Dropull - Liminal Cultures / Mapping Identities

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Introduction

This article investigates cultural flows between Southern Albania and Northern Greece, in the liminal territory of Epirus. In contrast to remittances, cultural flows reflect temporality, activating interaction between migrants and those who stayed behind, providing a window into the destination countries' social, cultural, and economic characteristics. Nevertheless, this article does not focus on the role and meaning of those flows in migration processes and border crossings. Due to the particular characteristics of Epirus's territory, this cultural flow does not transgress political borders and social boundaries. Still, it reflects on the liminal character of the landscape of Epirus and the region of Dropull. Such a flow does not de-construct existing relationships but de-materializes physical boundaries through a continuous reaffirmation of its liminal culture—a sensory threshold of characteristics resulting from a palimpsest of elements through time.

An ambiguity of definitions that enhance the quality of all culturally embodied relationships, in this case, the inhabitants of Dropull are part of a new territory between and beyond two existing politically defined territories.

This intermediate state, phase, and condition creates an in-between dimension reflected in the rich, deeply rooted culture, common language(s), and religion. All the above elements are territorially not only in terms of the natural environment and heterogeneous landscape but also in the built environment's vernacular character.

The colors, materials, techniques, and morphology depicting the inhabited areas of Dropull are susceptible to the territory. A conglomerate of elements respects the natural environment even though they had to adapt and respond proactively to conditional, contextual, and historical factors.

Such a characteristic relationship results in balanced reciprocity of social interactions, making these cultural flows entailed in reciprocal exchanges and function as a shared social denominator, enhancing the sense of shared trust and ownership.

In anthropology, liminality (from the Latin word līmen, meaning "a threshold") is the quality of ambiguity or disorientation that occurs in the middle stage of a rite of passage, when participants no longer hold their pre-ritual status but have not yet begun the transition to the position they will hold when the ritual is ...

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Definition of liminality: of, relating to, or situated at a sensory threshold: barely perceptible or capable of eliciting a response liminal visual stimuli: of, relating to, or being an intermediate state, phase, or condition:
IN-BETWEEN, TRANSITIONAL
... in the liminal state between life and death.
- Deborah Jowitt

Background
Geographical Position

Dropull (Albanian: Dropulli; Dhropoli or Dheropoli) is a municipality and a predominantly Greek-inhabited region in

Fig. 1 / Hadrianopolis view towards mount Bureto. Source / the authors

Fig. 2 / View towards the villages of Dropull. Source / the authors

Gjirokastër County, in southern Albania. The region stretches from south of the city of Gjirokastër to the Greek–Albanian border, along the Drino River. The region's villages are part of the Greek "minority zone" recognized by the Albanian government, in which live majorities of ethnic Greeks[1].

The municipality Dropull was created in 2015 by the merger of the former municipalities Dropull i Poshtëm, Dropull i Sipërm, and Pogon. The seat of the municipality is the village Sofratikë. According to the 2011 census, the total population is 3,503, while according to the civil registry of that year it is 23,247. The municipality covers an area of 448.45 km2[2].

History

During the Middle Helladic period (2100-1550 BC), a double tumulus was dug out in Vodhinë, with strong similarities to the grave circles at Mycenae, showing a common ancestral link with the Myceneans of southern Greece. In classical antiquity, the area was inhabited by the Greek tribe of the Chaonians[3].

From the Roman period, there was a settlement named Hadrianopolis (of Epirus) in the region, one of several named after the great Roman emperor Hadrian. The settlement was built on a strategic spot in the valley of the river Drino near the modern village of Sofratikë, 11 kilometers south of Gjirokastër.

The foundations of Hadrianopolis were first discovered in 1984 when upper sections of the amphitheater were noticed by local farmers. Italian and Albanian archaeologists subsequently excavated much of the site, revealing a full amphitheater, Roman baths, and changing rooms. The site of the agora (forum) has been detected using ground radar, and excavation is expected in the period 2018 onwards. In the amphitheater, there are post holes for iron railings on first-row seats. Also some "changing rooms" - originally for actors - were converted to holding pens for wild animals. This was a site where Romans fed enemies of the state to wild animals.

During the 6th century the Byzantine emperor Justinian I, as part of his fortification plans against barbarian invasions, moved the settlement 4 kilometers southeast in the modern village of Peshkëpi, to gain a more secure position. The city is also referred to in Byzantine sources as Ioustinianoupolis (or Justinianopolis, after him. Today, the ruins of the fortifications are still visible, as are the aqueduct and a medieval Orthodox Christian church.

