

Edited by Roberto Rocco & Caroline Newton







A MANIFESTO FOR THE JUST CITY

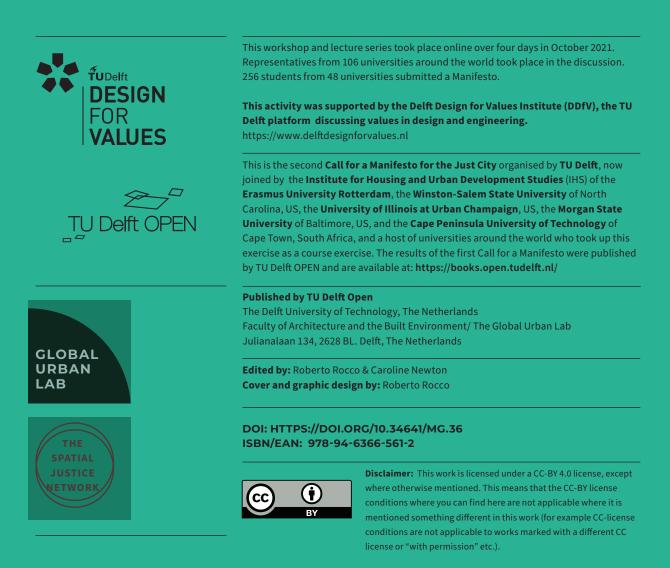




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INTRODUCTION: TOWARDS

etween 4 and 25 October 2021, the TU Delft Global Urban Lab and the Faculty of Architecture and the Built Environment of the TU Delft organised the second "Manifesto for the Just City" online workshop, this time with participants from almost 100 universities from all around the world. The workshop was organised with the support of the Delft Design for Values Institute, with colleagues from the IHS, Institute for Housing and Urban Development Studies, Erasmus University Rotterdam, the Catholic University of Leuven (KU Leuven), the University of Illinois at Urbana-Champaign, the Winston-Salem State University and a number of partner universities who took up this exercise as a class assignment.

The first "Manifesto for the Just City" workshop was organised during the month of November 2020 as a World Urban Campaign-sponsored UTC (Urban Thinkers Campus) and resulted in a publication with a number of texts and 43 manifestos written by 172 students, available online at TU Delft Open Publishing https:// books.open.tudelft.nl/home/catalog/book/14

The first workshop had been inspired by the several calls for a Build Back Better attitude post COVID-19 and addressed the multiple challenges of the "reconstruction period" after the COVID-19 pandemic to achieve a Just City for All. The present workshop was organised well into the pandemic, when new, slightly darker guestions arose. It had become painfully clear that the world would not "come together" to face a common threat and build back better afterwards. The pandemic exposed grave fissures in the fabrics of our societies, made more severe by growing inequality, lack of faith in democratic institutions and a desperate lack of imagination by our political leaders.

As the pandemic evolved, it became clear that aspects of public health that had been largely consensual in previous decades (such as the need for mass vaccination campaigns or decisive public action to shape public behaviour in case of a pandemic) got entangled in the ever-growing cultural war between left and right, "progressives" and "conservatives", often creating impossible impasses for effective measures against the pandemic. The question was not how to "build back better", but how to build any consensus about what to do at all. The great dress-rehearsal for collective action towards tackling climate change had failed miserably. If we couldn't address a pandemic effectively, one for which there were several vaccines available, as well as tried-andtested public health measures, how would we able to ever face climate change, an astronomically more complex and elusive problem?

One of the great failures exposed by the Corona virus pandemic was a failure in coordination. It became clear that to face the pandemic and alleviate some of its most shocking effects, global coordination was sorely needed. As countries are incredibly interdependent, it didn't make sense to seek to solve the problem in one's own backyard. We needed a concerted, systemic, and global response. Instead, we witnessed a scramble for the available vaccines and intense vaccine-inequality among countries.

Permeating all these issues was not only the problem of

coordination, but primarily the problem of freedom, understood by many as the freedom to do as one pleases (a sort of slanted individualistic liberal freedom), rather than the substantive freedom to live a good life by cooperating with others in society

(democratic freedom).

Freedom as an overarching political concept was hijacked in that raging cultural war. Here, freedom was conceived as individual agency, free from any constraints from the state and from others. This is a flawed conception of freedom that disregards the (for some quite hard) fact that one's freedom is limited by the freedoms of all others and the limits and the rights of the planet.

This is a crucial point that permeates the discussion on sustainability. If we wish to make sure resources are available for future generations, we'd better start making sure resources are equitably and fairly distributed among people in THIS generation, which is manifestly not the case. The fair distribution of burdens and benefits of our human activity is at

the very core of sustainability, as justice underscores the legitimacy of decisions taken and increases compliance and support for policy that promotes sustainability. But we are increasingly, confronted with the nascent awareness that we are not alone on this planet, that we are independent with our fellow travellers, animals, plants, rivers, and ecosystems. There is also increasing awareness that we should extend rights and protections to all living beings.

And indeed, for Amartya Sen, there is a special case to be made for the preservation of the environment beyond the satisfaction of our needs and the preservation of our living standards.

By extending our freedoms and rights to the planet, we are in fact reaffirming and preserving our own freedoms, in which Amartya Sen describes as "sustainable freedom": the preservation and expansion (where possible) of the substantive freedoms and capabilities of people today, without compromising the freedoms and capabilities of people in the future (Sen, 2009, pp. 252-253).

But freedom has some deeper implications. The colonisation of our minds, in the words of Professor Faranak Miraftab, means that we are not free to think about alternative futures. We are not only bound by the superstructures to which we are born (the State, religion, institutions, capitalism, race relations, gender roles) that shape our understanding of the world, but we are also bound to ideology, that is, narratives produced by the powerful that explain the world and legitimises relationships of exploitation and oppression, making them appear natural and universal, in the words of Brazilian philosopher Marilena Chauí (Chauí, 2017).

There is no more prevalent ideology than the ideology of the market as a "natural" regulator of almost all human relationships. This ideology, anchored on the idea that humans are wired to always make rational, self-interested utility-maximising decisions, leads us to naturalise the current economic system and to consider the injustices it produces as natural and unavoidable.

What started as an interesting idea by 18th century Scottish economist and philosopher Adam Smith, namely his idea of an "invisible hand" of the market, firmly inscribed in a specific historical and cultural context, have nevertheless become orthodoxy about how human affairs must be governed.

And indeed, free market fundamentalism seems to be a primary cause for the current crisis of the public sphere and democracy. For Mark Petracca (1991) rational choice theory, the theory that underscores modern neoclassic economics, supports and perpetuates a political life which is "antithetical to important theories of normative democracy" (p.303). For Petracca, "Rational choice theory offers an incoherent account of democratic citizenship and produces a political system which shows a constant bias against political change and pursuit of the public interest." (p.304).

In this sense, neoclassic economic theory persistently undermines public reasoning, and public justification, because it presents certain economic decisions as unavoidable, partly eliminating the need to justify them in terms of societal values, justice, needs and goals. This brings about an insidious erosion of the public sphere and has also underscored the popularisation of a misguided notion of freedom as the "freedom to do as one pleases," without regard to the freedoms and the rights of all others.

This conception of freedom is particularly harmful for the way we understand collective action and coordination necessary to face the great challenges of our times, such as the pandemic and a climate change. This fundamental conundrum between economic theory and democratic practice has translated into, among other things, anti-vaxxing movements, anti-masking and anticompliance with public health measures, with disastrous consequences for public health.

We cannot enumerate here the piling evidence against rational choice theory and the market as naturalised and exclusive frameworks to structure human exchanges. Elinor Ostrom, Amartya Sen and many others have demonstrated that other ways of existing on this planet and dealing with its natural systems and its resources, based on communicative practices and public rationality, are possible.

As Sen points out, people have needs and selfinterested maximization, but they also have values, conscience, freedom, ethics, moral feelings, and codes, which also guide how societies are organised (Sen, 2009). In this sense, the political options that are open to us are infinitely more vast than neoliberal thought appears to suggest. In the words of Jason Hickel, one of the heralds of the concept of degrowth: "Imagine what economic theory would look like if the basic unit of behavioural modelling wasn't an abstract, bourgeois male individual but a mother" (Hickel, 2020).

The colonisation of our minds by this deceptive ideology affects the way we conceive our cities and communities as well. This volume continues our efforts to reimagine the city and indeed the planet as a global commons, where resources and opportunities can be negotiated fairly and inclusively, and where the planet is conceived as a living system that supports life.

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This is an initiative by the TU Delft Global Urban Lab, a TUD-wide platform addressing issues of sustainable urban development in the Global South, and the chair of Spatial Planning and Strategy of the Faculty of Architecture and the Built Environment of the TU Delft, with the support of the Spatial Justice Network, led by Russell Smith, Professor Faranak Miraftab of the University of Illinois at Urbana Champaign and Carolina Lunetta, from IHS (the Institute for Housing and Urban Development Studies of the Erasmus University Rotterdam). A few universities have picked up this exercise as an course exercise, including KU Leuven, Brussels campus, Belgium, Morgan State University in Baltimore, MD, US, and the Cape Peninsula University of Technology, in Cape Town, South Africa.



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- 223. SHINGIRAI EGGNET MUDZAMIRI, CAPE PENINSULA UNIVERSITY OF TECHNOLOGY
- 224. SHIVAM ARYA. BIRLA INSTITUTE OF TECHNOLOGY. MESRA
- 225. SIDDHESH KUDALE, UNIVERSITY OF
- 226. SIDDHI SHISODE. COLLEGE OF ENGINEERING PUNE
- 227. SIXOLILE MAPOLOBA, CAPE PENINSULA
- UNIVERSITY OF TECHNOLOGY
- 228. SKYLAR NIEHAUS, UNIVERSITY OF WATERLOO
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- 240. TROST FRIEDRICH, KU LEUVEN
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- 242. UMUTCEM KARTAL, MIDDLE EAST TECHNICAL UNIVERSITY
- 243. VÁCLAV HEGINGER, KU LEUVEN
- 244. VALENCIA MCDOWELL, MORGAN STATE UNIVERSITY
- 245. VICTOR LOPEZ, KU LEUVEN
- 246. VICTORIA WILLIAMS, MORGAN STATE UNIVERSITY
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- 253. YOSRA BOUHLAL, KU LEUVEN
- 254. YUE TIAN, KU LEUVEN
- 255. YUHAN HUANG, KU LEUVEN
- 256. ZUHAL TARAK. KU LEUVEN

TU Delft Global Urban Lab

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his book is the result of the collective efforts of a great number of people. First and foremost, the 256 students from 48 universities around the world give substance to this book with their manifestos. Without their contributions, we would not have a book.

They were part of the more than 450 people from more than 100 universities who took part in the online workshop organised by TU Delft in October 2021, in partnership with IHS, the Institute for Housing and Urban Development Studies of the Erasmus University in Rotterdam (Carolina Lunetta), the Winston Salem State University in North Carolina, US (Professor Russell Smith), KU Leuven in Belgium (Professor Caroline Newton) and the University of Illinois at Urbana-Champaign, US (Professor Faranak Miraftab). These universities were joined informally by teachers at the Cape Peninsula University of Technology in Cape Town, South Africa (Dr. Rudolf Perold), and the Morgan State University in Baltimore, Maryland, US (Professor Cristina Murphy), as well as teachers in Iran, India, and many more countries.

Professor Faranak Miraftab from the University of Illinois gave us the impetus to continue to organise our Manifesto workshop, after a successful run in 2020. Her texts are very much the foundation on which the workshops are built upon. Our profound thanks goes to Professor Miraftab for her activism in the service of challenging cynicism and proposing a re-imagination of the world, of our relationships with each other, and with space.

Our speakers were an impressive line-up of very powerful women who enlighten us about the world from different perspectives (and from the Global South!). Professors Faranak Miraftab, Mona Fawaz from the American University in Beirut, Mariana Fix from the University of São Paulo, and Romola Sanyal from the London School of Economics have our unconditional admiration and gratitude.

Our indefatigable student assistant Hugo Lopez helped us put together and manage the workshops and currently works on a number of related initiatives.

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To all who have contributed to this book, our big THANK YOU!

WHY A MANIFESTO?

An earlier version of this text was previously published in the "Manifesto for the Just City", volume 1.

hroughout history, people have used manifestos to express their desire for POSITIVE CHANGE. Manifestos are short documents that aim to convey a group's or organisation's ideas, values and objectives. Political parties have manifestos. Artistic movements have manifestos. But architects and urbanists have produced quite a few manifestos too. The Charter of Athens (1933) is a long and detailed manifesto about Modernist principles in architecture and urbanisation. In 2003, a New Charter of Athens was published, focusing on spatial planning as "vital for the delivery of Sustainable Development".

Favela in Sao Paulo, Brazil. Photo by Roberto Rocco, CC-BY-SA license

Modernism in architecture and urban design was a very important movement that contributed to improve the quality of life of millions of people around the world by propositioning new, rationally organised, green and healthy cities. It had a decisive role in housing provision and urbanisation in many parts of the world after World War II. But Modernism had its fair share of problems. Maybe the main problem is that Modernism implicitly saw architects and urban designers as "all-knowing", almost super-men (and the

majority of architects were indeed men by then!) who had a universal "answer" to the problem of urban development everywhere. This creates the problem of "single perspective", in which a certain world-view stemming from a certain area of expertise, or a certain cultural perspective, dominates the debate and stifles other voices, who are not considered bearers of valid knowledge. In this sense, Modernism "ran over" local traditional or vernacular architecture and city making which were usually much more connected and adapted to local cultural and geographic conditions. (Please note this is a rough generalisation: Modernism had very different "flavours" in different countries. If you want to know more about the critique to modernism, please read this article on The Guardian, "Modernism: the idea that just won't go away", by Deyan Sudjic published on 29 Jan 2006. It has some good references).

What is most alarming is the fact that many architecture and urbanism schools around the world continue to educate their students in that tradition. This makes us believe we need a complete revolution in architectural and planning

education. We need architects, urban planners, sociologists, environmental engineers, landscape designers, urban geographers and others who can work in multidisciplinary teams and in partnership with citizens. who are sensitive to the needs of our planet and who can play new roles bridging city planning, citizens and communities. Today we know that we must include very different points of view in the conversation, in order to cater for the needs of very diverse groups of people living in our cities. We must promote citizen participation not only to achieve better cities, but also to achieve better democracies. Moreover, we also have a duty to speak for the most vulnerable, whose voices are almost never heard in city planning and design.

One important document that speaks to these ideas is the New Leipzig Charter, a European manifesto and policy framework for sustainable and fair urbanisation that emphasises participation, democracy and shared vision-building. Another important document is the European Green Deal. Of course, it was AOC (Representative Alexandria Ocasio-Cortez) and Senator Ed Markey, two very

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progressive American politicians, who came up with this idea. But the European Green Deal published in 2019, which is inspired and informed by its American counterpart, goes further in making the promises of a just transition more feasible and attainable, by attaching concrete funding mechanisms to its objectives.

The world has changed, and we are now experiencing a shock to most of our natural and human systems (health, the climate, the economy, democracy, inequality). Paraphrasing Professor Faranak Miraftab from the University of Illinois at Urbana-Champaign, we must "decolonize our minds" and imagine futures that are radically different from the pathways suggested by the status quo, especially when these pathways are utterly unfair and unsustainable.

What would a modern manifesto about sustainable and inclusive urbanisation look like today?

"THE FUNCTION OF EDUCATION IS TO TEACH ONE TO THINK INTENSIVELY AND TO THINK CRITICALLY. INTELLIGENCE PLUS CHARACTER - THAT IS THE GOAL OF TRUE EDUCATION."

MARTIN LUTHER KING JR.

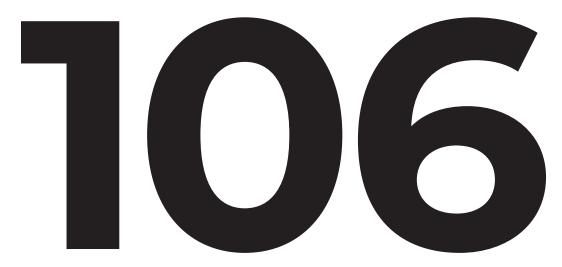
AMERICAN CIVIL RIGHTS LEADER

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Manifesto in numbers

AS THE PANDEMIC ENDS AND WE LOOK BACK AT TWO CATASTROPHIC YEARS MARKED BY LOCK-DOWNS, ISOLATION AND ANXIETY, THERE IS A SMALL SILVER LINING: UNIVERSITIES ALL OVER THE WORLD HAVE FOUND NEW WAYS TO COLLABORATE AND CONNECT WITH EACH OTHER. THIS HAS ALLOWED US TO BUILD A COMMUNITY OF TEACHERS AND STUDENTS WHO PUT SPATIAL JUSTICE AT THE CENTRE OF THEIR CONCERNS.

students from



universities from all over the world took part in the Manifesto lecture series



MANIFESTOS

WERE SUBMITTED BY 256 STUDENTS FROM 48 UNIVERSITIES IN 5 CONTINENTS.

THIS IS THE NUMBER OF STUDENTS WHO SUBMITTED A MANIFESTO





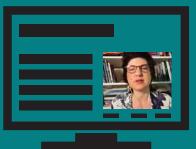
THIS REPORT TOOK 100 HOURS TO PUT TOGETHER

THIS IS THE NUMBER OF UNIVERSITIES THAT HAVE PARTICIPATED IN THE WORKSHOP



170 PICTURES

WERE USED TO DESIGN THIS BOOK





PEOPLE TOOK PART IN THE FOUR PARTS OF THE UTC ORGANISED IN NOVEMBER 2020 DURING THE PANDEMIC, VIA ZOOM. STUDENTS FROM



UNIVERSITIES SUBMITTED 63 MANIFESTOS



STUDENTS FROM KU LEUVEN IN BELGIUM SUBMITTED MANIFESTOS A Manifesto for the Just City 2021 16 // 404

THE GLOBAL URBANLAB

An earlier version of this text was previously published in the "Manifesto for the Just City", volume 1.

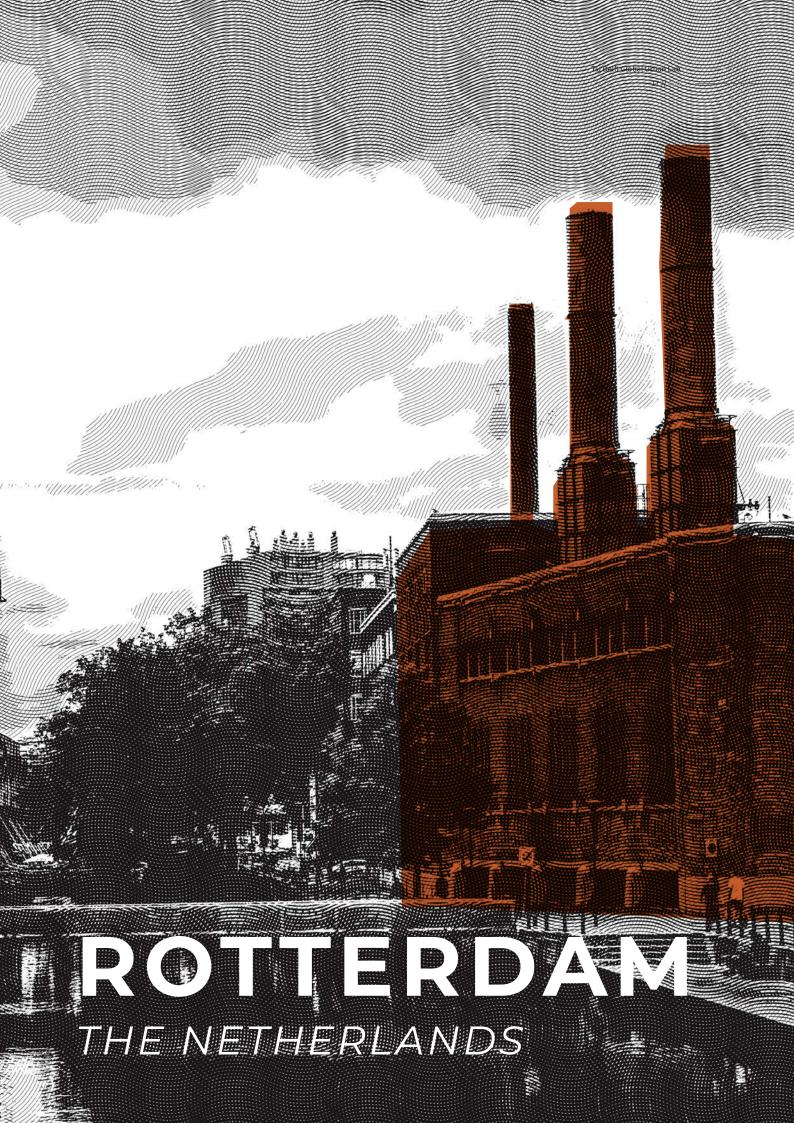
he Global Urban Lab is a communication and action platform, which is part of the TU Delft | Global Initiative. Our goal is to bring visibility and articulation to TU Delft staff and students doing work on urbanisation in the Global South (Low and Middle Income Settings). Next to hosting discussions, lectures and events, the Global Urban Lab predominantly wants to connect and build knowledge: serving as a platform throughout all faculties, schools, and departments for researchers and practitioners to meet, learn and collaborate in a transdisciplinary manner.

In a context of social, political and environmental unrest, there is an urgent need for developing alternative solutions and relations on a global scale. Therefore, the Global Urban Lab wants to share alternative views and knowledge without the traditional Global North centrism, in order to create a positive collaboration between different areas of the planet.

From a wider perspective, the idea of "urban" includes a broad multiplicity of sites, forms and scales, from the most remote settlements up to global metropolises. This approach sees urbanisation as a process, not as a goal or fixed category, that overcomes and increasingly diffuses the traditional divide between 'the rural' versus 'the urban'.

The platform aims to actively seek the connection outside of the academic realm, proposing itself as a space for experimentation and action, informing public, private and civic initiatives of innovative research happening at TU Delft. For more information, please visit:

globalurbanlab.org



THE SPATIAL SP

An earlier version of this text was previously published in the "Manifesto for the Just City", volume 1.

his is a network of teachers and researchers concerned with issues of spatial justice. The network was intiated by myself at Winston-Salem Universty in North Carolina, US. It seeks to develop an international and interdisciplinary Spatial Justice community to advance the theory of spatial justice through the development of concepts and methods by which spatial justice can be explored individually and comparatively. This network builds upon existing (but limited) research on spatial justice through the inclusion of scholars/researchers engaged in spatial justice research from across the globe. Through a united, directed and organised network the goal of advancing the field of study related to spatial justice can be reached.

For the past several decades, spatial justice has been presented as a conceptual framework to understand and address the grave inequalities facing cities, countries and continents. However, while the concept holds much promise, the theory of spatial justice is under explored and the methods by which spatial justice can be studied are in need of development. The SJ Network is envisioned to be an entity that will develop conceptual and methodological innovations in spatial justice research through a collaborative process which engages scholars and researchers from around the world (currently over 90 scholars/researchers at 30 institutions intend to participate). The SJ Network will contribute to the development of new research and educational practices that will expand the concept of spatial justice, bringing it into curriculums around the world in a coordinated way. Specifically, the SJ Network will seek to build knowledge in the following areas: best practices for support of spatial justice education and practice; respectful ways to do community-based research using both qualitative and quantitative scientific research methods; research projects that are community inspired and of significance for communities of color and disadvantaged communities; and innovative undergraduate and graduate development programs and strategies.

These activities will lead to a fuller understanding of the theory of spatial justice, develop new methodologies for applying/examining spatial justice and establish a mechanism by which spatial justice can be measured. The use of interdisciplinary and international collaboration envisioned in this RCN will result in the creation of a comparative model through which spatial justice can be more fully explored, and generate a repository of ideas and methodologies for teaching, learning and researching spatial justice.

ALLINI FIDIA FAD

EDVARD SOLA

JUSTICE HAS A GEOGRAPHY AND THE EQUITABLE DISTRIBUTION OF RESOURCES, SERVICES, AND ACCESS IS A BASIC HUMAN RIGHT, SEEKING SPATIAL JUSTICE, UNIVERSITY OF MINNESOTA PRESS (2010).

ROBERTO ROCCO, ASSOCIATE PROFESSOR OF SPATIAL PLANNING & STRATEGY, TU DELFT

An earlier version of this text was previously published in the "Manifesto for the Just City", volume 1.

ocial justice is undoubtedly one of the greatest challenges of our times, as rampant inequality erodes the fabric of our societies everywhere, undermining trust in governments and institutions, leading to violence and extremism and eating at the very core of democracy. concern that must be logically extended to equity within each generation" (p.43). This speaks to the concept of intergenerational justice having a logical extension to the idea of intragenerational justice, that is, justice in this generation, here and now. And indeed, it seems implausible to imagine a world in which we are so worried about future generations, and not worried about people who

are alive now.

Growing inequality, sociospatial fragmentation and lack of access to public goods are threats to the sustainability of our cities, especially when we consider sustainability in its three fundamental dimensions (social, economic and environmental) (Dillard, Dujon, & King, 2009; Larsen, 2012). Social sustainability is underexplored in sustainability studies. Spatial planning and design must engage with "two converging, yet distinct social movements: sustainability and social justice" (Campbell, 2013, p. 75) to continue to be relevant. The European Union has made big steps in this direction in its European Green Deal (European Commission, 2019) taking up the notion

SPATIAL JUSTICE IS MORE RELEVANT THAN EVER

For Amartya Sen (Sen, 2009), there is, however, a case to be made for the preservation of the environment beyond the satisfaction of our needs and the preservation of our living <u>standards. Sen appeals</u> to the responsibility we have towards other species due to our incommensurable power in relation to the planet and all living beings. We shall call this responsibility our "duty of care", similar to the duty of care that befalls any adult in relation to a small child. The adult is so much more powerful and stronger than the small child that a duty of care automatically ensues. An adult may not allow a child to come to

of just transitions as a core tenet for policymaking.

Justice underscores social sustainability because it helps boost the legitimacy of institutions. In also helps increase support for, compliance with, and suitability of policy. For John Rawls (Rawls, 2005), truth concerns validation, and justice determines acceptability: what is acceptable or not acceptable as outcomes of reached agreements.

Justice is inscribed in the very notion of sustainability: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987). The same report advances the idea that "... even a narrow notion of physical sustainability implies a concern between generations, a harm through action or inaction.

This speaks to the case for the rights of nature, by which not only we have a duty of care, but where we can also imagine jurisprudence that describes inherent rights associated with ecosystems and species, similar to the concept of fundamental human rights. In this theory, human rights emanate from humanity's own existence, that is, every human being has fundamental rights just because they exist, independently of their country of origin, race, gender, age and other issues. In this perspective, babies do not have fewer human rights than adults because they are smaller, or because they cannot communicate with words or write petitions. Babies are born with the full set of human rights for the mere fact they exist as living sentient beings. In this sense, all living beings should have fundamental rights because they exist, are alive, may experience pain. We could go further by asserting that this is



also the case for eco-systems, rivers and forests: we have a duty of care towards them, and they have rights, even if they cannot communicate with us using words and therefore cannot petition for their rights. Justice is a human invention: it doesn't exist in nature. Justice allows us to keep interacting with each other. Nonetheless, it is clear that we must extend the notions of rights and justice to the natural world if we wish to keep interacting with it, lest a purely predatory interaction will lead to our mutual destruction. For Sen, by doing so, we

THERE IS A GEOGRAPHY

OF JUSTICE CONNECTED

TO HOW CITIES ARE

PLANNED (OR NOT

PLANNED), DESIGNED

are in fact extending our own freedoms, including the freedom to meet our own needs. He calls it "sustainable freedom": the preservation and expansion (where possible) of the substantive freedoms and capabilities of people today, without compromising the freedoms and capabilities AND MANAGED. of people in the future (Sen, 2009, pp. 252-253).

But we must question even the emphasis on our own needs. For Sen, people have needs, but they also have values, conscience, rationality, freedom, ethics, moral feelings and codes. I would go even further to say that we must also consider the needs of the planet and the various eco-systems that make it a living entity.

But what about the city, this "second nature" we have created, in which "factors relating to human actions and economic incentives" (Gonzalez-Val & Pueyo, 2009) influence the geographical distribution of public goods and life chances? Cities are the predominant mode of human inhabitation in the 21st century (Gross, 2016), and they seem to exert an enormous pull towards those seeking for a better life. However, they do not offer the same opportunities to all who share and construct the city collectively. There is a geography of justice connected to how cities are planned (or not planned), designed and managed that we must understand. Cities are spaces where we simultaneously cooperate and compete for resources, and where we must decide together how these resources are distributed and shared.

For Doreen Massey, the city is the "space of simultaneity" (Massey, 2011). Massey claimed urban space as the dimension of multiplicity: "If time is the dimension of sequence, then [urban] space is the dimension of contemporaneous existence. In that sense, it is the dimension of the social and therefore it is the dimension that poses the political question of how we are going to live together" (Massey, 2011, no page).

in which stories, ongoing trajectories and multiple voices happen simultaneously, but not symmetrically. Space is permeated by asymmetrical power relationships, practices and interactions. In a world of growing inequality, scarce resources and climate emergency, this conception feeds increasing uncertainty about how the burdens and benefits of our coexistence can be fairly distributed among us and whether there is a spatial dimension to social justice. Simultaneously, this triggers a deeper reflection

Massey calls this idea "radical simultaneity",

on how to foster spaces of true democracy and participation in deciding how those burdens and benefits are distributed.

This is why SPATIAL JUSTICE seems to be especially relevant, as it allows us to focus on the spatial dimension of the distribution of the burdens and benefits of our association in cities and on the manner

this distribution is governed. Spatial justice focuses on mainly two dimensions of justice: distributive justice and procedural justice. On one hand, distributive justice seeks the creation, fair allocation of and access to public goods. resources and services throughout the city. On the other hand, justice or injustice can also be found in how resources and public goods are negotiated, planned, designed, managed and distributed. Justice or injustice can be found in the procedures of negotiation, planning and decision-making. For example, planning processes that are transparent and allow some form of citizen participation are bound to be more just than those that don't. This is because the incorporation of multiple voices in decisionmaking processes increases the chances that the wishes, needs and desires of those voices are integrated in policy. Despite the serious critiques to participatory processes put forward by many, it is difficult to imagine the Just City without participation and co-creation, following the ideas of Henri Lefebvre and his concept of Right to the City.

Spatial Justice is also intimately related to the concept of Life Chances, which is the ability of households and individuals to access educational, economic and environmental opportunities and to design their lives upwards (Johnson & Kossykh, 2008).

One of the first proponents of the idea of spatial justice was Edward Soja (2010) as he stated that Spatial Justice "(...) seeks to promote

more progressive and participatory forms of democratic politics and social activism, and to provide new ideas about how to mobilise and maintain cohesive collations and regional confederations of grassroots social activists. (...) Spatial justice as such is not a substitute or alternative to social, economic, or other forms of justice but rather a way of looking at justice from a critical spatial perspective" (Soja, 2010, p. 60). In this perspective, "the spatiality of (in)justice [...] affects society and social life just as much as social processes shape the spatiality or specific geography of (in)justice" (Soja, 2010, p. 5).

For Soja, Spatial Justice is not only about distribution and procedures, but has a potential for insurgent action that disrupts and re-imagines the statusquo. And indeed, when imagining this exercise, we were much influenced by Soja's ideas and the

need to re-imagine the status quo. Our time is a time of successive crises: climate change, the pandemic, indecent inequality, cynical populist leaders that cater for the interests of economic elites by subverting the public realm. These crises seem to have a common root in our economic system: capitalism in its current predatory form is not socially, economically or environmentally sustainable.

With the idea of a Manifesto for a Just City, I want to argue that ours is a crisis of imagination: we cannot imagine a future that is not marketbased. Most importantly, many among our fellow citizens and politicians have naturalised the idea of rational choice and the invisible hand of the market to the point where defending the "market" is easier than defending our planet. It is easier to imagine a planet ravaged by climate change than to imagine a different economic and social form of organisation that is fairer, more humane and respectful of the rights of people and nature. Our minds are colonised by ideas of individual freedom and entrepreneurship that are meaningless if we cannot agree on how we will live together in our cities in a planet whose resources are finite. There is no freedom possible outside of a society in which we all collaborate with each other, so we can all be free. And sustainability is meaningless if we don't have Sen's sustainable freedom.

OURS IS A CRISIS OF IMAGINATION: WE CANNOT IMAGINE A FUTURE THAT IS NOT MARKET-BASED.

