qualitative research methods and with multimethodology (qualitative and quantitative). The scope of the literature review contributes to a broad understanding of the transition taking place in geographic thought, from a conception of GIS as a spatial research tool to one in which it serves as an integrative information system comprising positivist and qualitative research methods. The aim is to provide a more holistic perspective on the entire range of phenomena in space, rather than merely presenting (giving expression to) spatial phenomena.

The GIS discipline's identification with positivist methodology has undergone a transition in recent years. A variety of studies have employed methods identified with the qualitative approach (interviews, focus groups, narrative, mental maps, videos, etc.) as sources of non-cartographic data for the GIS system, in order to create forms of spatial information that are non-cartographic in character.

The book is distinctive for its abstract discussion of the theoretical framework of philosophical concepts, accompanied by concrete examples. The authors link philosophical and operational issues by means of case studies from social science disciplines other than geography. In this way they demonstrate that the use of qualitative GIS offers expanded possibilities for understanding processes in space.

The book is an important and meaningful, even an innovative, resource in its field of inquiry. It makes a major contribution to geography by describing, presenting and analyzing the way in which qualitative information may be included in geographic information systems. GIS technology in general is not merely a tool for processing quantitative or qualitative spatial data. Qualitative GIS in particular constitutes a knowledge base with philosophical (ontological and epistemological) foundations. The incorporation of qualitative methods into GIS produces a whole that is "greater than the sum of its parts." Moreover, the book contributes to our understanding of processes in the social sciences by giving a visual presentation of social and spatial phenomena, and thus its contribution goes beyond the geographic discipline.

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EXPERIENCE AND CONFLICT: THE PRODUCTION OF URBAN SPACE, by Panu Lehtovuori. Hampshire, UK: Ashgate Publishing, 2010.

Urban restructuring in the post-Fordist city, foremost in the development of inner-city areas, is increasingly focused on a unidimensional logic of commodification, monofunctionality and control. This process of planning and building urban spaces is conducted in an artificial reality, the 'Concept City', characterized by a simplified and outdated conception of space. Panu Lehtovuori sets against this logic a new concept of place – the 'weak place' – relational and non essentialist social

production of spaces: the individual and singular moment of signification, being 'thrown' over the contingent environment.

Weak place, he claims, becomes personal, temporary and changing. The singular place-experience is triggered by a material condition, but it entails feelings, memories and knowledge. Place is open and porous, and it offers itself as a possible centre or nexus of the physical, social and mental aspects of social space. Public space emerges in the conflicts between different lived place-experiences, collisions of weak places, which may constitute a temporary community. A public urban space is understood to be a specific, time-bound assembly of qualitatively different elements, a suspended conflict.

Thus, the complex qualities of animated spaces are difficult to incorporate into planning procedures. They often become threatened in their existence and pushed to the margins. Nevertheless, the urban conflict around these sites and the appearance of 'non-planned' planners on the urban scene, may decisively alter the urban agenda and set the themes for further development, which takes their positive economic and social function and their key role in sustaining and renewing urban cultures into account.

In light of the above insights, Lehtovuori raises the following questions: Why do new public urban spaces lack feeling and sensory power? Why do architects and planners hardly notice subtle, atmospheric features or important actors? Why do the newly built structures fail to breathe with the surrounding city?

While trying to address these questions theoretically and practically in Helsinki, Lehtovuori formulates in his book a new, rich theory about space in general, and public urban space in particular: the experiential approach to the production of public urban space. The theory combines the aspects of physical space, the personal, singular moments of invention, and existentially important experiences that are indispensable elements of the lived urban space.

His seminal methodological approach aims to create transdiscursive work, a mixture of qualitatively different approaches and texts, structured like the game 'paper, stone, scissors', where the players simultaneously hit a table with either a clenched fist, flat open hand or fist with two fingers open, respectively signifying stone, paper and scissors. Paper beats stone because paper can wrap it; scissors beat paper because they can cut it in two, and stone beats scissors because scissors become blunt if one tries to cut stone with them.

These three elements constitute a 'game', process or dialectic, which is the eventual text, the non-objectified theory and the specific process of producing a public urban space somewhere, sometime. To continue the metaphor, stone could stand for the 'spatial practices' of Lefebvre's dialectique de triplicité, paper for his 'representations of space' and scissors for the 'spaces of representation'. However, the construction is in movement, and while all the constituents are always needed, any of them may take any position in Lefebvre's diagram.

Thus, Lehtovuori marries thoroughly abstract theory to the rich textures of place,

drawing mainly from the legacy of Henri Lefebvre. But, not limited to Lefebvrean discourse, it allows insights to new theoretical works of a very wide range of space-place and planning theory scholars.

