MIGRATION AND SPACE

Traces of Mobility in the Context of Landscape Architecture

Assoc. Prof. Dr. Arzu ALTUNTAŞ

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Traces of Mobility in the Context of Landscape Architecture

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PREFACE

The twenty-first century is regarded as a pivotal era of mobility and fluidity in human history. Global migration waves, triggered by climate crises, socio-economic inequalities and geopolitical conflicts, are irreversibly transforming our cities not only demographically but also physically, ecologically and morphologically. For decades, traditional planning disciplines have created static cities with clearly defined boundaries, predicated on the assumption of "sedentarism." Today, however, in the face of the polycrises of our age, the anthropocentric spatial paradigm—which perceives space merely as a controllable void—is completely dissolving.

The present book approaches the phenomena of "migration" and "mobility" as permanent, transformative dynamics that enrich the urban landscape, continuously reproduce space and must be positioned at the very center of design. In our contemporary era, the urban landscape has definitively ceased to be a passive aesthetic backdrop surrounding buildings. On the contrary, the landscape has evolved into the most critical infrastructure; it has become the "arrival infrastructures" where migrants anchor themselves to the city, the therapeutic spaces where the traumas of forced displacement are healed, the "liminal

spaces" where diverse cultures interact and the primary grounds where urban justice is produced. This study delineates a multi-layered theoretical framework ranging from the macro-sociological theories of migration to urban morphology and ultimately to macro-planning policies.

This book serves as an interdisciplinary manifesto of "Spatial Justice," encompassing landscape architecture, urban planning, environmental psychology and sociology. The primary objective is to provide a theoretical foundation for the production of permeable and democratic living environments that allow differences to flow freely and are resiliently adaptable alongside nature and all other living beings, rather than cities that fragment in the face of crises.

I extend my deepest gratitude to all esteemed colleagues whose contributions and innovative research have broadened our horizons, to humanity, which redefines urban space every day through its existence and to all designers who will conceive the multispecies, inclusive and just cities of the future.

It is my hope that this book will serve as an inspiring guide for all readers in their pursuit of a more livable and equitable world.

Assoc. Prof. Dr. Arzu ALTUNTAŞ

CONTENTS

CHAPTER 1

A THEORETICAL PERSPECTIVE ON THE PHENOMENON OF MIGRATION: SPATIAL TRANSFORMATIONS IN THE CONTEXT OF LANDSCAPE ARCHITECTURE

The history of humanity is a history of continuous mobility, shaped by various motivations such as survival, the pursuit of better living conditions, expectations of economic development and escaping environmental threats. In the contemporary era, the phenomenon of migration has reached immense proportions in terms of both scale and intensity, driven by the concurrent impacts of socio-economic inequalities, ecological crises triggered by climate change, rapid urbanization dynamics and geopolitical conflicts. Traditionally falling within the scope of social sciences such as sociology, economics, demography and political science, migration is inherently a profoundly "spatial" process. The mobility of migrants spanning from one geography to another not only alters demographic statistics but also reconfigures settlement

structures, mobility routes, border interfaces, urban fabrics and the formation of social identities (Zolberg, 1989; Rishbeth & Powell, 2013). In this context, the disciplines of landscape architecture and urban design offer highly critical theoretical and practical frameworks for conceptualizing the physical and psychological repercussions of migration and for managing spatial crises.

The landscape is a physical manifestation of the complex, historical and dynamic interaction between humans and nature; it is a kind of spatial palimpsest. According to the definition of "cultural landscape" formulated by Carl Sauer in 1925, culture is the agent, the natural area is the medium and the cultural landscape is the ultimate outcome of this interaction (Sauer, 1925). Global mobility networks intensify the demographic and structural pressure on urban and rural landscapes, transforming the meanings of physical borders and political affiliations. While physically redrawing maps, the migration process also radically alters the "collective mental geography" of societies (Ćević & Lanninger, 2011). The integration of migrant communities into a new space must be addressed holistically within the context of spatial justice, ecological resilience and cultural belonging. Viewed from a disciplinary perspective, landscape architecture

possesses the potential to move beyond temporary "refugee camp" prototypes—which are emergency reactions for forcibly or voluntarily displaced people—or isolated ghettos on urban peripheries. The theoretical foundation of the field focuses on the capacity to produce permanent, safe, inclusive and ecologically sustainable settlement models (Jankilevich, 2023). Accordingly, the landscape functions as an active infrastructure that provides a foundation for "equitable cohabitation" between local communities and newly arrived migrants, strengthens cultural identity, supports ecological health and facilitates social integration (Murphy, 2016).

This chapter aims to contextualize the phenomenon of migration within a theoretical framework from the perspectives of landscape architecture, urban design and environmental psychology. Beginning with the spatial counterparts of economic and sociological theories that explain migration throughout history, this section examines push-pull dynamics, theories of place attachment and spatial belonging, the formation of transnational cultural landscapes and the phenomenon of climate migration, which is one of the most significant spatial threats of our era. Finally, the socio-spatial segregations created in urban and rural landscapes by Türkiye's unique

internal and external migration dynamics are evaluated in light of current empirical studies in the literature.

1. Fundamental Theoretical Frameworks Explaining the Phenomenon of Migration and Their Spatial Projections

Migration research and theories have been continuously reformulated throughout history under the influence of the changing paradigms and ideological lenses of the global political economy. As emphasized in the comprehensive theoretical synthesis conducted by De Haas (2008), debates on migration and development have undergone various ideological stages in the historical process. In the 1950s and 1960s, migration was viewed as a universal process facilitating capital and knowledge transfer that would help developing countries achieve economic "take-off," and this period was termed "developmentalist optimism." However, in the 1970s and 1980s, this optimism gave way to "structuralist and neo-Marxist pessimism." Theorists of this period defined migration as a symptom of brain drain and the structural underdevelopment syndrome (migrant syndrome), interpreting it as a practice of core countries exploiting

peripheral countries. In the 1990s, with "new economics" approaches and "transnational" transformations, nuanced views combining micro and macro balances emerged; after the 2000s, as the number of migrant workers reached massive proportions, migration began to be addressed again with an optimistic outlook as a "bottom-up" development model (De Haas, 2008). In the fields of landscape architecture and urban geography, analyzing the socio-spatial consequences of these economically based fundamental migration theories is highly crucial to deciphering the physical and social transformations of space.

1.1. Neoclassical Equilibrium Perspective and Historical-Structural Theory

At the micro level, neoclassical migration theory defines migrants as isolated, individual rational actors. According to this theory, individuals relocate through a rational decision by calculating the potential costs of moving against the benefits they will obtain at the destination. At the macro level, this theory posits that there will be a continuous flow of labor from low-wage and capital-poor regions to high-wage and industrialized

regions and that this process will ultimately lead to a global "factor price equalization" and economic convergence (De Haas, 2008). This approach within modernization theory envisions a universal and linear development model. However, from the perspectives of landscape architecture and environmental psychology, this theory is highly inadequate. By viewing the individual merely as *homo economicus* (economic man), this model completely ignores the emotional, symbolic and cultural bonds migrants establish with a space, processes of place attachment, urban exclusion, or the sense of placelessness, thereby reducing the phenomenon to a simple economic rationality.

In contrast, Historical-Structural Theory focuses on global asymmetric growth and structural constraints, arguing that migration reinforces global inequalities and dependency relations (De Haas, 2008). This perspective offers a much stronger theoretical framework for explaining informal settlements, squatterization and socio-spatial segregation, particularly those forming on urban peripheries. The urban degradation, infrastructural deficiencies and landscape devastation observed in the cities of developing countries or in migrant ghettos within developed countries are the direct reflections of these asymmetric global power relations on the physical urban

landscape. This theory enables designers to read space not merely as a physical void, but as an arena where the unequal distribution of capital and power materializes.

1.2. New Economics of Labour Migration (NELM) and Network Theories

Emerging in the 1980s, the "New Economics of Labour Migration" (NELM) exhibited a radical departure from the neoclassical rational individual model, recognizing the "household" as the primary spatial and economic decision-making unit. According to the NELM perspective, migration does not stem solely from individual wage differentials. Rather, it is a collective household strategy developed to overcome market failures (such as the lack of credit and insurance) in the home country, diversify agricultural risks and secure family income (De Haas, 2008). The reflection of NELM theory on the urban and rural landscape is highly tangible. In particular, the spatial impacts of the financial savings (remittances) sent by migrants to their home countries have created new morphologies referred to in the literature as "remittance landscapes." The returning capital leads to the emergence of ostentatious new types of residential

architecture in rural and peripheral urban areas that often contrast with vernacular architecture, the rapid opening of agricultural lands to speculative urban development and the use of outdoor spaces bearing global aesthetic codes instead of local flora (Ćević & Lanninger, 2011). Additionally, the framework of "Internal Dynamics and Network Theories" has focused on the role played by social capital in the migration process. The concept of "chain migration" explains that previously settled migrants reduce the economic and psychological risks of migration for their newly arriving compatriots by providing information, housing and employment support (De Haas, 2008). On the scale of landscape architecture, this situation leads to the concentration of specific ethnic or cultural groups in particular neighborhoods of destination cities (ethnic enclaves). Over time, these communities project their cultural memory onto the parks, street furniture, commercial signage and public space usages of that neighborhood, thereby completely transforming the cultural landscape of the area in accordance with their own identities.

1.3. Demographic and Mobility Transition Models

One of the macro models explaining the spatial and temporal evolution of migration through urban development processes is the "Mobility Transition Model" formulated by Zelinsky (1971). In parallel with the demographic transition theory, Zelinsky correlated migration patterns with the technological and economic transformations of societies, defining five distinct phases (Zelinsky, 1971):

1. **Phase I (Preindustrial society):** Very limited mobility. Predominantly involves seasonal, subsistence migrations dependent on the land's carrying capacity, or forced displacements driven by war/conflict. Human impact on the natural landscape is minimal.
2. **Phase II (Early industrialization):** A massive surge in rural-to-urban migration is experienced. Agricultural mechanization and population growth push people toward cities. This phase marks the highest level of landscape degradation, characterized by the emergence of slums, unplanned urban sprawl and environmental infrastructure collapses.

3. **Phase III (Advanced industrialization):** The period when international long-distance migration and labor migration to developed countries reach their peak. While intra-urban mobility increases, ethnic neighborhoods become prominent in the cities of developed nations.
4. **Phase IV (Post-industrial / Advanced society):** A phase characterized by high intra-urban and suburbanization-driven mobility, where a relative stabilization is achieved in global international migration flows. At this stage, landscape design is oriented toward restorative ecology and recreation.
5. **Phase V (Future transitions):** The phase where circular, temporary and transnational mobilities, driven by technological innovations and most importantly, environmental factors such as climate change, become the norm.