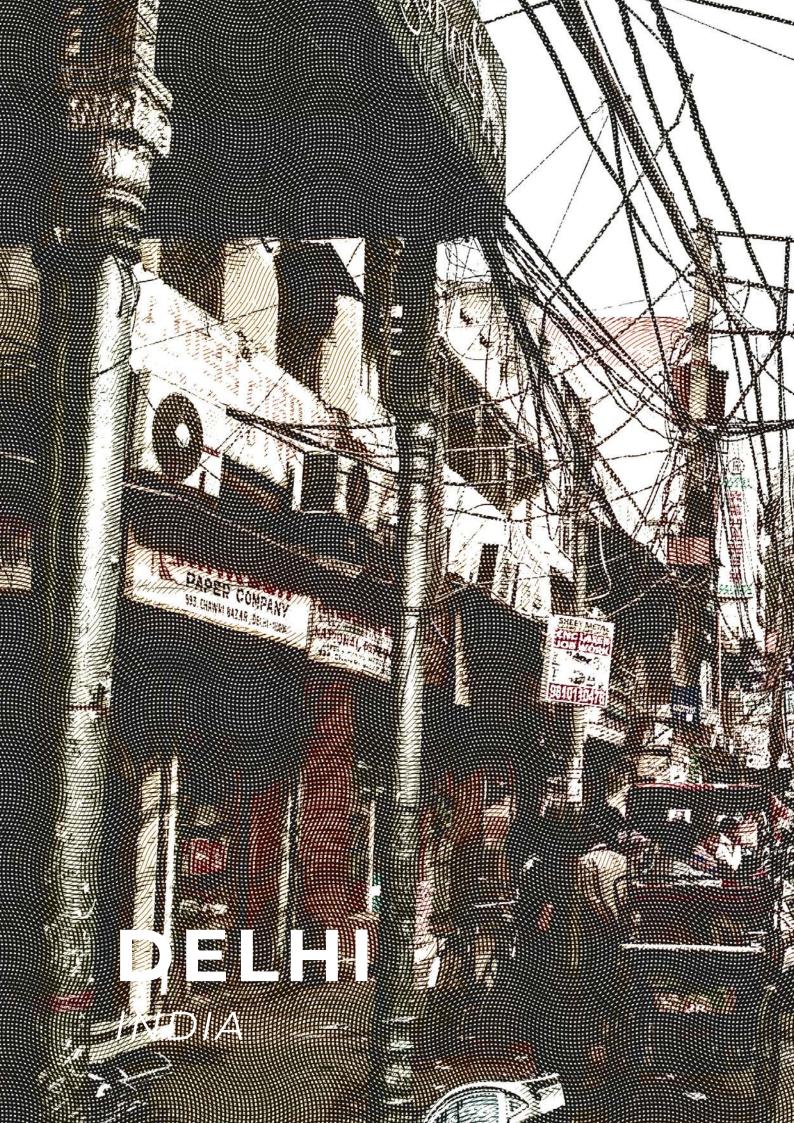
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THE RIGHT TO THE CITY

An earlier version of this text was previously published in the "Manifesto for the Just City", volume 1.

t was French sociologist and philosopher Henri Lefebvre who in 1968 coined the phrase Le droit à la Ville, 'the right to the city' (Lefebvre, 1968). This right, for Lefebvre, has simultaneously a more abstract and a more concrete dimension (Aalbers & Gibb, 2014) . The abstract dimension is the right to be part of the city as an 'oeuvre', i.e. the right to belong to and the right to co-produce the urban spaces that are created by city dwellers. In other words: "the right not to be alienated from the spaces of everyday life" (Mitchell & Villanueva, 2010, p. 667). The concrete dimension is a "claim to integrate social, political and economic rights, the right to education, work, health, leisure and accommodation in an urban context that contributes to developing people and space rather than destroying or exploiting people and space"(Aalbers & Gibb, 2014, p. 208). In its abstract emblematic dimension, the right to the city is 'like a cry and a demand' and 'can only be formulated as a transformed and renewed right to urban life' (Lefebvre, 1996, p. 158). In other words, the right to the city is a powerful idea, and a call to action. More recently, this call has been revisited and redefined, and today it seems more relevant than ever. David Harvey, for instance, redefined the right to the city as the power to shape people's living environment to their wishes and desires: "To claim the right to the city in the sense I mean it here is to claim some kind of shaping power over the processes of urbanisation, over the ways in which our cities are made and re-made and to do so in a fundamental and radical way"(Harvey, 2008b). Harvey continues: "From their very inception, cities have arisen through the geographical and social concentrations of a surplus product. Urbanization has always been, therefore, a class phenomenon of some sort, since surpluses have been extracted from somewhere and from somebody (usually an oppressed peasantry) while the control over the disbursement of the surplus typically lies in a few hands. This general situation persists under capitalism, of course, but in this case, there is an intimate connection with the perpetual search for surplus value (profit) that drives the capitalist dynamic. To produce surplus value, capitalists have to produce a surplus product. Since urbanization depends on the mobilization of a surplus product an inner connection emerges between the development of capitalism and urbanization" (Harvey, 2008a, p. 24).

We have, however, yet to see a coherent oppositional movement to all of this in the twenty-first century. There are, of course, multitudes of diverse social movements focusing on the urban question already in existence – from India and Brazil to China, Spain, Argentina and the United States - including a nascent right to the city movement. The problem is that they have yet to converge on the singular aim of gaining greater control over the uses of the surplus (let alone over the conditions of its production). At this point in history this has to be a global struggle predominantly with finance capital for that is the scale at which urbanization processes are now working. To be sure, the political task of organizing such a confrontation is difficult if not daunting. But the opportunities are multiple in part because, as this brief history of capitalist urbanization shows, again and again crises erupt either locally (as in land and property markets in Japan in 1989 or as in the Savings and Loan crisis in the United States of 1987-90) or globally (as in 1973 or now) around the urbanization process, and in part because the urban is now the point of massive collision - dare we call it class struggle? - between the accumulation by dispossession being visited upon the slums and the developmental drive that seeks to colonize more and more urban space for the affluent to take their urbane and cosmopolitan pleasures" (Harvey, 2008b). "One step towards unification of these struggles is to focus on the right to the city as both a working slogan and a political ideal, precisely because it focuses on who it is that commands the inner connection that has prevailed from time immemorial between urbanization and surplus production and use. The democratization of the right to the city and the construction of a broad social movement to enforce its will is imperative, if the dispossessed are to take back control of the city from which they have for so long been excluded and if new modes of controlling capital surpluses as they work through urbanization processes are to be instituted. Lefebvre was right to insist that the revolution has to be urban, in the broadest sense of that term, or nothing at all" (Harvey, 2008a, p. 40)

H.L. at the AULS of the Old Lutheran Church of Amsterdam. Photo by Verhoeff, Bert / Anefo - [1] Dutch National Archives, The Hague, Fotocollectie Algemeen Nederlands Persbureau (ANeFo), 1945-1989, CC BY-SA 3.0 nl, https://commons.wikimedia.org/w/index.php?curid=27290525

THE TRANSFORMATION OF SOCIETY PRESUPOSES A **COLLECTIVE OWNERSHIP** AND MANAGEMENT **OF SPACE FOUNDED** ON THE PERMANENT PARTICIPATION OF THE "INTERESTED PARTIES," WITH THEIR MULTIPLE, VARIED AND EVEN CONTRADICTORY INTERESTS. IT THUS ALSO PRESUPPOSES CONFRONTATION [...]. THE PRODUCTION OF SPACE, OXFORD/CAMBRIDGE (MASSACHUSETTS), BLACKWELL, 1991.

MEET THE SPEAKERS

e would be lying if we said the line-up of powerful women who spoke at the online workshop which gave origin to this book was the result of a long and deliberate process of exploration and fine tuning of the subjects. The truth is that there was a good amount of serendipity in how we came to invite these particular scholars to speak at our workshop, and to include their lectures in this book. But in this case, serendipity worked extraordinarily, as it often does.

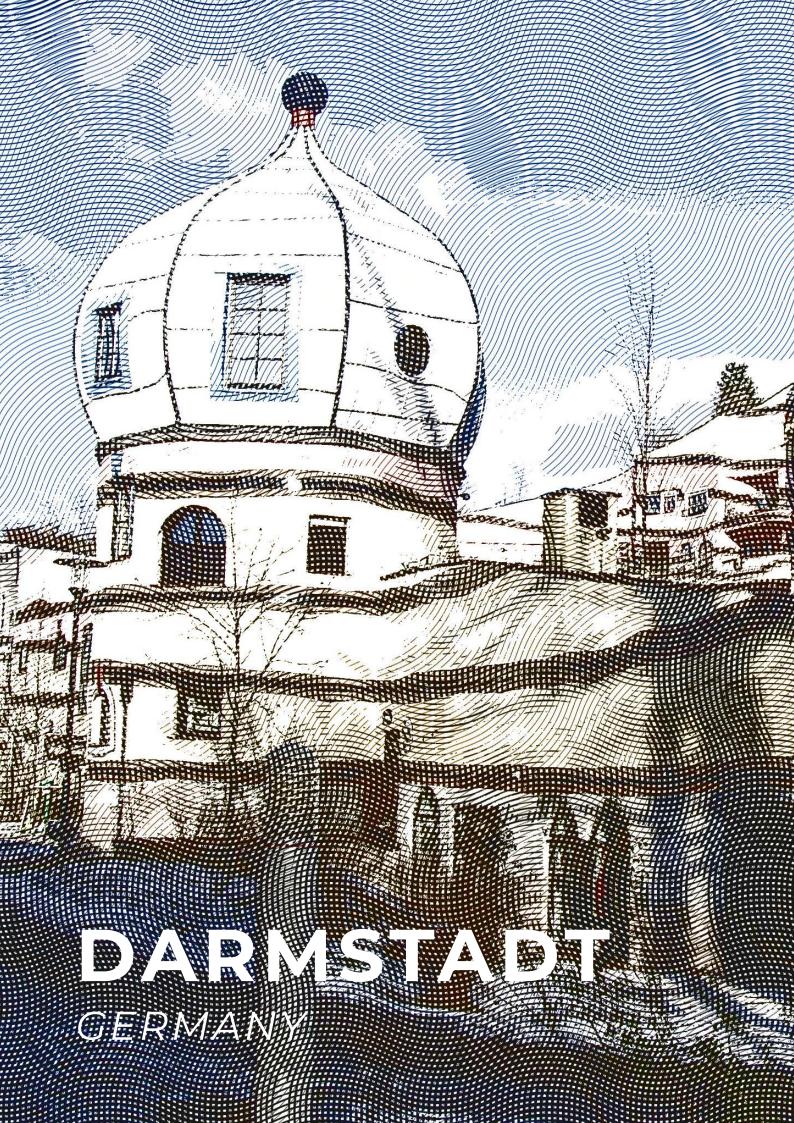
The four scholars featured in this book are at the forefront of the discussion about the Just City. Professor Faranak Miraftab is the doyenne of "insurgent planning", an idea that describes the way by which actors build their spaces of life despite the forces that oppress and silence them, often subverting the way by which the city is produced under capitalism. Professor Miraftab has the ability to express her ideas in a simple and crystalline way, which makes her message all the more powerful. For her, we need to be able to decolonise our minds and to imagine a different world that is better than the world we currently live in, which is precisely what the manifestos aim to achieve. Her message is one of faith, but not the blind naïve faith that often clouds judgement. Precisely the opposite. Her message challenges cynicism to propose an exercise of critical imagination that aims to free us from the chains of the everyday naturalised relationships shaped by capital and power.

Professor Mona Fawaz is a potent voice from a country that has been tortured by its failing political and economic elites, to the point of disaster. Lebanon has long suffered from the after-effects of colonisation: detached elites who treat the State as their own fiefdom, resulting in sectarian in-fights, corruption and inefficiency. But Professor Fawaz's message is that people are resilient, inventive and they will react and build a city for themselves, even when the State is unable to. She poses important questions about the role of planners and of the State in city-making, and challenges established assumptions about how we should look at informal urbanisation. For her, the city is an indomitable beast. We may pretend things are "under control", but "informality" pervades "formality" and people's everyday practices build the city from the ground up and challenge authority.

Likewise, **Professor Mariana Fix** has long looked at the injustices and distortions brought about by the intersection between capitalism and the production of urban space in her native city of São Paulo. Professor Fix maps out the ongoing financialisation of urban space to conclude that the city has been colonised by market relations that have turned urban space into a commodity, a process that pre-dates finacialisation, but has been amplified by it. In her view, Capitalism is a powerful force that distorts and subverts the ongoing struggle for the social function of urban land, producing exclusion. Building upon a long Brazilian tradition of Marxist urban studies, she has documented the ultimate result of this process: injustice and human suffering, and points at the extraordinary resilience shown by people in the city. In this way, her message intertwines with Professor Miraftab's, for whom we must seek alternatives to Capitalism that are "life-giving," rather than "profitmaking," and with Professor Fawaz's, for whom there are forces on the ground building the city despite of the superstructures defined by powerful actors.

Professor Romola Sanyal talks about those who are most vulnerable: migrants and refugees who, by definition, do not have rights in the national State, although they do have human rights. She reminds us that ours is a world in permanent movement: people migrate all the time, for all sorts of reasons, and migrants are the agents of city building. In fact, migrants contribute considerably to our cities, but most times remain relatively invisible or hidden, being often ignored by city officials and planners. In this sense, her talk speaks closely to Professor Fawaz's, insofar both scholars challenge established conceptions of legality, illegality, and extra legality. In a way, the four scholars in this book are asking: How do we challenge the established order and how do we plan for those who are excluded? Excluded from Capital, excluded from Citizenship, or excluded from the Spaces we all need to lead full, productive, happy lives. Professor Sanyal puts forward a small manifesto of her own, in which she pleads for a celebration of diversity, underscoring collaboration with those who live at the margins of society, for whom cities should be designed as well, and a commitment to justice, based on a dialogue of equals among people across cultures and political realities, laying down a possible map for global action.

We believe our "*Manifesto for the Just City*" is a very small step precisely in that direction, bringing together people from all over the world who are the future planners and designers of our Just Cities. To the four scholars featured in this book, our most profound thanks for their service and indefatigable commitment to the Just City and a more Just World.





DECOLONIZING OUR MINDS

FARANAK

UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN

Faranak Miraftab is originally from Iran. She is Professor of Urban and Regional Planning at the University of Illinois at Urbana-Champaign, with a concentration in Community **Development for Social Justice** and Transnational Planning. She sees herself as an urban scholar of globalization. Her scholarship is situated at the intersection of sociology, geography, planning, and feminist studies, using case study and ethnographic methodologies. Her research concerns social and institutional aspects of urban development and planning that address basic human needs including housing and urban infrastructure and services that support it. She is particularly interested in the global and local development processes and contingencies involved in the formation of the city and citizens' struggles for dignified livelihood namely, how groups disadvantaged by class, gender, race, and ethnicity mobilize for resources such as shelter, basic infrastructure, and services and how institutional arrangements facilitate and frustrate provision and access to such vital urban resources. Professor Miraftab is the author of a number of seminal papers on insurgency. Read her complete bio

"LIKE HOPE, CARE NEEDS TO BE EXAMINED **BEYOND INDIVIDUALS' SELF-CARE, AS COMMUNITY PROJECTS OF INSURGENCY, AS INSURGENT** PRACTICES TOWARD HUMANE URBANISM".



INFORMALITY AS ACTUALIZATION

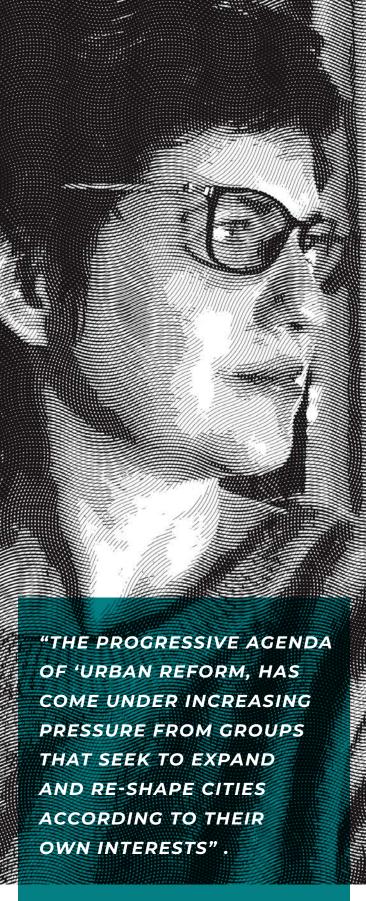
MONA FAWAZ

AMERICAN UNIVERSITY

OF BEIRUT

Mona Fawaz is Professor in Urban Studies and Planning at the American University of Beirut. She recently co-founded the Beirut Urban Lab at the American University of Beirut, a regional research center invested in working towards more inclusive, just, and viable cities. Mona is also the director of the Social Justice and the City research program based at the Issam Fares Institute of Public Policy at AUB. She was a fellow at the Radcliffe Institute of Advanced Studies at Harvard University during the 2014/15 academic year and in Summer 2017. She has served on numerous national, regional and international juries, including the Aga Khan awards in 2019. Mona's research spans across urban history and historiography, social and spatial justice, informality and the law, land, housing, property and space, as well as planning practice, theory and pedagogy. Aside from these scholarly interest, Mona has been tightly involved in Beirut's ongoing transformations by publishing in the local press and speaking in numerous local venues where she has advocated for upgrading informal settlements, protecting the urban commons, improving urban livability, adopting more inclusive planning standards, and more generally, defending the right to the city for the urban majorities. Read her complete bio HERE.

"BECAUSE INFORMALITY IS NOT SIMPLY THE RESULT OF PLANNERS' ACTIONS OR THE RULES WE USE TO ORGANIZE URBAN SPACES. WHAT GENERATES INFORMALITY IN TODAY'S BEIRUT IS PRIMARILY THE FACT THAT THE CITY WAS TURNED IN SO MANY WAYS INTO A FINANCIAL ASSET".



COMMODIFICATION OF URBAN SPACE

HERRY TT/ 12

MARIANA FIX

UNIVERSIDADE DE SÃO PAULO

Mariana Fix is Professor at the School of Architecture and Urbanism of the University of São Paulo in Brazil. Mariana's scholarship revolves around the commodification & financialisation of urban space, and how grassroots movements in Brazil face the challenge of accessing their right to the city in light of that financialisation. Mariana is the author of the books "Partners in Exclusion" (Parceiros da Exclusão, 2001) and "São Paulo, Global City" (São Paulo, Cidade Global, 2007), both published in Brazil by Boitempo Editorial. She holds a PhD in Economics from the University of Campinas (2012), a master's degree in Sociology from the University of São Paulo (2003), and a professional degree in Architecture and Urbanism from the University of São Paulo (1996). She was IIAS Re-Theorizing Housing as Architecture Research Fellow, 2019-2020 and was a visiting research scholar at CUNY's Graduate Centre as an Urban Studies Foundation fellow from November 2012 to March 2013. She is a member of the Housing and Human Settlements Laboratory at FAU-USP, and has been working with Right to the City organizations for several years. Read her complete bio HERE.

CITIES ARE BUILT BY MIGRANTS

ROMOLA SANYAL

LONDON SCHOOL OF ECONOMICS

Romola Sanyal is Associate Professor of Urban Geography at the London School of Economics, in the UK. Professor Sanyal's research focuses on the relationship between forced migration and urbanisation. In one strand of her research, she looks at how refugees and other forced migrants become 'city makers' through building and inhabiting urban spaces. This work had been conducted in India and Lebanon, through the study of Palestinian refugee camps in Beirut and Partition refugee colonies in Calcutta. Here, she explored how the act of building itself was a form of politics and how it challenged efforts by humanitarian organisations and host governments to marginalize and depoliticize refugees. She continues this work by studying how refugees come to inhabit and make homes whilst being displaced and living in legally precarious circumstances. A second strand of this work looks at the geopolitics of humanitarian knowledge production, particularly on urban refugees. Read her complete bio HERE.



"A COMMITMENT TO JUSTICE ALSO REQUIRES US TO OPEN UP DIALOGUES WITH OTHER PARTS OF THE WORLD AS EQUALS ."

CHICACO THE UNITED STATES

INSURGENT PRACTICES OF HOPE & CARE FOR HUMANE URBANISM

PROFESSOR FARANAK MIRAFTAB

UNIVERSITY OF ILLINOIS AT URBANA-CHAMPAIGN, USA.

THIS TEXT IS AN EDITED TRANSCRIPT OF THE LECTURE GIVEN BY PROFESSOR FANANAK

FOR THE MANIFESTO FOR THE JUST CITY WORKSHOP ON 4 OCT 2021 (ONLINE)

want to first start with a road map of where I'm going to take you today in the next 30 minutes. I am going to talk a little bit about hope, and radical hope or insurgent practices of hope. And a little bit about care and radical care, and what these two things mean for constructing solidarities for a humane

urbanism. Then, I will briefly bring those into what has been conceptualized as insurgent planning practices, and then I hope I can take the last five or ten minutes to focus on the importance of imagination for decolonizing futures, which I see in manifestos and the exercise that you all will be involved in in the next month or two, as part of that exercise of imagining a different world, an alternative world, as insurgent practices of hope and care for humane urbanism.

So, let me take you with me. I hope I can deliver on this promise. I would like to start with introducing Mariame Kaba. For those of you who don't know her, she is an organizer, an abolitionist and educator whose work has been to end violence and dismantle the prison industrial complex. Her work with youth and youth leadership development is of a transformative justice nature. I use the notion of hope that Mariama Kaba introduces and articulates as a philosophy of living. She talks about hope as being a discipline feat, as achievement of a daily practice, a daily discipline.

She writes and talks about it. [She says] that hope is a discipline that we must practice every single day because in the world we live in today there are so many horrible things happening. Things that I don't need to remind you of: inequalities, climate change, and all of those things about which it is easy to feel a sense of hopelessness, that everything is all bad all the time, and there is nothing

that's ever going to change, that people are evil and bad at the bottom.

She says she understands why people might feel hopelessness, but she chooses differently. She chooses to think and act in a different way, believing that there is always a potential for transformation and for change, and that is in any direction. It could be good or bad, but

the fact that there is a possibility of change, there is a potential in change, is what helps her in organizing and believing that there are more people who want justice, [there are] those who are working [for justice]. There are more people who want justice than those who are working against it. That's what motivates her to participate in practices of discipline, what she calls a discipline of hope, helping her to practice for organizing. For her, hope isn't an emotional hope. It is not optimism.

Hope doesn't preclude feelings of sadness or frustration or anger or any of these other emotions that make total sense.

This framing and understanding of hope as discipline is radical in that it is commitment to everyday practices for transformative justice. It is grounded in action that people actually practice all the time. I want to share with you some of the images from when I visited the community of Bom Jardim in Fortaleza, with the help of Professor Clarissa Freitas at the Federal University of Ceará. This community was fighting for their recognition. An informal settlement fighting for recognition. I find inspiration in practices of grassroots and how they resonate with what Kaba calls hope as a discipline, choosing to fight and choosing the potential of change every single day, one day at a time, one door knocked at a time, one flyer posted at a time. They basically cannot afford to give up. It's these daily practices that ultimately allow them to get their recognition and their dignified livelihood practices. I see a radical insurgency in these daily practices. This radical interpretation of hope is a long view. It is not for the short term. Your timeframe is not the timeline on which your movement occurs, but you are recognizing that you're part of a much longer trajectory.

Della Mosley and colleagues (2019) talk about "Radical hope in revolting times," recognizing the orientation to individual and collective that is not a hope only for me as an individual but hope for the collective. Moreover, they argue, it is a hope that is not only grounded or oriented towards the future but is also rooted in the understanding of the past. This orientation to individual and collective, as well as past and future, is something that I will come

back to in insurgent practices of planning. But I think this is very important to emphasize here.

From here I want to move on to the notion of care in humane urbanism. Like hope, care needs to be examined beyond individuals' self-care, as community projects of insurgency, as insurgent practices toward humane urbanism.

We know too well how both hope and care can be indeed intimately implicated in the project of oppression.

Religion has done it. Many other forces that you know [have shown us] how hope and care could be used for oppression rather than liberation. While we spoke a little bit about hope as a project of transformation, I want to now switch and talk a little bit about radical care as a project of decoupling care from capitalism.

Humane urbanism for me is the alternative future I envision. What we are experiencing today is a dominant form of urbanism that I call bully urbanism—in bully urbanism the winner takes all. Profit is at the center and everything boils down to profit. What I envision as an alternative future is humane urbanism, where the centre is life and life-making, not profit-making. To shift from current bully urbanism to future humane urbanism, we need to revisit the core values that guide our policies and plans—that is, a shift from profit making to life making.

But life making is a site of fierce contestation. The work of life making, also referred to as "care work" and performed predominantly by women and communities of subordinate people, is theorized by Marxist and feminists as "social reproduction work" that is key to capitalism's ability to reproduce itself and address its recurrent crises. There is a fierce struggle in the realm of social reproduction, because this work is key to life and to capitalism, but there is pressure, a systematic way in which patriarchal, racial capitalism tries to make it invisible. In other words, because capitalism wants to have its cake and eat it too, it seeks to make the work of life making invisible, devalued and taken for granted through ideologies of patriarchy, ideologies of gender,

WHAT I ENVISION AS AN ALTERNATIVE FUTURE IS HUMANE URBANISM, WHERE THE CENTRE IS LIFE AND LIFE-MAKING, NOT PROFIT-MAKING.

white supremacy. The struggle between the social reproduction work, the care work that makes life and is the base of everything that happens around us, with the forces of capitalism, racism, sexism that try to devalue life-making work by naturalizing it and making it invisible, is indeed fierce and needs close examination.

Elsewhere, in a paper with Efadul Huq titled "Urbanizing Social Reproduction," I expand on this point and discuss how spatial and temporal restructuring and manipulation of life-making activities are involved in making care work invisible. In that paper that I cannot expand on here we show how collective and familial care work performed in the realm of social reproduction is intimately implicated in projects of urbanization.

intimately implicated in the project of oppression, my point here is to stress on practices of radical hope and radical care whereby they are not used by the accumulationist agenda and desires of capitalism. Insurgent practices of care aspire to perform what is the base of life and life making, but not be abused by capitalism, racism, and sexism. This decoupling of care work and capitalism is what I refer to as radical care.

Again, for such insurgent practices of care I find

inspiration in practices of grassroots movements. In this case an urban movement called "Housing Assembly" in South Africa. It's a city-wide grassroots movement based in different neighbourhoods and different informal settlements and townships in Cape Town that I have been following for years now. Their practices inspire me in understanding or in seeing radical care in the sense that they work for access to land and housing. They occupy land, they build homes, they do the care work that is needed for life. They are at the centre of feeding their families. Like we all saw during the pandemic, it was soup kitchens and the work that these women in poor neighbourhoods did and are doing that has been at the base of survival of many. These practices of collective care and life making have always been there, but the pandemic made them more visible.

What I need to highlight about practices of insurgent movements like Housing Assembly is that their movement is not limited to so-called licking the wounds that capitalism and exploitation leaves behind. They don't only take care of people for free; they don't take care of the poor people while letting the State or capitalism off the hook. Along with providing care work, they take the state to task; they push the state for delivering its responsibilities towards the poor; they ask, they demand, and they question and challenge the notion of private property. They set up barricades and resist evictions to challenge profit-making banks and those who are evicting people. ____

Moreover, they don't limit themselves to one or another way of being heard. As I have explained in my formulation of Insurgent Planning Practices inspired by groups like Housing Assembly [see 2009 and 2018], through insurgent practices subordinate groups make demands and aim to be heard. No matter how they do it, through invited spaces, using the courts and taking justice to courthouse rooms, or through invented spaces, marching in streets or even setting fires, they make demands on the state to deliver on its responsibilities towards the poor. In the case of Housing Assembly's struggle in Silvertown, Cape

Town, for example, they made a fire and stayed up all night in front of the municipal City Hall to make sure they receive media attention and get heard the next day when the office opens, that the officials must make true with their promises and bring electricity to their neighbourhood under the pandemic.

So, in that sense, the inspiration I get from the practices of these grassroots groups forms the basis of what I have written about,

conceptualized, and theorized as insurgent practices of planning.

I'll go over the three main ways in which I have conceptualized them. I hope you saw this in practices of community in Bom Jardim [in Fortaleza] or Housing Assembly [in Cape Town], practices that they do not limit themselves to here and now. Firstly, they transgress in time, place, and forms of action. They have a historical consciousness and also a vision for the future. They have a transnational consciousness in establishing solidarities with other movements. There is a strong connection, for example, between South African Abahlali baseMjondolo movement and the MST [Landless Workers Movement, Movimento dos Trabalhadores Rurais Sem Terral movement in Brazil etc. Moreover, like I showed in the example of Housing Assembly, their transgression is also in forms of action. They don't limit themselves to legitimized or formal spaces of participation, but also participate, take part in, and invent new spaces of action. Secondly, they are counter-hegemonic. By taking care of the immediate needs of their members and communities, they do not merely help with better functioning of capitalism, because they move beyond that to also fiercely challenge the taken-for-granted order of capitalism, racism, and sexism. This helps to distinguish insurgent practices for humane urbanism from, for example, what happened in the US on January 6 of 2021, or the Tea Party-reactionary movements that might break the legal norm and be insurgent or innovative in the strategies they use, but are not against the hegemonic powers of sexism, racism, or capitalism. Thirdly, insurgent practices for humane urbanism are imaginative and insist on recovering idealism for a just society.

It is this third dimension of what I call insurgent practices for humane urbanism (imagination as an

I ASSERT THE NEED FOR A NEW CONSCIOUSNESS THAT LIBERATES PLANNING IMAGINATION.

insurgent practice) that I want to emphasize for the remainder of my talk and for the purposes of our exercise of manifesto-writing. The struggle over imagination of alternatives and decolonization of the future, I argue, is a key political terrain of struggle for liberation from the hegemonic forces of our time—capitalism, racism, and sexism.

African intellectuals like Fanon remind us that the liberation of the colonies could happen only by "decolonizing the mind and liberating the imagination." They stress liberation needs a new consciousness,

> one that is recovered from colonial moral injury, the profound alienation that believes development of the colony could only happen by rejecting oneself, by capturing what we idealize, what we dream of, and what is ours; in this case this might be the ideal of beauty etc. Colonization of the mind reminds us that, as colonization might not be through military occupation of a territory but occupation of people's imagination and ideals, a significant challenge of liberation might be the decolonization of our

mind, and ideals we dare to imagine.

I assert the need for a new consciousness that liberates planning imagination. This requires decolonizing planning imagination by questioning its hegemonized assumptions: what is possible and what is not. The core struggle this generation faces, I argue, is between expanding the realm of imagination and closing it down. What is possible, what we see as acceptable or not acceptable.

Let me explain now what I mean by decolonization of the future and decolonization of imagination as I see it intimately related to our manifesto-writing exercise. [For this I draw on my article "Insurgent Practices and Decolonization of Future(s)", published in 2018]. The future is inevitable: it is open and it is plural. But the future is also empty of meaning. That what it constitutes depends on how it's imagined, susceptible to be reinvented and be opened by a horizon of possibilities. Because of its openness, the future's plurality is an object of intense dispute. Boaventura de Souza Santos (2008) argues in his writings about the future as a site of struggle. But the open-endedness plurality and unpredictability of the future also makes it a political territory, a site of fierce contestation over the content it can take. If we do not dare to imagine the unimaginable, then the future is a lot less open and more predetermined as persistence and perpetuation of the present, hence the colonization of the future.

I often share this example from one of my classes with the first-year college students. I give these students who are fresh out of high school, educated through the US high school system, an exercise to imagine what would the just city be like. They were to engage with this exercise in groups of five and for 10 minutes. Quickly, however, I noticed that they were not doing the exercise: they were not talking with each other, they were not sketching, writing . . . nothing. I asked them "what is going on?", and they were like, it's not realistic, it's not viable, it's not possible to have a just city and justice, we always have to have inequality. That incident, I believe, exemplifies what Fukuyama marked as the end of history when the Berlin Wall fell. Basically, the assumption that there is no alternative to capitalism has taken away from this new generation the ability to imagine anything beyond the existing order—daring to imagine that an alternative could be possible. That is why this manifesto exercise

is so important. Creating manifestos is indeed practice of radical hope; it is important to reclaiming the future by imagining ideals and alternatives and helps us to practice the discipline of hope, as per Kaba, to practice hope and work towards that ideal every single day.

Oftentimes, at least in the US, I see that hope is ridiculed. You are an idealist, referred to as something demeaning. Here, in our writings of manifestos, we are

trying to reclaim idealism and believe in ideals. We choose to be radically hopeful, not naively hopeful, and to care for our communities, for each other, and to construct an alternative future that could be humane urbanism.

Let me just make one more point before I close. I see this as the last terrain of colonization: the future, the imagination of an alternative future. The first round or realm of colonization was grabbing land, grabbing resources that didn't belong to capitalists, grabbing human beings and enslaving them. Maria Mies and her colleagues, feminist scholars, wrote in the 1980s about women as the last colony. Indeed, they published a book with that title, arguing grabbing the cheap labour force of women, newly at that point integrated into the labour force, was the last frontier of colonization and how capitalism had discovered a new source for its accumulation, by feminizing the labour force.

I want to argue here that the last colony, this new terrain of colonization, is perhaps our imagination of the future. Today, I argue, it is the future that must be invoked as the last colony. The future as a political territory, a territory to be occupied to secure closure through totalitarian imaginations, and through erasure of alternatives. The latest subject of colonial occupation or grabbing, I argue, is the future, and the struggle for its imaginative emancipation and decolonization is urgent.

As opposed to Francis Fukuyama, who made a case for the end of history (1992), I argue the end of history as we know it can also be the beginning of history as we want it. For this, some people turn to performative actions for their insurgent practices. I have written about it in a piece with Deniz Ay on performative practices of insurgency in Turkey. Some turn to science fiction and some turn to other innovative practices of insurgency, but here we are going to turn to formulating manifestos. Writing and

I SEE THIS AS THE LAST TERRAIN OF COLONIZATION: THE FUTURE, THE IMAGINATION OF AN ALTERNATIVE FUTURE.

formulating manifestos as a means to decolonize the imagination, the radical hope for a just future, for a caring and humane urbanism, where life and not profit is at the centre of plans and plan-making.

I want to also close by reminding you that none of the manifestos were inventions of sitting in offices and creating. They emerge out of political collective movements—from capitalist manifestos to feminist manifestos, they are all rooted in collective activities and movements.

I'll stop here and I am grateful that you have listened to me.

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URBAN INFORMALITY: IS THE INFORMAL AN ENACTMENT TO THE RIGHT TO THE CITY?

PROFESSOR MONA FAWAZ

AMERICAN UNIVERSITY OF BEIRUT

was asked to speak of informality in relation to planning and to reflect about what planners can do. The question of what planners can do is especially important in places like Beirut where I live, where the implicit assumption of planners that a democratic inclusive state can be the custodian of the "common good" and/or the authority from of which you can ask for more "justice" or "greener" is very remote. How do we re-imagine our place as planners, as professionals of the built environment, when one lives in such a context? I tried to frame my presentation in ways that offer pathways to think of this question in relation to informality.

I begin in Beirut, where about a year ago, on August 4th, 2020, a massive explosion in the city's port caused major damage in the city's infrastructure, including the surrounding urban fabric and its housing. For more information, see (World Bank, 2020). As many national and international non-governmental organisations (NGOs and INGOs) began to work on the repair of what was estimated at over a hundred thousand houses affected by the port explosion, these organisations found themselves repairing layers and layers of neglect and damage that pre-dated the blast by at least five decades. In other words, the disaster unravelled years of neglect and decay that had eroded the city's housing infrastructure, its physical fabric of life. These five decades include Lebanon's civil war (1975-1990) and an ongoing war with Israel that included several invasions by the Israeli Army, including to Beirut in 1982. This period also covers the last three decades of so-called post-war reconstruction which unleashed a neoliberal model of urban development.

The marks of this neglect and deterioration were not just in the physical conditions of the dilapidated buildings or services. True, the poor physical conditions of multistorey apartment buildings presented a challenge for repair. The marks of neglect, however, also extended to modes of occupying space. There are lots of questions

about property rights. Who owns what? There were also questions about rental contracts. Who was allowing who to stay in a particular place? How much did households pay? How did rent change? And then issues of personal entitlement Did residents have legal residency papers? Do you have the right to be here?

