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Investigating the Socio-Recreational Value of Malta's Cemeteries as Public Open Spaces:

Can international models of cemeteries be adopted and applied locally?

What is the potential for cemeteries to contribute to the socio-recreational value of urban areas locally?

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This dissertation is dedicated to my parents Kevin and Josanne Ghirxi



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Abstract

The Maltese urban environment has rapidly developed in recent years, resulting in a dense urban landscape, which has little provision of green and recreational spaces (Government of Malta, 2015). This issue is not indigenous to Malta and has also been observed in other countries. Responses to the phenomenon abroad were various, notable of which being the supporting of recreational typologies within urban cemeteries. In Malta, this is not the case; rather, they are traditionally seen as solemn places exclusively for mourning and remembrance. Through the use of an online survey questionnaire and a focus group, (descriptive) quantitative and qualitative data was gathered to understand the current perception towards cemetery spaces. Furthermore, these data collection methods allowed for an investigation on the societal perception towards potential recreational typologies derived from literature (and subsequently the derived theoretical framework) as well as cemetery visits in Stockholm, Malmö, and Copenhagen. From the data gathered, it was noted that cemeteries are visited infrequently, for a short duration and almost exclusively to visit a grave or attend a funeral. Furthermore, respondents indicated that culturally, cemeteries are viewed as spaces of peace and quiet. This was an appreciated quality, as it contrasted with the perception of the current built environment scenario. This cultural perception influenced how the potential recreational scenarios were adjudged. Results indicated that 'quiet', 'solitary' activities tended to be more acceptable than more 'active' or 'commercial' activities. Results also indicated that there were several physical and cultural barriers which must be considered, should there be an attempt to introduce recreational typologies locally. In conclusion, whilst local cemeteries have an untapped potential socio-recreational value, international cemetery usage models, as discussed in the literature review, must be analysed, and modified to ensure congruence with the local scenario.

Keywords:

Cemeteries, Socio-recreational value, Urban Open Space, Cultural Perception of Cemeteries

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Chapter 1 – Introduction

1.1 Understanding the Role of Urban Open Space in Society

The importance of Urban Open Space (UOS) becomes immediately evident when considering just how many people experience (or will experience) such space on a daily basis (possibly even multiple times daily). The United Nations' 'World Cities Report 2022' (UN Habitat, 2022) estimated that in 2021, 56% of the world's population currently lives in urban areas; projected to increase to 68% by 2050. When considering the European and the Maltese scenario, data published by Eurostat indicates that 70.4% of the European Union's population resides in an urban area, with Malta recording the highest percentage at 96.8% (Eurostat, 2022). These statistics further emphasize the necessity in understanding in depth UOS especially at a local level.

The important role of UOS in society is further emphasized when considering its strong contribution to the three pillars of sustainability (Purvis et al., 2019), whilst also serving as a stage for social interaction and enabler of public connectivity. The role and importance of UOS is explored in further detail in sections 2.2, 2.3 and Appendix 2.

1.2 Urban Open Space in the Maltese Context

Locally, the dense nature of the urban environment allows for Malta to be considered as essentially one city rather than as a cluster of towns and villages (Zammit, 2010). However, UOS faces several challenges with regards to (multi-dimensional) accessibility as well as with its potential contribution to the wellbeing of its users, due to traffic and a disconnection from nature, creating a stressful and unhealthy environment (Mallia, 2022). Furthermore, Mallia's statement that Malta is "a country wherein most of our open spaces are streets" (Mallia, 2022, p. 77) implies that UOS are at a premium, a factor also identified by the SPED document, which emphasises that the "low provision of urban green space and other recreational facilities in towns and villages does not help to encourage healthy lifestyles" (Government of Malta, 2015, p. 14). Although an initiative such as the Slow Streets project aims to improve the social dimension of streetscapes (Zammit, 2022) (potentially also establishing/strengthening the UOS Network), this study instead looks at other overlooked spaces within the local UOS network.

1.3 Maltese Cemeteries – Overlooked Urban Open Spaces?

Straka et al.'s (2022) deliberations on how rapidly expanding cities increase pressure on green spaces (which are beneficial for user's health) echo statements by Mallia (2022). Straka et al. consider how cemeteries are often found within the heart of such cities, whilst noting that in addition to being burial sites, they are also "public spaces for reflection and recreation, places to enjoy nature and cultural encounters as well as important historical places for people" (Straka et al., 2022, p. 1). Similar statements are made on Norwegian cemeteries, where it is stated that "cemeteries are part of the urban green structure; they are open spaces physically accessible to the public" (Swensen et al., 2016, p. 41).

1.4 Research Overview

Straka et al.'s (2022) statement is interesting when considering how local cemeteries were classified as having controlled access (Scheiber, 2021) (and thus not particularly publicly accessible), so much so that they were excluded from Scheiber study. Therefore, the aim of this research is to investigate the socio-recreational potential of local cemeteries, through an understanding of the perception of local cemeteries. Furthermore, it aims to develop an understanding on whether international models of cemetery usage can be applied locally, and if so, to what extent. In relation to this, the following research questions were developed:

Investigating the Socio-Recreational Value of Malta's cemeteries as Urban Open Spaces:

- Can international models of cemeteries be adopted and applied locally?
- What is the potential for cemeteries to contribute to the socio-recreational value of urban areas locally?

These research questions were then broken down into the following research objectives:

- To review literature on the philosophy and theology of death and burial to better develop an understand of the cemetery as a spiritual space;
- To review international case studies to understand how cemeteries are utilized in a different manner and the resultant social value they provide;
- To engage with a random sample of people to understand the perception of cemeteries in the local context;
- To understand whether the physical characteristics allow for cemeteries to become public open spaces as an integral part of the urban fabric; and

- To analyze the obtained results and develop recommendations on whether and how to improve the social value of cemeteries.

An overview of the research process is provided in Figure 1, outlining the relation between each phase of the research.

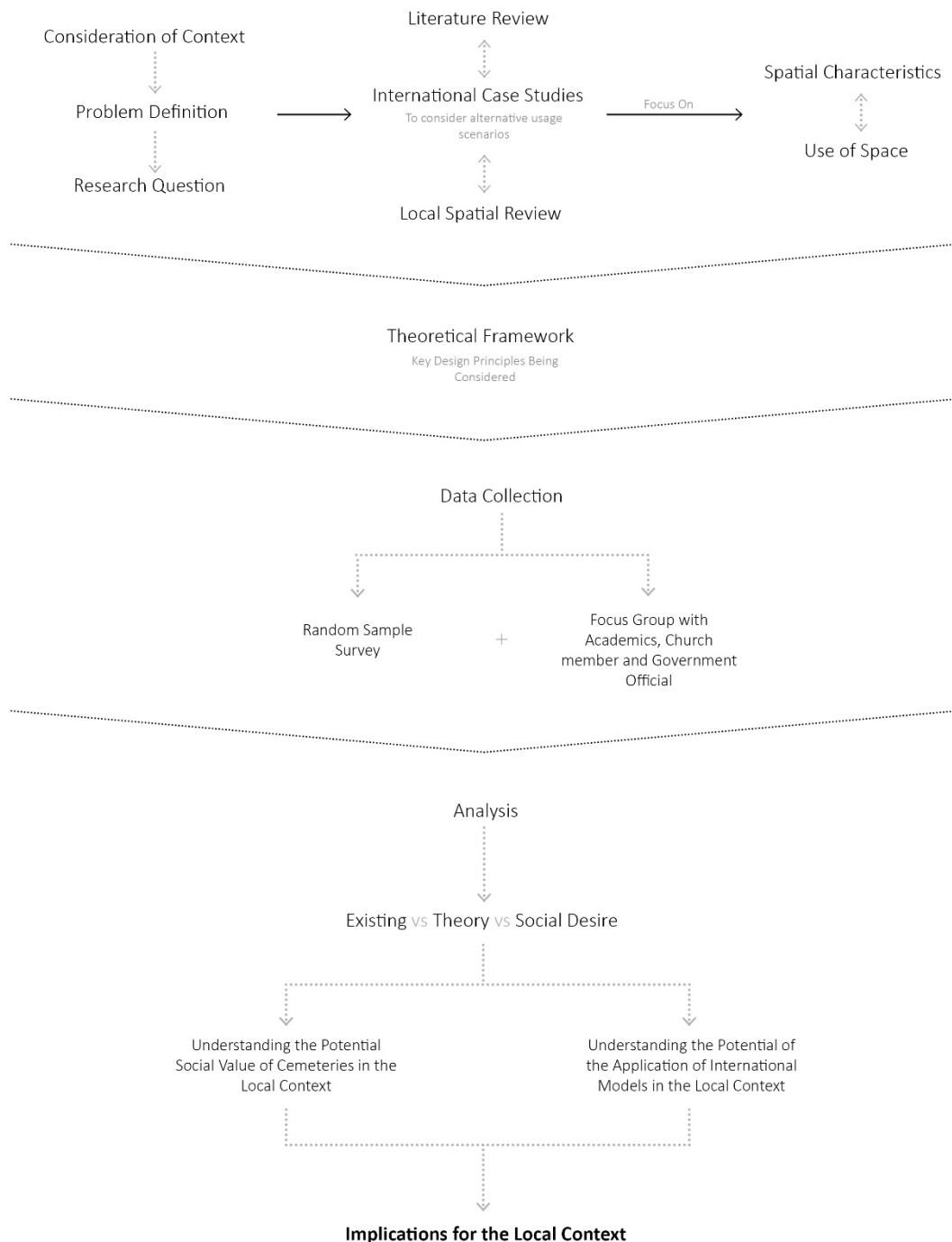


Figure 1: Research Overview Process

1.5 Dissertation Structure

After setting the scene in Chapter 1, Chapter 2 starts with a theoretical background on the role and importance of UOS, the philosophy and theology of death, and how that influenced (and will influence) cemetery use and development (and thus, better understand the cemetery as a spiritual space). Visits carried out at several cemeteries in Stockholm, Malmö and Copenhagen are also considered as international case studies to better understand points discussed in the literature on the recreational use of cemeteries. The literature and case studies allow for a nuanced understanding of the spatial qualities, which cemeteries possess, to fulfil the multiple roles as an UOS. The literature and the visits were used to create a theoretical framework, which served as the basis for a spatial review of a selected number of cemeteries in the local environment. The theoretical framework also served as a basis for the creation of the public questionnaire and the focus group session.

Chapter 3 discusses the researcher's positionality and the methodology employed, whilst also detailing the methods used for data collection. This chapter also highlights the ethical considerations and potential limitations of the study.

Chapter 4 presents the results from the public questionnaire and the focus group, which are also analysed through coding, networking and direct quotations from the raw data. The results are then discussed in Chapter 5 (*vis-à-vis* the research question and objectives), which also serves as the conclusion.

Chapter 2 – Literature Review

2.1 Introduction

In understanding the functionality of the cemetery, two key dimensions emerged:

1. the 'socio-recreational' layer (the cemetery functioning as recreational UOS) (Grabalov & Nordh, 2022; Nordh et al., 2023); and
2. the 'spiritual and religious' layer (the cemetery functioning as a burial/mourning/spiritually restorative space) (Evensen et al., 2017; Grabalov, 2022; McClymont, 2016).

Literature further revealed tension between these two dimensions, influenced by the “historical institutional arrangements and culture” (Walter, 2012, p. 139). However, one must first understand the meaning of UOS, which will be discussed in section 2.2. Historical and cultural influences are then discussed further in section 2.3 and Appendix 3.

2.2 Definition of UOS

This section provides an overview of what is understood by UOS; a historical consideration. Further explorations of related theoretical frameworks are made in Appendices 1 and 2, respectively. When distilling the major themes from literature which define UOS, one can broadly categorise them into spatial, environmental, economic, and social/cultural in nature (Azhar et al., 2021; Banjeree & Loukaitou-Sideris, 2011; Brkljač et al., 2016). These major themes are notably aligned with the three pillars of sustainability, as defined by Purvis et al. (2019). Scheiber's (2021) theoretical framework corroborates Purvis et al.'s research and expands these three pillars into more detailed sub-values. This highlights the importance of UOS in the urban environment strategy which, as defined in the United Nations' Sustainable Development Goal 11 aims to “make cities inclusive, safe, resilient and sustainable” (United Nations, n.d.) - Targets 11.3, 11.4, 11.6 and 11.7 deal with the relationship between sustainability and UOS.

The five themes, as outlined below, formed the basis for expanding and conducting further research on the design principles considered as necessary for the cemetery to fulfil its spiritual function and potentially a socio-recreational function. These design principles are outlined in section 2.4.

2.2.1 Spatially

At a basic level, UOS can be defined as “open spaces relating to the urban or built environment” (Scheiber, 2021, p. 47). Lynch’s (1960) famous classification of urban space, namely ‘paths’, ‘edges’, ‘districts’, nodes’, and ‘landmarks’, attempts to define more from a spatial perspective. This classification introduces two interesting factors; firstly, as an element of interconnectedness between such spaces – a network. Secondly, this classification helps push the definition of UOS beyond the stereotypical garden or square, including significant and broader typology of spaces, which are neither necessarily intervened directly upon, nor exclusively within an urban area. Therefore, spaces such as valleys, parks, forests, and sports facilities, as well as their interface with the built fabric, also fall under the categorisation of UOS (Pattacini, 2021; Scheiber, 2021; UN Habitat, 2018, 2021). A succinct consideration of the spatial experience of UOS is given by Kishore Rupa (2015, p. 5) when stating that once people venture beyond private spaces “such as their home, workspace, *etc.*, they are automatically in the public realm.”

2.2.2 Economically

The economic element can relate to financial accessibility, as well as ownership of space, thereby expanding the understanding of the ‘open’ aspect of UOS. In their Charter of Public Space, the Istituto Nazionale de Urbanistica links the two, stating that “[p]ublic spaces are all spaces publicly owned or of public use, accessible and enjoyable by all for free and without a profit motive” (Istituto Nazionale di Urbanistica, 2013, p. 1) The United Nations SDG Indicator 11.7.1 definition similarly considers UOS to be a space, which is not locked behind a paywall (UN Habitat, 2021).

Financial accessibility (even perceptual) and ownership of space can also create conflict. Ford (2000) stated that commercial outlets within the street may often spill out into streets and other open spaces, creating disputed claims to the space. This creates a debate on whether the space is either perceptually deemed as ‘Open’ or is simply deemed so on paper, something already seen locally in Valletta (Bonnici, 2021). Whilst the Charter of Public Space still considers such spaces to be a part of UOS (Istituto Nazionale di Urbanistica, 2013), Carmona (2010b) argues for the contrary, stating that the presence of both explicit (purchasing access) and implicit (such as shopping malls) financial access controls, create exclusionary spaces (especially implicit spaces), as they are designed specifically to serve a predetermined interest by the investor, and exclude other layers of UOS, such as the political (Carmona, 2010b).

2.2.3 Socially – Individual Level

Well-designed and maintained UOS is an essential tool for identity formation (and thus a sense of place) and community building (Woolley et al., 2004). The relationship between the place and the identity construct has been recognized for quite some time, as evidenced by Proshansky's (1978, p. 155):

“...by place-identity we mean those dimensions of self that define the individual's personal identity in relation to the physical environment by means of a complex pattern of conscious and unconscious ideas, beliefs, preferences, feelings, values, goals and behavioural tendencies and skills relevant to this environment.”

This theory is further built upon by Droseltis and Vignoles' (2010), who identified theoretical dimensions which indicate how well a person feels they fit into a place, whether: it is a part of themselves, indicative of the person they are and the values they uphold, or a sense of attachment to the place is felt. UOS can contribute to this by acting as a venue for activities which can bring the community/multiple communities together; even casual encounters can help “form the basis of stronger community ties and the generation of social capital, a resource generally beneficial to well-being” (Dinnie et al., 2013, p. 7).

UOS (especially Green UOS) also has a significant influence on the mental and physical aspects of health and wellbeing as they provide space to exercise and mentally decompress (Woolley et al., 2004). The recent COVID-19 pandemic also served as a reminder of UOS' potential to improve mental well-being. The lack of social interaction beyond the immediate occupants of the same residential unit proved to be a main contributor for a decline in mental health, with the remedy being spending time outside with social distancing measures in place (Tabb, 2021). The presence of green spaces “perceived to be ‘serene’, ‘social’ and ‘natural’ are said to have greater restorative effects” (Keng et al., 2015, p. 133). Furthermore, green spaces have the potential to forge better community ties in many ways, from “fleeting and temporary encounters, to regular informal socialising with known others, to formal and coordinated action between the same people over a longer period of time” (Dinnie et al., 2013, p. 7).

2.2.4 Socially – Community Level

The important role of UOS in creating communities is indicated in the UN Habitat's Sustainable Development Goal 11.7.1 Indicator document, as well as its Training Module's outline, which state that Public Spaces “foster resident interaction and opportunities for contact and proximity” (UN Habitat, 2021, p. 2). However, the UN Habitat's definition of Public Open Space, which states that it is “undeveloped land or land with no buildings (or other built structures) that are accessible to the public, and that provides recreational areas for residents and helps to enhance the beauty and environmental quality of neighbourhoods” (UN Habitat, 2018, p. 10; 2021, p. 2), may potentially exclude several urban

spaces as sites of social interaction even because this definition neither qualifies nor quantifies the extent of undeveloped / developed land. In contrast, Jan Gehl's (2003) humanist ideology advocates for the maximisation of the potential for social interaction (Matan & Newman, 2016) – the stage for this being the network of UOS. Gehl (2003) considered the accessibility and usage of UOS and the network in-between as a key part of his classification of different city types. Gehl (2003) also emphasizes the role of walking, not only as a transportation method, but also as a supporting act for further potential social interactions, elaborating that “a walk in city space is a “forum” for the social activities that take place along the way as an integral part of pedestrian activities” (Gehl, 2010, p. 120). Therefore, it also stands to reason that UOS must be physically and perceptually accessible; also emphasized by Carmona's (2010b) referencing of former UK Prime Minister Tony Blair's statement of improving the safety and cleanliness of the streetscape to empower the community.

The Charter of Public Space also considers other layers which influence public space, namely the “spatial, historic, environmental, social and economic features” (Istituto Nazionale di Urbanistica, 2013, p. 1). The multi-layered and loaded nature of UOS, coupled with the idea that these factors shape society whilst also being dynamic elements which fluctuate, therefore implies that UOS is neither fixed nor insulated from societal influence, a view shared by Brkljač et al. (2016) and Kishore Rupa (2015).

This is reinforced by Low (2016) who, in viewing the social layer through a social constructivist lens, explores how these “shared understandings and social structural differences” influence the understanding of space, whilst also considering that the reverse is also true (Low, 2016, p. 68). It is thus important to, not only understand this social layer, but to recognise that its dynamic nature implies an ongoing change in the employed value system with which UOS is perceived. This, in turn, has to be reflected through the use of “temporal perspectives” (Grabalov & Nordh, 2022, p. 82) when exploring the social layer of such spaces to understand space from a historic and present perspective, whilst also attempting to conceptualise future projections.

2.2.5 Environmental

Whilst recognising the importance of the environmental theme, it will only be considered briefly as it goes beyond the scope of this study. Environmentally, UOS has the potential to contribute to a city's (and country's) response to climate change mitigation, be it through reducing the Urban Heat Island Effect and particulate and noise pollution (Haq, 2015), to aiding stormwater management (Scheiber, 2021).

The linkage between the social and the environmental pillars of sustainability in UOS is identified in Woolley et al.'s (2004) findings, which consider how people appreciated the experience of direct

interaction with urban wildlife (human nature connection). The linkage between the social and the environmental layer has already been discussed in the section 2.2.3.

2.2.6 Recapitulating the exploration of UOS

The short exploration of the multi-faceted nature of UOS indicates that there is no one defined answer. Rather, it is the culmination of multiple factors, which influence society and the environment; it is a space not only within the urban environment, but also space which interfaces with it. It is economically unencumbered in terms of access, accessible for all (considering all the multiple dimensions of accessibility), a network of different space typologies, which support a multitude of social functions, and a space which is politically loaded.

However, the cemetery is a particular UOS which, in addition to these themes referred to here, must also deal with the themes of death and mourning, and the associated cultural perceptions which vary historically and culturally. These themes and perceptions, rooted in history and still a part of contemporary discourse, greatly influence the cemetery's potential to support the recreational aspect of UOS. This is explored briefly in section 2.3 and expanded further in Appendix 3.

2.3 Historical and Contemporary Cultural Perception of Death and Burial

Death remains one of the few unconquerable aspects of humanity's life; it is "unavoidable and an inevitable feature of human existence" (Yuill, 2016, p. 306). As evidenced by the earliest of archaeological discoveries, humanity has not merely always dealt with death but has done so with a significant amount of thought. In their review of Tylor, Becker and Aristotle's literature, Moore and Williamson (2003) argue that this constant presence of death has led to a subsequent innate fear to death. However, whilst death's inevitability is a constant, its cultural perception is not. The perception of death has changed throughout history as different cultures (sometimes influenced by historical events) view death through a variety of social, spiritual and religious constructs (San Filippo, 2017). As illustrated in Figure 2 below (and expanded further in Appendix 3), the duality between innate and learned response offers the opportunity to investigate historical reactions and perceptions of death to attempt to understand current perceptions.



Created by Lisa Manktelow
from Noun Project

Prehistory

Archaeological evidence indicating a belief that death is not the end, but a transitory point in existence. The dead are buried in/close to places of shelter and accompanied by tools and other essential items. Evidence of burial rites indicates that the concept of paying utmost respect to the dead was already evident (Davies, 2017; San Filippo, 2017).



Created by Tomasz
from Noun Project

Ancient Egypt

Burial sites (similar to the Ancient Greeks and Romans which succeeded them) are now separate from the dwellings of the living - conscious effort to separate the dead from the living. Necropolis architecture, however, still resembled domestic architecture. Coupled with the afterlife being an idealistic continuation of the life of the living, it can be argued that it helped ease fears of the unknown after death (Amadei, 2006; Laissouf, 2015).

The necropolis also marked social status, reflected in how much is known about the elite classes and how little about the rest of society - early example of places of burial acting as a historical record of society, influencing transmitted knowledge (Stevens, 2018).



Created by David
from Noun Project

Ancient Rome

Burial sites featured several characteristics featured in preceeding cultures. Maintained a separation between the living and the dead- partly due to sanitary reasons. Placed at the fringes of the city, the necropolis was the first and last experience one had when visiting the city, which contrasts with the desire to separate the living from the dead (Retief & Cilliers, 2010; (Amadei, 2006; Lysandrou, 2020).

The introduction of the columbarium eliminated the privacy offered by tombs. Similar to Ancient Egyptian typologies, the poorer social classes were priced out of access to these burial facilities. The columbarium also featured a planimetric grid plan similar to typical Roman town planning - potentially a way for the living to have an influence on death; a reaction to the significant amount of deaths at the time (Duinker, 2015; Amadei, 2006).



Created by Freya
from Noun Project

Christianity

The prevalence of Christianity throughout Europe saw death being viewed as a gateway to a peaceful eternal life - no longer feared but now central to the belief system and something to give hope (San Filippo, 2017). Burial gradually moved once again into the city, initially into the churches and then in churchyards (Worpole, 2003). This also affected the town planning system's move from a grid system to an organic system, with the Church being placed carefully in its environment- perhaps a symbol of the church's power.



Created by Mark
from Noun Project

Industrial Revolution

The start of secularisation due to poor social conditions, leading to the Church being usurped by the State as the influential societal leader (Furseth and Repstand, 2023). An increasing population and resultant poor hygienic conditions culminated in legislative reforms which once again separated the dead from the living. Some new cemeteries resembled the spaces of the living (e.g. Pere Lachaise) (Koonce, 2009), whilst others used landscaping as an environment-creation tool - a reaction to a lack of green space in major cities. Furthermore, old disused cemeteries were converted to public parks (Rugg, 2020; Amadei, 2006; Koonce, 2009) . This marks the first times a cemetery had a recreational function associated with it (Curl, 1983).



Created by Ida Desi Mariane
from The Noun Project

Contemporary Discourse

Several philosophical lines of thought view the consideration of death as a manifestation of death anxiety (Klimczuk and Fabiś, 2017). This has been attributed especially to Maltese and Western society, indicating that the level of secularisation will have an impact on the perception of death, and by extension, cemeteries Gire, 2014; Azzopardi & Vella, 2023; San Filippo, 2017; Carmona, 2010). Furthermore, the culture as well as the individual themselves will also have a significant impact on the perception of death and cemeteries.

Figure 2: Timeline of Historical and Current Perception of Death

Given that this dissertation investigates the potential applicability of international models of cemetery usage to the local scenario, this sub-section will also briefly review contemporary factors which influence the perception of cemeteries internationally and, where possible, locally (due to a lack of existing literature). These factors will be explored further in the subsequent section, which deals with the spatial qualities of the cemetery, informing the theoretical framework used for this study.

Thanatology has become a multi-faceted study, influenced by a multitude of social sciences. In their reviewing of past literature, Klimczuk and Fabiś (2017) consider how philosophers view death, ranging from denying its existence, to simply viewing it as the liberation of the soul. An interesting emerging thought was Plato's deliberation that the philosophising itself was a preparation of death – this in turn could be interpreted as a manifestation of death anxiety. Gire (2014) finds that death anxiety is manifested in several ways, notable of which is avoidance. A study of the Maltese population by Azzopardi & Vella (2023) indicated a level of avoidance towards death-related thoughts and discussions. This corroborates with other literature, which suggests that death anxiety is higher in Western cultures due to death being perceived as a disruption of the happy life, as seen from a capitalist perspective (Gire, 2014; San Filippo, 2017). Therefore, the level of secularisation of the culture being studied, will have a significant impact on the perception of death (and thus the eventual use of such spaces).

Klimczuk and Fabiś' (2017) consideration of the sociological and anthropological layers (derived from their literature review) of the perception of death also highlights how the individual and the culture have a significant influence on the relationship between said perception and use of burial spaces. This is further evidenced when analysing literature investigating cemeteries in different settings. Whilst activities which are typically more associated with urban parks (and therefore more recreational in their nature based on Carmona's (2010a) classification) may be accepted in some cultures (*e.g.*, Scandinavia), they may be resisted in others. The referral to urban parks is interesting, as literature often cites a lack of green space (and by extension UOS), as one of the key drivers in attempting to introduce new functions into a cemetery space beyond burial and mourning (Copenhagen Municipality, 2015; Długoński et al., 2022; Klingemann, 2022). The Maltese context reflects identical concerns with respect to the lack of UOS. Whilst this lack of local UOS may somewhat be a perception (Scheiber, 2023), it is nonetheless a legitimate point which triggers an interesting discussion on the Maltese cemetery, functioning as a space of burial and mourning as well as a potential recreational purpose. This potential relationship inspired the development of the research's theoretical framework, which will be discussed in section 2.4.

2.4 Spatial Qualities of a Cemetery – Theoretical Framework

This section expands upon the literature discussed in sections 2.2 / and 2.3, and Appendices 1 to 3, whilst also considering literature relating to both spatial qualities associated with cemeteries, as well as other recreational functions found in cemeteries abroad. This literature was used to create the study's Theoretical Framework, which in turn, formed the basis for the reviewing of existing local cemeteries discussed in section 2.5, and the public questionnaire discussed in section 3.4.1.

2.4.1 Cemetery Identity

Carmona (2010a) classifies public parks and cemeteries in the same category of UOS. This, however, glosses over the fact that cemeteries offer a distinctly different spatial experience as compared to public parks, giving them a particular identity (Copenhagen Municipality, 2015; Koonce, 2009; Nordh & Evensen, 2018). Whilst they can be recreational spaces, they are primarily spaces of burial, mourning and reflection. Furthermore, as explored in the previous section, both through burial and through their location, they are living records of society (Quinton & Duinker, 2019; Straka et al., 2022). Any additional recreational functions added to the cemetery should not come at the detriment of the identity ascribed to each cemetery. Nielson and Groes (2014) add a personal layer to the identity of the cemetery, stating that the identity (and thus meaning) associated with a cemetery is also a subjective matter and is different for each individual.

2.4.1.1 Outstanding Architectural Value (Touristic)

This characteristic recognises that the cemetery, acting as a living record of society, offers insight into the culture of a place, acting as both tangible and intangible heritage (Bassadien, 2018; Copenhagen Municipality, 2015; Pecsek, 2018). In the European setting, the establishment of the European Cemeteries Route, managed by the Association of Significant Cemeteries in Europe serves to “[open] our cemeteries to tourists...who wish to admire art, history, architecture, nature and heritage in a peaceful and truthful environment of a cemetery” (Anon, n.d.-a). Empirically, this is further evidenced by Straka et al. (2022) study, showing that over half of the participants in their study visited cemeteries for historical reasons (touristic motive). Locally, a similar scenario, albeit a smaller percentage, visited the Addolorata Cemetery (Cilia, 2017).

Furthermore, tourism is also identified as a key value in the Economic Pillar of Sustainable Spaces from an UOS perspective (Scheiber, 2021). A cemetery can fulfil this role either directly in the form of tourist visits or, indirectly, if the cemetery itself is the host venue for a cultural event (Sallay et al., 2022; Tomašević, 2018; Worpole, 2003). One notable example of such a cemetery is the Skogyskrogården in

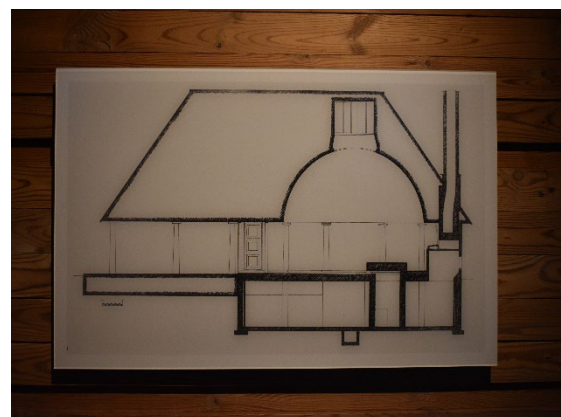
Stockholm, a UNESCO World Heritage Site (Anon, n.d.-c), which even features a visitor's centre housing a cafeteria, and a museum on the history of the cemetery (Figures 3 to 8).



Figures 3 & 4: Signage for Visitors and Guided Tour. Source: Author



Figures 5 & 6: Visitor Centre and Visitor Centre Bookshop + Café. Source: Author

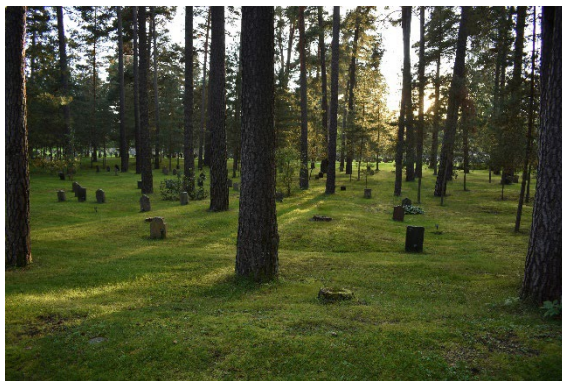


Figures 7 & 8: Documentary on Design Concept in Visitor Centre and Showcase of Drawings in Visitor Centre. Source: Author

2.4.1.2 Outstanding Architectural Value (Spatial Feel)

Despite the international success (and perhaps local potential) of integrating diverse uses into a cemetery space, it must not be forgotten that cemeteries are first and foremost spaces of burial. Dealing with death, burial and mourning is not usually a factor in other UOS. This gives cemeteries a unique spatial feel, making them ideal spaces for spiritual reprieve and contemplation (Copenhagen Municipality, 2015; Evensen et al., 2017; Nordh et al., 2022; Olszewska-Guizzo, 2023; Straka et al., 2022). Pécsek's (2018) investigation reveals that the perception of the cemetery, being a quieter and more peaceful place, ranked highly in the list of features which were most enjoyed by visitors, second only to the scenery of the cemetery. This will be an interesting parameter to investigate, given the typically smaller nature of Maltese cemeteries when compared to several international cemeteries utilising landscaping and greenery as an architectural tool. Straka et al.'s (2022) study corroborates with the findings of Pécsek (2018), showing that a calm, quiet environment is an appreciated key spatial feeling in a cemetery.

Nielsen and Groes (2014) ethnographic study adds an additional parameter to the spatial feeling of the cemetery, stating that every cemetery has a distinct identity (and thus a particular spatial feel), which in turn guides the limits of acceptable behaviour and what activities it can potentially support. Their findings are in turn reflected Copenhagen's policy regarding the future development of its major cemeteries (Copenhagen Municipality, 2015).



Figures 9 & 10: Peaceful, green atmosphere at Skogskyrkogården and User finding peaceful space in Gamla kyrkogården.
Source: Author

2.4.1.3 Presence of Cultural and Historical Monuments

The contribution of cemeteries to the cultural heritage of a place was discussed in section 2.4.1.1. This section aims to emphasise elements, which contribute to the cultural layer of the space. Perhaps the most obvious contributor is the presence of monuments or, even simply, the burial site of famous/culturally significant people (Copenhagen Municipality, 2015; Długoński et al., 2022; Pliberšek & Vrban, 2018). The Copenhagen Municipality (2015) policy for cemetery development, however, also emphasises how even the burial spaces of less well-known people offers cultural insight.

Furthermore, following visits to several cemeteries in Scandinavia, the researcher submits that the way the cemetery is used makes the space *per se* a cultural monument, offering a niche insight into the perception of society towards death and memory. Francis et al. (2005) argue on a similar basis, stating that being a collective memory of society's ancestors, society has a responsibility to ensure that such spaces are maintained. The relationship between spaces of burial and identity is explored further in section 2.4.1.4.



Figures 11 &12: Monument – Niels Bohr's Grave at Assistens Cemetery and Monument – Greta Garbo's Grave at Skogskyrkogården. Source: Author

2.4.1.4 Burial Ground as an Indicator of Personal Identity

The relationship referred to previously in Proshansky (1978) and Droseltis' and Vignoles' (2010) theories on the relationship between the identity construct that a person holds, and the place they are in, is significant when considering Scannell's and Gifford's (2014) research on the personal influences on place attachment. Having an ancestral lineage in a place, where one can connect to ancestors, aids in the formation of an attachment to a place (Scannell & Gifford, 2014), highlighting the importance of having places where memories can be re-experienced. Francis et al. (2005) had already postulated that through the burial of relatives, the cemetery has at times acted as a host, which brings together multiple generations, as well as people who have relocated abroad.

Interestingly, Grabalov and Nordh (2022) research indicates that the cemetery can also act as a physical display of identity at personal and national (and therefore cultural) levels. At a personal level, the cemetery can accommodate personalisation, which gives insight into the deceased's personality. At a cultural level, the spatial layout and burial methods have been described as being a display of the traditional way that a country buries its dead – a physical record of its culture. As referenced in section 2.4.1.3, this statement is also corroborated by Francis et al (2005).

2.4.1.5 Presence of Natural Elements

The presence of nature in sacred, restorative spaces offers two key benefits. Considering the cemetery as a spiritual space, the exposure to nature sets the scene to make the space a more effective spiritual and contemplative space (Copenhagen Municipality, 2015; Deering, 2016; Kamitsis & Francis, 2013; Straka et al., 2022). Literature seems indicate a preference for natural growth, with minimal interventions for both biodiversity and recreational purposes (McClymont & Sinnett, 2021). However, it was not deemed as desirable for mourning and touristic purposes (Straka et al., 2022), a phenomenon which Kowarik et al. (2016) associate with a desire for well-maintained landscapes. Löki et al. (2019), indicate that the management style of cemeteries can be a significant threat to habitat establishment/retention. Interestingly, the findings from Straka et al.'s aforementioned study, differ from Olszewska-Guizzo's (2023) research, who states that a less manicured landscaping offers more psychological wellbeing benefits, compared to the artificially-trimmed landscaping.

The preference towards the integration of nature into the cemetery can stem from the innate awareness of an entropic cycle, where everything must die and be reborn in an infinite cycle, giving hope of immortality (Amadei, 2006)- an aspect, which has been prevalent throughout history as identified previously. This is also corroborated in Olszewska-Guizzo's (2023) research, which shows how even the movement of shadows and the colours of the landscape as the seasons change, can aid in the creation of a contemplative environment.

It would be remiss not to mention the importance of water in such spaces. Symbolically, water also represents a source of life, and an avenue of reflection. Furthermore, the presence of water and the sound of falling water further aid in the creation of contemplative and spiritual atmosphere, which is essential to the cemetery (Olszewska-Guizzo, 2023).

From a recreational perspective, the presence of nature within the urban cemetery offers users a more accessible (distance-wise) space for human-nature interaction, which is beneficial for general wellbeing (Francis et al., 2005; Straka et al., 2022).