The "migration hump" concept proposed in the development and migration literature corroborates Zelinsky's phases. Contrary to the traditional misconception that "poverty breeds migration," this concept argues that migration increases, rather than decreases, in the initial stages of development. This is

because rising education and a minimum level of welfare provide people with the financial resources and vision necessary to cross international borders (De Haas, 2008). These macro models enable urban planners and landscape architects to forecast the migration intensity a city will face in the future by examining regional development indices and to dimension public recreation areas and open and green space systems according to this demographic pressure. A summary of the discussed theoretical models is presented in Table 1.

Table 1. Theoretical Models and Their Reflections at the Urban Landscape Scale (Compiled from the studies of Zelinsky, 1971; De Haas, 2008; Tomićević & Lanninger, 2011).

Theoretical Model	Primary Focus and Actor	Primary Cause of Migration	Spatial Reflections at the Urban and Landscape Scale
Neoclassical Equilibrium	Individual Rationality (Homo Economicus)	Inter-geographical wage and labor market differentials	Growth of dense urban centers in proximity to employment areas; economically-centric rigid land use.
Historical-Structural	Global System / Core-Periphery	Uneven global development, capitalist exploitation and dependency	Socio-spatial segregation, isolated poverty ghettos, informal peripheral settlements lacking infrastructure.
New Economics (NELM)	Household (Collective Decision-Making)	Management of agricultural risks, diversification of livelihoods	Changing rural/urban housing typologies driven by migrant remittances (remittance landscapes), speculation of agricultural lands.
Network Theories	Social Capital and Communities	Information flow, facilitation provided by previous migrants	Formation of ethnic enclaves (e.g., Chinatown), transformation of specific urban fabrics into "centers of cultural resistance and belonging."
Transition Models	Demographic and Industrial Phases	Technological development, climate crisis and welfare increase (Migration Hump)	Unplanned rural-to-urban sprawl in early phases, climate-adapted transnational spatial configurations in late phases.

2. The Push-Pull Theory and the Urban Landscape Interface

The longest-standing analytical framework used in the literature to categorize migration motivations is the "Push-Pull" theory, which is based on Ravenstein's 1885 "Laws of Migration" and was later systematized by Lee (1966) (Ravenstein, 1885; Tu, 2020). According to Lee's model, push factors represent the existing adversities in an individual's region of residence and the dynamics that compel them to leave, whereas pull factors denote the attractive and inviting elements offered by a potential new destination region.

Push Factors: Structural poverty, unjust land distribution, low agricultural yield, environmental degradation, climate crises (droughts, floods), high vulnerability to natural disasters, unemployment, human rights violations and violent geopolitical conflicts (Tu, 2020).

Pull Factors: High life expectancy, economic stability, better education and healthcare services, political freedoms, reduced social discrimination, an aesthetic environment, advanced green infrastructure and the presence of high-quality public spaces (Tu, 2020).

Although modern theorists such as De Haas (2008) criticize this model for its inability to explain the complexity of real-world migration events (e.g., return migrations or aimless migrations), from the perspectives of landscape architecture and urban design disciplines, this theory is highly functional for determining the design inputs of the field. Urban designers play a paramount role, particularly in the creation of pull factors within the physical space and the mitigation of push factors (such as ecological degradation and the urban heat island effect).

While analyzing the impacts of migrants on their new landscapes, Lanninger (2010) evaluated the strength of these push-pull factors through a matrix (Ćević, 2011):

1. ***Strong Push + Weak Pull:*** This is the case of migrants who flee due to compelling reasons but cannot be very selective about their destinations. Their impacts on the host country's landscape are relatively moderate. Since the primary focus of the community is survival, their permanent or aesthetic interventions in the physical environment are limited.
2. ***Strong Pull + Moderate Push:*** Migrants arrive at a destination space whose economic, cultural, or

aesthetic appeal has attracted them. This group is proactive in integrating into the new space and shaping that landscape in accordance with their cultural/practical needs. Distinct morphological changes are observed in public space usages, the landscape of commercial axes and residential garden arrangements.

3. ***Large Refugee Camps / Emergency Settlements:*** These are situations that emerge suddenly as a result of extremely severe push factors, such as war or disaster. Although migrants have no desire to produce a new landscape, they cause quite extensive and often hard-to-repair devastation to the ecological and physical landscape of the region they inhabit due to intense population pressure, emergency shelter construction, deforestation (tree cutting) and a lack of infrastructure (Ćević, 2011).

Specifically in landscape architecture, the role of nature and recreation areas as a "pull factor" is a critical research topic. Indeed, empirical studies conducted in urban recreation areas such as the Kepong Metropolitan Park in Malaysia have proven that urban greenery and natural elements are the most significant "pull" factors for

both tourists and newly immigrated settlers (Tu, 2020). Participant surveys and open-ended interviews reveal that well-maintained natural elements, recreational diversity and landscape aesthetics directly determine visitors' place attachment, the reduction of their stress levels and their sense of happiness. The quality of the urban landscape is a fundamental push/pull dynamic that makes a city not only "livable," but also a place where migrants can take refuge and establish roots (*dwelling*).

3. Spatial Belonging of Migrants and Place Attachment Theory

The most dramatic psychosocial reality underlying migration statistics and economic data is the individual's rupture from the lands (homeland) where they are existentially rooted and which they have woven with memories, alongside their struggle to physically and spiritually re-anchor themselves in a foreign landscape whose language, texture and climate are often unknown to them. This process is explained through the concepts of "place attachment" and "spatial belonging," which are situated at the very center of environmental psychology, geography and landscape theory (Altman & Low, 1992).

3.1. Theoretical Foundations of Place Attachment and Landscape

Place attachment is the totality of strong social networks, repeated rituals, shared memories and meanings formed over time in a physical environment, in addition to its topographical or morphological characteristics (Jorgensen & Stedman, 2001). According to pioneering theorists such as Altman and Low (1992), the factor of "culture" is the most fundamental phenomenon shaping the concept of place attachment. The ways in which different cultures, religious beliefs and socio-economic classes utilize space and the symbolic values they attribute to it differ radically from one another. Therefore, spatial belonging is a situational and continuously renegotiated process.

In modern environmental psychology, this complex structure is conceptualized by the "Tripartite Model of Place Attachment" (Figure 1) developed by Scannell and Gifford (2010). This model examines the process in three dimensions (Scannell & Gifford, 2010):

1. **Person Dimension:** It pertains to "who" feels the attachment. It is based on individual (childhood memories, personal milestones) or group-specific (religious, ethnic memory) experiences.

2. **Process Dimension:** It relates to how people experience the space. This encompasses cognitive (having knowledge about the space), emotional (feelings of love, trust and pride toward that place) and behavioral (the tendency to protect that space, the desire to visit it continuously) dimensions.

3. **Place Dimension:** It is the space itself to which the attachment is formed. This includes not only physical characteristics (vegetation, architectural style, water elements) but also the social features of the space (amenities that allow for social interaction) and its historical background.

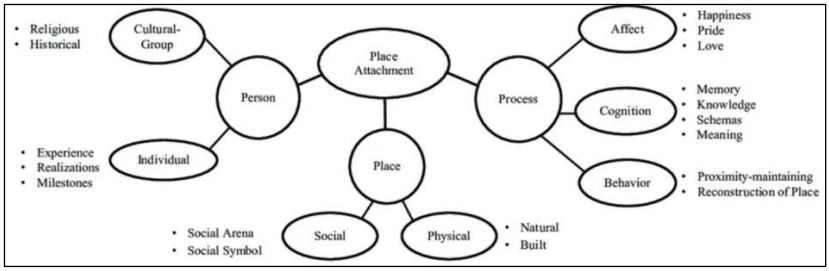

Figure 1. Tripartite Model of Place Attachment (Scannell & Gifford, 2010)

In the context of landscape architecture theory, the concept of "place," in a phenomenological sense (particularly with references to Heidegger and Norberg-Schulz), is a practice of "dwelling." Dwelling means feeling

at home in a protected place, belonging there and finding an "existential foothold" in the universe (Kjerrgren, 2015). Humans establish an existential relationship with their environment not only through observation but also through orientation and identification. In traditional landscape theory, the natural and authentic essence of a space is explained by the concept of "Genius Loci" (spirit of place) (Kjerrgren, 2015; Murphy, 2016). However, as criticized by geographers such as Doreen Massey, it is impossible to speak of an insular and static "spirit of place" in today's globalizing and fluid cities that continuously experience mass migration. Instead, space must be conceived as a continuously changing and dynamic "relational construct" or an area of "assemblage" where global social relations intersect at a local point (Kjerrgren, 2015).

3.2. The Role of the Urban Landscape and Nature Perception in the Post-Migration Process of Belonging

Empirical research on migrants indicates that "place dependence" (the practical need for the physical amenities of the new location, such as employment, transportation

and housing) develops relatively quickly, but the formation of "place identity," which is a deeper psycho-social bond, is a highly arduous process that can take generations. However, studies prove that urban green spaces and "nature bonding" assume a unique "accelerator" or "catalyst" role in enabling migrants to construct this identity in new spaces.

The studies focused on "landscapes of belonging," conducted by Rishbeth and Powell (2013) with first-generation non-European migrants in Sheffield, England, clearly revealed the potential of public outdoor spaces. According to the findings of this study, in which participants documented their outdoor experiences through "audio-diaries":

- ***Prompting Memories:*** Natural areas and urban vegetation establish sensory bridges between migrants' past experiences (the geography of the countries they left behind) and their current lives. Scents, plant forms and the sound of the wind create a sense of "continuity" between the severed life stages of the migrant.
- ***Familiarity and Interaction:*** The ability to freely engage in familiar recreational and cultural

activities, such as barbecuing, picnicking, or extended family gatherings in public spaces, facilitates the formation of a sense of belonging at the local scale, which otherwise feels foreign.

- ***Personal Fit:*** The personal fit that migrants establish with the landscape of their residential environment allows them to reflect their "transnational identities." The individual shares the public space as a part of the new society while simultaneously maintaining the culture of their homeland.

A similar finding was also corroborated in qualitative studies conducted with multicultural migrants on the perception of historical Persian gardens and modern urban parks in Iran. Beyond the physical characteristics of the parks, it was determined that "memory and meaning" were the sole factors making the space "feel like home" for the migrant participants. Another recent study in Switzerland, which examined refugees' relationships with rural and peri-urban areas using the "photo-reportage" technique, offers nuanced insights: While forest textures, open meadows and especially access to waterfronts (lakes/rivers) rapidly increased belonging; patches of nature that were completely devoid of human intervention,

unkempt, or perceived as "too wild" created a sense of insecurity and fear among refugees, causing them to reject attachment.

All these data demonstrate that it is highly crucial for urban designers to plan flexible and "legible" public green infrastructures that consider the environmental psychology of migrants, provide a sense of security and familiarity and support the broadly participated activities (rituals, celebrations, collective meals) of diverse cultures.