> Many of these questions are typically raised in the so-called informal sector, but they now appeared in well-established middle-class neighbourhoods. For example, NGOs and INGOs working on post-disaster recovery in Beirut expected to see this high divergence from the law in construction and contractual

practices in neighbourhoods such as Karantina, a low-income neighbourhood of the city known to have housed over the past century several waves of refugees, migrant workers, and numerous vulnerable populations. This is a largely dilapidated neighbourhood, often associated with informality where many of the residents were historically refugees and/or migrant workers and low-income families. However, the same questions were being raised in Mar Mikhael, which is Beirut's more consolidated, more "hip" and "upcoming" neighbourhood, a neighbourhood, where heritage buildings date back to the early French Mandate (1919-1943) and modern



periods, where property values were relatively high. And yet, even in Mar Mikhael, informality in land occupation and contractual agreements was recurrent. In these neighbourhoods and others, it was impossible to tick a clear box on the categories that relief workers and planning agencies wanted to use in order to assess damage or identify claimants. Reality, in other words, was far more complex than a sheer survey of building damage or a list of claimants. And in the months that followed the Beirut port blast, as the COVID crisis raged and everything in the country was in free fall, the volatile conditions seemed to

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TO ACTORS LOOKING

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AND UNDERSTAND HOW

THINGS WORK IN A CITY.

raise many more questions for people trying to fix homes. Between October 2019 and the time of this presentation in October 2021, the Lebanese currency lost about 90% of its value, several governments resigned, and more than 80% of the Lebanese population fell below the poverty line according to World Bank estimates.

The elements of this crisis were multi-faceted. To give just one example, Lebanon's national currency lost about 90 percent of its value over only a few months. This means that if you're renting a home, your landlord is

renegotiating how much rent you're paying on a daily basis. And if you don't have a clearly written contract, you don't have any grounds to negotiate and resist their requests. The cost of materials and repair is also increasing. Meanwhile, more than 80% of the population was considered to have fallen below the poverty line, so even the few who received financial repair compensation were hesitating whether to use the money to cover the cost of food and medicine, or to repair their homes. Thus, the question raised in this context is: how do we position ourselves as city planners in such a context? It was evident that some of the basic assumptions that we hold in our profession do not stand to Beirut's reality.

To begin with, what is the public agency that will manage the processes [of reconstruction]: the municipality, the director general of urbanism, the housing agencies, etc. These agencies fully delegated the reconstruction to NGOs and INGOs. They did not intervene. Even if they wanted to, many residents had declared openly that they did not want the state to come in and that they didn't trust institutions. Many of the residents in the areas affected by the blast blamed the government's callousness for the port explosion directly.

But how do we plan if these public agencies that normally act as the "custodians of the common good" in our profession are absent or ineffective? Worse, if they are associated with the crimes that destroyed the city in the first place? How do we plan a post-disaster recovery amidst disaster, when no one is coordinating the work of multiple actors? Even worse, what we call "public" was completely absent. Only the Lebanese national army was attempting to organise the NGOs and INGOs intervening in the blasted neighbourhoods, but that was really the extent of the "public".

And to what extent can we imagine an Army recovering public spaces? Conversely, Non-Governmental actors (such as for example the Beirut Urban Lab team) were working with communities to articulate how recovery should be imagined. In these neighbourhoods, public spaces such as a sidewalk or any other shared public spaces had no custodian, no one was trying to repair them. Research centres and some of the NGOs were trying to compensate

> [this absence], but the "public" was really missing.

That's the point I really think is important for us to think about as planners. when we consider our role in these circumstances. So, as I found myself as a planner, a university professor, again one more time in Beirut speaking to relief agencies, speaking to international organisations, explaining the local context, the missing custodian of the public good, the fluid and unregulated city, I found myself again and again

resorting to the terminology of informality.

So, what is informality? As a term, informality has been widely used in the planning literature since the 1970s. The term refers to a form of housing, a modality of transaction, and more generally an order of governance that occurs outside the direct presence of state agencies or state regulations or at least without their direct supervision and/ or the application of laws stated by public agencies.

Among city planners, "informality" has often been thought as confined to specific neighbourhoods. Yet, in Beirut (and other contexts), informality is not confined to particular neighbourhoods. As we have witnessed in the aftermath of the port blast, informality was basically in every neighbourhood, almost in every building. Recognising that transactions are often informal can provide some clarity to actors looking to order a reality and understand how things work in a city. It sheds light on the temporary tactical arrangements (as Abdulmalik Simone has taught us, for instance (Simone, 2004)), through which the everyday life of "urban majorities" is organised in many contexts. However, this recognition doesn't respond to the critical question: Is this informality desirable? In other words, if we as planners believe that our profession is about fostering the making of the Just City, like this workshop is invested in doing, should we be embracing this informality as desirable? In other words, does the absence of a state make for a more just city?

I don't claim today that I will be able to answer this very challenging question. However, I argue that, at least for planners invested in this Just City, we should pay more vigorous attention to how power dynamics play out at multiple scales of the arrangements that organise people's everyday lives... and that to do so, the framework of informality can provide important signposts. I have developed a fuller reading of power/informality in the forthcoming chapter "Planning, Informality, and Power" (Fawaz, 2022 (Forthcoming)).

To speak of informality as a framework to understand power is not a ticket to elude the larger structural injustices. To the contrary. But the framework of informality allows us to recognise that, particularly in contexts where the illusion of the State playing the role of a strong custodian of the common good is far-fetched, in contexts where citizenship is really not on the table, planners and planning need to shift the understanding of the common good away from "the law" and/or the "formal" as a goal.

Instead, it is important to consider who can be the

custodians of "the shared/common good" that justifies a planning intervention, and to consider that planning can be a process through which this common good is built, or at least imagined.

As such, the project of "formalisation" of the "informal" is off the table. Instead, and irrespective of what is formal/ informal, the critical question becomes how can be build a collective that can then endorse

common rules. This collective (or we, the citizens) is harder to frame in today's Beirut, particularly. And to think of only one example, because one in four residents of the city is a refugee (European Commission, 2021).

That's my big message for today, that before we speak of a just city, we should answer just for whom? But before I develop this idea, let me turn back to informality. I had promised to speak about informality in my talk today, and so I'd like to turn to the topic now.

I start my discussion of informality with an image from Lima. Images such as this one have circulated a lot in the planning literature since the 1960s. These images reflect the contrast between imagined planning's ordered futures, modern structures, and those unruly realities, on the one hand, and the unplanned, unregulated realities of cities around the world, cities where zoning doesn't apply, property rights are not necessarily observed, building law is rarely protected. Such realities correspond also to markets where transactions are unrecorded, labour is not protected, etc.

These are realities that we often associate with cities of the Global South. There's a fascinating literature that, as of the 1960s and 70s within the field of city planning, begins from Latin America, where we learn about places like "favela", "barrio", "villas miseria", that really occupied people's imagination and became part of the lexicon of planning. This literature translates a reality that eventually is also documented in Latin America, in East Asia, in the Middle East and in Africa, but also more recently in the colonias of the United States, for example, where we see that along the borders of Texas, Arizona and California, similar informal neighbourhoods have actually developed (Ward, 1999).

BEFORE WE SPEAK OF A JUST CITY, WE SHOULD ANSWER JUST FOR WHOM?

In order to explain the discrepancy between how planners imagine the world and how planning works in reality, the mainstream of planning has coined this terminology of informality. Now, as Lisa Peattie argued in the 1980s (Peattie, 1987), informality is a vague term, it cannot be really defined [or] pinned down practically. It's however a term that has a use, and that use, in [Vanessa] Watson's words, is very important (Kumar & Ramesh, 2021; Watson, 2011). It's one that points to those dominant persistent realities that clash with what planners put as normality, what is proper, what is clean, what is orderly. So, against the normality imagined by planners, informality becomes this emblem of disorder, of the unregulated, of the uncontrolled, the messy, the inefficient.

Of course, this observation has a lot of repercussions. But before we talk about those, let's just think for a second

> about how planners explain that. How do planners come to define to themselves the difference between, on the one hand, the clean ordered city that they promise to design, and on the other, the reality of most of the world.

There are two tropes in planning that are repeated in the 1970s-1980s planning literature. The first is survival, the second is transience. Both of these realities have in common that they are trying to explain why the reality

of today's cities doesn't correspond to how planners have imagined organising the city.

First, the survival trips: This is the earliest explanation. It's also the most common. You see it in a lot of the classics. Book such as The Myth of Marginality (Perlman, 1976), The View from the Barrio (Peattie, 1968), Squatters and Oligarchs: Authoritarian Rule & Policy Change in Peru (Collier, 1976), Squatter Citizen (Hardoy & Satterthwaite, 1989), Freedom to Build (Turner & Fichter, 1972), and Housing by People: Towards Autonomy in Building Environments (Turner, 1977).

Basically, it holds that people are poor, they can't afford to live in exclusive capitalist cities, so planners must accept the fact that in order to survive, low-income city dwellers have to break the law. There are many versions of this literature. Some of the versions celebrate the entrepreneurship of squatters, as in David Collier's famous work, but also with Janice Perlman who described the aspirations of being a bourgeoisie, the perseverance of pioneers, the values of patriots, as she wrote in 1976. The agency of informal settlement dwellers remains a strong topic to-date among architects with for example, Brillembourg (Brillembourg & Klumpner, 2012), Teddy Cruz (Cruz & Forman, 2016), and others who engaged with informality as a site of inventiveness, of ecological values, recovering waste, but also aestheticising poverty. All these works carry the same idea, that low-income people resort to informality as a survival strategy and that we consequently need to recognise that as part of our cities.

Second, there is the trope of transience, which basically promises that informality is only temporary. Informality lasts for a certain period, then things will change. The first advocate of this argument was John Turner, who convinced ____

in the 1970s international organisations, including Habitat International, that self-help was a better form of building, because it allowed people to have a housing project in which they conceived of housing as a verb, as he famously put it (Turner, 1977). So, people are building their own homes, they are working towards a project, and we should allow this transitory phase before their houses consolidate in ways that would actually be more adequate to their needs than those defined by the state.

The trope of transience we to appear in the social science literature. [Teresa] Caldeira recently documented

it in São Paulo, where she points that people inhabit spaces that are clearly precarious, but where they feel that they will improve, that they have the promise that one day they will be wealthier, and that they will be part of [the city], and that their neighbourhoods will look like part of a better city (Caldeira, 2017).

Both survival and transience have in common this assumption, that it's possible, perhaps even inevitable, that planning will extend its scope over urban territories. That it's unstoppable, it's a development process and as such, the tropes

allow planners to address informality as an aberration and to depict this affair as almost a strategy. These two tropes also make it possible for planners to limit the scope of the imagination of how we react towards informal neighbourhoods, or towards the increasing informalised urban quarters of many cities in ways that say "we're going to fix them", "we're going to regularise them", "we're going to upgrade them", "we're going to improve them". Always trying to formalise that informal, to bring it back to that standard that is imagined. However, decades later, it's evident that the assumption that informality is transient doesn't stand the test of time. Rather than expanding its scope over cities, we know that planning in many cities, planning understood as the public exercise of ordering space and providing services, is actually reducing its scope.

We see piling evidence, from both the global north and the global south, where we see city authorities with those outdated bypassed master plans that they themselves ignore, designing small enclaves for the rich where city governments can work famously. If you look around us, here in the region in the middle east, from Egypt's new capital to Iran's imagined new capital, there is an aspiration that we're building something else, which is smaller, which departs from the city and loses the hope of fixing it.

A few decades ago, it was maybe possible to imagine that informality was unusual, to pin informality on civil wars, to explain it as an outcome of colonisation, but I think that today we're increasingly seeing that informality is a reality of capitalist economies that we must reckon with.

And to think about how to address this reality, I think the most important contribution that planning theories have made is to re-infuse a notion of power and politics in our reading of informality, because that allows us to consider the circumstances the processes under which urban neighbourhoods tagged as informal have developed.

HOW HAVE PLANNERS INFUSED POWER IN THE CONVERSATION OF INFORMALITY?

In thinking about how to infuse power in this really beautiful work, I've mentioned books that have addressed these issues, and you can see they're not new. (Bayat, 2013; Chabbi, 2012; Collier, 1976; Fernandes & Varley, 1998; Hardoy & Satterthwaite, 1989; Holston, 2009; McFarlane & Waibel, 1979; Miraftab, 2016; Payne, 1997; Peattie, 1968; Perlman, 1976; Rocco & Ballegooijen, 2019; Roy & Alsayyad, 2004; Simone, 2018; Turner, 1977; Ward, 1999). As you can see, there is evidence of the importance of power in informal relations since the 1960s. However, discussions of power have been expanding.

> So, how have planners infused power in the conversation of informality? I was reading Professor Rocco's book a couple of days ago (Rocco & Ballegooijen, 2019), and I noticed that we share the same understanding of power as diffuse and inserted across multiple social relations. In my readings, I found that power emerges in discussions of informality in at least two ways.

First, scholars have argued that informal practices embody resistance to oppressive exclusive structures. Early versions of the argument celebrate the entrepreneurial spirit

of the poor we just mentioned. More recently, notions like [James] Holston's insurgent citizenship (Holston, 2009) , [Faranak] Miraftab's invented citizenship or invented participation (Miraftab, 2004, 2016), Asef Bayat's politics of encroachment (Bayat, 1997, 2013) all introduce an understanding of politics as agency. They all point to an agency with the necessity to be recognised in one's acts, in the actions of informal settlers.

Here I will disagree a little with Professor Rocco's assessment of the right to the city (Rocco & Ballegooijen, 2019), but I think that a lot of this formulation of power through informality comes from Lefebvre's notion of the right to the city, in its original formulation (Lefebvre, 1968). Lefebvre's influential reflection infuses an act of politics in the way in which individuals challenge the oppressive rules of both the state and capitalism. How [informal settlers] then enact politics not by asking for recognition, but by enacting change is an act of political affirmation along the lines of Lefebvre's understanding of the right to the city. That's where I think that the right to the city is often misunderstood in the literature, because, in Lefebvre's terms, this right rests in actualizing people's presence in the city through direct occupation. This formulation of the right to the city differs distinctly from other uses of the notion of the "right to the city" (as in UN reports, for example) (UN-Habitat, 2017) where the right is a demand, where the state is expected to respond to some kind of entitlement based on one's citizenship. Rather, in Lefebvre's terms, there is a progressive potential of taking back the power by oneself, enacting that right to the city, occupying the land, embodying in your actions that possibility, making it become an actual urban possible.

We see this formulation of the right to the city in Holston's notion of insurgent citizenship, in which residents in the auto constructed peripheries of Brazilian cities confront regimes of inequality, not by waiting for the state to give them something, but by actually building their neighbourhoods themselves.

Something very similar is read in Solomon Benjamin's work on what he terms "Occupancy Urbanism" in India (Benjamin, 2008), but also in Faranak Miraftab's work in South Africa with communities resist evictions and getting their own service hook-ups (Miraftab & Wills, 2005). Further, a number of scholars see a continuity between these acts of negotiation and the protests that we saw across the world as of 2011, including in the Arab World and elsewhere in the Middle East in the last decade.

I want to emphasize this for planners: what is being pointed out in those protests is the process of occupying spaces, in countries or cities where, very often, residents were not allowed to gather in public areas. And so, what is being enacted in this action is not just the defiance of state authority, it's also demonstrating the possibility of a collectivity, through these actions to perform "the collective" as an actual reality.

I can speak of our experience in Beirut downtown in 2019. During the 2019 uprising, urban spaces that had been allocated to powerful actors, to cars, to businesses, were appropriated by citizens for many months. During this period, residents re-imagined, redesigned, and actually used the spaces to perform the activities that

they believed needed to happen in the shared areas of the city: parking lots and lots held for construction became soup kitchens, they became free psychotherapy clinics, they become communal discussion spaces, Similarly, theatres that were closed down for decades were used to act or to debate.

By re-organising Beirut Downtown and other city centres in this way, by enacting what they advocated for, protesters demonstrated that other "possibilities" are indeed possible. Their acts were very inspiring for other people, because it allowed us to transcend boundaries, to imagine otherwise, and that's the continuity that particularly Teresa Caldeira points to when she speaks about a political potential in the informal settlements, when she says that small acts of transgression can build up eventually to bigger claims.

This literature has been critiqued as being romantic, as letting the state, in a classic Marxist way, get out of its responsibilities easily. Thus, a second way of seeing power has developed since the 1970s, with the work of Rod Burgess for example, who critiqued Turner and other defenders of self-help housing for accepting the fact that there is no responsibility on the authorities that exclude city dwellers (Burgess, 1977, 1978, 1982, 1985). Marxist scholars have pointed to power in relation to informality in a different form. They have spoken of power as in the acts of exclusion. They have argued that rather than resistance as power, we should study the power of decision-makers who are designing unjust cities, cities that are exclusive,

BY ENACTING WHAT THEY ADVOCATED FOR, PROTESTORS DEMONSTRATED THAT OTHER "POSSIBILITIES" ARE INDEED POSSIBLE.

that de-facto consider large sections of the population as undesirable and does not secure the needed or adequate housing conditions.

This literature points out, very rightly, that the actors who define what is legal and what is not legal, are state actors. So, it's the State through its institutions that decides what will be considered legal and what will be illegal, and that power cannot be bestowed on anyone else. That distinction needs to be thought of critically. To be fair, John Turner had already critiqued zoning and building regulations for excluding people, but in the Marxist

> formulations, attention is placed on class domination as early as the late 1970s, with the Sousa Santos, for example, in Brazil.

Since then, numerous studies have documented biases embedded in urban regulations and property rights that show that there are huge repercussions to [places] being called unplanned, unregulated or undesirable. It is not simply that you are excluded, but there's a whole system of power that gets unleashed if you're considered outside state law, or [if you are considered] informal, and that works against your inclusion, or the imagination of rights.

Some interesting points are made for example in the 1990s by Ayse Yonder, in Turkey (Yonder, 1987), or Raquel Rolnik in Brazil (Rolnik, 1999),

in which they point to the fact that city maps show informal settlements as green areas, so official maps don't even recognise the existence of these neighbourhoods. They are erased. And being erased, being off the book, means that you can also be eventually bulldozed when power needs it, when big public projects are set on the table. It also means that the neighbourhoods can be included if elections require it.

In the last two decades, numerous studies have documented massive population displacements attached to a neoliberal system of governance that finds it easy to revoke rights and, most importantly, displace people who are then tagged as informal and, hence, lose their rights The Olympics are a powerful moment both in China, where over a million people were displaced ahead of the Olympic Games, and Rio de Janeiro ahead of the World Cup and the Olympics, where dozens of thousands of people were displaced (COHRE, 2008; Douglas, 2015). What we see in both [examples] is that the type of informality is deployed against residents in these cases and that, consequently, residents lose their rights to the just city. Although they are important, these readings keep a limited understanding of power. They basically locate all power in relation to the State, and they ignore the fact that power is much more diffuse than simply relations between the state and people. To illustrate this point, I will go back to where I started, to Beirut in the post-blast moment.

As I noted in the opening, the aftermath of Beirut port blast unravelled a city rife with undocumented residents, where transactions were unrecorded, where building additions were illegal, and where many households dwelled under the constant threat of eviction. In sum, multi-storey residential buildings have a story, hosts numerous residents with different statuses (e.g., migrant workers, refugees), who occupy spaces through multiple arrangements (e.g., oral contracts), who negotiate their presence on a regular basis with their individual landlords, but also with the local strongman of the neighbourhood. In other words, in the entire city, residents live in conditions of high informality

What makes for this reality? Aside from the fact that laws don't comply to reality, there are also numerous scenarios where developers compete to buy a cluster of buildings that they hope to demolish. They aim to replace

existing structures with high-end developments that were very lucrative until 2019. And when these developers don't manage to get a full cluster, and/ or if there is an economic downturn, they rent out spaces temporarily as individual rooms or in temporary terms to vulnerable populations that they can evict anytime. This is true of old dilapidated buildings, but also of buildings classified as heritage where landlords are trying to get rid of the tenants, preventing them from fixing

the apartments where they live after the port blast, so that they are forced to leave, and the landlord can take back the building and let it crumble to replace it with a high-rise.

Why am I saying all of this? Because informality is not simply the result of planners' actions or the rules we use to organise urban spaces. What generates informality in today's Beirut is primarily the fact that the city was turned in so many ways into a financial asset. Consequently, the everyday negotiation is no longer about the imaginary of an order, or how residents should dwell. In fact, the order is almost irrelevant. Instead, it's a negotiation of who can stay in the city and under what conditions.

Thus, informality becomes a way of hedging for the more powerful who can control access, allow low-income dwellers to stay temporarily and secure the ability to evict them. In these negotiations, state rule is at best an external reference. Conversely, individual everyday negotiations are occurring among diverse actors. These negotiations are, however, occurring on a 1:1 basis, about the right to stay in the city, in all these scenarios and more. But in practice these negotiations are happening at a much more private individual level, and much less as part of the collective action imagined by those who think there is a redistribution of power and collective claims from informal settlements.

So, where does this leave us as planners, if all the negotiations about the right to the city are occurring in the private realm, outside urban regulations? I want to leave you thinking about this question in relation to the possibilities of planning. I think there are plenty of avenues to consider, but we need to first and foremost think that planning must refocus the attention on the collective. That housing is not simply an issue of going into an informal settlement to "regularise it" and "bringing it into the city." Planning is not about enhancing the right to stay in a house or to upgrade it, or even to fix it after an explosion. Planning needs to take back that question and imagine the possibility of a "collective". This is what the critical issue about planning was. As a practice, it is built around the notion of an important collective whose interest trumps the individual.

And here I disagree with a lot of colleagues, who in the last decade have failed to discuss the reality of states/ public agencies around the world and assumed the state's natural role as the custodian of the common good. I believe that in some cases, we need to think that it is possible to build collectives at the local level, from the bottom up, around shared common issues, and that these processes can translate into different ways of securing the custody of the common good. In these circumstances, planners can

help imagine the possibilities of a just neighbourhood and work towards it. Such collective demands can begin with small projects around a shared space or a demand for housing. In this formulation, we cannot assume that there is a pre-existing custodian of the common good, particularly given that cities are increasingly divided.

That's where I think Lefebvre's genius lies: It allows us (or any collective) to start thinking from the space we share, as opposed to an

identity, and to discuss how we are going to live together. Therein lies the power of planning, in translating and spatialising that collective living. I think this is why planning is such a powerful field and I still want to be a planner; despite everything we've done to people in the last years.

THE CITY WAS TURNED IN SO MANY WAYS INTO A FINANCIAL ASSET.

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COMMMODIFICATION & FINANCIALISATION OF THE CITY

PROFESSOR MARIANA FIX

UNIVERSITY OF SAO PAULO

t is a great responsibility to speak at such a relevant event, with an engaged and informed audience, from 100 different universities, preceded by Professors Faranak Miraftab and Mona Fawaz.

I will talk today about the capitalist city and the production of urban space under neoliberalism and financialisation (or finance-led globalisation) from a point of view constituted in the global south, with a historiographical approach.

For this, I'm going to make special use of an article written with Pedro Fiori Arantes titled "On urban studies in Brazil: The favela, uneven urbanisation and beyond."(Fix & Arantes, 2021). This article was written at the suggestion of the journal editors, Vanessa Watson and Ronan Paddison, who critically dialogued with us throughout the writing process with academic rigour and much generosity.

My remarks are also based on research I have carried out on the theme of housing, urban entrepreneurship planning models, real estate, finance capital and financialisation, gentrification and Public Private Partnerships, over the last 3 decades. In doing so, I hope to contribute to the debate on commodification and financialisation by discussing how recent changes I've been trying to map affect capitalist urbanisation.

Examined in its planetary dimension and in a longterm perspective, capitalist urbanisation has always expanded in a violent, uneven and predatory way. Therefore, expanding the visibility of Southern theories and practices is not only a means of upholding epistemological diversity but above all, a way of contributing to the broad critical field [of urban studies] since "events and ideas in the south are powerful for understanding the world as a whole, not only the south" (Mabin, 2014, p. 24).

Thus, I begin by briefly revisiting a set of hypotheses produced by different generations of authors in the field of urban studies in Brazil. Seemingly chaotic Latin American cities' landscapes and their history reveal how capitalism unfolds and develops in our continent. This apparent chaos has a rationality behind it. Behind the superficial chaos lies systemic inequity in the distribution of the benefits of urbanisation and of the social reproduction of labour.

> These disparities are not merely a reflection of social inequalities, but are accentuated by spatial segregation, social control and strategies aimed at the appreciation of real estate

values. The effort to dissect the forms of production of the built environment is important for any project of social transformation, especially in the context of planetary urbanisation. Brazilian intellectuals and scholars have formulated original theories to explain the country's urbanisation processes, relating urban issues to the more general problems of uneven development in a post-colonial and imperialist context.

At the same time, urban Social Struggles produced relevant practices of social resistance and mobilisation, which oppose hegemonic urban planning projects guided by entrepreneurship and the commodification of the city.

The historiographical approach favours the

understanding of how neoliberalism and financialisation affect a reality very different from that of the United States or Europe, generating different consequences.

It is important to understand that in the countries of the Global North, cities (and housing in particular) played an important role in the process of globalisation and financialisation of the economy and were not a mere reflection of them.

Something similar happened here [in Brazil]. However,

it should also be noted that these processes affect a dependent economy (a former colony) in a different way.

Brazil has produced a relevant and original field of urban studies, inserted in the tradition of critical thinking that problematises the dependency relationships in global capitalism. This field of studies reveals aspects of capitalist expansion not always perceived and theorised in so-called developed countries.

The Brazilian university system started approaching urban studies in a more organised and systematic way during the 1960s, to understand the

relationships between wealth and poverty, modernity and backwardness, migration and employment, inclusion and marginalisation, formality and informality and private property and clandestine access to land in the country's rapid urbanisation. The challenge was to understand the clash between hyper-urbanisation and underdevelopment.

As a result, this contradictory and complex urbanisation requires new categories and the formulation of new hypotheses to understand the unequal and extreme processes that are intrinsic to the violent expansion of capitalist social relations across the globe.

The very intensity of Brazilian urbanisation - accelerated and uneven, surrounded by conflicts and paradoxes propelled the field of urban studies in the country and gave the topic a sense of urgency.

The overwhelming process of internal migrations, urban growth, and the production of new cities - including a bold new modernist capital, Brasilia - was responsible for shaking up academia, drawing its attention to the topic in the 1960s.

During the next decades, urban studies became one of the most promising and interdisciplinary strains of the humanities in Brazil. The questions that guided

THE TERM, 'URBAN SPOLIATION' CHARACTERIZES FORMS OF DISPOSSESSION OF THE LOWER CLASSES, RESULTING FROM THE COMBINATION OF ECONOMIC GROWTH AND URBAN DESTITUTION.

and propelled the formation of the field emerged, from the start, in the attempt to identify what is specific to the formation of modern urban Brazil and its internal conflicts; while at the same time, accounting for the influence of external forces of capital expansion that reinforce the subordinate condition of the country, from the colonial era to the present. This academic production is paired with the new practices and forms of social mobilisation and resistance that emerge from these turbulent contexts as well.

> Many hypotheses were formulated based on planning practice and housing policy and from the challenges of social struggle, posed by social movement. How to explain an intense migratory process and urban growth without the corresponding modernisation of productive forces that had accompanied the phenomenon in countries at the centre of global capitalism?

In São Paulo, the main centre of Brazilian industrialisation, these issues were present, given the spatial evidence of these gaps that could be seen in the cityscape itself: the production of wealth took place side by side with the

growth of poverty. In the article I mentioned, "On Urban Studies in Brazil", Pedro Arantes and I (Fix & Arantes, 2021), present a glossary of some of the main topics and concepts in Brazilian urban studies.

We highlight a key set of themes of Brazilian urban studies, to introduce non-Brazilian readers to a crucial body of critical thinking that we call the Brazilian matrix of urban studies. Collectively, the entries can be considered a matrix of thought on land, labour, capital and power, which connects urban issues to critical theory, as it relates to legacies of colonialism and slavery, social inequality and structural racism, segregation and dispossession, as well as the condition of Brazilian (and indeed, Latin American) underdevelopment and dependency.

Here, I'll summarise two of them:

"Urban spoliation". The term, 'urban spoliation' characterises forms of dispossession of the lower classes, resulting from the combination of economic growth and urban destitution, which is intrinsic to the process of urbanisation in the periphery of capitalism. In Lucio Kowarick's definition, urban spoliation is "the sum of extortions that operate through the absence or precariousness of urban amenities and services, that is presented as socially necessary in relation to prevailing subsistence levels, and which further aggravate the relationships of production and exploitation of labour" (Kowarick, 1979, p. 62).

The setting in this sense is the denial of the reproduction of the labour force at acceptable levels and he selective application of urban law. In the urbanisation process, the "legal city," highly regulated (even if "made flexible" by market interests), became the exception in Brazil, in face of the immense rate of urbanisation resulting from citizens' direct actions, outside official planning law (Maricato, 1996; Ribeiro, 1996; Rolnik, 1997). Once the

norm has been swallowed up by the exception, the whole effort of normative rationality and the crux of the ideas of modern urban studies becomes questionable. However, "systematic law breaking" is the rule for both the formal and the informal city, from the ruling class to the poor.

The field of urban studies changed its political standing starting in the 1980s, thanks to this progressive connection between theory and practice, research and public policies, and teaching and political activism. This intense articulation occurs in other countries of the Global South

as well, as acknowledged by Alan Mabin's "theory from the southern city" as also "an agenda for action, built in a long tradition of engaged scholarship" (2014, p. 29). As a result, Brazil gradually became a major urban policy laboratory and a place for innovative theory as well, including:

participatory budgeting

• investments in peripheries urban qualification and facilities

- land regularisation
- participatory slum upgrading
- participatory housing design

technical support to mutual aid housing production by social movements

Controversies related to globalisation and neoliberalism have been very much present in urban debates and struggles since the early 1990s. The progressive agenda of "urban reform" has come under increasing pressure from groups that seek to expand and re-shape cities according to their own interests. Property developers, in the manner of "activists" (more like lobbyists), push for change in urban planning and housing policy: the opening of new grand boulevards, an increase in verticalisation rates, and the introduction of housing subsidies. In addition, there have been changes to the regulatory framework—such as the creation of the Brazilian Real Estate Financing System, (including the creation of Certificates of Real Estate Receivables (CRIs) that

THE PROGRESSIVE AGENDA OF "URBAN REFORM" HAS COME UNDER INCREASING PRESSURE FROM GROUPS THAT SEEK TO EXPAND AND RE-SHAPE CITIES TO THEIR OWN INTERESTS.

resemble US Mortgage-backed Securities).

Some other key contemporary debates are global mega-events, public-private partnerships, inner city gentrification, housing, and city financialisation, rising forms of urban warfare and social control in favelas, and urban insurgencies. I will focus on the debate on PPPs (Private Public Partnerships), commodification and financialisation, including the results of the research I carried out on the topic.

From a methodological point of view, it has always been

important to combine the international literature with critical thinking about the urban setting produced in the Global South and with a lot of empirical research. This approach allowed us to identify some fallacies in urban planning models and housing financing policies imported from abroad, such as PPPs and real estate securitisation. The strategy of Public-Private Partnerships (PPPs), a central ingredient of "urban entrepreneurship" in several countries, was implemented in Brazil mainly in the form of Urban Consortium Operations (UCOs). This strategy emerged in the early 1990s as a local

creation, although influenced by the French Zones d'Aménagement Concerté. Initially, Urban Operations generated an unusual consensus amongst conservative politicians, left-wing city governments and planners, and real estate agents, thanks to the promise of financing urban improvements with private resources. Studies on its application in São Paulo, however, revealed a great distance between rhetoric and practice. In São Paulo, Urban Operations contributed to the concentration of public resources in already privileged regions of the city, generating a vicious cycle of reinvestment in these regions (Fix, 2001).

The urban operation Água Espraiada, for example, promised to solve the problem of housing in the nearly 60 slums in the region. In practice, it evicted many of them, as a means to make the area more attractive to real estate investors. Residents who remained in the region found themselves compelled to defend the sale of the bonds auctioned by the City Hall (called CEPACs, the Portuguese acronym for Certificates of Additional Constructive Potential) under the justification that funds collected this way would be invested in social housing. The fight for the right to the city, for them, was subordinated by a defence of this controversial model of urban entrepreneurship.

Paradoxically, these bonds are more likely to generate investor interest if the region has a higher socio-economic profile, increasing the pressure to leave the favelas out.

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In practice, currently, only a few small housing projects were built, even so after a lot of struggles from the residents, and most [low-income residents in favelas] were expelled. Many went to live in slums with worse environmental conditions and far from jobs.

"Financial globalisation," "finance-led globalisation," and "financialisation" were some of the terms that came to be used to counter elements that several authors considered false or ideological in the hegemonic thesis of globalisation by foreign authors like François Chesnais, and Brazilian scholars like Leda Paulani and José Carlos

Braga. In addition to the more general theoretical controversies about the relevance of these approaches, there are theoretical and empirical challenges specific to urban studies that trigger ongoing debates.

There are debates on the origin of the capital invested in the urban environment; its main valorisation frontiers; the role of the state and public funds; the different links between production, distribution and consumption in the housing market; as well as debates including land rent and fictitious capital [capitalisation on property ownership]. It is

important to note that the transformations observed involve state-mediated land speculation through urban redevelopment projects and PPPs, and capture of public funds, differently from what common sense says on the subject. The public fund is used through the provision of public land, construction of new infrastructure, housing credit with subsidised interest, use of budget resources, etc., in some cases associated with new layers of financial speculation.

Although the transformations that took place here remind us of similar processes in the United States, with the subprime crisis, or in Spain, with the housing bubble linked to the urbanisation tsunami, it is important to note that the interconnection between real estate and finance in Brazil is not as well articulated as in the cases above. Urban land property (and therefore cities) seems to be under pressure to be treated as a pure financial asset, and are reduced to "an open field for the circulation of interest-bearing capital" since the creation of land markets, as David Harvey argues.

There is a speculative character of the land market that is intrinsic to capitalism. It is as if we had a new layer now with financialisation of speculation going on. But here in Brazil we didn't have the same kind of securitisation process that happened in the US. I had to resort to a lot of empirical research in order to map the channels through which international finance capital got into the

IT IS IMPORTANT TO NOTE THAT THE TRANSFORMATIONS OBSERVED INVOLVE STATE-MEDIATED LAND SPECULATION THROUGH URBAN REDEVELOPMENT PROJECTS AND PPPS

country, but also to map the permanence, what hasn't changed. We still have lots of companies that are part of the international financial capital [system] but part of [the companies operating in Brazil] still belongs to the national elites. What I try to discuss [here] is that we have this global logic of financial capital, which has been much discussed lately, but we also have obstacles that financial capital encounters in Brazilian cities. Only with this kind of empirical research, can we map how [financial capital] tries to overcome or circumvent those barriers. Of course, I won't be able to explain to you the [full] results of the research here, but just to give you a feeling

> of what I've been trying to map [let me give you an example]. We have a global international company, Equity International (http://www.equityinternational. com), led by Sam Zell, investing in different countries such as China and Mexico. One of the ways that they got into the Brazilian market was by taking financial control of Brazilian companies, taking them to the stock market exchange, making their new companies tradable companies and then selling them again. This is just a shortterm speculative movement, but with lots of consequences for the [urban] landscape. It seems that now, financial capital is [transforming] cities.