Figures 13 & 14: Reflective Water Pool adjacent to chapels at Skogskyrkogården and Wilder vegetation leading to crematorium at Skogskyrkogården. Source: Author



Figures 15 & 16: Recreational Users in Green Setting at Assistens Cemetery and Recreational User near water feature depicted in Figure 13. Source: Author

2.4.1.6 Proportion of Users Mourning vs Recreation

A cemetery is a place where people may express personal emotions not typically expressed in other UOS. Therefore, the potential inclusion of recreational functions must ensure sensitivity to the cemetery's primary function, as a place of burial and remembrance. Literature has also identified this potential tension, with one way of resolving it being through signage and the designation of behavioural zones (Copenhagen Municipality, 2015; Evensen et al., 2017; Nielsen & Groes, 2014) as observed at Assistens Cemetery. Alternatively, Skogskyrkogården delineates between more recreational/more private through the use of landscaping and a change in the path's width/material. Interestingly, this strategy is also seemingly implemented at Brønshøj Cemetery (Copenhagen), which is relatively a smaller cemetery space, compared to both Skogskyrkogården and Assistens cemeteries.

It must be noted that zoning may be difficult to implement in the Maltese context due to the typically smaller size of cemeteries, coupled with the perpetual use of graves.



Figure 17 & 18: Signage of Cemetery Zoning at Assistens Cemetery and Change in Ground Materiality and Width at Brønshøj Cemetery. Source: Author

2.4.2 Vegetation and Biodiversity Presence

Cemeteries are often considered to be peaceful, less populous spaces within the urban environment (Copenhagen Municipality, 2015). The presence of natural elements creates a quiet, serene atmosphere, which allows for a retreat from the city even to non-mourners (Francis et al., 2005). Furthermore, from an environmental perspective, it also allows the possibility for human-nature interaction within the city (Anna & Ewa, 2020; Francis et al., 2005; McClymont & Sinnett, 2021; Olszewska-Guizzo, 2023), which is becoming a scarcity especially in the Maltese urban environment (Debono, 2023).

2.4.2.1 Presence of Greenery

The benefits of natural elements in cemeteries from both a spiritual and a recreational perspective have already been discussed in section 2.4.1.5. This sub-section considers the potential of natural elements in urban cemeteries to act as habitats for a wide variety of flora and fauna, aiding biodiversity conservation efforts, as natural habitats are threatened by urban growth (Kok, 2021; Scheiber, 2021; Villaseñor & Escobar, 2019).

2.4.2.2 Presence of Water Features

The contribution of water features in cemetery spaces has already been discussed in section 2.4.1.5. For the purpose of section 2.4.2, it is interesting to note that Nordh et.al's (2022) association of water elements with the experience of nature indicates that biodiversity's presence in water is also a contributor.

2.4.2.3 Presence of Animal Life

Straka et al.(2022) indicate that the interaction (including exclusively visual) with animals was deemed to be an important characteristic within the cemetery as it contributed to the experience of natural processes not typically found elsewhere; this was also reflected in Długoński et al.'s (2022) theoretical framework and Copenhagen's policy on the future development of its five major cemeteries (Copenhagen Municipality, 2015).



Figure 19 & 20: Animal Life at Assistens Cemetery and Birdhouses at Skogskyrkogården. Source: Author

2.4.3 Planimetric Distribution

2.4.3.1 Liberal Planimetric Distribution vs Grid Plan

The cemetery as a space of burial requires a sense of structure for the funerary rites. However, this depends on the size of the cemetery and the philosophy behind the design of the cemetery. When analysing the inherent features in its cemeteries, the Copenhagen Municipality (2015) highlights the importance of following a structured plan for its smaller cemeteries to maximise burial accommodation. In contrast, whilst still featuring paths, Stockholm's Skogskyrkogården offers a much more organic and liberal planimetric layout, informed by its philosophy of being in synergy with the existing site and landscape (Clayden & Woudstra, 2003; Higgins, 2010). The benefits of organic layouts are also highlighted in Olszewska-Guizzo's (2023) findings, stating that the brain reacts more positively towards organic shapes rather than the more formalised layouts derived from Euclidean geometry.

2.4.3.2 Grave Density

When highlighting the strengths and weaknesses of Copenhagen's cemeteries, it was indicated that the high density of graves in parts of Søndsteds cemetery posed a challenge when attempting to incorporate recreational functions, so much so that other parts of the cemetery were considered for development (Copenhagen Municipality, 2015). Given the local context, where cemeteries are typically small, high density burial sites, this is a crucial parameter for the research to test.

2.4.4 Recreational Space Usage

The introduction of new functions typically associated with urban parks into cemetery spaces allows for the potential maximisation of such spaces. However, literature notes that this can typically create tension between mourners and recreational users, which must be managed to ensure that the space remains accessible for everyone (Copenhagen Municipality, 2015; Nielsen & Groes, 2014; Nordh et al., 2022). However, Nielsen and Groes (2014) also indicate that both mourners and recreational users have similar outlooks and reservations regarding acceptable behaviour in cemeteries.

2.4.4.1 Transitory Corridor

The literature review indicated recorded observations in which a common use of cemeteries was passing through the space as a 'short-cut', thus considering the cemetery as an amenity too (Evensen et al., 2017; Grabalov, 2018; Lai et al., 2019; McClymont & Sinnett, 2021). Such a use was also observed in the researcher's brief visits to Skogskyrkogården (Stockholm), Gamla kyrkogården (Malmö), Brønshøj Cemetery (Copenhagen) and Assistens Cemetery (Copenhagen).

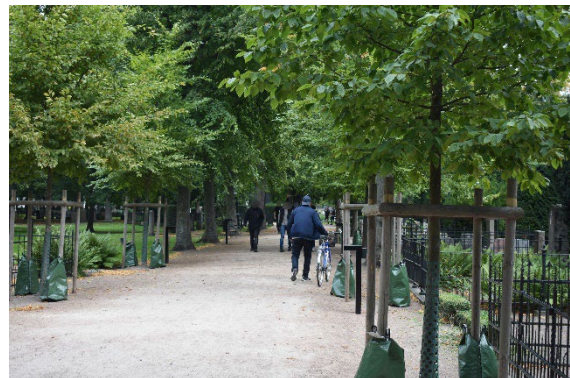


Figure 21 & 22: Transitory Use at Brønshøj Cemetery and Transitory Use at Gamla kyrkogården. Source: Author

2.4.4.2 Physical Activity

In a fashion similar to ordinary urban parks, cemeteries have also acted as sites of physical activity (and thus contributors to the physical health and wellbeing of users). This is exemplified in the revitalization of Oakland Cemetery, Atlanta (Koonce, 2009), although it must be noted that this cemetery is no longer an active burial site, and therefore poses less risk of potential conflict between mourners and recreational users. Jogging, recreational walking and bicycle use were also observed in Grabalov's (2018) study as well as Deering's (2016) study; furthermore, visits made by the writer also indicated the partaking of such activities in Skogskyrkogården (Stockholm), Sandsborg kyrkogård (Stockholm), Gamla kyrkogården (Malmö), Assistens Cemetery (Copenhagen) and Brønshøj Cemetery (Copenhagen).



Figure 23 & 24: Jogger passing by mourners at Skogskyrkogården and Joggers at Assistens Cemetery. Source: Author

2.4.4.3 Relaxation

Evensen et al. (2017, p. 77) identify the presence of “walkable paths, seating and trees” as being key features, which allow users to utilise the cemetery in a recreational manner; they further indicate that the presence of zoning also aids in avoiding clashes between mourners and recreational users, something also seen in Assistens cemetery (Copenhagen) (Figure 17). Relaxing activities in cemeteries included playing, picnicking, sunbathing, photography and drinking (Deering, 2016).

The use of cemeteries as spaces of relaxation and reprieve was also identified in Copenhagen Municipality’s policy for the future development of cemeteries; in fact, any development was intended to either increase such use, or ensure a more harmonious balance between mourners and recreational users (Copenhagen Municipality, 2015). It is also interesting to note that Nielsen and Groes’ ethnographic study concluded that many mourners became recreational users themselves after they had visited the grave/s of their loved ones as “it gave them a sense of still including their loved ones in their everyday lives” (Nielsen & Groes, 2014, p. 110). This indicates that the cemetery’s additional recreational functions could aid mourners in dealing with their grief.



Figure 25 & 26: Recreational Users Drinking at Assistens Cemetery in Non-Active Zone and Recreational Users sitting on the grass at Assistens Cemetery. Source: Author



Figure 27 & 28: Recreational User at Gamla kyrkogården and Mourners and Recreational Users?. Source: Author

2.4.4.4 Walking Pets

Deering (2016) and Evensen et al. (2017) submitted that people walking their pets (specifically dogs) was a relatively common use. This was in turn also noticed in visits made by the author at Skogskyrkogården (Stockholm) and Gamla kyrkogården (Malmö). Lai et al. (2019) findings indicate that such activities can also act as a catalyst for social interaction with other pet owners within the space. Deering (2016) notes, however, that whilst it is a generally accepted activity, littering and unleashed dogs can be perceived as a nuisance.



Figure 29 & 30: Walking Pets at Skogskyrkogården and Gamla kyrkogården. Source: Author

2.4.4.5 Cultural and Seasonal Events

Koonce (2009) refers to two case studies, namely Oakland Cemetery (Atlanta) and Ceder Hill Cemetery (Hartford Connecticut) in which these spaces host festivals, talks and concert. Similar events were also held in Copenhagen's and Arendal's cemeteries (Grabalov & Nordh, 2020, 2022). Seasonal events can also create a different temporary situation, such as the blooming of the cherry blossoms in Bispebjerg Cemetery, creating a temporary influx of tourists and children sledding during winter as (Nordh et al., 2022). In Malta, a notably similar use of a non-active cemetery is the Msida Bastion Historic Garden, which hosts several tours and fairs throughout the year as fundraisers (Anon, n.d.-b).

2.4.5 Pedestrian and Transport Accessibility

2.4.5.1 Detachment from City (Distance-Wise)

Physical proximity to UOS (say, within a 15-minute walk from people's homes) is a crucial factor for the usage of that space (Žlender & Ward Thompson, 2017). This is also corroborated by Scheiber (2021), who states the importance of having an adequate number (and in turn adequately sized) UOS accessible to the urban population. Furthermore, if space is limited for the provision of UOS (as is the case in the Maltese context), it is important to focus on the accessibility and quality of the space (Scheiber, 2021). The importance of the quality and attractiveness of the space is also corroborated by Kooshari et al. (2013), especially if the users are visiting the space for recreational purposes.

Lai et al's (2019, p. 15) findings emphasize that "proximity to the cemetery provides people with the convenience to walk through it regularly, thus becoming a place people commonly visit as part of their daily routine". This relates to Koonce's (2009) historical consideration that the exposure to cemeteries allowed for such spaces to be more appreciated.

2.4.5.1 Detachment from City (Perceptual - Accessibility)

As discussed below in section 2.4.6.4, the cemetery space can already potentially be deemed to be a somewhat inaccessible space, perceptually arising from an ambiguity as to what is considered as tolerated/respectful behaviour in such a sensitive environment. However, this is not the only contributing factor; the presence of impermeable boundary conditions (such as walls and few entrances) can allow for the space to be perceived as inaccessible (Copenhagen Municipality, 2015). It must be noted that such an impermeable boundary condition can also be beneficial in creating a secluded environment, which allows for a greater disconnection from the urban environment (McClymont & Sinnett, 2021).

The presence of significant transportation networks (highways, railroads, *etc.*) leading to the cemetery has also been noted as a potential deterrent in the cemetery being perceived as easily accessible (Nordh et al., 2022). Literature notes that for pedestrian accessibility, a perception of route safety and good connectivity were essential (Žlender & Ward Thompson, 2017).

2.4.5.2 Acoustic Detachment

The perception of the cemetery as a spiritual space detached from the bustling urban environment is a multi-sensorial approach. This also places an emphasis on the soundscape of the space (Zhang et al., 2018). It is essential that the soundscape within the cemetery is conducive to the restorative environment of the cemetery (Olszewska-Guizzo, 2023).

2.4.5.3 Part of a Connected UOS Network

The previously identified potential benefits of cemeteries for the mental/spiritual wellbeing of people, may contribute to human-nature interaction as green infrastructure and accessibility considerations make cemeteries key elements within the UOS network (McClymont & Sinnett, 2021; Nordh & Evensen, 2018). The need for such spaces to be accessible has already been discussed in sections 2.4.5.1 and 2.4.5.2.

2.4.5.4 Accessibility using Public Transport and Private Car

Whilst the need to make the cemetery accessible has already been discussed, this sub-section aims to emphasize accessibility through transportation for mourners who have either relocated, have individual needs, or have limited mobility. Długozima (2022) emphasises the importance of having public transport in close proximity when designing the ideal cemetery. This is also corroborated in a roadmap for several European cemeteries, which emphasize the need for good public transport connectivity and parking space provision (Anon, 2022).

2.4.6 Infrastructure

2.4.6.1 Visual Permeability into the Space (Edge Permeability)

The permeability of the cemetery edge seems to be a controversial aspect, yet again illustrating the tension between the spiritual and the recreational uses. Whilst high walls have been viewed as potentially inhibiting new users in cemeteries (especially recreational users) (Copenhagen Municipality, 2015) and contributing to poor passive surveillance, the walled off nature of cemeteries also provides an enclosed space which aids the spiritual aspect of the cemetery, detaching users from the surrounding urban life (Francis et al., 2005; McClymont & Sinnett, 2021), also referred to as “contemplation-induced reorientation” (Olszewska-Guizzo, 2023, p. 64). This aspect once again highlights the delicate balance between the recreational and the spiritual components, something which may potentially be harder to achieve in smaller cemeteries typically found in the Maltese context.

2.4.6.2 Sitting Spaces

The presence of seating (*e.g.*, benches) (Figure 31) has been considered to be an important element in the inclusion of recreational features in cemeteries (Nordh et al., 2023).



Figure 31: Social Interaction Within Assistens Cemetery. Source: Author

Furthermore, it was also noted that the provision of seating also aided in the space contributing to positive mental wellbeing through recovery from fatigue. Visits at Skogskyrkogården and Gamla kyrkogården showed how both memorials, as well as benches installed along the main pathways of the cemeteries, offered the opportunity not only for mourners to stay with their loved ones, but also enabled social interaction. In a similar fashion, a visit over the weekend to Assistens Cemetery in Copenhagen, showed how benches and low-height street furniture in a non-active burial zone acted as enabling agents for people meeting in the Cemetery to talk/read/drink. Furthermore, the tolerance

towards physical activity and pet walking, as described in previous sections, also provided an opportunity for social groups to use the Cemetery as a stage for social interaction.

2.4.6.3 Lighting

Nordh and Evansen's (2018) research concludes that whilst the presence of lighting was not particularly desirable in a cemetery (prohibiting users from experiencing darkness), it is a key factor which allows the cemetery to support potential recreational uses (helping safeguard against vandalism). This was corroborated in later research by Nordh et al. (2023).

2.4.6.4 Signage and Zoning

In terms of the potential tension between recreational use and mourning use within a cemetery, a potential remedy is the installation of signage (Figure 17) to communicate acceptable behaviour, and the enforcement of behavioural zones (Copenhagen Municipality, 2015; Grabalov & Nordh, 2022; Klingemann, 2022; Nordh et al., 2023). Nielson and Groes (2014) indicate that behavioural zones may also guide users on what behaviour is deemed to be acceptable in that area of the cemetery, aiding perceptual accessibility, also corroborated by Olszewska-Guizzo's (2023).

2.4.6.5 Public Sanitary Facilities

The potential integration of recreational functions typically associated with urban parks implies that there is a possibility for users to stay for a longer duration. Therefore, this necessitates the presence of other auxiliary facilities, notable of which being public sanitary facilities which are essential to UOS (Nega et al., 2022; Yin et al., 2020). Visits to Skogskyrkogården (Stockholm), Assistens Cemetery (Copenhagen) and Brønshøj Cemetery (Copenhagen) also confirmed the availability of such sanitary facilities, whereas Gamla kyrkogården, which seemed more transitory in nature, did not feature such facilities, potentially suggesting that the space is not intended to support long stays.

2.4.7 Theoretical Framework Recapitulation

The theoretical framework, summarised in Table 1 encompasses a range of physical characteristics and recreational spatial usages that will serve as the basis for the spatial analysis outlined in section 2.5, as well as the questionnaire detailed and discussed in Chapters 3 and 4. This allows for a snapshot of the current scenario, whilst investigating the potential to implement international cemetery usage models in the Maltese context, taking into consideration both physical and the cultural factors.

	DEFINITION	SUBSIDIARY FACTORS	REFERENCES
Cemetery Identity	Refers to the specific characteristics which give the cemetery a particular identity. This particular identity is important in ensuring that the spatial qualities offered by the cemetery are clear and respected, whilst also identifying what potentially attracts people to a cemetery space	Outstanding Architectural Value (Touristic)	Bassadien, N. (2018); Pecsek, B. (2018); Straka et al., (2022); Scheiber, S. (2021); Copenhagen municipality. (2015); (Anon, n.d.-a); Sallay et al. (2022); Tomašević, A. (2018); Worpole, K. (2003)
		Outstanding Architectural Value (Spatial Feel)	Straka et al., (2022); Nordh et al. (2022); Copenhagen municipality. (2015); Evensen et al. (2017); Grabalov, P., & Nordh, H. (2022); Olszewska-Guizzo, A. (2023); Pecsek's (2018); Nielsen, A. P., & Groes, L. (2014)
		Presence of Cultural and Historical Monuments	Pilbersek, L., & Vrban, D. (2018); Copenhagen municipality. (2015); Francis et al. (2005); (Copenhagen municipality, 2015; Długoński et al., (2022)
		Burial Ground as an Indicator of Personal Identity	Francis et al. (2005); Grabalov, P., & Nordh, H. (2022); Scannell & Gifford (2014)
		Presence of Natural Elements	Amadel, G. L. (2006); Straka et al., (2022); Copenhagen municipality. (2015); Francis et al. (2005); Olszewska-Guizzo, A. (2023); Deering, B. (2016); Kamitsis, I., & Francis, A. J. P. (2013)
		Proportion of Users Mourning vs Recreation	Nielsen, A. P., & Groes, L. (2014); Copenhagen municipality. (2015); Evensen et al., (2017)
Vegetation and Biodiversity Presence	Refers to the presence of natural elements and wildlife, not necessarily in a curated manner. The connection with the natural elements allows for not only a multitude of new possibilities in terms of space usage, but also in terms of an appreciation of the circle of life	Presence of Greenery	Kok (2021); Straka et al., (2022); Scheiber, S. (2021); Copenhagen municipality. (2015); Olszewska-Guizzo, A. (2023); Villaseñor & Escobar, (2019); McClymont & Sinnett, (2021); Kowarik et al. (2016); Löki et al., (2019)
		Presence of Water Features	Nordh et al., (2022); Olszewska-Guizzo, A. (2023)
		Presence of Animal Life	Straka et al., (2022); Scheiber, S. (2021); Copenhagen municipality. (2015); Kok (2021); Długoński et al. (2022)
Planimetric Distribution and Density	Refers to the spatial arrangement of the cemetery. This allows for the possibility of a comparison between different densities and spatial distributions which can be compared and contrasted to the local scenario.	Liberal Planimetric Distribution vs Grid Plan	Copenhagen municipality. (2015); Clayden, A., & Woudstra, J. (2003); Higgins, J. F. (2010); Olszewska-Guizzo, A. (2023)
		Grave Density	Copenhagen municipality. (2015)
Recreational Space Usage	Refers to the typology of space usage, which can indicate how the spatial qualities of the cemeteries can have an influence on the final usage typology of the cemetery	Used as a Transitory Pedestrian Corridor	Evensen et al., (2017); Grabalov, P. (2018); Lai et al., (2019); McClymont, K., & Sinnett, D. (2021);
		Used for Physical Activity	Koonce, C. (2009); Deering, B. (2016); Grabalov, P. (2018)
		Used for Relaxation	Evensen et al. (2017); Copenhagen municipality. (2015); Nielsen, A. P., & Groes, L. (2014); Deering, B. (2016)
		Used to Walk Pets	Evensen et al. (2017); Deering, B. (2016)
		Cultural and Seasonal Events	Koonce, (2009); Koonce, C. (2009); Grabalov, P., & Nordh, H. (2022); Grabalov, P., & Nordh, H. (2020); Nordh et al., (2022); Anon, (n.d)-b
Demography of Users	Refers to approximate observed ages and abilities of people and their respective (or lack thereof) utilisation of the space	Approximate Age of Users	Straka et al., (2022); Klingemann, H. (2022); Nordh et al., (2023); Nordh et al., (2022)
		Users of Various Ethnicities	Copenhagen municipality. (2015); Grabalov, P., & Nordh, H. (2022);
		User Belief System	Copenhagen municipality. (2015); Nordh, H. (2022)
		Access for People with Individual Abilities	Copenhagen municipality. (2015); Lai, K. Y., Scott, I., & Sun, Z. (2019)
		Gender	Straka et al., (2022); Klingemann, H. (2022); Lai, K. Y., Scott, I., & Sun, Z. (2019)
		Education Level	Lai, K. Y., Scott, I., & Sun, Z. (2019)
		Marital Status	Lai, K. Y., Scott, I., & Sun, Z. (2019)
Pedestrian and Transport Accessibility	Refers to the connection to the urban infrastructure both from a pedestrian and from a vehicular perspective; it also refers to the urban infrastructure in place which contributes to the typology of usage	Detachment From City (Distance-wise)	Žlender & Ward Thompson, (2017); Scheiber, S. (2021); Koonce, C. (2009); Kooshari et al. (2013); Lai et al., (2019); Kooshari et al. (2013)
		Detachment From City (Perceptual Accessibility)	Copenhagen municipality. (2015); McClymont, K., & Sinnett, D. (2021); Nordh et al., (2022); Žlender & Ward Thompson, (2017);
		Detachment From City (Acoustically)	Zhang et al., (2018); Olszewska-Guizzo, A. (2023)
		Forms Part of a Connected Open Space Network	Nordh, H., & Evensen, K. H. (2018); McClymont, K., & Sinnett, D. (2021)
		Accessibility using Public Transport and Private Car	Długozima, A. (2022); Anon. (2022)
Infrastructure	Refers to physical qualities of the space (infrastructure) which influence how the space is perceived and therefore utilised	Visual Permeability into the Space (Edge Permeability)	Copenhagen municipality. (2015); McClymont, K., & Sinnett, D. (2021); Francis, et al. (2005); Olszewska-Guizzo, A. (2023)
		Sitting Spaces	Nordh et al., (2023)
		Lighting	Nordh et al., (2023); Nordh, H. and Evensen, K. H., (2018)
		Signage and Zoning	Copenhagen municipality. (2015); Nielsen, A. P., & Groes, L. (2014); Grabalov, P., & Nordh, H. (2022); Klingemann, H. (2022); Nordh et al., (2023); Olszewska-Guizzo, A. (2023)
		Presence of Public Sanitary Facilities	Nega et al., (2022); Yin et al. (2020)

Table 1: Theoretical Framework

2.5 Spatial Review of a Selection of Maltese Cemeteries

Five Maltese cemeteries were chosen for a spatial review, to gain a snapshot of the local scenario in terms of physical and spatial characteristics. The number of cemeteries chosen is not a representative sample of Maltese cemeteries. Nonetheless, it provides a snapshot of several different cemetery typologies and sizes in Malta. The cemeteries were selected primarily on the following variables:

1. size of cemetery;
2. whether it is still used for burial; and
3. relationship with urban fabric (part of village/extramural).

The selected cemeteries were:

- o Santa Marija Addolorata Cemetery (Paola);
- o Ta' Braxia Cemetery (Gwardamanga);
- o All Souls Cemetery (Tarxien);
- o Msida Bastion Historic Garden; and
- o Pieta Military Cemetery.

The spatial review of these cemeteries is shown in Tables 2 to 6. Figures 32 to 36 indicate the location of closest bus stops and pedestrian crossings, as well as the direct distance to the urban fabric for the respective cemeteries, where applicable. Anon (2012), Borg & Thake (2020), Buhagiar (2020), Commonwealth War Graves Commission (Commonwealth War Graves Commission, n.d.), Din l-Art Ħelwa (n.d.-a, n.d.-b), Tarxien Local Council (n.d.) and Welsh & Gatt (2015) informed this study in sections 2.5.1 to 2.5.5 on the historical context of the cemeteries.

2.5.1 Santa Marija Addolorata Cemetery

Introduction:

The Santa Marija Addolorata Cemetery, opened in 1869, was built as an extramural cemetery as a response to both increasing population (especially in the Harbour area) and the Ta' Braxia Cemetery being a multi-faith cemetery. Built by Emmanuele Luigi Galizia in a Gothic Revival style, it is notable for its architecture, chapels and its relatively large size (for the Maltese context). It must also be noted that the cemetery featured a significant presence of vegetation with the purpose of creating the solemn environment typically associated with cemeteries. Currently, it is the legally enshrined cemetery in which every Maltese citizen has a right to be buried.

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THEMES	DEFINITION	SUBSIDIARY FACTORS	NOTATIONS
Cemetery Identity	Refers to the specific characteristics which give the cemetery a particular identity. This particular identity is important in ensuring that the spatial qualities offered by the cemetery are clear and respected, whilst also identifying what potentially attracts people to a cemetery space.	Outstanding Architectural Value (Touristic)	The cemetery's architectural experience and features, as well as the private chapels can be potentially key attraction points for tourists. Furthermore, its role in the historical dispute between the Church and the State could also be an attraction point (as a physical record of that history).
		Outstanding Architectural Value (Spatial Feel)	The significant presence of greenery, coupled with the constant visual presence of graves (which in itself imbues a sense of reverence and quietness) creates an ambience which is both particular and powerful. This is especially reinforced by the 'processional' passageways which lead users up the hill towards the Chapel of Our Lady, which feels like the culmination of the cemetery's experience. The experience of what is colloquially known as ' <i>l-<i>Mizbla</i></i> ', whilst somewhat diminished with the removal of some of the walls which separated it from the rest of the cemetery, still provides an experience which allows for an understanding of its relevance in the 1960's Church - State disputes. The newer extension, however, feels somewhat different than Galizia's construction, despite an attempt at replicating elements of the architectural style. Perhaps it is due to it not being completed at the time of writing, or perhaps due to the trees still having not yet grown, thus diminishing the human-nature connection felt in the older section of the cemetery.
		Presence of Cultural and Historical Monuments	The cemetery in itself is a cultural and historical monument, both due to the celebrated architecture as well as marking the societal shift towards extramural burial. Furthermore, the presence of private chapels is indicative of social classes within local culture - persisting through death. The presence of the tombs of several notable people in Maltese history, as well as the presence of Commonwealth graves further adds to the notion of the cemetery being a cultural space.


		Presence of Natural Elements	There is a significant presence of trees, which provide both shade and help create an atmosphere which is closer to that of a spiritual garden. The newer extension features several planters which could possibly allow for the presence of the trees to be felt once they have grown.
Vegetation	Refers to the presence of natural elements and wildlife, not necessarily in a curated manner. The connection with the natural elements allows for not only a multitude of new possibilities in terms of space usage, but also in terms of an appreciation of the circle of life.	Presence of Greenery	Significant presence of trees and planters, especially in the original boundaries of the cemetery. The latest extension features several planters for both bushes and tall trees. Flowers placed on the grave are also a notable source of greenery and colour within the cemetery
		Presence of Water Features	A fountain is present.
Planimetric Distribution and Density	Refers to the spatial arrangement of the cemetery. This allows for the possibility of a comparison between different densities and spatial distributions which can be compared and contrasted to the local scenario.	Liberal Planimetric Distribution vs Grid Plan	Grid Plan.
		Grave Density	A high grave density was observed, with almost all the tombs adjacent to each other with little to no space in between. Density was especially high for the area with communal graves.
Programme and Uses	Refers to the typology of space usage, which can indicate how the spatial qualities of the cemeteries can have an influence on the final usage typology of the cemetery.	Signage and Zoning	No particular zoning exists, however, a sign detailed the opening hours whilst also indicating that animals and photos were prohibited.
		Presence of Public Sanitary Facilities	No public sanitary facilities were observed.

Pedestrian and Transport Accessibility	Refers to the connection to the urban infrastructure both from a pedestrian and from a vehicular perspective; it also refers to the urban infrastructure in place which contributes to the typology of usage.	Detachment From City (Distance-wise)	This extramural cemetery is detached from the surrounding villages, although as the villages grew over the years that relationship has evolved somewhat (gradual encroachment).
		Detachment From City (Perceptual Accessibility)	Whilst the surrounding villages have grown over the years, the cemetery still feels detached from the built fabric, especially so due to the presence of Vjal Santa Luċija / Triq Hal-Luqa, which are both busy roads. Having said that, it is good to note that there is a pedestrian route linking both Paola and Santa Luċija to the cemetery. Furthermore, when entering through the main entrance, the presence of a small 'square' allows for a form of transition rather than being directly in a burial zone; this is less the case when entering from the Southern (secondary) entrance, which puts the user in a burial area with mass graves.
		Detachment From City (Acoustically)	Some road noise can still be heard from within the cemetery. The operations of the factories next to the cemetery are also clearly audible and may impinge on the experience of the cemetery.
		Forms Part of a Connected Open Space Network	Pedestrian connections are present to both Paola and Santa Luċija. Good road access.
		Access for People with Individual Abilities	Uneven surfacing at places, coupled with potentially steep access routes may prove to be challenging or potentially inaccessible to people with mobility difficulties.
		Accessibility using Public Transport and Private Car	Car accessibility is catered for with the provision of two parking areas adjacent to the main entrance. Bus stops are within a short walking distance.
Infrastructure	Refers to physical qualities of the space which influence how the space is perceived and therefore utilised.	Visual Permeability into the Space (Edge Permeability)	Boundary wall heights vary significantly around the perimeter, ranging from a couple of centimetres high to a couple of metres (at which point there is no visual permeability). Furthermore, at points the materiality changes from limestone blocks to metal mesh fencing.
		Material Finishes - Paving	The road for the hearse is paved with smooth asphalt. The rest of the accessways feature a mixture of concrete paving (in various conditions) or worn asphalt.

		Sitting Spaces	A few benches separate from the tombs were present, although they seem to require some paintwork.
		Lighting Quality	No light sources were observed.

Table 2: Spatial Analysis – Santa Marija Addolorata Cemetery



-  Bus Stops
-  Pedestrian Crossings/
Passageways
-  Distance from Urban
Fabric
-  Entrance

Area: 119,537 m²

Figure 32: Diagram illustrating Relationship of Santa Marija Addolorata Cemetery with Urban Context and Pedestrian and Transport Accessibility

2.5.2 Ta’ Braxia Cemetery

Introduction: Designed by Emmanuele Luigi Galizia, the Ta' Braxia Cemetery was initially established as a multi-faith extramural cemetery intended to relieve the pressure on several other cemeteries in the Floriana area. The multi-faith designation was not particularly accepted due to Canon Law, so much so that eventually the Santa Marija Addolorata cemetery was built which was an exclusively Catholic.

THEMES	DEFINITION	SUBSIDIARY FACTORS	NOTATIONS
Identity of the Cemetery	Refers to the specific characteristics which give the cemetery a particular identity. This particular identity is important in ensuring that the spatial qualities offered by the cemetery are clear and respected, whilst also identifying what potentially attracts people to a cemetery space.	Outstanding Architectural Value (Touristic)	The cemetery's most notable architectural feature is the chapel, which features a mixture of architectural styles. Furthermore, the cemetery is notable for several tomb monuments and a fountain designed by Galizia.
		Outstanding Architectural Value (Spatial Feel)	The cemetery's environment, with its somewhat overgrown greenery and monuments, creates a peaceful atmosphere which is perhaps more perceptually powerful given that it is located directly adjacent to Triq l-Indipendenza, which is a busy road.
		Presence of Cultural and Historical Monuments	The cemetery itself, due to its history where it was perceived to be a political tool aimed to 'anglicise' the Maltese population through burial and religion, is a historical and cultural monument. Furthermore, the monuments on tombs and the presence of Commonwealth Graves add to the cultural and historical layer of the cemetery.
		Presence of Natural Elements	The cemetery features a mildly overgrown landscape, which gives it a less curated feel than the typical Maltese cemetery, allowing for the feeling of a deeper human-nature connection.

Vegetation	Refers to the presence of natural elements and wildlife, not necessarily in a curated manner. The connection with the natural elements allows for not only a multitude of new possibilities in terms of space usage, but also in terms of an appreciation of the circle of life.	Presence of Greenery	The cemetery features a significant amount of green elements, ranging from trees, to bushes to a short, grassy undergrowth which is featured in between the graves as well as in the passageways.
		Presence of Water Features	Two water fountains provide a presence of two water features.
Planimetric Distribution and Density	Refers to the spatial arrangement of the cemetery. This allows for the possibility of a comparison between different densities and spatial distributions which can be compared and contrasted to the local scenario.	Liberal Planimetric Distribution vs Grid Plan	Grid Plan.
		Grave Density	Whilst several areas featured a relatively high grave density, there were several areas which featured a much lower grave density, creating distance between adjacent tombs.
Programme and Uses	Refers to the typology of space usage, which can indicate how the spatial qualities of the cemeteries can have an influence on the final usage typology of the cemetery.	Signage and Zoning	No particular zoning exists, although the presence of some walls, as well as the New Jewish cemetery being a distinct section of the cemetery indicates a form of zoning based on belief and potentially past boundary walls (the cemetery has been expanded several times).
		Presence of Public Sanitary Facilities	No public sanitary facilities were observed.
Pedestrian and Transport Accessibility	Refers to the connection to the urban infrastructure both from a pedestrian and from a vehicular perspective; it also refers to the urban infrastructure in place which contributes to the typology of usage.	Detachment From City (Distance-wise)	The cemetery is at the periphery of Pieta but still a part of the urban fabric
		Detachment From City (Perceptual Accessibility)	The entrances are at the North and East ends of the cemetery (main entrance being at the East side); these entrances face away from Pieta and therefore the cemetery may at first seem uninviting (further compounded by the lack of pedestrian crossings). The main entrance opens onto a small opening, ensuring that people are not placed directly into a burial zone; the North entrance is directly connected to a burial site.
		Detachment From City (Acoustically)	Noise from Triq l-Indipendenza can still be heard.
		Forms Part of a Connected Open Space Network	The cemetery is not directly a part of the pedestrian UOS Network. Furthermore, it is only connected through one pedestrian crossing, and the block it connects to is itself isolated from the rest of the pedestrian network. Good road access.
		Access for People with Individual Abilities	Accessible although areas with irregular paving may be difficult to traverse for people with mobility difficulties.

		Accessibility using Public Transport and Private Car	Car accessibility is catered for with the provision of a parking area adjacent to the main entrance. Bus stops are within a short walking distance.
Infrastructure	Refers to physical qualities of the space which influence how the space is perceived and therefore utilised.	Visual Permeability into the Space (Edge Permeability)	Boundary wall heights vary around the perimeter. The Western side (facing Pieta) has a high boundary wall, whilst the Northern and Eastern sides feature a low wall with visually permeable fencing placed on top, allowing for a view into the space. The Southern side features a tall building which may be a source of overlooking into the space.
		Material Finishes - Paving	Mostly worn asphalt or short, grassy undergrowth.
		Sitting Spaces	No formal sitting spaces were observed.
		Lighting Quality	No light sources were observed.