During the 11th century, the city was named Dryinoupolis, a name possibly deriving from its former name or the nearby river. It was also, from the 5th century, the see of a bishopric (initially part of the Diocese of Nicopolis, Naupactus, and then Ioannina).

All the villages inhabited by the Greek minority population are situated to the west of the National Road leading south to the Greek border at Kakavia. The road to the border is only 31 kilometers long and passes the well-known village of Lazarat, which hosts the 18th-century Tekke (lodge) of Father Zenel, a well-known Bektashi Dervish.

Driving south, on your right you will see the villages of Derviçan, Goranxi, and Sofratikë, all perched, like Gjirokastra, on the side of the valley. Derviçan is situated 1 kilometer west of the national road. The recently restored 18th-century church, St Anna, is the main church in the village. Used as a warehouse in communist times, it is located above the modern settlement on a plateau of higher ground which was the site of the original 15th-century village. The Church of Burimi Jetëdhënës (Life-giving Spring), not far from the Church of St. Anna, was built in the same period. Another important piece of the local architectural heritage is the 17th-century house of Zaharo Sterjo built entirely of stone using a special technique characterized by "covers" laid out on top of one another, without mortar. It is related in style to the Gjirokastra dwelling houses.

Two kilometers further south is the village of Goranxi. The principal church is Saint Mary of Ravenjë, a building dating to around the year 1600. Worth visiting is Goranxi gorge, just to the north of the village. This dramatically cuts into the mountainside. A small late Byzantine church with frescoes lies on a rise near the mouth of the gorge. Further along, on the northern side, is one of the most

[1] / "Second Report Submitted by Albania Pursuant to Article 25, Paragraph 1 of the Framework Convention for the Protection of National Minorities" (PDF). Archived from the original (PDF)on March 19, 2009.
[2] / "Correspondence table LAU – NUTS 2016, EU-28 and EFTA / available Candidate Countries" (XLS). Eurostat. Retrieved 2019-09-25.
[3] / Komita, Nuobo (1982). "The Grave Cicles at Mycenae and the Early Indo-Europeans" (PDF). Research Reports of Ikutoku Tech. Univ. (A-7): 59–70.[permanent dead link]

remarkable prehistoric archaeological sites of the region. Several rock shelters cut into the side of the gorge were used for the fashioning of flint implements in the Upper Palaeolithic and Mesolithic Periods (c. 25,000-7,000 BC). Many thousands of these small flint flakes have been discovered and the quarries themselves are visible cutting into the northern gorge wall. Amongst the debris of these ancient industries are stone-built dwellings of the Hellenistic and Roman periods.

Another village adjacent to the national road is Sofratikë. The village partly covers the site of the necropolis of the Roman city of Hadrianopolis, constructed by Emperor Hadrian in the 2nd-century AD. It is suggested that Hadrianopolis was created to provide an administrative or military focal point for the scattered communities of the valley, which had been without a regional focus since the destruction of "Antigoneia" 400 years previously. It is thought that the settlement was inhabited until the 6th century AD. To reach the center of the city and the only exposed archaeological remains, leave the main road at the Sofratikë turn and immediately left the turn that runs parallel to the main road. After a few hundred meters there is a tunnel leading east under the National Road and out into the floodplain of the Drinos. From the village turn, the walk will take around 10 minutes. The site is located near a series of isolated oak trees. The principal feature is a small Roman theatre, with a caveat, orchestra, and scene frons; nearby are some excavated houses and other buildings.

Continuing south, the next village of Jergucat is located at the junction of the main road with the road to Saranda; The tall Church of St. Kozma will be visible. By the eastern side of the main highway, before the Saranda turn, are the remains of a large monumental tomb in the 'Macedonian' style of the 3rd century BC discovered when the road was built. The main tomb chamber survives as does the stairway. The doors, which were carved out of solid stone, survive in fragments. The entire tomb would have been covered by an earthen tumulus. The village of Zervat, which hosts a 10th-century church, is a few kilometers further along the main road.

A 16th-century monastery found in the village of Dhuvjan, on the road leading up to Kakavijë, is also an attractive site for visitors. Close to the border at Lower Peshkëpi lies the 10th-century church of Panaja, an ancient center of the Bishop of Drinopull. It is encircled by a high wall of cypresses and is one of the oldest and most interesting churches in the area.

Further south along a side road from the main highway just before Kakavijë lies the village of Sotirë, a Greek minority settlement. This settlement is almost as far south as one can go in modern Albania and the mountains of the frontier are visible through the ancient oak and plane woods. The village is delightful with a 13th-century monastery in the center.