In the beginning of the 2000s, we had a housing program [in Brazil] which promised to build millions of housing units, [the Minha Casa, Minha Vida program]. How is this connected to the story I am telling you? Financial capital was only able to get into the real estate market aided by public money, in the form of subsidies, exemptions and other mechanisms. This phenomenon only happened thanks to State coordination via public policy.

That makes the program I mentioned very controversial. It's important that there are lots of houses being built, but it also means that these houses are being built in a way that benefits financial investors and the Brazilian owners of this kind of construction companies. These construction companies build in the peripheries of cities, with low quality architecture and planning.

There was so much real estate speculation in Brazilian cities that thousands of houses were left empty, pushing rents up. People who were previously able to afford those rents were pushed out of the market and new social housing had to be built for them. So, the Minha Casa, Minha Vida programme was filling an artificial demand for housing, since the existing housing stock would have been enough to respond to the demand.

We conclude that the problem of housing is not solved with this kind of productivist attitude and with the

construction companies leading the way, at least not in a country like Brazil, where the State has limited tools interfere in the private rental market.

I've been trying to map the channels of international finance capital, but also the permanence of power and national property, the relevance of public funds such as subsidies and budget expansion, the collisions, and conflicts between different versions of investment. I also try to understand the connections between the former real estate production housing policies, state subsidies, projects and self-construction of the so-called informal settlements, which still happen here.

Finally, I must mention the explosive combination between neoliberalism and authoritarianism that we live today, not only in Brazil. This combination is already expressed in cities, for example in the increase in the population living in slums.

In this context, it is still important to advance with the critical, reflexive, theoretical effort, associated with transforming struggles and world articulations, for fairer and more just cities.

Thank you very much.

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NDRIA

MIGRATION AND DIVERSITY IN THE CITY

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oday I have the privilege of speaking broadly about questions around migration and diversity. There are many different ways of approaching these issues. There are scholars who discuss questions around migrants and conviviality, super-diversity, around urban citizenship, right to the city and so on. My take on the subject is somewhat different, and uses displacement as a lens to study urbanisation. My work for nearly two decades now has focused on displaced populations in urban areas, particularly in the

in urban areas, particularly in the Global South (in the Middle East-Lebanon and South Asia-India). Roberto thought this would be a good fit for this particular theme (I hope he is right) and so my talk is titled "Invisible City Makers- Making Cities Just for Forced Migrants." In this talk then, I hope to do three things-highlight the ways in which displaced populations re-craft cities but remain invisible or hidden, bring them into conversation with irregular migrants and end with thinking of what that means for questions of justice for them.

Let me start with a somewhat clichéd line which is to highlight the numbers of people who are displaced globally. Currently, there are over 80 million people who are considered as persons of concern by the United Nations High Commissioner for Refugees (UNHCR) which is the UN body tasked with protecting refugees, forcibly displaced communities and stateless people. A number of different populations fall under their mandate- refugees, internally displaced people, asylum seekers, stateless populations and so forth. There is a longer history of protecting displaced people, which I shall not get into at this point, but I will just note here that the current humanitarian and human rights system that we have in place only came about in the post WWII period, though its roots run farther back and foundational values run deeper into antiquity. In this post war framework of protection, there has been an increasing push towards putting displaced people

in designated areas, specifically camps. This is particularly true of refugees (who are people who have crossed international borders in search of protection). Displacement has also increasingly shifted from Europe (from where much of the framework is derived) to the Global South and the camp itself has become a geography associated with the Global South (although as scholars note, it is making its way back to Europe again today). However, despite the push for encampment as a solution to the problem of displacement, and particularly protracted displacement, many displaced people (and perhaps most

of them?) have not lived in camps, but in cities. They just have not been recognised or counted. There are political reasons for this and the United Nations High Commissioner for Refugees (UNHCR) has long bowed to pressure from host governments and pushed for an encampment agenda. It was only in 2009 that UNHCR changed its policy to recognise urban refugees and extend protection to them. They acknowledged that more than half the world's displaced live in cities and that number has only grown. Furthermore, as I had mentioned earlier, displacement itself occurs at a mass scale and most of that occurs and is managed within the Global South. So whilst the international legal framework, particularly refugee law centres on the individual asylum seeker, in reality, there are hundreds of thousands of people who are displaced as a result of conflict and violence. These people then either come to camps, or into cities. The scale of displacement can be overwhelming for local communities, especially in poorer countries with limited resources, which host the vast majority of displaced people. Where the displaced are living outside camps, this

can quickly lead to tensions and conflicts between different groups over scarce resources, employment and so forth.

Another important issue to note is the increase in protracted refugee crises. In other words, displacement is not resolved within months, but rather goes on for years and even decades. Again, here I want to point out that the legal framework and the

aid framework is underpinned with an assumption that displacement is a temporary phenomenon that will be resolved quite soon. However, as geopolitical issues around conflict, protection and support of displaced people become more securitised and complex, the years people remain displaced become increasingly longer. This then exacerbates the tensions between host communities and displaced communities because whatever hospitality may be extended at the onset of a crises often changes/ disappears as exile becomes more extended and host communities feel strained at hosting large numbers of people. It is against this complex and evolving backdrop against that I place questions of invisibility, planning and justice in this talk. As an urban geographer and planner, I have long been interested in the ways in which cities come to be shaped through displacement and this is where I situate my arguments. I want to shift away from the discussion of forced migrants as being victims of displacement to think more carefully about how they shape their lives whilst being displaced and how through that they come to reshape cities. I want to ask: why should displacement be seen as a planning justice issue? What are the relationships between the urban poor and the displaced? How do we create cities that are attentive to the complex intertwining of the two? Ultimately I want us to think about- for whom do we plan cities and who disappears from sight and how?

To anchor this argument then, I turn to the literature on urban refugees. There is a burgeoning scholarship on the urbanisation of forced migration. This work

ULTIMATELY I WANT US TO THINK ABOUT-FOR WHOM DO WE PLAN CITIES AND WHO DISAPPEARS FROM SIGHT AND HOW?

highlights the ways in which forced migrants, in the face of decades of institutional erasure, have crafted lives for themselves in cities, often informally. This is particularly the case in the Global South, where again, the vast majority of refugees and other displaced people are located. The ways in which displaced people live in cities is highly contingent on a number of issues including ethnic, local, regional and national politics. Many cities which have witnessed significant demographic shifts due to mass arrivals and departures of people have been fundamentally physically and politically reshaped. For example, after the partition of India

and Pakistan in 1947, there were approximately 15 million who were displaced- one of the largest displacements in modern history. Many refugees went into cities like Karachi and Lahore in Pakistan, New Delhi and Calcutta in India. Here, the sheer scale of displacement and the nature of the partition itself meant that people were going to largely settle down in their new countries. As newly

independent countries, both India and Pakistan lacked the infrastructural, financial and bureaucratic means to address the issue in meaningful ways. Further, states like India also adopted rather different policies for different sets of displaced people, providing more support for refugees from Western Pakistan/Punjab than East Pakistan (which later became Bangladesh).

Refugees poured into cities like New Delhi and Calcutta, settling in abandoned properties and in the peripheries of them, expanding their size and density. In Calcutta, middle class Hindu refugees occupied and squatted on land on the fringes of the city, often in defiance of local legislation that upheld private property rights and set about developing hundreds of refugee colonies. They built their houses out of makeshift material like bamboo and tin. They dug ponds, cleared fields, built schools and markets. They also displaced people themselvesoften landlords who owned property in these areas, and/or local Muslims who lived and worked here. They also demanded land rights by carrying out political protests, pressuring civil servants and the like. In many cases, they succeeded and eventually these colonies became middle class areas. There are class and caste elements to this process, but as I have argued elsewhere, it is fascinating how once middle classes were reduced to becoming the urban poor and engaging in practices that we associate with the subaltern-namely squatting and incremental building to claim rights to the city. They are undoubtedly city makers as they have helped to shape the physical and political contours of the city.

But the case of the Indian subcontinent is indeed unique and wrought out of the particular moment of partition where being a refugee was politically and communally charged. It was a temporal space that enabled certain kinds of practices to emerge and flourish for a select group of people and even this was limited. For years, even these 'privileged' refugees occupied a marginalised place in urban society. However, such possibilities were not available to those who came later, and indeed,

this episode of acquiring land and rights is also somewhat of an anomaly within a global history of urban refugees. For example, at approximately the same time, hundreds of thousands of Palestinians were displaced to Lebanon, Jordan and Syria due to the creation of the state of Israel. In each of these countries, they were treated differently. In Lebanon, although they came in large numbers, they were mostly put in camps, and under tight surveillance. Although they achieved

a degree of autonomy when the PLO arrived in the country in 1967, the Lebanese Civil War which erupted in the country once again set back their rights. Today Palestinians continue to face significant discrimination in the country, being denied the right to work in a range of professions, denied the right to own or inherit property and being compelled to live in overcrowded camps.

Although the conditions of displaced people differ from one place to another, what is evident is that they largely lack rights and they are not considered in urban policy-making. In many countries, particularly ones that have not signed up to the Refugee Convention, where there is no national refugee law, or which do not consider themselves countries of asylum, there are no protections for refugees and they are considered illegal migrants. They may therefore be subject to detention or deportation and are particularly unwelcome outside camps and in urban areas . This has significant implications for their well-being. It affects how they are able to access housing, employment, education, health and other crucial goods and services. This is true for historical cases of India and Lebanon, as well as contemporary situations as well. In Thailand for example, there are thousands of refugees (Rohingya, Vietnamese, Pakistani etc) who are considered 'illegal' migrants are regularly harassed in urban areas, they are subject to extortion, arrest and detention. Because of their legal status, they are forced to work in informal jobs and have precarious access to housing and healthcare. In Lebanon too most of the nearly 1.5 million Syrian refugees lack

legal rights in the country, and are considered illegal. This means they are unable to access formal jobs, or secure housing which compounds their high levels of employment and poverty. COVID has only exacerbated these dire circumstances.

Yet these displaced people continue to provide the labour that make cities function, in informal, clandestine and often precarious ways. They sell produce and other goods, provide cleaning services,

pack and carry goods, work in construction, and often for wages that are below that is paid to other workers, because of their ambiguous legal status . In many places the face outright hostility and are subject to violence, curfews, and scapegoating by local communities.

Humanitarian aid organisations are meant to extend protection to displaced people, but doing so in cities can be difficult. Caroline Kihato and Loren Landau talk about how

local governments and planners do not prioritise displaced people and generally it works against them to be inclusive of them. They also note how it may be politically problematic for humanitarian organisations to provide urgent services to displaced people in visible ways, and suggest instead that they should engage in "stealth humanitarianism". In other words, they argue, humanitarians should attempt smaller, nimbler, less conspicuous methods to extend protection to displaced people. This requires them to become locally literate and knowledgeable and includes incentivising local governments to include refugees as part of their broad target-meeting agendas. While such efforts can achieve reasonable outcomes on a smaller scale, they do not produce a paradigm shift or justice at a broader scale. In other words, protection is extended bureaucratically but this can be highly contingent to political shifts, and ultimately it does not change the hostility of host communities to displaced people. Thus, whilst displaced people actively participate in city-making, transforming spaces through their presence and labour, they are either rendered invisible and ignored or are only partially included into the host society.

While I have briefly outlined the ways in which displaced people transform cities politically, spatially and socially, and how they are erased from urban policy-making, what I wish to highlight here are the parallels between the experiences of forced migrants and irregular/illegal migrants. Both, by virtue of their legal status, occupy a precarious and violent space in urban societies. These 'undesirables' as

HOW DO WE PLAN FOR THIS WORLD MOVING BEYOND INFRASTRUCTURE TO THINKING ABOUT MASS DISPLACEMENT AND CENTERING PEOPLE? Michel Agier calls them, form the lumpen proletariat. Perhaps what separates them from each other is an international protection regime (Refugee Law) that idealises certain kinds of violence and persecution, creates labels around it and extends protection. Thus, as a recognised refugee, you may be able to avoid deportation, but as an irregular/illegal migrant, you don't (because you are seen to be here out of choice, not compulsion). In this way, we create

superficial, problematic hierarchies amongst the most oppressed in the world.

I want to draw planning into this discussion and ask where is it when we consider illegality and extra-legality? Much of the literature on urban planning and policymaking, where it engages with the question of urban poverty assumes the legality of the urban poor. It doesn't reflect on the migrant status of those living in informal A COMMITMENT TO JUSTICE ALSO REQUIRES US TO OPEN UP DIALOGUES WITH OTHER PARTS OF THE WORLD AS EQUALS.

settlements, their permanent temporality and the ever present deportability of people. Such questions are also sticky as they have to contend with the messy politics, contingent hospitality and perhaps hostility of local communities, often severely deprived, marginalised and subject to displacement and eviction themselves.

How also do you plan for populations that are highly transient, who are always expected to 'go back' and never 'make home'? In the northern Lebanese city of Tripoli, humanitarian NGOs attempt to create solidarity and support through neighbourhood level interventions. The hope being that through these local, small scale upgrades and improvements, both Syrian and Lebanese communities can be supported. But the involvement of Syrian families can be highly controversial and fleeting as they move frequently in search of work and affordable housing, and to avoid being caught by local authorities for being illegal. But the implications of such experiments can be profound for urban environments and for planning, because ultimately, what is now financing the transformation of informal, poor neighbourhoods is humanitarian finance, which seems to operate separately from the realms of planning and are certainly not subject to the same kinds of scrutiny by planners. Indeed, whilst such experiments that are taking place across different 'crisis affected contexts' are widely discussed in the humanitarian literature, they rarely enter the annals of planning studies. We may well find that as humanitarian crises and its global aid infrastructure fundamentally reshape cities and urbanism especially in the Global South, planning will be late to catch up with this reality.

In conclusion, we are entering a world where in fact crises are becoming more ubiquitous and the scale and frequency of displacement is becoming more pronounced. How do we plan for this world moving beyond infrastructure to thinking about mass displacement and centring people? What role can architecture and planning play in creating just cities for those who are forced to migrate for episodic or structural reasons? I suggest three ways forward.

> The first is to recognise and celebrate the migrant histories of cities. It is imperative that we educate ourselves and others that all cities have been forged through migrationclandestine or otherwise. This work is political and urgent- to build much-needed solidarity and to lay the groundwork for an epistemic shift in thinking amongst the public and the 'experts' of the importance of migrants, especially those who are extralegal in transforming cities. In doing so, we may be

able to shift the rhetoric from small bureaucratic changes, to creating the foundations for more inclusive cities.

The second is to work together with those who inhabit the margins of society to create cities, not make cities in which they happen to exist. In other words we plan and build with people, not for them and not without them. This requires us to recognise the importance of other life-worlds, other kinds of expert knowledge and to exercise a level of humility. Decolonising practice means that not only do we learn and gain skills in our universities, but also recognise that skills and knowledge come in various ways and from various corners of the world, and its only through collective practice that we can create something that is inclusive and just.

Finally, a commitment to justice also requires us to open up dialogues with other parts of the world as equals. Too often I have heard comments (often disparaging) about how (x) country is unique because of (y) reason. Every country is unique in how it experiences displacement and urbanisation. We need to move beyond these narrow, dismissive, and often verging on xenophobic/racist attitudes and speak to each other across regions. Because specificities will always be there and are always important, but there are also global issues and structures of oppression that can only be tackled through global dialogues, transnational conversations and solidarity. ____



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THE MANIFESTOS



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RETHINKING THE PROCESS OF (RE) INNOVATION STEMMING FROM SOCIAL EXCLUSION

DEON LOTTERING SAMANTHA ELIZE THERON KWANELE SIPHELELE CONJWA TANYA ROBERTSON SIXOLILE MAPOLOBA CAPE PENINSULA UNIVERSITY OF TECHNOLOGY (CPUT), CAPE TOWN, SOUTH AFRICA OUTH AFRICA, IN PARTICULAR CAPE TOWN, HAS A LONG HISTORY OF SOCIAL EXCLUSION AS A DIRECTLY MANDATED CONSEQUENCE OF THE CITY'S APARTHEID SPATIAL PLANNING SYSTEM AND THE LEGISLATURE THEREOF. THIS LED TO THE CREATION OF FRAGMENTED AND SOCIALLY ISOLATED MARGINALISED COMMUNITIES ON THE CITY'S PERIPHERY, WHICH MIRED SPATIAL ENTRAPMENT THROUGH TRANSPORT ACCESS INABILITY, ECONOMIC DEPENDENCY, AND ENVIRONMENTAL DILAPIDATION. THIS MANIFESTO WILL THEREFORE FOCUS ON EXPLORING THE (RE) INNOVATION PROCESS OF SOCIAL EXCLUSION TOWARDS INTEGRATION IN PERIPHERAL COMMUNITIES. THE MANIFESTO WILL BE FRAMED TO EXAMINE (RE)INNOVATION UNDER THE FOLLOWING TWO THEMES:

(A). THE CONTEXTUAL BACKDROP OF SOCIAL EXCLUSION IN CAPE TOWN'S MARGINALISED COMMUNITIES—THE MOULD SITTING AT THE TIP OF AFRICA, CAPE TOWN, BEING ALLURED BY ITS IDYLLIC SETTING AGAINST THE WORLD-RENOWNED TABLE MOUNTAIN, WAS NOT ALWAYS A MULTICULTURAL AND RACIALLY FRIENDLY CITY. PRE-DATING WHAT IS NOW BEING ENJOYED WITH A SENSE OF INTEGRATION BY MANY WHO WERE CLASSIFIED AS MARGINALISED UNDER APARTHEID LAW, THEIR MOVEMENT HAS BEEN RESTRICTED BY A WHITE MINORITY GOVERNMENT. PRE-1994, AT THE EPITOME OF HIGH-APARTHEID (AROUND 1959), CAPE TOWN'S SPATIAL LAYOUT SHIFTED TO CREATE A DISTORTED DEPENDENCY BETWEEN A MINORITY (ETHNICALLY WHITE) AND A MAJORITY (ETHNICALLY CLASSIFIED BLACK UNDER THE LAW) WITH THE FORCEFUL REMOVAL OF MAJORITY GROUPS FROM THE CITY'S CENTRE AND RELOCATING THEM TO THE PERIPHERY WITH LITTLE TO NO SERVICES, SOCIAL AMENITIES, INFRASTRUCTURE, AND MORE.

AT THE PERIPHERY, MARGINALISED COMMUNITIES TO DATE ARE STILL SOCIALLY ISOLATED FROM ONE ANOTHER BY SPATIAL EDGES SUCH AS RAILWAYS, NATIONAL ROUTES, AND OTHERS. THE DISPLACEMENT OF THESE GROUPS UNDER APARTHEID HAD SEEN LITTLE CHANGE UNDER THE NEW DEMOCRATIC STATE IN TERMS OF IMPROVING THEIR SOCIAL STANDING, ATTEMPTING TO REDRESS COHESION, AND CIRCUMSTANTIAL INEFFICIENCIES SUCH AS LOW JOB CREATION. AS SUCH, THE STATE OF SOCIAL EXCLUSION CAN BE JUDGED AGAINST FOUR IMPORTANT CRITERIA, NAMELY:

POVERTY LEVELS, UNEMPLOYMENT, INEQUALITY, SOCIAL WELL-BEING.

JUDGING AGAINST THE CRITERIA, MARGINALISED COMMUNITIES MEET ALL FOUR AS THEY FACILITATE SOCIAL EXCLUSION THROUGH MEANS OF: PEOPLE IN MARGINALISED COMMUNITIES LIVE IN CHRONIC POVERTY DUE TO LACK OF ACCESS TO RESOURCES, BEING CHALLENGED DAILY WITH PREJUDICE DUE TO THEIR AREA ZIP CODE AND THE NEGATIVE REPUTATION THEREOF.

MARGINALISED COMMUNITIES ARE HOME TO SOME OF THE MOST UNDER SKILLED AND/OR NON-SKILLED PEOPLE. THESE COMMUNITIES ARE ALSO HUBS FOR HIGH UNEMPLOYMENT, WHICH PREVENTS PEOPLE FROM SOCIALLY CONNECTING WITH OTHERS—MEETING NEW PEOPLE OUTSIDE OF THEIR RESPECTIVE COMMUNITIES THROUGH NETWORKING EVENTS, ETC.

A DISTORTED REALITY OF UNEQUAL DISTRIBUTION OF POWER WITHIN COMMUNITIES AND ITS STRUGGLES BETWEEN THOSE ATTEMPTING TO DO "GOOD" THROUGH EDUCATION, REHABILITATION, AND MOTIVATION VERSUS QUICK FIXES FOR "BAD" COMPONENTS OF INVOLVEMENT IN A CULTURE OF DRUG USE, GANG VIOLENCE, AND MURDER TO FURTHER ONE'S SOCIAL STANDING.

DUE TO ONGOING SOCIAL CHALLENGES AND STRESSORS IN THEIR COMMUNITIES, THE VAST MAJORITY OF MEMBERS OF MARGINALIZED COMMUNITIES, PARTICULARLY YOUTH, SUFFER FROM SOCIAL ANXIETY, EMOTIONAL ISOLATION, AND DETERIORATING POSITIVE MENTAL HEALTH.

(B). BREAKING BOUNDARIES: THE PROCESS OF (RE)INNOVATION.

WHILE SOCIAL INNOVATION IS NOT AS STRAIGHTFORWARD AS EXPECTED, ESPECIALLY FROM A SOUTH AFRICAN POLITICAL STANDPOINT, THE USE OF RE-INNOVATION AND REDRESSING POLICIES TO FACILITATE MEANINGFUL INCLUSION AND DIVERSITY HAS PRESENTED A CRITICAL URGENCY TO WHAT COULD BE SEEN AS SOCIAL REDRESS. AS SOCIAL BENEFITS AND THEIR IMPORTANCE ARE STARTING TO TAKE UP GREATER SPACE IN A NEW DEMOCRATIC SOUTH AFRICA, MARGINALISED COMMUNITIES ARE STILL ADVERSELY STUCK IN AN UNINTERRUPTED CULTURE OF DEPENDENCIES AND QUICK FIXES. BREAKING DOWN BARRIERS TO SOCIAL EXCLUSION NOT ONLY EXPOSES THE MULTIFACETED COMPLEXITIES OF THE PROBLEM, BUT IT ALSO ENCOURAGES PEOPLE TO CONSTANTLY DECOLONIZE THEIR MINDS AND REINVENT THEMSELVES.

MANY OF THE STRATEGIES UTILISED BY MARGINALISED COMMUNITIES ARE PROFOUNDLY AVANT-GARDE IN THEIR NATURE AND DISRUPTIVE TO SOCIETAL NORMALITIES. DESPITE BEING FREQUENTLY EXPOSED TO THE VARIOUS ELEMENTS OF EXCLUSION, MARGINALISED COMMUNITIES ARE HIGHLIGHTING A NATURE AWAY FROM DEPENDENCE ON THE GOVERNMENT, THEIR HISTORICAL BACKGROUND AND/OR THEIR FINANCIAL CONSTRAINTS. SOCIAL RE-INVENTION BEGINS WITH THE CONCEPTION OF WAYS OUT OF THE ORDINARY TO INTEGRATE THESE COMMUNITIES, AND IT ALLOWS FOR THE FORMATION OF COMMUNITIES AND PROMOTES THEIR DEVELOPMENT.

MUCH OF THE RE-INNOVATION LIES IN COMMUNITIES' UNDERSTANDING OF THE NEED FOR COMMUNITY-DRIVEN SOLUTIONS TO EXCLUSION INSTEAD OF BECOMING DEPENDENT ON VISIONS OF HOPE FOR A BETTER FUTURE. PEOPLE IN THESE COMMUNITIES ARE BECOMING MORE PROACTIVE RATHER THAN REACTIVE. AS COMMUNITIES ARE STRIVING AWAY FROM A SENSE OF HOPELESSNESS AND ENCLOSURE, PEOPLE ARE BEGINNING TO OPEN UP TO THE GERM OF CURIOSITY TO LEARN NEW THINGS, WHICH EXPANDS THE SCOPE OF POSSIBILITIES. THEY SEE VALUE IN SKILLS, EDUCATION, PERSONAL GROWTH, AND A GOAL OF LIFE OUTSIDE OF THE FOUR CORNERS THEY HAVE KNOWN OR BEEN CONFINED TO.

MARGINALISED COMMUNITIES ARE STRIVING TOWARDS REDEFINING THE PROCESS OF RE-INNOVATION AS THEY STRIVE TO BREAK THE MOULD FOR FUTURE GENERATIONS BY INCREASING UNDERSTANDING SOCIAL COMPLEXITIES, NOT BEING ENTRAPPED IN GENDER NORMS, BECOMING MORE PROGRESSIVE AND PRESENTING DYNAMIC FLEXIBILITY TO SCULPT A CULTURE OF INNOVATION WHERE NO ONE-SIZE-INCLUSION-FITS-ALL.

MARGINALIZED COMMUNITIES ARE NOT ONLY FIGHTING SOCIAL EXCLUSION; THEY HAVE ALSO DECIDED NOT TO CONFORM TO A CULTURE OF CHANGING PERSPECTIVES IN ORDER TO FIT INTO NORMALCY OR SOCIETAL MINDSET. MOREOVER, THE PROCESS OF RE-INVENTION ALLOWS US TO LAMBAST AN EXISTING TRADITION AND MORE, SO THESE COMMUNITIES ARE INSPIRING INNOVATION BY NOT FITTING INTO A CULTURE BY CREATING ENTIRELY NEW UNORTHODOXY.

TO MANY, SOCIAL RE-INVENTION IS NOT AN ACT OF SURVIVALISM OR ESCAPISM; IT'S SOMEWHAT OF AN ART FORM, LIKE PLAYING WITH A PITCH-BLACK BLANK CANVAS AND CREATING ONE'S MASTERPIECE AGAINST ALL ODDS.



Drawing by Deon Lottering. Authors'own work.



A RADICAL MANIFESTO

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A Radical Manifesto

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"الحنين […] أنينُ البيوت المدفونة تحت المستعمراتِ" (محمود درويش، في حضرة الغياب، ٢٠٠٦)

"Longing [...] is the groaning of homes buried beneath settlements" (Mahmoud Darwish, In the Presence of Absence, 2006)

Radical Prompts

For a long time, academic institutes stigmatized activism and dissociated it from academic practice. It was looked down upon and considered to be disruptive and western institutes continued silencing critical thinking and practice, and encouraged what they named 'critical distance'. These practices of exclusion must push us, city inhabitants, to ask: what is the point of excluding activism from academic practice? How can we bridge between theory and activism? How can we decenter city planning? If cities belong to the people, why are public authorities trying to erase the public's print in the urban realm? Who gets to speak and why?

In our group as the 'Radicals', we discussed the gap between urban theory and practice, while encouraging the audience to reflect on how urban concepts adopt multiple definitions within different geographies and communities.

Our discussion on the heterogeneity of the public space, particularly in the global south, shed light on how the diverse public interactions and multiculturalism compose the urban environment. Besides, these discussions that take the shape of urban narratives, remind us of the importance of the socio-spatial and cultural elements that compose and affect various communities' lives. Thus, cities in the true sense are radical; which reflect on the local and its interdependence with the global (Glocalisation). Now, how can we build a just city where we celebrate heterogeneity, diversity and radical inclusivity? Excerpt from *In Praise of the Margin* Podcast. Ruminations on the Built Environment and Modern Heritage with Asma Mehan:

We should understand the colonial past, the dominant groups and the cultural differences. To be able to understand how citizens use the public space differently. The notions of 'visible/invisible' have a different meaning in non-western contexts. This allows us to question the usefulness of the western theorization of 'public space'. There is a need to employ a different set of references and language to be able to analyse the spaces and potentially other non-western cities. However, these are just initial steps towards decolonising our thinking.

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من أجل مديغة متاحة للجميع

Za spravedlivé město

Bouchra

For a Just City

Asma

I think the just city is Radically Inclusive. Radical inclusivity assumes an infinity of the universe; it assumes progress and constant change—also a change of hierarchies. There is a horizon of the whole, but there is no process of unification. On the urban scale, the city is the best environment to test the notion of radical inclusivity, since its space is 'naturally' used by a diverse range of people. Thinking about diversity of lived experiences and therefore intersectionality which aims to further define the human experience as a product of identity is an integral part of understanding radical inclusivity.

A just city is based on equity, providing fair for the marginalised opportunities and unprecedented communities to foster a socially diverse and inclusive society in different sections such as education, governance and industry. Considering the dominant Western hegemony in different fields especially in the humanities and social sciences, it is difficult to make sure that both researchers and the research outcomes are decolonized. I would like to consider the decolonizing approach as an 'ontological turn', one that relies more on the materiality of knowledge where my argument is not so much about hedging the decolonial as methodological but as an empirical exercise, with a greater bearing in generating 'knowledge as practice'.

In this era of constant commodification of space, housing, amenities, and the urban experience, where can we find places in the city which can function outside of this growth-driven system? Where is the social and the human element in cities? Where can we build communities and how can we build and organize communities in cities? I believe a just city is collaborative and communal. The constant commodification of experiences in cities is turning the urban realm into a market space, where monopolies, real estate speculators and repressive authorities continue to shape the urban experience.

The heterogeneity of cities enables communitybuilding. As an immigrant in the West, I longed for community, a sense of home and familiarity. The exclusion of individuals from the public space and the restrictions in regards to private gatherings during the current COVID-19 pandemic amplified the alienation of individuals in the city. Humans need each other to survive. Care is not an optional element. It is crucial for a healthy well-being. A just city is planned with empathy and accommodates all bodies and their needs. A just city is built around solidarity.



Vladan

City as a built environment is not a vacuum, a morally empty space. The way how cities are planned, designed and ruled is determined by the morality of those in power. The city of the future should not be divided into two antagonists - those who rule and those who are being ruled.

Because those in power transmit their morality on all citizens, there is need for the first imperativ:

The citizens should be informed all the time about the actions made by the rulers when they project their morality into the city design. This means – it is absolutely inappropriate for the rulers to set "invisible" barriers, which are about to change the moral and political behavior of the citizens.

The future city should be shaped by citizens in favor of all citizens. To ensure that all citizens can benefit from the city life, the planning and design should all the time be focused on the weakest in the city. Once the weakest are doing well, everyone less weak is doing well as well. In the context of cities, there is need for the second imperativ:

The city should change that way that the weak, poor, disabled and marginalized citizens are in the center of planning. In praxis it means pedestrian city without level barriers for diasbled – this means the city can be used by everyone. For further routes there should be free, reliable and accessible public transportation. The public space should be designed that way so that it is focused on children, women and marginalized people. Once those groups feel comfortable and safe in the public space, everyone in the city feels safe.

City of the future is not just a city. It is a Just city.

The following is based on my personal experience of being an international student residing in Japan for four years. Japanese society is rather homogeneous, and urban spaces are designed according to codes of behavior proper to Japanese culture. However, I have never felt excluded or marginalized. It feels natural and easy to be in Japanese public spaces. Although I can identify several social and cultural factors beyond space design that contribute to shaping such an experience, I think that designing and managing urban spaces in a way that satisfies basic human needs such as safety, accessibility, cleanliness, and convenience, naturally invites people of diverse cultural backgrounds. Creating multicultural spaces is a fundamental condition for a just city, because it is an indication that human beings are respected in all their forms of existence.

Indeed, I find that a just city is one that respects your time, your independence, your needs, and your limits. Accessibility is at the core of designing shared spaces and public transportation, making movement and participation in public life seamless and easy, whether you are dragging heavy suitcases, using a cane, riding a wheelchair, or six years old. Accessibility is freedom. I do not presume to fully grasp what it takes to realize a just city, but perhaps Japanese cities are a valuable model to learn from.



GIS FOR MAPPING AND VISUALIZING JUSTICE IN CITIES

RANA HAMMAM, ADJUNCT LECTURER, ARAB ACADEMY FOR SCIENCE, TECHNOLOGY AND MARITIME TRANSPORT, CAIRO SALMA ANWAR, ASSISTANT LECTURER, AINSHAMS UNIVERSITY, CAIRO MENNATULLAH HENDAWY, LECTURER, AINSHAMS UNIVERSITY, CAIRO HE PLANNING OF CITIES IS CHANGING WITH DIGITALIZATION AND TECHNOLOGY (AL-KODMANY, 2001; MADDEN & RODE, 2018; DEGEN, ET AL., 2015; ODENDAAL & WATSON, 2018; ROSE, ET AL., 2014; WATSON, 2015). OVER THE YEARS, COMPUTER PROGRAMS HAVE BEEN HEAVILY INTEGRATED IN URBAN PLANNING AND DESIGN DISCIPLINES TAKING OVER THE DRAFTING, DESIGN, DRAWING, MODELLING, AND VISUALIZATION OF (VANAMO, 2008).

As we investigate justice in cities in the 21st century, the agency of these tools need to be brought to the foreground . Jones & Boivin (2010, p. 351) suggest that agency is not " simply a subject-centred ability to act, but instead defines the way in which courses of action are mediated and articulated over time, whether that action is physically carried out by people or by things". In this article, we show the possibilities of utilizing GIS (Geographic Information System) as an "active" computer tool for not only documenting cities but also mapping, visualizing and questioning justice in cities.

The use of Geographic Information System (GIS) emerged in 1960 by Roger Tomlinson. Later in 1991, Michael Goodchild, the leader of the National Centre for Geographic Information and Analysis, set the main ground for GIS development by enhancing the research on geographic information science topics such as spatial analysis (Steenson, 2019). GIS is one of the most popular programs used in the spatial visualization of geographic maps. GIS is important in urban planning because it enables spatial analysis which contributes to important phases in urban planning such as site selection, distribution of residential areas and services within a city, determining planning action areas, and carrying out impact assessments (Yeh, 2005). GIS is inherently a tool of mapping and can be seen as a way to quantify land use. According to many scholars, GIS is an important tool not only for mapping but also for counter-mapping cities (Pavlovskaya, 2017). As GIS developed in the market, a need to link it with qualitative analysis arose, accordingly, different subtypes of GIS emerged. In dealing with (un)just, we focus on two of them: Qualitative GIS (QGIS) and Participatory GIS (PGIS) respectively (Teixeira, 2016; Ali, 2020).