Table 3: Spatial Analysis – Ta' Braxia Cemetery



-  Bus Stops
-  Pedestrian Crossings/
Passageways
-  Entrance

Area: 20,892 m²

Figure 33: Diagram illustrating Relationship of Ta' Braxia Cemetery with Urban Context and Pedestrian and Transport Accessibility

2.5.3 All Souls Cemetery

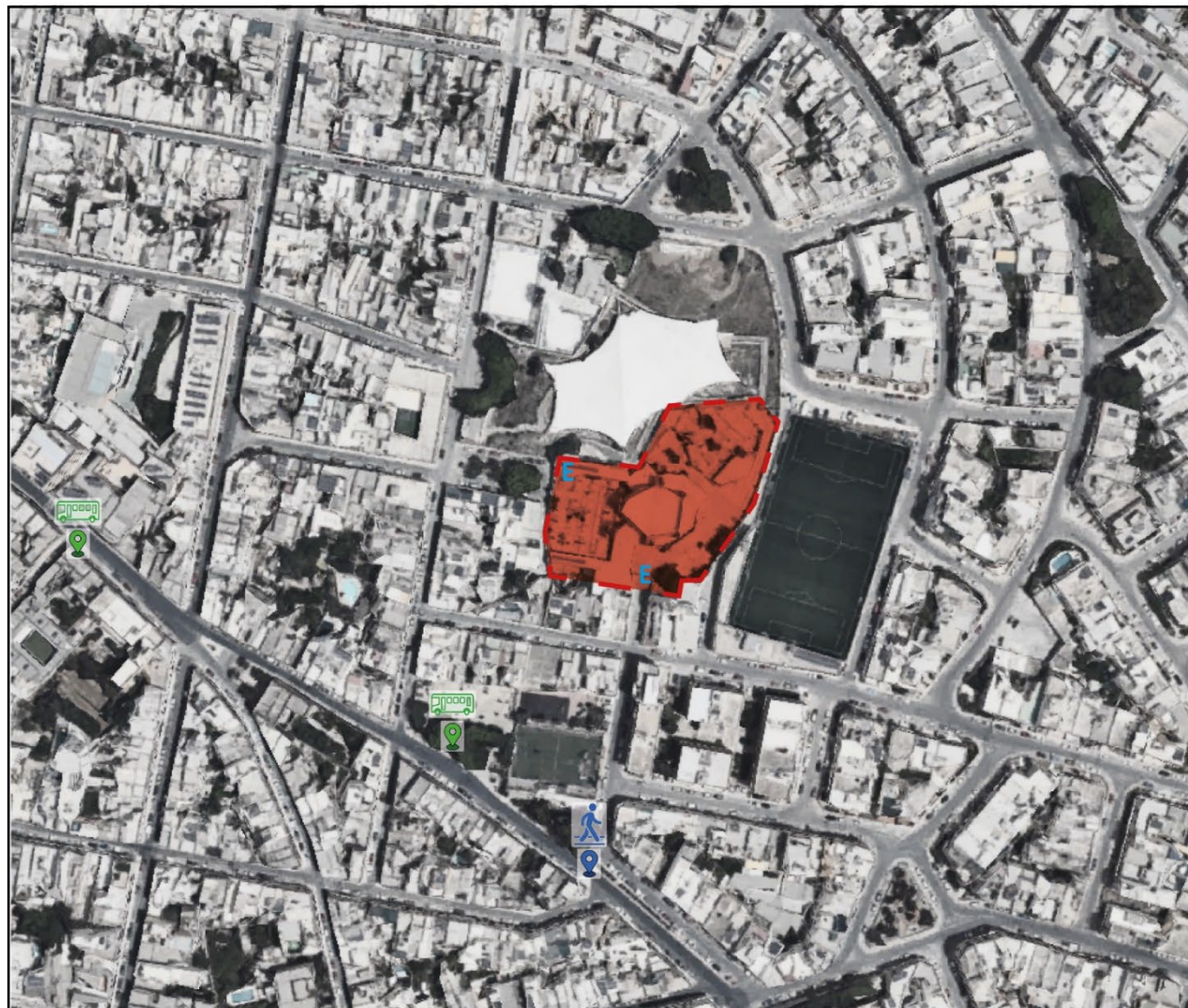
Introduction:


The All Souls Cemetery's history dates back to the mid-18th century. Evidence of this was the presence of a small chapel, which was eventually replaced by a larger church in the mid 20th Century. The new church was also accompanied by an expansion of the cemetery to meet increasing demand due to an increasing population.

THEMES	DEFINITION	SUBSIDIARY FACTORS	NOTATIONS
Identity of the Cemetery	Refers to the specific characteristics which give the cemetery a particular identity. This particular identity is important in ensuring that the spatial qualities offered by the cemetery are clear and respected, whilst also identifying what potentially attracts people to a cemetery space	Outstanding Architectural Value (Touristic).	The cemetery's most notable architectural feature is the Modernist-inspired church, which was one of the first religious buildings in Malta to feature such an architectural design language. Furthermore, it has also been scheduled as a Grade 2 monument.
		Outstanding Architectural Value (Spatial Feel) .	The location of the cemetery within the heart of an urban area means that the detachment typically associated with visiting a cemetery is somewhat harder to find. This is further exacerbated by the presence of a football pitch adjacent to the cemetery, which can create additional noise. Nonetheless, through the use of boundary walls, roofed areas, and small, intimate spaces with greenery, a spatial feeling of calm and reverence is still felt in most areas.
		Presence of Cultural and Historical Monuments.	The church, which is a central feature of the cemetery, is perhaps the most notable monument present due to its architecture as discussed previously.
		Presence of Natural Elements.	Whilst natural elements are not particularly prevalent, there is still a presence of natural elements (trees and bushes) which help create a distinct atmosphere as compared to the surrounding urban environment. Areas which feature less natural elements have a somewhat less contemplative feeling.
Vegetation	Refers to the presence of natural elements and wildlife, not necessarily in a curated manner. The connection with the natural elements allows for not only a multitude of new possibilities in terms o space usage, but also in terms of an appreciation of the circle of life	Presence of Greenery.	There are several planters in the cemetery which supports the growth of several trees and bushes. Some areas, however, have a distinct lack of greenery.
		Presence of Water Features.	No water features.
Planimetric Distribution and Density	Refers to the spatial arrangement of the cemetery. This allows for the possibility of a comparison between different densities and spatial distributions which can be compared and contrasted to the local scenario.	Liberal Planimetric Distribution vs Grid Plan.	Grid Plan.
		Grave Density.	A high grave density was observed, with almost all the tombs being placed adjacent to each other with little to no space in between.

Programme and Uses	Refers to the typology of space usage, which can indicate how the spatial qualities of the cemeteries can have an influence on the final usage typology of the cemetery	Signage and Zoning.	No particular zoning exists.
		Presence of Public Sanitary Facilities.	No public sanitary facilities were observed.
Pedestrian and Transport Accessibility	Refers to the connection to the urban infrastructure both from a pedestrian and from a vehicular perspective; it also refers to the urban infrastructure in place which contributes to the typology of usage	Detachment From City (Distance-wise).	The cemetery is an integral part of the urban fabric.
		Detachment From City (Perceptual Accessibility).	Apart from its location within the urban fabric, the fact that the cemetery's entrance leads into a side passageway rather than directly into the burial area helps create a transition which allows for some form of adjustment from the urban environment to the cemetery environment.
		Detachment From City (Acoustically).	Noise from both the urban environment and the football pitch can be heard inside.
		Forms Part of a Connected Open Space Network.	Whilst not part of any formal Network, the cemetery is connected to the rest of the urban environment through pavements. However, a lack of pedestrian crossings was noted. Good road access.
		Access for People with Individual Abilities.	Mostly accessible bar some small areas which feature steps to get to that area.
		Accessibility using Public Transport and Private Car.	Car accessibility is catered for with the provision of several parking spaces adjacent to the main entrance. Bus stops are within a short walking distance.
Infrastructure	Refers to physical qualities of the space which influence how the space is perceived and therefore utilised	Visual Permeability into the Space (Edge Permeability).	Boundary wall heights vary significantly around the perimeter, ranging from a couple of centimetres high (allowing a view into the adjacent megalithic temples) to a couple of metres (at which point there is no visual permeability).
		Material Finishes - Paving.	Mostly smooth asphalt or concrete. Asphalt used for spaces also utilised by the hearse for funerary services, whilst concrete is present for spaces dedicated for mourning visitors on foot.
		Sitting Spaces.	A bench was present in a sheltered burial area. Seating was not present elsewhere, although some low planter walls in burial areas could be sat upon and used as seating.
		Lighting Quality.	No light sources were observed.

Table 4: Spatial Analysis – All Souls Cemetery



-  Bus Stops
-  Pedestrian Crossings/
Passageways
-  Entrance

Area: 4,722 m²

Figure 34: Diagram illustrating Relationship of All Souls Cemetery with Urban Context and Pedestrian and Transport Accessibility

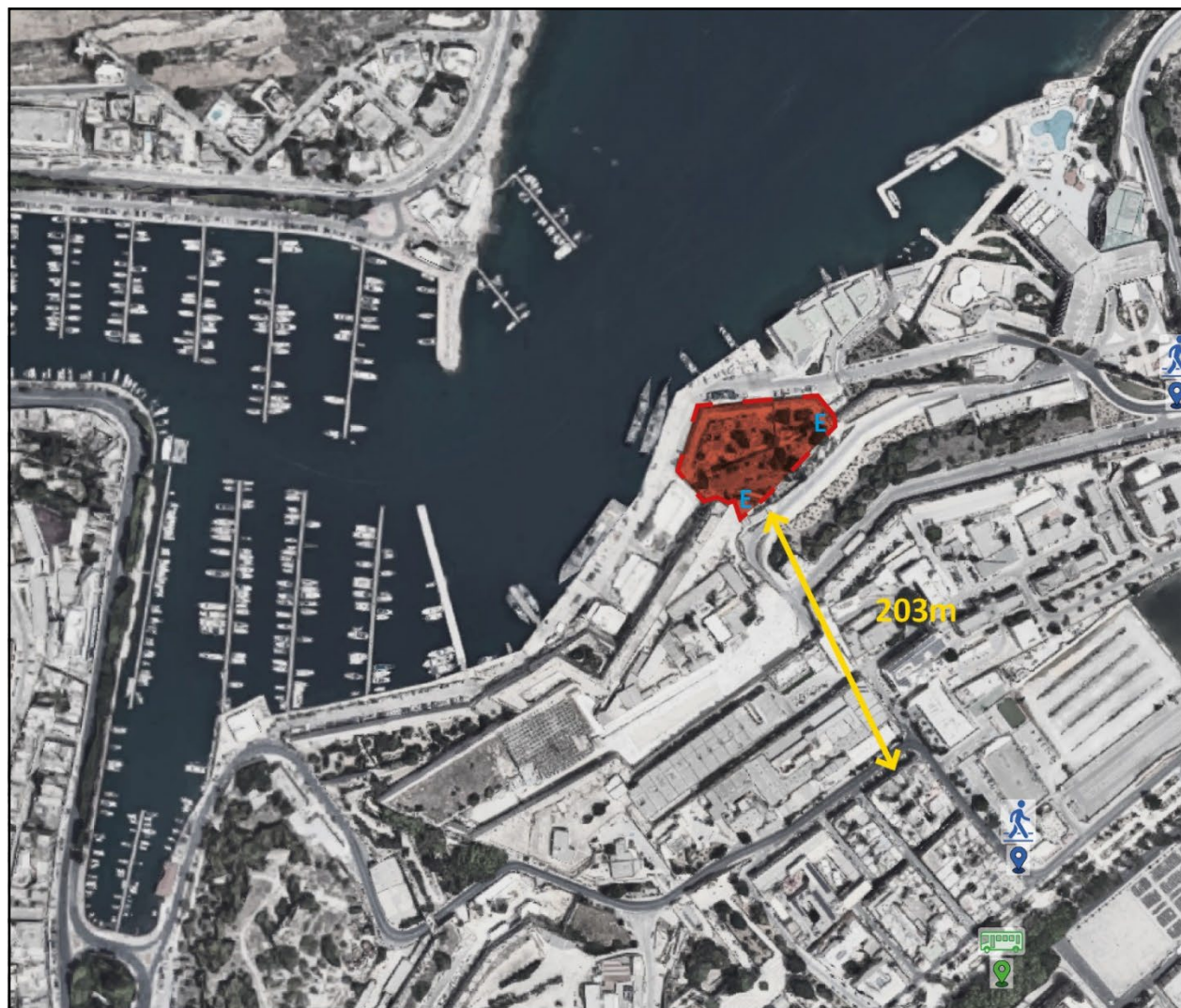
2.5.4 Msida Bastion Historic Garden

Introduction: Originally a Protestant cemetery, it preceded the Ta Braxia cemetery and was in use between 1806 - 1856. By the time it was no longer used, it was close to maximum capacity; most people buried here were of English descent, although there were some Maltese buried here. It had been in a dilapidated state for a number of years before restoration works started in the latter years of the twentieth century, where it was designated as a historic garden.

THEMES	DEFINITION	SUBSIDIARY FACTORS	NOTATIONS
Identity of the Cemetery	Refers to the specific characteristics which give the cemetery a particular identity. This particular identity is important in ensuring that the spatial qualities offered by the cemetery are clear and respected, whilst also identifying what potentially attracts people to a cemetery space.	Outstanding Architectural Value (Touristic).	The most notable architectural feature is that cemetery sits on a bastion which was a part of Floriana's defence system. There are also several monuments built over the tombs which are of interest.
		Outstanding Architectural Value (Spatial Feel).	The cemeteries somewhat uncurated vegetation, coupled with the distinctly different context (as it is a part of the bastion) and the views over the Grand Harbour provide a calming atmosphere; coupled with the presence of graves, a reflective atmosphere is also created.
		Presence of Cultural and Historical Monuments.	Two of the most notable people buried here are Mikiel Anton Vassalli (noted for his contributions to the Maltese language) and John Hookham Frere and his wife (former owners of Villa Frere).
		Presence of Natural Elements.	The cemetery features a mildly overgrown landscape which gives the cemetery a less curated feel than the typical Maltese cemetery, allowing for the feeling of a deeper human-nature connection.
Vegetation	Refers to the presence of natural elements and wildlife, not necessarily in a curated manner. The connection with the natural elements allows for not only a multitude of new possibilities in terms of space usage, but also in terms of an appreciation of the circle of life.	Presence of Greenery.	The cemetery features a significant amount of green elements, ranging from trees, to bushes to a short, grassy undergrowth which is featured in between the graves as well as in most passageways.
		Presence of Water Features.	No water features present.
Planimetric Distribution and Density	Refers to the spatial arrangement of the cemetery. This allows for the possibility of a comparison between different densities and spatial distributions which can be compared and contrasted to the local scenario.	Liberal Planimetric Distribution vs Grid Plan.	Liberal Planimetric Distribution.
		Grave Density.	Whilst several areas featured a relatively high grave density, the central area featured a low grave density; notably, it is in this space that the Spring Fair is held within the cemetery.

Programme and Uses	Refers to the typology of space usage, which can indicate how the spatial qualities of the cemeteries can have an influence on the final usage typology of the cemetery.	Signage and Zoning.	No signs and zoning were observed.
		Presence of Public Sanitary Facilities.	No public sanitary facilities were observed.
Pedestrian and Transport Accessibility	Refers to the connection to the urban infrastructure both from a pedestrian and from a vehicular perspective; it also refers to the urban infrastructure in place which contributes to the typology of usage.	Detachment From City (Distance-wise).	The cemetery is at the periphery of Floriana and surrounded by non-residential buildings. However, it is approximately a 5 minute walk from the nearest houses in Floriana.
		Detachment From City (Perceptual Accessibility).	The cemetery feels somewhat detached from Floriana due to both an elevation change, as well as having to walk in between several non-residential buildings and a gate within the old walls, making the cemetery feel as if it is detached from Floriana.
		Detachment From City (Acoustically).	Quiet atmosphere, although harbour operations may potentially create occasional noise.
		Forms Part of a Connected Open Space Network.	The cemetery feels somewhat distinct and removed from Floriana's UOS. Good road access.
		Access for People with Individual Abilities.	Accessible although some ramps may be too steep for people with mobility difficulties; Uneven, soil surfacing may also prove to be difficult to traverse.
		Accessibility using Public Transport and Private Car.	Car accessibility is catered for with the provision of a parking area adjacent to the main entrance. Bus stops are within a 10 minute walking distance.
Infrastructure	Refers to physical qualities of the space which influence how the space is perceived and therefore utilised.	Visual Permeability into the Space (Edge Permeability).	Boundary wall along Triq Vincenzo Dimech prevents visual permeability. The other boundary walls overlook the Grand Harbour and thus do not interface with anything else.
		Material Finishes - Paving.	Mostly limestone paving or short, grassy undergrowth.
		Sitting Spaces.	A few benches were present, which also had memorial plaques attached to them commemorating several people buried in the cemetery.
		Lighting Quality.	No light sources were observed.

Table 5: Spatial Analysis – Msida Bastion Historic Garden



-  Bus Stops
-  Pedestrian Crossings/
Passageways
-  Distance from Urban
Fabric
-  Entrance

Area: 5,188 m²

Figure 35: Diagram illustrating Relationship of Msida Historic Garden with Urban Context and Pedestrian and Transport Accessibility

2.5.5 Pieta Military Cemetery

Introduction:

The Pieta Military Cemetery, cared for by the Commonwealth War Graves Commission, is the final resting place for many service people who fought in the First and Second World War. The cemetery serves as a witness to the important role Malta played in both World Wars as a colony of the British Empire



THEMES	DEFINITION	SUBSIDIARY FACTORS	NOTATIONS
Identity of the Cemetery	Refers to the specific characteristics which give the cemetery a particular identity. This particular identity is important in ensuring that the spatial qualities offered by the cemetery are clear and respected, whilst also identifying what potentially attracts people to a cemetery space.	Outstanding Architectural Value (Touristic).	There are no particular architectural features which are of note. However, the presence of several monuments and several people whose stories are commemorated through information boards found in the cemetery give the space a minor potential touristic value.
		Outstanding Architectural Value (Spatial Feel).	Whilst the space is a part of the Pieta urban fabric (albeit at the periphery), the small nature of the cemetery coupled with the enclosed nature of the cemetery due to the topography and boundary walls create a different and calmer, more reflective spatial feel as compared to the surrounding urban fabric.
		Presence of Cultural and Historical Monuments.	The cemetery is in itself a living record of the important role Malta had to play in both World Wars, supporting the Allied war efforts. Furthermore, the presence of notable people such as Dr Isobel Tate, who was a female doctor during the First World War (a rarity those days) add a cultural and historical layer to the cemetery.
		Presence of Natural Elements.	The cemetery features several green elements,, from bushes to trees in curated pots or planters.
Vegetation	Refers to the presence of natural elements and wildlife, not necessarily in a curated manner. The connection with the natural elements allows for not only a multitude of new possibilities in terms o space usage, but also in terms of an appreciation of the circle of life.	Presence of Greenery.	The cemetery features several planters and pots which support the growth of several bushes and trees.
		Presence of Water Features.	No water features present.
Planimetric Distribution and Density	Refers to the spatial arrangement of the cemetery. This allows for the possibility of a comparison between different densities and spatial distributions which can be compared and contrasted to the local scenario.	Liberal Planimetric Distribution vs Grid Plan.	Grid Plan.
		Grave Density.	The cemetery features a relatively high grave density, with the tombs being placed one adjacent to the other with little separation between them.

Programme and Uses	Refers to the typology of space usage, which can indicate how the spatial qualities of the cemeteries can have an influence on the final usage typology of the cemetery.	Signage and Zoning.	Signage detailing the work of the Commonwealth War Graves Commission, the historical background of Malta and the cemetery, as well as the stories of several notable people buried there were observed.
		Presence of Public Sanitary Facilities.	No public sanitary facilities were observed.
Pedestrian and Transport Accessibility	Refers to the connection to the urban infrastructure both from a pedestrian and from a vehicular perspective; it also refers to the urban infrastructure in place which contributes to the typology of usage.	Detachment From City (Distance-wise).	The cemetery is at the periphery of Pieta. However, it is still a part of the urban fabric and is surrounded by residential homes.
		Detachment From City (Perceptual Accessibility).	The cemetery's boundary walls reduce perceptual accessibility as they limit visibility into the space (visibility is only offered through two gates). The designation as a military cemetery perhaps allows for the space to be less associated with sadness and mourning, although it is still a space which commands respect.
		Detachment From City (Acoustically).	Noise from the roads surrounding the cemetery, coupled with the presence of the football pitch adjacent to it which is also a noise generator and potentially impinges on the spatial atmosphere of the space.
		Forms Part of a Connected Open Space Network.	The presence of a mostly perceptually impermeable boundary wall limits its integration into the UOS, although it is still a part of the urban fabric. Good road access.
		Access for People with Individual Abilities.	Mostly accessible, although some ramps may be too steep for people with mobility difficulties. Some tombs have no formalised paths leading to them, and are inaccessible for wheelchair users.
		Accessibility using Public Transport and Private Car.	Car accessibility is catered for with the provision of several parking spaces adjacent to the main entrance. Bus stops are within an 8 minute walking distance.

Infrastructure	Refers to physical qualities of the space which influence how the space is perceived and therefore utilised	Visual Permeability into the Space (Edge Permeability)	Boundary wall along Triq Joe Gasan / Triq id-Duluri limit visual permeability. Users of the adjacent building on the South-Western side of the cemetery can potentially overlook the cemetery space from the balconies
		Material Finishes - Paving	Smooth concrete
		Sitting Spaces	No seating spaces were observed
		Lighting Quality	No light sources were observed

Table 6: Spatial Analysis – Pieta Military Cemetery



-  Bus Stops
-  Pedestrian Crossings/
Passageways
- E** Entrance

Area: 6,133 m²

Figure 36: Diagram illustrating Relationship of Pieta Military Cemetery with Urban Context and Pedestrian and Transport Accessibility

2.6 Chapter Summary

This chapter addresses the basic principles of UOS, and five major themes were extracted. These themes were then further expanded through a historical and contemporary consideration on the cultural and philosophical factors which influence the perception of cemeteries. Further research on the international use of cemeteries, as spaces of mourning and as spaces of recreation, was used to form a theoretical framework, which identifies the key qualities of a cemetery to allow for both the socio-recreational layer, as well as the spiritual and religious layer to function in the cemetery.

An investigation of several local cemeteries, whilst utilising the theoretical framework, allowed for a snapshot of the current local scenario which, in turn, informed both the data collection methods discussed in Chapter 3 whilst also serving as the setting for the photomontages used in the public questionnaire discussed in Chapters 4 and 5.

Chapter 3 – Methodology

3.1 Researcher's Positionality

It is important to declare one's positionality because there is no value free research (Vanner, 2015) and thus, the choice of methodology and methods is inspired by the researcher's positionality (Sikes, 2004), *i.e.*, the researcher's philosophical beliefs will inform the study research paradigm.

The researcher aligns himself with the interpretative, qualitative paradigm. To this effect, he understands that data subjects will provide multiple, (subjective) interpretations of the social context as they experience it. In so doing, he distances himself from the objective, singular truth.

Hughes (1976) eloquently explained how ontological assumptions lead to epistemological assumptions, which in turn influence the research's methodological deliberations, and selection of research methods. Ontology and epistemology, which refer to the study of what exists and how knowledge is acquired (Moon & Blackman, 2017), are also informed by the researcher's axiology (values and beliefs) (Cohen et al., 2011), *i.e.*, the positionality held by the researcher.

The researcher believes that despite the limited space available in Malta's urban fabric, there are several under-utilised spaces which could be of benefit to society in general. Cemeteries would fall under this category of UOS, and this potential generated a particular research interest which the researcher wanted to explore. Furthermore, the opportunity to experience the use of cemeteries as recreational assets in Denmark, Sweden and the United Kingdom was the source of inspiration, which contrasted with the researcher's experience of the Maltese cemetery. Nonetheless, the researcher was extremely cautious not to influence and impose his beliefs on the respondents.

3.2 Research Methodology

3.2.1 Descriptive Research

The aim of the project is descriptive research, with the objective of seeking a meaning to the phenomenon under investigation, by giving a voice to participants and analysing the generated data. Since the generation and/or testing of theories was outside the scope of this dissertation, the researcher considered that an explorative research question was most adequate to elicit the required meaning. The study design leans towards the subjective approach, adopting intersubjective and constructivist beliefs, as the research explores relationships among oneself, others, and the context. The design fits a relativist ontology, anti-positivism epistemology and an idiographic methodology (Cohen et al., 2011).

The constructivist paradigm posits that people learn through their experiences and not only through traditional settings designed to impart knowledge, such as a lecture room (Adom et al., 2016). By aligning with the constructivist paradigm, one would be making a clear statement that the belief in absolute truth does not exist, simply because it depends on the individuals, their experiences, and interactions with the context, and how that interaction is perceived and understood. The implication is that the individuals' socio and cultural backgrounds may also have an influence on the individuals' meanings given to truth- a clear distinction from the positivists' beliefs of Durkheimian that social facts are realities (Durkehiem, 1982).

Tembo et al. (2023, p. 1) define intersubjectivity as "the proposition that human experience is not a personal phenomenon but is always shared," explaining further that "[w]e are born into a world of shared understandings, mediated by culture." On the same lines, Xiaoge (2008, p. 150) elaborates how "inter-subjectivity is based on reflection of the two-point thinking of subject and object," with neither of the two being dominant on the other. This resonates with the writings of Maurice Merleau-Ponty, a French phenomenologist, who submitted that "...there is no universal experience but a shared experience...seeing is being seen, and hearing is being heard" (Tembo et al., 2023, p. 4).

In his search to understand the experiences of people and their understanding of how they may interact with cemeteries as open spaces, the researcher believes that the constructivist and intersubjectivity paradigms may be an inspiration for his approach in this study.

3.2.2 Ontological and epistemological considerations

Burrell & Morgan (1979) discussed ontological and epistemological assumptions in quite some detail. In so doing, they proposed a range of thoughts, from ontological relativism to realism and epistemological interpretivism to positivism. Burrell & Morgan (1979) raised interesting and intricate ontological questions on whether social reality is the subjective or the objective outcome of a person's philosophical thoughts – what they refer to as the nominalist – realist debate. Dekker (2005, p. 52) exemplified the subjective paradigm with a tree. "The tree is not just a tree. It is a source of shade, sustenance, survival." The subjectivity related to the relativist paradigm cannot be clearer than this. The tree *per se* carries multiple realities, depending on the meaning which a person may give to it.

Cohen et al. (2011) submit that the study of human behaviour and societal aspects is less successful if the research methods applied are underpinned in positivism because of the complexity and the lack of regularity which characterises the interaction between humans and the social world. According to the epistemological assumption made in an-anti positivism/subjectivist epistemology, the researcher listens to people's talk about their experiences and the world, and hence, how they "construct versions of

reality through the use of language” (Willig, 2013, p. 75) *i.e.*, how meaning (of the multiple truth) is developed (Young & Collin, 2004).

3.4 Selecting and Developing the Methods

The researcher’s objective was not to develop a hypothesis, test it, and generate a theory; rather, the scope was to understand the phenomenon, reach conclusions, and proposes recommendations. The research adopted a mixed-methods approach, making use of a survey questionnaire, and a focus group. The data collection instruments were an online questionnaire and a focus group session. The initial approach of the researcher was to carry out interviews outside the cemetery and moderate a focus group, inviting nine participants with a diverse background. The interviews outside the cemetery and the processing of the collected data are time consuming tasks, which would not have been achievable within the allocated time frame. Moreover, it would have limited the researcher to users of the cemeteries. In this respect, the researcher opted for an online questionnaire. As Miles & Huberman (1994, p. 4) put it, “...social meaning is constituted by what people do in everyday life”; capturing the voices of respondents is critical. This method enables the participation of non-cemetery users. Moreover, it guarantees anonymity and not just confidentiality, whilst the demographic data collected from the closed-ended questions could be processed automatically and transposed to an Excel sheet with ease.

The focus group enables the elicitation of rich data and allows participants to interact with the high probability of generating even more data. It also allows the researcher to intervene when necessary. For the purpose of this study, the researcher adopted the definition of focus group proposed by Krueger & Morgan (as cited in Linhorst (2002, p. 209)) *i.e.*, “a qualitative research method in which a moderator interviews a small group of participants, and uses the group process to stimulate discussion and obtain information on the beliefs, attitudes, or motivations of participants on a specific topic.” The definition *per se* ‘validated’ the researcher’s decision to make use of this research method. The convening of the focus group was carried out independently from the questionnaire. Whilst the questionnaire sought input of individual, anonymous participants, the focus group elicited a group response. Group members’ interaction was critical for data generation (Webb & Kevern, 2001). The researcher, however, did not engage in a one-to-one discussion as one would expect, say, in either semi-structured or unstructured interviews.

3.4.1 Online Survey Questionnaire

The questionnaire was divided into four sections, namely

1. Demographic Details;
2. Current Cemetery Usage;
3. Views and Perceptions of the Cemetery; and
4. Potential Cemetery Usage.

It inquired on seven constructs identified in the literature, *i.e.*:

- Cemetery Identity;
- Vegetation and Biodiversity Presence;
- Planimetric Distribution and Density;
- Recreational Space Usage;
- Demography of Users;
- Pedestrian and Transport Accessibility; and
- Infrastructure.

Quantitative and qualitative data were collected simultaneously in the questionnaire to enhance the explanation, rather than for triangulation purposes (Bryman, 1996). Whilst purists would argue that qualitative and quantitative methods do not mix because the underlying paradigms are different (Teddie & Tashakkari, 2003), others reject the “war between paradigms” (Silverman, 2005, p.8). The subject matter being researched is very practical and the qualitative and quantitative questions enabled the researcher to make best use of the synergies, which can be invoked by the use of these two methods.

Photomontages (Appendix 6) were also included as a source of inspiration and to help the potential respondents to visualise the different recreational typologies (Nielsen & Groes, 2014). Participants were also provided with the flexibility of selecting their preferred image/s (if applicable). Photomontages were created in six local cemeteries to test how the different typologies presented are perceived in a variety of contexts.

Before the questionnaire was distributed online, a draft version was distributed for a pilot test. Six responses were received. The pilot test, which was declared (*i.e.*, respondents were aware that the

questionnaire was in the process of being developed), was carried out for a specific purpose (De Vaus, 2002), to determine whether:

- the respondents understood the intended meaning of the questions;
- there were questions which could have been considered as repetitive;
- there were any questions which were not answered;
- the questionnaire was lengthy / respondents losing interest; and
- the overall progress of the questionnaire worked as intended (*e.g.*, respondent not allowed to proceed if mandatory questions are left unanswered).

The respondents were also given the opportunity to provide comments on the questions and questionnaire in general. Comments were considered and where necessary, the questionnaire was amended before the final version (Appendix 6) was administered online.

The questionnaire was open to the general public, in part designed to obtain quantifiable information – the “quantitizing level” (Miles & Huberman, 1994, p.4), in the form of descriptive statistics. Even the qualitative part of the survey questionnaire included a degree of quantification. This was done in the form of measurements of strength of grounded codes and density when the coding networks were generated for the focus group session during the analysis stage; these were done through the use of Computer-assisted qualitative data analysis software (CAQDAS).

To this effect, although the survey-questionnaire carried an integrated, complementary qualitative and quantitative inquiry, the overall research design leans heavily towards the subjective approach even because the information obtained from the quantitative questions was utilised to discuss causality in a logical manner, rather than statistical, knowing well that “correlational data cannot conclusively prove causality” (Tabachnick & Fidell, 2007, p.122).

The revised and final version of the data collection instrument survey was distributed through social media and email networks. A total of 181 responses were received.

3.4.1.1 Sample Considerations

The latest census in Malta (National Statistics Office, 2021) determined that on 21 November 2021, the population stood at 519,562. IdSurvey (n.d.) online tool was used to calculate the sample size required for a 95% confidence level, 50% response distribution and 5% margin of error. The number of respondents needed was 384, to achieve a confidence interval of 5.0.

The researcher left the questionnaire online for three weeks and in the meantime, posted it also on social media to maximise the number of participants. The questionnaire was also distributed among the University community. 181 participants responded. At 95% confidence level, the confidence interval was 7.28.

3.4.2 Focus Group

Although moderated by the researcher, it was the focus group members who were allowed to discuss the research topic and set their own agenda (guided by the researcher to ensure relevance to the topic) because it is the interaction among focus group members which generates data (Cohen et al., 2011). Follow up questions were asked during the focus group session by the researcher. The focus group session was not utilised by the researcher to tweak the questionnaire; the focus group was convened after the administration of the questionnaire survey. Rather, the generated data was used to compliment the data generated by the questionnaire.

The focus group was convened over one session. Nine people were originally invited from the academic field (spatial planning and conservation), the regulator and religious figures. Three participants from the Faculty for the Built Environment, one government entity, and a religious figure accepted the invitation. The researcher gave preliminary details of the area under research and sought information by:

- giving a presentation on the research topic;
- presentation of photos from international cemetery visits; and
- presentation of preliminary descriptive statistics results and selected quotes from the respondents.

This was followed by prompting open-ended questions to generate the discussion. The results of the questionnaire, the observations and the outcome of the focus group session are discussed in more detail, in Chapter 4.

3.4.3 Methods of Analysis

Free text results from the questionnaire and the focus group discussion were analysed using ATLAS.ti 24 because of its powerful data management capability, which facilitated the coding of the answers to the open-ended questions. It also facilitated the management of dozens of codes which were generated during the data analysis. This CAQDAS also has the function of creating a code management tool, allowing the researcher to utilise the same codes (and even generate new ones) thereby ensuring consistency during the coding process (Stewart, 2024).

To use the CAQDAS, responses from the questionnaire were transferred to an Excel sheet, which was uploaded as a primary document in ATLAS.ti 24, in preparation for the coding process. Similarly, the focus group transcript was uploaded as a primary document in Word format.

For the purpose of code management, codes generated during the coding process were clustered into code groups, based on the themes identified in the theoretical framework (section 2.4). The researcher applied two coding options which are offered in ATLAS.ti 24. This entailed 'open coding' of the data, which necessitates that chunks of raw data are selected and coded by the researcher (*i.e.*, codes were generated by the researcher during the coding process). The other approach was 'code by list', whereby the researcher makes use of the codes already generated during the coding process, but with the flexibility of generating fresh codes, as necessary. This ensured harmonisation of coding throughout the entire document, facilitating code grouping and subsequent analysis.

Codes from the focus group were analysed further to create code networks using ATLAS.ti 24, which are displays of relationships among codes. These emerging networks are discussed further in section 4.2.2.

3.5 Ethical Considerations

In line with the requirements of the University of Malta, the research methods were submitted to and approved by the Faculty Research Ethics Committee (FREC).

Research ethics is broad, addressing areas related to the rights of the data subjects down to their relationship with the researcher (Miles et al., 2014). The researcher was specifically careful to ensure ethical responsibility towards the persons participating in the research. Whilst Eddie (1994) singled out beneficence and non-maleficence as the main principles in research ethics, De Vaus (2002, p. 59) identified five responsibilities, which guided the researcher and most notably in the preparation of the data collection instrument:

- “voluntary participation;
- informed consent;
- no harm;
- confidentiality and anonymity; and
- privacy”.

All five responsibilities were also reflected in the invitation letter (Appendix 7), which introducing the questionnaire.

Ethical considerations were also followed during the focus group session, where participants were informed of their right to withdraw either from the group, or any of their contributed data (Braun & Clarke, 2013).

3.6 Potential limitations

The researcher acknowledges that there are potential limitations to this study.

Whilst the response to the questionnaire survey ($n = 181$) was encouraging, the number of respondents required for the sample size was not reached. Moreover, the distribution of a questionnaire online also carries its limitations, not least because it is only accessible to the section of population which is conversant with the use of the internet. Scheiber (2021) encountered similar challenges and submitted that a convenience sample was obtained which, however, can still be considered acceptable for the purpose of exploratory studies. The constraints in time prohibited the researcher from seeking data collection methods such as in-depth interviews with respondents (Klingemann, 2022).

The interpretation of the results was based on the responses received, and the views opined during the focus group session. This method may attract claims of subjectivity.

Chapter 4 – Results

4.1 Public Questionnaire: The Public/User's Perspective

4.1.1. Introduction

The questionnaire was used to understand the perception of the general public on both the present scenario of, and potential future recreational functions within, Maltese cemeteries. Its development was informed by six key themes identified in the Theoretical Framework (section 2.4):

- Cemetery Identity;
- Vegetation;
- Infrastructure;
- Planimetric Distribution;
- Programme and Uses; and
- Accessibility.

The data was transposed to an Excel sheet for further analysis. The analysis consisted of descriptive statistics and qualitative analysis of the raw data collected as free text described below in sections 4.1.2. and 4.1.3.

4.1.2 Demographic Data

Figures 37 to 42 illustrate the demographic data of the respondents. The majority of respondents (56.35%) were female. The highest responding age categories were 45-54, 35-44 and 55-64 respectively. The vast majority of respondents identified as Caucasian. Figure 40 indicates that the majority of respondents identified religiously as Catholics, with others stating that they do not identify with a particular religion ($n=17$). Of the 167 respondents who identify with a religion, 73.05% stated that they consider themselves to practice their religion (Figure 41). Figure 42 revealed that the majority of respondents have obtained a tertiary education degree, with 46.34% of respondents having a Master's Degree, 28.05% having a Diploma/Undergraduate and 25.61% having a Doctorate.