Participatory Mapping
Participatory mapping is well established as a tool of development intervention. The mapping elements of Participatory Rural Appraisal, for example, have gained increasing prominence since the late 1980s. They have allowed for improved information exchange between community members and outsiders[4] (e.g. researchers, NGOs, government) in the design and implementation of development projects. Today, however, community-based mapping approaches have also become important tools for many land stakeholders. They are no longer confined to exchanges of information for project design and implementation[5].
Mapping can be a powerful tool for communities and for the civil society groups that collaborate with them. Mapping processes can be used to help secure access to land and natural resources, to facilitate the management of these resources, and support community advocacy on land-related issues. In other words, mapping is increasingly playing a role in the empowerment of people and communities. This paper seeks to give an overview of the different roles participatory and community mapping can play in helping communities improve their control over their land and natural resources[6]. In particular, it reviews the lessons learned by combining participatory mapping and spatial information technologies to improve secure land access and control for poor men and women. This overview does not seek to cover the full range of the

[4] / Participatory Mapping as a Tool for Empowerment: Experiences and Lessons Learned from the ILC Network, Di Gessa, Stefano, ILC 'Knowledge for Change' Series, 2008
[5] / Lundy, Brandon D.2013/12/31 Negotiating Development: Valuation of a Guesthouse Project in Southern Guinea-Bissau 1
[6] / Gessa, Stefano, 2008/01/01, Participatory Mapping as a Tool for Empowerment: Experiences and Lessons Learned from the ILC Network

mapping toolbox; rather, it seeks to frame how technology-assisted community mapping is related to the broader goal of empowering rural people.

This paper seeks to show how mapping can facilitate community empowerment, but also how it must be employed with care, being mindful of the risks for communities that such activities can entail. As well as giving this overview, this paper will present three case studies, each demonstrating the use of a different community-mapping strategy in a different country and context. Both the overview and case studies are presented to share the innovations, experiences, and lessons learned. These are experiences arising from the building of alternatives for rural areas through the empowerment of local stakeholders, especially rural communities. Such innovative tools or practices are developed and carried out in collaboration with communities facing land-related problems. They are an attempt to offer concrete opportunities to disadvantaged groups to enhance their capacity to advocate for, gain and secure their access to land.

Methodology of mapping

Participatory community network mapping can support collaborative sense making within and across communities and their surrounding stakeholder networks[7]. We introduce the Community Sensor methodology under construction. After summarizing earlier work, we show how the methodology uses a cyclical approach by adopting a Community Network Development Cycle that embeds a Community Network Sensemaking Cycle. We list some observations from practice about using community network mapping for making inter-communal sense[8]. We discuss how extending the methodology with a pattern-driven approach benefits the building of bridges across networked communities, as well as the sharing of generalized lessons learned. For this purpose, a community collaboration pattern language is essential. We show initial work in developing and using such a language by examining the cross-case evolution of core community network interaction patterns[9].

To create a process map, one must capture the content of the process, and then transcribe that content onto a process mapping system. The process mapping methodology are the 6 main process mapping techniques? Main Methods to Create Process Maps[10].

The Potential of Mapping

Mapping initiatives are undertaken with at least five key purposes in mind:
(1) providing community cohesion and leverage for collective action,
(2) identifying, adjudicating, and registering land rights,
(3) improving land-use planning and management,
(4) supporting land dispute or conflict resolution, and
(5) forming a basis for territorial planning and socioeconomic integration[11].

Mapping for Community Cohesion and Advocacy Mapping often contributes to building community cohesion and, especially in the form of 3-D modeling, can be used as a tool to pass historical knowledge down through generations, thus nurturing cultural identity (as has been the experience of, for example, UNORCAC-Ecuador and CPI/AC–Brazil). This may be particularly significant for indigenous communities for whom cultural rights can be closely linked to territorial rights. For them, mapping can be used to buttress their vision of the many interrelations between people and the surrounding environment, as well as between land and territory. In cultural mapping, information is not necessarily geo-referenced. Sketch mapping and ethno-mapping can be combined with geographical information systems when the knowledge generated in the mapping process is also aimed at land rights registration (PAFIDThe Philippines, JKPP-Indonesia). Community mapping of local and indigenous knowledge, moreover, has the potential to facilitate local governance as a channel through which to defend or advocate for the rights of indigenous peoples to their ancestral lands (CEDETI-Bolivia).