4. Cultural Landscapes and Transnationalism

Another implication of migration, which signifies mobility, is the transfer of agricultural practices, architectural typologies, botanical memory, belief systems and the culture of daily life from one geography to another. Migrants actively produce "cultural landscapes" by adapting their former practices to new climatic, material and legal conditions.

4.1. From Vernacular Landscape to Cultural Intersections

According to UNESCO's expanded definition of 1992, cultural landscapes are "the combined works of nature and of man," and they bear the enduring imprint of local practices and traditions in architecture, urban planning and social structures. The concept of "vernacular landscape," fundamentally integrated into the landscape architecture literature by Hough (1992), refers to environments that are gradually and organically shaped over generations through trial and error, centered around the needs of ordinary people living in that region, the constraints imposed by topography and climatic conditions (Ćević, 2011). According to the scholar David Lowenthal, these landscapes are domains of "patrimony" (heritage) where the past and identity are materialized. The reason for this is that these areas are perceived through all senses, provide a context that assigns meaning to everyday objects and constitute the most stable, reassuring reference points in human life. However, critical geographers such as Cosgrove (1998) emphasize that the "permanence and stability" of landscapes is frequently a romantic illusion. As socio-economic formations change, as power shifts hands, or as massive waves of migration occur, the newly arriving

hegemonic or demographic power tends to erase preceding land uses, symbolic values and physical structures to create its own new landscape (Ćević, 2011). This dynamic is a phenomenon distinctly observed in global cities receiving mass migration. Cities have transformed into heterogeneous cultural landscapes where different ethnic and cultural fabrics are crossbred (hybridization), where the same space is "appropriated" (personalization) with different meanings by various groups and where conflicts occasionally arise.

4.2. Transnational Migrants and the Production of New Space

Until the mid-20th century, paradigms were based on the expectation that the migrant would completely sever their ties with their country of origin and assimilate into the host society they migrated to (the melting pot). Today, however, the concept of "Transnationalism," robustly formulated by Schiller et al. (1995), has challenged the classic dichotomy of assimilation versus isolation, revealing that migrants simultaneously feel a sense of belonging to two (or more) societies. The "transmigrants" of the 21st century integrate into the economic and legal

systems of their destinations while simultaneously maintaining an uninterrupted and intense connection with their homelands through digital technologies, travel opportunities and economic investments.

In landscape architecture, one of the most striking examples of the transnational approach is the theoretical and practical readings developed by landscape designer Christine Chung on Vancouver Chinatown in Canada (Figure 2). This cultural landscape, which is Canada's largest Chinatown, was compulsorily established in the late 19th century through the labor of migrant workers and spatial segregation as a result of racist policies. Over time, however, this area gained a strong identity by producing its own culture, cuisine, market spaces and spatial typology. Today, urban rent and gentrification policies create pressure to transform the region, while new luxury residential and commercial projects push the low-income Chinese elderly—the original producers of the neighborhood—and other marginalized groups to the peripheries under the guise of revitalization. Preserving a cultural landscape necessitates safeguarding the practices of everyday life in those streets, the oral histories of the older generations of migrants, the traditional ways of conducting commerce and the spirit that flows in the "in-

between spaces" among buildings—namely, the "intangible cultural heritage."

Figure 2. Vancouver Chinatown (Anonymous, 2026)

5. Climate Migration and the Resilience of Urban Landscapes

Twentieth-century migration theories predominantly attributed the main driving force of human mobility to socio-economic expectations (wage differentials, labor market) and political insecurities (war, persecution), while evaluating nature as a static backdrop that does not influence migration decisions. Today, however, studies conducted on this subject prove that climate change has irreversibly altered social and ecological realities and that "environmental" push factors have climbed to the top rank in migration dynamics (Zolberg, 1989). The inundation of coastlines, persistent droughts, extreme heat events and deforestation are forcibly displacing millions of people and positioning the concept

of "climate refugees" or "environmental refugees" at the center of the literature.

The 2023 "Future Urban Landscapes" report, prepared by the Mayors Migration Council in collaboration with C40 Cities, quantitatively reveals the immense scale of the issue (Mayors Migration Council, 2023). According to the report, if global greenhouse gas emissions continue at their current momentum, it is expected that 250 to 350 million people worldwide will be displaced due to climate-related reasons by 2050. It is projected that up to 8 million new climate migrants will seek refuge in just the 10 destination cities (Bogotá, Dhaka, Karachi, Amman, Rio de Janeiro, etc.) within the developing countries examined in the report (Mayors Migration Council, 2023). This mobility harbors the potential to create a devastating "vulnerability paradox" on the urban landscape. Climate migrants flee to cities, leaving behind severe environmental risks in rural areas (e.g., agricultural drought); however, due to high real estate prices and planning deficiencies, they are forced to agglomerate in geologically risky informal settlements lacking infrastructure on the urban peripheries.

Another consequence of climate change on forced migration is the emergence of discussions surrounding the

concept of future "Receiver Cities." For instance, for the millions of people who will migrate from Miami, where sea levels are rising, or from the Southwestern US states suffering from chronic water shortages, the "Legacy Cities" in the Midwest (e.g., shrinking cities in Ohio, Michigan and Pennsylvania)—which have left their industrial golden age behind but possess massive infrastructural capacity, freshwater resources and low climate risk—are viewed as ideal points of refuge. However, for these former industrial landscapes to accommodate the growing population in a healthy manner, they must be comprehensively rendered "climate-resilient" with new green infrastructures, sustainable urban drainage systems (SUDS) and multicultural social amenities.

6. Migration and Socio-Spatial Segregation in the Context of Türkiye: Local Dynamics

In the specific context of Türkiye, the phenomenon of migration and the spatial transformations experienced in the post-Republican era can be examined through three distinct phenomena: the internal migration agglomerating from rural areas to metropolises, the returning capital of the guest worker migration directed toward Europe and the

massive influx of forced asylum seekers from the Middle East and Asia over the last decade.

6.1. Internal Migration, Rapid Urbanization and Spatial Polarization: The Case of Batman

The wave of rural-to-urban internal migration in Türkiye during the 1950s—triggered by agricultural mechanization, Marshall Plan aids and import-substituting industrialization policies (corresponding to Zelinsky's Phase II of Early Industrialization)—radically altered demographic balances and the physical form of cities (Akar & Şen, 2017). The state's inability to respond to the housing needs of millions of rural inhabitants with a planned supply of housing and infrastructure led to the rapid proliferation of "gecekondu" (squatter) areas on urban peripheries. Operating outside formal planning and possessing debatable legal status, these areas emerged as a new vernacular landscape where rural practices were integrated into the city.

One of the most striking examples of rapid population mobility and the socio-spatial segregation it creates on the landscape is observed in Batman, which transformed from a town into a city around the petroleum

industry. The first major spatial rupture in Batman's modern urbanization process began with "Site Mahallesi" (Figure 3), established in 1955 for the employees of the TPAO (Turkish Petroleum Corporation) refinery, marking one of Türkiye's first "gated community" settlements. At that time, with its modern landscape design, cinema hall, tennis courts, swimming pools and systematic planting, this settlement was physically isolated from the surrounding impoverished and infrastructure-lacking squatter fabrics by high retaining walls, barbed wire and gate security. Consequently, it generated the image of an insulated "city within a city" in the urban topography (Türk, 2020).

Figure 3. Site Neighborhood, Batman (Google Earth, 2025)

Along with the dynamics of urban transformation in the 2000s, the segregation in the urban landscape reached its peak, particularly in the GAP and Belde neighborhoods on the northern axis of Batman, as massive 15- to 20-story "modern luxury gated communities" replaced the old single-story structures. In this new era, rather than serving a basic need for shelter, housing has been commodified as an indicator of "social status," security and class. Within the city's new landscape form, a physical and psychological divide has deepened between the "sterile islands of prosperity"—where heterogeneous street life and traditional neighborhood culture are eradicated and green recreation areas serve only the privileged residents behind high walls and cameras—and the poverty belts in the south of the city (Türk, 2020).

6.2. External Migration: Transnationalism, Lost Balkan Identity and Transit Geography

The second major rupture in Türkiye's spatial memory relates to external migrations. In her work *Bitmeyen Göç* (The Unending Migration), Abadan-Unat (2002) analyzed how the masses who went from Türkiye to West Germany in the 1960s solely for temporary economic

purposes as "guest workers" (*Gastarbeiter*) transformed over time into permanent, multicultural and "transnational citizens." The financial capital (worker remittances) sent back to Türkiye by this transnational community after the 1980s led to the emergence of new hybrid architectural typologies and land-use changes—known as "Alamancı houses," which utilized imported materials and global forms incompatible with the local architecture—particularly in Türkiye's rural and provincial urban landscapes.

On the other hand, since the collapse of the Ottoman Empire, Türkiye has been the center of a mass "return/asylum" migration from the Balkans and the Caucasus to Anatolia. The forced migrations from Bulgaria in the 1980s triggered a sense of "identity loss" and "spatial nostalgia" in the cultural memory and literature of the migrant community. In the texts of Bulgarian-born poets, Balkan landscapes left behind, such as Deliorman or Gerlova, are mythologized as a biological and spiritual homeland; meanwhile, in their new physical living spaces in Türkiye, the memory of this past space is utilized as a point of resistance and belonging that sustains the migrant identity (Weng, 2025).

In the last decade, with the outbreak of the Syrian crisis, Türkiye has become the "transit" and "destination" country hosting the highest number of refugees in the world. Millions of migrants fleeing climate crises, war and economic devastation have settled particularly in the historical central neighborhoods of metropolises such as Istanbul, Gaziantep and Hatay. Areas such as the Zeyrek residential district located in the Istanbul Historical Peninsula are, on the one hand, physical conservation sites that must be strictly protected under UNESCO heritage criteria; on the other hand, they have transformed into chaotic yet dynamic living spaces where the dense, multicultural and impoverished migrant population amalgamates housing, workplaces and social life and where streets and courtyards are "appropriated" (communal personalization) through new cultural rituals (Gülersoy et al., 2000; Ahunbay, 2020). The inadequacy of macro integration policies and legal status uncertainties not only engender spatial competition between the local population and migrants in these historical urban landscapes but also pose a threat of degradation to the historical fabric of the area arising from overcapacity (Barbulescu, 2015). Table 2 summarizes the migration types in Türkiye.

Table 2. Migration Types and Socio-Spatial Consequences in Türkiye (Compiled from Abadan-Unat, 2002; Ahunbay, 2020; Türk, 2020)

Migration Type in Türkiye	**Spatial Example**	**Landscape and Urban Design Impact**	**Socio-Spatial Consequence (Belonging & Boundaries)**
Rural-to-Urban Internal Migration	City of Batman (Site Neighborhood)	Rising luxury gated communities contrasting with the squatter (gecekondu) fabric	Class polarization, space becoming a status symbol, erosion of neighborhood culture.
International Labor Migration	Türkiye - Germany Corridor	Changing architectural typologies driven by migrant remittances (remittance landscapes), use of imported materials in rural areas	Increase in household welfare, traditional vernacular building forms giving way to global hybrid styles.
Forced Mass Migration	Istanbul Historical Peninsula (Zeyrek)	Extreme population density in historical urban conservation sites, re-appropriation of public spaces through different cultural practices	The pursuit of spatial belonging, tension or hybridization processes with local culture at the street scale.