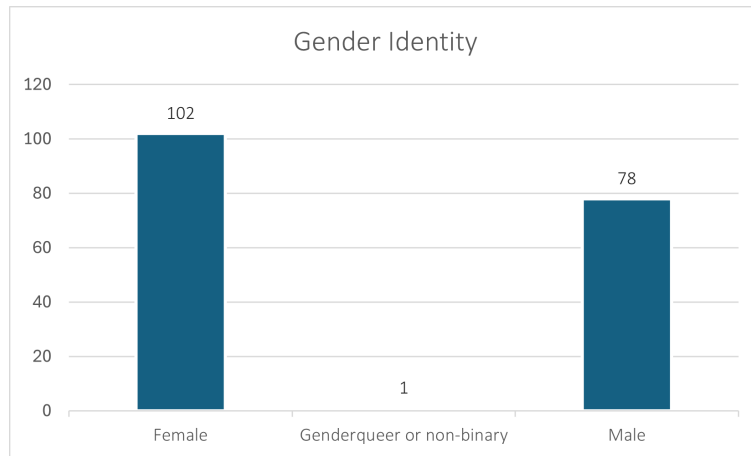


Figure 37: Gender Identity of Respondents

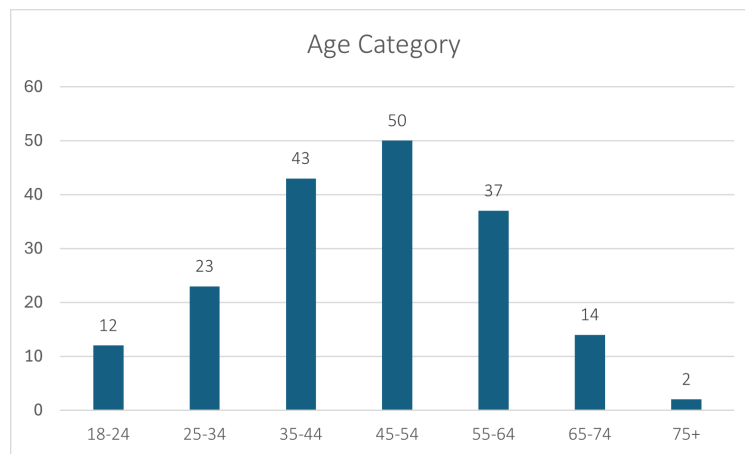


Figure 38: Age Demographics of Respondents

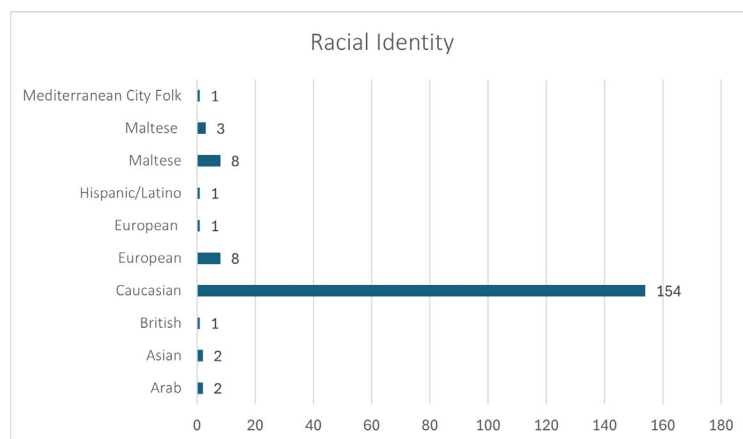


Figure 39: Racial Identity of Respondents

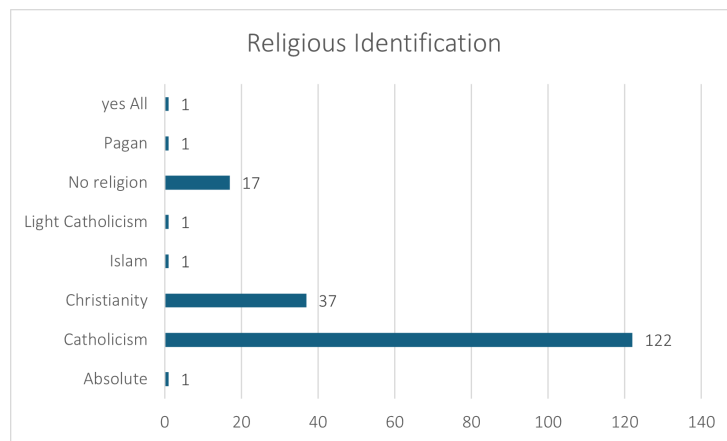


Figure 40 – Religious Identity of Respondents

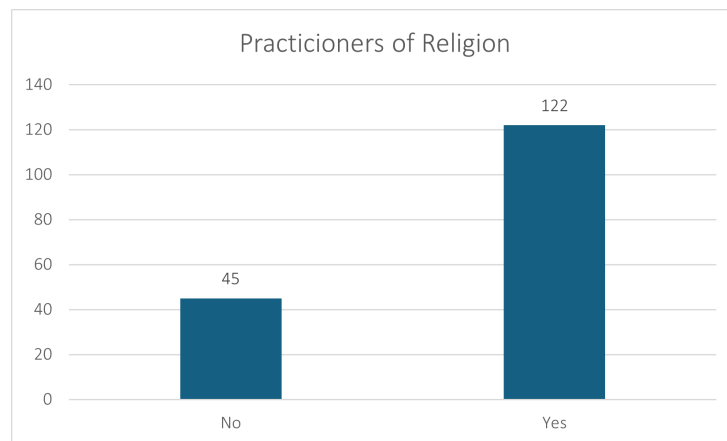


Figure 41: Religious Practitioners of Respondents

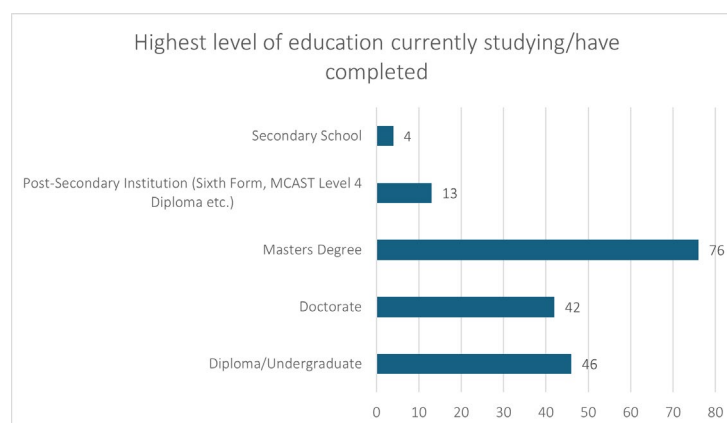


Figure 42: Education Level of Respondents

4.1.3 Current Cemetery Usage and Perceptions

The current cemetery usage and perceptions (sections 3 and 4 of the questionnaire) were measured using predominantly closed-ended questions (in the form of Likert scaling and multiple-choice questions), which were analysed quantitatively. Several questions in these sections also featured free text options, with the aim of achieving a deeper understanding of the phenomena.

The questionnaire enquired about current cemetery visitation patterns of respondents (Figure 43), where 16.57% responded that they do not visit cemeteries, and an almost equal split between people who visit cemeteries / not much (41.99% and 41.44% respectively). Figure 44 further indicates the frequency of cemetery visits, where the three most popular options chosen (accounting for 96.02% of participants) are 'Less than Once a Year', 'Once a Year' and 'A Few Times A Year'. The higher percentages range from 'Less than Once A Year' to 'Once A Year' (Figure 45). These descriptive statistics indicate that cemetery usage is not a fundamental part of the routine of the respondents. Additionally, 93.14% of the respondents indicated that the visits' duration does not exceed one hour (Figure 46). This may be indicative that the functional use of the cemetery is very limited.

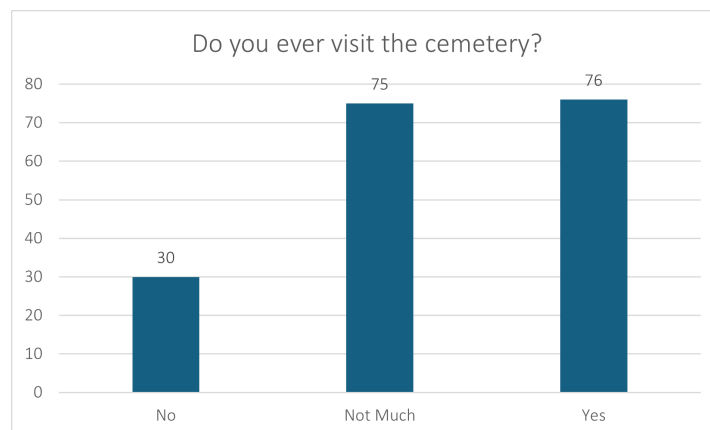


Figure 43: Cemetery Visitation of Respondents

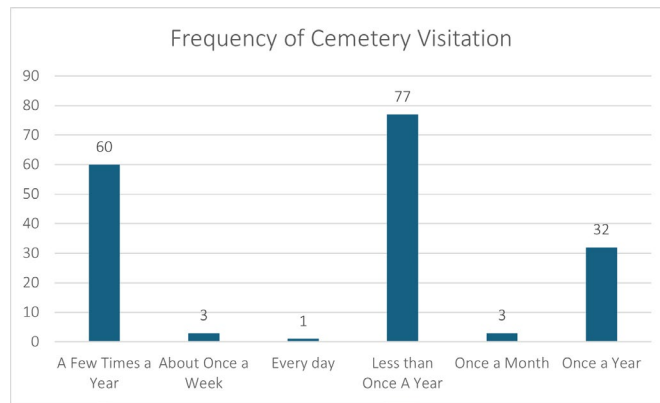


Figure 44: Frequency of Cemetery Visitation of Respondents

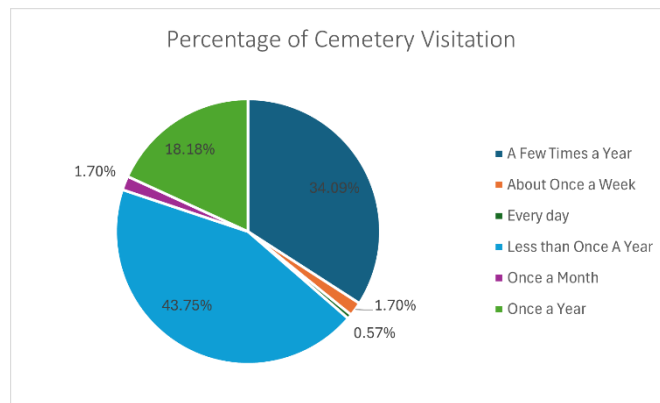


Figure 45: Percentage of Cemetery Visitation of Respondents

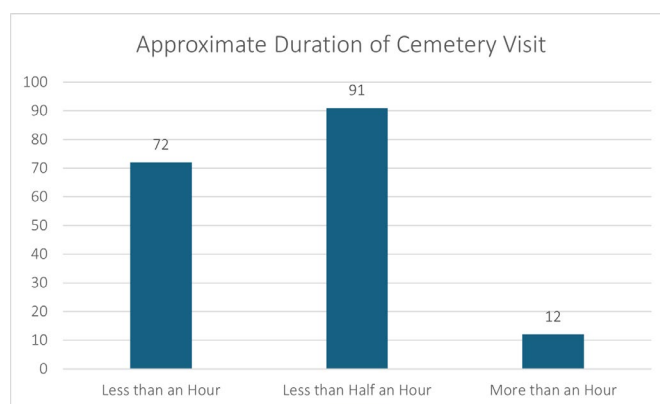


Figure 46: Duration of Cemetery Visit

In fact, the inquiry on seating facilities within the cemetery space revealed that an absolute majority of the respondents confirmed that the seating was neither adequate nor well designed (Figure 47).

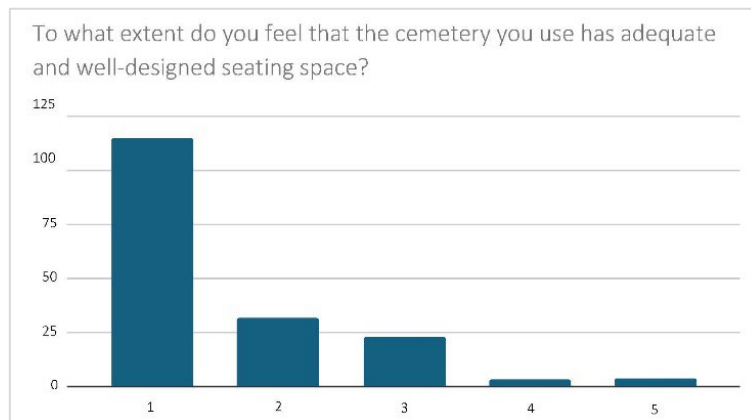


Figure 47: Perception of Seating Adequacy and Good Design

Respondents ($n=126$) also indicated that the cemetery was visited mostly with other family members (69.61%), although there was a sizeable proportion of respondents ($n=73$) who also indicated that they visited the cemetery on their own (40.33%) (Figure 48).

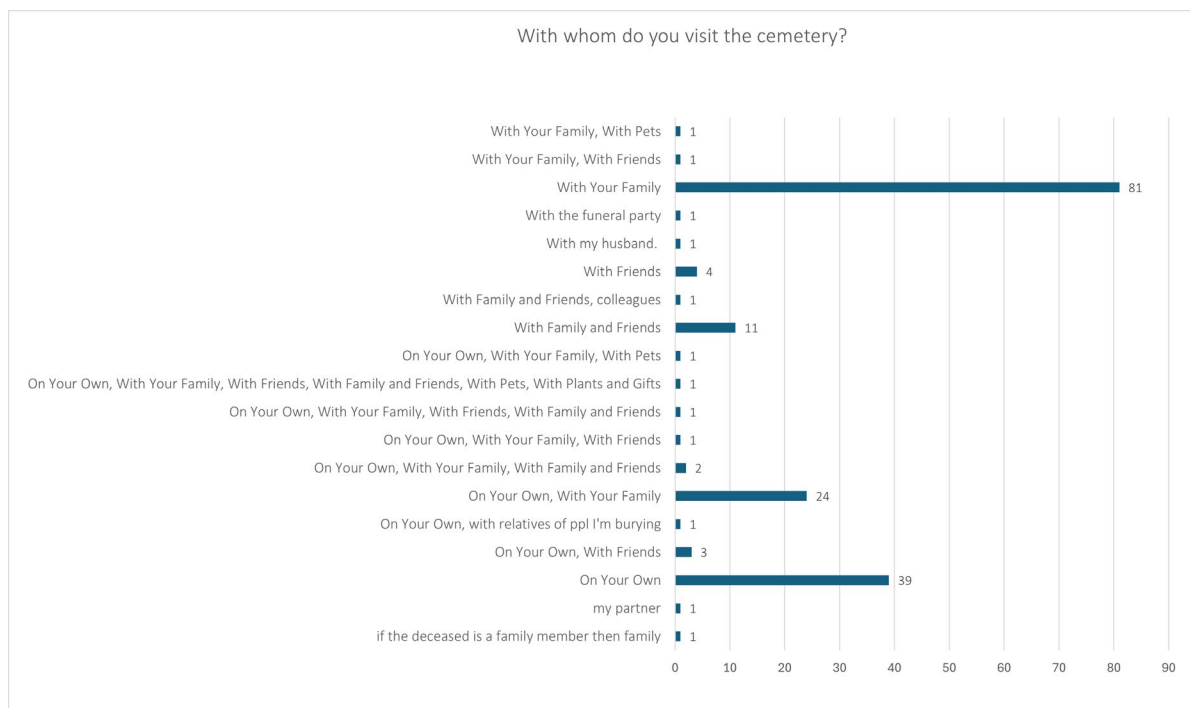


Figure 48: Visitation Accompaniment

The questionnaire enquired on the transportation method used to visit the cemetery. Results revealed that the majority used their personal car, potentially indicating several factors say, poor pedestrian accessibility in the UOS network, out of town visitation, or a car-dominated society. These factors, however, are beyond the scope of the dissertation.

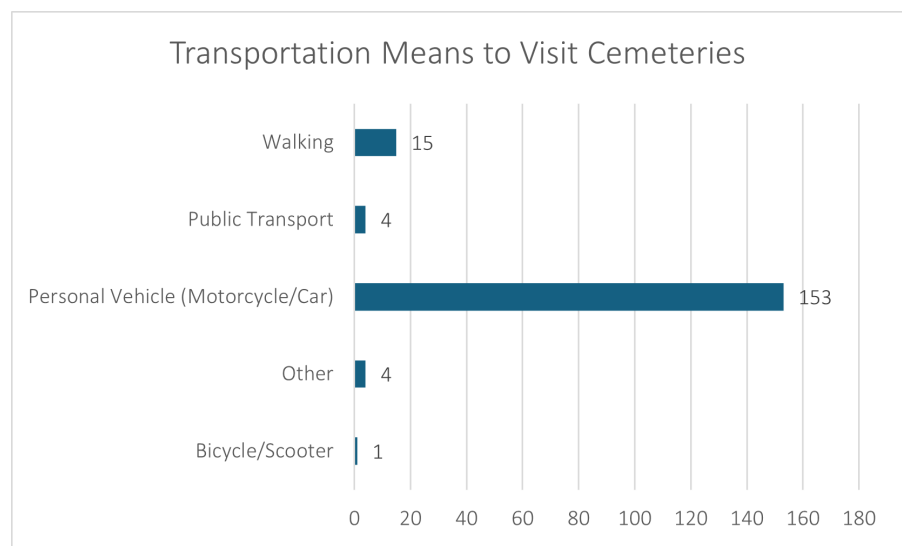


Figure 49: Transportation Means to Visit Cemetery

The free text questions investigated different aspects of the themes identified in the theoretical framework (section 2.4). The relationship between the generated code groups, and the identified themes is illustrated in Figure 50 below.

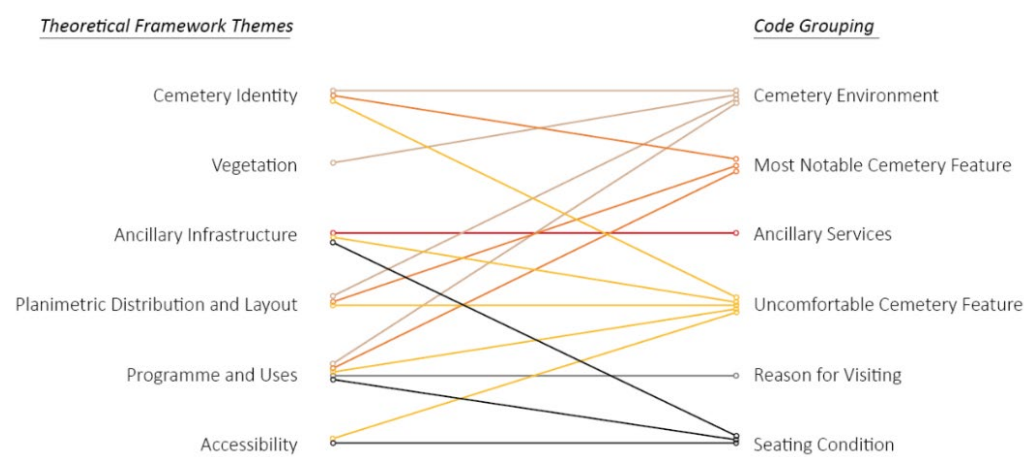


Figure 50: Relationship between Theoretical Framework themes and Code Grouping

The subsequent sub-sections present results attained following the completion of the coding process.

<i>Code Group</i>	<i>Grounded</i>	<i>Description</i>	<i>Sample Quotes</i>
<i>Ancillary Services</i>	3	Refers to specific services which support the operation and/or usage of the cemetery	“absolutely no services ex public toilets etc” “No place to wash hands”
<i>Cemetery Environment</i>	25	Refers to the perception of the environment of the visited Maltese cemetery/cemeteries	“It Is usually peaceful and quiet. A rarity to say these days (anywhere else in Malta)” “Maltese cemeteries are not very welcoming”
<i>Most Notable Cemetery Feature</i>	27	Refers to the perceived stand-out feature/quality within the visited Maltese cemetery/cemeteries	“The entrance gate, the mature trees and ornate architecture of the mausolea” “Discomfort in the fact that the people laid to rest are no longer there to love and guide their family and friends”
<i>Reason for Visiting</i>	16	Refers to the motivating reason which leads to the visitation of a Maltese cemetery/cemeteries	“To be alone (from a spiritual perspective, to be with the loved one laid to rest). When visiting with family, to pay a visit to the place of rest of loved ones and pray over them”
<i>Seating Condition</i>	21	Refers to the present condition of the seating situation in the visited Maltese cemetery/cemeteries	“funerals” “I feel very uncomfortable since the design does not include any benches or chairs where one can contemplate”
<i>Uncomfortable Cemetery Feature</i>	17	Refers to the perceived most uncomfortable feature/quality within the visited Maltese cemetery/cemeteries	“When old relatives visiting the graves of their loved ones, its often hard to find anywhere to sit” “For the purpose of paying respects, there is no privacy even in view of the way the graves are laid with one adjacent to the other” “A recently adjacent block of apartments’ residents shouting”

Table 7: Description of Code Groups, Groundedness and Sample Quotes

4.1.3.1 Ancillary Infrastructure

The code group ‘Ancillary Infrastructure’ consists of three codes (Figure 51). The lack of public services such as lighting and public bathrooms, coupled with a lack / poor placement of public water provision services were highlighted.

Name	Grounded	Density	Groups	Created by	Modified by	Created	Modified
No Public Services Available	5	0	[Ancillary Services]	Gary Ghini	Gary Ghini	12/05/2024 20:36	12/05/2024 20:36
Poor Placement of Cemetery Services	1	0	[Ancillary Services]	Gary Ghini	Gary Ghini	15/05/2024 17:36	15/05/2024 17:36
Lack of Adequate Lighting	1	0	[Ancillary Services]	Gary Ghini	Gary Ghini	13/05/2024 16:42	13/05/2024 16:42

Figure 51: Screenshot of Codes in ‘Ancillary Services’ Code Group

4.1.3.2 Cemetery Environment

The code group ‘Cemetery Environment’ consists of 25 codes (Figure 52).

Name	Grounded	Density	Groups	Created by	Modified by	Created	Modified
Quiet, Serene Place - Spatial Quality	77	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:36	14/05/2024 11:10
Self Recognition of Environment	33	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:30	13/05/2024 16:30
Reminder of Transience and Death	25	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:39	13/05/2024 16:39
Unwelcoming Environment	14	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:34	13/05/2024 16:34
Comfortable in the Space	11	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:47	13/05/2024 16:47
Neutral Emotions	10	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:51	13/05/2024 16:51
Feel a Sense of Peace	8	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 10:37	14/05/2024 10:40
Well Maintained	7	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:39	14/05/2024 11:39
Small Size as a Benefit	6	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 10:21	14/05/2024 10:21
More Profound Emotional Feeling	5	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:53	13/05/2024 16:53
Interest in the Space	4	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 17:23	13/05/2024 17:23
Overcrowded and Impersonal	4	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 17:42	13/05/2024 17:43
Unwillingness to Visit Cemeteries	2	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 17:19	13/05/2024 17:19
Lack of Cemetery	2	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 17:21	13/05/2024 17:21
Lineage and Personal History	2	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:34	14/05/2024 11:34
Feel Closer to Deceased	2	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 10:32	14/05/2024 10:32
Perception of Being Watched	2	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:01	14/05/2024 11:01
Comparison to Communal Garden	2	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 17:05	13/05/2024 17:17
Conflicting Emotions	2	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	13/05/2024 16:55	13/05/2024 16:55
Indifference to Surroundings	1	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:10	14/05/2024 11:10
Not a Relaxing Environment	1	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 10:31	14/05/2024 10:31
Familiarity	1	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:32	14/05/2024 11:32
Space Feels Too Big	1	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:01	14/05/2024 11:01
Appreciation of Cemetery as a Historical Record	1	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:30	14/05/2024 11:30
Emotional Space	1	0	[Cemetery Environment]	Gary Ghini	Gary Ghini	14/05/2024 11:37	14/05/2024 11:37

Figure 52: Screenshot of Codes in ‘Cemetery Environment’ Code Group

The prominent codes grounded in the data were:

- Quiet, Serene Space – Spatial Quality (77): the perception of the cemetery as a space of disconnection and quiet, making it a key spatial quality attributed to the space.



"I don't feel scared; its quiet and serene. However there is still the looming sense of sadness."

"Quiet, calmness and separation from day to day activities especially cars and commercial activity"



- Sad Perception of Environment (33): the cemetery's environment being perceived as a place of sadness and/or a place which induces sadness in the users.



"I feel sad and I realize that life is too short and how every moment is precious."

"It is a depressing place especially when passing by tombs of children and people in the prime of their lives"



- Reminder of Transience and Death (25): the cemetery space's particular spatial qualities which can enable it to act as a reminder of the transient nature of life.



"It sorts of brings you back to reality and reminds you more of the people that were close to you and that you lost them"

"it is a place whereby we all must remember that in the long run we are all dead"



- o Unwelcoming Environment (14): the perception that the cemetery feels unwelcoming to the respondents.



"I feel that it is not a welcoming and supportive place"

"The lack of living people there, as well as lack of lighting and activity for the people still living makes me feel unwelcome"



- o Comfortable in the Space (11): the perception that the cemetery is viewed as a comfortable space and also one that brings comfort to the respondents.



"There is comfort in the solitude, which allows space for reflection"

"So it is comforting as a visit and to feel like my loved one is resting in a good place."



- o Neutral Emotions (10): the neutral perception towards the cemetery, with no particular emotion expressed by the respondent.



"No special feelings, like a garden with a lot of memories"

"It is not a place where one is uncomfortable or comfortable. It is generally a place one visits at need - because someone is being buried, or because some maintenance needs to be carried out, or because one wants some quiet contemplative time."



Whilst a number of respondents indicated that the cemetery was a place of calm and one in which they could connect with their loved ones, a small number of respondents also noted that the cemetery lacked greenery. Furthermore, others also indicated that whilst the cemetery could function as a way to connect to ancestors and explore their lineage, it was also the case that overcrowding / a lack of privacy ruined the experience for these respondents as exemplified below:



"Overcrowded and impersonal. We do not own a family grave and the public graves are full of disorganized plaques that get moved and left to pile up in a corner"

"No privacy"



4.1.3.3 Most Notable Cemetery Feature

The code group 'Most Notable Cemetery Feature' consists of 27 codes (Figure 53).

Name	Grounded	Density	Groups	Created by	Modified by	Created	Modified
Greenery Appreciation	25	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	13/05/2024 12:01	13/05/2024 16:49
Tombstones	25	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 11:51	14/05/2024 11:51
Chapel	24	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 11:58	14/05/2024 11:58
Monuments	12	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 12:00	14/05/2024 12:00
Presence of the Dead	7	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 14:24	15/05/2024 14:24
Mausoleums	7	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:06	14/05/2024 14:06
Materiality	6	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:10	14/05/2024 14:08
Spatial Layout	6	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 11:59	14/05/2024 11:59
Large Space	4	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:25	14/05/2024 14:25
Plaque Commemorations	3	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 12:01	14/05/2024 12:01
Social Lineage - Record of People	3	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:32	14/05/2024 14:32
Grave Memorabilia	3	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 21:21	14/05/2024 21:21
Solemn Atmosphere	2	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 14:11	15/05/2024 14:11
Perceived Inequalities	2	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 19:51	15/05/2024 19:51
Religious Monument	2	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:23	14/05/2024 14:23
Pathway	2	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:22	14/05/2024 14:22
Unusual Spatial Feeling	2	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:25	14/05/2024 14:25
Strong Boundary Presence	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 14:30	14/05/2024 14:30
Still, Sheltered Environment	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 13:53	14/05/2024 13:53
Location	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 14:15	15/05/2024 14:15
Structured Spatial Layout	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 14:13	15/05/2024 14:13
Cultural Insight and Appreciation	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 11:31	14/05/2024 11:31
View	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 14:12	15/05/2024 14:12
Relationship with Urban Fabric	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 16:45	15/05/2024 16:45
Sacred Atmosphere	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	15/05/2024 14:29	15/05/2024 14:29
No Notable Feature	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 21:20	14/05/2024 21:20
Religious Function	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 12:02	14/05/2024 12:02
Separation of Space	1	0	(Most Notable Cemetery Feature)	Gary Ghini	Gary Ghini	14/05/2024 11:09	14/05/2024 11:09

Figure 53: Screenshot of Codes in 'Most Notable Feature' Code Group

The prominent codes grounded in the data were:

- o Tombstones (25): The presence of tombstones as well as their individual design, materiality, upkeep, and styling were prominent notable features within the cemetery.



"Beautiful and well held tombs"

"gravestones - one next to each other"

"the features of the tombstones regarding my locality"



- o Greenery Appreciation (25): The presence of green elements within the cemetery was highlighted as a notable feature within the cemetery due to the particular ambience it creates – especially so when coupled with a quiet cemetery environment (a strongly grounded code as indicated in section 4.1.3.2)



"The trees, and surrounding helps me to meditate."

"The trees and greenery makes it feel peaceful"



- Chapel (24): The presence of the chapel and its architecture was another notable feature identified within the cemetery.



"The architecture of the chapel."

"The beautiful Church/Chapel"



- Monuments (12): Customised monuments on the tombstones were also identified as a feature of note within the cemetery.



"Memorial plaques/monuments of those who died"

"The monuments standing just behind the tombs"



Other less prominent codes noted the cultural significance of the cemetery and the particular atmosphere within the space. Interestingly, whilst the monuments and the mausoleums were strongly identified as notable features, a few also noted that the presence and more ornate architecture of such structures compared to the typical or communal tombs utilised by the rest of the tomb owners induced a perception of societal inequality persisting also through death.



"The difference between the resting places of the Maltese wealthily and the Maltese poor, and how even in death, there are still class differences"



4.1.3.4 Reason for Visiting

The code group 'Reason for Visiting' consists of 15 codes (Figure 54).

Name	Grounded	Density	Groups	Created by	Modified by	Created	Modified
Pay Respect to Loved Ones	115	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 11:50	13/05/2024 11:55
Funerary Services	38	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 11:54	13/05/2024 11:57
Architectural Appreciation	36	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 11:52	13/05/2024 11:52
Meditation	11	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 12:22	13/05/2024 12:22
Remembrance	10	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 12:07	13/05/2024 12:07
Disconnection	10	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 11:59	13/05/2024 12:18
Reflection	10	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 13:16	13/05/2024 13:16
Grave Decor	6	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 13:15	13/05/2024 13:15
Academic Purposes	4	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 11:56	13/05/2024 11:56
Grave Maintenance	3	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 11:55	13/05/2024 11:55
Recreational Walk	3	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 11:53	13/05/2024 11:53
Praying	3	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 13:16	13/05/2024 13:16
Closure	1	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 12:07	13/05/2024 12:07
Attend Mass	1	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 12:35	13/05/2024 12:35
Closing of Cemetery	1	0	(Reason for Visiting)	Gary Ghini	Gary Ghini	13/05/2024 12:37	13/05/2024 12:37

Figure 54: Screenshot of Codes in 'Reason for Visiting' Code Group

The most prominent codes grounded in the data were:

- o Pay Respect to Loved Ones (115): The predominant reason for cemetery usage was to pay respects to deceased loved ones (including praying for them). This was often in conjunction with the attending of a funeral and the maintaining of the grave (e.g., bringing flowers and candles). Some respondents also indicated particular visitation days as also shown below:

““

“To remember loved ones who passed away in a more focused manner than during day to day life.”

“To pray for the souls of the faithful departed on All Souls’ Day.”

“to do candles and saying prayers and sometimes flowers to relatives”

””

- Funerary Services (38): This code referred to cemetery usage being almost exclusively for a funeral only.



"To bury family members"

"Usually to attend for interment when a family member passes away"



- Architectural Appreciation (36): The architecture of the cemetery and the artistic value of the monuments within were also motivators for cemetery visitation.



"appreciate the sculptural and architectural funerary pieces."

"The Gothic architecture of the church"



Other codes, which were also notable (although not as prominent) related to the cemetery space functioning as a reflective and meditative space, allowing for the processing of grief; namely, these codes were 'Meditation' (11), 'Reminisce' (10), 'Disconnection' (10) and 'Reflection' (10).

4.1.3.5 Seating Condition

The code group 'Seating Condition' consists of 20 codes (Figure 55).

Name	Count	Name	Grounded	Density	Group	Created by	Modified by	Created	Modified
Ancillary Services	3	Lack of Seating Provision	10	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:37	12/05/2024 16:34
Cemetery Environment	25	Lack of Space	16	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:31	28/05/2024 12:50
Most Notable Cemetery Feature	28	Discomfort	12	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:42	12/05/2024 16:42
Reason for Visiting	15	Indifference to Seating Provision	10	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 17:07	12/05/2024 17:07
Seating Condition	20	Architecture as seating	9	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:29	12/05/2024 16:29
Uncomfortable Feature in Cemetery	16	Religious Building Seemingly Exclusively Offers Seating	9	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:53	12/05/2024 16:51
		Opposed to Seating	6	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:26	12/05/2024 16:26
		Desire for More Seating	5	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:59	12/05/2024 16:59
		New Equal Distribution	5	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 17:03	12/05/2024 17:03
		Opposition to Recreational Functions	3	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 20:35	12/05/2024 20:35
		Satisfied with Seating Condition	3	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 18:54	12/05/2024 18:54
		Cultural Fear	2	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 19:32	12/05/2024 19:32
		Pool Design	2	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 20:07	12/05/2024 20:07
		Unusual to have seating	2	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 20:12	12/05/2024 20:12
		Personal Position of Seating	1	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:56	12/05/2024 16:46
		Behavioural Conditioning	1	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 18:33	12/05/2024 18:33
		Historical Influence on Seating	1	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:50	12/05/2024 16:54
		Perceptually Unacceptable Seating Option	1	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:40	12/05/2024 16:53
		Unsettling Seating	1	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:58	12/05/2024 16:58
		Occasional Additional Seating Arrangements	1	0	[Seating Condition]	Gary Ghine	Gary Ghine	12/05/2024 16:56	12/05/2024 16:56

Figure 55: Screenshot of Codes in 'Seating Condition' Code Group

The most prominent codes grounded in the data were:

- Lack of Seating Provision (92): A lack of seating within the cemetery space was identified. The only available seating spaces identified were either outside the cemetery space or within the chapel.



"I have to sit at the foot of the tombstone or within the chapel, there is nowhere else to sit - no benches"

"There is only one bench when you enter otherwise it's low walls"

"Some places have benches, most do not have spaces for reflection"



- Lack of Space (16): The limited size of the cemetery was identified as a reason for the lack of seating provision.



"Space is limited and the only limited seating space is within the chapel"

"I think there is barely space in the cemetery for seating to be installed"



- Discomfort (12): Refers to the present seating condition creating feelings of physical and / or emotional discomfort.



"I feel very uncomfortable since the design does not include any benches or chairs where one can contemplate"

"There is no seating space, the space does not encourage long stays"



- Indifference to Seating Provision (10): Some respondents indicated impartiality towards the presence of seating.



"I do not personally visit the cemetery to sit"

"Haven't observed the seating situation due to short duration stays"



Several other respondents utilise architectural elements within the cemetery (e.g., walls or stairs) as seating spaces, whilst several others would find the presence of seating odd and considered it a risk as it would enable recreational functions which are deemed to go against the purpose of the cemetery space. Interestingly, one particular respondent, as indicated below, indicated that whilst there is typically no seating available, benches and personal seating are introduced to the space temporarily for a mass.

“All Souls Day open-air mass is celebrated and the open space is used to accommodate benches. People are also encouraged to bring their own seating, etc. Thus, while there is no fixed seating there is the space for seating arrangements to be made if necessary”

4.1.3.6 Uncomfortable Feature in Cemetery

The code group ‘Uncomfortable Feature in Cemetery’ consists of 18 codes (Figure 56).

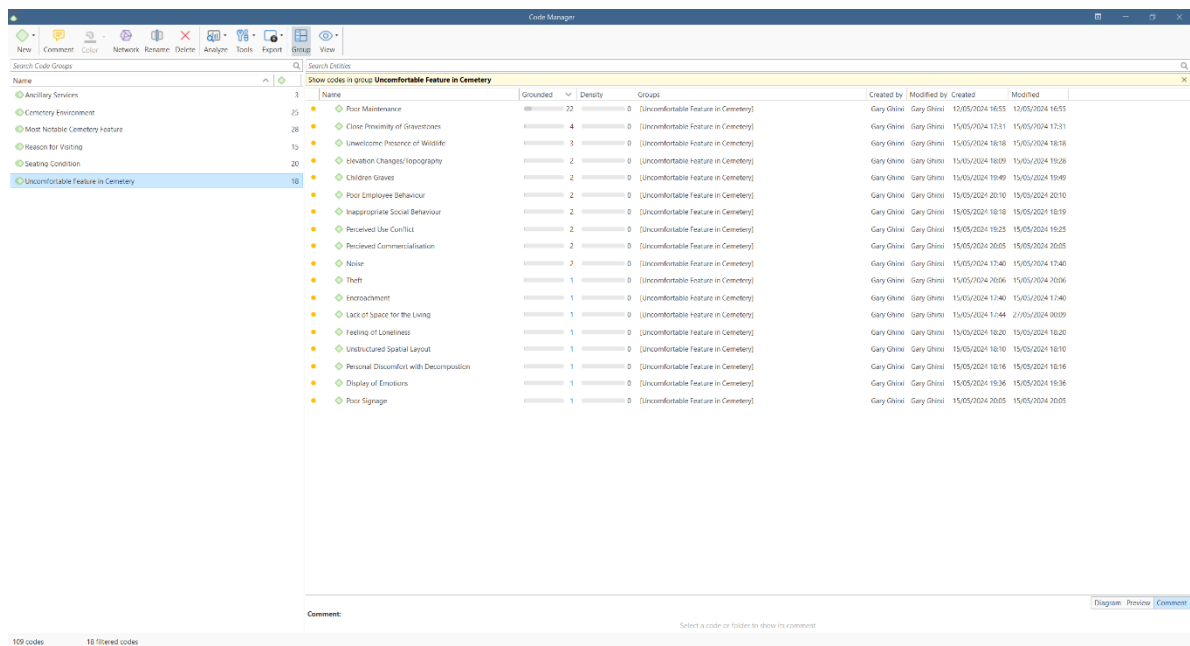


Figure 56: Screenshot of Codes in ‘Uncomfortable Feature in Cemetery’ Code Group

The most prominent grounded code was Poor Maintenance (22), where signs of neglect, poorly maintained urban furniture and paving and overgrown vegetation were indicated as uncomfortable features within such a space.