Mapping for Land Rights Identification, Adjudication, and Registration Geo-referenced community mapping can

[7] / Atangana, Alain, Khasa, Damase, Chang, Scott, Degrande, Ann, 2014/10/01 243 - 257, Diagnosis and Design (D & D) Approach and Participatory Rural Appraisal (PRA).
[8] / de Moor, A. (2017). CommunitySensor: towards a participatory community network mapping methodology.The Journal of Community Informatics, 13(2), 35—58.
[9] / Fisher, Karen Unruh, Kenton Durrance, Joan, 2005/10/01, 298-305, Information communities: Characteristics gleaned from studies of three online networks, 40, 10.1002/meet.1450400137, Proceedings of The Asist Annual Meeting - P ASIST ANNU MEET.
[10] / https://blog.triaster.co.uk/blog/process-mapping-techniques-methods-to-create-process-maps
[11] / http://www.fao.org/land-water/land/land-governance/land-resources-planning-toolbox/category/details/en/c/1236456/

Fig. 3 / Female from costume from Dropull, Albania Shqipëria, mozaiku i veshjes.
Source / Dhimitër Mborja, 2008

Fig. 4 / The dance of Dropull, Albania. Source / https://talking-about-albanians.tumblr.com/
post/185130859546/the-dance-of-dropull-albania

help rural communities have their land claims recognized by state institutions, particularly where the existing legal framework is receptive to such claims. There are examples of this on both the individual and family levels, as well as of land rights claimed and subsequently registered by communities (PAFID-the Philippines, APLR-Georgia).

Geo-referencing community spatial knowledge (e.g., PGIS, PPGIS, GPS, orthophoto mapping, participatory 3-D modeling, satellite imaging) provides the accuracy needed in community-led processes for state authorities to recognize the results (FTierra–Bolivia, HARDI-Madagascar). Although the higher level of accuracy required (especially for individual titling of small plots) can make the processing time consuming, mapping for land registration enables information to be transferred and digitized into GIS. While land title deeds or certificates of occupation do not capture the overall complexity of land insecurity, a reliable and regularly-updated cadastral system can enhance land security for the rural poor, particularly when maintained at the local level. Community-level organizations advocate for decentralized land administration systems that have been created and monitored in a participatory manner. These are often perceived as more equitable and able to empower community-level land institutions because they make information available where it is generated and better reflect community-level land systems, such as customary use rights (NACFP-Albania, HARDI-Madagascar, Tierra-Bolivia, Tierra-Nicaragua). However, title deeds or certificates of occupation alone will not secure land rights for poor men and women unless enforcement is guaranteed and the process of identifying and issuing them is unbiased by vested interests. Indeed, the mapping process may bring out latent conflicts. The process must also be affordable and its methods understandable by communities that use them (AFRA-South Africa).

Mapping for Land Use Planning and Natural Resource Management Planning and managing land use is intimately linked to tenure security. Moreover, land planning goes beyond the determination of primary rights (ownership rights) to include secondary use rights (access to grazing land, water resources, fruit trees, and forest). These are fundamental in defining the livelihood strategies of the communities' poorest members

and partially define the comparative advantage of a communal tenure system as an alternative or complementary to an individual ownership/tenure system. Experience in this area is often linked to broader strategies of land demarcation and/or territorial planning, as in shifting cultivation management or pasture management (NACFP-Albania, APLR-Georgia), or land and water use optimization (ACH/Grupo Tierra-Nicaragua, UNORCAC-Ecuador). When past, present, and future patterns of natural resource use are taken into account, the mapping process can also help to create a learning environment in which landscape-nested institutions, and their strengths and weaknesses, appear more clearly to community members (ACH/CODER-Nicaragua). When community institutions or water users' committees are empowered as full partners in action research – rather than treated as mere subjects for data collection – mapping land and water use plans can become instrumental in negotiating better conditions for farmers (CEPES-Peru).

Mapping for Land Dispute or Conflict Resolution Land conflicts, particularly in rural and remote areas, are multidimensional and complex. Often the financial concerns of national and local governments generate policies that attract outside investment to areas in which disputes or conflicts already exist and where laws and policies related to land and territorial rights – particularly those concerning indigenous peoples' rights – are not in place or not enforced. A blend of statutory, customary, and hybrid (formal or informal) institutions and regulations may co-exist in the same territory, all having a de jure or de facto authority over land rights. In such contexts, mapping can be a powerful mechanism to transform and possibly resolve disputes or conflicts, if it is accompanied by appropriate institution building and a broader effort to empower people and communities. Community-initiated and collaborative mapping can assist the negotiation process in extractive exploitation (APAGuyana, YTM-Indonesia). Furthermore, mapping can help manage conflict through the identification and strengthening of conflict management capacity both within the community (ACH/Grupo Tierra-Nicaragua) and among neighboring communities (PAFID-The Philippines, NACPF-Albania).