CHAPTER 2

SPACE, MOBILITY AND THE CHANGING PARADIGM OF LANDSCAPE

Throughout history, traditional space production practices and social science theories have overwhelmingly been constructed upon the assumption of "sedentarism." The classical migration theories examined in the previous chapter (push-pull dynamics, neoclassical equilibriums and demographic transitions) generally approached human mobility as a linear and "exceptional" act of displacement, shaped by economic or political imperatives and possessing a clear point of origin and destination. According to this static and sedentary perspective, while stability, place attachment and permanence were considered "normal"; being in motion, continuous relocation, placelessness and distance were coded as "abnormal" or pathological states (Sheller & Urry, 2006).

However, the complex global dynamics of the twenty-first century, digitalization, the revolution in

communication technologies and the borderless nature of capital have fundamentally altered the relationship between space and humans. Contemporary urban and rural geographies have moved beyond the concept of "migration," which is merely an act of permanent relocation and entered a continuous, fluid and multi-layered cycle of "mobility" situated at the very center of daily life. This theoretical and practical evolution is closely associated in the literature with the "spatial turn" of the social sciences and the subsequent "mobility turn" (Sheller & Urry, 2006). The simultaneous and exceptionally rapid transportation of not only people but also information, capital, images and ecological materials by transportation and communication infrastructures directly transforms the morphology of physical landscapes.

In a historical context, the discipline of landscape architecture inherently possesses a tradition focused on preserving the "genius loci" (spirit of place), integrating with the topography and strengthening the sense of spatial belonging. In the classical perception of landscape, open spaces were evaluated as a fixed, static and passive background upon which events take place. However, in current theoretical debates, the landscape is being reconceptualized as a dynamic "infrastructure" and

"interface" where mobilities, flows and global networks intersect and which is instantaneously consumed and continuously reproduced. These changing "mobility landscapes" formed by globalization and modernization have become the most critical component of modern social life (Yuan et al., 2023). In this chapter, moving beyond the macro phenomenon of migration discussed in the previous chapter, the concept of "mobility" itself is placed at the center.

1. The "New Mobilities Paradigm" and Its Impacts on Design

Throughout the twentieth century, transportation studies and urban planning practice generally viewed travel as an economic cost element to be endured between two meaningful points (e.g., home and workplace) and as "dead time" that must be minimized (Sheller & Urry, 2006). Roads, highways and transit areas were constructed as "non-places" devoid of aesthetic or social value, designed solely with engineering standards to maximize "transportation."

The study titled "The New Mobilities Paradigm" by Sheller and Urry (2006) radically rejected this reductionist

engineering perspective. This study argued that social life cannot be understood solely through physical proximity and sedentarism; on the contrary, social relations are maintained remotely, while on the move and through technological networks. This paradigm defines the nature of social life through the simultaneity of five distinct, yet profoundly overlapping, forms of mobility (Sheller & Urry, 2006):

1. ***Physical Mobility of Bodies:*** The corporeal displacement of people within space through practices such as travel, migration, tourism, or daily commuting.
2. ***Physical Mobility of Objects:*** The spatial journey of food and consumer goods from production to consumption, global supply chains and cargo flows.
3. ***Imaginative Mobility:*** Individuals mentally "traveling" to other geographies and landscapes via media, television, cinema and printed publications.
4. ***Virtual Mobility:*** The state of real-time existence (*tele-presence*) in global networks without physical movement, transcending geographical and social distances via the internet and digital platforms.

5. ***Communicative Mobility:*** Person-to-person network connections established through messages, e-mails, mobile applications and digital tools.

This five-dimensional mobility model generates highly critical epistemological consequences for the disciplines of landscape architecture and urban design. The new paradigm asserts that being "on the move" is inherently an activity, a "dwelling-in-motion," and a realm of experience (Sheller & Urry, 2006). This situation compels landscape designers to reinterpret transit areas (transfer points). Airports, train stations, bus terminals, highway rest areas, bicycle lanes and urban promenades must no longer be mechanical infrastructures to be rapidly passed through; rather, they must transform into active landscape amenities where people work, socialize, interact with technology, rest and experience cultural encounters.

The reflection of this theoretical framework on the urban landscape also places the kinesthetic (movement-based) perception of mobility at the center. The ways in which users moving at different speeds (pedestrians, cyclists, high-speed train passengers, or car drivers) perceive the landscape are entirely different. The new mobilities paradigm investigates how these different

"regimes of flow" intersect in urban space and how these intersections affect environmental justice (Yuan et al., 2023). The situation termed the "mobility paradox" in the literature emerges precisely at this point. While the boundless freedom of digital and fluid capital is glorified on the one hand, the construction of highly rigid, massive and often ecologically destructive physical infrastructures (mega-highways, bridges, logistics centers) to support these flows is inevitable on the other. Table 3 has been formulated by synthesizing the mobility constraints of Sheller and Urry (2006) and the spatial impacts emphasized by Yuan et al. (2023) within the context of landscape architecture.

Table 3. The Impacts of Traditional and New Mobilities Paradigms on Landscape Design (Compiled from the studies of Sheller & Urry, 2006; Yuan et al., 2023)

Theoretical Assumption	Traditional Sedentary Paradigm (Sedentarism)	New Mobilities Paradigm	Impacts on Landscape and Urban Design
Space Perception	Stability, belonging and fixity are essential; mobility is an exception.	Fluidity, networks and continuous mobility are essential.	Designing permeable interfaces and flexible spaces instead of fixed and insurmountable boundaries.
Transit Areas	Transit spaces are "dead time" and solely engineering-focused voids.	The time spent on the move is active, social and vital (dwelling-in-motion).	Configuring airports, stations and roadsides as recreational and biophilic (nature-friendly) amenities.
Scope	Focuses solely on corporeal and physical displacement.	Integrates corporeal, object, virtual, communicative and imaginative mobility.	The merging of physical and digital landscapes; production of public spaces with smart amenities and technological infrastructure.
Identity and Context	The focal point is the "spirit of place" (Genius Loci) based on the local context.	The focal point is the "nodes and hubs" of networks and flows.	Identity relying on multicultural and continuously changing hybrid encounters rather than a singular local culture.

2. The Fragmentation of the Urban Landscape within the Framework of the Space of Flows

The thinker who most clearly conceptualized the sociological and geographical foundation of the New Mobilities Paradigm in urban space is the Spanish sociologist Manuel Castells. In his works *The Informational City* published in 1989 and *The Rise of the Network Society* dated 1996, Castells explained how the revolution in information technologies radically transformed the spatial organization of society. According to Castells, the global capitalist society is no longer structured solely within the context of the "Space of Places," which is shaped around geographical boundaries, but also around the "Space of Flows," which enables the simultaneous, real-time movement of capital, information, technology, organizational interaction, images, sounds and symbols (Castells, 1996).

This dynamic creates elitist and polarized fabrics in the urban landscape, termed "splintering urbanism." As Castells states in his analyses, while the space of flows unites global elites around common interests and produces a homogeneous over-landscape that transcends borders, it marginalizes the ordinary masses—who live within the

logic of places and lack access to these networks—by condemning them to their current geographical locations (Castells, 1999). Instead of designing sterile technology parks or massive reinforced concrete transfer centers that serve solely global flows and capital, it is crucial to produce hybrid, open and "permeable" public interfaces that will integrate these nodes with the identity, history and everyday life practices of the surrounding local communities (Castells, 1999). These new landscape forms, where the historical and cultural ecology of the sedentary is balanced with the innovative speed brought by the fluid, are the fundamental key to preventing social exclusion.

3. Conceptualization of Liquid Modernity and "Liquid Landscape"

The socio-cultural depth brought by the mobilities paradigm and the network society was elevated to a philosophical dimension with the renowned sociologist Zygmunt Bauman's thesis of "Liquid Modernity." According to Bauman, the "solid" modernity of the twentieth century (lifelong jobs, unchanging national borders, predictable urban growth models, lasting marriages and the fixed guarantees offered by the welfare

state) has now melted, giving way to a continuously shape-shifting, unpredictable, flexible, individualized and instantaneous "liquid" era (Bauman, 2000). In this liquid world fraught with risks, individuals, whose social bonds have weakened, transform into placeless actors focused on "surfing" the surface rather than "taking root."

Landscape architecture and urban design theorists have adapted Bauman's powerful sociological metaphor to the physical urban environment, developing the concept of the "Liquid Landscape." Particularly according to the principles advocated by the "Landscape Urbanism" movement, the liquid landscape signifies a spatial paradigm where the static boundaries, congestion and rigid master plans of the industrial city are dissolved. As detailed in Prinsloo's (2010) analyses, the "enclosure, boundaries and finitude of the industrial city" yield to free-flowing, open and endless "global urban networks."

Traditional landscape theory separates nature with rigid boundaries into wildlife (first nature), agricultural lands (second nature) and designed urban parks/gardens (third nature). However, in the liquid landscape paradigm, the distinctions between these "three natures" melt and blend into one another. Architectural masses, urban

infrastructures and biological landscape elements transform into a single, synthesized and indistinguishable surface under the influence of global forces, as expressed by Rem Koolhaas's concept of "SCAPE."

The spatial morphology of the liquid landscape is configured upon horizontality against solid verticality, continuity against stasis and the erasure of boundaries against walls. Even architectural elements cease to be "solid," static and vertical (phallic) symbols; they assume the forms of "landscrapers" (horizontal skyscraper/landscape-building) that integrate with the topography, are covered with vegetation, merge horizontally with the ground and within which life flows uninterruptedly. These liquid forms offer permeable surfaces to humans through which wind, light, water, pedestrian flows and data pass without hindrance. The "garden wall" or city walls, the most crucial compositional tool of traditional landscape design that separates the inside from the outside, have become completely dysfunctional in the face of this liquidity and have metaphorically been pushed to the "edges of the world." Even the orientation of the gaze has changed; rather than looking up at monumental buildings reaching for the sky,

the human gaze has shifted toward the horizontal horizon line or downwards from satellites and digital maps.

However, this liquid and boundless state engenders a profound philosophical and psychological dilemma for the landscape discipline. The removal of boundaries and the flowing of everything into one another can flatten the spatial experience and render it meaningless. As criticized by Prinsloo, the "boundary" is simultaneously the threshold that provides the transition between "inside and outside," the sensation of "entering" an area and the sacredness (poetic experience) of space. A landscape where boundaries have completely melted bears the risk of being "profane rather than sacred" and "nihilistic rather than mysterious" (Bauman, 2006).