“The paths are not stable, and am afraid that some members of the family might fall while walking”

“It could be cleaner in some areas and definitely pavements need to be fixed up”

Other codes which were not as prominent related to issues with the operation of the cemetery, such as workers shouting and material removed from the graves being left visible to the visitors. Furthermore, issues relating to built environment encroachment, high ambient noise levels, imparted feelings of loneliness and discomfort with the presence of death were also noted.

4.1.4 Potential Cemetery Usage

In Section 5 of the questionnaire, several usage scenarios derived from literature or from observed activities (as described in Chapter 2) were presented to respondents in order to test for the acceptability of the activity and also understand the reasoning behind the choices made. Given that these potential uses differ significantly from the present usage scenario, it was considered to have been potentially difficult for the respondents to imagine these different scenarios, something also identified in Nielson and Groes (2014) when researching potential cemetery development. Therefore, several photomontages were used to act as visual cues with the aim of generating discussion in the free text answer. Various photomontages were created for the same activity type to show a variety of contexts which aims to replicate most Maltese cemeteries (including used vs disused cemeteries, as well as a range of sizes from extramural cemeteries to ones embedded into the village urban fabric). Furthermore, the photomontages were also presented as a multiple-choice question, which gave further context to the free text answers. The free text answers were analysed and coded as described in section 3.4.3.

4.1.4.1 Meditative Activities

This question illustrated a meditative activity (namely yoga) being performed in several different cemeteries (and thus several different contexts). The photomontages shown and the percentages of selection are shown in Figure 57 below. Table 8 shows the different code groups and associated codes and grounded level.

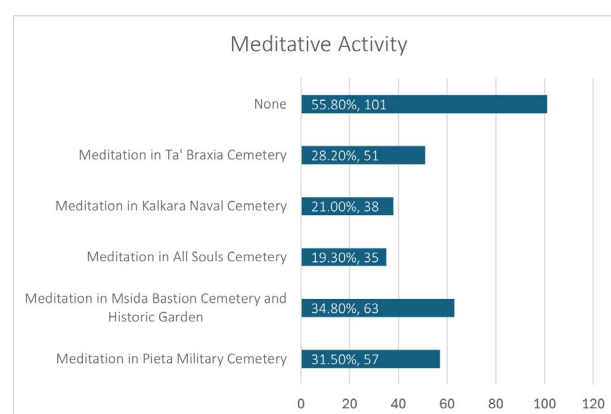


Figure 57: Results of Chosen Meditative Scenarios

Which of the following meditative activities (if any) do you find acceptable? *

Select all applicable options

☐ Photomontage of Yoga Meditation in Pieta Military Cemetery



☐ Photomontage of Yoga Meditation in Msida Bastion Cemetery and Historical Garden



☐ Photomontage of Yoga Meditation in All Souls Cemetery, Tarxien



☐ Photomontage of Yoga Meditation in Kalkara Naval Cemetery



☐ Photomontage of Yoga Meditation in Ta' Braxia Cemetery



☐ None of the above

Figure 58: Screenshot of Photomontages- Meditative Activities

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Accessibility</i>	2	o Space Availability Concerns	6
		o Integration with Other Infrastructure	1
<i>Cemetery Identity</i>	4	o Recognition of Special Spatial Feel of Cemetery	11
		o Preference Towards Disused Cemeteries	4
		o Preference Towards Lack of Tombstones	2
		o Issue with Maltese Cemetery Design	1
<i>Cultural Perception</i>	3	o Cultural-Perception Concerns	5
		o Fear of Commercialisation	3
		o Issue with Maltese Cemetery Design	1
<i>Planimetric Layout</i>	4	o Space Availability Concerns	6
		o Importance of Space Availability	5
		o Proximity to Graves is a Strength	1
		o Issue with Maltese Cemetery Design	1
<i>Programme and Uses</i>	5	o Morally Unacceptable Usage Typology	84
		o Acceptable Usage Typology	38
		o Importance of Separation of Activities	15
		o Potential Perceived Typology Conflict	9
		o Issue with Activity Not Meditation	4
<i>Vegetation</i>	1	o Importance of Greenery	21

Table 8: Code Groups and Associated Codes Regarding Meditative Activities

The majority of respondents indicated an opposition to both the activity as well as the usage typology (meditation), considering them inappropriate for the cemetery environment. In doing so, however, it was noted that not only was there a recognition that a cemetery has a particular use and spatial quality, but also an appreciation of its uniqueness. Further highlighted issues were also due to perceived impedance to access to other graves. The assumed negative cultural perception towards such a usage typology within a cemetery was also a factor respondents brought up as a potential barrier.



"Let them rest in peace - being in Malta this stops being yoga, and we would soon see tables and chairs with restaurants serving coffee"

"I would not feel comfortable if someone is meditating/doing yoga close by a loved one's tombstone. It would just feel weird"



Conversely, there was also a number of respondents who found the typology acceptable (some of whom relating meditation with the special spatial quality and function of the cemetery), although several respondents highlighted that a separation between spaces of burial and spaces of mourning was important. The presence of greenery was also an important factor which was associated with an acceptance of the usage typology.



"The greenery and the space available, make the activities acceptable. Lack of effective landscaping and cluttering of the graves would make me feel uncomfortable in engaging or even noticing such activities in such spaces"

"I really think that cemeteries should be left as respectful spaces for loved ones to go and grieve. However, if there is enough space allocated to silent activities, then meditative activities would be acceptable."



4.1.4.2 Relaxing Recreational Activities

This question illustrated three activities, namely a 'Solo Picnic', a 'Group Picnic' and a 'Person Reading' in a variety of cemeteries. The photomontages shown and the percentages of selection are shown in Figures 59 and 60 below. Table 9 shows the different code groups and associated codes and grounded level.

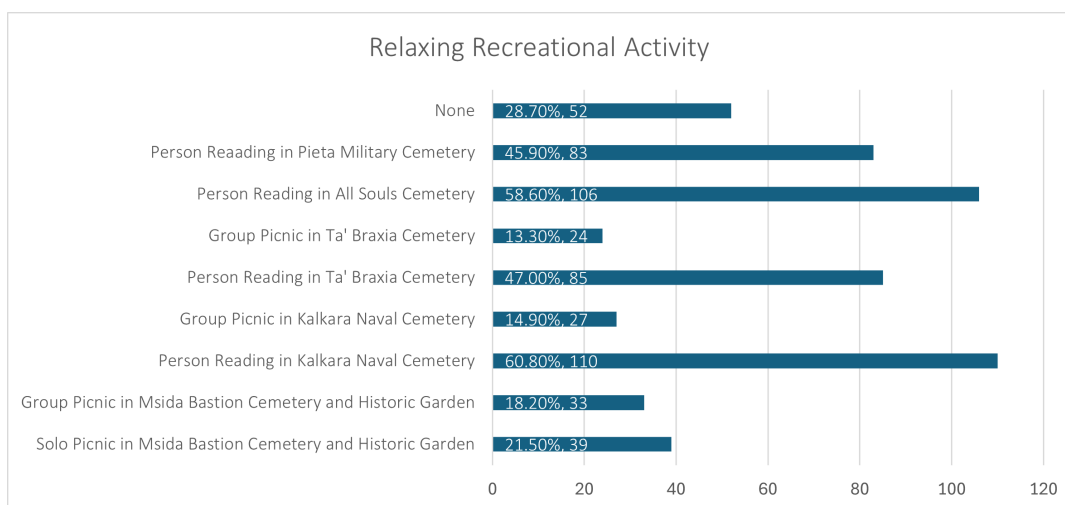


Figure 59: Results of Chosen Relaxing Recreational Scenarios

Which of the following relaxing recreational activities (if any) do you find acceptable? *

Select all applicable options

☐ Photomontage of Solo Picnic in Msida Bastion Cemetery and Historical Garden



☐ Photomontage of Group Picnic in Msida Bastion Cemetery and Historical Garden



☐ Photomontage of Person Reading in Kalkara Naval Cemetery



☐ Photomontage of Group Picnic in Kalkara Naval Cemetery



☐ Photomontage of Person Reading in Ta' Braxia Cemetery



☐ Photomontage of Group Picnic in Ta' Braxia



☐ Photomontage of Person Reading in All Souls Cemetery, Tarxien



☐ Photomontage of Person Reading in Pieta Military Cemetery



☐ None of the above

Figure 60: Screenshot of Photomontages – Recreational Activities

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Cemetery Identity</i>	2	o Appreciation of Special Spatial Quality of Cemeteries	8
		o Importance of Respectful Clothing	1
<i>Cultural Perception</i>	8	o Cultural-Perception Concerns	5
		o Hesitance to do the Activity Themselves	3
		o Importance of Respectful Clothing	1
		o Littering Concern	6
		o Noise Concern	21
		o Preference for Disused Cemetery	2
		o Presence of Tombstones is Unsettling	1
		o Unwelcoming Environment	4
<i>Health Concerns</i>	1	o Health Risk Concerns	2
<i>Planimetric Layout</i>	4	o Appreciation of Large Open Space	2
		o Potential Perceived Typology Conflict	7
		o Preference for Distance from Tombs	12
		o Space Availability Concerns	5
<i>Programme and Uses</i>	9	o Acceptable Activity – Picnic	5
		o Acceptable Activity- Reading	73
		o Acceptable Usage Typology	15
		o Group Activity Reduces Lonely Feeling	1
		o Potential Perceived Typology Conflict	7
		o Unacceptable Activity – Group Picnic Only	12
		o Unacceptable Activity – Picnic	34
		o Unacceptable Activity – Reading	1
		o Unacceptable Usage Typology	30
<i>Vegetation</i>	2	o Appreciation of Greenery	3
		o Concern with a Lack of Greenery	2

Table 9: Code Groups and Associated Codes Regarding Recreational Relaxing Activities

A significant number of respondents indicated an acceptance of quiet activities, in particular reading, explaining that it was in congruence with the special spatial quality they associate with the environment. The picnic usage example was less accepted, especially the group scenario with concerns primarily related to noise generated during the activity, as well as potential littering and health concerns. Many also found the usage typology to be disrespectful towards mourners, although the scenarios illustrating a solitary person reading at a distance from other tombs were exempted; a few respondents indicated that the distance from the tombs was an important factor.



"littering it may create especially if they happen right next to the burial grounds of the deceased person. It wouldn't be bad if they had their own dedicated area in the cemetery itself, away from the burial grounds."

"Peaceful and quiet activities would not disrespect people visiting their loved ones or persons attending a funeral. Eating and picnic activities in Malta tend to be a noisy event so might be seen as disrespectful"

"I do not find any problem with a person reading in a cemetery as this does not create noise. But as for picnics I only agree (to some extent) with solo picnics. This is maybe the person uses this practice as a way to maintain the connection with the deceased. I said that I agree so some extent as this needs to happen only under strick rules and supervision of the premises so that respect is always valued. As regards group picnics I do not see them adequate in a sacred place as knowing us Maltese we create alot of noise"



4.1.4.3 Physical Activities

This question illustrated two physical activities, namely 'Dog Walking' and 'Jogging' in a variety of cemeteries. The photomontages shown and the achieved percentages of selection are included in Figures 61 and 62. Table 10 shows the different code groups and associated codes and grounded level.

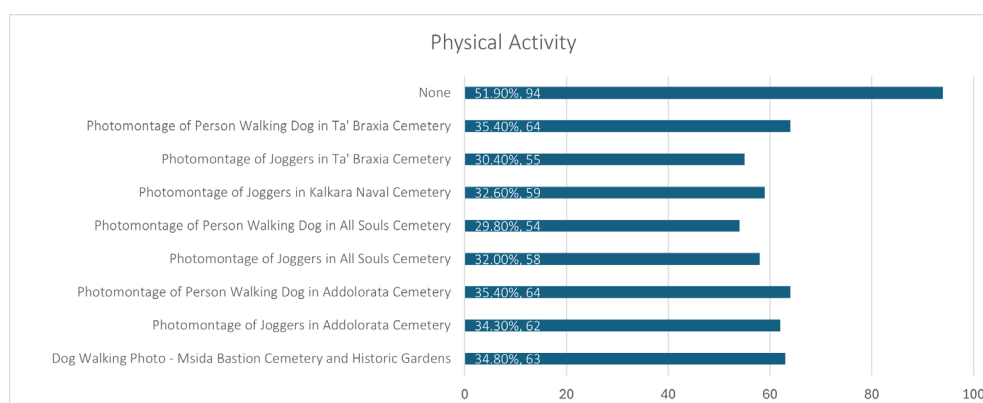
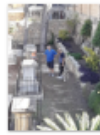


Figure 61: Results of Chosen Physical Activity Scenarios

Which of the following physical activities (if any) do you find acceptable? *

Select all applicable options

☐ Dog Walking Photo - Msida Bastion Cemetery and Historic Gardens



☐ Photomontage of Joggers in Addolorata Cemetery



☐ Photomontage of Person Walking Dog in Addolorata Cemetery



☐ Photomontage of Joggers in All Souls Cemetery, Tarxien



☐ Photomontage of Person Walking Dog in All Souls Cemetery, Tarxien



☐ Photomontage of Joggers in Kalkara Naval Cemetery



☐ Photomontage of Joggers in Ta' Braxia Cemetery



☐ Photomontage of Person Walking Dog in Ta' Braxia Cemetery



☐ None of the Above

Figure 62: Screenshot of Photomontages- Physical Activity

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Cemetery Identity</i>	2	o Appreciation of Special Spatial Quality of Cemeteries	9
		o Unwelcoming Environment	1
<i>Cultural Perception</i>	6	o Clothing Issue	1
		o Issue with Consecration	1
		o Littering Concern	28
		o Noise Concern	8
		o Perception of Disrespect	10
		o Unwelcoming Environment	1
<i>Planimetric Layout</i>	3	o Activity Carried Out in Inactive Area	1
		o Capacity Concern due to Size Restrictions	1
		o Large Space is an Enabler	3
<i>Programme and Uses</i>	11	o Acceptable Activity – Jogging Only	2
		o Acceptable Activity – Walking Only	12
		o Acceptable Activity – Walking Pet Only	45
		o Acceptable Usage Typology	1
		o Activities Acceptable Only if Mourning First	1
		o Activity Carried Out in Inactive Area	5
		o Desire for Distance from Tombs	1
		o Issue with Consecration	9
		o Separation for Activities Within Cemeteries	1
		o Unacceptable Usage Typology	81
<i>Surfacing</i>	1	o Appreciation of Adequate Surfacing	2

Table 10: Code Groups and Associated Codes Regarding Physical Activity

A significant number of respondents opposed the physical activities typology due to a perceived disrespect and dissonance between the special spatial quality and purpose of the cemetery and this usage typology, as well as littering concerns arising from dog walking. In fact, several respondents who find the usage typology acceptable did so with the proviso that dogs are cleaned after.

Whilst the presence of pets was not always opposed, it was typically accepted only if the pet was accompanying its owner for mourning purposes and not specifically dog walking.



"The idea of jogging/dog-walking in a cemetery feels disrespectful for some reason. I also don't think I would enjoy the noise generated by either of these activities (chatting, barking, etc) nor would I appreciate the potential issue related to cleanliness of dog-walking in a cemetery as this might create additional work for those who take care of the cemetery. Dog-walking and the resulting potential 'mess' might also impact the cleanliness of the cemetery and diminish people's respect for it as a space of reverence."

"Due to respect to the deceased, would not carry out any physical activities in cemeteries, sometimes I do visit the family's grave whilst walking my dog as I'll be passing by - but not purely for walking the dog"



On the other hand, several respondents also found the typology to be acceptable, although they did note that joggers would have to be respectful towards the space and the other users. Some also noted the health benefits of such activities and added safety of doing them away from trafficked roads, although a few respondents also pointed out that such a usage typology would work best if it were separate from the tomb spaces.



"Again, I feel like such physical activities would be acceptable if located in a path of sorts that is not necessarily connected to the burial sites, as in, goes around them or is located within the same site, but walking a dog or jogging amongst tombstones might not be adequate for a space of burial. (specifically a place/area where people are buried and tombstones are clearly visible and tightly packed in layout)"

"Being able to pass through a traffic-free zone for walking/jogging is fine, but since very few people clean up after their dogs, the places will quickly become filthy. This is a shame, because otherwise it would be pleasant to have such a space to walk a pet."

"I find no objections in conducting activities such as the one suggested subject that such activities are conducted in a peaceful setting. I find it very reasonable that such spaces are utilised by the general public and thus making the most of such large spaces. Moreover such activities maybe very beneficial especially in today's life."



4.1.4.4 Transitory Space

This question illustrated a potential use of the cemetery as a transitory space. The photomontage shown and the percentages of selection are shown in Figures 63 and 64 below. Table 11 shows the different code groups and associated codes and grounded level.

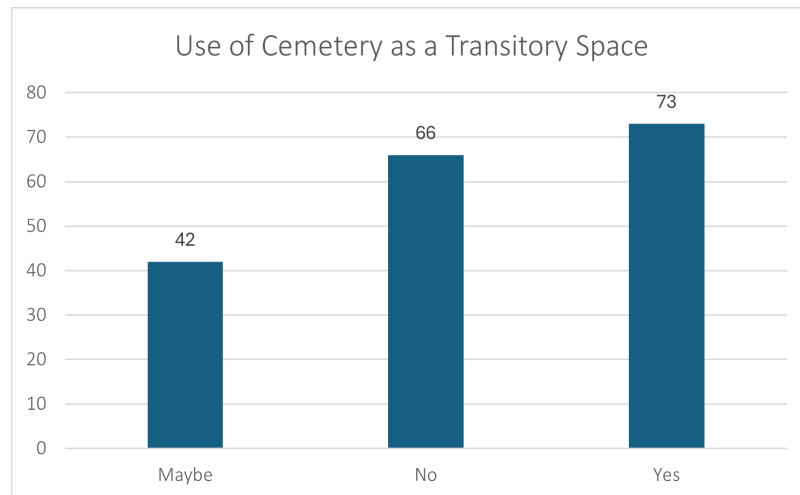


Figure 63: Results of Transitory Space Scenario



Figure 64: Photomontage of Transitory Space Scenario

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Ancillary Infrastructure</i>	1	o Importance of Provision of Street Lighting	4
		o Appreciation of Special Spatial Quality of Cemeteries	11
<i>Cemetery Identity</i>	4	o Potential to Connect with Loved Ones	7
		o Proviso of Maintaining Respectful Behaviour	12
<i>Cultural Perception</i>	8	o Reminder of Death and Transience	6
		o Cultural Concern	1
		o Discomfort with Presence of the Dead	6
		o Influence from International Experience	2
		o Littering Concern	1
		o Noise Concern	6
		o Perception of Disrespect	6
		o Proviso of Maintaining Respectful Behaviour	12
		o Reminder of Death and Transience	6
		o Concern with Capacity	2
<i>Planimetric Layout</i>	3	o Importance of Distance from Tombs	2
		o Large Space as an Enabler	2
		o Acceptable Usage Typology	80
<i>Programme and Uses</i>	6	o Appreciation of Presence of Greenery	2
		o Appreciation of Special Spatial Quality of Cemetery	11
		o Importance of Distance from Tombs	2
		o Mixed Emotions	12
		o Unacceptable Usage Typology	45
		o Appreciation of Presence of Greenery	2
<i>Vegetation</i>	1	o Appreciation of Presence of Greenery	2

Table 11: Code Groups and Associated Codes Regarding Use as a Transitory Space

Several (n=73) respondents responded favourably to this usage typology, often with the proviso that respectful behaviour is maintained. Several also noted the potential for the cemetery to add to the experience of walking through the village, be it through its ambience, through the potential of connecting with lost loved ones as part of the daily routine, or through the thoughts such a space evokes within the user, although some noted a preference if the passageway were to be at a distance from the tombs for mourner privacy. A few respondents also note the importance of the presence of street lighting especially if it were to be used during the night.



"I would see it as ideal. Besides providing accessibility for pedestrians, through an open space, it may also allow some people a chance for a quick visit to the graves of loved ones"

"If the corridor is dignified and induces people to behave with respect"



Several respondents were opposed to the idea due to a perception of disrespect and due to the potential erosion of the special spatial quality of the cemetery space; respondents also related to a potential overcrowding, should this usage typology become popular.



"In my eyes the cemetery is a respectful place where people go to visit their loved ones and reflect on their memories and spend some time alone reminiscing or grief. I would be very uncomfortable to casually walk-by someone who is in this vulnerable state just to get from one place to another"



4.1.4.5 Temporary Uses

This question illustrated several different temporary usage typologies, including the hosting of a fair and a film festival (which have already been hosted in a particular local cemetery in Malta), as well as the presence of music players playing to different music styles. The photomontage shown and the percentages of selection are shown in Figure 65 and 66 below. Table 12 shows the different code groups and associated codes, and grounded level.

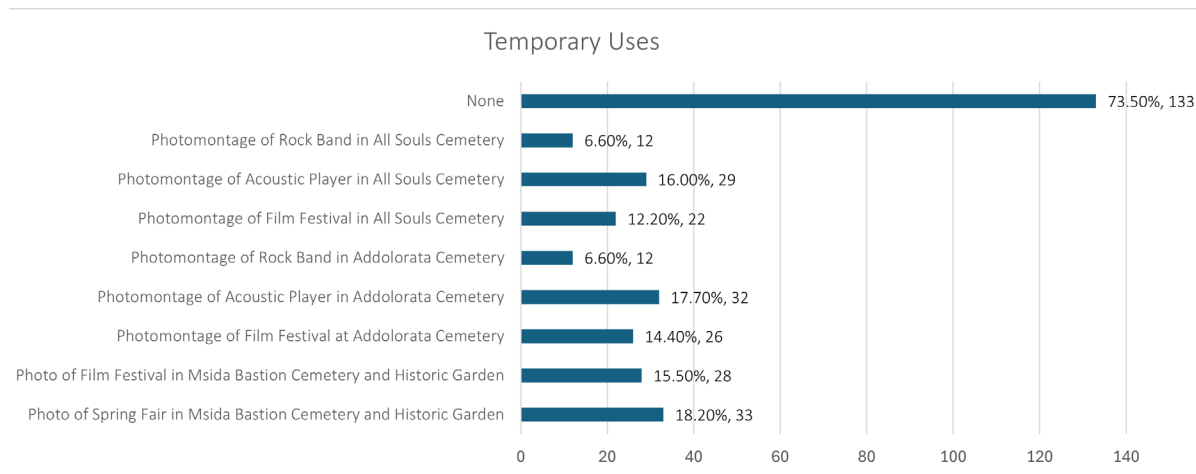


Figure 65: Results of Temporary Usage Scenario

Which of the following temporary uses (if any) do you find acceptable *
Select all applicable options

☐ Photo of Spring Fair in Msida Bastion Cemetery and Historic Garden



☐ Photo of Film Festival in Msida Bastion Cemetery and Historic Garden



☐ Photomontage of Film Festival at Addolorata Cemetery



☐ Photomontage of Acoustic Player in Addolorata Cemetery



☐ Photomontage of Rock Band in Addolorata Cemetery



☐ Photomontage of Film Festival in All Souls Cemetery, Tarxien



☐ Photomontage of Acoustic Player in All Souls Cemetery, Tarxien



☐ Photomontage of Rock Band in All Souls Cemetery, Tarxien



☐ None of the above

Figure 66: Photomontages of Temporary Usage Scenario

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Cemetery Identity</i>	2	o Appreciation of Special Spatial Quality of Cemeteries	50
		o Unwelcoming Environment	2
<i>Cultural Perception</i>	9	o Cultural Readjustment Needed	4
		o Damage Concern	2
		o Littering Concern	3
		o Mixed Emotions	3
		o Noise Concern	11
		o Perception of Commercialisation	3
		o Perception of Disrespect	12
		o Perception of Sad Environment	1
		o Potential Feeling of Discomfort	2
<i>Past Experience</i>		o Previous Experience of Such Uses Locally	1
		o Previous International Experience	1
<i>Planimetric Layout</i>	3	o Concern with Overcrowding	3
		o Large Space as an Enabler	1
		o Need for Adequate Design	1
<i>Programme and Uses</i>	11	o Acceptable Music Type – Acoustic/Classical Music	11
		o Acceptable Usage Typology	18
		o Acceptable Usage Typology – Occasional Festival	2
		o After-Hours is Acceptable	1
		o Has to be a part of Cemetery Function	2
		o Importance of Maintaining Distance from Tombs	6
		o Particular Songs Only	1
		o Preference Towards Disused Burial Space	8
		o Unacceptable Usage Typology	111
		o Unacceptable Usage Typology – Film Festival	1
		o Unacceptable Music Type- Rock	6
<i>Vegetation</i>	1	o Appreciation of Presence of Greenery	1

Table 12: Code Groups and Associated Codes Regarding Temporary Usage

The majority of respondents found this usage typology to be unacceptable, with many finding the typology incongruent with the purpose and special spatial qualities offered by the cemetery. This led to the perception that such a typology would be disrespectful to both the deceased and mourners. Concerns due to noise generated and potential damages to tombs were also a contributing factor towards its unacceptability.



"Personally, cemeteries are reflective and quiet spaces for people to be able to feel connected with their dead or to find solitude, fairs and concerts are the opposite of such"

"Msida Bastion garden is not used as a burial ground today (historic burials), but others (to my knowledge) are still used for burying the dead. Using such a space for commercial use can be disrespectful to those still mourning. Uncurated damage can also cause damage and litter. The Msida Bastion garden is well curated, monitored and cared for by an NGO"



Respondents who found the typology acceptable associated their acceptance to giving some form of life to a space of the dead. Some of these respondents differentiated between music typologies, with the rock music typology seemingly looked upon less favourably. One respondent also noted that the typology was acceptable in disused areas.



"Honestly, I associate a cemetery environment with a place of tranquility and quiet, but I think having an acoustic player playing soft music (not rock music) would be interesting. I've chosen the acoustic player playing at Addolarata Cemetery (not Tarxien Cemetery) since it has a more open space and greener."

"All the activities add life to the cemeteries but having a rock band can be considered a bit too much due to high noise levels"



4.1.4.6 Refreshments Establishment

This question illustrated the presence of a refreshment establishment in a variety of cemeteries and contexts. The photomontage shown and the percentages of selection are shown in Figure 67 below. Table 13 shows the different code groups and associated codes and grounded level.

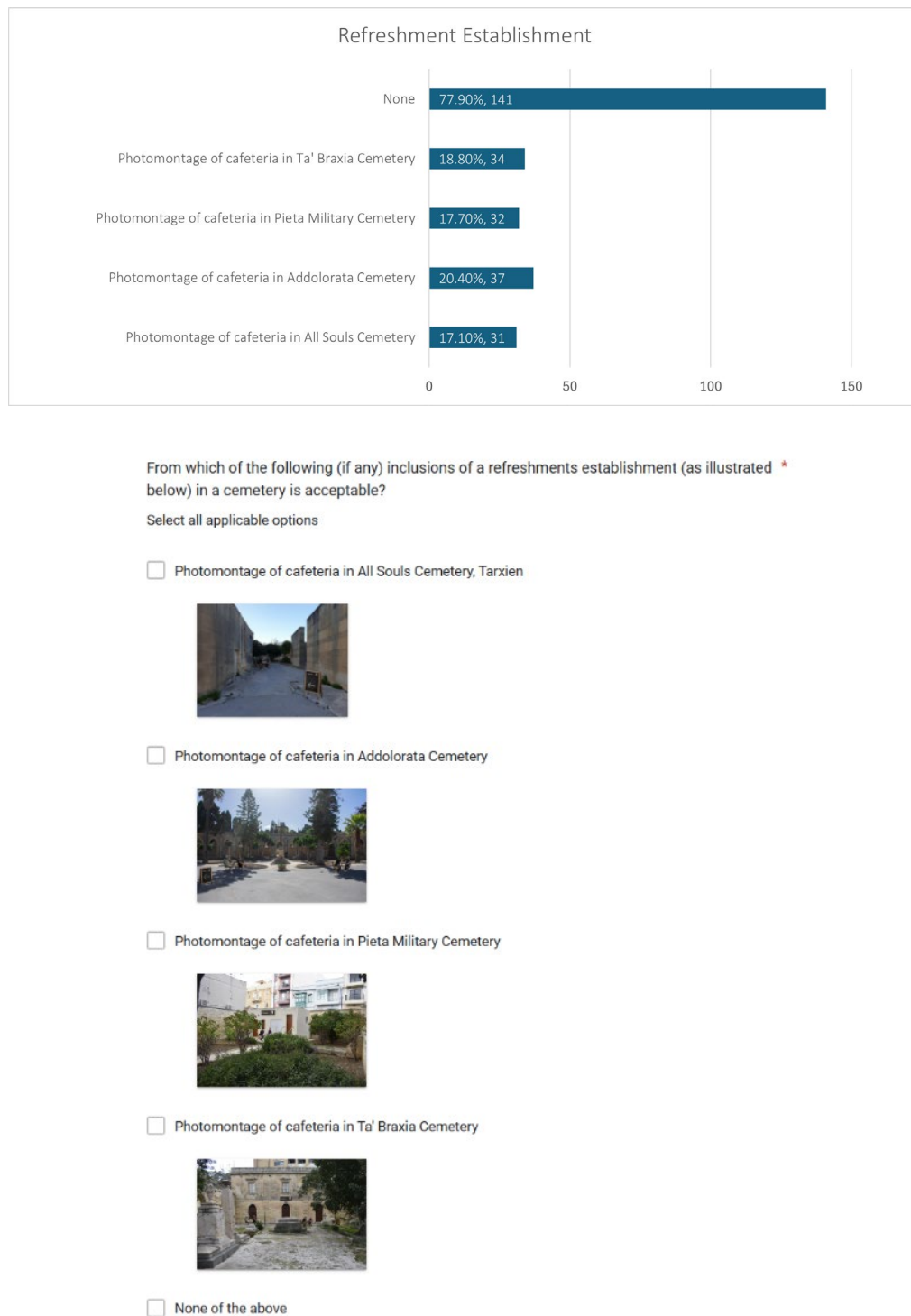


Figure 67: Screenshot of Photomontages and Results of Refreshment Establishment Scenario

Code Group	No. of Codes	Name of Codes	Grounded
Cemetery Identity	2	○ Appreciation of Special Spatial Quality of Cemeteries	24
		○ Benefit for Tourism	1
Cultural Perception	9	○ Commercialisation Concern	22
		○ Cultural Concern	4
		○ Hygiene Concern	4
		○ Littering Concern	1
		○ Mixed Emotions	6
		○ Noise Concern	13
		○ Perception of Discomfort	3
		○ Perception of Disrespect	14
		○ Unwelcome Environment	3
Past Experience	1	○ Awareness of International Usage	1
Planimetric Layout	2	○ Distance from Graves	5
		○ Large Space as an Enabler	2
Programme and Uses	10	○ Acceptable Usage Typology	31
		○ Aid Feeling of Closure	2
		○ Alleviate Sadness	2
		○ Increase People Visiting	2
		○ Potential Space for Social Interaction	1
		○ Potential to Prolong Duration of Visit	5
		○ Proviso of Limited Selection of Products	1
		○ Take Out Only	1
		○ Temporary Form Factor is Important	1
		○ Unacceptable Usage Typology	113

Table 13: Code Groups and Associated Codes Regarding Refreshment Establishment

The majority of respondents were against this usage typology, citing concerns related to a perceived commercialisation of the space, noise concerns and a perception of disrespect and incongruence between the usage typology and the purpose and special spatial quality of the cemetery.



"Cafes tend to make you unwelcome unless you purchase anything"

"No, as maltese we are very noisy and this will contrast with cemetery environment"

"I don't like any of these photos because I feel that they commercialise a space which should offer tranquility to its visitors who can enjoy it in peace and quiet. I would also find it ironic how in a space which reminds us that we take nothing with us there would be an establishment selling food (necessary to sustain life) but, more importantly, whose presence is there to make a profit"

"Consider that those activities are not in line with the primary scope of the location which should be a place of peace and solace"



On the other hand, others found no objection to the usage typology, although some made the proviso that it respected and maintained the quiet atmosphere of the cemetery and was in a separate space from the tombs. Some of these respondents also associated the presence of this space with the potential to prolong visits.



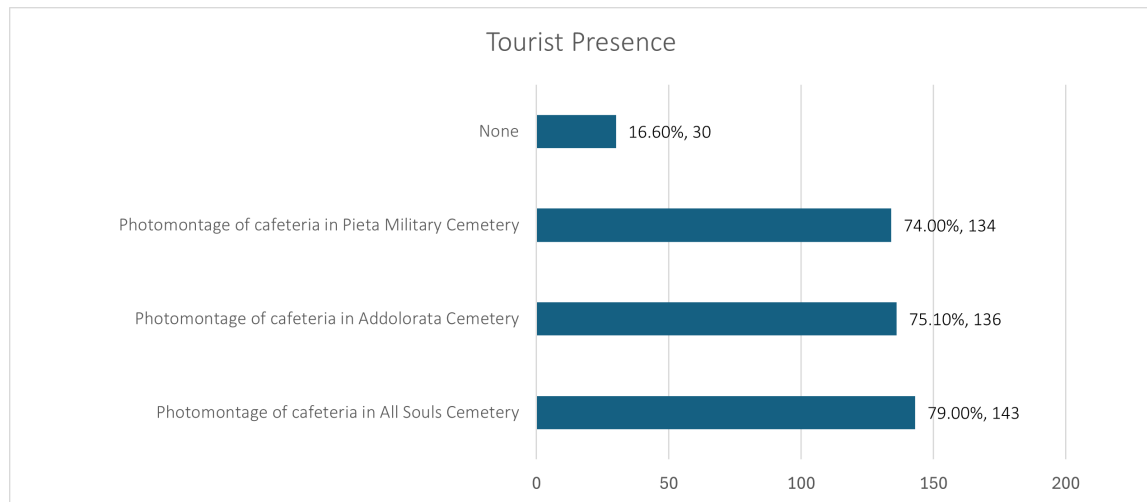
"Social functions where people can go to after they visit a relative would activate such spaces further, giving a reason to stay in the space for longer than the 10 minute visits most users conduct"

"A cafeteria would be suitable for a cemetery which is spread out, such that the refreshments can be consumed in a location away from the graves"



4.1.4.7 Presence of Tourists

This question illustrated the presence of tourists in a variety of cemeteries and contexts. The photomontage shown and the percentages of selection are shown in Figure 68. Table 14 shows the different code groups and associated codes and grounded level.



Do you find the presence of tourists in cemeteries acceptable? *

Select all applicable options

☐ Photomontage of Tourists in Addolorata Cemetery



☐ Photomontage of Tourists in All Souls Cemetery, Tarxien



☐ Photomontage of Additional Tourists in Kalkara Naval Cemetery



☐ None of the above

Figure 68: Screenshot of Photomontages and Results of Tourist Presence Scenario

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Behavioural Concerns</i>	2	o Overcrowding Concern	5
		o Proviso of Maintaining Respectful Behaviour	62
<i>Cemetery Identity</i>	2	o Appreciation of Special Spatial Quality of Cemeteries	11
		o Outstanding Architectural Value is Necessary	1
		o Acceptable Only in Disused Cemeteries	1
<i>Cultural Perception</i>	6	o Commercialisation Concern	3
		o Littering Concern	1
		o Mixed Emotions	8
		o Noise Concern	7
		o Perception of Disrespect	2
<i>Past Experience</i>	2	o Past International Experience	8
		o Past Local Experience	2
<i>Planimetric Layout</i>	3	o Importance of Signage	2
		o Large Space as an Enabler	1
		o Separation between Mourners and Tourists	1
<i>Programme and Uses</i>	10	o Acceptable Usage Typology	134
		o Appreciation of Architecture	17
		o Appreciation of art	8
		o Appreciation of Culture	20
		o Appreciation of History	28
		o Exclusively to Pay Respects	6
		o Learning is Involved	5
		o Short Duration Visit	1
		o They Also Pay Respects	4
		o Unacceptable Usage Typology	12

Table 14: Code Groups and Associated Codes Regarding Touristic Presence

The majority of respondents found the usage typology to be acceptable. Some did so with the proviso that respectful behaviour is maintained, whilst some others found it acceptable, as long as the tourist groups were small. Several respondents cited the architectural, the artistic and the cultural aspects as motivators for cemetery tourism (and thus the reason for the acceptance of this typology). A minority of respondents also found the typology acceptable as they had previous positive experiences visiting cemeteries for tourism purposes abroad / locally.