Mapping for Territorial Planning and Spatial Integration Decentralization processes are underway in many countries. With varying degrees of effectiveness, these

Fig. 5 / Community participatory mapping, discussions with the local community in Dropull.
Source / the authors

are devolving powers to local and regional bodies. Within the newly empowered or established political or administrative units, therefore, new opportunities are emerging for community members to define paths of development. This is particularly important for rural areas, historically neglected in the design of national policies. For decades, the planning has been urban-biased and done on a sector-by-sector basis. There is now some movement towards inter-sectoral and spatially-integrated territorial planning. In this context, mapping can support the process of identifying territorial units of management, while helping rural communities to include their concerns in an enlarged, integrated vision of local realities. Mapping allows the spatial visualization and recording of the social, economic, and natural dynamics of a given territory. This includes routes of communication and commerce, natural resource management systems, water flows, and commercial flows. In other words, by using a common spatial framework, maps can fortify the users' understanding of how physical, social, and economic factors interact. Spatial integration thus becomes a step toward socio-economic integration.

Mapping as a Tool for Empowerment: Lessons Learned
Mapping, when combined with geographical information technologies,
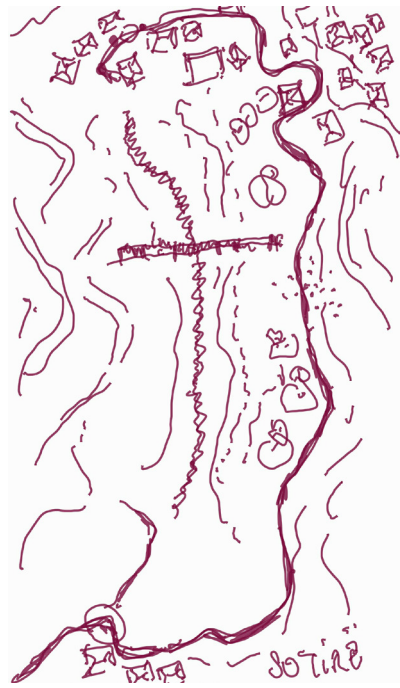
Fig. 6 / Mapping in Llovinë Village (sketch).

Fig. 7 / Mapping in Sotira Village (sketch).

can be highly supportive in advancing the land rights agenda of rural communities. Maps often represent a step toward grass-roots empowerment for better land access and tenure security. Rural maps have shown themselves to be useful tools, increasing the users' capacity to advocate, lobby, plan, manage and monitor territorial and land–related issues within the mapped area. It must be said, however, that the promise of community empowerment through mapping may be tempered by concerns that the mapping process – including the control and management of its technology – can reinforce or reconfigure existing forms of power distribution and relations.

Enabling Environments
Mapping helps communities take advantage of a political window of opportunity. Mapping is most successful in helping gain security of tenure and uses rights when land administration institutions and decision-making processes are to some extent accessible and accountable to rural people. It is important to develop strategic partnerships between government and civil society to make mapping outcomes binding. This has proven to be a viable strategy – although one that is difficult, delicate, and time-consuming. It increases the likelihood that the state will recognize land claims by rural poor and indigenous groups, including those documented through mapping. A key aspect of an enabling environment for community mapping is access to cartographic information. Are our base maps available,

affordable, and up-to-date?
Mapping Reflects the Full Bundle of Rights
Secondary rights – including rights to use, improve, assign, and transfer natural resources – are highly relevant for rural people. Ownership rights may appear more clearly than others, though, and, if registered via a mapping process, can obscure the bundle of secondary rights, thus reducing the livelihood options of those relying on them. There is also a trade-off between map accuracy and respecting the fluidity of some use rights. In many rural areas, land rights are founded on voluntary-based flexibility and mapping carries the risk of freezing the fluidity of those tenure arrangements. Accuracy of boundaries – necessary for dispute and conflict resolution, natural resource management, and land demarcation – should aim to reflect the agreement reached by mapping users concerning the trade-off between the fluidity of land rights and their relative security.

The Mapping Process May Matter more than the Results.
The ultimate aim of mapping land rights may not be the final lines on a map so much as developing the community's ability to resolve conflict, build consensus and take collective action. With this in mind, it is important to establish guidelines to make the whole process as transparent as possible.