4. Digital Nomadism: Placelessness and Its Impacts on Rural/Urban Landscapes

One of the most tangible and radical socio-spatial consequences that liquid modernity, the technological revolution and the New Mobilities Paradigm have created in the culture of work and life is the phenomenon of "Digital Nomadism." In the classical sense, migration is the endeavor of an individual to permanently leave their place

of birth to sustain their life, escape economic deprivation or environmental crises (push factors) and integrate physically, economically and legally into a new place. Conversely, digital nomadism is a mobility born entirely out of "choice" rather than necessity. Digital nomads are a "privileged" transnational mobile workforce who can work from anywhere in the world with high-speed internet access (independent of location), generally earn their income in the high-value currencies of developed economies and continuously travel across geographies without the expectation of permanence, belonging, or profound cultural integration in the places they visit. This lifestyle has detached the concepts of "home" and "workplace" from a physical, fixed geography, reducing them to an entirely virtual, transient, portable and "placeless" state (Wang, 2020). The shift of the act of working from office buildings to cafes, coworking spaces, beaches and caravans fundamentally disrupts the usage patterns of urban and rural landscapes. Particularly with remote work becoming a global norm in the post-pandemic era, digital nomadism has ceased to be a niche adventure and transformed into a massive industry that steers the economic and spatial policies of cities (Jiwasiddi et al., 2024). Many regions, such as Portugal (Madeira Islands),

Spain (Valverde de Burguillos), Cape Verde (Cabo Verde), Thailand (Chiang Mai) and Estonia (Tallinn), have developed macro strategies like specific "digital nomad visas," tax exemptions and exclusive "digital nomad villages" to attract this mobile population with high spending capacity.

In the context of landscape architecture, urban design and regional planning, digital nomadism creates a dual (dichotomous) impact—encompassing both opportunities and severe threats—on the geographies it inhabits:

Opportunities- Rural Revitalization and New Architectural Typologies: For peripheral rural landscapes experiencing population loss, demographic aging and economic decline due to the collapse of traditional agriculture and industry, digital nomads carry a fresh potential for "rural/urban revitalization" (Buława et al., 2024). For instance, empirical research conducted on Nationally Important Agricultural Heritage Systems (China-NIAHS) sites in China has proven that these historical landscapes constitute a significant "pull factor" for nomads owing to their aesthetic natural features,

cultural authenticity and climatic suitability (Zhang et al., 2024).

Similarly, in historical towns such as Valverde de Burguillos in Spain, the nomads' pursuit of outdoor recreation (hiking, nature sports, ecological routes) encourages the re-valorization of the local landscape and the forgotten "water culture," as well as investments in ecological restoration (Buława et al., 2024). The disciplines of interior architecture and architecture construct "coliving" and "coworking" spaces to serve this mobile demographic; dormant historical buildings, old barns, or industrial structures are brought back to life with new, modular and flexible architectural solutions. Portable "tiny houses," zero-emission eco-resorts and caravan parks are becoming the concrete physical reflections (the new vernacular) of digital nomadism on the landscape.

Threats- Ecological Pressure and Socio-Spatial Gentrification: Conversely, the ecological and social toll of digital nomadism on the landscape can be quite heavy and devastating. Despite the illusion of "location independence," the nomads' demands for uninterrupted high-speed internet, digital equipment and modern comfort rely on highly rigid physical infrastructures. The

installation of new fiber-optic lines, base stations and heavy energy infrastructures—such as photovoltaic solar panels or wind turbines to meet the increasing energy demand—in pristine rural landscapes or historical conservation sites leads to visual and ecological landscape degradation (Buława et al., 2024). Additionally, the carbon footprint of this demographic, which continuously relocates by plane or vehicle, is in stark contradiction with the targeted "green living" discourse.

Another dimension is socio-economic gentrification. The nomads' demands for short-term (flexible) accommodation (short-term rental platforms such as Airbnb) cause extraordinary price increases in the local housing market, displacing the local population from their own neighborhoods (Lopes et al., 2025). In popular hubs such as Barcelona, Lisbon, Bali, or Chiang Mai, the traditional tradesmen and neighborhood fabric serving local cultural practices are being erased; they are replaced by sterile and standardized "commercial landscapes" (vegan cafes, luxury yoga retreats, expensive coworking offices) that cater to the global consumption habits of the nomads (Jiwasiddi et al., 2024).

5. Tactical Urbanism as a Response to Crises

The extreme density, automobile dependency and environmental stress created by the new mobilities paradigm in urban spaces experienced a major rupture, particularly during the COVID-19 pandemic. The cumbersomeness and vulnerability of cities' existing rigid and heavy transportation infrastructures in the face of sudden global crises (pandemics or climate shocks) were dramatically exposed. The "uncertainty" emphasized by Bauman reached its peak with physical isolation and social distancing restrictions during the pandemic process. The collapse of public transportation systems due to health concerns and the confinement of individuals within their own neighborhood boundaries reduced the concept of "mobility" from the international or macro-city scale to the micro-neighborhood and street scale (micro-mobility) (Wardhani et al., 2024). The traditional, slow-functioning, upper-scale "Master Plan" approach, which relies on enormous budgets and lengthy bureaucratic approvals, fell short in responding to these urgent spatial needs (wide walking areas, safe outdoors, breathing spaces). This inadequacy positioned the "Tactical Urbanism" movement—the most significant paradigm shift in landscape architecture and urban design in recent years—

at the center of urban administrations (Lydon & Garcia, 2015).

Tactical urbanism is an array of short-term, low-cost and scalable temporary spatial interventions driven by the "lighter, quicker, cheaper" and "DIY urbanism" philosophy (Lydon & Garcia, 2015). Its objective is to instantly transform asphalt surfaces allocated to automobiles into pedestrian- and bicycle-oriented social living spaces using paints, planters, wooden pallets, simple street furniture and creative landscape elements, without waiting for massive infrastructure constructions. This practice functions as a kind of "urban acupuncture" (Lydon & Garcia, 2015). Table 4 contains a comparison between traditional urban design and tactical urbanism.

Table 4. Comparison of Traditional Urban Design and Tactical Urbanism (Compiled from Lydon & Garcia, 2015; Milan, 2019)

Comparison Criterion	Traditional Urban Design and Planning	Tactical Urbanism
Scale and Duration of Implementation	Macro-scale, long-term and permanent construction.	Micro/Street-scale, short-term, immediately implemented and temporary/reversible.
Cost and Bureaucratic Process	High-cost, heavy-equipment, rigid top-down bureaucratic decision-making mechanisms.	Low-cost ("lighter, quicker, cheaper"), flexible bottom-up participatory process.
Mode of Space Production	Design is drawn by experts behind closed doors and presented as a finished "product."	Design is open-source; it evolves within a "process" through experimentation with citizens and local civil society.
Mobility Priority	Maximizing the uninterrupted flow and speed of motorized vehicles.	Pedestrian safety, bicycle infrastructure, active mobility and "15-minute city" accessibility.

One of the most institutionalized and successful representatives of the post-pandemic era and tactical urbanism in the world is the Piazze Aperte (Open Squares) project, implemented by the Municipality of Milan in Italy (Milan, 2019) (Figure 4). This program, enacted to break the urban structure that has been automobile-dependent for decades, is based on the principle of "shared administration." Hundreds of project proposals were

evaluated through "Collaboration Pacts" signed with neighborhood residents, school administrations, non-governmental organizations and local tradespeople. The project, which transformed dangerous intersections, idle parking lots and gray residual spaces into vibrant neighborhood squares in just a few days using bright ground graphics, ping-pong tables and potted landscape arrangements, has proven how a city's public spaces can be rapidly democratized (Milan, 2019). The "An open square for every school" (*Piazze Aperte per ogni Scuola*) phase of the project strengthened local solidarity by ensuring safe access to urban space (spatial justice) for particularly disadvantaged groups, children and the elderly.

Figure 4. *Piazze Aperte* / Milan (Cooperative City, 2026)

Similar practices have manifested in cities such as Paris, Bogotá (through *Ciclovía* events), Barcelona (with *Superblocks*) and New York through the pedestrianization of streets, the legalization of parklets (mini pocket parks installed in parking bays) and the rise of the "15-Minute City" model. The concept of the "15-minute city" (Figure 5) radically localizes and slows down urban mobility by envisioning that individuals can reach their fundamental life necessities—such as housing, work, healthcare, education, shopping and recreation—within just a 15-minute walk or cycling distance, without the use of fossil-fueled vehicles.

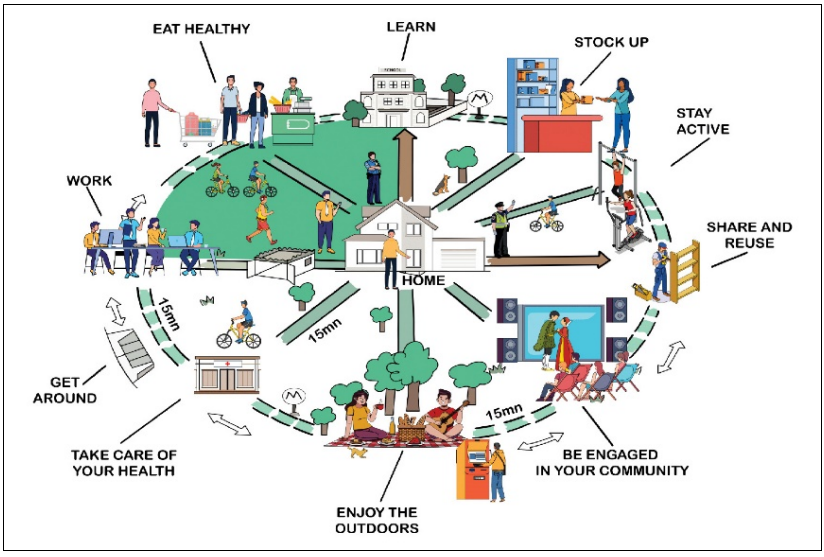

Figure 5. The concept of the "15-minute city" (Buro Happold, 2023)

In this tactical model, landscape architects do not merely make visual touches; they also improve the sensory and sonic urbanism of the city. Biophilic acoustic and sensory interventions integrated into these new open spaces, where motorized vehicle noise is reduced, construct restorative spaces that alleviate urban stress (Di Croce & Guastavino, 2025).

