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Raising the Quality of Life Through the Therapeutic Urban and Architectural Landscape

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Abstract: Resilient Planning of the Therapeutic Landscape, involves the integrated balance between natural and anthropogenic elements. Emphasis is placed on the spatial aesthetic and functionality, through the relationship between social, economic and cultural elements.
Taking into account the pressures of modern society and the poor degree of adaptability to the social environment, the Therapeutic Landscape development responds to these needs, intending to improve the quality of life, of the physical and mental health.
Starting from the history of the restorative gardens, the typologies of "healing" green spaces, definitions of scientific terms and ideas in the field of urban development, the Resilient Landscape and the Therapeutic Landscape, it is desired to establish some basic principles for a coherent evolution of the specific integrated spaces in the urban tissue.
All of these being relevant for improving and raising the quality of community life, as well as for the urban metabolism of contemporary cities, with an effect on urban pathology and public health.
The article aims to achieve a scientific approach of the impact that Therapeutic Landscape and curative green spaces have on the macro, mezzo or detail level, on the urban-territorial environment, urban pathology, community health and on life in general.

Keywords: *urban and architectural landscape, urban pathology, mental and physical health, resilience planning, urban metabolism*

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1. Introduction

1.1. Context

Contemporary urban development can no longer be regarded strictly as unidirectional, only certain components and levels of study of the current urban framework. It must actively participate in the increase of inhabitant's life quality in an integrated way, in all its aspects. Today, development must become a real and proactive implementation objective for the integrated development of all the components that are part of the urban and territorial occurrence of the human settlement, in supporting the priorities of preserving and perpetuating the ecosystem, societies and communities needed, urban metabolism and individual physical, emotional, mental health and in general, the overall life of the earth.

Raising of the quality of life through the therapeutic landscape can be integrated into the urban metabolic phenomenon, which represents "the external manifestation of the urban metabolic reality, of the essence of the metabolic process, accessible and perceptible; it is at the same time a process of the natural and/or anthropic framework, of the human/communities/society, event and real fact, in correlation with the essence of the city, designating the inner/outer aspect in which the essence of things/components and processes, perceived are manifested directly through the sensory organs; it can also be an ensemble of the characteristics of the urban body that can change between certain specific limits, without the city changing or any other urban aspect moving, temporarily, perceptible through senses"(Crăciun, 2008, p. 319).

Determining the quality of life at this moment, from a planning development point of view, is the efficiency and the capacity to improve the urban-territorial metabolic conditions and occurrences. These refer to all the metabolic subsystems, from the anthropically built framework of the city, transport, physical and virtual mobility, to the socio-economical, cultural and political directions and orientations, from the philosophical and spiritual-religious dimension, to the ecological subsystem and up to the urban pathology and the optimal health state of human settlement organism.

1.2. Objectives

The main objective is to support a resilient urban-territorial planning, through the necessity of preserving and/or urgently implementing a Therapeutic Landscape that involves the integrated balance, between the quasi-semi-natural, anthropogenic and cultural elements, with the preservation of the particularity and the local specificity. Thus, the emphasis

will be placed on spatial and functional aesthetic, in the light of the eco-sustainable relations between the elements of urban-territorial, ecological, social, economic, but also cultural planning.

Taking into account the pressures of the modern society and the poor degree of adaptability to the natural environment of the Integrated Therapeutic Landscape is the only that can answer these cumulative needs, aiming to improve the quality of life, physical and mental health of man and community, concerning Nature and the Planet.

Starting from a passage through the history of therapeutic gardens, the typologies of healing green spaces, of the resilient landscape and associated therapeutic landscape, it is desired to establish some basic principles of the coherent development of the specific spaces integrated in the urban tissue.

All of these are relevant for improving and raising the quality of community life, as well as the urban metabolism of contemporary cities, with an effect on urban-territorial pathology and public health.

1.3. Methods and Materials

The article uses creative transdisciplinary methods of study, of heuristic type, through correlation and analogy of the urban framework with the biological organism, through the phenomena associated with urban metabolism. Thus, studies conducted in hospitals and clinics in the US that present the characteristics of positive and negative natural and anthropogenic areas and how they influence the physical and mental state of individuals.