QUALITATIVE GIS (WORKS ON MERGING THE NON-QUANTITATIVE DATA INTO GIS, INTEGRATING QUALITATIVE DATA AND ANALYSING IT QUANTITATIVELY) IS USED TO VISUALIZE THE GEOGRAPHIC DIMENSION OF DATA INCLUDING LOCATIONS OR SPATIAL CONCENTRATIONS OF PHENOMENA OF INTEREST. THE USE OF GIS IN RESEARCH HAS BEEN DEVELOPED, TAKING INTO ACCOUNT ESPECIALLY THE SOCIAL ASPECTS OF CITIES AND MAPPING (COPE & ELWOOD, 2009). QGIS IS A SPATIALLY-ORIENTED QUALITATIVE DATA ORGANIZATION ENGINE, IT IS A MIXED-METHOD RESEARCH APPROACH, IT HAS RECENTLY SUCCEEDED IN MARKING ITSELF AS A MAJOR RESEARCH DISCIPLINE DUE TO ITS IMPORTANCE, IN COMBINATION WITH THE REPRESENTATION OF PLACE AND INFORMATION, TO PRODUCE A VISUALIZED MAP. IT HAS BEEN A TOPIC FOR MANY SCHOLARS, JOURNALS, BOOKS,...ETC. RELATED TO GEOGRAPHY STUDIES AND GEOGRAPHIC INFORMATION SYSTEMS, AND IT IS ALSO USED IN OTHER FIELDS SUCH AS ENVIRONMENTAL ENGINEERING, HEALTH SCIENCE,....ETC.(PAVLOVSKAYA, 2017).

IN A SIMILAR PLEA, PARTICIPATORY GIS IS A COMMUNITY PARTICIPATORY APPROACH USED NOWADAYS BY RESEARCHERS AND URBAN EXPERTS IN VARIOUS MAPPING TECHNIQUES (ALI, 2020). PGIS HELPS IN UNDERSTANDING THE LOCAL NEEDS OF MARGINALIZED GROUPS BY REPRESENTING THE LOCAL CITIZENS' SPATIAL KNOWLEDGE WHICH CAN BE USED IN THE DECISION-MAKING PROCESS BY STAKEHOLDERS TO SUPPORT COMMUNICATION AND COMMUNITY. (HAKLAY & FRANCIS, 2018; ORBAN-FERAUGE, ET AL., 2011).

IN THE DIGITAL WORLD AND WITH THE VAST USE OF COMPUTER TOOLS WHICH CAN BE LOOKED AT AS AGENTS OF CHANGE IN URBAN PLANNING AND DESIGN, A LINK BETWEEN GIS APPLICATIONS, PARTICIPATORY PROCESSES, AND JUSTICE COULD BE CREATED, WHERE QGIS & PGIS CAN BE USED IN MAPPING AND INTERROGATING JUSTICE IN CITIES AS SEEN IN FIGURE (1). MAPPING THE CITY IS THE PROCESS OF CREATING A CARTOGRAPHICL IMAGE OF THE CITY DETERMINED BY WHAT THE MAP CREATOR WANTS TO MAKE VISIBLE (TAMRAZ, 2020).



FIGURE (1): A LINK BETWEEN GIS APPLICATIONS, PARTICIPATORY PROCESSES AND JUSTICE COULD BE CREATED WHERE QGIS & PGIS CAN BE USED IN MAPPING AND INTERROGATING JUSTICE IN CITIES. SOURCE (AUTHORS)

MAPPING JUSTICE ISSUES USING QUALITATIVE AND PARTICIPATORY GIS TOOLS WOULD BE MORE VALUABLE THAN MAPPING CITIES VIA TRADITIONAL QUANTITATIVE APPROACHES TO INTEGRATE DATA FROM DIFFERENT DIMENSIONS SUCH AS ECONOMICS. DEMOGRAPHICS OR SOCIAL CONDITIONS (GRIFFIN, 2019). EXAMPLES OF THE CITY JUSTICE ISSUES THAT MAPPING CAN HELP MAKE VISIBLE INCLUDE: COMMUNITY NOISE POLLUTION, NEIGHBOURHOODS ISOLATED FROM THE REST OF THE CITY BY TRAIN TRACKS, CAR-ORIENTED STREETS, SEGREGATION,

...etc. (Griffin, 2019; Haklay & Francis, 2018). Mapping justice issues could thus be viewed as a counter practice that makes visible the hidden indicators within the urban area/context that represent segregation in a society. Using GIS, mapping can start within the scale of a neighbourhood.

This could be achieved through workshops where local stakeholders are empowered to participate. The local actors should be users of the studied area to reflect their lived experiences by creating a map showing the assets within their sites, in addition to the social or spatial indicators of justice issues. This approach, as seen in Figure (2), helps the users of the studied area to convey their message clearly, and helps urban planners and designers address the justice issues and create plans to deal with these issues (Griffin, 2019).

LINKING GIS (AND COMPUTER TOOLS MORE GENERALLY) WITH JUSTICE IN CITIES CAN BE IMPLEMENTED BY LOOKING AT CITIES VIA THREE MAPPING LAYERS, AS FOLLOWS (FIGURE (2)): LAYER 1: OFFICIAL MAP / BASE MAP: MAP PROVIDED BY OFFICIALS. LAYER 2: LOCAL MAP: MAP DRAWN BY LOCAL STAKEHOLDERS AND COMMUNITY VISUALIZING THE SPATIAL INDICATORS OF JUSTICE ISSUES. LAYER 3: EXPERT MAP: MAP DRAWN BY URBAN PLANNERS AND DESIGNERS VISUALIZING IDEAS DEALING WITH THE JUSTICE ISSUES.

Understanding cities through these three layers denotes the inclusion of diverse perspectives. Eventually, to achieve such a simplified model: Mapping justice issues (or counter-mapping the city/neighbourhood) needs :

A SMALL SAMPLE SIZE WHERE THE PARTICIPANTS MUST BE LIVING OR LIVED A PART
 OF THEIR LIFE IN THE CITY/NEIGHBOURHOOD CONCERNED WITH THE STUDY
 A CLEAR JUSTICE ISSUE THAT IS UNPLEASANT THE CITY/NEIGHBOURHOODS RESIDENTS
 LITERATE PARTICIPANTS ARE ABLE TO CREATE MAP LAYERS
 VISUALIZING THEIR OWN POINT OF VIEW.

_INCLUSION OF DIVERSE COMMUNITY MEMBERS AND PAYING ATTENTION TO ISSUES OF VULNERABILITY AND INTERSECTIONALITY.



Ideas of Urban planners and designers

Spatial Indicators of justice issues

Official Map

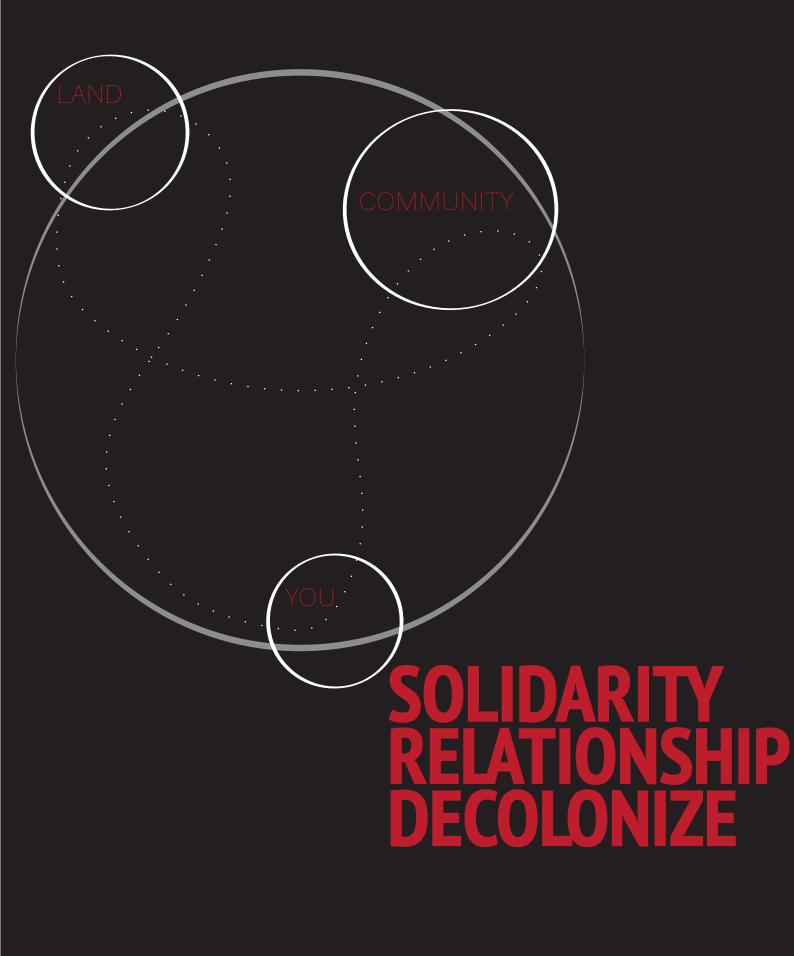
FIGURE (2): AN ABSTRACT ILLUSTRATION FOR THE IDEA OF MAPPING LAYERS. SOURCE (AUTHOR)

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WHAT IS THE JUST CITY ON STOLEN LAND?

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W hat does the just city look like on stolen land?

TO IMAGINE THE JUST CITY, WE MUST BEGIN WITH THE LAND CITIES ARE BUILT ON. IN THE SETTLER COLONIAL NATION OF CANADA, CITIES ARE BUILT ON LAND THAT WAS FORCIBLY TAKEN FROM INDIGENOUS PEOPLES. THROUGH THIS LAND THEFT THE RELATIONSHIP BETWEEN INDIGENOUS PEOPLES AND THE LAND WAS SEVERED. THIS SEVERANCE OF RELATIONSHIP IS THE BASIS FOR DISPOSSESSION AND THE ONGOING HARMS THAT INDIGENOUS PEOPLES EXPERIENCE IN CANADA. IN CONSEQUENCE, THE RAMIFICATIONS OF SETTLER COLONIAL LAND THEFT NECESSARILY COMPLICATES ANY DISCUSSION OF WHAT A JUST CITY MAY LOOK LIKE HERE.

THE DISPOSSESSION OF INDIGENOUS PEOPLES IS A PROCESS THAT CANADIAN CITIES STILL RELY ON FOR THEIR CONTINUED EXISTENCE. AS SETTLERS, WE ARE A PART OF THE GENERATIONAL AND ONGOING HARM INFLICTED TOWARDS INDIGENOUS PEOPLES FOR THE EXISTENCE OF CITIES. AS SUCH, WE ARE A PART OF THE GROUPS WHO MUST TAKE ACCOUNTABILITY FOR LAND THEFT, AND THE CONSEQUENT SEVERANCE OF RELATIONSHIPS THAT RESULTED FROM THIS THEFT. INDIGENOUS PEOPLES ALSO MAKE-UP ONE OF THE FASTEST GROWING URBAN POPULATIONS IN CANADA. WHILE CITIES ARE NOT OFTEN THOUGHT OF AS INDIGENOUS SPACE, THIS CURRENT POPULATION GROWTH FURTHER HEEDS THE NECESSITY OF DECOLONIZATION FOR THE CREATION OF THE JUST CITY IN CANADA. THUS, TO IMAGINE THE JUST CITY AS SETTLERS WE MUST COMMIT TO DECOLONIZATION OF THE CITY THROUGH THE RESTORATION AND MAINTENANCE OF RELATIONSHIPS WHILE PRIORITIZING THE FLOURISHING OF INDIGENOUS LIFE.

DISCUSSIONS OF LAND IN CANADA TEND TO CONVEY RELATIONSHIPS AS LEGAL AGREEMENTS BETWEEN INDIGENOUS PEOPLES AND SETTLER STATES. HOWEVER, WE ENVISION RELATIONSHIPS AS THE CONNECTIONS BETWEEN INDIVIDUALS, COMMUNITIES, AND THE LAND. THESE CONNECTIONS FORM THE BASIS OF BOTH EVERYDAY LIFE AND ONGOING POLITICAL ACTION. RESTORING THESE RELATIONSHIPS AND IMAGINING HOW THESE RELATIONSHIPS MIGHT SHAPE OUR FUTURE, IS REQUIRED FOR THE CREATION OF THE JUST CITY.

OUR VISION FOR THE JUST CITY REQUIRES A RECKONING WITH THE PAST AND CURRENT INJUSTICES LEVIED AGAINST INDIGENOUS PEOPLES. A JUST CITY IS COMMITTED TO THE CREATION OF A SHARED FUTURE THAT INCLUDES IMAGINATIVE WAYS FOR RESTORING RELATIONSHIPS WITH EACH OTHER AND THE LAND. THIS ENTAILS RESTORING OUR COLLECTIVE CONNECTION TO THE LAND, WHILE ALSO RESTORING CONNECTION AND OBLIGATION TO EACH OTHER. THROUGH THIS RESTORATION COMES A DEDICATION TO ONGOING RELATIONSHIP MAKING. RELATIONSHIP MAKING IS ACTIVE MODES OF SOLIDARITY THAT YIELD BOTH JOY AND SURVIVAL, WHICH ARE INTEGRAL COMPONENTS FOR A FULFILLING LIFE THAT ALL SHOULD HAVE ACCESS TO.

CANADIAN GOVERNMENTS HAVE MADE MANY APOLOGIES FOR HISTORIC HARM AND WHILE THESE APOLOGIES MATTER, THEY ARE SELDOM FOLLOWED BY NEITHER AMBITIOUS POLICY NOR MATERIAL REDRESS. AS A RESULT, CANADIAN CITIES ARE HELD IN LIMBO WHERE WRONGS ARE ACKNOWLEDGED, BUT NOT CORRECTED. WE ACKNOWLEDGE THERE IS NO PERFECT NOR QUICK FORM OF REDRESS, BUT THAT DOES DIMINISH THE NEED TO TRY; BOTH WITHIN INDIVIDUAL AND COMMUNAL SPHERES OF INFLUENCE.

IN THE CONTEXT OF THE CITY ON STOLEN LAND, THERE IS AN URGENT AND PRESSING NEED FOR THE FOLLOWING ACTIONS:

WE CALL UPON ALL LEVELS OF GOVERNMENT TO ADOPT AND IMPLEMENT UNDRIP (UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES).

WE DEMAND HOUSING AND SERVICES ARE EXPANDED FOR URBAN INDIGENOUS PEOPLES.

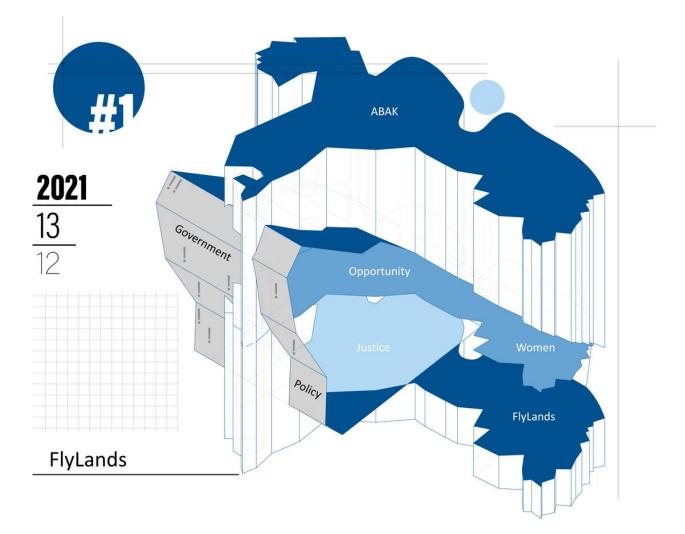
WE DEMAND GOVERNMENTS TO INVESTIGATE AND IMPLEMENT LAND TITLE RESTORATION AND LAND BACK IN URBAN CONTEXTS. WE CALL UPON ALL SETTLERS AND BENEFICIARIES OF COLONIAL POWER TO INTERROGATE THEIR RELATIONSHIPS TO THE LAND AND INDIGENEITY – AND TO TRANSLATE THAT REFLECTION INTO CONCRETE SOLIDARITY AND ACTION.

WE DEMAND THE REMOVAL OF ALL STATUES AND COMMEMORATIONS OF HISTORICAL ACTORS WHO INITIATED OR ENABLED ACTS OF VIOLENT COLONIAL DISPOSSESSION.

WHILE WE WRITE FROM OUR KNOWLEDGE AS SETTLERS IN WHAT WE NOW CALL CANADA, WE CANNOT PRETEND THAT COLONIAL DISPOSSESSION ONLY HAPPENS HERE. THE WORLD HAS BEEN RADICALLY RESHAPED BY COLONIAL DISPOSSESSION – WHETHER YOU ARE A RESIDENT OF A FORMER COLONY, A CURRENT SETTLER COLONIAL NATION, OR A COLONIAL METROPOLE, WE ALL LIVE WITH THE SELF-PERPETUATING LEGACIES OF COLONIALISM. AS SUCH, WE ARE ALL CALLED TO ACT AS WE ASK OURSELVES WHAT SOLIDARITY LOOKS LIKE IN OUR OWN CITY, AND HOW WE CAN DEMAND REDRESS FROM OUR GOVERNMENTS.

COUNTERACTING THE ONGOING HARM OF COLONIALISM REQUIRES RETURNING RELATIONSHIP MAKING. THIS IS THE FOUNDATION FOR THE JUST CITY. THIS SLOW AND HARD WORK INCLUDES BOTH POLICY AND INDIVIDUAL COMMITMENT THAT REQUIRES US TO IMPLICATE OURSELVES IN THE GENERATIONAL PROJECT OF POST-COLONIAL REDRESS. WE MUST SUBSTANTIALLY AND CONSISTENTLY DEMAND MORE, FROM OURSELVES, EACH OTHER, AND THOSE IN POWER AS WE COMMITTO THE RELATIONSHIPS THAT CREATE THE JUST CITY. WE WILL NOT CONTINUE TO IGNORE THE GENERATIONAL AND GLOBAL IMPACTS OF LAND THEFT. WE WILL IMAGINE BETTER. THERE IS NO OTHER WAY FORWARD. ____

HOSSEIN ARSHADI SHAGHAYEGH ARDALAN DORSA SADAT SEYEDI **UNIVERSITY OF TEHRAN, IRAN**



FLYLANDS

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HERE ARE SEVERAL URBAN AREAS IN ALMOST EVERY CITY THAT DO NOT FOLLOW THE USUAL FRAMEWORKS AND ARE NEGLECTED BY THE AUTHORITIES. THESE AREAS BELONG TO SOCIETY MEMBERS WITH LOWER INCOME RATES. MANY FACTORS LED TO THE FORMATION OF THESE TYPES OF SETTLEMENT, AND IT IS NOTEWORTHY THAT THESE PROCEDURES ARE UNIQUE AND CANNOT BE GENERALIZED. THE MOST COMMON ORIGIN OF THIS PHENOMENON IS THE RAPID URBANIZATION AND THE GROWTH OF POVERTY ACCOMPANIED BY THE PRODUCTION OF WEALTH IN LARGE CITIES IN DEVELOPING COUNTRIES, INCLUDING IRAN. IN OTHER WORDS, INHABITANTS OF THESE DISTRICTS ARE DISPLACED PEOPLE STRUGGLING WITH FINDING PROPER ACCOMMODATION. THE MAIN CHARACTERISTIC OF THESE PLACES IS THEIR SIGNIFICANTLY LOW RATES LIFE QUALITIES WHICH ARE AFFORDABLE FOR THE MENTIONED SOCIETY MEMBERS. DIFFERENT COUNTRIES HAVE ADOPTED CONTRASTING APPROACHES TOWARDS THIS MATTER, INCLUDING IGNORANCE, DEMOLITION, RECOGNITION, AND ACCEPTANCE, AND IN SOME CASES PUTTING LEGAL PRESSURE ON THEM. (ALDRISH,1995:45)

ONE OF THE DISPLACED DISTRICTS OF TEHRAN IS ABAK WHICH IS LOCATED IN THE NORTHERN PARTS OF THE CITY AND IS HOME TO LOW-PAID AND HOMELESS PEOPLE AND REFUGEES. ABAK HAS COME TO BE SHAPED THROUGH A COMPLEX FRAMEWORK THAT IS IN ALL RESPECTS BASED ON ITS HABITANTS' DESIRES. AS A MATTER OF FACT, UNLIKE OTHER URBAN AREAS, ABAK DOES NOT FOLLOW THE STANDARD REGULATIONS, AND ITS GROWTH IS ESTABLISHED ON AN INFORMAL AGREEMENT-BASED SYSTEM. IT IS A NEIGHBOURHOOD THAT CAN BE CONSIDERED AN INFORMAL SETTLEMENT THAT TRIES TO SURVIVE AND CONFRONT THE TOP-DOWN STRATEGIES OF THE GOVERNMENT WITH ITS POLICIES AND INSURGENT PRACTICES. BASED ON OUR OBSERVATIONS, THESE PEOPLE ARE PRIMARILY OCCUPIED IN JOBS THAT PROVIDE CERTAIN SERVICES, SUCH AS CONSTRUCTION WORKER AND HOME SERVICE.

THE UNIQUE CONVENTIONS OF THIS AREA CAN BE SEEN IN EVERY STEP OF ITS CREATION, INCLUDING THE CONSTRUCTION, WHICH DOES NOT NECESSARILY START WITH DESTRUCTION; CONVERSELY, IT BEGINS WITH A JUXTAPOSITION OF EXISTING PARTICLES IN THE PREVIOUSLY BUILT CONTEXT.

IT MUST BE NOTED THAT THE RESIDENTS TAKE RADICAL MEASURES TO INHIBIT GOVERNMENT INTERVENTION EVERY ONCE IN A WHILE. THESE STRATEGIES INCLUDE FEMININE NUDITY OR EVEN PLACING DEAD FAMILY MEMBERS IN THEIR HOUSES. THEY HAVE THEIR UNIQUE METHODS OF DELIVERING MATERIALS INSIDE THE TERRITORIES TO DEFY LEGAL RESTRICTIONS. THEY HAVE RE-PURPOSED THEIR MINIVAN CARS BY TAKING OUT THE SEATS AND HAVE DEVISED A MATERIAL DELIVERY MECHANISM. ANOTHER FASCINATING FEATURE OF THIS LAWLESS PHENOMENON IS THE ROOFS. THEY ARE USED AND SHARED BASED ON AN AGREEMENT BETWEEN RESIDENTS SO THAT THEY CAN ALL BENEFIT FROM THE DYNAMIC SPACES AND NOT BE CONFINED TO USUAL LIMITATIONS. AS CAN BE PERCEIVED, THE RELATIONSHIP BETWEEN THE CLIENT AND DESIGNER IS, TO SOME EXTENT, TWISTED IN THIS CASE. IN THE SENSE THAT THE USERS THEMSELVES ARE THE ONES CREATING IT.

AS A GROUP OF YOUNG ARCHITECTS CONCERNED ABOUT THEIR SURROUNDINGS, WE DECIDED TO BE PROACTIVE ABOUT THE CURRENT ISSUES OF THE ABAK AREA. ALTHOUGH WE HAVE NO INTENTION OF APPROVING THE ONGOING ILLEGAL ACTIVITIES, WE WANT TO PROPOSE A PLAN TO ENHANCE LIFE QUALITY BY EMPOWERING ITS MEMBERS, PARTICULARLY THE LESS POWERFUL MEMBERS WHO ARE WOMEN IN THIS CASE. THE IDEA IS MAINLY BASED ON USING ROOFS AND OTHER COMMON AREAS AS WORKING-PLACES FOR WOMEN. BY PROVIDING RUDIMENTARY TOOLS AND FACILITIES IN THESE PLACES, WOMEN CAN START THEIR OCCUPATION BY MAKING AND SELLING DIFFERENT TYPES OF CRAFTS. THANKS TO THE PROXIMITY OF ABAK TO TAJRISH SQUARE, WHICH IS ONE OF THE MOST IMPORTANT URBAN AREAS OF TEHRAN CITY, WOMEN CAN BENEFIT FROM A WIDE RANGE OF POTENTIAL CUSTOMERS.

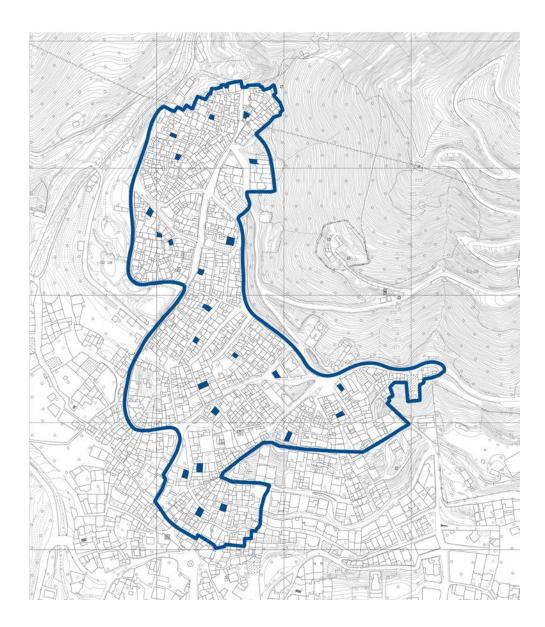


FIGURE 1: ABAK SETTLEMENT AREA AND BUILDINGS WITH THE POTENTIAL TO USE THEIR ROOFS AS A SPACE FOR WOMEN TO WORK. OWN WORK.

AS MENTIONED ABOVE, THERE IS A POTENTIAL DESIGN POWER IN RE-PURPOSING AND REDESIGNING THE ROOFS OF THE BUILDINGS. WE HAVE CALLED THEM FLYLANDS. FLYLANDS ARE THE DEFINITIONS OF USING RESIDUAL SPACES AS A BASE PLATFORM TO GENERATE EVENTS AND CRAFT SHOPS FOR WOMEN LIVING IN ABAK.

FLYLANDS PROVIDE A BETTER COMMUNITY IN THOSE AREAS TO SHARE THE ROOFS AND EVENTS FOR A JUST SOCIETY. IT MUST BE NOTED THAT THE SOCIETY OF ABAK WILL ACCEPT THE EXISTENCE OF WOMEN IN THEIR DAILY LIVES AND DEFINE A HIGHLIGHTED ROLE IN THE PRODUCING TASKS.

ABAK, AS A PLACE OF ILLEGAL SETTLEMENT, NEEDS TO BE CONSIDERED A COMMUNITY OF HUMANS LIVING ON EARTH. AS AN ARCHITECT OF A COMMUNITY, WE BELIEVE THAT WE CAN FACILITATE THEIR EXISTENCE AND ENRICH THEIR HORIZONS TO GATHER THEM AS A PART OF THE POPULATION.

FLYLANDS WILL DO SO ...

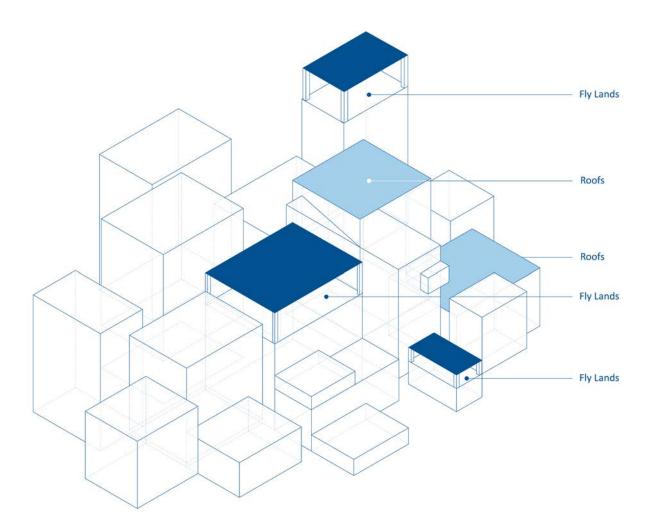


FIGURE2: SOME OF THE ROOFS OF THIS SETTLEMENT HAVE WAITING STRUCTURES) ABANDONED COLUMNS(THAT CAN BE USED AS THE MAIN BASE OF FLYLANDS AND COVERING THE ROOFS AND WALLS WITH CHEAP MATERIALS, PROVIDE A SUITABLE SPACE FOR EVENTS AND WORK OF ABAK WOMEN. OWN WORK.

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THE ANATOMY OF A JUST CITY

IŞIL İDIL YÖRÜK BEYZA ERDOĞAN AYSIN EKIN ALTINÖZ CAN BAKICI MUHAMMED ALI ERDOĞAN **MIDDLE EAST TECHNICAL UNIVERSITY (METU)** ANKARA, TURKEY

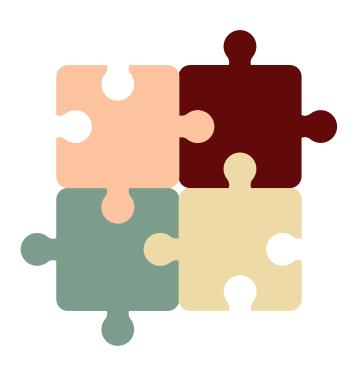
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CITIES THAT

CONNECT COEXIST COPERATE

SYSTEMS AND ANATOMY OF A JUST CITY

DO THE PEOPLE COMPOSE THEIR JUST CITIES, OR CAN THE DECENCY AND SUSTAINABILITY OF SYSTEMS RESULT IN JUST CITIES, AND FAIRNESS OF PEOPLE? IN OUR BELIEF, A JUST CITY IS COMPOSED OF MANY LAYERS AND DIFFERENT SCALES.



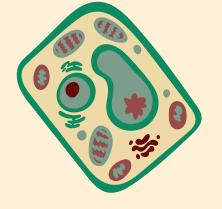
However, is the "inequality" a disadvantage? And even if all settlements had the same potential values, would there still be a need for interaction? The key is to identify the strenghts and come up with a strategy or purpose accordingly. Each of these settlements has its own purpose and function. This way, every city, regardless of their geographical, social, political, cultural and economic advantages or disadvantages will have some things to offer, and some things to take from the others. This basic phenomenon highlights the necessary interactions we are able to observe in our everyday lives. In cities, nothing exists by itself...

GEOGRAPHY IS DESTINY

When we look at a city, our first and most prominent elements are the geographical values and factors

geographical values of our world are unequally distributed and out of our control, just like our cities for the most part. How can we talk about justice and equality when our physical environment is not equal at all? Quality cities must be able to learn and draw from nature in order to provide equity. Our chances of reaching perfect equity is higher than perfect equality. LUDVIG VON BERTALANFFY, a biologist, suggested the general systems theory in the 1940s. The theory suggests that there is a complex and continuous interaction between all parts of a whole. And in biology, this can be applied to different scales, hence why this theory has been applied to architecture and city planning since the 1960s. Cities are composed of many different aspects, they embrace all social, political, economic, natural interactions and elements. In such a complex system, a change triggered in one part, results in the change of the whole system.





Thinking in systems can sometimes be overwhelming, which is why identifying differences is so important. On the same system, we can see how people have different viewpoints and ideas. For example, depending on their viewpoints, life experiences, life conditions, people will see and live the city in different ways.



IN THIS MANIFESTO, WE **ARE SEARCHING FOR THE ELEMENTS THAT ASSEMBLE A JUST CITY.** AS WE INTERPRET THE **CITY AS A LIVING ORGANISM, OUR FOCUS IS** THE ANATOMY OF A JUST **CITY: WHAT MAKES THE** JUST CITY LIVE.

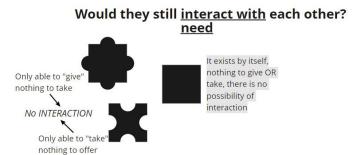
All illustrations by the group. Own work

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There are many factors to overcome that may prove difficult to our cause. Many cities hold each other back due to political, physical, social and perhaps historical reasons. Rivalry between cities and even countries leads to rise of tension and polarization. Normally, opposite poles attract each other; in our case, we have to recognize the opposite in a friendly manner. Only then we would be able add to each other our strengths.

Every city has potentials in their own system but not every one of them has the chance to use or develop them. A just system has to provide specialized opportunities for different cases to create a just city. We are able to observe problems when there are disconnections in systems and networks. When man-made is separated from nature, past is detached from now, old is from young, modern is disassociated from heritage... A just city attempt connects cities to the environment that surrounds them, making hidden, invisible, or abstract elements real and tangible.

Cities of Turkey for example, suffer from many political holdbacks. Different cities belong to different parties and nobody bothers to do work for a city unless it belongs to them or its owners represent their beliefs. This problem also causes disconnection between cities which is a major setback for us. Cities need conversation and agreement between various political parties.





It all starts with people. Our minds, thought processes shape our lives thus cities just as our cities shape our minds and thought processes. The togetherness that will be achieved is not limited to the unification of people and decolonization of minds... Change is a collective and organized process, provoked by change in the parts. Educating the masses on this, especially the youth, is a critical starting point.

The goal is to create a functioning continuous set of systems that replicate that of a healthy human being. Collective working of just cities with the same goals would create a life with equity.

The networks will highlight the values of each city, and provide for the others, creating a cycle. Similar to how each person has different values, upbringings, cultures, personality traits. In everyday interactions and relationships, each person has different things to offer, and everyone has something to learn or gain from their interactions with others.



Even though the impact of people in the process of achieving a just city is crucial, we believe that the whole, or the parts of the city itself should be taken into consideration. The interactions of cities can be likened to the everyday interactions of people, highlighting the difference (or similarities) in scales. SOLLUTIONS

Togetherness-wholeness No Rivalry Realization of differences and values Resilient and sustainable systems

THE GOALS

CONCLUSION

Cities are no longer simple settlements, they form a greater being together. We live in cities, we create and plan them in order to create better lives. A city functions, breathes, survives, gets sick and even dies like a living being. In order to get a just treatment, every cell must do its part not compete and kill each other. The relation between cities can not be rejected. If we need each other and if we can trust each other, naturally we will recognize and respect each other. Recognition and respect makes one equal in other's eyes.

THE SUSTAINABLE SYSTEMS WHICH APPLY FOR ALL WILL ENSURE THE FORMATION AND CONTINUATION OF JUST CITIES, BY ALL, FOR ALL.



DIFFERENT VALUES ENSURE A CONNECTED SYSTEM BETWEEN AND INSIDE THE CITIES WITH THEIR UNIQUE





REIMAGINING URBAN SPATIAL JUSTICE

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A JUST CITY . .

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REIMAGINING URBAN SPATIAL JUSTICE

A just city begins from the point of decolonization of the mind among its citizenry. Only from a point of departure that erases the damages of greed and disparities can the just city take form because its form starts with the imagination of its inhabitants. The just city is created by the collective envisioning that takes place amongst its community in order to demand equity and access to basic human rights. Growing inequality, eroding public realm, and destabilized social and political institutions point to claims from residents not only to survive but to thrive in their living environments: a just city resolves these crises.

A JUST CITY...

...steps outside of the crisis mindset. It meets citizens where they are in order to take action immediately. It recognizes that the citizenry are the city-makers and define the experience of the urban environment.

WHEN WE ACKNOWLEDGE PAST HISTORY AND HEALING, WE CAN ACT UPON THE INTERSECTIONALITIES TO ACHIEVE THE JUST CITY

-Antionette Carroll

...rejects external financial pressures and focuses on people engaged in lifemaking processes.