CHAPTER 3

MIGRANT-FRIENDLY DESIGN TYPOLOGIES IN URBAN MORPHOLOGY AND LANDSCAPE ARCHITECTURE

The macro-level sociological and demographic phenomena detailed in the previous chapters—such as the push-pull dynamics of migration, mobility transition models, the fluid spaces of the global network society and digital nomadism—ultimately materialize at the intersection of urban morphology and landscape architecture, which are the concrete forms of the physical environment. Urban space is an active phenomenon that directs, restricts, excludes, or integrates global mobility (Meeus & van Heur, 2019). Migrant-friendly design is the practice of transforming the urban environment from being an alienating, exclusionary, or defensive barrier for disadvantaged, displaced and traumatized groups into an inclusive interface that is restorative, provides a sense of belonging and encourages social interaction (Aelbrecht & Stevens, 2019). In the context of urban morphology, the

relationship that migrant groups establish with the city is generally defined as a "morphology of indeterminacy," characterized by unpredictability, transience and the anxiety of displacement. For migrants, urban morphology is a continuous series of networks and flows that begins with the moment of departure from home, continues with waiting areas during the asylum-seeking process and extends to the stages of integration or return.

For decades, the traditional disciplines of urban planning and landscape architecture treated the phenomenon of migration as "exceptional" and "short-term" situations, such as isolated refugee camps on urban peripheries or isolated ghettos in urban renewal areas (Siddiqi, 2023). Today, however, a vast majority (approximately 70 percent) of displaced populations live in urban areas and due to the prolongation of crises, reside in these temporarily configured spaces for decades (UNHCR, 2024). This demographic reality necessitates a new understanding of "integrated urban morphology" that advocates for the permanent integration of multicultural spatial typologies into the organic urban fabric to enable heterogeneous communities to coexist (Debray et al., 2025).

In this chapter, the morphological qualities of new settlement areas that facilitate migrants' processes of anchoring to the city, the key role of space syntax analyses in socio-spatial segregation and contemporary migrant-friendly design typologies in landscape architecture are examined in the light of national and international examples.

1. Socio-Spatial Segregation and Integration within the Context of Urban Morphology Theories

Urban morphology is an interdisciplinary branch of science that approaches cities as "urban habitats" and analyzes the formation and transformation processes of all fabric elements belonging to the physical environment (buildings, city blocks, parcelation/plot divisions, street patterns, etc.) within the framework of socio-spatial parameters. The location choices, settlement patterns and the quality of social contact that migrants establish with the local population in the urban space are directly related to the morphological structure of the city, which has been layered throughout its historical process. The fundamental theoretical approaches explaining urban form shed light on

the integration processes of migrants from different perspectives.

There are three primary morphological schools that stand out in the literature (Araújo de Oliveira, 2022):

1. ***The European School (Typo-Morphological Approach):*** This approach defines the historical development of the city's physical form and spatial continuity through architectural typologies and urban fabric. By offering static and structural clarity, it elucidates the transformation of housing typologies within historical city centers settled by immigrants (e.g., Tarlabaşı or Zeyrek in Istanbul).
2. ***The Chicago School (Sociological Approach):*** Pioneered by theorists such as Burgess, Park and Wirth, this school conceptualizes urban development as a dynamic process. Through models of socio-spatial mobility, land rent, competition and invasion-succession, it examines the movement of immigrants from the urban periphery to the center or vice versa, alongside the formation of "zones of transition."
3. ***The Morphogenetic Approach:*** This perspective embeds social processes within structural relations,

evaluating the city as a constantly evolving, complex adaptive ecosystem.

The synthesis of these three approaches demonstrates that immigrant quarters are not arbitrary areas shaped solely by economic imperatives; rather, they are complex morphological organisms generated at the intersection of urban rent, physical parcellation and social boundaries (Alba et al., 1999).

1.1. The Space Syntax Paradigm

One of the most powerful analytical tools that quantitatively measures how urban form, building blocks and street networks shape social life and immigrant assimilation is the "Space Syntax" theory (Hillier & Vaughan, 2007). Developed by Hillier and Hanson in the 1970s at University College London (UCL), this approach has demonstrated that architectural composition and urban form are not independent of social segregation or inclusion policies, nor are they "neutral." On the contrary, inequalities in power and control between social classes are directly and geometrically encoded into the physical skeleton of space.

The concepts of "Probabilistic Encounter" and "Natural Movement," which lie at the core of space syntax theory, provide crucial data for landscape architects and urban planners. According to this theory, the formational structure of the urban grid determines the probabilities of individuals walking, moving and encountering one another by chance within that space. Consequently, this theory posits an unshakable link between the physical location of an immigrant neighborhood and the prospects of upward economic mobility for its residents (Vaughan, 2007).

Space syntax analyses (e.g., axial line analysis, visibility graph analysis) reveal the following fundamental findings:

- ***Integration Value:*** Integration accelerates when an immigrant community settles in spaces characterized by high accessibility and global integration, positioned at the center of the city's "movement economies." If the urban landscape possesses a fabric that feeds the main arteries and diffuses pedestrian mobility throughout the broader city, immigrants remain in continuous visual and physical contact with the autochthonous (native)

population. This continuous interaction fosters a state of "co-presence" that dismantles prejudices.

- ***Segregation and Mean Depth:*** Zones composed of low-accessibility structures, such as cul-de-sacs, labyrinthine disconnected forms, or dendritic urban layouts severed by major highways, impose physical isolation. These areas, which possess a high "mean depth" value, push immigrant communities outside the broader urban system, thereby chronifying structural poverty and social marginalization (Vaughan, 2007).

1.2. Urban Form Typologies in Immigrant Segmentation

The configuration of urban blocks and open public spaces exerts a direct mediating or constraining influence on immigrant assimilation (Salazar, 2020). A recent machine learning-based morphological analysis of Barcelona has demonstrated that certain urban form typologies systematically reduce residential segregation between the native Spanish population and newly arrived immigrants (Salazar, 2020).

Traditional introverted housing complexes, high-walled "defensible spaces," or vertical high-rise housing complexes devoid of ground-floor activity minimize chance encounters at the street level, thereby eradicating the "sense of community" (Eizenberg et al., 2019). Conversely, permeable urban blocks, active commercial ground-floor uses and open spaces organically integrated with the urban fabric (such as open spaces in the center of a street block) create an interface of contact between the local population and immigrants. In this regard, urban design decisions act as spatial and political choices that filter, accelerate, or obstruct urban mobility. Table 5 compares morphological typologies within the context of space syntax and socio-spatial interaction.

Table 5. Comparison of Morphological Typologies in the Context of Space Syntax and Socio-Spatial Interaction (Compiled from the works of Hillier & Vaughan, 2007; Salazar, 2020)

Urban Form and Morphological Feature	Segregative / Exclusionary Urban Fabric (Segregative Morphology)	Immigrant-Friendly / Integrated Fabric (Integrative Morphology)	Socio-Spatial Impact on Immigrant Integration
Street Network	Cul-de-sacs, labyrinthine disconnected arteries, high "mean depth"	Grid-planned, open-ended streets with high connectivity.	While a disconnected fabric isolates poverty areas and renders them invisible, a grid fabric maximizes pedestrian flow, commercial potential and the likelihood of social encounters (probabilistic encounter).
Ground Floor and Permeability	Physical barriers, high retaining walls, gated communities, blank/blind ground-floor facades	Active and commercial ground floors; continuous, barrier-free, permeable transition interfaces from the street to green spaces.	Permeability encourages the safe participation of immigrants in urban life and prevents marginalization (othering) by providing spaces for "chance encounters."
Open and Green Space Configuration	Pushed to the peripheries of the urban settlement; undefined/residual spaces left between buildings	Core amenities and urban courtyards integrated into the center of the settlement, intersecting with main transit lines.	Centrally located spaces are situated on the cycle of "natural movement," necessitating the sharing of the same physical space by different ethnic groups (co-presence).

1.3. "Arrival Infrastructures" and the Integrative Power of Threshold Spaces

The macro-scale concept of "Arrival Cities," introduced to the literature by Saunders (2011), refers to highly mobile urban areas interwoven with informal networks that serve as the initial stopping points for populations migrating from rural to urban areas or from developing to developed countries (Saunders, 2011). However, the contemporary disciplines of urban design and morphology have evolved from this macro-analysis toward the concept of "Arrival Infrastructures," which focuses on micro-scale, specific architectural and landscape amenities (Meeus & van Heur, 2019).

Arrival infrastructures encompass both the physical spaces where immigrants first interact with the urban fabric upon arriving in a new city—spaces where their local or transnational social mobility is produced—and the entirety of the socio-spatial practices that govern these areas (Meeus & van Heur, 2019). While classical urban design theories problematize these areas by defining them merely as spaces of "waiting, transition, or decay," contemporary morphology views them as vital ecosystems (infrastructural fields) that harbor the specific resources

needed by newcomers, such as housing, language learning, employment opportunities and bureaucratic guidance (Hanhörster & Wessendorf, 2020).

The most fundamental morphological equivalent of these infrastructures is commercial mixed-use streets and the urban amenities contained within them. In the context of landscape and architecture, these streets assume a functional duality within the urban system (Aelbrecht & Stevens, 2019):

1. ***Accessible Link:*** This refers to the street functioning as a seamless "conduit for movement" that integrates the immigrant neighborhood into the city's broader transportation networks, employment centers and the macro-urban system.
2. ***Place / Destination:*** In contrast to a mechanical infrastructure that is merely passed through quickly, this entails the street acquiring the identity of a situational "place" where daily activities such as shopping, sitting, waiting, working and socializing are concentrated.

The social amenities belonging to immigrants situated within this morphological construct—namely ethnic grocery stores, hair salons, religious centers, cafes,

international money transfer offices and street corners—cease to be purely commercial or physical venues and operate instead as "information hubs" and spaces for socialization (Biehl, 2014; Hall et al., 2017). Within these spaces, individuals who have previously migrated and possess accumulated urban knowledge act as "arrival brokers," establishing a spatial bridge between the rigid bureaucratic structure of the city and the newcomers (Hanhörster & Wessendorf, 2020). The act of immigrants making their own languages, traditional products and cultural rituals visible in these public spaces (visibility and recognition) renders them an undeniable part of the urban skyline and the urban economy, thereby dismantling socio-spatial segregation at the street level.

2. Inclusive and Immigrant-Friendly Design Principles in Landscape Architecture

While urban morphology configures macro-level form and street networks (grids), landscape architecture shapes human-scale (micro-scale) interactions, healing processes and the connections established with urban nature. The theoretical and ethical infrastructure of an immigrant-friendly landscape design is structured around

Lefebvre's concept of the "Right to the City" and the recontextualization of "Universal Design" principles within the framework of migration.

2.1. Universal Design and Landscape Justice

The 7 Principles of Universal Design, developed under the leadership of Ronald Mace at North Carolina State University and integrated into the landscape discipline by the American Society of Landscape Architects (ASLA) and the UK Design Council, serve as a fundamental methodology for ensuring immigrants' access to urban spaces, despite being traditionally conceived for individuals with physical or cognitive disabilities. In a new country, immigrants contend not only with cultural barriers but also with language barriers, literacy disparities, economic destitution and transportation limitations (capability and coupling constraints). There are seven fundamental principles of universal landscape design (Figure 6).