2. Urban pathology and optimal state of health of the human settlements organism

Not only the presence or absence of disease, problems or dysfunctions, participate in the urban pathology and optimal state of health of a human settlement, the Constitution of the World Health Organization, defining health as *"*a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity*"* (World Health Organization, 2006, p. 1).

In urban-territorial planning and development processes, health indicators must be taken into account when measuring the quality of life, that can be measured directly and provide information on the optimal and existing level of health at a given time, to a group or a community from a population (World Health Organization, 2018).

The health status of human settlements refers to the capacity of the urban/rural-urban and/or rural organism, to maintain an adequate balance in the system, with a behavior that allows the survival of the species, the

health and the personal and community achievement of the population, a human settlement in harmony with Nature and the Planet, without imbalances, dysfunctions, discomfort, illness or inability to work in its environment internally or externally.

3. Evolution of therapeutic ideas in the history of gardens and lanscape

Over time, different typologies of therapeutic gardens appear in human settlements known as *healing gardens*, starting with the first Garden that appeared in the history of the world at the philosophical level, the *Archetypal Garden*.

In the ancient paleolithic civilizations, one can notice the deep belief in Gaia as *Mother Earth* or *Garden as Summary of the Universe*. *The forest* was the primordial place where the universe was found in shamanic civilization, including those in the ancestral territory of Dacia and Getae, on the territory of today's Romania. The idea of Gaia as *Living Planet*, was transformed in time, into the archetypal idea of the *Garden of Heaven/Eden* or the *Garden of Paradise*.

Dates appear since 2000 BC. in Mesopotamia, where the Persian gardens called the *Paradise Gardens* (*Chahar bagh*), represented a sacred place of worship, refuge, meditation, or a place meant to help improve physical and spiritual health. The garden was correlated with the particular local beliefs, in contact with the spiritual component, to alleviate certain physical, mental, spiritual and/or emotional conditions. The most popular gardens of that period were the *Suspended Gardens*, considered one of the seven wonders of the world, with the role of relating the Earth to the Cosmos, in the idea of maintaining balance and harmony of the Human integrated in Nature.

The green space is also an important component in ancient Egypt, where the gardens focus on the stimulation of the olfactory senses, the idea of sacredness, integrated in the funerary and divine gardens or the patio gardens with a healing purpose.

The ancient Greeks with the appearance of the city, supported its integration into the Great Natural Landscape, this being the characteristic of Greek antiquity, based on the idea of the Greek presocratic Protagoras (5th century BC), considered sophisticated and agnostic, who argued that *Man is the measure of all things*.

Therapeutic landscape was a divine component, the Greek garden being considered an *Icon representing People, Gods and Events in Greek Mythology* which supported physical and mental health through voluptuousness and

ecstasy. Another landscape typology, represented by the Greek Philosophical Garden, was seen as an empire of the trees, considered a true development model, integrated in the hypostyle forest of the entrance columns in the area of Greek temples, as well as in the invention of the typology of public spaces and the sacred space as an Image of the Macrocosm (Crăciun, 2000).

The public garden was initially intended exclusively for experiencing various forms of spiritual life, using the environment, texture, sound and light movement (e.g. hydraulic organ in Alexandria, from the garden dedicated to the Goddess Venus, during the time of Ptolemy the 2nd - 170 - 177 BC.)

With the development of the concept of memory of the place (genius loci), the Romans see the landscape as a sacred space, but also of relaxation and refuge, endowed with multiple symbolic and religious meanings, necessary for the balanced development of the human being and for the community. They develop a high level of technique, between pragmatic and symbolic, being the first to use the theme of the Labyrinth, both as a psychological exercise of alertness as well as of military mental training of the Roman soldiers, this being a rediscovered model used in nowadays gardens for therapy and recovery in cases of autism, Parkinson's and Alzheimer's diseases.