...prioritizes healthcare and access to nourishing food and water to its inhabitants. Without lifesustaining resources, a city cannot be just, for starvation and lack of water underline inequities & destroy the foundation of a just city. ...understands well that disasters occur and has built up a resilient network that encourages informal responses to extreme stress by facilitating immediate emergency responses and fostering flexibility to provide basic resources to everyone.





...does not strategize application of law selectively to profit certain individuals over others.

...creates a place where gender, race, class & sexuality do not define a better or worse experience of its place. ...speaks to its citizens as equals, at the same time respecting and valuing difference.

All illustrations by the group. Own work.

A just city recognizes its place in time. It is built upon a foundation of indigenous knowledge and brings to action traditional and space-specific life-making practices which affirm the connectivity of the community. A just city does not rely solely on modern methods of decolonization. It listens to its forebearers and moves forward in coalition with those voices in a modern context. A just city leans on this strength of the past to learn from its history and rework its narrative to allow for positive existence.

A just city strives to heal collective trauma, incorporating these realities into the lives and minds of citizens to carry with them geographic memory. A just city is a manifestation of historical injustices that have created an environment through which communal healing can occur. It does not stand idly by and pay lip service to known disparities in its jurisdiction, nor does it pretend to be engaged in positive practices while contributing to further injustices in reality. A just city has focused its attention on bringing urban populations into a space that transcends western-forward ideology.

A just city inspires its citizens to contribute to collective action. It does not take directive from offices, but rather meets people where they are in its space and brings their thoughts and actions into a shared forum, recognizing creativity and informality to assert the importance of allowing individuals to live and have basic necessities to start from.

...welcomes immigration and fosters a safe space for those in need, reorienting itself to encourage creative approaches to providing housing, healthcare, and food. It prioritizes the right to the city for all and rejects the notion of speculating on land ownership to exclude certain communities. A just city does not deny anyone the right to create a home because of dissolved property rights that can be called upon in the event that land becomes more valuable. It seeks to preserve spaces for people to live and grow into, supporting humans with basic infrastructure and social needs. A just city allows for communities to form and supports their development rather than pushing its own agenda.

A just city allows for lived experiences to take place and protects individuals in their pursuit of life.

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We do not know a just city because these inequities exist everywhere. A city can strive to eliminate these inequities, but that point of departure does not guarantee the destination. In addressing these inequities through traditional stategiving processes, a city has already given away its imagination. The city must create a new order that allows for creative placemaking and requires the citizen to be a part of its collective mission.

HOUSING, ONLY A SHELTER? OR BEYOND THAT?

A MANIFESTO FOR THE RIGHT TO A HOUSE

MOSTAFA NADERI NEGIN MOUSAVI BERENJAGHI SARA NAGHIBIZADE NEGAR HOSEINZADE **UNIVERSITY OF TEHRAN, IRAN**

WHERE ARE WE RIGHT NOW?

E CANNOT PICTURE A JUST CITY WITHOUT ADEQUATE HOUSING FOR ALL PEOPLE. HOWEVER, GROWING HOUSING PROBLEMS HAVE RAISED CONCERNS ABOUT PUTTING THIS HUMAN RIGHT AT THE RISK OF FAILURE TO MEET. IN IRAN, FOR INSTANCE, IT TAKES APPROXIMATELY 108 YEARS FOR A MIDDLE-CLASS FAMILY TO AFFORD TO BUY A HOUSE¹. ESTIMATIONS SHOW THAT 25 PERCENT OF THE URBAN POPULATION ARE NOW LIVING IN SO-CALLED INFORMAL SETTLEMENTS²; THIS PROPORTION IS EVEN HIGHER (ONE-THIRD) IN THE COUNTRY'S TWO LARGEST METROPOLITAN AREAS³, MASHHAD AND TEHRAN. ALTHOUGH CIRCUMSTANCES IN IRAN HAVE GOTTEN WORSE AT AN UNPRECEDENTED LEVEL IN HOUSING DURING RECENT DECADES, MORE OR LESS THE SAME PHENOMENON IS OBSERVABLE IN THE GLOBAL SOUTH. BORROWING AN ANALYTICAL FRAMEWORK PRESENTED BY HEALEY AND COAFEE (2003), FIRST, WE WILL BRIEFLY EXPLAIN THE STRUCTURAL FORCES THAT SHAPE THE HOUSING STATUS QUO OF THE COUNTRY.

AT THE MACRO-LEVEL, STATE-LED LAND COMMODIFICATION AND SPECULATION HAVE BECOME A FUNDAMENTAL PILLAR OF THE COUNTRY'S POLITICAL ECONOMY. WHILE LAND COMMODIFICATION IS NOT NEW, THIS TREND HAS BEEN INTENSIFIED THROUGH THE DEPLOYMENT OF NEOLIBERAL POLICIES SINCE THE 1990S. IMPOSED ECONOMIC SANCTIONS ON IRAN ALSO PLAY A MAJOR ROLE IN RECENT LAND HYPER-COMMODIFICATION. ON THE ONE HAND, THE STATE ITSELF MANIPULATES THE HOUSING MARKET TO PURPORTEDLY SUSTAIN THE FRAGILE ECONOMY. NATIONAL HOUSING PROGRAMS SUCH AS THE STATE-LED MASS HOUSING CONSTRUCTED WITH LOW QUALITY AND AT THE OUTSKIRTS OF CITIES, EPITOMIZE THIS MANIPULATION. THIS MANIPULATION OF THE HOUSING MARKET, ON THE OTHER HAND, HAS BEEN PROVIDED AN ELITE GROUP OF PRIVATE AND GOVERNMENT AGENTS TO SAVIOUR A SAFE AND ALMOST TAX-FREE MARKET TO ACCUMULATE CAPITAL. THEREFORE, THE HOUSING MARKET ONLY SERVES THE ELITE AND THE STATE ECONOMICALLY AND POLITICALLY.

AT THE MESO-LEVEL, WE CAN REFER TO POLICYMAKING AT THE CITY LEVEL AND ITS IMPACTS ON PEOPLE. LOCAL GOVERNMENTS ARE ECONOMICALLY DEPENDENT ON LAND AND HOUSING COMMODIFICATION TO MEET THEIR ENDS. IN IRAN, SINCE THE 1990S MUNICIPALITIES HAVE BEEN SUPPOSED TO BE INDEPENDENT ECONOMICALLY. CONSEQUENTIALLY MORE THAN 75 PERCENT OF MUNICIPALITIES' INCOME COMES FROM VERTICAL SPACE GRAB, LEGALIZATION OF ILLEGALLY BUILT HIGH-END SHOPPING CENTRES AND OFFICE TOWERS. THEREFORE, WHILE OVERCROWDING AND UNEVEN DEVELOPMENT OF URBAN AREAS IS MAKING LIVING CONDITIONS THE ACTORS WHO ARE MAKING A PROFIT OUT OF THIS SITUATION ARE MUNICIPALITIES AND STATE INVESTORS. URBAN RENEWAL AND REVITALIZATION PROJECTS MOSTLY TARGET HISTORICAL AND SO-CALLED INFORMAL AREAS THAT ARE OFTEN SOCIALLY, FUNCTIONALLY, AND ECONOMICALLY STIGMATIZED. THESE PROGRAMS ARE OFTEN ASSOCIATED WITH GENTRIFICATION AND DISPLACEMENT.

AT THE MICRO-LEVEL, WE MOSTLY SEE THE CONSEQUENCES OF FORMER SCALES' ACTIONS. THE DOMINANT AND HEGEMONIC IDEOLOGY OF PRIVATE PROPERTY OWNERSHIP HAS RESULTED IN PEOPLE CONSIDERING URBAN LAND AND HOUSING AS ECONOMIC ASSETS. FURTHERMORE, PATRIARCHAL HEGEMONY HAS RESULTED IN GENDER-BASED EXCLUSION. TRADITIONAL EXPECTATIONS OF YOUNG WOMEN LIVING WITH THEIR FAMILIES HAVE CREATED A HEGEMONY THAT MADE THEM FACE NUMEROUS DIFFICULTIES IN THE HOUSING MARKET, ESPECIALLY IN THE RENTAL MARKET. THIS HEGEMONY HAS GENERATED FRICTIONS AGAINST SINGLE WOMEN THAT ARE NOTICEABLE WITHIN THEIR FAMILIES AND NEIGHBOURS. SIMILARLY, LANDLORDS ARE OFTEN RELUCTANT TO RENT HOUSES TO SINGLE WOMEN. BESIDES, IN THE ABSENCE OF POLICIES REGULATING THE RENTAL MARKET, LANDLORDS CAN INCREASE RENT ANNUALLY WITHOUT ANY LIMITATION. SO, TENANTS HAVE TO MOVE EVERY YEAR OFTEN TO LESS EXPENSIVE AREAS.

1 HTTPS://SAEDNEWS.COM/FA/POST/ENTEZARE-178SALE-BARAYE-KHARIDE-MASKAN

2HTTPS://WWW.ISNA.IR/NEWS/1400081007482/

3 HTTPS://MEIDAAN.COM/ARCHIVE/80405

WHERE ARE WE SUPPOSED TO BE?

IN THE CURRENT SITUATION, WE ARE FAR AWAY FROM OUR INHERENT RIGHTS TO HOUSING. IN THE FOLLOWING NOTES FIRST, WE ILLUSTRATE IDEAL CHARACTERISTICS OF QUALITY HOUSING AND THEN OUTLINE A PATH THROUGH AN IDEAL SOCIETY.

ADEQUACY

HOUSING MUST FIRST AND FOREMOST PRESERVE HUMAN DIGNITY AND HIS/HER PHYSICAL AND MENTAL WELL-BEING; A PLACE MORE THAN A ROOF ABOVE HIS/HER HEAD THAT CAN BOTH MEET HIS/HER BASIC NEEDS AND PROVIDE THE BASIS FOR A QUALITY LIVING EXPERIENCE. ADEQUACY IS THE BASIS FOR LIVEABLE HOUSING. THEREFORE, PLACES SUCH AS HOMELESS SHELTERS CANNOT EVEN BE CALLED ANALGESICS AS HOME; BECAUSE THERE IS NO HOUSE THERE EITHER. HOUSE IS WHERE OUR IDENTITY AND SOCIAL NETWORK ARE FORMED AT DIFFERENT STAGES OF LIFE.

AFFORDABILITY

AFFORDABILITY AS A CURRENT PRINCIPAL CRITERION FOR ADEQUATE HOUSING SIMPLY MEANS THE ABILITY OF INDIVIDUALS TO SACRIFICE REASONABLY ON HOUSING WITHOUT IMPOSING CONSTRAINTS ON OTHER LIVING COSTS. FOR INSTANCE, RENTAL COSTS FOR HOUSEHOLDS SHOULD BE KEPT AT AN AFFORDABLE RATE AND ENSURE PROTECTION FROM UNREASONABLE RENT LEVELS OR RENT INCREASES.

SECURITY OF TENURE

SECURITY OF TENURE GUARANTEES THE STABILITY OF RESIDENCY. ANY KIND OF FORCED EVICTION AND DISPLACEMENT MUST BE DETERRED BY NATIONAL REGULATIONS. THUS, NOBODY SHOULD BE DISPLACED DUE TO HIS/HER GENDER, NATIONALITY, LIVELIHOOD, AND INCOME. PROGRAMS SUCH AS URBAN MEGA-PROJECTS OR REVITALIZATION OF HISTORIC AREAS AND DEVELOPMENTAL PROJECTS MUST NOT LEAD TO DISPLACEMENT. BESIDES, FORCED EVICTION IN SO-CALLED INFORMAL SETTLEMENTS OCCUPIED BY POOR AND WORKING-CLASS FAMILIES, WHICH IS A COMMON PHENOMENON IN THE CITIES OF THE GLOBAL SOUTH, MUST BE PREVENTED.

ACCESSIBILITY

ACCESSIBILITY REPRESENTS THOSE FUNCTIONS OF A HOME RELATED TO ACCESSING BASIC PUBLIC SERVICES AND INCOME-EARNING OPPORTUNITIES. ADEQUATE HOUSING WILL NOT BE ACHIEVED UNLESS ACCESSIBILITY IS SECURED. ACCORDINGLY, HOUSING MUST ALLOW ACCESS TO EMPLOYMENT OPTIONS, HEALTH-CARE SERVICES, SCHOOLS, CHILD-CARE CENTRES, TRANSPORTATION, AND OTHER SOCIAL FACILITIES AND IT SHOULD MEET THE NEEDS OF DIVERSE AND DEPRIVED GROUPS SUCH AS IMMIGRANTS, WOMEN, PEOPLE FACING DISCRIMINATION, AND PERSONS WITH DISABILITIES (UN HABITAT)⁴.

THE HIGH HOUSING PRICES MAKE IT IMPOSSIBLE FOR LOW-INCOME PEOPLE TO RESIDE IN CENTRAL AREAS OF CITIES, PUSHING THEM OUT OF THESE AREAS. HENCE, DAILY COMMUTING COSTS THEM ECONOMICALLY, SOCIALLY, AND PHYSICALLY. SO THE RESULT IS SOCIAL ISOLATION FOR SPECIFIC GROUPS ESPECIALLY WOMEN, CHILDREN, YOUNGSTERS, ELDERLIES, AND PEOPLE WITH DISABILITIES.

WHERE WE PLANNERS SHOULD STAND:

ALTHOUGH THERE IS A LONG TRACK FROM OUR CURRENT HOUSING STATUS TO THE IDEAL SITUATION TO TAKE, EMANCIPATION FROM CURRENT CIRCUMSTANCES REQUIRES US (PLANNERS) TO HOPEFULLY PLAY OUR PART WITH COMMUNITIES. WE PLANNING EXPERTS (URBAN PLANNERS, LAWYERS, SOCIOLOGISTS, AND THE LIKE) WHO POSSESS AN UNDERSTANDING OF BOTH LOCAL STRUGGLES AND BROADER STRUCTURAL FORCES MUST PLAY THE ROLE OF "ORGANIC INTELLECTUALS" (GRAMSCI, 1971). WE MUST REMIND PEOPLE OF THEIR INHERENT RIGHTS. WE AS ORGANIC INTELLECTUALS UNDERSTAND THAT

WE HAVE NO SUPERIOR KNOWLEDGE OVER PEOPLE BUT IMMERSING OURSELVES IN THE COMMUNITIES WE ARE WORKING WITH, SETS THE STAGE FOR MUTUAL UNDERSTANDING AMONG PEOPLE. SUCH UNDERSTANDING CAN LEAD PEOPLE TO PRIORITIZE COLLECTIVE DEMANDS OVER INDIVIDUAL PREFERENCES. THIS NEW COMMON SENSE RESULTS IN THE MOBILIZATION THAT PROVOKES ORGANIZED COLLECTIVE MOVEMENTS FOR "RIGHT TO THE HOUSING". THESE SORTS OF MOVEMENTS REINVIGORATE HOPE IN COMMUNITIES AND, IN THE LONG RUN, WILL BREAK THE MOULD OF THE CURRENT GOVERNANCE CULTURE ENTRENCHED IN SOCIAL LIFE AND INSTITUTIONS. THUS, IN THE REFORMED GOVERNANCE CULTURE, THE IDEAL FEATURES OF ADEQUATE HOUSING ARE PUT AT THE TOP OF THE AGENDA OF POLICY POLICYMAKERS. THIS NEW PRIORITIZATION IN POLICYMAKING DOES NOT JUST APPEAR WITHIN A SET OF REGULATIONS BUT IS ALSO TANGIBLE IN PRACTICES AND ACTIONS.

IDEAL SOCIETY

ACHIEVING THE AFOREMENTIONED FEATURES OF ADEQUATE HOUSING REQUIRES AN IDEAL SOCIETY, TOO; A DIVERSE SOCIETY THAT IS (MENTALLY) EMANCIPATED FROM CURRENT OPPRESSIVE POLITICAL IDEOLOGIES SUCH AS PRIVATE PROPERTY OWNERSHIP HEGEMONY. SUCH EMANCIPATION OPENS UP WINDOWS FOR PICTURING ALTERNATIVES FOR A BETTER FUTURE. INSTEAD OF A SOLE RELIANCE UPON CONTRADICTIONS OF CAPITALISM TO SEIZE OPPORTUNITIES FOR 'INSURGENT PLANNING' (MIRAFTAB, 2009) - WHICH IS NECESSARY - WE SHOULD INTRODUCE AN EFFICIENT ALTERNATIVE FOR CAPITALISM.GRASSROOTS MOVEMENTS (MIRAFTAB, 2006, 2009) OR AUTO-CONSTRUCTED HOUSING MOVEMENTS (BHAN, 2008) CAN MEET SOME ADEQUATE HOUSING CRITERIA MENTIONED ABOVE. HOWEVER, MEETING THE FULL CRITERIA FOR MILLIONS OF HOMELESS OR INADEQUATELY-HOUSED INDIVIDUALS REQUIRES MORE STRUCTURAL AND PROFOUND CHANGES.

"HOPE CAN BE A POWERFUL FORCE. MAYBE THERE'S NO ACTUAL MAGIC IN IT, BUT WHEN YOU KNOW WHAT YOU HOPE FOR MOST AND HOLD IT LIKE A LIGHT WITHIN YOU, YOU CAN MAKE THINGS HAPPEN, ALMOST LIKE MAGIC."

LAINI TAYLOR - AMERICAN AUTHOR

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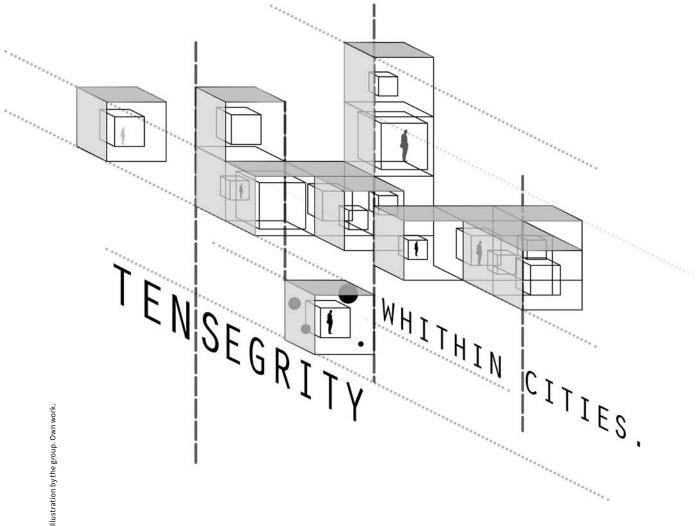
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TENSEGRITY WITHIN CITIES

SALEH MALEK KOSAR AZARMIKHOSROSHAHI SANAZ MOHAMMADBAGHERZADEH ISTANBUL TECHNICAL UNIVERSITY, TURKEY



HINKING OF THE CURRENT WORLD ORDER, THE LAST WORD THAT MIGHT POP INTO ANYONE'S MIND IS "JUSTICE". GROWING STRATIFICATION WITHIN SOCIETIES, GLOBALIZATION IN HANDS OF NEOLIBERALISM, INCREASING CONFLICTS BETWEEN STATES, MODERN WARFARE AND MODERN WARS, TERRORISM, CHANGING CLIMATE CONDITIONS; ARE BRICKS OF A GREAT WALL WE, ESPECIALLY AS MIDDLE-EASTERS, ARE FACING.

AFTER WHAT THE WORLD HAS BEEN THROUGH AND AFTER WHAT OUR GENERATION, THE MILLENNIAL GENERATION TO BE PRECISE, HAS OBSERVED CLOSELY AND GOTTEN IN TOUCH WITH, IT IS INEVITABLE THAT ACTIONS, DECISIONS OR POLICY MAKINGS, WHETHER THEY ARE TAKEN 500KM AWAY OR ON MARS, CAN CHANGE OUR LIVES FROM DAILY ROUTINES TO LONG-TERM PLANS.

** TO DEMONSTRATE OUR IDEA OF A JUST CITY IN SIMPLE WORDS, WE ARE

TO CONSIDER THIS CITY AS THE ONLY CITY IN THE WORLD. AND FOLLOWING

THAT, WE DREAM OF EXPANDING THIS IDEA FROM ONE CITY TO ANOTHER.

WHAT WE ARE PROPOSING AS A MANIFESTO HERE, IS A NEW SOCIAL MODEL. A DIFFERENT PERSPECTIVE, INSPIRED BY PHYSICS, THE HUMAN BODY AND NATURE ITSELF WHICH CAN LEAD TO A DEMOCRATIC PARTICIPATORY CITY OR WHAT WE WOULD LIKE TO CALL THE JUST CITY. BUT THE DIFFERENCE HERE IS THAT WE ARE NOT MANIFESTING ON HOW

TO RULE OR HOW TO PLAN; WE ARE TALKING ABOUT A SOCIETY WHICH HEALS ITSELF, WHICH COMMUNICATES TO SOLVE ITS PROBLEMS, A SOCIETY THAT CARES FOR EVERY PART OF ITSELF AND TREATS EVERYONE WITH THE SAME VALUE.

IN A TENSEGRITY MODEL, THERE ARE TWO ELEMENTS; STRUTS AND CABLES. IN ITS STRUCTURE, CABLES ARE ALWAYS BEARING TENSION WHILE STRUTS ARE UNDER PERMANENT COMPRESSION. HOWEVER, THE WHOLE STRUCTURE IS IN A STATE OF STABILITY. WHAT WE OBSERVED IN TENSEGRITY MODELS, MADE THE VERY NOTION OF WRITING A MANIFESTO FOR THE JUST CITY.

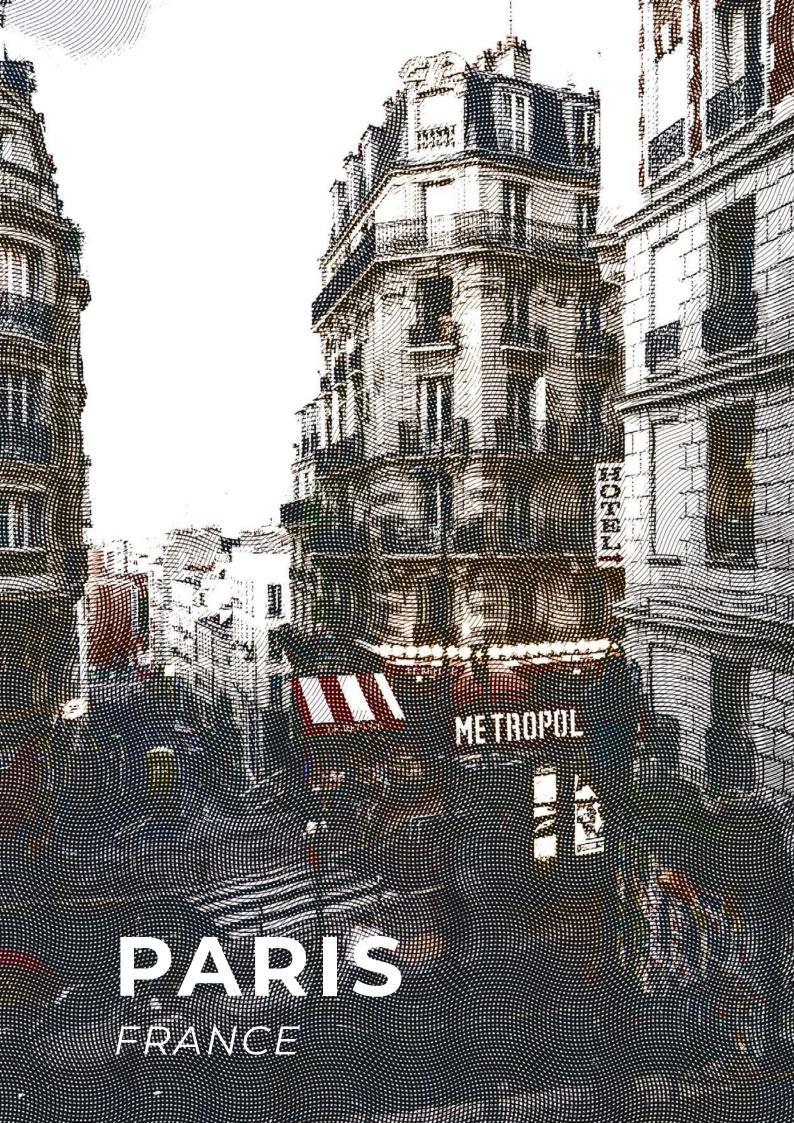
PEOPLE ARE CONNECTED TO EACH OTHER. WE, TOO, ARE AWARE THAT THIS IS A VERY GENERAL STATEMENT, BUT WHAT WE MEAN IS THEIR INDIRECT OR DIRECT CONNECTIONS WITHIN THE BOUNDARIES OF A CITY. THEIR BEHAVIOUR, THEIR JUDGEMENTS, THEIR ACTIONS, THEIR DIALOGUES, THEIR DESIRES, THEIR HOBBIES, THEIR GENDER, THEIR RELIGION, THEIR LIFESTYLE, EVERYTHING ABOUT THEM IS CONNECTING THEM TO OTHER PEOPLE AND VICE VERSA. THIS IS WHERE OBJECTIVITY MIGHT LOSE ITS WAY. SO FIRST OF ALL, WE NEED TO BRING SOLIDARITY BACK TO PEOPLE'S LIVES. A MENTAL SPACE IS NEEDED FOR INDIVIDUALS WHERE THEY CAN DETACH FROM ALL THE ADJECTIVES, SOCIAL RANKING AND MARKS. THIS GOAL ONLY CAN HAPPEN AT THE HANDS OF A JUST AND UNBIASED EDUCATION SYSTEM. THIS PART OF THE CITY IS NOT SHAPED AROUND THE IDEA OF TENSEGRITY WITHIN A CITY, BUT IN THE STRUCTURE WHICH WE ARE ABOUT TO EXPLAIN, THIS PERSPECTIVE ADDS A CELL OF SOLIDARITY AROUND EACH PERSON (AND WE VALUE THIS CELL).

NOW THAT PEOPLE ARE ALL IN THEIR SOLITARY CELLS, LET US PUT THE CELL IN A LITTLE BIT BIGGER CUBES! THEY CAN ADD WHATEVER THEY WANT SUCH AS THEIR RELIGION, PROFESSION, GENDER, RACE AND INCOME TO THE CUBE. BUT ONE THING IS VERY IMPORTANT HERE; NO ONE GETS A SINGLE CUBE. EACH CUBE IS CONNECTED TO OTHER CUBES THROUGH A TENSEGRITY MODEL AND THE EDGES ARE EITHER CABLES OR STRUTS. SIMPLY PUT, THEY ARE ALWAYS BEARING COMPRESSION OR TENSION WHILE THE WHOLE STRUCTURE IS STABLE.

TO ADD A LITTLE MORE DETAIL TO THIS MODEL, WE ARE ALSO GOING TO PUT IT OVER A SURFACE. IF WE ARE TO DEFINE STANDARD FACTORS OF TODAY'S LIFE LIKE HOUSING, FOOD ACCESS, EDUCATION, HEALTHCARE, JOB OPPORTUNITY, ETC. THIS SURFACE PRESENTS THE IDEA THAT EVERYONE IN THE JUST CITY IS LIVING AT THE SAME LEVEL OR ABOVE SUCH STANDARDS. STATES AND AUTHORITIES IN THE FIRST HAND ARE RESPONSIBLE FOR PROVIDING THE FACTORS OF A STANDARD LIFE. ONLY AFTER THAT, WE CAN DISCUSS THE IDEA OF THE JUST CITY.

BUT WHAT HAPPENS WHEN ONE INDIVIDUAL MESSES WITH THEIR CUBE'S BALANCE? THIS IS ACTUALLY AN INTERESTING EVENT IN THE MODEL. THE WHOLE STRUCTURE GETS UNSTABLE, INCREASING TENSION OR COMPRESSION IN ONE CUBE CAUSES DEFORMATION IN EACH INDIVIDUAL'S CUBE AND ALSO THE WHOLE STRUCTURE.

IN OUR MINDS, THE JUST CITY IS THE PLACE WHERE NO ONE FEELS LEFT OUT. BUT CONSIDERING THE CURRENT FLOW OF DAILY TASKS IN OUR LIVES, WE MAY EVEN FORGET OUR CLOSED ONES, LET ALONE THE ONES IN OUR SOCIETY THAT WE DO NOT KNOW. HOWEVER, THE CONCEPT OF TENSEGRITY WITHIN CITIES BRINGS THE PEOPLE OF A SOCIETY TO ACT FOR OTHERS SINCE THEIR CUBES' STABLE CONDITION AS A METAPHOR OF THEIR STABLE LIVELIHOOD IS CONNECTED TO OTHERS AND THEY CAN SEE IT THROUGH THIS MODEL OF THEIR CITY. NO ONE CAN BE INDIFFERENT BECAUSE NO ONE IS DETACHED FROM OTHERS.



JUST HOUSING IN WINSTON-SALEM

TRINITY CERVANTES RACHEL MIDGETT JAMARI PRIM WINSTON-SALEM STATE UNIVERSITY, WINSTON-SALEM, NORTH CAROLINA, USA

SAMUEL GRIER, RESIDENT OF CRYSTAL TOWERS FACING EVICTION FROM LOCAL HOUSING AUTHORITY. 1. 18.

OW WOULD A CITY THAT PROVIDED HOUSING FOR ALL ITS RESIDENTS LOOK AND FEEL? IS IT EVEN POSSIBLE? IN NORTH CAROLINA, WINSTON SALEM, LIKE MANY CITIES, SUFFERS FROM NUMEROUS SPATIAL INJUSTICES THAT ARE DECADES IN THE MAKING; ONE OF THE MOST PROMINENT BEING THE AFFORDABLE HOUSING CRISIS. HOUSING SHOULD BE A FUNDAMENTAL RIGHT FOR ALL PEOPLE, YET WINSTON SALEM IS SUFFERING FROM AN ACUTE SHORTAGE OF AFFORDABLE HOUSING OPTIONS AND IS WITNESSING AN OVERALL INCREASE IN HOUSING-RELATED COSTS.

ACCORDING TO NICOLE ZELNIKER OF THE TRIAD CITY BEAT, RENT HAS GONE UP 10% BETWEEN JUNE 2020 AND JUNE 2021, ALL IN THE MIDST OF THE COVID-19 PANDEMIC, WHICH ONLY FURTHER INCREASED THE ECONOMIC BURDEN FOR MANY. ADDITIONALLY, THE OVERALL GROWTH OF WINSTON SALEM'S RENT HAS BEEN OUTPACING THE NATIONAL YEARLY AVERAGE FOR SEVERAL YEARS. AFFORDABLE HOUSING UNITS ARE ALSO BEING REPLACED BY MARKET-RATE HOUSING THROUGH THE PROCESS OF GENTRIFICATION. AS A RESULT OF THIS PROCESS, THE CITY HAS LOST MORE HOUSING THAN IT HAS GAINED IN THE PAST FIVE YEARS. FINALLY, THE CITY SUFFERS FROM A POVERTY RATE OF MORE THAN 20%. THIS IS DUE IN PART TO LIMITED ECONOMIC MOBILITY AND A GROWING RATE OF CONCENTRATED POVERTY.

FORSYTH COUNTY AND WINSTON SALEM HAVE BEEN RANKED NATIONALLY AS THE 3RD WORST AND 2ND FASTEST GROWING RESPECTIVELY. MUCH OF THE POPULATION THAT REQUIRES AND IS WAITING FOR AFFORDABLE HOUSING ARE LOW-INCOME FAMILIES AND/OR RETIRED INDIVIDUALS OVER THE AGE OF 65. AN AGING POPULATION, UNABLE TO WORK AND BENEFIT FROM ECONOMIC MOBILITY INITIATIVES, CONTRIBUTES TO THE NEED FOR PUBLIC HOUSING. THE DISABLED ARE OFTEN AMONG THE ELDERLY WHO NEED HOUSING ASSISTANCE. RISING PRICES IN RENT, A SHORTAGE OF OVER 16,000 AFFORDABLE UNITS, A HOUSING SURPLUS OF LARGE UNAFFORDABLE HOMES, HIGH RATES OF EVICTION, AND THE INDIVIDUAL ECONOMIC CONSEQUENCES OF COVID-19 ARE JUST A FEW ISSUES AFFECTING MANY IN RELATION TO HAVING THE BASIC NEED FOR SHELTER FULFILLED.

THE MAJORITY OF THE CITY'S RENTERS ARE NON-WHITE WITH RATES OF CONCENTRATED POVERTY HIGHEST AMONG COMMUNITIES OF COLOUR. THIS IS CONCERNING BECAUSE THE HISTORY OF REDLINING AND HISTORIC GROSS DISPARITIES THAT EXISTED DURING THE JIM CROW ERA SEEMS TO CONTINUE TODAY. MUCH OF THE PUBLIC HOUSING THAT EXISTS IS IN DISREPAIR, LOCATED IN FOOD DESERTS, AND/OR AREAS PRONE TO FLOODING.

TO ADDRESS THE PROBLEM OF HOUSING AFFORDABILITY, SOLUTIONS ORIENTED TOWARDS TACKLING SPATIAL INJUSTICES NEED TO BE IMPLEMENTED. WINSTON SALEM NEEDS TO EMBARK ON A PATH TOWARDS SPATIAL JUSTICE TO COUNTER THE DECADES-LONG ASSAULT ON PEOPLE OF COLOUR AND LOW-INCOME COMMUNITIES ACROSS THE CITY. THIS CAN BE ACCOMPLISHED BY PRIORITIZING HOUSING CONSTRUCTION WHICH WILL BENEFIT THE WORKING POOR. THE DEVELOPMENT OF COMMUNITY LAND TRUSTS CAN STOP THE TIDE OF GENTRIFICATION AND IS AN IMPORTANT FIRST STEP TO REBUILDING TRUST AND AGENCY WITHIN AFFECTED COMMUNITIES. INCLUSIVE ZONING AND MIXED-USE DEVELOPMENT SHOULD ALSO BE A PRIORITY FOR NEIGHBOURHOODS IN NEED OF AFFORDABLE HOUSING OPTIONS WITHIN CLOSE PROXIMITY TO THE CITY CENTRE.