"I see no difference in tourists visiting a church to learn about the culture and spiritual habits of the people and tourists visiting cemeteries. The objective of tourists visits to cemeteries can be for recreational purposes but also to enjoy the architectural features of the cemeteries and / or visiting the burial site of some influential people."

"As long as tourists are not noisy and can appreciate the quiet and beauty of a cemetery without disturbing the peace, I would actually welcome tourists. I like the idea of quiet visitors because it feels like the people who are buried in that particular cemetery are being thought of once again, even if by a stranger"



The minority of respondents who found this typology unacceptable indicated that they perceived tourism in cemeteries to be disrespectful towards the space, whilst also citing concerns that the special spatial quality of the cemetery will be impinged upon.



"Quite setting will be breached"

"Yes, I think it is very offensive. The site of repose of loved ones is NOT a tourist attraction."



4.1.4.8 Friend Group Visiting Grave

This question illustrated the scenario of a friend group visiting a friend's grave and mourning by enjoying a drink, as they used to do when their friend was still alive. The photomontage shown and the percentages of selection are shown in Figure 69. Table 15 shows the different code groups and associated codes and grounded level.

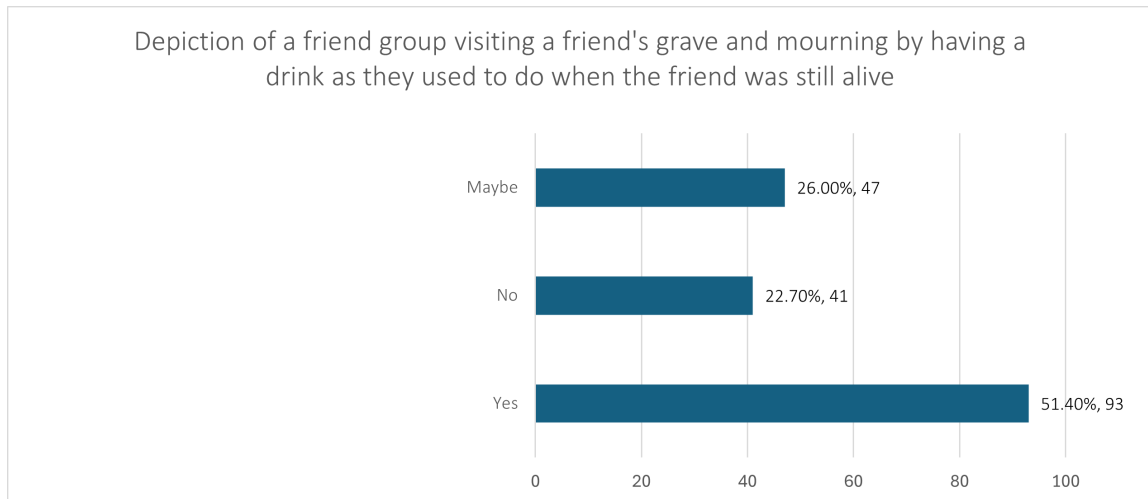


Figure 69: Screenshot of Photomontages and Results of Friend Group- Traditions Scenario

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Cemetery Identity</i>	1	o Appreciation of Special Spatial Quality of Cemeteries	1
		o Commercialisation Concern	1
		o Congruence with Cemetery Function	1
		o Cultural Adjustment Necessary	1
		o Cultural Concern	1
		o Furniture is Excessive	1
		o Hygienic Concern	1
<i>Cultural Perception</i>	13	o Littering Concern	1
		o Mixed Emotions	6
		o No Alcoholic Drinks	3
		o Other Religious Differences	1
		o Perception of Disrespect	5
		o Recognition of Different Grief Processing	76
		o Solo User Preference	1
<i>Planimetric Layout</i>	2	o Impinge on Other Users	1
		o Tomb Proximity Concern	2
<i>Programme and Uses</i>	8	o Acceptable Usage Typology	119
		o Occasional Event Only	1
		o Proviso of No Littering	2
		o Proviso of No Overcrowding	2
		o Proviso of Quietness	16
		o Proviso of Remembrance Only	9
		o Proviso of Respectful Behaviour	27
		o Unacceptable Usage Typology	27

Table 15: Code Groups and Associated Codes Regarding Friend Group Visiting Grave Scenario

Many found this user typology acceptable. There was a strong recognition that this was a possible way in which they process their grief. Acceptability of this typology also hinged on ensuring that user behaviour remained respectful at all times and that the friend group did not impinge on other users; some concerns regarding potential overcrowding were also expressed.



"Locally, the tombstones being in such a close proximity to one another, might be disruptive to neighbouring persons visiting their relatives/friend. But as long as they do not distract or disrupt others, I don't mind, everyone mourns or remembers their loved ones and shows their respect in a different manner, so they should be allowed to do so comfortably"

"If this friend has a closure by having a drink in front of her friend 's tomb, why not"



Conversely, several respondents did not find the usage typology acceptable due to a perceived lack of respect towards both the deceased and other mourners.



"It is not respectful and may degenerate especially if one has a drink too many. Also it is unhealthy to consume food or drink in a cemetery. Also why should one look for the living among the dead? It is better to take the drink in the bar / place where they used to meet"

"It distracts people visiting and demeans the moment and the place. The drinking remembrance may be done elsewhere. Respect for others is a priority"



4.1.4.9 Personal Use of Cemetery Based on Consecration

This question investigated whether the consecration of a cemetery would influence users in carrying out any of the aforementioned activities. Table 16 shows the different code groups and associated codes and grounded level.

Almost half of the respondents (44.2%) (Figure 70) indicated that consecration status would not influence their already-held beliefs on recreational activities within a cemetery space, with many citing the sacred nature of the cemetery, a perception of disrespect and impingement on the cemetery environment, purpose and special spatial quality as determining factors instead. These factors were also given importance by respondents who both agreed and disagreed with the presence of recreational activities within the cemeteries.



"These are sacred spaces. We need to be respectful and mindful of those who mourn and or reflect"

"Being consecrated or not, the recreational activities suggested do not respect the sacredness of the cemetery, nor the dead or their relatives"



It was also noted that the type of activity carried out was a determining factor on whether they would use the cemetery for recreational purposes.



"Depends on the activity and the regulations of the respective religion"

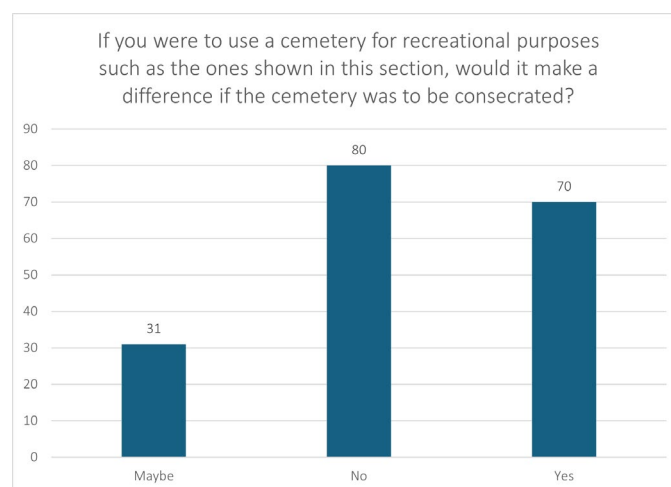


Figure 70: Results for Personal Use of Cemetery Based on Consecration

<i>Code Group</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Grounded</i>
<i>Cemetery Identity</i>	4	o Appreciation of Special Spatial Qualities of Cemetery	2
		o Cemetery Characteristics A Greater Differentiator	1
		o Perception of Dissonance with Cemetery Environment Remains	17
		o Sacred Nature Cannot Be Ignored	27
		o Activity Dependant	7
		o Behavioural Changes Depend on Consecration	5
		o Cemetery Characteristics a Greater Differentiator	1
		o Commercialisation Concern	2
		o Consecration Can Influence Perception/Behaviour	6
		o Consecration Has No Influence	29
		o Consecration Limits Usage Typology	5
		o Hygienic Concern	1
		o Need for Consultation with Religious Institution	2
	21	o No Religious Bias	2
		o Noise Concern	2
		o Perception of Conflict between Mourners and Recreational Users	4
		o Perception of Disrespect	20
		o Perception of Religious Offence	3
		o Preference Towards Disused Area	2
		o Preference Towards Separation between Mourners and Recreational Users	2
		o Presence of the Dead Influences Behaviour	10
		o Proviso of Respectful Behaviour and Activities	22
		o Refusal to Use such a Space	1
<i>Cultural Perception</i>			

		o Sacred Nature of Cemeteries Influences Behaviour	2
		o Unconsecrated = More Recreational Opportunities	2
		o Depending on Regulations Imposed	2
<i>Logistics</i>	3	o Held After Hours	1
		o Presence of Security for Recreational Purposes	1
<i>Past Experience</i>	1	o Previous International Experience	1
<i>Planimetric Layout</i>	6	o Appreciation of Special Spatial Qualities of Cemetery	2
		o Capacity Concern	2
		o Cemetery Characteristics a Greater Differentiator	1
		o Preference Towards Disused Area	2
		o Preference Towards Separation between Mourners and Recreational Users	2
		o Space Must Support Through Design	3

Table 16: Code Groups and Associated Codes Regarding Personal Use of Cemetery for Recreation

4.2 Focus Group

4.2.1 Introduction

The focus group convened as discussed in section 3.4.2, and participants were presented with a brief overview of the study and its key themes. The participants were then asked:

- Do you think Maltese Cemeteries can support Additional Recreational Uses?
- What are the perceived barriers to the implementation of such uses? How can they be overcome?

Subsequently, participants were shown photos taken by the researcher during visits to cemeteries abroad showing recreational activities being carried out in these spaces. Participants were then asked:

- Can these aspects observed in cemeteries abroad be replicated in a local context?

Finally, respondents were shown a selection of quotations from the raw data gathered from the questionnaire on the photomontages of recreational usage typologies and were asked for their free opinion on these quotations.

4.2.2 Findings from the Focus Group

The focus group meeting was recorded and then transcribed and analysed in ATLAS.ti 24. The analysis generated 36 codes, which were then associated with themes, mostly derived from the Theoretical Framework (section 2.4) whereas the 'Cultural Perception' and 'Religious Accessibility' themes emerged from the focus group discussion. The codes were then associated together in networked conceptual maps as shown in Figures 71 to 77. Table 17 shows the codes, associated themes, groundedness and density of the codes.

<i>Code Group</i>	<i>Description</i>	<i>No. of Codes</i>	<i>Name of Codes</i>	<i>Groundedness</i>	<i>Density</i>
<i>Cemetery Identity</i>	Refers to associated qualities which give cemeteries a particular identity amongst other UOS	7	<ul style="list-style-type: none"> o Appreciation of Special Spatial Quality o Barriers as Opportunities to Define Cemetery Identity o Cemetery is an Extra-mural Extension of Church o Historical Influence Could Influence Perception o Importance of Physical Boundary o Importance of Respectful Behaviour o Meditative Feeling Derived From Spatial Quality 	6 1 1 1 2 3 1	3 1 2 2 2 2 3
<i>Cultural Perception</i>	Refers to insights regarding local perception of such spaces	10	<ul style="list-style-type: none"> o Contrast Between Cultural Perception and Religious Belief o Local Cultural Fear, Taboo and Avoidance of Death o Perception of Disrespectful Behaviour Due to Cultural Norms o Personal Influence A Determining Factor of Use 	1 2 1 2	3 6 2 2

			<ul style="list-style-type: none"> ○ Predicted Culture Shock if Recreational Activities are Introduced Locally 	1	1
			<ul style="list-style-type: none"> ○ Resistance to Significant Change Is A Part of Maltese Culture 	2	3
			<ul style="list-style-type: none"> ○ Retention of Local Culture When Considering International Models 	1	1
			<ul style="list-style-type: none"> ○ Shift in Cultural Perception of Cemeteries 	2	2
			<ul style="list-style-type: none"> ○ Slow, Gradual Transition From Curated to Uncurated Experience 	6	4
			<ul style="list-style-type: none"> ○ Strong Local Recognition of Religious and Sacred Aspects Which Influence Perception 	1	6
<i>Planimetric Distribution</i>	Refers to the size, layout and grave density of cemeteries	3	<ul style="list-style-type: none"> ○ Grave Density May Be A Barrier ○ Inherent Physical Properties A Potential Barrier ○ Size of Cemeteries May Be A Barrier 	3 1 3	2 3 3
<i>Programme and Uses</i>	Refers to usage typologies	13	<ul style="list-style-type: none"> ○ Cemeteries Act as Historical Records and Places of Learning ○ Cultural Differences between Malta and Abroad 	1 11	1 6

within the
cemetery

o Design Decisions To Overcome Barriers	3	14
o Design Subtly Conditions Acceptable Behaviour	1	4
o Discrepancy between Transitory vs Permanent Activity Typology	1	1
o Education as a Possible Enabler of Change	3	1
o Importance of Exposure to the Space to Appreciate It	2	3
o Method of Presentation and Implementation of New Typology Usage Would Be An Influence	4	1
o Potential for Current Cemeteries To Offer Better Meditative Possibilities	3	2
o Potential to Plug Into Urban Space Network Around It	1	4
o Recognition of Potential Clash Between Usage Typologies	2	5
o Regulations Can Guide Users Regarding Acceptable Behaviour	1	1

			o Sensory Design Considerations to Compliment Special Spatial Feel	1	2
<i>Religious Accessibility</i>	Refers to the consideration of cemetery accessibility from a religious (theological) perspective	2	o Catholic Religious Belief Goes Against Recreational Uses	1	1
			o Monofaith Christian Cemetery Limits Recreational Possibilities	1	3
<i>Vegetation</i>	Refers to vegetation-related factors	1	Local Climate A Barrier To Greening	1	2

Table 17 – Themes Identified, Associated Codes, Groundedness and Density

Networks in qualitative research illustrate how codes relate to one another, through the identification of relationships, emerging from the data. The network in Figure 71 indicated that from a theological point of view, recreational typology beyond spiritual purposes is not considered acceptable as the cemetery is considered to be an extension of the church; the holy aspect of the cemetery thus is a key factor. From a physical point of view, the size of the cemeteries and the density of the graves was also identified as a potential barrier, although the walled nature of the cemeteries was highlighted as a potential strength. From a cultural perspective, the need to introduce the new typologies gradually and in a guided manner, as well as the way the new typologies are presented are important considerations.

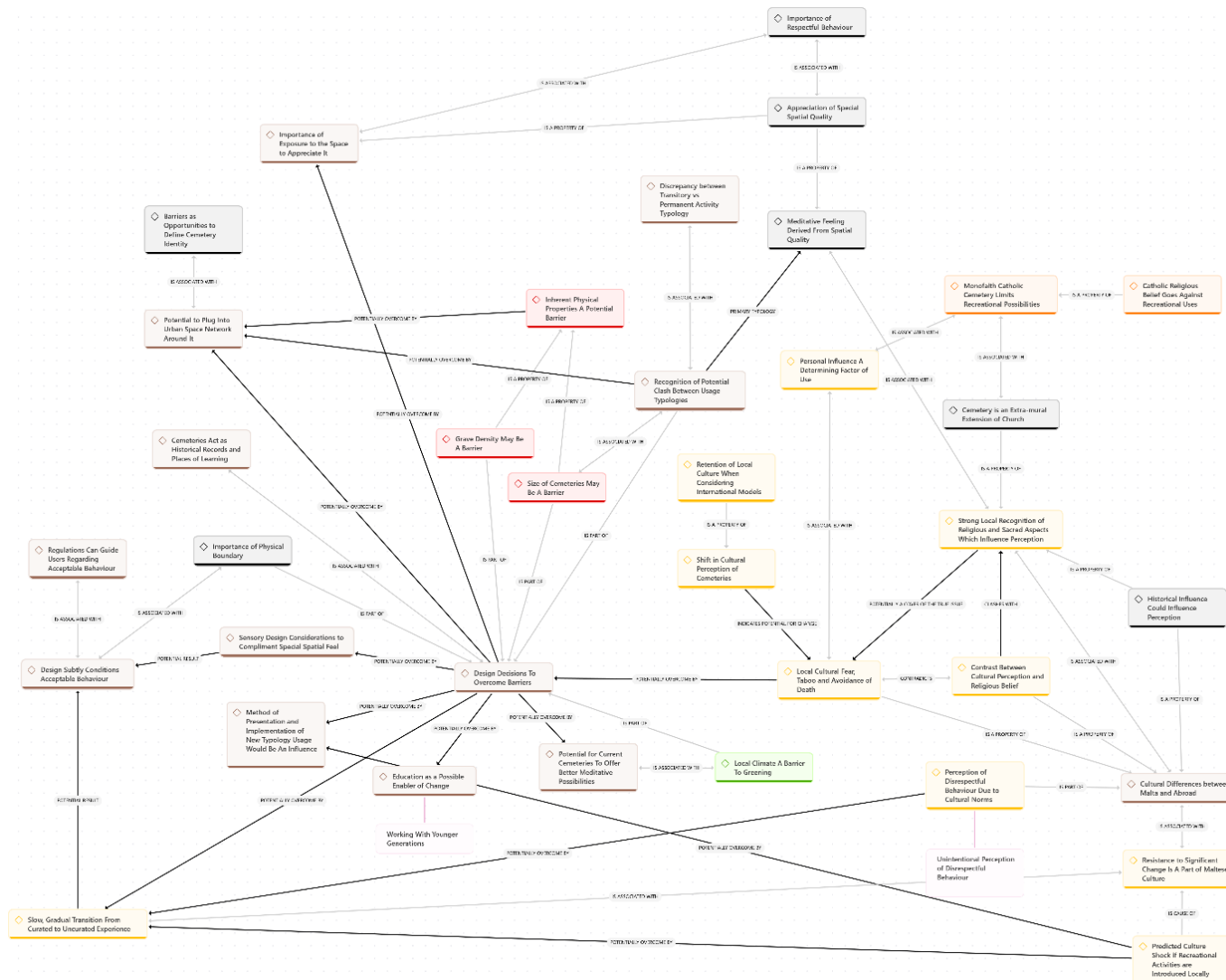


Figure 71 – Conceptual Network Map Linking Codes Derived from Focus Group

Themes were extracted from the main network (Figure 71) to enhance clarification. Figures 72 to 77 represent each theme and the inter-relationships between the multiple codes as interpreted from the data. The dashed arrow represents a relationship between a code and the main theme, whereas a solid line indicates an inter-relationship between the codes.

The theme of 'Cemetery Identity' (Figure 72) indicates that it is a multi-layered construct, rooted in historical, cultural and spatial considerations. A recognition that the cemetery space possesses a special spatial atmosphere is evident, which is in turn rooted in the recognition that the space, due to its nature, is one which commands respectful behaviour from its users. The perception of the cemetery not only as a sacred space, but also as an extension of the church also influences the Cemetery Identity construct.

Furthermore, the particular atmosphere also creates a meditative feeling, aided by the presence of strong physical boundaries.

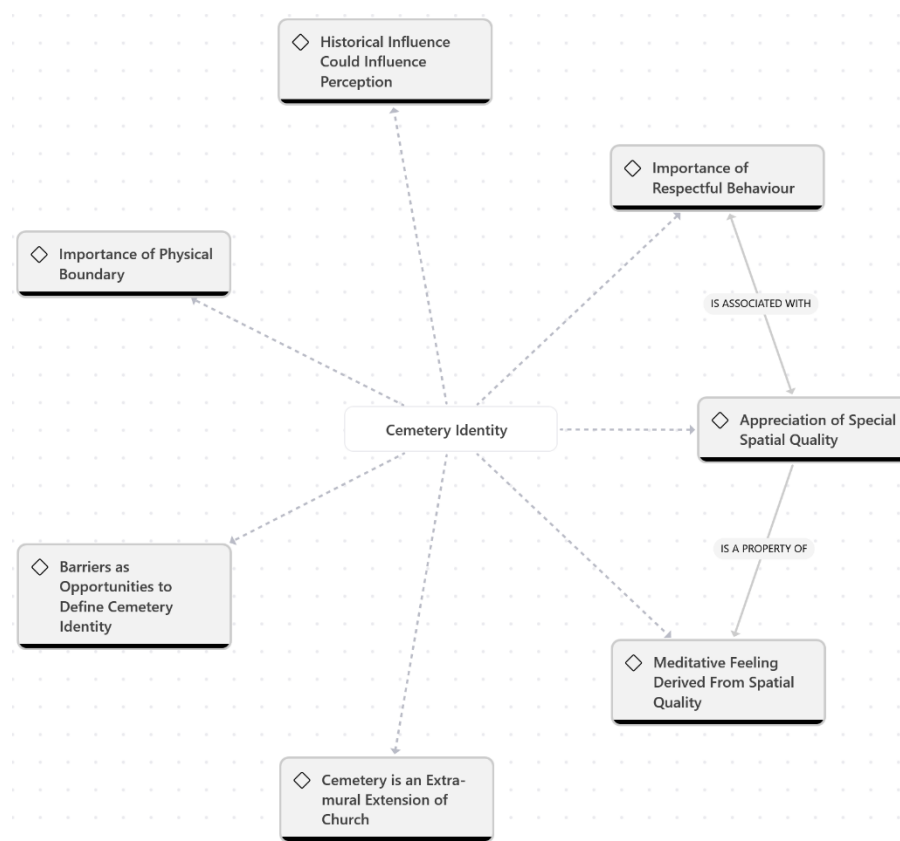


Figure 72 – Cemetery Identity Codes in Network Form

The cultural perception of cemeteries in Malta (Figure 73) is grounded in a strong recognition that the cemetery is a sacred space, as well as a fear and avoidance of death. Interestingly, it emerged that perhaps the primary influential factor was the fear and avoidance of death. Nonetheless, these factors, coupled with a cultural tendency to strongly resist change, were indicated as potentially strong barriers in implementing recreational typologies in cemeteries. In fact, the importance of strategically introducing the recreational typologies was identified as a crucial aspect.

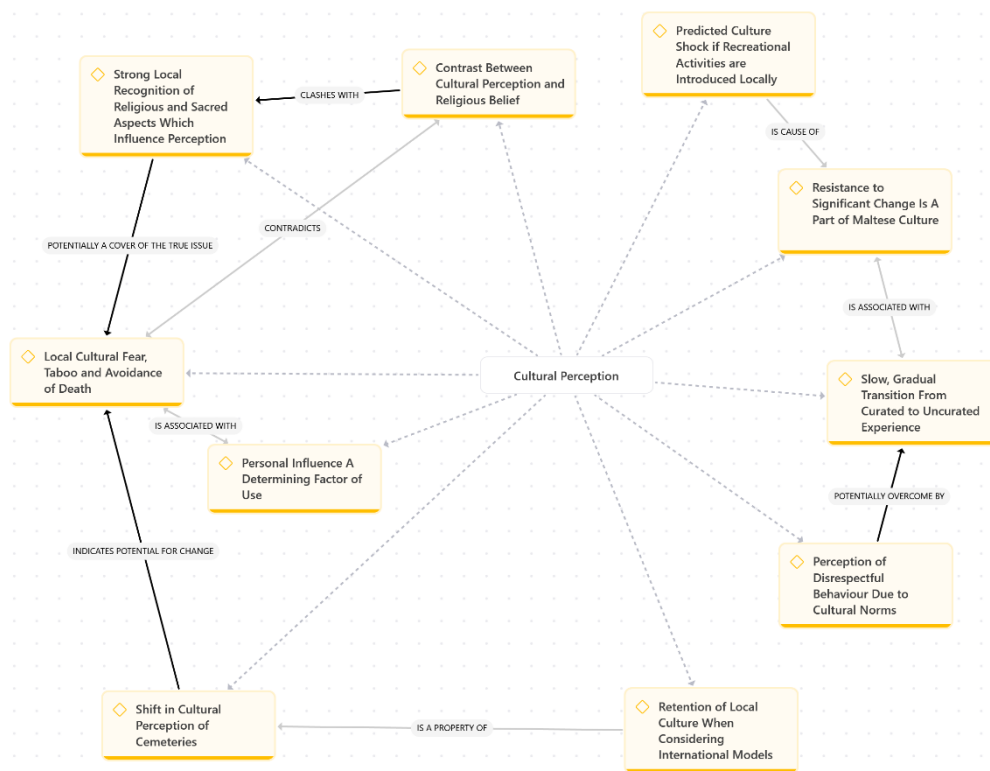


Figure 73 – Cultural Perception Codes in Network Form

Figure 74 indicates how the grave density and the size of cemeteries were identified as discriminators on whether the cemetery could support recreational usage typologies (and if so, which typologies) or not (or whether it could potentially utilise and enhance the surrounding UOS network).

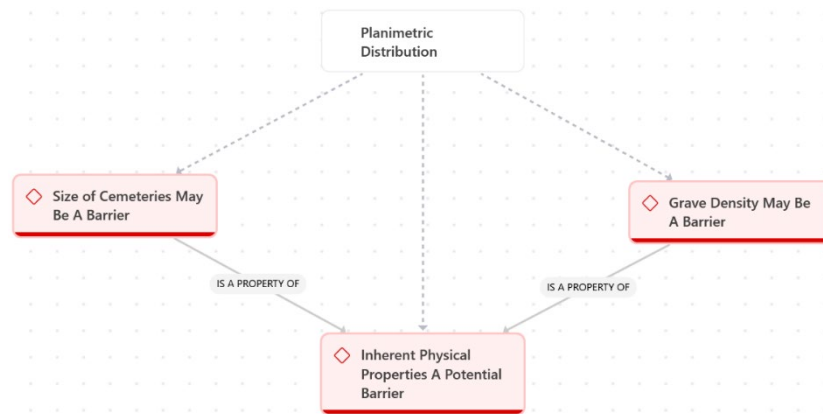


Figure 74 – Planimetric Distribution Codes in Network Form

The influence of the Church as an institution associated with cemetery spaces, coupled with theological influences (the impact of which varies depending on the secularisation level of society) are key factors influencing religious accessibility (Figure 75).

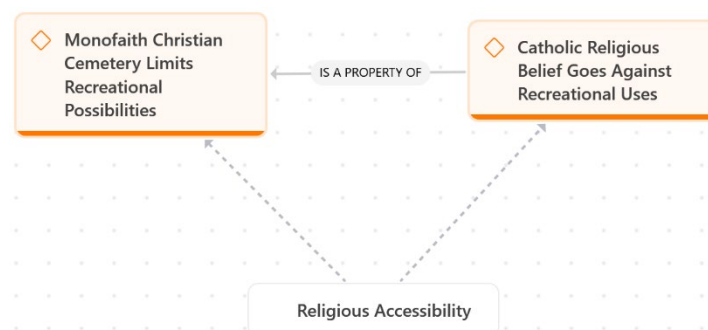


Figure 75 – Religious Accessibility Codes in Network Form

Whilst the importance of the presence of vegetation is recognised, the dry, local climate was identified as a potential barrier (Figure 76).



Figure 76 – Vegetation Code in Network Form

The theme 'Programme and Uses' (Figure 77) encompasses key factors, such as the perceptual discrepancy arising from the duration of the recreational typology *i.e.*, whether the typology is more passive or active. Furthermore, the discussion yielded several potential design decisions which can be implemented to overcome previously identified physical and cultural barriers. Notably, the discussion also identified that currently, cemeteries seem to have untapped potential in terms of offering better meditative possibilities.

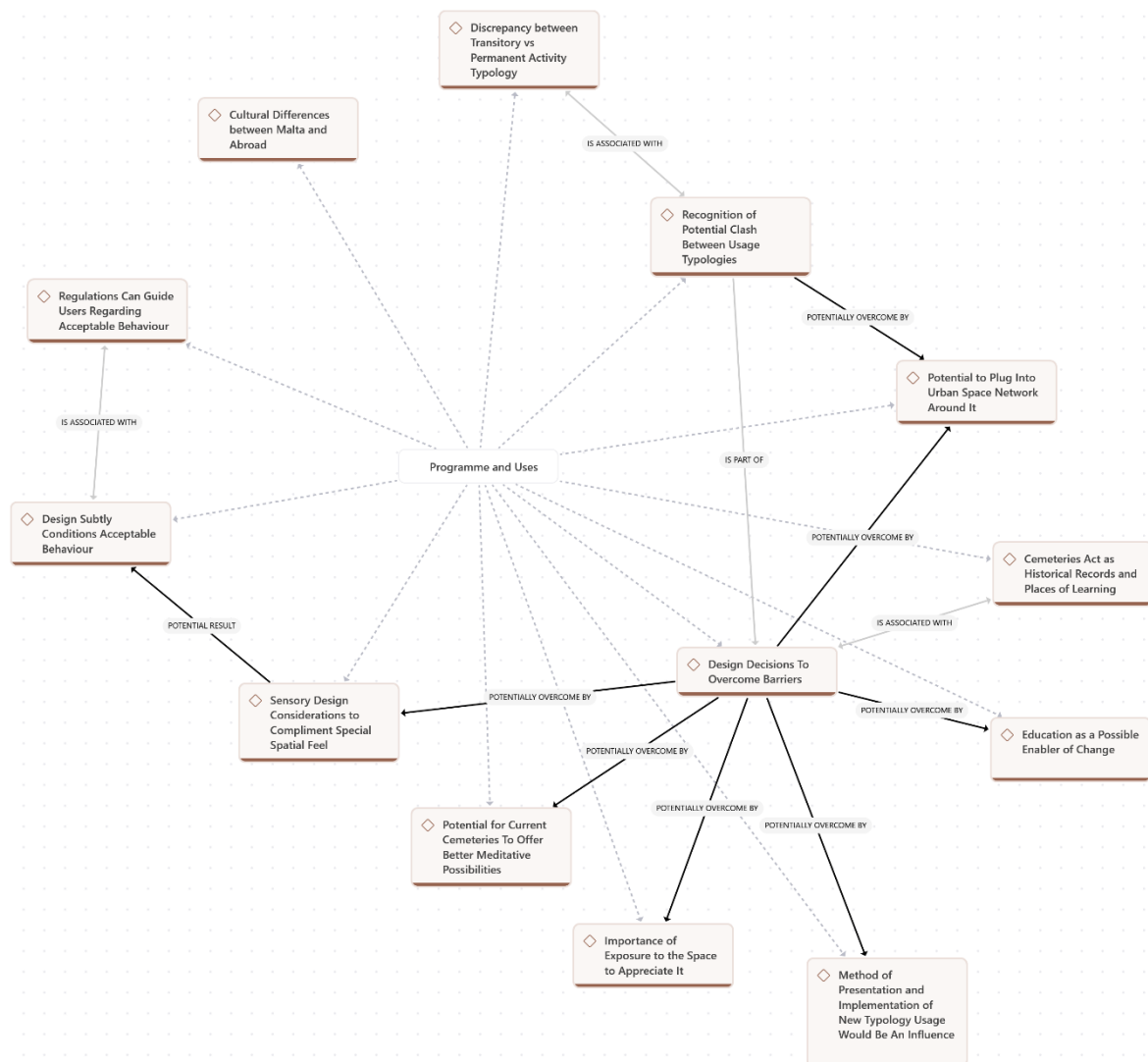


Figure 77 –Programme and Uses Codes in Network Form

4.3 Conclusion

This chapter presents the findings from the online questionnaire and the focus group, which aimed to enable an understanding on both the current perceptions on cemetery spaces, as well as potential recreational uses in Maltese cemeteries. Notably, results indicate that cemeteries are visited infrequently, with the visit lasting only for a short duration with the intention to either pay respects or to attend a funeral. Culturally, cemeteries are viewed as places of respect and quiet. Therefore, any proposed recreational typology is often adjudged against whether it will impinge on the cemetery's spatial atmosphere of quiet and whether it is deemed to be disrespectful to both mourners and the deceased. The focus group allowed for deeper exploration of the underlying reasoning beyond the results obtained from the questionnaire. The inter-related discussion between findings from the questionnaire, the focus group, as well as the literature review will be discussed in Chapter 5.

Chapter 5 – Discussion and Conclusion

5.1 Introduction

This chapter consolidates and discusses the results. The discussion is split into two parts (the present usage scenario and the potential future usage scenario). These are in turn split into the relevant themes. Most of the themes are those outlined in section 4.1.1, although other emergent themes are also discussed.

5.2 Present Usage Scenario

This section discusses the results relating to the current usage of cemeteries in Malta.

5.2.1 Programme and Uses

The majority of participants visit a cemetery space from a few times a year at most, to less than once a year at worst. Coupled with the response that the visit duration predominantly did not last more than an hour (with most stating that they stayed for less than half an hour), it is clear that the cemetery is not perceived as a place to regularly visit and stay in, but rather a temporary space. This limited exposure reduces the potential for people to have an even deeper association with the space. This was also a finding from the focus group, which indicated that exposure to a space creates a sense of appreciation towards that space, and thus a sense of ownership:

“[t]here is always the fact that if you are appreciating something, if you are using it, even if you are just walking through, or meditating, you will show appreciation by taking care of it through both financial and intangible means, because for you, it has a value.”

This corroborates with Hashemnezhad et al. (2013), who emphasize the importance of the emotional-interaction dimension between people and spaces so that people create an internalised idea of what the space means for them. This, in turn, allows for the creation of a relationship between users and the space. However, it is also emphasized that the duration of interaction with a space is a factor in determining the attachment formed with a space. This lack of attachment was particularly noticeable in responses which indicated that they only visited cemeteries either for a funerary service, or on special occasions (*e.g.*, All Souls Day).

5.2.2 Infrastructure

The indicated lack of seating provision within the cemetery space, coupled with the lack of sanitary facilities within the space (Malta Environment and Planning Authority, 2015) and poor maintenance, can also be a contributing factor for short duration cemetery visits. These factors can create an environment which is perceived as being unwelcoming (and thus perceptually inaccessible), especially for longer durations, thus limiting both the exposure to the space and the potential socio-recreational value.

5.2.3 Planimetric Distribution and Layout

The high grave density of most Maltese cemeteries was identified in the survey as a key infrastructure and experiential barrier, which may lead to lack of privacy. However, the high grave density is a typical characteristic of a Maltese cemetery and thus part of the associated cemetery's identity. Therefore, it is important that this feature is not eliminated/altered, but worked with. Such a strategy was also associated with Brønshøj cemetery in Copenhagen, where notwithstanding that the policy intended to convert certain parts of the cemetery, the conversion was done with the original burial framework in mind (Copenhagen Municipality, 2015).

5.2.4 Cemetery Identity

As alluded in section 5.2.3, the cemetery's identity constitutes the inter-relationship between physical, spatial qualities and societal perceptions of the space. Responses indicated a strong recognition that the space is one of quietness and reflection. This sentiment starts to inform the cemetery's identity as a UOS. A key part of this atmosphere is a perceived detachment from the surrounding urban environment, aided by the presence of a strong boundary, which can be a benefit and a barrier (as no further development is possible due to the surrounding urban context). Findings from the focus group indicated that:

1. The presence of a boundary is an important element to retain as it is a sought-after element in Maltese UOS. This contrasts with Copenhagen's cemetery policy for Sundby cemetery, which advocates for more edge permeability (Copenhagen Municipality, 2015), but aligns with McClymont and Sinnett's (2021) findings that the strong boundary provided a sense of comforting containment; and
2. A potential way of overcoming this barrier would be to also utilise the UOS network surrounding the cemetery (this was also implied by the questionnaire's respondents).

The utilisation of the UOS network surrounding the cemetery would necessitate the cemetery's inclusion in the UOS network strategy at the policy-maker level, whilst also recognising the particular spatial qualities which the cemetery offers. Socially, there is already evidence of the appreciation of the particular atmosphere of the cemetery (due to its function), made evident in most survey responses, which considered the space to be one of quiet and reflection. Furthermore, the National Strategy for the Environment 2050 (Environment & Resources Authority, 2022) (*vide* Appendix 3) also identifies a need for calmer spaces for people, something the cemetery can offer as part of a holistically planned UOS network.

However, the number of respondents who responded neutrally / negatively (48.06%) to the feeling imparted on them by the cemetery space (whilst being mindful that the emotions typically processed by the cemetery are typically of a sad nature) also indicates that the cemetery space still has potential to offer better meditative possibilities through its design. Addressing this can be one way to broaden the associated behaviour with a cemetery, allowing also the possibility to slowly overcome the associated local fear of death (and resultant taboo), which emerged from the focus group.