Islamic garden had developed the typology of fenced garden, which emphasizes a spiritual load with an introverted character of being's introspection. To embody paradise, these influences also appear in the Islamic gardens of Granada. They support a play between practical and fantasy, between sacred and profane, between physical and metaphysical, between anthropogenic and natural, to ensure *beauty* in human development. The fourfold general plan is used to symbolize the concept of Paradise, walls and gates, the relationship between light and darkness, but especially water as a central element of relaxation and closeness to Divinity, having the role of physical relaxation, as well as metaphysical symbol.

The Byzantine gardens keep the monastic typology of the *fenced garden* of Heaven, including in the monasteries and typology it gives to a monastic landscape on the Roman territory, is designed to stimulate all senses through the use of local medicinal plants with therapeutic role.

In the medieval period, *Paradise Garden* refers to the open monastic courtyard, where the flowers became the only ornamental decoration of the monasteries that generally had a sober image. New terms and techniques are now emerging in the landscape, including the therapeutic role such as: *Hortus Conclusus* (with the role of "closed garden" used in religious allegory and the mental and spiritual preparation for the act of prayer), *Orchard* (planted garden) with apples as a reminder of the Bible *Garden of Heaven* and with a

meditative role), *Herber* (herb garden with medicinal and olfactory role), *Pleasaunce* (garden of pleasures for relaxation and leisure), the return of the theme of the Labyrinth (as mental training garden of the spirit).

The Renaissance, along with all the new inventions and urban - architectural principles (regarding form, functional, spatial and volumetrical organization), brings into the History of the Garden the theme of the *italian ground floor* as a garden of cosmic order, of relaxation and connection with the Divine, Another typology is the *Secret Closed Garden*, for meditation and introspection, with specific vegetation species. Thus, the Virginian theme of *the beauty of province and nature*, as well as of the conception of the garden seen as a *Third Nature* is relaunched, all of which lead to the impetus for the strong development of the Garden Art. Texts and treatises of this period discuss specific problems and develop the premises of the Landscape Art, including the spiritual, emotional and mental role, through geometry, balance, symmetry, relationship between micro and macro cosmos, promoting the Renaissance idea of Leonardo Da Vinci regarding *The Vitruvian Man/L'Uomo Vitruviano* (Crăciun, 2000).

The Japanese garden is based on a metaphysical and mystical philosophical sense, on profound respect for nature and a predilection for abstract representations of an illusory Utopian world, derived from religion and philosophical, which induce the spiritual state of preparation for a sacred ceremony. This is based on the reduction of the scale (miniaturization) and symbolism by deep abstraction. It was initially designed to stimulate meditation and conduct the ritual ceremony, including the tea ceremony.

The main themes are crossed by the moral dimension imposed by the Buddhist spirit, by the discipline and *the moral order that becomes outwardly a spatial order*, by the deep relation with the animate/inanimate elements of nature, and subsequently through the unity and specific harmony of the Taoist ides. Thanks to Zen Buddhism, the *living nature though its unity* idea development, which fills with melancholy and through which, *through contemplation, you can know the mysteries of the universe*. *Cha No Yu Garden* (*Austere Garden*) proclaims simplicity as an aesthetic norm in Zen Buddhist spirit. Though the superior form of achievement, respectively through the *Kara San Sui - Ryoaanji Garden*, developed as a rectangular surface covered with raking sand, it is the ideal type of illusory, philosophical and meditative garden, through which *the contemplative self through the meditation identifies with the garden and becomes a Whole, a Microcosm*. The therapeutic spaces are subject to the Zen principles that are based on the triad given by: a strong belief, the capacity to

live the state wonder and a great determination, relying entirely on meditation techniques and the search of the inner path.

The Baroque period develops new landscape typologies by total domination over nature, by the progress of perspective and of the geometry enriched with the curved line. New means of composition will be used, bringing a new overall unit, hierarchy models and typologies in the landscape developed over large spaces, such as hunting parks and promenade parks. They used spaces specific to mystical meditation and relaxation, through a development that multiplies the visual and perpetual lines. Thus, picturesque and scenographic effects are used for the development and preservation of the physical and mental well-being, using therapeutic environmental effects and archetypal symbols such as cave/grot, water/"water theaters", stones/rocks, sound and hydraulic and musical movement.