In an effort to approach and question the elusive 'boundary' between singular and shared, directly lived and represented, inward-looking and communicable weaving together the discussed moments and cases, he utilizes the intellectual and literary methods, such as 'dialectical image', 'literary montage' and 'weak thought', explored by Benjamin, Heidegger and Vattimo as intellectual and literary methods in the effort to present the non-presentable.

The first three chapters of the book are theoretical debates: Part 1 challenges the Concept City; Part 2 develops the concept of Weak Place; and Part 3 deals with the spatial dialectics of conflicts on public urban space as the event of assembly; then, the empirical case study in Part 4 is detailed - Urban events producing space in Makasiinit, Helsinki – a lost opportunity; Part 5 constructs and explains the new paradigm in urban planning: the experiential urbanism.

The global era informal reclamations of wastelands are being integrated in formal aspirations to become creative cities, through factors as the real estate market and rigid planning processes. But wastelands like industrial areas built before World War II need to be conceptualized as 'vague', 'weak' places of urban formation. Eventually, these places challenge the rigidity and antagonism of formal urban policy processes.

Makasiinit, an old railway warehouses is used as a local example of the strength of temporary diversions. The debate about it is the relevant case study for the discussion. It is located in the Töölönlahti Bay area in the heart of Helsinki. Since 1987, when the last railway related uses were moved, Makasiinit has become one of Helsinki's most popular event venues. Between 1998–2002 Makasiinit triggered an influential planning conflict, which opened a new kind of political arena. In the light of spatial dialectics, it can be seen as a point of centrality, a carrier of a community and an emerging public urban space. Lehtovuori follows the appropriation and diversion of Makasiinit and comes to the conclusion that the spatio-temporal dialectic opened a utopian window of opportunity of another Helsinki – an opportunity that was not used.

Trying to reform the planning thought by providing an alternative to the concept city idea, he tries to make a distinction between urbanism and architecture, suggesting the planner as interpreter of urban situation by sensing, experiencing, and acting, that is more a researcher than a designer, while 'architect' may more easily continue in his seductive consumption of the potentials produced by the newly defined planner.

This scholarly critical work encompasses and develops large corpus of knowledge into a new thoughtful and stimulating paradigm. It confronts the contested reality faced by any program for urban change and attempts to expose and understand the conflictual coming-together of individual experiences, spatial practices and public perceptions as the process of 'becoming' instead of 'being' of public urban space.

Although the book is mainly about western, European global cities, its observations, insights and innovations suits and are applicable in other regions of the world's cities.

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THE SAGE HANDBOOK OF QUALITATIVE GEOGRAPHY, edited by Dydia DeLyser, Steve Herbert, Stuart Aitken, Mike Crang, and Linda McDowell. London: Sage, 2010.

The significance of this collection is not fully understood without some references to the "quantitative revolution" of the 1960s which marks the prevailing authority of a scientific approach to geographical research. Spatial statistics and computing technologies fascinated many who sought to enhance their research, promote the status of geography among its neighboring disciplines, and support progress through social engineering. By the 1970s some disappointed geographers who identified the growing gap between "real life" and the abstract nature of quantitative methods and modeling, started to challenge the standard of positivism and the authority of quantitative methods. Together with radical, Marxist, humanistic, feminist and other geographers they criticized positivist geography for discounting differences between people and societies; for its failure to deal with causal relations, and for its self-claim of objectivity. Consequently, and despite the development of GIS, the two following decades witnessed a decline in the leadership of quantitative research methods as human geography embraced a variety of social theories and became a far more diverse arena that welcomes alternative perspectives. Today human geography is seemingly divided by this positivist / non-positivist struggle which is often described in methodological terms as the quantitative/ qualitative split, though they do not necessarily represent contesting philosophies (Kwan, 2004; Sheppard, 2001). What makes this collection significant is precisely this, the elegant avoidance of this struggle and the prudent eschewal of this quantitative/qualitative contestation. Moreover, rather than underscoring the exciting and often unexpected findings collected through the use of qualitative methods, this collection of 23 interesting articles addresses the challenge of methodology itself, and looks into the underlining principles of such methods in geography, attempting also to bridge this quantitative/qualitative divide.

The articles are clustered into three sections, each aims at highlighting a focused viewpoint. The five articles that make up the first section consider the conceptualization of geographical research. It is, in my view, the most important section of this collection as it so boldly tackles the relations between real experiences such as segregation, subjugation and belonging to the belief embraced by the majority of qualitative researchers that our existence is socially constructed. Meghan Cope unveils the