IN ADDITION TO FOCUSING ON HOUSING, WINSTON SALEM NEEDS TO ADDRESS THE LIMITED ECONOMIC MOBILITY OPPORTUNITIES WITHIN THE COMMUNITY THROUGH PROGRAMS THAT IMPROVE EDUCATION FOR OUR YOUTH AND WORKING-AGE INDIVIDUALS. DISPARITIES IN THE CONDITIONS OF PUBLIC SCHOOLS NEED TO BE ADDRESSED THROUGH FUNDING RELATIVE TO THEIR NEED. COLLEGE EDUCATION OR TRADE KNOWLEDGE COULD BE SUBSIDIZED OR FREELY GIVEN TO IMPROVE ECONOMIC MOBILITY. STEPS COULD BE TAKEN TO REDUCE EVICTION, ALLOWING TENANTS THE RIGHT TO COUNSEL COULD BE A GOOD FIRST STEP. ALLOCATING FUNDS TO BUILD SINGLE-FAMILY HOMES, AFFORDABLE HOUSING, MAINTAIN HOUSING THAT CURRENTLY EXISTS, AND COMMIT TO PUBLIC HOUSING COMMUNITIES FOR SENIORS. WE WOULD BE REMISS TO NOT MENTION THE HOUSING CHOICE VOUCHERS PROGRAM. THIS GOVERNMENT POLICY KNOWN AS SECTION 8 IS INTENDED TO LIFT PEOPLE OUT OF POVERTY BUT INSTEAD HAS CONTINUED THE TREND OF DISCRIMINATION AND SEGREGATION OF IMPOVERISHED COMMUNITIES. POLICY CHANGES NEED TO BE MADE TO REMOVE LIMITS ON SUBSIDIES THAT TRAP PEOPLE IN AREAS OF CONCENTRATED POVERTY. ADDITIONALLY, LANDLORDS SHOULD NOT BE ALLOWED TO DISCRIMINATE AGAINST POTENTIAL TENANTS BASED ON HOW THEY PAY THEIR RENT. THE STIGMA OF NEEDS FOR A HOUSING CHOICE VOUCHER HAS LED TO MANY LANDLORDS REFUSING TO RENT TO STRUGGLING FAMILIES AND INDIVIDUALS. THESE ATTITUDES DEEPEN THE CONCENTRATION OF POVERTY IN CERTAIN SPACES OF OUR CITY. WE NEED TO TAKE ACTION TO RESIST DISCRIMINATION AGAINST THOSE WHO NEED HOUSING ASSISTANCE BY CHANGING THE POLICY THAT ALLOWS IT!

TO TACKLE THE PROBLEM OF HOUSING AFFORDABILITY, WE MUST LOOK BEYOND HOUSING AND INTO PUBLIC POLICY, AND WE NEED TO ADD EQUAL REPRESENTATION FOR PEOPLE IN ALL COMMUNITIES. AS A COMMUNITY, WE NEED TO EDUCATE FELLOW RESIDENTS OR PEOPLE WHO WANT TO SOLVE THE HOUSING CRISIS IN WINSTON SALEM. RAISING QUESTIONS SUCH AS WHAT'S GOING ON, WHY IT'S HAPPENING, AND WHAT RESOURCES ARE THERE TO SOLVE THIS ISSUE?

FORSYTH COUNTY HAS MULTIPLE HOMEOWNERSHIP PROGRAMS SUCH AS THE HOUSING AND COMMUNITY DEVELOPMENT HOME OWNERSHIP PROGRAM, A PROGRAM THAT ASSISTS WITH DOWN PAYMENTS HELPING LOW-INCOME FAMILIES. ALSO, THE COMMUNITY PARTNERS LOAN POOL, WHICH PROVIDES DOWN PAYMENTS AS A DEFERRED SECOND MORTGAGE WITH A ZERO PERCENT INTEREST RATE. BUT OTHER PROGRAMS ARE NEEDED TO PROVIDE ALTERNATIVES TO THE PURCHASE OF SINGLE-FAMILY HOMES. ADDITIONALLY, WE NEED TO HOLD OUR ELECTED CITY AND COUNTY OFFICIALS RESPONSIBLE FOR THEIR ACTIONS. AS SUGGESTED BY NEW AMERICA, "FORSYTH COUNTY NEEDS TO BE MORE AGGRESSIVE IN BUYING LAND FOR FUTURE AFFORDABLE HOUSING DEVELOPMENT."

WAITING TO BUY LAND CAN PUT THE COUNTY AT RISK OF HAVING HIGHER LAND COSTS AND LIMITED SUPPLY, WHICH IS WHAT HAS HAPPENED IN DOWNTOWN WINSTON SALEM. WHEN WE LOOK AT PLACES WITH AFFORDABLE HOUSING, THEY ALL HAVE OPPORTUNITIES FOR THEIR RESIDENTS. THERE ISN'T ANY ONE WAY TO TERMINATE THE HOUSING CRISIS; RATHER, WE NEED TO COME TOGETHER WITH OPEN MINDS, RESOURCES, AND IDEAS TO REPAIR THE HOUSING CRISIS IN WINSTON SALEM, NORTH CAROLINA.



A CALL FOR ACTION: SEIZING PHYSICAL OPPORTUNITY TO ENHANCE SOCIAL JUSTICE IN THE CITY

SALMA GHANEM SARAH SAMIR ABOUALY **ARAB ACADEMY FOR SCIENCE, TECHNOLOGY AND MARITIME TRANSPORT, CAIRO, EGYPT**

ANY SCHOLARS, DECISION MAKERS AND TUTORS IN DIFFERENT DISCIPLINES ARE ADVOCATING FOR A JUST CITY. ALTHOUGH APPROACHING THE TOPIC FROM DIFFERENT DIRECTIONS, THEY ALL HAVE ONE THING IN COMMON, THE URGENCY AND THE VITALITY OF IMPLEMENTING A JUST AND EQUITABLE CITY.

THE AUTHORS OF THIS MANIFESTO COME FROM THE STANDPOINT THAT URBAN DESIGN AND URBAN PLANNING HAVE THE POWER TO DECREASE (IN)JUSTICE IN OUR CITIES AND PROMOTE MORE JUST URBAN ENVIRONMENTS. WE WOULD LIKE TO SEIZE PHYSICAL OPPORTUNITIES TO BRING ABOUT THE JUST CITY. THIS MANIFESTO HIGHLIGHTS TWO URBAN TYPOLOGIES IN THE URBAN ENVIRONMENT THAT, IF APPROACHED CORRECTLY, CAN CONTRIBUTE TO A JUST CITY.

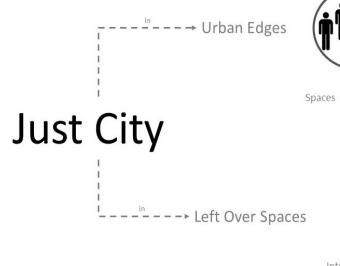
A JUST CITY CAN BE ACHIEVED BY PROVIDING OPPORTUNITIES FOR DIFFERENT RESIDENTS TO INTERACT WITH THE CITY AND WITH OTHER RESIDENTS EQUALLY. THE CITY SHOULD ALLOW DIVERSE USERS TO INTERACT WITH EACH OTHER IN THEIR EVERYDAY PRACTICES. A JUST CITY SHOULD ALLOW ALL ITS RESIDENTS TO JUSTLY HAVE ACCESS TO SERVICES AND FACILITIES.

THIS MANIFESTO SEES POTENTIAL IN SOME TYPOLOGIES OF URBAN SPACES IN THE CITY. SUCH E SPACES CAN CONTRIBUTE TO ENHANCING SOCIO-SPATIAL CONNECTIONS IN THE CITY, HENCE BRINGING US A STEP CLOSER TO A JUST CITY. BY WRITING THIS MANIFESTO WE URGE URBAN PLANNERS AND DECISION MAKERS TO SEIZE POTENTIAL PHYSICAL OPPORTUNITIES TO ENHANCE SOCIO-SPATIAL JUSTICE WITHIN OUR CITIES.

THE TWO URBAN TYPOLOGIES THIS MANIFESTO ADDRESSES ARE:

1- URBAN EDGES 2- LEFT OVER SPACES

FIRST, THE URBAN EDGES BETWEEN SOCIO-CULTURALLY DIFFERENT DISTRICTS IS AN IMPORTANT POTENTIAL AREA WHOSE POSITIVE EFFECTS COULD BE ECHOED IN A WIDE DISTANCE. EDGES BETWEEN SOCIO-CULTURALLY DISTINCT DISTRICTS HAVE THE TENDENCY TO EXCLUDE SOME SOCIAL GROUPS IF LEFT TO EVOLVE NATURALLY AND ORGANICALLY. HOWEVER, URBAN EDGES HAVE A VERY STRONG POTENTIAL TO INCLUDE DIFFERENT PEOPLE RESIDING AROUND IT INSTEAD OF EXCLUDING THEM IF DESIGNED





Spaces between Socio-Culturally distinct districts



Intermediate Spaces between buildings

RIGHT.

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URBAN EDGES SHOULD BE APPROACHED AS A PHYSICAL OPPORTUNITY TO SHARE, COMMUNICATE AND EXCHANGE DIFFERENT SKILLS AND FACILITIES OF DIFFERENT SOCIAL GROUPS RESIDING AROUND IT. URBAN EDGES OUGHT TO PROMOTE SOCIAL INTERACTION BETWEEN DIFFERENT RESIDENTS RESIDING AROUND THESE AREAS.

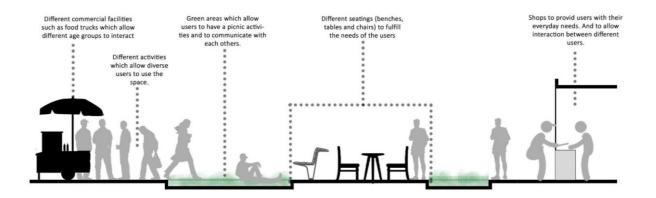


FIGURE 2 SHOWS DIFFERENT ACTIVITIES MAY OCCUR IN THE URBAN EDGE IN ORDER TO ACHIEVE THE JUST CITY.

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occur

Ż Street Street Leftover spaces must be accessible from all sides to allow diverse users to use the space **4**------...... **4**..... Street Street Shops in the street level will allow Add benches to allow users to interact and different users to communicate and also will fulfill their needs comr nunicate • Add flower boxes instead All buildings have visual control on the leftover space to achieve subservience of trees to enhance visual . н connectivity between users : do XX Paved areas to allow different activities to

FIGURE 3 SHOWS SOME ARCHITECTURAL SOLUTIONS TO ACHIEVE JUST A CITY IN LEFTOVER SPACES.

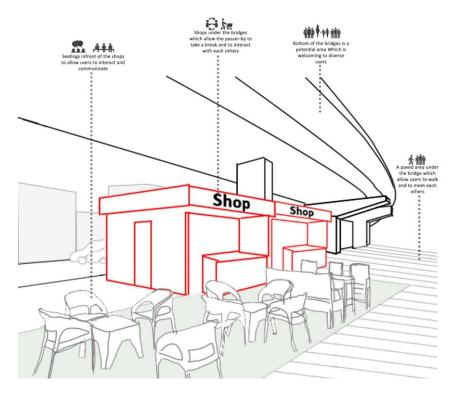


FIGURE 4 SHOWS THE LEFTOVER SPACES IN THE CITY A POTENTIAL TO ACHIEVE JUST CITY BY ATTRACTING DIVERSE USERS.

IN SUCH SPACES, WE OUGHT TO PROMOTE ACTIVITIES THAT ENCOURAGE PEOPLE TO COMMUNICATE, EXCHANGE RESOURCES AND INTERACT WITH OTHER PEOPLE DIFFERENT FROM THEMSELVES. WE BELIEVE THAT THIS SHOULD PROMOTE A MORE JUST AND SOCIALLY EQUITABLE CITY.

THE SECOND POTENTIAL AREA THAT THIS MANIFESTO SHEDS LIGHT ON ARE LEFTOVER SPACES.

LEFTOVER SPACES EXIST IN DIFFERENT FORMS AND SCALES AND HAVE THE ADVANTAGE OF BEING DISPERSED WITHIN THE CITY FABRIC. LEFTOVER SPACES ARE INTERMEDIATE SPACES LOCATED BETWEEN BUILDINGS AND THEY HAVE A GREAT POTENTIAL FOR DIFFERENT FUNCTIONS. MOST OF THESE SPACES SUFFER FROM LACK OF CONTROL AND MAINTENANCE DUE TO THEIR LOCATION AWAY FROM THE HIGH-DENSITY AREAS.

THESE SPACES CAN BE BETWEEN BUILDINGS, UNDER BRIDGES AND LOOSE SPACES. ONE OF THE WAYS TO USE THESE SPACES AND TO ATTRACT DIVERSE USERS IS TO CREATE FUNCTIONS THAT ALLOW USERS TO INTERACT SUCH AS RESTAURANTS, CAFÉS AND SPORTS PLAYGROUNDS. SUCH SPACES SHOULD BE DESIGNED TO ATTRACT PASSERS-BY, AND BECOME A CENTRE FOR YOUTH PROJECTS AND A SAFE HAVEN FOR THE YOUTH, AND CREATE NEW JOB OPPORTUNITIES THAT EXPAND THEIR ASPIRATIONS IN LIFE, AND HELP THEM EXPRESS THEIR PERSONALITIES AND IDEAS.

TO ACHIEVE INCLUSIVENESS, SPACES MUST BE WELCOMING TO DIVERSE USERS. THEY MUST HAVE THE OPPORTUNITY TO INTERACT AND REACT WITH EACH OTHER. AND THE DESIGNERS MUST TAKE THOSE POINTS IN HIS/HER CONSIDERATION. FIRST, IT MUST THE USER ACHIEVE THEIR NEEDS. SPACES MUST BE DESIGNED WITH DIFFERENT ACTIVITIES TO ATTRACT DIFFERENT USERS. USERS MUST BE AWARE OF DIFFERENT CULTURES, AND BE WILLING TO INTERACT WITH THEM.

MOREOVER, THIS MANIFESTO ENCOURAGES PLANNERS AND DECISION MAKERS TO ACHIEVE THE FOLLOWING CHARACTERISTICS WHEN APPROACHING OR DESIGNING THESE SPACES.

1 - INCLUSIVENESS

THE DESIGN OF THESE AREAS SHOULD BE INCLUSIVE TO ALL MEMBERS OF THE SOCIETY THAT WILL POTENTIALLY COME TO THIS SPACE. THESE SPACES SHOULD PROMOTE ACTIVITIES BASED ON SHARED INTERESTS BETWEEN DIFFERENT GROUPS TO ENSURE THE CO-PRESENCE AND THE INCLUSIVENESS OF DIFFERENT PEOPLE IN THESE URBAN AREAS.

2-ENHANCE SOCIAL CONTACT AND SOCIAL COHESION

BETWEEN DIFFERENT SECTORS OF THE SOCIETY BY PROMOTING ACTIVITIES BASED ON SHARED INTERESTS. COMMERCIAL AND RECREATIONAL ACTIVITIES – PLANNERS FIRST TO PROPOSE INTERVENTIONS IN THESE AREAS.

3-SENSE OF BELONGING

THE DESIGN OF SUCH AREAS MUST ENHANCE USERS' SENSE OF BELONGING TO THE URBAN ENVIRONMENT AND THE CITY AS A WHOLE.

4- COMPATIBILITY

THE DESIGN OF SUCH AREAS SHOULD BE COMPATIBLE WITH THEIR SURROUNDINGS, BOTH PHYSICALLY AND SOCIALLY. THESE AREAS SHOULD SUBTLY BLEND IN AS PART OF THE URBAN ENVIRONMENT AND NOT BE ODD IN ANY PHYSICAL OR SOCIAL WAY.

5-STANDING OUT

YES, THESE AREAS SHOULD NOT BE ODD IN A NEGATIVE WAY, BUT WE PARTICULARLY ENCOURAGE THE DESIGN OF THESE AREAS TO BE STANDING OUT AND ATTRACTIVE IN A POSITIVE WAY.

6-TRANS-DISCIPLINARITY

AS WE SAID EARLIER, THE NOTION OF A JUST CITY IS A DREAM THAT MANY PEOPLE IN DIFFERENT DISCIPLINES HAVE. THIS DREAM CANNOT BE ACHIEVED BY ONE DISCIPLINE ALONE, BUT BY THE COLLABORATION AND THE TEAMING UP OF MANY DIFFERENT ROLES IN THE SOCIETY. TUTORS, MEDIA, AND PEOPLE IN POWER SHOULD MARKET TO THE IDEA OF A JUST CITY AND SET A ROADMAP TO EDUCATE DIFFERENT PEOPLE HOW TO IMPLEMENT IT.

IN CONCLUSION, JUST CITIES CAN BE ACHIEVED BY ATTRACTING DIFFERENT USERS, BY CREATING INTERACTIVE ACTIVITIES FOR THEM. AS WE DISCUSSED EARLIER, THE SPACES THAT HAVE THE POTENTIAL TO ACHIEVE THE JUST CITY ARE THE URBAN EDGES AND THE LEFTOVER SPACES. DESIGNERS AND PLANNERS MUST TAKE IN CONSIDERATION THESE SPACES WHILE DESIGNING CITIES.

Chance to interact with the city

Equal Facilities



Inclusiveness

Chance to interact with the each other

Equal opportunities

Compatibility



THE INCLUSIVE CITY

GOLNAZ ABDOL RAZZAQ ZADEH TEHRAN UNIVERSITY OF ART, IRAN SHAILIN AMIRI IRAN UNIVERSITY OF SCIENCE AND TECHNOLOGY, TEHRAN, IRAN KIANA RASTI AZAD UNIVERSITY OF TEHRAN, IRAN FATEMEH SAGHALI UNIVERSITY OF TEHRAN, IRAN

THE STORE ST

"IF WE FIND THE RIGHT PITCH, THE RIGHT KEYNOTE, WE CAN ALL SING IN HARMONY." FARANAK MIRAFTAB

THE CITY IS A PLACE WHERE HUMAN VALUES COME TO THE MOST CONCENTRATED EXPRESSION. THE CITY REQUIRES CONCENTRATION ON THE CULTURAL LEVEL OF NORMATIVE PARTICIPATION." (GRANGE, 1999).

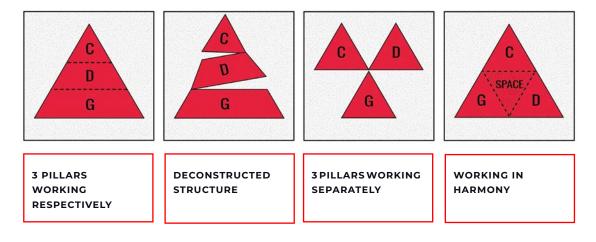
THE CITY IS A PLATFORM; IN WHICH CITIZENS CAN PRESENT THEMSELVES. WHAT COULD BE OBSERVED IN THE POST-LIBERAL WORLD IS THAT THE WHOLE CITIES' INFRASTRUCTURES ARE DESIGNED BY A CERTAIN GROUP OF PEOPLE, MOST OF WHOM ARE TO BE CONSIDERED AS THE PRIVILEGED ONES OF THEIR SOCIETY. IN OTHER WORDS, THE DECISIONS THAT ARE MADE BY "FEW RICH" PEOPLE SHADOW THE REST OF SOCIETY'S DAILY-LIFE CHOICES.

HENCE, THIS AND LACK OF PROPER FEASIBILITY STUDY OF EACH REGION AND ITS UNIQUE ETHNIC, RELIGIOUS OR CULTURAL GROUP; LED TO INEFFICIENT PLACES IN CITIES. SUCH HAPPENING PUSHED THE REST OF THE SOCIETY'S ACTIVITIES DOWN TO THE DEEPER LAYERS OF CITIES; WHERE THEY COULDN'T BE SEEN BY OR PRESENTED TO OTHERS. HOWEVER, IT WAS NOT THE ONLY PROBLEM. ALL THOSE ACTIONS SHAPED A GAP THAT DIVIDED THE SOCIETY INTO TWO GROUPS, ONE OF THEM BELIEVED IN THEIR SUPERIORITY IN THE SENSE OF WIT, CULTURAL VALUE, OR OTHER MEASURES THAN THE OTHER GROUP. IT ALSO MADE THE CITIZENS BE LESS CONNECTED AND UNITED. TO BE MORE CLEAR, IT MUST BE SAID THAT THE MAIN PROBLEM OF CITY PLANNING IN SUCH A WAY IS THAT THE COLLISION DENSITY OF URBAN SPACES IS EITHER NOT HIGH ENOUGH; SO PLACES ARE DEAD, SCARY AND NOT PRESENTABLE, OR SO HIGH THAT NO ONE HAS AN OPPORTUNITY TO PRESENT THEMSELVES. EVEN THE ONES THAT MEET THESE CRITERIA ARE LOST IN THE TSUNAMI OF OTHER ACTIVITIES AND EVERYDAYNESS.

WE ASSUME, BEING UNITED ALONG WITH BEING RESPECTED AS INDIVIDUALS IS WHAT WE NEED TO SHAPE A JUST CITY.

THE MANY BECOME ONE AND ARE INCREASED BY ONE." (WHITEHEAD, 1927).

ACHIEVING THIS GOAL REQUIRES WORKING ON THREE SCALES. IT IS TO INDICATE THAT GOVERNMENTS, DESIGNERS, AND CITIZENS ARE COUNTED AS THREE MAIN PILLARS OF THIS ACTION, EACH OF WHICH IS EFFECTIVE IN DIFFERENT SCALES. HOWEVER, SUCH A SAYING SHOULD NOT BE MISTAKEN WITH THE IDEA THAT IF ONE OF THESE THREE DOES NOT WORK PROPERLY, THE OTHER ONES ARE NOT CAPABLE OF MAKING CHANGES. YET, THE FACT OF HAVING THE MOST OPTIMUM OUTCOME IS INEVITABLE WHEN THEY ALL WORK TOGETHER. SHEDDING LIGHT ON HOW EACH OF THESE THREE PILLARS' CAN HELP US THROUGH THIS WAY, EVEN BRIEFLY, COULD RESULT IN A BETTER UNDERSTANDING.

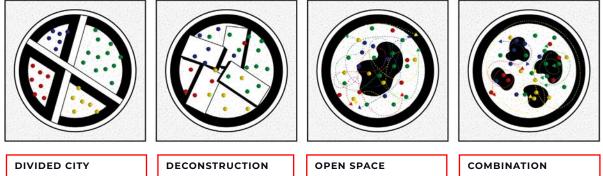


GOVERNMENT: SHOULD ALLOCATE ENOUGH BUDGET IN ORDER TO MAKE PLATFORMS FOR PERMUTING THE MENTIONED GROUPS. HOWEVER, IT CANNOT BE SUBSIDED THAT SOMETIMES INFORMAL INSTITUTIONS AND NGOS TAKE CARE OF THESE GROUPS WHEN GOVERNMENTS TURN A BLIND EYE ON THEM OR DO NOT PAY ENOUGH ATTENTION.

DESIGNERS: BETTER BE ACTIVE AND DEDICATED TO FIND THE TRUE NEEDS OF A PLACE BY STUDYING SEMIOTICS OR BY ADDRESSING THE NEEDS WHICH HAVE BEEN ASKED FROM THE CITIZENS. BEING MORE IN TOUCH WITH THE COMMUNITY THEY LIVE IN. WILL HELP THEM FIND OUT WHAT CITIZENS ARE IN NEED OF MORE SWIFTLY.

CITIZENS: SHOULD BE INCLUDED IN THE DECISION-MAKING PROCESS OF THEIR REGION, BE ENTHUSIASTIC ABOUT CHANGING THEIR CITIES AND BEING OPEN TO SHARE. IT IS ALSO FOR THEM TO VALUE DIFFERENT CULTURES.

WE DESIGNERS SHOULD BE SEARCHING FOR THE RIGHT COLLISION DENSITY IN ANY URBAN SPACE. THERE ARE MANY APPROACHES TO ACHIEVE THIS GOAL. SOMETIMES THE BEST APPROACH IS NOT TO DO ANY PHYSICAL DESIGN BUT PROVIDE A SPACE THAT CAN BE FOUND. SHAPED AND USED BY CITIZENS. CITIES WITH SUSTAINABLE JUSTICE. ONES THAT PROVIDE OPPORTUNITIES TO MEET NEW PEOPLE AND KNOW THE CITY TO ITS ROOTS. COLONIES SHOULD BE BROKEN AND PENETRATED INTO THE OUTER LAYERS OF THE CITY AND FLOW IN EVER-CHANGING SHAPES THROUGH CITIZENS AND URBAN EVERYDAYNESS. TO ACHIEVE AN INCLUSIVE CITY WITH DIALECTIC SPACES, WE CAN INTRODUCE THIRD PLACE TO THE CITIES.



OF CLANS AND GROUPS

TO SHAPE NEW INTERACTIONS

OF OPEN AND CONFINED SPACES

THIRD PLACE SERVES MANY OPTIONS BOTH TO INDIVIDUALS AND COMMUNITY" (OLDENBURG, 1999)

IN OUR DEFINITION THIRD PLACE IS:

1. A CARNAVALESQUE SPACE: IS INVITING AND INTERESTING AND USUALLY PROMOTES A CULTURAL EVENT. "CARNIVAL OFTEN BROUGHT THE UNLIKELIEST OF PEOPLE TOGETHER AND ENCOURAGED THE INTERACTION AND FREE EXPRESSION OF THEMSELVES IN UNITY." MIKHAIL BAKHTIN.

2. IS ADDED TO CONFINED PLACES: INSTEAD OF HAVING A BIG EVENT SPACE EVERY CULTURAL BUILDING SHOULD HAVE AN OPEN SPACE TO PROVIDE THE OPPORTUNITY TO PRESENT THEMSELVES.

3. IS FREE OF FORMS AND REGULATION: THIS SPACE IS LIKE A BLANK CANVAS PROVIDED FOR CITIZENS TO TURN IT INTO A MASTERPIECE.

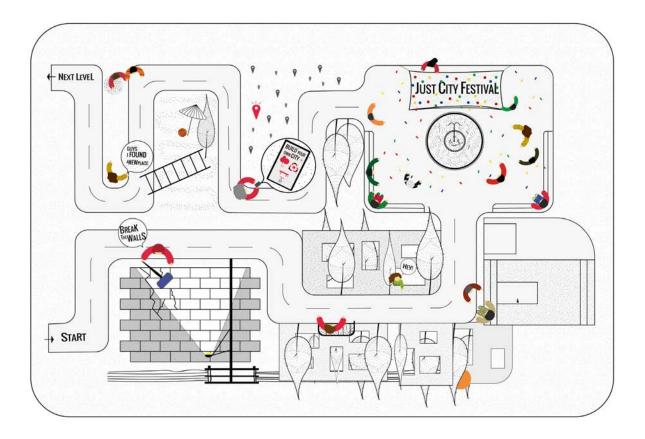
4. IS ACTIVE: IT IS IMPORTANT TO HAVE TIME TO TIME EVENT IN THE PLACE TO MAKE CITIZENS HAVE COLLECTIVE MEMORIES.

5.HAVE A VARIETY OF PUBLIC AND SEMI-PRIVET SPACES: TO BE INCLUSIVE; WE SHOULD PROVIDE A SUITABLE SPACE FOR ALL PEOPLE WITH DIFFERENT PERSONALITIES. MOREOVER, BY BREAKING THE OUTER FAÇADE OF THE CITY WE CAN DISCOVER MANY HIDDEN ACTIVITIES AND BE SURPRISED BY THE DIVERSITY OF CHARACTERS THAT EMBODY THE CITY.

AT LAST, URBAN AREAS AND CULTURAL ACTIVITIES CAN BE PROMOTED BY TECHNOLOGY AS IT IS EASY AND ACCESSIBLE TO ALL. THIS CAN HAPPEN THROUGH VIDEOS AND PHOTOS THAT ARE SHARED ON SOCIAL PLATFORMS, BUT A MORE CONVENIENT WAY IS TO MAKE CITIES A PLAYGROUND TO DISCOVER NEW THINGS. BY MAKING GAMES THAT PEOPLE CAN PLAY AND GAIN POINTS BY DISCOVERING NEW PLACES IN THE CITY AND ALSO THESE SITES CAN PROVIDE AN OPTION TO INCLUDE CITIZENS AND LET THEM SHARE THEIR IDEA OF WHAT PLACES IN A CITY MIGHT NEED.

OUR VISION

SUPPOSE A CITY THAT IS VIBRANT AND DIVERSE; WHERE YOU CAN BE EXPOSED TO DIFFERENT RITUALS FROM DIFFERENT ETHNICITIES ON YOUR WAY TO WORK. IN THIS CITY, CITIZENS ARE NOT STUCK IN ROUTINES; BECAUSE DIFFERENT FESTIVALS COULD BE FOUND IN VARIOUS PLACES. A CITY WHERE YOU CAN PRESENT YOURSELF IN A WAY YOU ARE COMFORTABLE WITH AND BE FAMILIARIZED WITH OTHER DIFFERENT CULTURES THAT ARE PRESENTED TO YOU AS WELL. A PLACE WHERE YOU DO NOT NEED TO BE WORRIED ABOUT FITTING IN BECAUSE YOU ARE VALUED AND ACCEPTED FOR WHO YOU TRULY ARE. AND FINALLY, IT IS WHERE PEOPLE CAN COMMUNICATE AT A HUMAN LEVEL AND COMPREHEND DIFFERENT GROUPS MORE DEEPLY.



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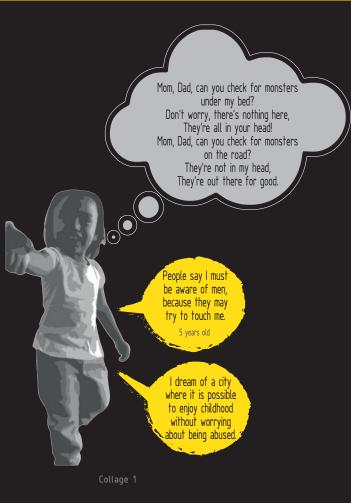
THE WOMAN-IFESTO



SASHWATI GHOSH LUCIA C. CORONEL CASTROMONTE POLITECNICO DI MILANO, ITALY

THE WOMAN-IFESTO

A just city is one where all people have an equal right to the city, irrespective of gender, age, economic and social class, race, religion, sexual orientation, or any kind of segregation practice. The right to the city means to have access to the public and leisure spaces in the city, access to affordable housing and healthcare, access to jobs, education and opportunities, a feeling of safety and belonging to the city and a voice in matters concerning the city. The access to all these rights must be guaranteed for all, and specially for women, who have been sidelined for years. This manifesto intends to express the dreams of a just city for women.



<u> Peru:</u>

Women in Peru struggle with their right to the city, mainly in terms of security, representation, job and mental health care. Without a doubt, security is the biggest problem since it concerns the right to live and survive.

According to the National Observatory of Violence Against Women, in Peru, during the first half of 2021, there were 15283 cases of violence, 44 murders, and 2800 cases of sexual violence.

Furthermore, the lack of a fair judicial system keeps aggressors free and victims in danger. Another important issue is the scarcity of mental health care for victims, because of the lack of infrastructure and the low importance that these matters get from authorities.

These two contexts of the Global South that we are most familiar with, being our respective countries of origin, are quite an accurate representation of the bleak reality that almost all women of these countries face.

Contexts from the Global South:

Violence disproportionately affects women living in low- and lower-middle-income countries (World Health Organization, 2021). This violence affects them throughout their lives, from childhood to old age.

The following section illustrates the main issues women have to face in two different countries in the Global South.

India:

As a woman from India, the just city is still out of reach. Girls and women of all ages go about their daily lives in constant fear.

There is a strong economic and social class segregation in most cities of India. Therefore, women from higher economic backgrounds can afford to take private transport in their daily lives. However, it should be noted that these women account for a small percentage, and the majority of women are reliant on public transport and infrastructure. Public transport and infrastructure in most Indian cities are deplorable, and many women face harassment, or worse, in their commute. Besides this, "public" spaces are usually not very safe for the woman, and end up being male dominated.

Crimes against women can be attributed very directly to the low education levels of some parts of the population, and the resulting polarisation of economic and social classes of society.



What can we do: Call for Action

The first thing to be done is to involve the people- There need to be multiple types of stakeholders involved, from various disciplines in order to bring about effective change. They include government officials and civic bodies who will design new policies, urban designers and planners to shape safer cities, social workers and humanists, and journalists to name a few.

In order to improve the existing condition, there are a number of things that can be done, which can be grouped in the following way:

1. Proactive strategies: (The Before)

Proactive strategies refer to strategies that are put in place in order to pre-empt crimes against women. These strategies include urban design and city planning. Urban design and urban planning can be a powerful preventative measure in preventing crime against women.

Public spaces and neighbourhoods can be designed in such a way that:

There is adequate means to access the area by means of good public transport and last mile connectivity, properly designed and maintained bicycle and pedestrian paths to offer alternative means of transport; sufficient lighting in the space; good visibility to and from the space (i.e, eyes on the street); eyes on work places; adequate police presence near the area; mixed use areas surrounding the space to ensure increased footfall and activity.



2. Reactive strategies: (The After)

Reactive strategies refer to strategies that are put in place in order to effectively deal with the aftermath of crimes against women.

Advanced technological applications that enable the victim to call for help and corresponding police teams that focus only on women safety should be set up. A strong judicial system should be in place to ensure severe consequences to perpetrators. New policies and laws that promote gender equality should be developed. These could include more stringent punishments for perpetrators of crimes, and a strong healthcare system that provides survivor-centred care.



3. Alternative Strategies: (The During):

Alternative strategies refer to strategies that are operational at all times in order to improve and transform the socioeconomic and political framework of cities in order to enhance women's safety.

This can be done by supporting and developing organisations and helplines which are developing safety audits, applications, and new technologies to monitor crime against women by facilitating multisectoral partnerships and raising funding for them.

By raising the overall education levels in the Global South, perhaps starting at the level of schools itself, discriminatory attitudes could be addressed and healthy, gender-equal attitudes could be fostered.

A majority of women do not speak up about the violence they face; this is primarily because they are afraid of the consequences and stigma surrounding it. It is crucial to establish a continual and healthy dialogue in the form of workshops and seminars in order to destigmatize and break these beliefs and to encourage women to speak up about

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Collage 0: (cover) Woman Demanding Change. Photo by Miriam Höschele. Unsplash Licence. Layout and organization by the authors.

Collage 1:

Infant and Violence Awareness. Photo by Lucia Coronel. Thought bubble from Pixabay. Poem by Sashwati Ghosh. Layout and organization by the authors.

Collage 2:

Teenager and the Unsafe City. Photo by Zhivko Minkov. Thought bubble from Pixabay. Poem by Sashwati Ghosh. Layout and organization by the authors.

Collage 3:

Elder, the easy target. Photo by Danie Franco. Thought bubble from Pixabay. Poem by Sashwati Ghosh. Layout and organization by the authors.

Collage 4:

Am I safe at work? Photo by Lucia Coronel. Thought bubble from Pixabay. Poem by Sashwati Ghosh. Layout and organization by the authors.