Technology Must Include, not Exclude
More advanced technologies, such as those related to GIS, permit wider use of vast amounts of information but run the

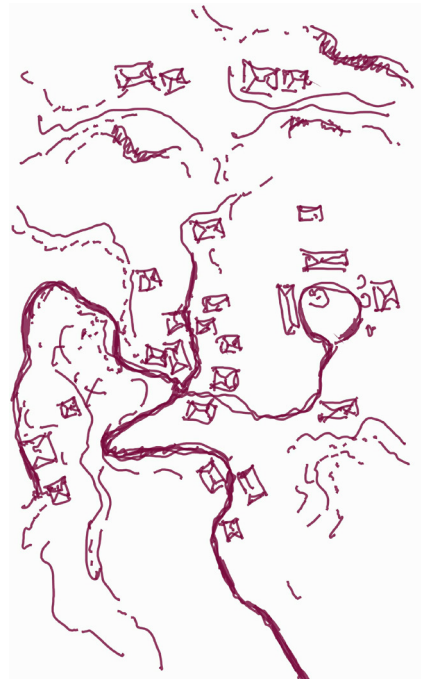Fig. 8 / Mapping in Llongo Village (sketch).

Fig. 9 / Mapping in Krioner Village.
Source / the authors

risk of increasing the conceptual distance between those making the maps and those providing the local knowledge that nurtures the maps. All too often, it is difficult to make the technology available at the local level because the software is either too costly or available only in English (a major constraint in countries where English is not even the second language), or simply because of frequent disruption of the electricity supply.

Capacity building in the use of mapping technologies can represent an empowering experience for some rural people, but this may happen at the expense of other community members (e.g. women, elders, orphans, and returnees). Experience shows how, in some cases, communities strategically choose not to master new mapping technologies unless the mapmakers themselves are accountable to community members. Training – including the production of important reference materials in the local language – is important in improving the capacity of community members to monitor and intervene in the mapping process.

Maps Are the Beginning of the Empowerment Process

Maps are made to be used. The idea that the map can be an empowering tool implies not only that there must be local demand for mapping, but also that communities should have an improved capacity to develop map-use strategies. Community institutions and their members should be able to update the maps according to their needs. The long-term usefulness of a mapping exercise depends on the initial strategy, that is, whether capacity building for these long-term uses is built in. Maps Visualise the Social World as well as the Natural. Mapping not only helps to identify physical resources; it can also identify customary institutions that manage these resources and regulate power among different territorial stakeholders. Maps may thus not only reveal rights that community members wish to preserve and secure but social relations that they may wish to change. This can provide a basis for reviving and strengthening local Natural Resource Management (NRM) institutions that may have grown weak over time. This can contribute to greater environmental sustainability and reduced conflict. This institutional dimension of mapping must be taken into account when setting out the strategy so that the final map product is not a mere museum item, but a real tool for community empowerment and sustainable development

These are:
1.Through individual or small group interviews
2.Through facilitated discovery workshops
3.Through analysis of existing documentation
4.Through direct work observation
5.Through URBAN analysis design
In many cases, a combination of several of the above is required to obtain the required degree of accuracy.

Each of the different process mapping methods has its strengths and weaknesses and particular relevance in specific circumstances. The methods

Fig. 10 / Community participatory mapping, discussions with the local community in Sotira Village
Source / the authors

(below) will be explained along with some tips on how to document a business process. Once you have decided on which method you will use, it is then important to understand how to be as successful as possible in the actual mapping stage.

Mapping Methodologies through Kevin Lynch and his book "Image of the City"
Mental images are an essential topic and it serves various fields in urban studies including behavioral geography, urban design branding and tourist's destination management.
The emergence of Information Communication Technologies (ICT) and corresponding socio-physical changes have affected almost every aspect of contemporary urban life together and the perce of the city. Legibility, mapping, meaning and experience of the space are all significant issues that need to be readdressed in order to understand how the new image of the city is forming. This paper discusses Image of the City in light of new techno evolution. It uses Lynch's (1960) model and tracks the impact of technology on both the observer and the observed. Describe analytical review of literature on legibility and environmental image, and impact of ICT is carried out. Followed by an enqui how these issues affect our perception of space. Finally, a framework to study Image of the city in the information a developed.
The main goal of this article is to discuss the Image of the City in light of new technology evolution.

▪ To define the nature of city image and its mechanism through reading Lynch's (1960) model of image the city and similar approaches.
▪ To explore emerging cutting-edge technologies that can affect the legibility of the city.
▪ To study the impact of ICT on meaning, experience, and perception of the space.
▪ To construct the final synthesis
▪ To develop a framework to study the Image of the city in the information age.