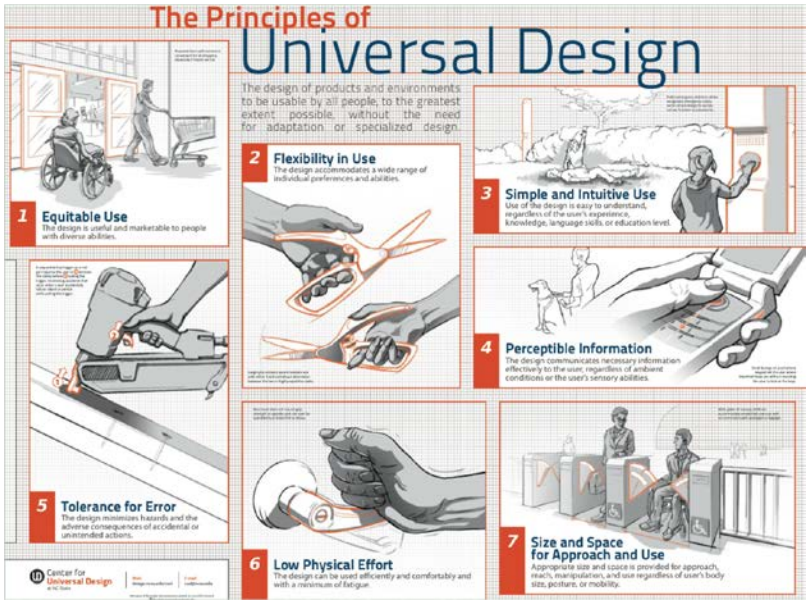

Figure 6. Principles of Universal Design (Gartec, 2026)

Four of the fundamental principles of universal design are adapted to the context of immigration in terms of their content as follows:

1. **Equitable Use:** This refers to the capacity for urban parks and green spaces to be utilized with equal standards of safety and privacy, regardless of the user's legal status (e.g., refugee, asylum seeker, undocumented immigrant), ethnic origin, or economic condition, thereby avoiding stigmatizing or segregating them. It is essential that parks are devoid of "hostile architecture" elements (e.g.,

benches that prevent lying down) which are designed to deter the homeless or immigrants.

2. **Flexibility in Use:** This principle dictates that a public green space should not be allocated solely to a single form of recreation (e.g., exclusively individual jogging or dog walking). The design should incorporate "open-endedness" and modular seating/gathering units that accommodate diverse activities, such as a large immigrant family hosting a well-attended picnic, a group organizing a football tournament, or the hosting of festival celebrations (parades) (Irandoost et al., 2019).
3. **Simple and Intuitive Use:** This ensures that wayfinding amenities within the park are easily comprehensible, independent of the user's language proficiency or local knowledge. Cognitive load is minimized by employing multilingual signage, universal iconographies, color palettes, pictograms and tactile surfaces rather than complex textual information.
4. **Tolerance for Error:** This involves the implementation of designs featuring circular (loop) pedestrian routes—which allow users to intuitively

correct their return paths without straying into hazardous zones when disoriented—and the highlighting of danger warnings through visual contrast.

2.2. Placemaking and Autotopography

Landscape justice is predicated on the principle that access to nature and open spaces is a fundamental human right (common good) (Anguelovski et al., 2018). The practice of "Placemaking" is the most effective instrument utilized in translating this right into spatial practice. This process transforms public spaces from top-down imposed aesthetic decors into organic living environments shaped by the cultural values of the local community and migrants, grounded in participatory design. At the core of this process lies the concept of Autotopography, which signifies migrants re-signifying their newly settled landscapes through their own memories, rituals and past experiences. When urban green fabrics and parks encompass physical elements reminiscent of the vegetation in the migrants' homelands, they enable the individual to establish a psychological bridge with their past life. This bond forged with nature transcends mere nostalgic melancholy; it serves

as an active catalyst that facilitates the migrant's emotional "taking root" (emplacement) in the new city and their adoption of it as a home (homemaking).

3. Migrant-Friendly Landscape Typologies: From Theory to Spatial Practice

Equipped with universal design principles and the philosophy of placemaking, landscape architecture has produced distinct and functional spatial typologies that directly respond to the needs of migrants in urban areas. In light of academic literature, field applications and empirical research, these typologies can be fundamentally classified under three main categories.

3.1. Intercultural Gardens and Urban Agriculture

One of the most effective spatial instruments for displaced individuals to establish a tangible connection with their past and to enhance their psycho-social wellbeing in a new geography is urban gardens and agricultural landscapes. Emerging notably in Germany during the early 2000s and subsequently spreading worldwide, "Intercultural Gardens" constitute a specific

landscape typology examined under the umbrella of Urban and Peri-Urban Agriculture (UPA); alongside cultivating plants, they adopt multicultural dialogue and social cohesion as their primary objectives (Müller, 2007; Schermer, 2014).

Figure 7. Example of an intercultural garden (Tim, 2020)

3.2. Healing Gardens and Trauma-Informed Design

War, persecution, forced migration and the dangers along asylum routes leave profound damage on migrant

psychology, such as post-traumatic stress disorder (PTSD), anxiety, depression and chronic spatial insecurity. The presence of elements in urban landscapes and architecture that trigger these traumas can lead to the social withdrawal of migrants and the complete collapse of urban integration. In this context, the principles of "Trauma-Informed Design," which have evolved from health sciences into landscape architecture, are predicated on the premise of configuring space not merely as a decoration, but as an active "healing agent."

The specific methods utilized in the design of therapeutic landscapes (Figure 8) are as follows:

- **Prospect and Refuge Principle:** As one of the fundamental theories of environmental psychology, this principle posits that trauma survivors require sheltered niches (refuge) where they can surveil their surroundings from a wide, uninterrupted angle (prospect - predictability), while simultaneously rendering themselves invisible and securing their backs. In urban open spaces, semi-enclosed pergolas and seating groups that lean against a solid retaining wall or a dense plant cluster at the back, while facing a broad meadow (open field

of vision) at the front, fulfill this existential need for security.

- **Reduction of Cognitive Load and Visual Fluidity (Minimal Clutter):** Narrow corridors, high fences, wire meshes and labyrinthine, dead-end paths that evoke associations with prisons or detention centers induce a panic of "entrapment" in trauma survivors. Designers maximize the individual's sense of autonomy and control over their environment by planning open-concept spaces that minimize visual clutter and where boundaries are fluidly connected to one another.
- **Sensory Optimization (Sensory Gardens) and Biophilic Balance:** Sudden stimuli (harsh artificial lights, traffic noise, siren sounds) act as danger triggers for individuals coming from war zones. Migrant landscapes are rendered restorative (healing) through the utilization of water features (waterfalls, pools) that mask acoustic pollution, soothing biophilic elements and warm-toned (between 2700-3500 Kelvin), glare-free indirect lighting. "Sensory gardens," designed particularly for migrant children, facilitate the restoration of the

autonomic nervous system by rehabilitating the senses of touch, smell and hearing within a controlled and safe environment.

Figure 8. Example of a therapeutic landscape (Anne, 2025)

The principles of trauma-informed landscape design and their psychosocial impacts are presented in Table 6.

Table 6. Principles of Trauma-Informed Landscape Design and Their Psychosocial Impacts (Compiled from data by Shopworks Architecture, 2020; PPN, 2023)

Design Paradigm	Traditional Adversarial/Exclusionary Design	Trauma-Informed Landscape Design	Impact on Migrant Psychology
Spatial Layout and Boundaries	Labyrinthine paths, sharp turns, dead ends, undefined blind spots, high physical barriers	Open/fluid (open-concept) paths with a wide field of vision (prospect) and rear-sheltered seating areas (refuge)	Eliminates the fear of entrapment, provides a sense of spatial autonomy and safety.
Lighting and Material Use	Cold, high-lumen spot/overhead lighting, hard reflective materials (exposed concrete, metal)	Natural materials (wood, natural stone), warm-toned, glare-free (2700-3500K) indirect lighting (uplighting/pendants).	Soothes the nervous system by dismantling institutional (camp/prison/interrogation) associations, imparts a "residential feel".
Sensory Experience and Environmental Interaction	Planting intended solely for aesthetic perception or passive observation, exposure to high noise levels	Sensory gardens that encourage touch, smell and interactive action, acoustic masking (sound of water)	Regulates the hyperaroused autonomic nervous system, teaches managing sensory stimuli safely (grounding).

3.3. Migrant-Friendly Public Parks

Public parks are the fundamental open spaces where the democratic health of a city and the migrants' sense of belonging to that city are tested. As Rishbeth and Powell (2013) articulate in the context of "landscapes of belonging,"

migrants' use of parks constitutes the most visible evidence of their participation in urban life (local citizenship). Design decisions encompass secure arrangements that include wide-canopied gathering places under trees, durable amenities permitting communal barbecues and picnics and the visual interconnection of children's playgrounds with adult socialization areas (intergenerational socialization). For migrant communities, where family structures are generally larger, designing broad seating groups that are modular, circular, or flexibly positionable (moveable seating), as opposed to classic two-person European-style park benches, stands out as a key morphological adaptation.

4. Resilient Typologies in Refugee Settlements and Temporary Shelters

Traditionally configured according to the United Nations High Commissioner for Refugees (UNHCR) standards (*Handbook for Emergencies*), refugee camps have been designed as emergency logistics areas with a military grid layout, surrounded by barbed wire, completely disregarding nature and topography (*tabula rasa*) (Kennedy, 2004). However, research indicates that the

average lifespan of these temporarily established settlements currently spans 7 to 17 years and in some cases, persists for generations (e.g., Dadaab in Kenya or Palestinian camps) (Siddiqi, 2023; UNHCR, 2024). The reality of prolonged sheltering proves that this rigid, sterile and ecologically destructive camp morphology, predicated on temporariness, has completely collapsed.

The contemporary landscape architecture approach encourages the transformation of refugee settlements from closed and isolated places into "resilient landscape networks" (social and ecological resilience) that generate their own ecological services, remain open to flexibility, support participatory processes and harbor the potential to evolve into permanent urban neighborhoods (Yu & Weller, 2015).

The new transformative approach is termed the "Landscape Framework" and "Sustainable Settlement" model. Its implementation and design principles are as follows:

- **Topographic and Hydrological Harmony:** Approaches that flatten the natural topography with heavy machinery, thereby causing soil erosion, must be abandoned. The settlement plan should be

shaped under the guidance of the land's natural slope, hydrology (water basins) and vegetation; green valleys that provide stormwater harvesting and natural drainage (easy drainage) should constitute the main social backbone of the camp. Herbaceous ground covers (grass coverage) that prevent dust storms and windbreak afforestation improve the microclimate.