Specific to the landscape form of the neoclassical period, it was the attempt to change the formal aspect of the garden from the previous period, by operating with vegetal volume contrasts and preserving authentic portions of forest. They intervened by creating seemingly natural rhythms, preserving or arranging the land by combining it with large open surfaces, to relate the Great Landscape to the garden and the architectural object.

This context favors the emergence of the *Romantic Landscape* typology, a predisposition towards dreaming and emotion, as a reaction against the rigidity and accuracy of the previous era. Romanticism develops in the second half of the 18th century, in a context generated by strong changes produced during the turn of the century (new revolutionary ideas and philosophical trends, the emergence of industrialization, the abolition of the monarchy that opens up other political and social horizons). The landscape typology is developed on the basis of new philosophical ideas, which bring into question *the love of nature* as in Blaise Pascal (2018) or literary ideas such as *the desire to return to nature* according to J.J. Rousseau (Lane, 2006) or *the rediscovery of Paradise Lost* as in John Milton (2019). Important components which reference to healing and therapeutic spaces for the physical, emotional and mental treatment for individual and the community, were implemented during this period and based on artistic currents such as the appearance of Landscape Painting by Claude Lorrain, which changed the perception on its beauty and quality *"to treat"*. This period promotes the Landscape as Nature, as a scenographic and environmental therapeutic space, which contains messages, symbols and induces strong emotions and feelings.

The 20th century marked by the triple revolution - industrial, urban and democratic leads to the emergence of the Haussmannian type Democratic Industrial City and a new configuration of the public space in

relation to the private space. The new urban art also includes the making of gardens and public parks or therapeutic design related to the new hospital and medical spaces, bringing new ideas and relationships on the therapeutic effects and the layout principles, with the development of medicine and research related to this field. Thus, the free style landscape appears with free composition, which promotes the unity achieved by balancing and compensating the layout elements. It is important during this period the picturesque design and the irregularity with natural aspect, often gather in the same territory elements of landscape that nature realizes disparate, for the realization of the principles of harmony and the rustic and picturesque environmental effects, with an important role in maintaining the well-being.

The Mixed, Composite or Eclectic style, also considered the modern style in designing a garden, combines the characteristics of the landscape with the geometric free style, bringing attractiveness, variety of senses, succession of areas with stylistic transition and layout unit. These include numerous secondary facilities and systematization, especially in the case of large areas, with a large capacity for receiving visitors, including recreational and therapeutic spaces.

With the advent of Postmodernism, the Therapeutic Landscape penetrates not only in strictly specialized therapeutic gardens (besides sanatoriums, hospitals, clinics and health centers), but also in the current landscaping planning (parks and gardens). This style encourages the "decomposition" of preconceived thinking, by creating conceptual ideas, transposed in new ways. The garden is used to *experiment with new materials and new geometries*, to place *concrete poetry*, to *transform something into something else* (e.g. a floor in a fountain).

However, systematically, the therapeutic effects of nature on man have been researched since the late 19th century. In the 1860s, Florence Nightingale observes the improvement of the health of patients who were looking at a natural landscape or those who had natural visual elements nearby. She argued that human connection with nature helps patients to heal and recover (Nightingale, 1974).

Subsequently, studies conducted in the 1970s prove the beneficial effects of natural elements and landscapes and how the condition of patients is improved by different methods, such as applying some principles of environmental psychology (Kaplan & Kaplan, 1989; Kaplan, 1992; Ulrich, 1984; Ulrich, 1999), medical geography (Gesler, 2015), horticultural therapy (Detweiler et al., 2012) and ecological psychology (Moore & Cosco, 2010; Wang & Li, 2012).

Expert in designing child care centers, Anita Olds, conducts a study in the 1980s by interviewing target groups and concludes that the natural landscape or its elements, helps to heal human emotional depression. It shows the beneficial effect of nature or some of its elements, in the healthy development and growth of the child (Olds, 1985).