5.2.5 Vegetation

The appreciation of vegetation within the cemetery space was highlighted in the results as being a key attraction point for local cemeteries, which makes greenery also a part of the cemetery's identity. The importance given to the presence of vegetation is associated with a social desire for more green spaces (as a result of an ever-densifying local urban environment), and also reflective of literature (Dinnie et al., 2013; Długoński et al., 2022).

5.2.6 Accessibility

Physically, whilst the prevalent use of the car to visit cemetery spaces could be indicative of issues within the UOS network (as discussed in section 4.1.3), it must also be noted that most respondents chose the Santa Marija Addolorata cemetery (extramural) as the cemetery they visit, which could indicate many out-of-town visitors. Therefore, there are too many variables which are beyond the scope of the discussion, and which can influence the preferred method of transportation to visit the cemetery.

As indicated in section 5.2.4, the perception that the environment is one which is unwelcoming, is a barrier to the accessibility of the space, which in turn limits the potential exposure to the space, as discussed in section 5.2.1

5.3 Potential Future Scenario

This section discusses the results related to the potential recreational typologies within cemeteries in Malta.

5.3.1 Programmes and Uses

Responses indicated that the typologies most likely to be accepted were those which were deemed to be of a calmer, quieter, more isolated nature, rather than those which either involved groups, or were more conspicuous. This corroborates with the finding from Nordh et al. (2023), in which participants indicated less acceptance towards more active forms of recreation. During the analysis of the results, it became evident to the researcher that the meaning behind these results lies in more significant detail in the other themes discussed in the forthcoming subsections.

5.3.2 Cemetery Identity and Cultural Perception

When presented with the different usage typologies, respondents indicated:

- An appreciation of the perceived physical qualities of the cemetery (size, grave density, *etc.*);
- A strong recognition of the sacred nature of the cemetery; and
- A perception of what the cemetery's purpose is and the range of emotions it must support to fulfil its function.

These factors reflect an internalised idea of the cemetery's identity and resultant cultural perception, leading to a demarcation line of what the acceptable behaviour would be within such a space. That demarcation line can be interpreted as a barrier. Nonetheless, it could also mean that the internalised acceptable behaviour may have a positive effect on the behaviour manifested with the introduction of different typologies within the cemeteries, a phenomenon also identified in Nielsen and Groes (2014). This goes beyond the concerns on poor behaviour, commonly expressed in the questionnaire and the focus group. In other words, the internalised behaviour is two sides of the same coin.

The religious consecration of local cemeteries was also a key part of the cemetery identity, as well as how it was perceived. From a religious point of view, the cemetery, as a place of exclusively Catholic burial, is a potential barrier given that the cemetery is viewed as an extension of the church (and thus does not support recreational functions). However, the focus group also notes that whilst religiously, death is something which is celebrated (also supported by literature discussed in section 2.3 and

Appendix 3), locally there seems to be fear of death, so much so that the topic is almost considered as taboo. This was also corroborated by Azzopardi & Vella (2023).

Yet, the application of the taboo construct is very selective, evidenced in the questionnaire's responses with the acceptance of touristic activity within the cemetery, which was interpreted as a manifestation of Maltese cultural heritage. Similarly, the findings indicated that the respondents are also selective in their interpretation of cemetery commercialisation. It was evident that for the respondents, commercialisation had different facades, several of which are unacceptable. For instance, commercialisation is embedded in touristic activities, however, there was markedly less objections to that. This may be due to the fact that, after all, the ultimate aim of touristic activities is cultural, and the commercial aspect is only secondary. In contrast with other facades of commercialisation, such as the presence of a refreshment establishment, the main purpose is purely and directly commercial.

5.3.3 Planimetric Distribution and Layout

Concerns with recreational usage also centred around a potential conflict between mourners and recreational users, mainly arising from the high grave density as well as the relatively small size which typically characterises Maltese cemeteries. However, respondents indicated that seemingly disused areas could be more capable of supporting recreational typologies. Therefore, whilst such space is rare to find, it indicates that larger cemeteries are potentially more capable of supporting a wider range of recreational typologies. It also indicates that, as discussed in section 5.2.4, the surrounding UOS network could integrate with smaller cemeteries to support additional recreational functions.

5.3.4 Vegetation

Green elements were an appreciated aspect within cemeteries. However, findings from the focus group indicate that this is a challenging aspect to manage due to the hot and dry local climate. However, the changing condition of the green elements as the seasons progress, coupled with them being less curated, makes these elements seem alive, which is an important aspect in contemplative landscapes (Olszewska-Guizzo, 2023).

5.3.5 Past Experiences

An emergent theme, which although not dominant, was nonetheless notable, introduced a potential link between past experience of cemeteries abroad being used for recreational purposes, and a tendency to be more accepting of recreational usage typologies locally. This can be associated with the focus group findings, which indicated that exposure to the space, coupled with a slow transitory period to introduce new usage typologies, may allow cultural barriers to be overcome.

5.4 Conclusion

This dissertation investigated the current and future potential uses of cemeteries in Malta. Currently, cemetery visitation is limited in both frequency and duration, leading them to be culturally perceived as temporary spaces. This affects the possibility of forming a deeper emotional connection with the space (and thus a sense of place). Physical spatial factors such as the seating provision, lack of sanitary facilities and high grave density (and thus limited to no privacy) further contributed to the identified usage patterns. However, it was also noted that there is a strong internalised concept of what constitutes a cemetery's identity – a space of quiet reflection and disconnection from the urban environment, which was partially enabled by a strong boundary condition.

Quiet, solitary activities were the preferred potential future usages as they were deemed to be more in line with the cemetery's identity and purpose. A number of barriers regarding the potential recreational use of cemeteries have been identified. However, the identification of these barriers *per se* indicates that there is adequate awareness as to where the boundary between acceptable and unacceptable behaviour lies. Nonetheless, this does not mean that the establishment and enforcement of rules and erection of adequate signage outlining acceptable behaviour should become redundant (Nordh et al., 2023), even because the boundary mentioned above is only a cultural construct. Other identified barriers include a predicted culture shock which, coupled with a cultural tendency to resist change, would imply that any new usage typologies would have to be presented carefully and implemented gradually to minimise the anticipated resistance. These barriers are indicated in Figure 78.



Figure 78: Identified Barriers to Implementation of Recreational Typologies in Maltese Cemeteries

The recommendations (Figure 79) identified by the focus group indicate potential strategies to overcome socio-cultural and physical barriers.

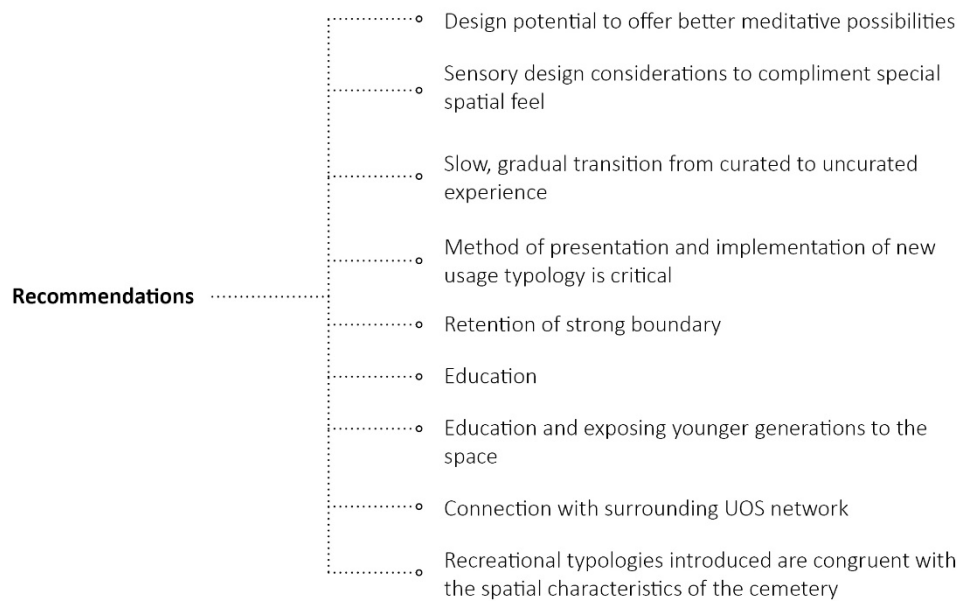


Figure 79: Recommendations for the Implementation of Recreational Typologies in Maltese Cemeteries

5.5 Answering the Research Question

The dissertation sought to investigate the socio-recreational value of Malta's cemeteries as UOS, particularly through the adoption of international models of recreational cemetery usage. The relatively smaller size of Maltese cemeteries, as compared to cemeteries visited by the researcher in Nordic countries, and those identified in the literature poses barriers in terms of:

- o Privacy; and
- o Available space and a high grave density.

Further cultural barriers were identified. A strong local perception of the cemetery's identity as a sacred space (and thus a relatively higher level of secularisation), is a prejudice against many recreational typologies.

On the other hand, several similarities were also identified. A recognition that the cemetery is a space, which necessitates respectful behaviour was a core principle in international models of recreational usage in cemeteries. Furthermore, an appreciation of natural elements, the cemetery's architecture, and the cemetery's role as a living record of society, was also a commonality.

Therefore, whilst recreational typologies can be implemented, it is important:

- o to ensure that recreational typologies allowed are congruent with the particular cemetery's spatial characteristics; and
- o to introduce the changes gradually and strategically to minimise both culture shock and resistance to the typologies.

5.6 Further Research

Potential further research can enable the theoretical framework to be applied to a wider local cemetery sample, thus considering a wider range of contexts and sizes. Furthermore, exploring the potential socio-recreational value of cemeteries used by other beliefs (such as Muslim and Jewish) can offer further insights into the perceived and potential socio-recreational value of these cemeteries.

It is also recommended that future research into the subject matter includes policymakers and conservation architects / academics, for a more nuanced understanding and application of the regulatory and conservation aspects of cemeteries.

Further research can also benefit from a more detailed spatial analysis, where the different characteristics are studied in further depth, using more developed indicators.

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Appendices

Appendix 1 - The Importance of Urban Open Space

The importance and some constituent factors of UOS had been introduced in Chapter 2. In this Appendix, a historical consideration of how the perception and importance of UOS developed will be discussed.

A1.1 Historically

One of the earliest and most well-known historical examples of UOS in the Mediterranean would probably be the Greek Agora and the Roman 'Forum', which was essentially a central nucleus for all social, economic, and political activity of the city. They were both central hubs which displayed the power and effectiveness of democratic principles being applied within a society. Interestingly, Donati (2015) highlights how the Agora was not a static space; rather, it varied, based on the city and historical period (thus responding to different social, economic and political influences). The environmental aspect of UOS, and its influence on human health, is also not a new concept. Vitruvius (1960) has already alluded to the idea when stating that streets should be designed keeping in mind the region's climatic situation to ensure no ill effects on the city's occupants.

Islamic spatial planning (and thus the UOS) and the rules which were followed, indicate the influence which religion had on society (and how that in turn was reflected in UOS design), so much so that they are based on the *Qu 'ran* and *Sunna* books (Broadbent, 1990). Broadbent also considers Medieval Times and how UOS, such as streets, were influenced by both defence requirements (topology) and not having to cater for larger wheeled transportation methods (Broadbent, 1990).



Figure A1: Aerial Photo of the Medieval Fortress City of Carcassonne

Retrieved from: https://en.wikipedia.org/wiki/Carcassonne#/media/File:1_carcassonne_aerial_2016.jpg

The power of architecture to convey a political sentiment is made evident in Renaissance Ideal Cities through the structured layout of the UOS network (Bosch, 2023). It is also seen later on in history in Haussmann's plan for Paris as the straight roads were all linked to military barracks to control any uprisings (Nelson, 2013). Furthermore, it also indicates the strength of the political elite as the wide, straight streets were intended to facilitate transportation of goods and people (Nelson, 2013).

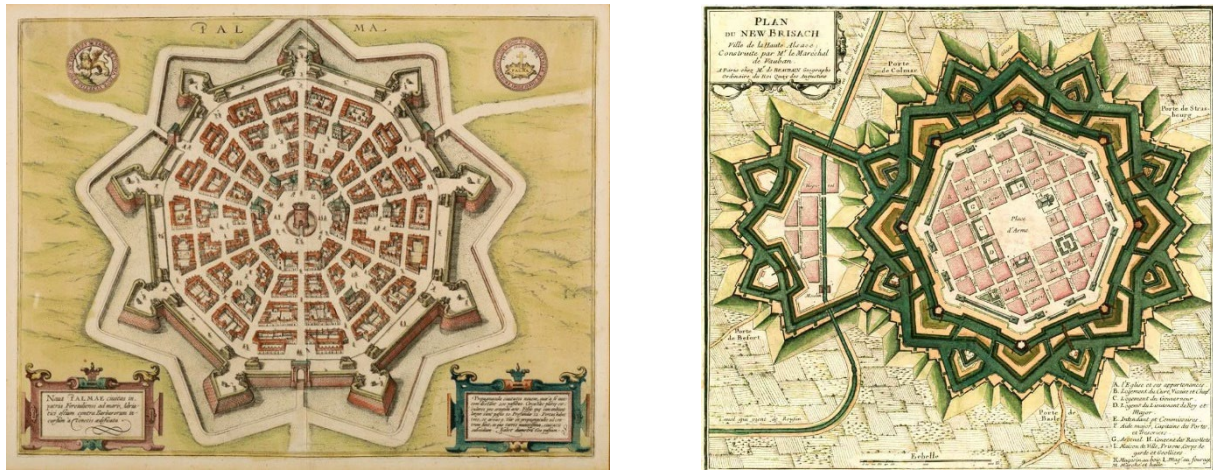


Figure A2: Plans of Renaissance Ideal Cities

Retrieved from: https://www.archdaily.com/974799/exploring-the-history-of-the-ideal-renaissance-cities/61d91a813e4b3120c2000001-exploring-the-history-of-the-ideal-renaissance-cities-image?next_project=no

However, other elements such as the importance of considering the human dimension as an integral part of the UOS experience, as well as the first iterations of the walkable city, are made evident in Renaissance Ideal Cities (Schutten, 2021). A good illustration of these principles is the city of Palmanova, whose generous provision of squares indicates the importance given to squares as social and commercial public spaces. Its defence features, however, indicate how at the time, the interface between the built environment and the surrounding landscape was given less priority than the defensive requirements. It is interesting to note that nowadays, as the defensive walls have lost their functional use, they have become green spaces, allowing for a re-establishment of the connection between the city and the surrounding landscape.



Figure A3: Aerial Photo of the City of Palmanova

Retrieved from: <https://cdn.elebase.io/173fe953-8a63-4a8a-8ca3-1bacb56d78a5/70b64d5f-e305-4805-a3b3-7bf57a962afb-palmanova-ulderica-da-pozzo-por-fesr-2007-2013-.jpg?q=90>

It was only from the mid-17th century that UOS gained a recreational value through the opening of what are known as ‘Pleasure Gardens’. Given that the definition of UOS as defined in Chapter 2 hinged on the space not requiring financial contribution to enter, the researcher is hesitant to consider Pleasure Gardens as UOS by today’s definition. However, one must also look at such spaces considering the starkly different social reality of the time. A key feature of the first Pleasure Garden in Vauxhall, London was not only the array of organised entertainment available or the chance to escape the poor urban environment of London at the time, but rather the novelty of different social classes (most attendees were from the upper and middle social classes) interacting directly. This was made possible by a relatively low entrance fee (Conlin, 2008).



Figure A4: Illustration of Vauxhall Pleasure Garden

Retrieved from: <https://www.bbc.com/travel/article/20210509-londons-centre-of-intrigue-and-scandal>

The success of such a space meant that it was soon applied elsewhere in other countries, notably in France where a political layer was also added as it was an attempt to form a less stratified society (Conlin, 2008). It is interesting to note that when remodelling Paris, Haussmann discarded this thought to once again favour the social elite by facilitating transportation (the resultant displacement also resulting in significant gentrification) (Nelson, 2013). However, the boulevards and the amalgamation of extensive use of trees, wide pedestrian walkways, cafes and retail outlets can also be interpreted to be one of the first recognitions at a spatial planning level that streets are important elements of the UOS network, as is the contribution of pedestrianisation to the liveliness of the city (Jacobs et al., 2003)). It also illustrates a recognition of the environmental layer as part of a recreational space as well as a recognition of the layer's aesthetic contributions within the city (an element of beautification, which was key in the redesign of Paris).



Figure A5: Illustration of a Parisian Boulevard by Haussmann

Retrieved from:
https://en.wikipedia.org/wiki/Haussmann%27s_renovation_of_Paris#/media/File:PISSARRO_Camille_L'Avenue_de_l'Op%C3%A9ra_Huile_sur_toile.jpg

Ebenezer Howard's Garden City continued to illustrate the importance given to the environmental layer of UOS. This was achieved through the placement of a large green park at the centre of the city, as well as the utilisation of green belts which served as the city's dividing elements (Broadbent, 1990) (and subsequently providing the residents with close access to green space). This notion is reminiscent of Scheiber's (2021) consideration of natural elements interfacing with the built environment; in this case, the interaction with the natural was an integral part of planning and the UOS network. Modernist principles such as those employed by Le Corbusier, despite its critics, builds upon Howard's Garden City and further emphasizes the discovered importance of green UOS (and thus the environmental layer) for the human resident (Broadbent, 1990).

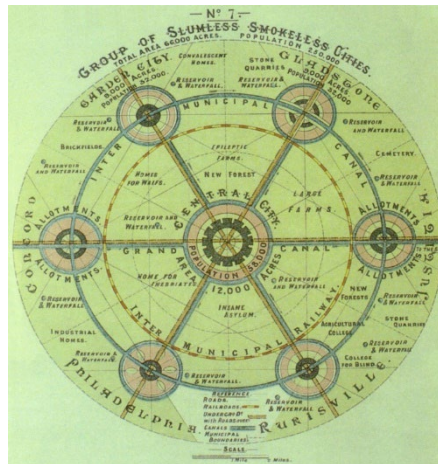


Figure A6: Diagram of Garden City

Retrieved from: <https://www.archdaily.com/961275/what-are-garden-cities>

A1.2 Contemporary Discourse

Interestingly, several themes identified in the previous section are still a part of contemporary discourse on UOS. The emphasis of the space being subservient to social and humanistic needs (in various guises over the years), the influence of predominant religious beliefs on space creation and usage, as well as UOS demands and philosophies being a reaction to societal changes (*e.g.*, green space being a response to the Industrial Revolution's effects) are still relevant to the understanding of the importance of UOS.

Furthermore, the themes identified in the literature further illustrate the important role UOS holds within the urban environment. The constant encounter with UOS and the different typologies of space encompassed indicate, at the fundamental level, just how essential such space is. In fact, such space has been considered to be "our open-air living room, our outdoor leisure centre" (Woolley et al., 2004, p. 2).

The consideration that UOS is subservient to social needs, implies that UOS has a political layer ingrained in it. Spaces such as the Greek Agora had perhaps one of the most direct manifestations of the political layer as an integral part of UOS. Furthermore, movements such as France's 'Yellow Vest Movement' and events such as the Arab Spring Revolution highlight UOS' potential to act as a medium for people to make their voices heard *en masse*. Despite the digitised nature of current society, people still consider the use of UOS (squares, streets, parks amongst others) as essential spaces in a democracy, used to engage not only socially, but also politically (Harrouk, 2020). UOS is not exclusively the stage for demonstrations/revolutions; it is also the topic of public displays of concern as people make their displeasure about the development and/or trajectory of such spaces heard (Rogers, 2020). Locally, UOS has often found itself at the centre of events ranging from protests to debates about its state and future.

Conversely, Qian in his reconceptualization of public space also considers how in some cultures such as India and China, UOS is a reflection of the socio-political elite's ideology and how that, in turn, affects the utilisation of space by the rest of society (Qian, 2020). Both sides of the coin serve to show the power such space holds, as an agent of cultural change.

Appendix 2 – Contemporary Theoretical Frameworks in Literature for UOS

A2.1 Introduction

When considering the themes which define UOS (discussed in Chapter 2), coupled with the historical and contemporary discourse (including the influence of UOS on sustainability and wellbeing issues), several theoretical frameworks can be discussed, which unify these multiple parameters.

A2.2 Theoretical Framework

The first theoretical framework considered has already been referred to in Chapter 2, namely Lynch's (1960) theory of imageability, which identifies five types of physical forms within a city's UOS, which he deems essential for the successful usage of a space, namely:

1. 'Paths' – Spaces of different forms of transit;
2. 'Edges' – Barriers which delineate a boundary and is not typically used as a path;
3. 'Districts' – Larger areas within a city, each of which having a distinct, identifying character;
4. 'Nodes' – The central focal points, typically of a district. The presence of paths is essential for nodes (emphasizing the importance of an UOS Network); and
5. 'Landmarks' – An external, physical point of reference.

However, it has already been established that designing UOS entails more than exclusively a consideration of the physical fabric. Mehta puts forward a theoretical framework, which focuses on the social aspect of such space (Figure A7).

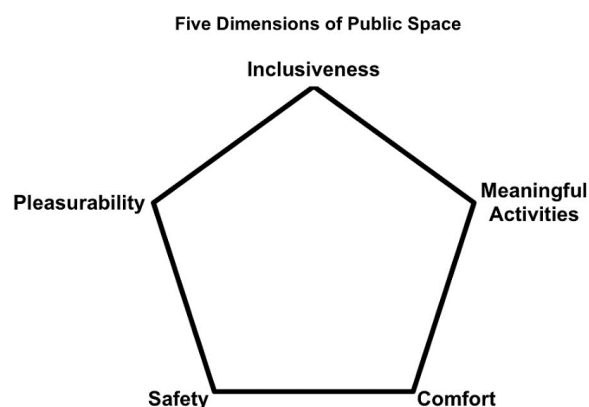


Figure A7: Mehta's Five Dimensions of Public Space

The framework identifies five key qualities of public space namely, “accessible and open, is meaningful in its design and the activities it supports, provides a sense of safety, physical and environmental comfort and convenience, a sense of control, and sensory pleasure” (Mehta, 2014, p. 57).

Mehta’s framework is in turn expanded further by the Project for Public Spaces’ framework of what makes a place successful. The identified four key parameters were accessibility, user engagement, comfort, and a place which is social-oriented. These parameters are in turn broken down further as shown in (Project for Public Spaces, n.d.) (Figure A8).

What Makes a Great Place?

**Project
for Public
Spaces**

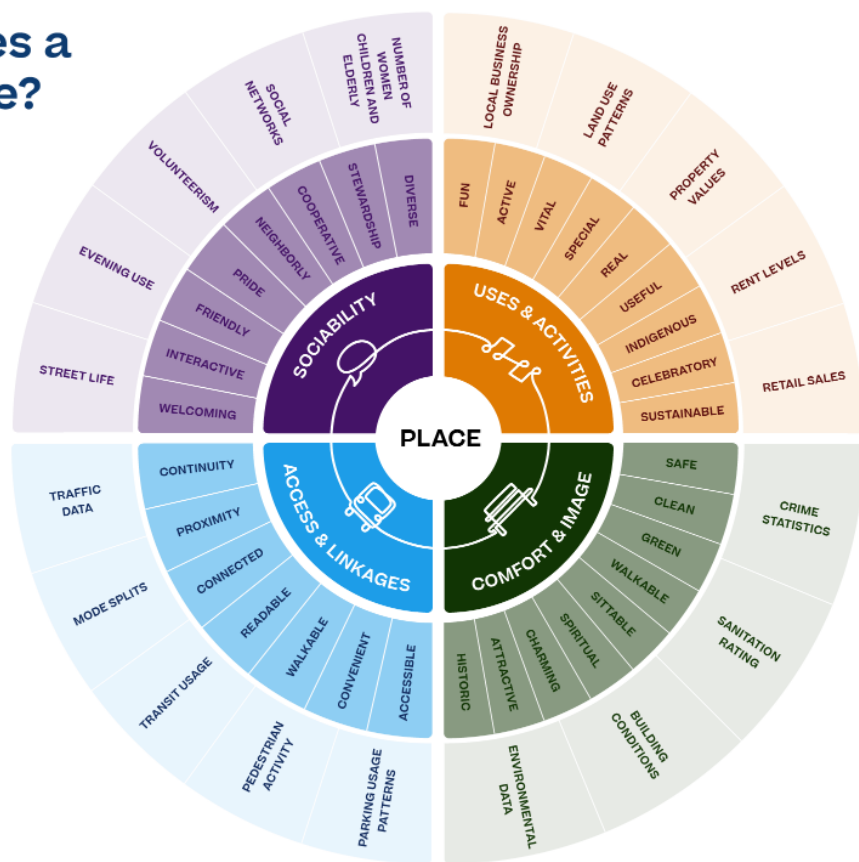


Figure A8: Constituent Factors of Good Public Space

As already discussed previously in Chapter 2, the potential contribution of a truly sustainable UOS incorporates all three pillars of sustainability. This is explored in detail in Scheiber (2021). Figure A9 is a summarising table, sourced from Scheiber and Zucaro (2023).

	Value Category	Key Principle	Authors
Environmental value	Micro-climate	Urban open spaces with appropriate vegetation can mitigate the urban heat island and improve micro-climate conditions.	(Bell, 2012; Atiqul Haq, 2011; Loibl, et al., 2014; Forest Research, 2010; Chang, Li, & Chang, 2007)
	Air Quality	Urban greening can reduce the level of air pollutants as particles can be absorbed by vegetation. Attractive urban spaces influence residents' decisions to live or spend free time in the city thus reducing travel. Attractive and appropriately design urban spaces, in particular streets, facilitates the use of sustainable travel modes.	(Bilgili & Gokyer, 2012; Atiqul Haq, 2011; Forest Research, 2010; Holden & Liversedge, 2014; Brodhead, 2009; Banister, Watson, & Wood, 1997)
	Noise Pollution	The presence of green space with appropriate vegetation, in urban areas can significantly reduce noise pollution.	(Senate Department for Urban Development and Housing, n.d.; Atiqul Haq, 2011; Peng, Bullen, & Kean, 2014; Brodhead, 2009)
	Ecology, Ecosystems & Biodiversity	Urban green spaces have an important relation with ecology and can provide various ecosystem services such as: cleaning the air, water purification, cycling nutrients, generating soils, regulating climate, sequestering carbon, habitat provision, etc. Urban open spaces particularly in the form of GI can influence ecosystem services and hence biodiversity by increasing habitat area; increasing populations of some protected species; and by increasing species movement.	(Austin, 2014; Forest Research, 2010; Atiqul Haq, 2011; Laforteza, Davies, Sanesi, & Konijnendijk, 2013; Stiles, 2009)
	Water Management	Urban open spaces if appropriately designed (use of SUDS), can contribute to: reducing flood risk; improving water quality; reducing water usage; replenishing ground water and reducing costs for water drainage infrastructure. SUDS reduce rainwater runoff by increasing permeability, infiltration and storage capabilities of urban areas.	(Beatley, 2012; Hoyer, Dickhaut, Kronawitter, & Weber, 2011; Forest Research, 2010; Austin, 2014; Duffy, et al., 2008)
	Food Production	The presence of open spaces or GI in urban areas has the potential to create space for food production. This has environmental benefits due to the decreased carbon footprint when food is produced locally but it can also have social (community engagement) and economic (job creation) benefits.	(Hansen, Rall, Chapman, Rolf, & Pauleit, 2017)
Social value	Social Interaction & Cohesion	Green areas and natural features increase the use of outdoor areas, which in turn facilitates social interaction and thus cohesion. UGI can counteract social exclusion e.g. through participatory community greening activities.	(Jain, 2013; Priego, Breuste, & Rojas, 2008; Gehl, 1987; Forest Research, 2010; Sullivan, Kuo, & DePoeter, 2004; Brodhead, 2009; Hansen, Rall, Chapman, Rolf, & Pauleit, 2017; Ambrose-Oji, et al., 2017)
	Recreation & Well-being	Urban green spaces provide a source for relaxation and recreation. Urban nature is a provider of a social service essential to the quality of human life. Open space can also affect the legibility of an urban area which is important for ensuring a sense of well-being.	(Atiqul Haq, 2011; Chiesura, 2004; Beatley, 2012; Krcmarova, 2009; Stiles, 2009)
	Human Health	Access to some form of 'nature' is a fundamental human need. The provision of urban open spaces contributes to positive health by increasing opportunities for physical activity. Green urban spaces have the added benefit of contributing to stress reduction. The presence of green spaces alone is important as a mental space, and in this sense, they are valuable even simply due to their availability, even if not used.	(Thompson, 2002; Austin, 2014; Forest Research, 2010; Brodhead, 2009)
Economic value	Energy Savings	Increasing green space and tree planting in temperate climate cities is a cost-effective reason for reducing the energy cost of cooling buildings. Shading from trees can act as a barrier to solar radiation thus decreasing air and surface warming.	(Sadeghian & Vardanyan, 2013; U.S. Department of Energy, 1995; Bilgili & Gokyer, 2012)
	Infrastructure Savings	The design of urban open spaces, such as streets, affects the ways in which people choose to travel. Infrastructure provision for sustainable transport modes such as walking, cycling and public transport vs private vehicles is more cost effective. While using open space to provide for SUDS may be considered a cost in itself, such systems reduce the demand for traditional infrastructure to provide increasing capacities for infrequent yet high intensity storms. The collection and re-use of rainwater for activities such as irrigation, is also a cost saving technique in terms of reducing expenditure for water consumption.	(Hoyer, Dickhaut, Kronawitter, & Weber, 2011; Beatley, 2012; Stiles, 2009)
	Real Estate Value	Well-designed/maintained open spaces can have an impact on the property market by creating an enhancement value due to their amenity and aesthetic properties.	(Bilgili & Gokyer, 2012; Fausold & Lilieholm, 1996; Forest Research, 2010)
	Tourism, Commercial and Local Regeneration Value	Urban open spaces are essential for events such as concerts or markets take place in urban open spaces. Other activities such as eating out, lingering and drinking coffee are also capitalised on depending on the success and attractiveness of a space and thus the willingness of people wanting to spend time and money as a result. Attractive green spaces also improve a city's competitiveness as a destination for new residents, businesses and tourists. Investment in GI can be used to stimulate local economic regeneration. The investment in green open spaces can create high quality environmentally friendly living and working environments thereby attracting high value industries and skilled workers to a region.	(New York City: Department of Transportation, n.d.; Hansen, Rall, Chapman, Rolf, & Pauleit, 2017; Natural Economy Northwest, 2008; Baycan-Levent & Nijkamp, 2009; Brodhead, 2009; Tuset, 2016; Forest Research, 2010)
	Productivity Value	The presence of urban open spaces has also been linked to increased worker productivity by improving people's ability to concentrate.	(Beatley, 2012; Stiles, 2009)

Fig.1 Main roles of open and green spaces in relation to the different components of sustainability (Scheiber, 2021)

Figure A9: Relationship between Values Associated with UOS and Sustainability

Keeping in mind the issues within the local context, as discussed throughout this dissertation (lack of available space, high urban density, *etc.*), it stands to reason that existing spaces are re-evaluated to see whether they can support new, additional uses, a view also supported by Scheiber (2023). Sanei et al.(2019) present several design features to design flexible, multi-functional UOS, reproduced in Table T1:

Increasing permeability of the space	Paying attention to access routes and increasing them as much as possible (increasing the right to choose)	Using of diverse and extensive passing routes (increasing the right to choose)
Predicting the possibility of using various behavioural patterns and paying attention to that at design time (<i>e.g.</i> , creating edges on the walls for waiting and sitting)	Creating the possibility of physical expansibility of the space if needed	Predicting the spaces needed to hold different events throughout the year
Predicting the possibility to set up temporary and street markets in different times	Placing static factors of spaces where they cause less constraint in flexibility of other spaces	Using changeable city furniture, such as changing benches.
Utilizing mobile urban furniture alongside fixed furniture like giant chess fields	Using smart and multi-functional urban furniture to enhance performance of the space	Creating active frontage by making cooperation among buildings and the public space
Forecasting the places needed for connecting light partitions or metal bars to the floor for holding temporary exhibitions or putting volleyball tours and more.	Predicting the possibility to install mobile canopies and ceilings in different atmospheric conditions	Creating social interaction between people and local managers through local surveys (<i>e.g.</i> , installing on-site digital polling boards), designing a website or mobile app, <i>etc.</i>
Using public participation in holding local and urban exhibitions and ceremonies	Taking advantage of participatory design in the space and urban furniture design process, for example, through urban furniture design workshops	Creating the possibility of changing furniture and space organization, once in a while, using people's opinions or holding design contests for designers or students
Making the place open for public access at all times of the day and year (as much as possible)	Creating the possibility of using different lighting in place to create different spatial senses	Creating the possibility of using other human senses in communicating with the spaces, such as smell, taste, touch, and so on (<i>e.g.</i> , setting up cooking events or using different materials in space design)
Using varied and changeable green spaces and vegetation	Using variability were using of water (<i>e.g.</i> , ground fountains, <i>etc.</i>)	Create suitable spaces for street arts and sports

Table T1: Design Features for Flexible, Multi-Functional UOS

Appendix 3 – The Relationship between the Perception of Death and Burial Grounds in History

A3.1 Introduction

Francis et al (2005, p. 7) start to explore the relationship between architecture and death by stating that “since ancient times, the architecture of the grave has mirrored society’s thoughts about the dwelling of the living”. Going through different historical periods (mostly influencing the ‘Mediterranean’ and ‘Western’ culture for the purpose of this dissertation), one finds credence in such a statement.

A3.2 Prehistorical Practices

A staple in the history of the perception of death and the ritual of burial seems to be the belief that in some form or another, death is not the end of existence but rather a transitory point in existence. This is evidenced through archaeological findings dating back to prehistoric times, where the dead used to be buried within/in close proximity to their places of shelter, buried along with tools and other essential items which they would find necessary for their life after death (San Filippo, 2017). Furthermore, it seems that the concept of paying the utmost respect to the dead dates back to pre-historic times as evidenced by the burial rites followed (Davies, 2017; San Filippo, 2017).

A3.3 Ancient Egyptian Practices

Ancient Egyptian civilisation, across several millennia, marked an interesting change in perception towards death. Burial sites were now areas separated distinctly from the dwellings of the living, marking a conscious effort to separate the dead from the living (a trend reflected also in Ancient Greek and Roman city designs (Amadei, 2006)). Despite this separation, the architecture of the necropolis mirrored the layout of domestic architecture (Amadei, 2006). Coupled with the afterlife being almost an idealistic continuation of the life of the living, it can be argued that the architecture and the rituals provided a sense of familiarity which helped ease the fear of the unknown which comes after death (Laissof, 2015). It must also be noted that the archaeology of Ancient Egyptian necropolis’ allows for an understanding of social status; whilst much is known about the elite people of Ancient Egypt due to the significant investment in markers of death (mausoleums, pyramids etc), not much is known about the rest of the society of the time (Stevens, 2018). This is an early indicator where places of burial act as a record of society, influencing what is transmitted to future generations.

A3.4 Etruscan Practices

Perhaps a more overt display of the necropolis' architecture reflecting domestic architecture can be seen in the Etruscan tombs at Cerveteri. Worpole (2003) compares the planimetric layout and the architecture of the tombs themselves to streets in a village and houses, so much so that it resembled a city (especially when considering that, similar to the Ancient Egyptian belief of the afterlife, the dead were also buried with material possessions they might need). Interestingly, Amadei (2006) notes that whilst there is a strong resemblance between the tombs and the dwellings of the living, there is one notable difference – the lack of windows. At face value, the writer believes that this can be interpreted as being a way to obscure the decay process, which in itself is not only a core part of the idea of death, but also a visual reminder of our transience and the inevitability of death, which may elicit discomfort or even anxiety (Moore & Williamson, 2003). When considering architectural physiognomy theories brought forward by Wölfflin and Schultze-Naumberg, which associate human expression (especially facial) with architecture, the windows have been compared to eyes (Bohde, 2012). The eyes are vessels, which convey expressions, something the dead cannot convey.

A3.5 Ancient Roman Practices

Ancient Roman burial sites adopted many of the rituals from preceding cultures, yet it also differed on several key features. Similar to the Egyptians before them, the dead were prohibited from being buried in the cities (although the reason for doing so is no longer exclusively based on belief but also partly sanitary (Retief & Cilliers, 2010)) and were instead buried along the roads leading into the city (Amadei, 2006; Lysandrou, 2020). The necropolis does not reflect the city, but rather serves as an extension of the city, with the city functioning as the beating heart and the necropolis as the dead fringes. However, this also meant that they were the introductory and concluding spatial experience when visiting a city, which juxtaposes somewhat with the desire to distance the living from the dead.

The introduction of the columbarium typology, as a reaction to an influx of deaths in Ancient Rome, marks an interesting change in death perception as a reaction to societal events. Common burial became more commonplace, eliminating the privacy once offered by tombs (although poorer people were still priced out of access to such burial facilities, meaning that archeologically there is very little record of their lives) (Duinker, 2015). Furthermore, the columbarium now allowed designers to implement a grid plan typically associated with Roman town planning, which could be interpreted as an attempt by the living to 'have the final word' on death, perhaps as a soothing response to the significant number of deaths experienced during the time (Amadei, 2006).