When Lynch (1960) wrote his masterpiece "Image of the city" in the sixties, he was concerned with "Legibly of the physical environment and providing people with emotional security while performing their daily tasks in the city. He described the experience of being lost in the city as "terrorizing" and may affect "our sense[12] of stability wellbeing" (Lynch, 1960, p. 4). Probably, he would have solved his imminent fear of disorientation differently had the chance to use google maps. Although he justified why using navigation tools like ordinary maps should replace legible mental maps, the set of criteria he assumed for good mapping and imageability match almost all navigation tools and applications available now. Even those criteria ahead of his time like adaptability to cha communicability to others and variety of solutions. Information and Communication Technologies (ICT) made it possible with the GIS mapping and

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[12] / de Moor, A. (2017). CommunitySensor: towards a participatory community network mapping methodology. The Journal of Community Informatics, 13(2), 35—58.

LBD systems embedded in smartphones and portable devices. Never reaching a specific dest+/ination readily was not the main objective for Lynch's study. He aimed to improve the legibility of the city. In the sense of being visually clear and imageable to the inhabitants within the whole context pattern of the built environment. Consequently, this would lead to design and rebuild a better urban environment (Lynch, 1960, pp. 4-6). Yet, on the threshold of the twenty-first century, a new dimension has emerged. Information and technology have been affecting every aspect of human life. The unprecedented pervasive evolution of technology changing our view of urban life (Anttiroiko, 2013); (Meshur, 2013); (Cuff, 2003). All these digital, virtual ubiquitous systems are altering our perception of time, space, and mobility. In light of this, many questions such as; how would information and communication technology change the legibility of contemporary c How inhabitants conceive the image of their new city with the affordance of these technologies?

Cognitive/mental mapping is an interdisciplinary field, and just like legibility, it has been addressed with viable approaches and measured by different techniques. Studies of cognitive/mental mapping interested scientific psychology, geography, anthropology, and even linguistics. Cognitive mapping or "Mental mapping" are cognitive features of the human mind. The difference between mental and cognitive as Downs & Stea (1 clarified is that mental mapping collects and interprets information about maps in the brain, or simply "map maps". They described in detail the processes of cognitive/mental mapping as "the product of a series psychological processes that register, code, store, then call to remind and decode all information on our ever spatial environment" (Downs & Stea, 1973, p. 15).

Data gathering for mental mapping is usually obtained from sketch mapping. In this classical method, inhabitants are asked to recall how they remember the city freely. This will show how differently each user perceives and understands his environment. It provides useful sp data about the environment and the participants. Criticism associated with sketch mapping includes validity difficulty of collecting the data from a large sample (Casakin & Omar, 2008). In other words, mental/cognitive mapping is the image formulated by our mind to understand the surrounding environment. This image could be of a street, city, country, continent or maybe a place never visited. It is affected by our perception but again it shapes how we see the world around us. A sophisticated subjective process differs from one person to another. Lynch (1960) in his study focused on environmental image particularly on the image of the city. Particularly he was interested in reaching a "public image" of the city on which he can develop urban design criteria. Environmental Image serves mainly two functions based on Lynch's model (1960): a Way-finder means an organizer of activity in the city. He also categorized it in three components, see (Fig.1), these are:

• Identity: the ability to identify elements

of the city within the overall context.
- Structure: spatial relationship or pattern between the elements within, elements and the observer, and the whole context.
- Meaning: practical and emotional value to the observer (Lynch, 1960).

From all of the above, an image of the city can be summarized as the process of picturing the city we li through a correlation between the physical representations of the city and the inhabitant that process the image other words, it is "the result of a two-way process between observer and observed" (Lynch, 1960, p. 118). "Imageability'' is another term used by Lynch that describes the quality of the physical parts of the city that increases their "probability of evoking a strong image" to the observer. Great attention is given to imageability because it implies physical form. Identifying what makes cities more imageable will help urban scholars to develop design principles and create better viable sitting.

Lynch (1960) deduced five elements of cognitive image; these are paths, edges, districts, nodes, and landmarks. They were discerned after his extensive study of Boston city, Jersey, and Los Angeles. His study of these American cities has helped him to obtain certain design qualities that can improve the imageability of the environment and hopefully inhabitants' experience. Likewise, many scholars follow Lynch's model and come up with new d criteria. In (Table2 in The Appendix) two different studies proposed design criteria for increasing legibility of mental image in existing cities, Sheffield city, and Tel Aviv. The results of the three studies indicate a strong towards simplicity in design, vivid elements, and continuity.