Another study conducted by Francis and Cooper Marcus (1991) shows that humans seek refuge in nature in times of stress, fatigue or anxiety.

Thus, since the 1990s, there has been a growing interest in the implementation of such therapeutic gardens, especially in the USA (Jiang, 2014). For example, the Therapeutic Garden in Cleveland, USA, ″The Elizabeth and Nona Evans″ implemented in 2005, within the Botanical Garden, which won the General Design Award of Honor in 2006, awarded by the American Society of Landscape Architects.

This example in the therapeutic context is aiming especially at people with physical and mental disorders who need specialized help/guidance.

4. Typology of Landscape and Therapeutic Garden

Thus, over time it is found that man feels this need to create a sacred space, sometimes personal, sometimes collectively, meditation and healing through Nature and human settlements, considered to be the *Mirror of the Cosmos* on Earth. . The natural landscape can have a positive impact on man, the therapeutic gardens having an important role in the environment and the man-made landscape, correlated at the macro scale with the neogeomorphology and the prediction on the return of the territory (Haff, 2013).

In metabolic acceptance, the urban pathology and the optimal state of health of the city correlate with the needs and requirements of an eco-sustainable and healthy city. It should focus on reducing the elements of urban pathology, through sustainable development and resilience that respond to integrated ways of treating city diseases. The treatment mode will be implemented through the planning of policies and concerted actions, in support of the health and the development of biodiversity, the biological health of the ecosystem, biotope, plants, animals and individual physical and mental health, as well as collective.

The word therapeutic can be defined as a state of well-being or as a decisive factor for well-being. The balance between several factors such as economic, social, environmental, physical and mental state ensures the feeling of well-being (Everde Growers, 2018).

Thus, the importance of nature in the life of the individual and the characteristics it can have on human health is demonstrated, by promoting the idea that Nature is healing and that the impact of therapeutic gardens,

both in public spaces and within hospitals, is positive on patients, staff and visitors (Marcus & Barnes, 1999). Starting from these data, the principles of arrangement of this landscape typology are discussed, the beneficial impact it can have on man and the community, as well as how it can increase the quality of life in the urban environment. The quality of the urban landscape is given by the degree of functionality, socialization, accessibility, recreation and attractiveness (Grigorovshi & Gheorghiță, 2015).

The topic of therapeutic gardens is increasingly being discussed in the last 60 years. For a mental, spiritual and physical state, man must be in constant contact with nature. This is something that is often not easy to achieve in the urban environment, taking into account the lifestyle adopted by the new generations. The work space is the environment in which the individual spends most of their time, which leads to a change of mood, mental state. Taking into account the monotonous space of the work place, the introduction of a therapeutic element in the public spaces, can increase the quality of life and the urban comfort.

The creation of these therapeutic gardens and green spaces becomes paramount in hospitals, in office areas, in education/education areas and in integrating these therapeutic gardens into the urban public space.

5. General principles in designing a Therapeutic Garden

Landscaping and implicitly the therapeutic gardens are considered *open books* to be deciphered and interpreted by the person who runs them, the Landscape representing the link of connection, but also a communication framework between Human, Nature and Culture (Figure 1).

Also, gardens are not able to cure diseases or repair fractured bones, but they are able to induce a positive state of mind than promotes healing by reducing stress (Epstein, 2013).

