border: 1px solid black; height: 200px; width: 100%;"></div>
<div style="border: 1px dashed black; height: 100px; width: 100%;"></div> <p>3. Asukastalon aktiviteetit tilassa Valitse mielestäsi sopivimmat aktiviteetit asukastalon pohjapiirroksen eri tiloihin. (Aktiviteetit kirjattu lapuille tai keksi lisää uusia). 3. Community house activities in the space Please choose the activities you would like to be organized in the community space. Place the ready written activities on the floorplan or share your own idea for an activity.</p>	<p>4. Tuo itsellesi tärkeä esine tai kuva tilaan Aseta tuomasi tai valitsemasi esine tai kuva sopivimpaan kohtaan tilan pohjapiirroksessa. Kerro tai kirjoita Post-it lapulle miksi se sopii tilaan ja miksi tämä asia on tärkeä sinulle. 4. Bring your object or picture in the space Please place the object or picture you brought or selected on the best place in the floorplan. Please explain or write down on a Post-it note why you placed it in a certain place.</p>	
		<p>Kiitos osallistumisestasi! Thank you for your participation!</p>

An instruction sheet (two-sided) to guide participants in 23.4.2015 Tuunaamo workshops

1. Socializing	1.1. "Comfy space for just hanging out to read, socialize etc."	1.2. "Theme discussion nights e.g. from loneliness and supporting soberness."	1.3. "Meetings with mothers and women while childcare is taken care of."
2. Hobbies	2.1. "There should be a place for games, chess, cards, checkers et cetera."	2.2. "Arts and crafts."	
3. Arts and crafts	3.1. "This is essential especially for the young ones."	3.2. "Arts and crafts for children."	
4. Cooking (club and meals)	4.1. "Good to have a cafeteria for those willing to pay and eat for free in exchange for chores or just for you."	4.2. "Childrens' cooking group, womens's cooking group and different dishes from different countries."	
5. Celebrations	5.1. "Great for those without families of all ages! Especially for seniors."	5.2. "They help those who are lonely."	5.3. "Most if these cannot fit under the same roof unless the old City Hall cannot be utilized."
6. Exercise	6.1. "Good for health and socializing."	6.2. "Brings youth and elderly together."	6.3. "Good space for exercise."
7. Healthcare	7.1. "Can improve health (health promotion)."	7.2. "Info and general awareness."	7.3. "Group to promote soberness."
8. Sauna	8.1. "Sauna is a great way to relax for those who enjoy it."	8.2. "Sauna is an awesome place."	8.3. "Sauna is a great place to have that moment."
9. Borrowing stuff	9.1. "During the winter for example skies."	9.2. "Magazines, for example Demi."	
10. Music and playing instruments	10.1. "Learn music playing with instruments."	10.2. "Interested in music and playing intruments."	10.3. "It would be nice if there would be a space for a music band."
11. Discussion groups	11.1. "Learn about different cultures and difficult languages (Finnish)."	11.2. "Residents' forums." "Reading club." Educational evenings."	11.2. "Can discuss issues of common interest (problems and solutions)."

Narratives emerged from the workshop 2: Activities in the community house



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1. "Good to have van or minibus for moving stuff or people. I put the van because there could be a van or minibus that would be available, so people could either rent it or use it cheaply for deliveries or for picking up old people, or whatever. It would be for people who need a ride, for example people in the wheelchair. Anyway, it would be useful to have some sort of van even for moving materials and musical instruments."

1.a. "Beautify the environment. Gives a sense of health."

2. "Food, I like food."

3. "Tools for repair and a 'tuning workshop where guidance is provided for fixing up things."

4. "Movies bring people together. They can be in Finnish, Russian et cetera."

5. "Relaxing on the couch and nature, both are important."

6. "Movies, music and nature."

7. "Electronics tools for repairing and teaching basics of electronics. I would put there electronic tools and equipment for doing repairs and for teaching basic electronics. It would be good to organize that type of workshops where people can get some knowledge how things work. Then they can repair and recycle their stuff rather than throw them away and buy new stuff. it is green."

7. "Multicultural events to be organized in the community house. The reason to bring immigrant and locals together for example Finnish citizens. Also, activities that promote understanding between locals and immigrants and or help appreciate one another's differences and help the immigrants to understand what the Finns do and who they are. Of course immigrants and locals take part together to these. Everyone is there to help them to understand each other because many times when they have so called multicultural events it is either for Africans or other kind nationals other than Finns. Here it would be very nice to sort of promote bringing them together in unity in order to appreciate their differences. Because if you do not know the true reason people do stuff and you may have your own interpretation, and then you conclude stuff. "

7. "Christmas celebrations should be set up for the lonely. There should be singing and food. Finnish Christmas celebrations can be a key to help foreigners to understand Finnish culture and their celebrations in song and in food."

8. "Arts and crafts."

9. "Jazz and blues. Kids like to play to level out their moods."

11. "Elegant Scandinavian dining makes the place special."

Narratives emerged from the workshop 4: Bring your object or picture

11. "Basic competitions, especially targeted towards the youth – the teenagers. These can be open to all or separated into ages and levels for example beginner, skilled and advanced. Games such as badminton, scrabble, chess, table tennis, or any kind of thing that catches the eye of the youth. Because one problem we have, is that the youth want to sort of spend their energy – they are almost always on the streets doing things that they like and just destroying stuff. If we can get them to do stuff constructively and put that energy into something meaningful. It is going to sort of interest which is hiding inside there. When they come in ..being competitive is good but it can be bad if it is not used in a right way. If we organized very basic competitions for example chess competitions, with a small prize. But, they should be motivated by the game and do the games because they love them. So that is one of the reasons."

12.a. "Beautiful surroundings. Pleasant view and outdoor activities. "

12.b. "Trips / camping in nature exposes our young ones to love nature more. They learn to protect our environment through recycling et cetera."

Outside of a specific area in the floorplan comment (1):

"In one of the rooms there should be a space where there is so called tech or technology. 3-d printer, for example, should be somewhere. The youth will come in with all kinds of crazy ideas, such as I want to print a camera, you know. They are trying to tell us then, here you go; these are the tools you can print your camera, and I just want to print a book or they will have some kind of really wonderful idea. You never know what you can invent these days. Basic 3-d printers can be for example 100 euros to 250 euros. You should not go too high, very basic. I would say no to knives, guns and no killing machines etc."

Outside of a specific area in the floorplan comment (2):

"My choice – what brings life and light to any environment especially when you talk about activities. People can get out and work in the gardens and have room for socialization as well not just being inside. In that light, I think, it would be fit thing to do that."

Outside of a specific area in the floorplan comment (3):

"Dancing for children: boys and girls. My child maybe has visited this place already, and she can organize many different kind of courses. She can organize Indian dance."

Narratives emerged from the workshop 4: Bring your object or picture