A3.6 Widespread Adoption of Christian Practices

The adoption of Christianity as the predominant religious system in Europe, coupled with the power which the Church as an institution held especially in the Middle Ages, significantly altered the way death was perceived and thus the architecture of burial sites. Death, viewed through a romanticised lens, was now seen as the final gateway to a peaceful eternal life (should the Final Judgement be a positive one) (San Filippo, 2017); it was no longer something to be feared, but something central to the belief system which inspired hope that death was not the end of the person's existence (Katunarić, 2021). Whilst initially people still had to be buried outside the city, martyrs were initially moved into the newly established churches, until eventually churchyards became the principal sites of burial as it allowed people to be closer to God (Worpole, 2003). This in turn affected the spatial distribution of the villages, moving from the ordered, grid-like Roman town planning system to a more organic system, with the Church being the only exception as it was carefully placed in its urban environment (Amadei, 2006). The perfect placement could also be interpreted as a subtle way of the Church as an institution displaying its status as a force of order and power through the geometry of the town. Thus, both the cemetery, as well as the UOS around the church become both historical records of the ideology of the time, as well as political-charged spaces. Furthermore, it marks a changing relationship between the living and the dead as the latter were now retained within the confines of the spaces intended for the living rather than being secluded.

A3.7 The Industrial Revolution

The Industrial Revolution would serve as the next major trigger in widespread societal change towards the perception of death. Sociologists such as Marx, Durkheim and Weber as cited in Furseth and Repstand (2023) consider the Industrial Revolution and the subsequent negative social implications such as overcrowded cities and poor working conditions, as being the usherer of secularisation (and thus rationalisation) in a new age of modernity. The disillusion with the living conditions meant that religion (and its institutions) were no longer seen as societal leader and the State instead usurped its influence. The ballooning city population also meant that burial space requirements increased and churchyards with limited space were not keeping up with the demand (Koonce, 2009). This, in turn, meant that cemeteries also posed issues for the health of the city.

This resulted in several legislative reforms which saw traditional religious practices overruled and a return to cemeteries distant from the dwellings of the living, one of the first being the retrofitting of Père Lachaise Cemetery into what was once a garden after Napoleon outlawed churchyard burials (Koonce, 2009). Interestingly, Père Lachaise has often been compared to a city (and thus often called a

true necropolis) due to its spatial layout and its cobbled street and large monuments resembling houses (Worpole, 2003); this seems to reflect the Etruscan and Roman ideology described previously, although the underlying ideology is vastly different. Great Britain, referring to the French, passed similar legislation in the 1850's (Rugg, 2020), although in the preceding years there had already been the conversion of disused cemeteries into public parks for leisure purposes (Amadei, 2006). Subsequently, all new extra-mural cemeteries adopted landscaping as an environmental-creation tool. This was a reaction to the diminishing quality of life and lack of green space in major cities due to the significant industrial expansion brought about by the Industrial Revolution (Koonce, 2009). This marks the first time a cemetery is not only perceived exclusively as a space of burial, but also as an UOS and a potential contributor to wellbeing and a stage for human-nature connection whilst also noting its potential to act as a spiritually restorative space (Curl, 1983). Furthermore, it introduces the idea as to how different cemeteries are perceived depending on whether they are used or not.

Appendix 4 – Local Legislation and Policy

A4.1 Introduction

Appendix 3 briefly considers Maltese legislation and policy documents, which address cemeteries and urban space. The aim is to achieve a better understanding of what guides the planning process and intended usage of such spaces. Furthermore, documents on the future targets of urban space allows for an understanding on whether local cemeteries are included and considered in future local urban environments. The key documents identified were the ‘Cemetery Policy and Design Guidelines 2015’, the ‘National Strategy for the Environment 2050’ and the ‘Strategic Policy for Environment and Development 2015’.

A4.2 Laws of Malta – Chapter 17 (Burials Ordinance)

This primary legislation regulates, *inter alia*, the location for the burial of corpses. For the scope of this dissertation, the following sub-topics were identified as being relevant for further discussion.

A4.2.1 Identification of Main Burial Place

Chapter 17 of the Laws of Malta identifies The Santa Marija Addolorata Cemetery as the burial space in which every Maltese citizen is entitled to be buried (Government of Malta, 1869). This adds another layer to the identity of this particular cemetery, positioning it as a principal historical record of society.

A4.2.2 Erection of Monuments and Boundaries

Monuments are within the legal rights of owners of burial sites, provided that they are situated on the area which has been bought and does not make difficult the opening of the adjacent graves. The height of the monuments erected is limited to 0.6 m if there is less than 1.2 m between adjacent monuments. This may indicate that there is a recognition of the need to provide adequate space for mourning. It may also indicate a recognition that the available space in cemeteries is limited and this measure prevents the space from being perceived as overbearing on users (perhaps this is also an indication that high grave density is a recognised characteristic of Maltese cemeteries) (Government of Malta, 1869). Furthermore, the reference to monuments within the Laws of Malta, indicates their importance within the cemeteries.

A4.3 Laws of Malta Subsidiary Legislation 10.04 – Addolorata Cemetery Regulations

This subsidiary legislation regulates the operations of the Santa Marija Addolorata Cemetery. The following aspects were of note with regards to the scope of this dissertation.

A4.3.1 Legally Defined Opening Hours

In contrast to what would typically be expected from other UOS, the Addolorata Cemetery features an imposed opening schedule from 07:00 until sunset, with a two-hour closure starting from noon. The reason for these opening hours is not made clear (Government of Malta, 1910).

A4.3.2 Peak Usage

The prohibition of works within the cemetery between the 20th October and the 10th of November, which coincide with the All Saints and All Souls Day (1st and 2nd November, respectively) indicates that it is expected that the cemetery is most used during this period of remembrance (Government of Malta, 1910).

A4.3.3 Tolerated Behaviour

Legislation prohibits the picking of flowers and smoking within the cemetery. Whilst this is not typical found with regards to other UOS, it is indicative that the legislator was aware and sensitive to the particular nature of cemeteries, in terms of culturally acceptable behaviour and ensured that the contemplative atmosphere of the cemetery is not impinged upon (Government of Malta, 1910).

A4.4 Policy and Design Guidance: Cemeteries (2015)

The policy and design guidance document was drafted in order to guide the development of existing cemeteries. Furthermore, it was also intended to provide guidelines for the daily management and conservation / upgrading of these spaces whilst also considering the environmental impacts. It was also intended to allow for the potential future integration of different funerary techniques whilst also embracing different belief systems. The following points were noted with regards to the scope of the dissertation.

A4.4.1 Variety of Cemetery Typology

The policy identifies a variety of cemetery typologies, both in terms of religious designation (Catholic, Muslim, *etc.*) as well as in terms of usage (active/disused) and size (Malta Environment and Planning Authority, 2015).

A4.4.2 Burial Space Availability

The prevalence of privately owned tombs has resulted in many existing cemeteries to be close to maximum occupancy. This can be potentially indicative of a high grave density within Maltese cemeteries, which presents a different scenario to that found in the reviewed literature (Malta Environment and Planning Authority, 2015) and the visits described in Chapter 2.

A4.4.3 Cemetery Management Plans

Although such plans are intended to inform potential extensions, the contents of these plans (listed below) offer valuable insight into several factors which may potentially influence the kind of recreational activities, which can be supported by the space. The contents are as follows:

“the organisation structure responsible for the management of the cemetery; a survey of the age, distribution and listed status of graves; an appraisal of structures and facilities within the cemetery; a survey of natural habitats, biodiversity, and landscaping; a survey of potentially important archaeological remains; maintenance objectives and programmes; and scope for the provision of new forms of funerary techniques” (Malta Environment and Planning Authority, 2015, p. 6).

A4.4.4 Sanitary Facilities

The presence of sanitary facilities has been identified as a missing element within most Maltese cemeteries. The inclusion/addition of such facilities could support additional recreational functions as it would allow users the possibility to stay in the space for a longer period of time (Malta Environment and Planning Authority, 2015).

A4.4.5 Recognition of Nature as a Biodiverse Habitat

Cemeteries have been identified as often being “ecological corridors and bird sanctuaries” (Malta Environment and Planning Authority, 2015, p. 11), further emphasizing both the importance of greenery in such spaces as well as the potential for cemeteries to contribute to the Environmental Pillar of sustainable development, as identified in Chapter 2.

A4.4.6 Issues of Encroachment

It is interesting to note that whilst the heritage and environmental values of the cemetery are emphasized, the policy seems to be more concerned about potential development from within the cemetery, rather than development around it. Whilst any new developments (and additional functions) must be mindful and respectful to the cemetery (as already established in Chapter 2), if the cemetery is to function as a spiritual space for people, it must also be ensured that the surrounding built fabric does not impinge on the environment of the cemetery (*e.g.*, through overlooking) (Malta Environment and Planning Authority, 2015).

A4.5 National Strategy for the Environment 2050

This strategy document aims to guide the policy direction for the local environment until 2050 through the definition of goals and objectives to ensure that the set targets are met. The following objectives were noted as being of particular relevance to the scope of this dissertation.

A4.5.1 Spaces to Disconnect (Strategic Objective 2.1 / 2.2 / 3.4)

Whilst cemeteries are not specifically listed, the strategy's second goal emphasises the importance of having spaces, which provide a calmer environment for people to enjoy. The spatial qualities of cemeteries as defined in Chapter 2 allows such spaces to fulfil this role. However, it is interesting that whilst the strategy highlights the necessity for the spaces to be mindful of the context and the culture, such spaces are also deemed to be economical drivers, something which may not necessarily be supported by cemeteries (at least directly) (Environment & Resources Authority, 2022).

Once again, the importance of the presence of natural elements is emphasized, especially if it is low maintenance. This is especially so as the strategy aims to increase available green space for recreational and biodiverse purposes with the ultimate goal being the integration into an UOS network (Environment & Resources Authority, 2022).

A4.6 Strategic Plan for Environment and Development (SPED) 2015

The SPED document is a key document which outlines the policies to be adopted with regards to the sustainable development of Malta, allowing the socio-economic development to work in tandem with environment objectives. The following points were identified as being of particular relevance to the scope of this dissertation.

A4.6.1 Importance of Built Heritage to Cultural Heritage

The “built heritage and archaeological remains are a significant component of our cultural heritage” (Planning Authority, 2015, p. 12). Cemeteries have the potential to contribute to the cultural heritage through both the physical architecture (built heritage) as well as the act of burial itself (archaeological remains), acting as a physical record of society (Planning Authority, 2015).

A4.6.2 Emphasis on Spaces Contributing to Quality of Life

The SPED document highlights the lack of both green UOS as well as public recreational space, exacerbated by increasing urban densities, which impinges on the quality of life of residents (Planning Authority, 2015).

Appendix 5 – Research Ethics and Data Protection Form



L-Università
ta' Malta

Research Ethics and Data Protection Form

University of Malta staff, students, or anyone else planning to carry out research under the auspices of the University, must complete this form. The UM may also consider requests for ethics and data protection review by External Applicants.

Ahead of completing this online form, please read carefully the University of Malta [Research Code of Practice](#) and the University of Malta [Research Ethics Review Procedures](#). Any breach of the Research Code of Practice or untruthful replies in this form will be considered a serious disciplinary matter. It is advisable to download a full digital version of the form to familiarise yourself with its contents (<https://www.um.edu.mt/research/ethics/resources/umdocuments/>). You are also advised to refer to the FAQs (<https://www.um.edu.mt/research/ethics/faqs/>).

Part 1: Applicant and Project Details

Applicant Details

Name: Gary James
Surname: Ghini
Email: gary.ghini.18@um.edu.mt
Applicant Status: Student
Please indicate if you form part of a Faculty, Institute, School or Centre: * Faculty for the Built Environment
Department: * Department of Architecture and Urban Design
Principal Supervisor's Name: * Dr Sarah Scheiber
Principal Supervisor's Email: * sarah.anastasi@um.edu.mt
Co-Supervisor's Name:
Study Unit Code: * AUD5017
Course Title: * Master of Architecture (Architectural Design)
Student Number: * 0122700L

Project Details

Title of Research Project: * Investigating the Socio-Recreational Value of Malta's Cemeteries as Public Open Spaces

Project description, including research question/statement and method, in brief: *

Research Question: The Socio-Recreational Value of Malta's cemeteries as Public Open Spaces: Can foreign models of cemeteries be adopted and applied locally? What is the potential for cemeteries to contribute to the socio-recreational value of urban areas locally?

Method: A Spatial Analysis of Chosen Local Cemeteries will be carried out. Furthermore, a Random Sample Survey will be disseminated online to ask about current usage and perceptions and test the perception of several potential usages. Finally, a Focus Group with academics, architects and members of religious and government institutions will be held to discuss the findings as well as their perceptions.

Will project involve collection of primary data from human participants? Yes / Unsure

Explain primary data collection from human participants:

a. Salient participant characteristics (e.g. min-max participants, age, sex, other): *

There are no particular characteristics for the questionnaire. For the focus group, participants will be selected based on academic interest or institutional occupation (Church, architects).

b. How will they be recruited (e.g. sampled, selected, contacted, etc.): *

For the questionnaire, people will be contacted using a random sample method through the use of Facebook Resident Groups and Emailing Networks. For the focus group, selected participants (academics who have researched the area or similar area of study, representatives of the architects of the new expansion of the Addolorata cemetery as well as members of the Church) will be contacted via email. Both questionnaire participants and focus group participants will be provided information about the purpose of the study whilst also requesting their consent for participation.

c. What they will be required to do and for how long: *

Questionnaire participants will be required to fill in a questionnaire about themselves, how they use and perceive the cemetery, and how they perceive photomontages of foreign models of cemetery use to work locally. The questionnaire should take around 12-15 minutes to complete. The focus group participants will be presented the themes chosen for studying, foreign models. They will then be shown the data gathered in order to create a discussion envisaged to last up to 2 hours and will touch upon the possibility of foreign models being applied locally as well as any barriers and challenges.

d. If inducements/rewards/compensation are offered: *

N/A

e. How participants/society may benefit: *

Understanding if and how local cemeteries can contribute as Urban Open Spaces

f. Is the participant's identity recorded at any stage of the research (e.g. in consent forms, records, publications): *

The questionnaire will be anonymous and the researcher will not know the identity of the participants. Focus group participants will be identifiable at all stages of research and will thus be asked for their consent to be identifiable in order to participate in the focus group. In the spatial survey to be carried out, it may be the case that people may appear in the photograph (without being asked for prior consent) – however, their faces will be blurred.

g. The manner in which you will manage and store the data: *

On a password protected laptop and backed up on a password-protected cloud storage.

Will project involve collection of primary data from animals? No

Part 2: Self Assessment and Relevant Details

Human Participants

1. Risk of harm to participants: No / N.A.

2. Physical intervention: No / N.A.

3. Vulnerable participants: No / N.A.

4. Identifiable participants: Yes / Unsure

Any faces which appear in any photo will be blurred as they would not have provided consent . Original photos showing any faces will be stored on a password protected laptop

5. Special Categories of Personal Data (SCPD): Yes / Unsure

Focus Group participants' answers may reveal both their religious and philosophical beliefs.

6. Human tissue/samples: No / N.A.

7. Withheld info assent/consent: No / N.A.

8. 'opt-out' recruitment: No / N.A.

9. Deception in data generation: Yes / Unsure

Photomontages will be used to indicate potential alternative uses of cemeteries however participants will be made aware beforehand

10. Incidental findings: No / N.A.

Unpublished secondary data

11. Human: No / N.A.

12. Animal: No / N.A.

13. No written permission: No / N.A.

Animals

14. Live animals, lasting harm: No / N.A.

15. Live animals, harm: No / N.A.

16. Source of dead animals, illegal: No / N.A.

General Considerations

17. Cooperating institution: No / N.A.

18. Risk to researcher/s: No / N.A.

19. Risk to environment: No / N.A.

20. Commercial sensitivity: No / N.A.

Other Potential Risks

21. Other potential risks: No / N.A.

22. Official statement: Do you require an official statement from the F/REC that this submission has abided by the UM's REDP procedures?

No / N.A.

Part 3: Submission

Which F/REC are you submitting to? * Faculty for the Built Environment

Attachments:

- ☒ Information and/or recruitment letter*
- ☒ Consent forms (adult participants)*
- ☐ Consent forms for legally responsible parents/guardians, in case of minors and/or adults unable to give consent*
- ☐ Assent forms in case of minors and/or adults unable to give consent*
- ☒ Data collection tools (interview questions, questionnaire etc.)
- ☒ Data Management Plan
- ☐ Data controller permission in case of use of unpublished secondary data
- ☐ Licence/permission to use research tools (e.g. constructs/tests)
- ☐ Any permits required for import or export of materials or data
- ☐ Letter granting institutional approval for access to participants
- ☐ Institutional approval for access to data
- ☐ Letter granting institutional approval from person directly responsible for participants
- ☐ Other

Please feel free to add a cover note or any remarks to F/REC

Declarations: *

- ☒ I hereby confirm having read the University of Malta Research Code of Practice and the University of Malta Research Ethics Review Procedures.
- ☒ I hereby confirm that the answers to the questions above reflect the contents of the research proposal and that the information provided above is truthful.
- ☒ I hereby give consent to the University Research Ethics Committee to process my personal data for the purpose of evaluating my request, audit and other matters related to this application. I understand that I have a right of access to my personal data and to obtain the rectification, erasure or restriction of processing in accordance with data protection law and in particular the General Data Protection Regulation (EU 2016/679, repealing Directive 95/46/EC) and national legislation that implements and further specifies the relevant provisions of said Regulation.

Applicant Signature: * Gary James Ghirxi

Date of Submission: * 31/01/2024

If applicable: Date collection start date

Administration

REDP Application ID BEN-2024-00027

Current Status Approved

If a submitted application needs to be amended, it can be withdrawn, edited, and resubmitted, and it will retain the same reference number. There is no need to submit a new application.

Appendix 6 – Questionnaire

Investigating the Socio-Recreational Value of Malta's Cemeteries as Urban Open Spaces

** Indicates required question*

Consent

1. My name is **Gary James Ghirxi** and I am currently reading for a Master of Architecture (Architectural Design) at the **University of Malta**. *

I am currently conducting research that aims to investigate the socio-recreational value of Malta's Cemeteries as Public Open Spaces. The survey that you have been invited to complete forms part of this study. This will take you approximately 12-15 minutes to complete. Any data collected from this survey will be used solely for purposes of this study. There are no direct benefits or anticipated risks in taking part. Participation is entirely voluntary, i.e., you are free to accept or refuse to participate.

At no point will you be asked to provide your name or any other personal data that may lead to you being identified. Furthermore, you may skip over any questions that you do not wish to answer.

If you wish to participate in this study, please click the button that says "I agree to participate". If not, please close the browser window (or click "I do not wish to participate").

Should you have any questions or concerns, you may contact myself or my supervisor on the details provided below.

Yours Sincerely,

Gary James Ghirxi - gary.ghirxi.18@um.edu.mt

Dr Sarah Scheiber - sarah.anastasi@um.edu.mt

DECLARATION BY RESPONDENT: I hereby confirm that I am 18 years of age or older. I am aware that completing and submitting this anonymous questionnaire implies that I am participating voluntarily and with full informed consent on the conditions listed above

If collecting data anonymously, the survey instrument used should NOT collect IP addresses, which may constitute personal data.

Mark only one oval.

☐ I agree to participate *Skip to question 2*

☐ I do not wish to participate

Demographic Details

In this section, I will be asking some questions to get to know you better. All of this data will be anonymised and processed and handled in accordance with University of Malta guidelines

2. What is your gender identity? *

Mark only one oval.

- ☐ Male
- ☐ Female
- ☐ Genderqueer or non-binary
- ☐ Agender

3. What is your age? *

Mark only one oval.

- ☐ 18-24
- ☐ 25-34
- ☐ 35-44
- ☐ 45-54
- ☐ 55-64
- ☐ 65-74
- ☐ 75+

4. What is your racial identity? *

Mark only one oval.

- ☐ Caucasian
- ☐ Asian
- ☐ African
- ☐ Arab
- ☐ Hispanic/Latino
- ☐ Other: _____

5. Do you identify with any of the following religions? *

Mark only one oval.

- ☐ Protestantism
- ☐ Catholicism
- ☐ Christianity
- ☐ Judaism
- ☐ Islam
- ☐ Buddhism
- ☐ Hinduism
- ☐ No religion
- ☐ Other: _____

6. If you identify with a religion, do you consider yourself to practice that religion?

Mark only one oval.

- ☐ Yes
- ☐ No

7. What is the highest level of education you are currently in/have completed? *

Mark only one oval.

- ☐ No Formal Education
- ☐ Primary School
- ☐ Secondary School
- ☐ Post-Secondary Institution (Sixth Form, MCAST Level 4 Diploma etc.)
- ☐ Diploma/Undergraduate
- ☐ Masters Degree
- ☐ Doctorate

Current Cemetery Usage

In this section, I will be asking some questions in order to understand better how you make use of the cemetery currently

8. Do you ever visit the cemetery? *

Mark only one oval.

- ☐ Yes
- ☐ No *Skip to question 23*
- ☐ Not Much

9. If Yes/Not Much, which cemetery do you visit?

10. How frequently do you visit the cemetery

Mark only one oval.

- ☐ Every day
- ☐ A Few Times a Week
- ☐ About Once a Week
- ☐ A Few Times a Month
- ☐ Once a Month
- ☐ A Few Times a Year
- ☐ Once a Year
- ☐ Less than Once A Year

11. What is the approximate duration of your visit?

Mark only one oval.

- ☐ Less than Half an Hour
- ☐ Less than an Hour
- ☐ More than an Hour

12. To what extent do you feel that the cemetery you use has adequate and well-designed seating space?

Mark only one oval.

	1	2	3	4	5	
No	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Well designed seating space

13. What is the reasoning behind the previous answer?

14. What is the purpose of your visit to the cemetery?

15. With whom do you visit the cemetery?

Select all which apply

Check all that apply.

- ☐ On Your Own
- ☐ With Your Family
- ☐ With Friends
- ☐ With Family and Friends
- ☐ With Pets
- ☐ Other: _____

16. What transportation method do you use to visit the cemetery?

Mark only one oval.

- ☐ Walking
- ☐ Bicycle/Scooter
- ☐ Personal Vehicle (Motorcycle/Car)
- ☐ Public Transport
- ☐ Other

17. If 'Other' transportation method was selected, kindly specify which method was used

Views and Perceptions of the Cemetery

In this section, I will be asking questions to understand how you perceive the cemetery space

18. How does the cemetery's environment make you feel? *

Mark only one oval.

1 2 3 4 5

Very ☐ ☐ ☐ ☐ ☐ Very Comfortable

19. Kindly explain the previous answer *

20. What do you feel is the cemetery's most notable feature? *

21. Does anything within the cemetery make you feel uncomfortable? *

Mark only one oval.

☐ Yes

☐ No

22. If yes, kindly explain the previous answer

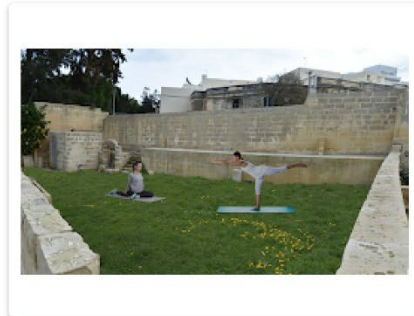
Potential Cemetery Usage

In this section, I will be showing several photomontages and photos in different types of local cemeteries to understand the acceptability of different potential uses

23. Which of the following meditative activities (if any) do you find acceptable? *

Select all applicable options

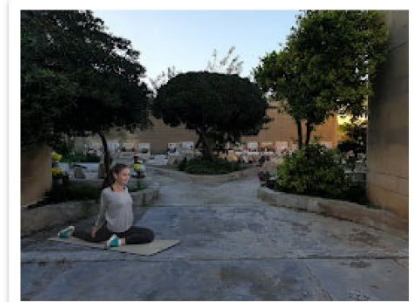
Check all that apply.



☐ Photomontage of Yoga Meditation in Pieta Military Cemetery



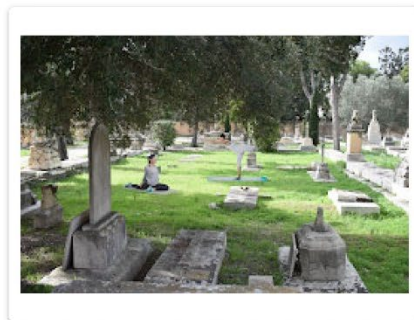
☐ Photomontage of Yoga Meditation in Msida Bastion Cemetery and Historical Garden



☐ Photomontage of Yoga Meditation in All Souls Cemetery, Tarxien



☐ Photomontage of Yoga Meditation in Kalkara Naval Cemetery



☐ Photomontage of Yoga Meditation in Ta' Braxia Cemetery

☐ None of the above

24. Kindly explain your reasoning *

25. Which of the following relaxing recreational activities (if any) do you find acceptable? *

Select all applicable options

Check all that apply.



☐ Photomontage of Solo Picnic in Msida Bastion Cemetery and Historical Garden



☐ Photomontage of Group Picnic in Msida Bastion Cemetery and Historical Garden



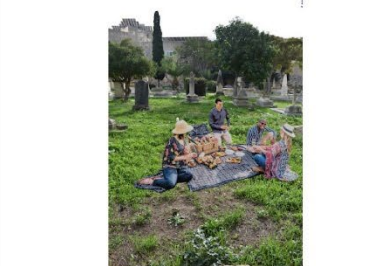
☐ Photomontage of Person Reading in Kalkara Naval Cemetery



☐ Photomontage of Group Picnic in Kalkara Naval Cemetery



☐ Photomontage of Person Reading in Ta' Braxia Cemetery



☐ Photomontage of Group Picnic in Ta' Braxia



☐ Photomontage of Person Reading in
All Souls Cemetery, Tarxien



☐ Photomontage of Person Reading in
Pieta Military Cemetery

☐ None of the above

26. Kindly explain your reasoning *

27. Which of the following physical activities (if any) do you find acceptable? *

Select all applicable options

Check all that apply.



☐ Dog Walking Photo - Msida Bastion Cemetery and Historic Gardens



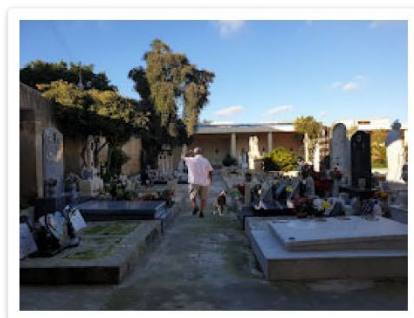
☐ Photomontage of Joggers in Addolorata Cemetery



☐ Photomontage of Person Walking Dog in Addolorata Cemetery



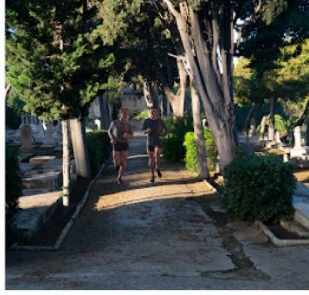
☐ Photomontage of Joggers in All Souls Cemetery, Tarxien



☐ Photomontage of Person Walking Dog in All Souls Cemetery, Tarxien



☐ Photomontage of Joggers in Kalkara Naval Cemetery



☐ Photomontage of Joggers in Ta' Braxia Cemetery



☐ Photomontage of Person Walking Dog in Ta' Braxia Cemetery

☐ None of the Above

28. Kindly explain your reasoning *

Using the Cemetery as a Transitory Corridor



29. Would you use the cemetery as a transitory space to go from one place to another as illustrated in the previous image? *

Mark only one oval.

- ☐ Yes
☐ No
☐ Maybe

30. Kindly explain your reasoning *

31. Which of the following temporary uses (if any) do you find acceptable *

Select all applicable options

Check all that apply.



☐ Photo of Spring Fair in Msida Bastion Cemetery and Historic Garden



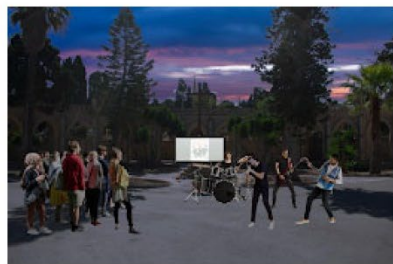
☐ Photo of Film Festival in Msida Bastion Cemetery and Historic Garden



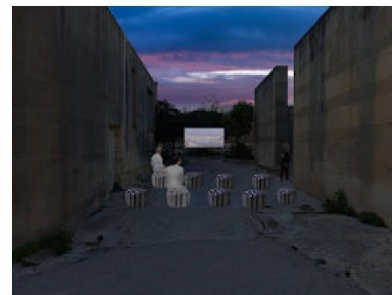
☐ Photomontage of Film Festival at Addolorata Cemetery



☐ Photomontage of Acoustic Player in Addolorata Cemetery



☐ Photomontage of Rock Band in Addolorata Cemetery



☐ Photomontage of Film Festival in All Souls Cemetery, Tarxien



☐ Photomontage of Acoustic Player in All Souls Cemetery, Tarxien



☐ Photomontage of Rock Band in All Souls Cemetery, Tarxien

☐ None of the above

32. Kindly explain your reasoning *

33. From which of the following (if any) inclusions of a refreshments establishment (as ^{*} illustrated below) in a cemetery is acceptable?

Select all applicable options

Check all that apply.



☐ Photomontage of cafeteria in All Souls Cemetery, Tarxien



☐ Photomontage of cafeteria in Addolorata Cemetery



☐ Photomontage of cafeteria in Pieta Military Cemetery



☐ Photomontage of cafeteria in Ta' Braxia Cemetery

☐ None of the above

34. Kindly explain your reasoning *

35. Do you find the presence of tourists in cemeteries acceptable? *

Select all applicable options

Check all that apply.



☐ Photomontage of Tourists in Addolorata Cemetery



☐ Photomontage of Tourists in All Souls Cemetery, Tarxien



☐ Photomontage of Additional Tourists in Kalkara Naval Cemetery

☐ None of the above

36. Kindly explain your reasoning *

37. The following depicts a photomontage of a friend group visiting a friend's grave and mourning by having a drink as they used to do when the friend was still alive. Do you find this acceptable? *



Mark only one oval.

- ☐ Yes
- ☐ No
- ☐ Maybe

38. Kindly explain your reasoning *

39. If you were to use a cemetery for recreational purposes such as the ones shown *
in this section, would it make a difference if the cemetery was to be
consecrated?

Mark only one oval.

- ☐ Yes
- ☐ No
- ☐ Maybe

40. Kindly explain your answer *

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Appendix 7 – Information Letter – Focus Group

10th April 2024

Information letter

Dear Sir/Madam,

My name is Gary James Ghirxi and I am a student at the University of Malta, presently reading for a Master of Architecture in Architectural Design. I am presently conducting a research study for my dissertation titled Investigating the Socio-Recreational Value of Malta's Cemeteries as Public Open Spaces; this is being supervised by Dr Sarah Scheiber. This letter is an invitation to participate in this study. Below you will find information about the study and about what your involvement would entail, should you decide to take part.

The aim of my study is to understand whether foreign models of cemeteries can be adopted and applied locally. The aim is then to explore the potential socio-recreational value of local cemeteries. Your participation in this study would help contribute to a better understanding of the potential for cemeteries to contribute to the socio-recreational value of urban areas from an academic/philosophical/theological perspective. Any data collected from this research will be used solely for purposes of this study.

Should you choose to participate, you will be asked to attend a focus group (to be held online or in-person) lasting between an hour or two to discuss foreign models in relation to the local context, discuss the presented findings and discuss any barriers and challenges to the application of foreign cemetery models locally.

Data collected will be audio recorded and transcribed and you will be identifiable. Should you give consent, the identity of the organisation you represent will also be made identifiable.

Participation in this study is entirely voluntary; in other words, you are free to accept or refuse to participate, without needing to give a reason. You are also free to withdraw from the study at any time, without needing to provide any explanation and without any negative repercussions for you. Should you choose to withdraw, any data collected from your participation will be erased as long as this is technically possible (for example, before it is anonymised or published), unless erasure of data would render impossible or seriously impair achievement of the research objectives, in which case it shall be retained in an anonymised form.

If you choose to participate, please note that there are no direct benefits to you/. Your participation entails the following risks: views brought about in the discussion could also potentially reveal ideological beliefs. Participants will be identifiable, as will the institution/organisation they represent.

Please note also that, as a participant, you have the right under the General Data Protection Regulation (GDPR) and national legislation to access, rectify and where applicable ask for the data concerning you to be erased. All data collected will be destroyed within two years of the completion of the study.

A copy of this information sheet is being provided for you to keep and for future reference.

Thank you for your time and consideration. Should you have any questions or concerns, please do not hesitate to contact me by e-mail gary.ghirxi.18@um.edu.mt; you can also contact my supervisor via email: sarah.anastasi@um.edu.mt

Sincerely,

Gary James Ghirxi

gary.ghirxi.18@um.edu.mt

Dr Sarah Scheiber

sarah.anastasi@um.edu.mt

Appendix 8 – Consent Form – Focus Group

Participant's Consent Form

Investigating the Socio-Recreational Value of Malta's Cemeteries as Public Open Spaces

I, the undersigned, give my consent to take part in the study conducted by Gary James Ghirxi. This consent form specifies the terms of my participation in this research study.

1. I have been given written and/or verbal information about the purpose of the study; I have had the opportunity to ask questions and any questions that I had were answered fully and to my satisfaction.
2. I also understand that I am free to accept to participate, or to refuse or stop participation at any time without giving any reason and without any penalty. Should I choose to participate, I may choose to decline to answer any questions asked. In the event that I choose to withdraw from the study, any data collected from me will be erased as long as this is technically possible (for example, before it is anonymised or published), unless erasure of data would render impossible or seriously impair achievement of the research objectives, in which case it shall be retained in an anonymised form.
3. I understand that I have been invited to participate in a focus group in which the researcher will present the themes chosen for study, present foreign models of cemetery usage, and present findings of previously disseminated questionnaire to explore professionals, academics and religious figures' views of the findings and application of foreign models locally whilst discussing any barriers and challenges]. I am aware that the focus group will take approximately two hours. I understand that the focus group will either be held online or is to be conducted in a place and at a time which is convenient for the participants.
4. I understand that my participation entails the following risks: potential identification through the views exchanged in the discussion as well as the emergence of particular ideological beliefs.
5. I understand that there are no direct benefits to me from participating in this study. I also understand that this research may benefit others by increasing the understanding of the potential to utilise a currently under-utilised typology of space within Malta's hyper-urban environment].

6. I understand that, under the General Data Protection Regulation (GDPR) and national legislation, I have the right to access, rectify, and where applicable, ask for the data concerning me to be erased.

7. I understand that all data collected will be erased on completion of the study and following publication of results/within 2 months/years of completion of the study.

8. I have been provided with a copy of the information letter and understand that I will also be given a copy of this consent form.

9. I am aware that, by marking the first-tick box below, I am giving my consent for this focus group to be audio recorded and converted to text as it has been recorded (transcribed).

MARK ONLY IF AND AS APPLICABLE

☐ I agree to this focus group being audio recorded.

☐ I do not agree to this focus group being audio recorded.

10. I am aware that, by marking the first tick-box below, I am asking to review extracts from my group transcript that the researcher would like to reproduce in research outputs, before these are published. I am also aware that I may ask for changes to be made, if I consider these to be necessary.

MARK ONLY IF AND AS APPLICABLE

☐ I would like to review extracts of my interview transcript that the researcher would like to reproduce in research outputs before these are published.

☐ I would not like to review my interview transcript extracts that the researcher would like to reproduce in research outputs before these are published.

11. I am aware that the focus group will be held online; the researcher will use Zoom and will activate the Require Encryption for 3rd party endpoints SIP/H-323 function. The researcher will video record/only audio record [select appropriate option] the session.

12. I am aware that focus group discussions should be considered confidential and that I should not disclose details of those participating and/or of the nature of discussions to others.

13. I am aware that, by marking the first tick-box below, I am giving my consent for my identity and the identity of the organisation I represent to be revealed in publications, reports or presentations arising from this research, and responses I provide may be quoted directly or indirectly.

MARK ONLY IF AND AS APPLICABLE

☐ I agree that my identity and the identity of the organisation I represent may be disclosed in research outputs.

☐ I do not agree that my identity and the identity of the organisation I represent may be disclosed in research outputs.

I have read and understood the above statements and agree to participate in this study.

Name of participant: _____

Signature: _____

Date: _____

Gary James Ghirxi

Dr Sarah Scheiber

gary.ghirxi.18@um.edu.mt

sarah.anastasi@um.edu.mt