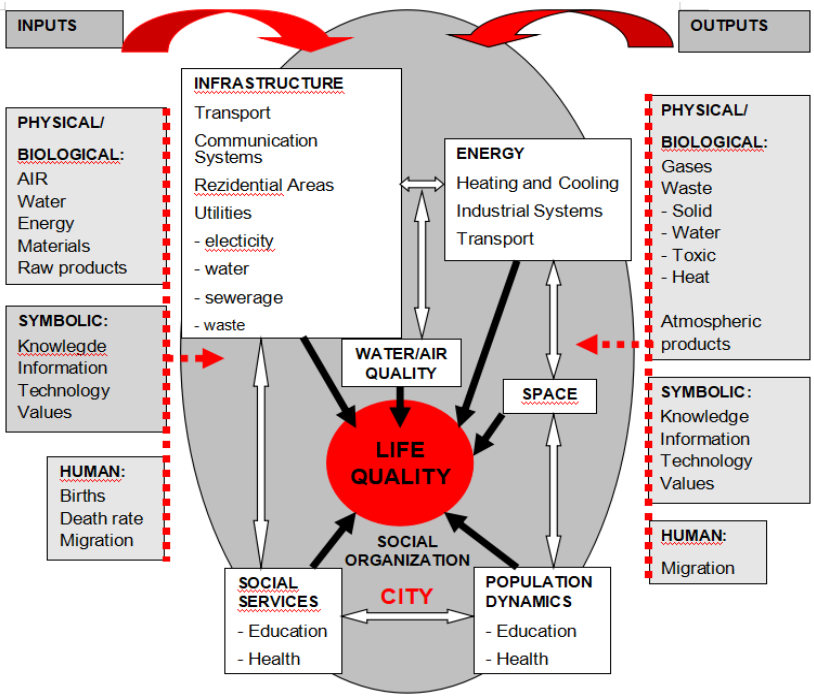


Figure 1. Quality of Life and Influence of Components
Source: Crăciun (2008, fig. 75, pp. 237)

According to researcher Elizabeth R.M. Diehl (2013), the therapeutic gardens are divided into two main categories such as: "enabling gardens", which have therapeutic benefits through activities and exercises undertaken inside the garden under supervision, and "restorative gardens" that have therapeutic benefits through its simple operation and do not require supervision.

Enabling gardens emphasize the improvement of diseases and diseases of the elderly (e.g. dementia, Alzheimer's disease), on the treatment by physical, horticultural and demonstrative therapy.

Restorative gardens emphasize the improvement of physical and mental disorders (e.g. fatigue, stress, anxiety, depression) through meditation, contemplation, through the relationship with the green space with the role of refuge or sanctuary and by stimulating the senses.

For the efficiency of the therapeutic gardens, we follow three directions/**design principles**: establishing the necessary garden typology, depending on and in correlation with the respective affection; deep

understanding of all the needs of those to whom the garden is addressed; establishing the connection between the interior and the outer space (Epstein, 2013). Architecture can have a therapeutic role within the urban space, thus suggesting that urban planning tendencies are gradually influenced by medical principles, which positively influence the development of the city and the lives of the inhabitants (Zamfir, 2014).

In addition to these planning directions, Mark Epstein also talks about the **design principles** that should be taken into account when designing therapeutic spaces, such as: fairness, flexibility, simplicity and intuition in use; perceptible information, error avoidance, adequate and anticipated physical effort, size and space suitable for use and last but not least, the use of space is a pleasure (Epstein, 2013).

In designing the garden, we will consider **the archetypal philosophical principles** (cf. the chapter with reference to the evolution of ideas and the therapeutic garden over time), **principles of spatial identity** correlated with the role of the landscape in the process of identity generation (Enache & Crăciun, 2013), correlated with **spatial-volumetric principles**, in order to achieve an efficient space, such as: physical limitations (width of alleys, organization of areas for activities, rest areas and indications for those with visual impairments); the materials used (durability, aesthetics, their accessibility, which influence the degree of fatigue in the space travel); types of spaces for relaxation/rest/stopping - to create a sense of security, familiarity and intimacy, in which the proposed activities are conducted without distractions (Kaplan & Berman, 2010).

The functional principles of the therapeutic gardens can relate the activity to the different character of the area, for example: the area for rest, relaxation and contemplation; the area for space exploration and knowledge, individually or in groups; area for horticultural therapy, area for outdoor medical therapy (individual or group), interaction area with family and supporters, etc.

Garden therapy has a positive impact on the community, including people with disabilities and mental disorders. The gardens fulfill the purpose for which they were designed, that of improving or ameliorating the physical and mental disorders, but also of increasing the urban comfort and the quality of life in the city.