Conclusions

The participatory planning process in the Municipality of Dropull, developed by POLIS University in collaboration with different experts including the National Agency for Territorial Development is a key example of the importance of mental mapping in urban and territorial planning. The particularities of the area of Dropull situated within a liminal relationship of cultures, languages, economies and territorial dynamics requires and in depth knowledge not only of such an area but also of the community which comprises it. As a multilayered palimpsest of atmospheres, possibilities, happenings and potential, Dropull is considered an asset for the Albanian landscape, nevertheless often Albania is characterized by the high level of energy and enthusiasm

of Albanians. Their potential was able to transform the urban areas of the country in combination with the high level of migration after the abolishment of the authoritarian regime during the 1990s. This potential often fluctuates between energy and vacuum, between what is possible to happen and what is the actual reality of a happening. Nevertheless, the potential of Albania always was dependent on its people and life in urban centers.

But what happens when life is not the main component of an equation? How do we deal with a remote area, territorially liminal and culturally superimposed?

Often we consider death as an unexpected happening, but what if it is part of the present reality?

The massive migration of Albanians abroad, starting again a new phase which began in 2015, can be considered by a delicate thread which requires guidance and persistence to overcome any difficulty. How territorial and urban planning is able to create new potentials and ideas inspired by "death". The actual death of rural centers which are not able to hold on to its native population.

As a matter of fact, in this process it was fundamental to understand this hidden potential, read between lines and speak the language of the local inhabitants yourself. Not to address their problems in a familiar language, but for us as part of the design team to link and bond with the cultural dilemmas, economic difficulties and social dichotomies of such an area as Dropull. What was incredibly fundamental was to consider even ourselves as part of the local community, in depth consider their point of view and integrate a new level of community participatory planning. A response in rural areas is more intense and productive as we often find it in the urban centers.

This direct approach with a high sensitivity in the individual potential of the inhabitants of Dropull was a key element to understand not only the area of Dropull but to comprehend the power of its people. A power that holds together still that area of a high cultural importance for Albania and Greece together.

Their stories, ideas, suggestions and dreams are the driving force which led this process and inspired new creative ideas and proposals to come through and create a sustainable vision for the area.
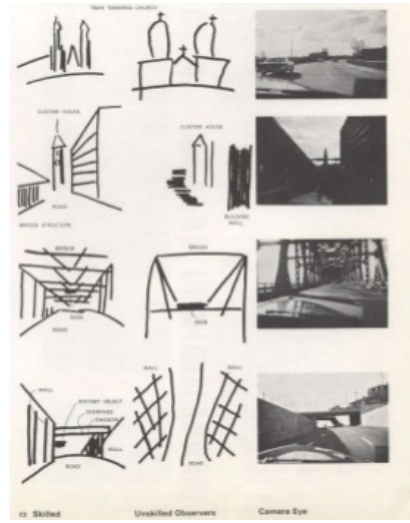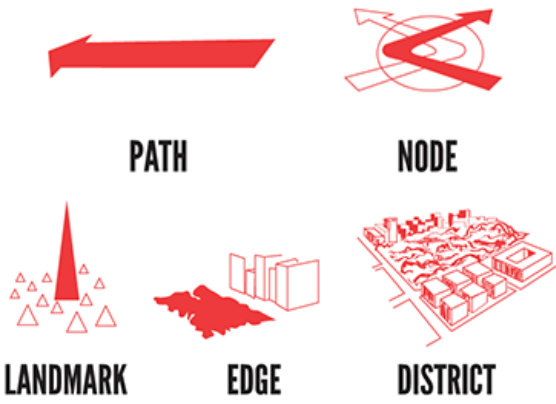
Fig. 12 / Elements of the city, Kevin Lynch "'image of the City"

Fig. 13 / In Lynch's view, image can be explained as "a picture especially in the mind", a sentimental combination between objective city image and subjective human thoughts. The productions of environment images are influenced by a two-way process between the observer and the observed. The observer, with great adaptability and in the light of his own purposes, selects, organizes, and endows with meaning what he/she sees. Therefore, the specific image can be totally different from the different perspective of observers. Source / http:/newjerseyurbanism.wordpress.com/2010/09/17/the-view-from-the-road/

Fig. 14 / Process of interviewing with local people
Source / the authors

Fig. 15 / Traditional clothing from Dropull.
Source / https:/gr.pinterest.com/pin/448882287857473556/

Fig. 16 / Process of brainstorming and analysis

Fig. 17 / Liminal Landscapes between Albania and Greece while Dropull stands as a cultural threshold
between two countries. Source / the authors

Fig. 18 / People of Dropull.
Source / the authors