- **Modularity and Shelter Flexibility:** Instead of confining individuals into standardized, uniform containers, incremental modular housing typologies should be developed. These typologies should be capable of expanding horizontally or vertically as the population (family size) changes, be adapted to regional climatic conditions and allow the refugees themselves to participate in their construction. The ability of individuals to shape their own shelters (agency) is a critical step in the psychological healing of displacement trauma.
- **Decentralized Smart Infrastructures:** In regions inhabited by tens of thousands of people, centrally managed, fossil-fuel-reliant heavy infrastructures collapse rapidly. Instead, local circular systems

should be established, where each sub-neighborhood generates its own energy through solar panels, greywater is treated and utilized in intra-camp gardens (vegetable gardens/household gardens) and decentralized ecological sanitation systems are implemented.

Through these interventions, the potential emerges for the refugee camp to cease being an isolated, consumptive place that harms its surroundings and to evolve over time into livable neighborhoods (arrival neighborhoods) that integrate organically with the regional economy and the rural/urban ecosystem.

5. National and International Case Studies

Migrant-friendly morphological typologies and landscape strategies, which are discussed at the theoretical level, are implemented in physical projects across various geographies worldwide with differing priorities (sometimes aesthetic and symbolic and at other times, vital and infrastructural).

5.1. Superkilen Park, Copenhagen (Denmark)

Constructed in 2013 in the Nørrebro district of the Danish capital, Copenhagen—a neighborhood experiencing urban decay and social segregation and home to immigrants from more than 60 different ethnic backgrounds—Superkilen Park (Figure 9) stands as one of the most iconic international projects at the intersection of urban morphology and migrant identity. This one-kilometer linear urban space, a collaborative design by the teams of BIG (Bjarke Ingels Group), TOPOTEK1 and SUPERFLEX, aimed to revitalize a physically marginalized area and to reflect the multinational structure of the neighborhood within the physical landscape.

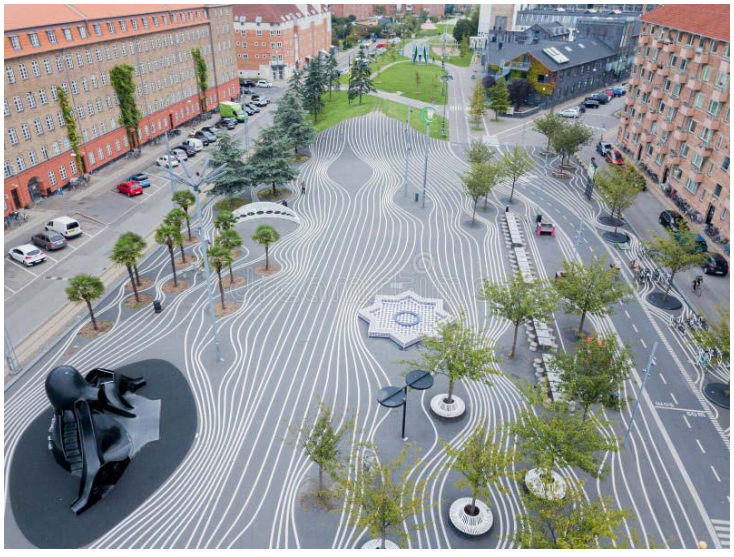

Figure 9. Superkilen Park (Foerstner, 2019)

- **Morphological Layout:** The project site is visually and functionally divided into three distinct morphological zones: "The Red Square" for market activities, cultural and sporting events; "The Black Market," designed as a traditional urban gathering point and the natural "The Green Park," which accommodates picnic, sports and recreational areas.
- **Symbolic Design Approach:** Instead of designing the park as a homogeneous and standard Scandinavian landscape, the designers, through a radical participatory move, imported 108 specific cultural objects from the homelands of the immigrants residing in the area. Fountains from Morocco, tile patterns from Armenia, benches from Brazil, octopus-shaped play structures from Japan, swings from Iraq and massive sound systems from Jamaica were integrated into the urban fabric.
- **Socio-Spatial Impact and Criticisms:** This "symbolic representation" ensured the visibility and recognition of migrant groups within the neighborhood on an urban plane, transforming the park into a center of attraction open to dynamic, transient interactions and high circulation

(Aelbrecht & Stevens, 2019). However, the project has also received significant criticism from academic circles. Some urban sociologists have argued that, rather than addressing the actual socio-economic grievances of the migrants, the project generated a touristic place-marketing tool by exhibiting differences almost like objects in an open-air museum and that it did not sufficiently allow for the organic space production (situated knowledge) of the migrants. Nevertheless, Superkilen has secured its place in the urban design literature as a soft, rhetorical and aesthetic rebellion against Europe's hardening border policies.

5.2. Darmstadt Migrant Sanctuary Garden (Germany)

The Migrant Sanctuary Garden project (Figure 10), implemented by Spora Studios in Darmstadt, Germany, in 2018, is a more conceptual and healing-oriented landscape intervention that brings together ecological restoration and the refugee crisis.

Figure 10. Darmstadt Migrant Sanctuary Garden (Spora Studios, 2018)

- **Context and Concept:** In the city of Darmstadt, which accepted thousands of Syrian, Iraqi and Afghan refugees during the 2015 refugee crisis (sanctuary city), the conversion of an abandoned American military base at the edge of the forest into a refugee accommodation center formed the physical basis of the project.

- **Biological Migration and Therapeutic Metaphor:** The project established a metaphorical link between "endangered medicinal plants" whose habitats had been destroyed and "refugees" displaced from their homes due to war. By spatializing the concept of "sanctuary" for both humans and plant species, the design team transformed an abandoned military landscape into a restorative permaculture and art laboratory, thereby demonstrating how landscape architecture can become a trauma-healing, bio-political act.

5.3. Historic City Centers and Arrival Neighborhoods: Istanbul Examples (Tarlabaşı and Kumkapı)

A significant morphological typology specific to Turkey is the historical fabric situated within the inner-city; these areas have become dilapidated over time yet sustain themselves as "arrival neighborhoods" for migrants. The Kumkapı and Tarlabaşı districts in Istanbul (Figure 11 and Figure 12) represent the clearest examples of classical arrival infrastructures in the literature (Biehl, 2014; Tsavdaroglou, 2020).

Figure 11. Kumkapı (BirGün, 2024)

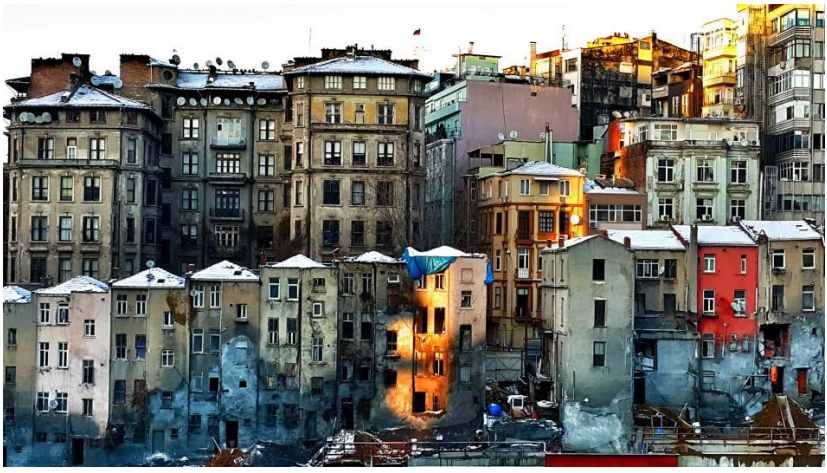

Figure 12. Tarlabaşı (Whomanity, 2016)

Thanks to their narrow and organic street networks, low-cost housing stock (the informal partitioning of abandoned historical buildings), informal textile or manufacturing workshops and dense migrant solidarity

networks (social capital), these neighborhoods serve as multinational sanctuaries where newly arrived asylum seekers first settle in the city. As exemplified by Tarlabaşı, even when under the threat of urban gentrification and demolition projects, these areas function as resilient "urban interfaces" where refugees and the local urban poor collectively engage in the commoning of urban space (commoning practices), struggling for survival against the ruthless rent market of the colossal metropolis. The duty of designers is not to gentrify this historical morphology by "cleansing" it, but rather to develop micro-interventions that elevate living and hygiene standards without compromising the existing socio-economic arrival infrastructures.

CHAPTER 4

GENERAL CONCLUSION – ON MIGRATION, SPATIAL JUSTICE AND RE-ROOTING

The theoretical and practical discussions forming the foundation of this book reveal that the immense mass mobility achieved by human history and modern cities has engendered an irreversible shift in our understanding of "space, settlement and landscape." Throughout the twentieth century, traditional planning disciplines were built upon a rigid paradigm where boundaries were strictly delineated by walls, belonging was defined solely through permanent physical settlement (sedentarism) and "migration" was coded as a momentary anomaly. However, the theoretical trajectory extending from Zelinsky's "Mobility Transition Model" to Castells' (2004) "Space of Flows" and Bauman's "Liquid Modernity" clearly demonstrates that constant change (flux), rather than fixity, has now become the norm. The urban landscape has ceased to be a passive backdrop upon which buildings rise; it has evolved into a dynamic "interface" through which capital,

migrants, digital nomads and information transit and where it is continuously reproduced.

The urban morphology dynamics examined throughout the work have demonstrated that the integration of migrants into a new society is not merely a legal or economic process, but rather a socio-spatial issue directly shaped by the "geometry of physical space" (Space Syntax). Isolated refugee camps on the city's peripheries or "defensible" luxury gated communities surrounded by high retaining walls are alienating forms that physically concretize social polarization (segregation).

In contrast, "Migrant-Friendly Design Typologies" transform space from a control mechanism into a healing common area. Commercial mixed-use streets where migrants first experience the city (arrival infrastructures), threshold spaces (thresholds) that alleviate the tension between the home and the outside, and intercultural gardens where different cultures interact through agricultural practices are the most crucial amenities where urban solidarity is woven. Furthermore, nature (landscape) is not merely an aesthetic ornament, but a unique "source of healing" that soothes the nervous systems of individuals experiencing forced migration trauma (PTSD) (Trauma-

Informed Design) and enables them to establish ontological connections (autotopography) with their pasts.

In light of all this theoretical and practical knowledge, the contradictions within the existing development plans of states must be urgently resolved. As indicated by the United Nations (UN-Habitat) New Urban Agenda and the European Landscape Convention (ELC), migration is not a temporary crisis to be excluded, but rather a permanent phenomenon of urban transformation that enriches the urban landscape and must be managed through the initiative of local governments and the principle of justice. Particularly in the face of the threat of Climate Migration, which will leave millions of people displaced, landscape architecture stands as a crucial discipline that will redesign human existence on earth through "Nature-Based Solutions" (NBS). Consequently, the resilient, safe, and healthy cities of the future will be living ecosystems built upon "Inclusive and Just Landscape Policies" where differences flow freely, which flex alongside nature, turn crises into opportunities, and embrace the transformative energy of migration. The contemporary landscape architect, far more than an artist drawing forms, is a pivotal actor in this new universal spatial contract and multispecies culture of life.

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