The main **principles of landscaping with an environmental character** of a garden or therapeutic landscape, which by stimulating the senses can positively influence physical or mental states, are:

- *Tactile sense/touch* - stimulated by mineral (sand, gravel, stone, crystals) and vegetable textures (bark and texture bark tree, wood, sawdust, metal, vegetation foliage appearance)
- *Olfactory sense/smell* - stimulated by the quality of the air that should be improved (Molina et al., 2007) and by the use of medicinal plants (sage, chamomile, yellows, rattles, etc.) and aromatic plants (mint, lavender, basil, rosemary, etc.)
- *Hearing sense/hear* - stimulated by sounds (water's ripple, bird's trill, wind's expression through the foliage of vegetation)
- *The visual sense/sight* - stimulated by colour (colour of vegetation and mineral elements), by anthropic forms (constituted background, alleys, urban furniture), by forms of vegetation (columnar, pedenta, etc. with different sizes and foliage of the crown of trees, shrubs, flowering plants) and through light/shade or light filtering effects. (Smart, 2000).
- *The tasting sense/taste* - stimulated by fruit trees and shrubs insertion.

The principles of landscaping can be realized leading to the achievement of Urban and Landscape spatial comfort, including by a healthy composition, with therapeutic effect, by rhythm and proportions or species of vegetation used, which establish the balance of the therapeutic garden. The symbiosis and balance in harmony created by the elements mentioned above, introduced in the therapeutic garden, lead not only to the healing valences of the individual and the community, but also to the increase of the quality of life and urban comfort.

Most often, the therapeutic gardens implemented in hospitals prove to have beneficial effects also among the medical staff, the relatives of the patients, not only the patients. It is shown that mental fatigue leads to irritability, which can lead to aggression (Kaplan et al., 1998). Thus, another important principle of the therapeutic garden is its correlation with the local social and environmental component, human health and well-being, being related to environmental factors and social factors (Wilkinson & Marmot, 2003). Specific interventions on green spaces in the urban fabric can produce beneficial changes for all users, being an efficient economic method to reduce social problems and mental disorders (stress, fatigue, anxiety, depression) in the long term (Souter-Brown, 2015).

The non-existent or wrong design of the green space system can lead to the formation of an unhealthy environment, which can negatively influence the condition of those who travel through that space (Heerwagen et al., 2008), in correlation with the cultural landscape elements specific and particular to each individual and/or community, which give character to the

human settlement and urban tradition, correlated with the respective place (Molotch et al., 2000).

6. Conclusions

In metabolic acceptance, the urban pathology and the optimal state of health of the city correlate with the needs and requirements of an eco-sustainable and healthy city, as well as with the mobility components, including the informational one in the Landscape (Crăciun, 2010).

It should focus on reducing the elements of urban pathology, through sustainable development and resilience that respond to integrated ways of treating city diseases.

In this sense, the **typology of Therapeutic Landscape** , at different scales of approach is a determinant typology in the development and elevation of the quality of life on a scalar level, from the macro- and mezzo-territorial scale (landscape territory/resort/periphery), up to at the urban/rural scale (area/park/garden/specialized functional sub-area), contributing to the increase of urban and landscape spatial comfort, as well as to the quality of human life as an individual, but also of the human community.

The green spaces are an important component in the urban systems of a city, and the studies show the importance of the gardens and the landscape of therapeutic type, including the corners / thematic sub-areas of this type, both in the public spaces and the typologies of green spaces, as well as within the framework of hospitals, schools and kindergartens, urban public spaces, etc.

The therapeutic gardens are an integrated part of the urban tissue and contribute to the urban metabolic processes. The design and planning within the city of the typologies of the therapeutic gardens, must follow the main principles mentioned above, with the purpose of reducing stress and fatigue, but also implicitly, for the improvement of physical, emotional and mental disorders.

The quality and comfort of the urban therapeutic landscape increase through the connection and balance between the elements of the urban framework and the principles of planning the therapeutic spaces.

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