THE COLLECTIVE TURN TO A JUST CITY

ANA LUISA VIEIRA FERREIRA CÍCERA SARAH MOURA FARIAS MARCELA MONTEIRO DOS SANTOS SARA UCHOA ARAÚJO SILVA STÉFANY GRAYCE T. BARBOSA **UNIVERSIDADE FEDERAL DO CEARÁ, FORTALEZA, BRAZIL**

TU Delft Global Urban Lab 123 // 404

the collective

to a just city

JU

Thinking about a JUST CITY might seem like a universal concept, in which everyone shares a common perception, a similar idea. However, it is important to contextualize this debate in space and time, understanding its construction as the complex combination of multiple processes.

We speak from the Global South, from the Brazilian periphery: we argue from the state of Ceará, in the Northeastern region. To a greater extent, we speak from (and for) a world that tries to overcome a pandemic, in a country that tries to resist despite the damage caused by science denial, the elimination of the poorest, the erasure of native cultures and the devastation of the environment: essentially, the gradual destruction of life.

But what does that mean? It means that we write this manifesto according to individual and collective perceptions of the world and experiences, shaping one of many possible perspectives of a JUST CITY.

Thus we propose to open a debate, instead of offering absolute answers, in order to collectively progress in the construction of JUST CITIES. We do this from a reflection about the concept of justice, structured on five interrelated pillars: CREATIVITY, CITIZENSHIP, SUSTAINABILITY, EQUITY and DIVERSITY.



creativity

CREATIVITY, as an important support of the concept of a JUST CITY, seeks to enhance the human quality of creating and reinventing itself by continuously raising questions and developing original ways to solve issues and to shift standards.

These possibilities of idealising and shaping new alternatives make the world a dynamic and energetic environment, at the same time that they nurture the unsettled and restless human nature.

Therefore, the changes and transformations that society desires must come from a collective construction, in which the CREATIVITY of individuals is combined, enabling them to progressively build a whole that is much stronger than its parts.

diversity

The city is a naturally diverse organism and that per se implies that it will be experienced in different ways. A JUST CITY is one in which everyone can benefit from it without discrimination and the plurality of voices can contribute to the construction of a genuinely inclusive society.

Raising citizens to value their own roots and culture while also educating them to recognize deeply rooted prejudices and privileges can be a way to sensitize citizens towards mutual respect, fostering a truly diverse society, without giving up the reciprocity of relationships.

After all, living collectively is being able to respect, include, embrace and celebrate the heterogeneity of the city.



equity

mithilia

EQUITY consists in fully meeting the groups that build the city, reparating historical inequalities, in terms of di resources and opportunities.

The concept of EQUITY transcends that since the former considers the sole economic and political inequality between groups when distributing the burdens in the city. Therefore, instead of clar divisions between groups that are unequal, in order to achieve justice we have order to guarantee the proportionality of bution.

In that way, EQUITY becomes essential f ing structures of inequality, and one of tions of a truly inclusive society in a JU



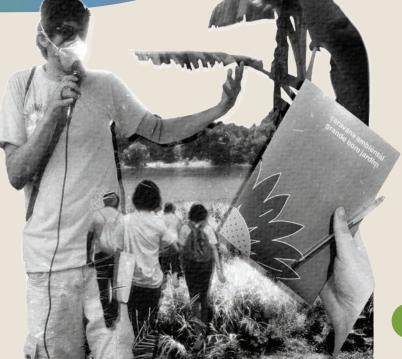
CITIZENSHIP is a concept that changes according to space and time. In the modern conception, citizenship consists in the equal condition of all members of a community regarding their rights and duties. We believe that in a JUST CITY, the concept of citizenship must take a step further from the current hierarchical structures and the top-down approaches which historically limit access to rights, moving towards a concept of CITIZENSHIP with practices based on civil society actions.

Thus, we argue that justice needs to be established by bottom-up practices of CITIZENSHIP, developed with direct participation of its citizens.

needs of all g social and stribution of

t of equality, cial, spatial, een different and bonuses iming equal historically nust work in of this distri-

or overcomthe founda-ST CITY.



sustainability

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For a city to be just, it also requires the consolidation of a sustainable society, in which human beings can live in harmony among themselves and with the other forms of life. In order to achieve this, economic

development must g actions that promot taking into account local habitats, tradi effective requires a

ntee eate

uality through clusion, always e differences in es. Making this mmitment to preserving

natural resources and building a healthy relationship with the environment. Much more than a matter of survival, this continu-

ous and collective work is a journey of respect and responsibility towards other forms of life, recognizing that we are also nature.

spiralling towards utopia

In order to visualize the turn to a JUST CITY, we created an infographic that represents the different paths and interconnections of actions needed to achieve the utopia of justice.

In the center, we have the five pillars that structure and strengthen the multiple paths to a JUST CITY. These five elements are related and inseparable. Throughout the journey, it is possible to see a series of linked movements gradually encompassing a full and effective form of a JUST CITY.

Understanding that these movements are not linear, given the continuous progresses, barriers and limits, we draw this journey as a spiral. It traces a path that starts from individual activities, which seem more concrete and palpable, to collective ones, which foster social changes and progressively bring together the most radical, structural and transformative actions towards a JUST CITY.

We understand that the path towards justice is incredibly challenging, sometimes to an extent that makes us doubt if it is indeed achievable and worth fighting for. However, to start, we need to be aware of the need for change and to dare to try. We need to DREAM, HOPE AND ACT, knowing that even small actions can add up to truly transformative results.

vercoming of prejuu.

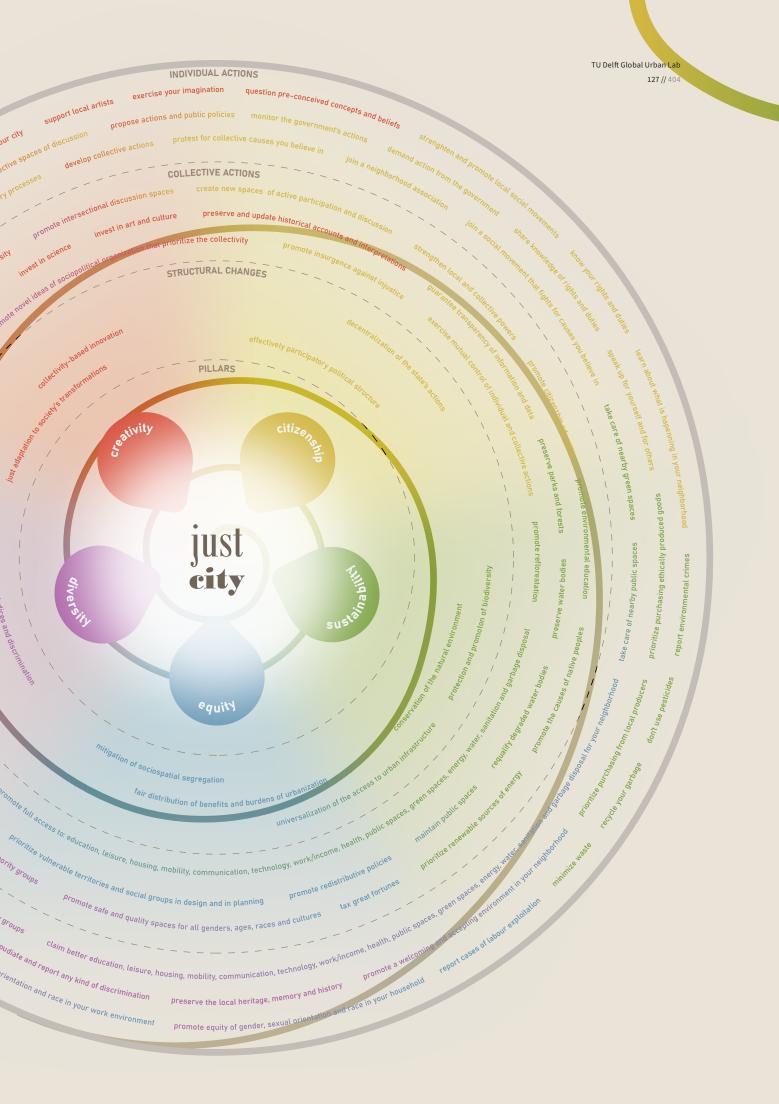
incourage political, artistic and cult

get educated about history and different

contribute to

integrate and balance

share your experiences



- Transformative design and planning can help reshape our cities into the ones we dream of, and it can only be transformative if it's collaborative and also takes into account the knowledge and input of the users, rather than only the designer's. Canto is a collective of students of Architecture and Urbanism active in the state of Ceará, Brazil. Constantly developing new methodologies of participatory design, for each project the group values the horizontal sharing
- 2 The step forward to build just cities begins with citizen participation in decision-making spaces. Thus, the initiatives will be created from the direct action of civil society, taking into account the claiming of the people. These decisions concern the political domain and the local practices.

of ideas, experiences and knowledge.

- 3 The walk took place in Grande Bom Jardim (Fortaleza, Brazil) as part of Bons Jardins Urbanos's actions of monitoring over the natural resources of the territory. The collective aims to promote the discussion of the environmental agenda in the territory and it works to guarantee the right to the city through the right to the environment, against injustice and environmental racism.
- 4 We still have a long way to go to achieve equity. Many of our cities brim with contradictions caused by inequality. Territories are always being disputed between the powerful and the vulnerable, and in Fortaleza, Brazil, the community of Beco da Galinha experienced that in 2019. Living in a highly valuable area of the city, the families were threatened of eviction by the government, under the pretext of the expansion of a nearby avenue.
- 5 Intersectional actions forward greater diversity. They strengthen fights and contribute to building radical changes. In the resistance of the Carlos Marighella Occupation (Fortaleza/Ceará/Brasil) the union of groups that had different issues that the fight for housing avoided the removal of residents and appropriated them on complementary themes.

written by:

ana luísa vieira + marcela monteiro + sara uchoa + sarah farias + stéfany barbosa (FORTALEZA, BRAZIL)

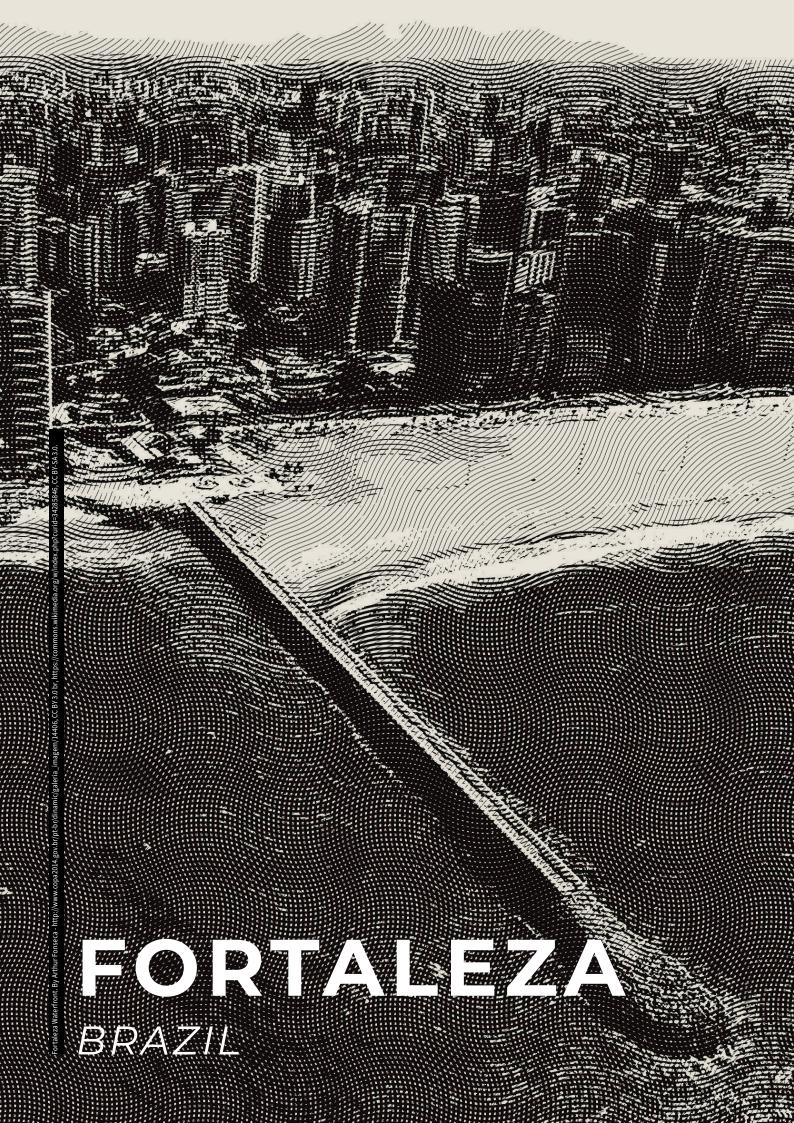


COLLAGE 1 - CREATIVITY: Stéfany Barbosa (2021). All pictures in the collage were taken by the author, Stéfany Barbosa (2019).

COLLAGE 2 - CITIZENSHIP: Marcela Monteiro; Stéfany Barbosa (2021). All pictures in the collage were taken by the Mandata Nossa Cara counsel, represented by Manuela Teixeira (2020-2021).

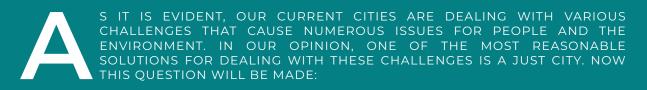
SUSTAINABILITY: Stéfany Barbosa (2021), All pictures in the collage were taken by the author, Stéfany Barbosa (2021)/COLLAGE 4 - EQUITY: Stéfany Barbosa (2021), All pictures in the collage were taken by the author, Stéfany Barbosa (2021) COLLAGE 3

CoLLAGE 5-DIVERSITY: Marcela Monteiro; Cicera Sarah Farias; Stéfany Barbosa (2021), All pictures in the collage were taken by Rérisson Máximo (2020)



MANIFESTO FOR THE CITY CALLED JUST

GHAZALEH GHASEMINEZHAD ELAHEH AMINI MOHAMMAD REZA HAJI FATHALI MAHDIE ZEINALI SHAHID BEHESHTI UNIVERSITY, TEHRAN, IRAN



WHAT QUALITIES SHOULD A CITY HAVE TO BE CALLED A JUST CITY?

1. INTEGRATION AND SOLIDARITY:

A JUST CITY IS A CITY OF INTEGRATION AND SOLIDARITY. IT SHOULD HAVE INTEGRATION IN VARIOUS DIMENSIONS. PEOPLE SHOULD BE ABLE TO COMMUNICATE WELL, REGARDLESS OF THEIR DIFFERENCES. EVERY INDIVIDUAL SHOULD BE ABLE TO EXPRESS HIMSELF OR HERSELF FREELY IN REGARD TO POLITICAL OPINIONS, RELIGIOUS BELIEFS, AND RACE. THE PEOPLE OF A JUST CITY SHOULD BE ABLE TO EXPERIENCE GOOD GOVERNANCE MARKED BY RULE OF LAW, TRANSPARENCY, RESPONSIVENESS, CONSENSUS-ORIENTED DECISIONS, EQUITY AND INCLUSIVENESS, EFFECTIVENESS, AND EFFICIENCY. THEY SHOULD BE ABLE TO COLLABORATE ON CITY ISSUES AND BE AT A HIGH LEVEL OF THE PARTICIPATION LADDER.

2. INSTRUCTION:

A JUST CITY IS A PLACE WHERE PEOPLE CAN LEARN HOW TO BEHAVE, RESPECT, AND COLLABORATE CORRECTLY WITH EACH OTHER. WHEN A CITY GIVES EQUAL RESPECT TO ALL GROUPS OF PEOPLE SUCH AS; THE LOWEST SOCIO-ECONOMIC GROUPS, ELDERLY, DISABLED, ETC. ITS CITIZEN CONSEQUENTLY LEARNS THE VALUE OF THIS KIND OF BEHAVIOUR. THEREFORE, THE JUST CITY SHOULD BE INSTRUCTIVE BY ITS NATURE.

3. INCLUSION:

A JUST CITY IS A PLACE OF INCLUSION. IN A JUST CITY BEING A PART OF RACE, GENDER, AGE, AND HAVING A DISABILITY DOESN'T CAUSE EXCLUSION. A JUST CITY PROVIDES EQUITY FOR THE PUBLIC REALM'S ACCESSIBILITY WHICH THESE PUBLIC REALMS REQUIRE A PLAN DESIGNED BY MUTUAL AGREEMENT BETWEEN THE DESIGNER AND THE PEOPLE. ON THE OTHER HAND, INCLUSION NOT ONLY CONSISTS SOCIAL ASPECT OF A JUST CITY BUT ALSO CONSIDERS VARIOUS MODES OF TRANSPORTATION, AND MOBILITY. CURRENTLY, CARS INCLUDE A CONSIDERABLE QUANTITY OF OUR CITY'S TRANSPORTATION SYSTEM. A JUST CITY SHOULD INCLUDE OTHER MODES OF TRANSPORTATION SUCH AS; WALKING, CYCLING, AND PUBLIC TRANSPORT, WHICH ARE MORE JUST FOR BOTH HUMANS AND THE ENVIRONMENT.

4. EQUITY:

A JUST CITY IS A CITY FOR EVERYONE WITH THEIR ENTIRE DIFFERENCES, AND PEOPLE SHOULD HAVE THE TOOLS TO ADAPT THEMSELVES TO DIFFERENT SITUATIONS. THESE TOOLS ARE INFRASTRUCTURE, HOUSING, OCCUPATION, ETC. ACCESSING THESE TOOLS CAUSES QUALITY IN A JUST CITY CALLED EQUITY. IN ADDITION, THERE MUST BE FACILITIES FOR ALL OF THE SOCIO-ECONOMIC GROUPS (ESPECIALLY THE LOWEST ONES) IN ORDER TO SUPPORT THEIR MENTAL AND PHYSICAL HEALTH. ANOTHER SIGNIFICANT FACTOR IN EQUITY IS TIME. IN A JUST CITY, EVERYONE SHOULD HAVE THIS OPPORTUNITY TO SCHEDULE THEIR TIME FLEXIBLY.

5. ADAPTATION:

A JUST CITY IS A CITY THAT HAS THE ABILITY TO BE ADAPTED TO VARIOUS PREDICTABLE AND UNPREDICTABLE DISASTERS SUCH AS; NATURAL DISASTERS, PANDEMIC DISEASES, AND CLIMATE CHANGE IMPACTS. A JUST CITY WITH THE ABILITY TO ADAPT CAN APPROACH ENVIRONMENTAL SUSTAINABILITY AND BE A MORE RESILIENT CITY. INNOVATION IS ONE OF THE ESSENTIAL TOOLS THAT CAN BE APPLIED IN ORDER TO CREATE AN ADAPTIVE JUST CITY. INNOVATION MEANS USING INNOVATIVE AND CREATIVE TECHNIQUES, TECHNOLOGIES, AND IDEAS THAT ARE PERFECTLY APPROPRIATE FOR SPECIFIC PHYSICAL AND SPATIAL CHARACTERISTICS OF THE CITY AND ITS PEOPLE'S PROPERTIES. ACCORDING TO THE MENTIONED INNOVATIVE THINKING METHOD, AND DESIGN A JUST CITY CAN BE DEVELOPED BASED ON ITS REAL EXISTED POTENTIALS WITHOUT IMPOSING ANY FORCES ON IT THAT HELP IT TO BE MORE JUSTICE.

CONCLUSION

A JUST CITY WITH THESE QUALITIES CAN DEAL WITH ALL CHALLENGES IN THE CURRENT DECADE. BUT IT IS CRUCIAL TO NOTICE THAT A JUST CITY CANNOT BE ALONE BECAUSE MIGRATING TO A JUST CITY FROM AN UNJUST CITY CAN CAUSE INJUSTICE IN IT. SO, ALL THESE QUALITIES CAN BE EFFECTIVE WHEN THERE BE A NETWORK OF JUST CITIES THAT PROVIDE THE OPPORTUNITY TO ACCESS JUSTICE FOR ALL PEOPLE IN ANY CITY WHERE THEY LIVE.



MANIFESTO FOR A JUST CITY

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MANIFORA

"There are always limitations on purposive action – of leadership, power, resources, knowledge. But if we begin with these limitations rather than with images of the desirable future, we may never arrive at utopian constructs with the power to generate the passion necessary for a social movement that might bring us a few steps closer to the vision they embody."

John Friedmann (The good city: In defense of utopian thinking, 2000)

A Just City is one where equality, diversity and democracy are recognised and in which its citizens have the freedom to live and work where they choose and where all their fundamental human rights are respected. Spatial Justice means that a city's resources are available to all its citizens and that all citizens have equal opportunities to utilise them.

In a Just City, there should be no injustices or discriminations against citizens based on their race, culture, class, financial position or of their place of residence. A Just City will have democratically elected officials whose responsibility it should be to act in the best interest of the people and who can be held accountable for their actions and decisions.

All citizens should be allowed to participate in the decision-making process concerning the future of their city. In a **Just City**, societal problems will be approached and solved using critical thinking and rational thought instead of dwelling on utopian or unrealistic ideologies.

Citizens of a Just City should have the right to affordable housing and be secure in the knowledge that they will not lose their properties or be evicted from their homes during a national or international crisis such as the Covid-19 pandemic. A Just City will strive to develop more affordable housing opportunities closer to urban centres and, in the process, promote spatial equality.

The pandemic has exacerbated unemployment issues in many countries. A Just City will implement strategies to assist unemployed citizens in finding employment and create training programmes for skills development so that individuals can become more desirable to employers. Citizens should have easy access environmentally friendly public trans on public transport should not have and facilities. The Just City will regulations and provide security per ensure public safety. Effective public

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A Just City will ensure that public recreational spaces are well mainta spaces are essential to the health a promote job-creating tourism.

Food security in a Just City is pa access to affordable, quality, fresh f daily. Food quality health and safe and strictly adhered to by all food pro

The health, safety and security of prioritised. Effective policing, fire & hospital services should be availa regardless of social standing. Crir economic, political, and social d authorities of a Just City must be p detect and deal with underlying issu

Due to the lack of employment opp rural areas, many individuals and the they hope to improve their lives, experiencing rapid population group placed immense strain on infra authorities to cope with the consequence be prepared to accommodate new of opportunities to find relevant emploint their new homes.

Many cities are experiencing a ph which means that formal and inform expanses of land without adequate u



s to safe, affordable, quality and nsport. Citizens who are dependent to be fearful of using the services I formulate safety protocols and ersonnel and monitoring systems to c order policing is essential to trust!

areas such as beaches, parks and ined and kept clean and safe. Public and well-being of communities and

ramount. All citizens should have food, vegetables, meat and produce ty standards should be established oduction industries.

the citizens of a Just City will be rescue, ambulance and emergency able to all members of the public me is often a symptom of broader ysfunction which means that the particularly vigilant and attentive to es as early as possible.

ortunities and other basic needs in heir families migrate to cities where . Many modern cities have been owth in recent years which, have structure and the ability of city uences. A Just City will plan for and citizens ensuring that they have fair yment and feel safe and welcome in

enomenon called "urban sprawl", nal areas are expanding over large Irban planning. This is often another result of rapid population growth as well as low socioeconomic status and is very prevalent in informal settlements. Spatial Justice in a Just City will be achieved when quality, affordable and sustainable housing solutions are provided to all citizens, giving them a sense of dignity, pride and elevated self-esteem. Urban developments should be appropriately allocated and prepared with quality roads, water supply and drainage infrastructure to avoid urban sprawl.

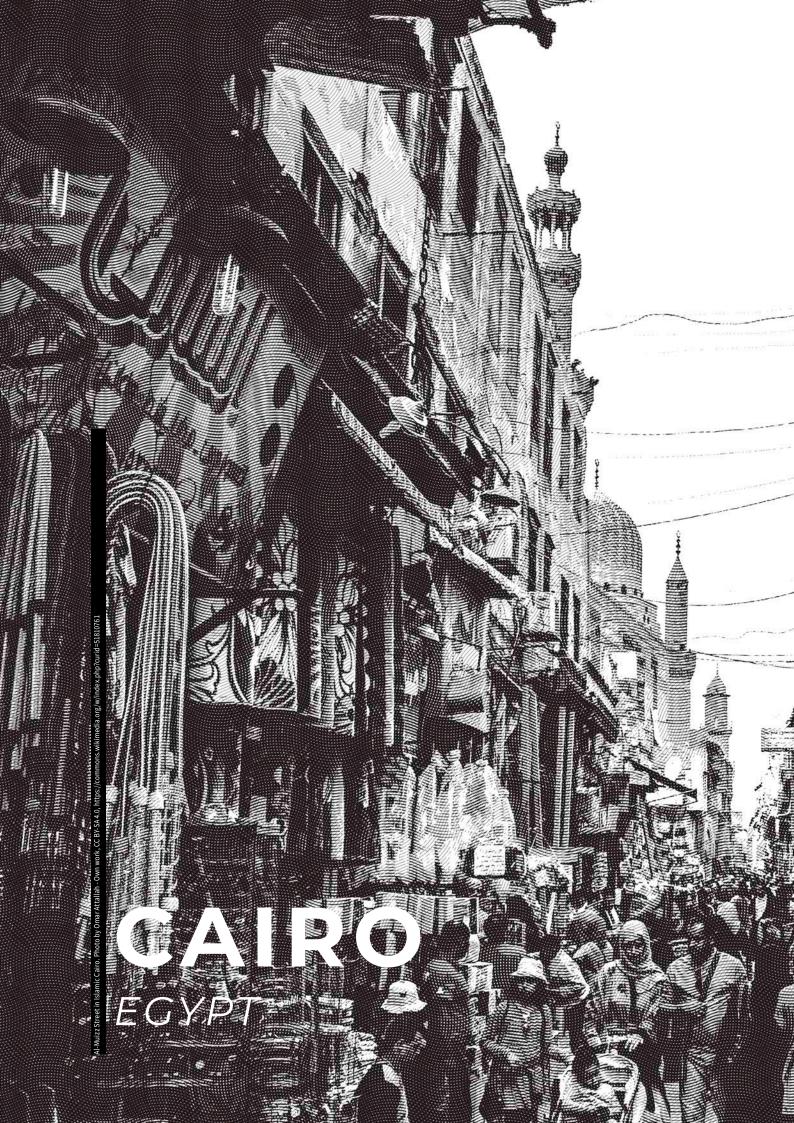
A Just City will invest in infrastructure and public amenities such as sports and recreation facilities and libraries so that communities can develop healthy, socially cohesive relationships. Young people involved in sports and healthy social activities during their youth tend to mature into well-adjusted and confident adults. A city that invests in the education and well-being of young people ensures a prosperous future for all its citizens.

Access to an affordable and secure electricity supply is regarded globally as a fundamental human right and is vital for the socioeconomic development of a city. Our modern world depends on electricity for lighting, heating and cooling, to operate appliances, computers, internet access etc. to function optimally and is essential to our existence. A Just City will ensure that all its citizen's energy requirements are met through continuous maintenance to existing power supply infrastructure and by investing in research and development of new technologies so that they can be suitably prepared for increased future demand.

JUSTICE FOR ALL!

Jarrod Cloete • Graham de Vernon • Larna Ford Ameera Hendricks • Keenan Marais

GROUP 28 - Cape Peninsula University of Technology





TURNING THE UNWANTED INTO THE WANTED

MOGAMAT SUDIQUE ABRAHAMS ANDREAS LOUW COETZEE SHINGIRAI EGGNET MUDZAMIRI ASHLEY THERON SUMARIE SCHOEMAN WILMAR FLORIS VENTER.

CAPE PENINSULA UNIVERSITY OF TECHNOLOGY, CAPE TOWN, SOUTH AFRICA

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A CALL TO ACTION. NOT FOR THE GOVERNING, NOT FOR THE AGADEMICS BUT FOR THE PEOPLE OF THE CITY. A CALL FOR COMMUNITIES TO JOIN FORCES. A CALL FOR SOCIETY TO REALISE THAT AN UNJUST CITY WILL REMAIN UNJUST UNLESS THE MARGINALISED INDIVIDUALS STAND UP AND DO SOMETHING ABOUT IT.

Who are the marginalised?

The marginalised individuals we speak of are those that are forced to live on the outskirts of cities in informal settlements. Urban investment is spent closer to the city centres, while the unwanted are undeveloped.



1. THE RIGHT TO ADEQUATE HOUSING

A realisation of social groups that they must create and join grassroots organisations that work with professional design- and build teams to create affordable, adequate and sustainable homes that also give a sense of belonging and safety. It becomes important to build the capacity and resources needed to achieve community participation in planning and project development. The community needs to feel that they are part of the project for them to feel a sense of place. Most projects fail as consultations are not done from inception to understand the type of housing that suites a particular community. Through skill training and knowledge transfer, the community can be trained to construct their own shelters, resulting in possible employment opportunities.



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2. EQUAL ACCESS

Access to secondary- and tertiary education must be made available to all. In order to ensure the success of marginalised individuals who enter the educational system, the standards maintained throughout public- and private schools need to be balanced. Sometimes students are not ready for the first grade leading them to struggle throughout their school careers. Therefore, building blocks need to be laid in the pre-primary phase and free assistance throughout the educational process is needed to prepare students for their future educational journeys. Work and life-based skills need to be taught in schools to prepare learners for entering the work environment. More schools are needed throughout the country, especially in highly populated areas.

Investment will be required to build new schools (and improve existing institutions) in order to attract qualified educators. Significant state- and private funding would be required in order to move towards providing free education.



3. UNITY IN DIVERSITY

"Our ability to reach unity in diversity will be the beauty and test of civilization"- Mahatma Gandhi

In first world countries the concept of solidarity is returning to main social debates. Due to international migration and neoliberal economic reshuffle, it has created a situation of socio-political anxiety. In these times of social and political upheaval, cultural as well as economic stability, solidarity was shown as the willingness to share and redistribute material and immaterial resources. The basic understanding of solidarity has been limited by the framing as exclusive with fixed emotional boundaries. Solidarity in diversity implies many models of being in the world and having a sensitivity to the various cultural diversities in which social life plays out. We require a rethinking of spatial and framing to capture engagement of solidarity. To develop a deeper understanding, that creates knowledge and a better understanding of solidarity and culture diversity globally so developing places and practices where people can engage from all ethnic and cultural boundaries. A need for cultural policies that will provide societies the tools for dialogue, coexistence, and freedoms. This is a vital element of citizenship and to be used as a peaceful component to resolving conflicts. A need for meaningful places to promote a sense of place, identity and belonging, thus creating an integration of heritage and culture into urban

4. RACIAL EQUALITY

Is there a relationship status of "race" itself that racialization is predicated upon understanding of space? The racialization of space and spatialization of race has long been continuing and has brought the cumulative problems for communities of colour. Spatial displacement, dispossession and exclusion control racial subordination and exploitation. The legacies of segregation to create exclusion must be demolished to create equality for all citizens. Architects, Landscape architects, Urban planners and other land use professionals can play an important role in rectifying the past and to disassemble the fatal links that connect race, place, and power. There must be a full commitment to implement and strengthen decent housing that would encourage development creating new kinds these spaces by helping communities, bringing inclusivity and affordability. Privileging the public good over private interests. Create proper spaces for healthcare facilities, cheaper reliable transport services, better schooling, protection from environmental hazards, bringing closer proximity to sources of employment, develop inclusive networks about employment and opportunities, safer communities and delivering better use of services and

EDUCATION, AN ENDLESS BEGINNING

FATEMEH ESLAMI FATEMEH BANIASAD MOHAMMAD BAGHERI PARISA AAYANI SHIMA SAGHANDALI UNIVERSITY OF TEHRAN, IRAN We can change the world if we begin with ourselves and our surroundings. Facing Injustice every day and everywhere has made us ignore it as a part of what is called 'normal' life.; we want to change this normal

Planners often facilitate decisions made by politicians; decisions that directly or indirectly affect society and public goods and can inject justice into cities. Universities are the places in which experts get trained and their mindset evolves. If we seek a path towards a just city, an important step would be familiarizing planners with justice and this alternation can happen through a change in the education system.

University; a place for elite planners?

We, as the future planners of a global south institute, have overcome hurdles and arrived at the university with big dreams. Since many privileges are needed for passing this hurdle, not everyone can enter the university. Most of the students come from the elite class who can afford private schools, extra classes, and expensive books. Others, including the poor and less privileged, have no place in the higher education system and subsequently have no voice in planning decision-making.

Unrealistic education content

Curriculums do not reflect real problems that students will face in reality. In a country where millions of people live in informal settlements and work in informal sectors, not only is not there any related content provided but it also is deliberately ignored. topics are mainly summarized in coloring land use maps in the formal and legal borders of cities and many lives are informalized intentionally in the university education system. TU Delft Global Urban Lab 145 // 404

WE WANT TO TO CHANGE THIS NORMAL.

1. Charon, J. M. (1998). Ten Questions: A Sociological Perspective. Belmont, CA, Wadsworth.

University; a profit-making machine In a city like Tehran: where housing is extremelly unaffordable, the University of Tehran for instance, has been developing some plans for its physical

growth that has aggressively expropriated the houses of the residents in the area in the past 20

WHAT IS priated the the past 20

years. This physical expansion occurs while essential developments are needed in nonphysical aspects. University's approach in its development plan and land occupying, proves the authority's intention of profit-making in softcover based on the dominant orthodoxy of neoliberalism; Along side with its attempt to nurture individuals with the values of the capitalist system.

In such conditions, concerned teachers and students are hopeless and disheartened; at this point, few still keep up with the fight.

To apprehend how we got here a few points should be made. Although the country as a whole, has never been fully colonized, the education system (especially the higher education) has been; with the local elites who have been educated abroad and the copied curriculums that are representing the west. The hopelessness can be partly explained by a condition of hybridity and a sense of inferiority and disempowerment caused by this colonization.

Even though the concept of participation and bottom-up approach is repeatedly mentioned in urban planning courses, education in this field is mainly defined in a bullying system; Professors' methods of teaching and treating the students; rigid and compulsory curriculum; And educational content, are the Contradictions that cause hopelessness and apathy in students. Not only is the content is based on inhumane ideas, but it is also far away from the realities and people's everyday life; it observes the city like vacant land, devoid of life and gives the student delusion of being omnipotent, capable of making any decision for everyone: But the main hopelessness arises when graduate encounters the reality in practice and profession; They must learn new ground rules that often contradict previous instructions and become a part of the profit-making machine. This process is engraved in minds of planners and planning students over time, making them unable to imagine or make any change. That's how this vicious cycle goes on.

THAT'S HOW THE VICIOUS CYCLE WORKS.

2. Miraftab, F. (2018). Insurgent practices and decolonisation of future(s), In Gunder, M., Madanipour, A., Watson, V. (eds.) The Routledge Handbook of Planning Theory. New York, Routledge.

3. Thiong'o, N. w. (2011), Decolonising the Mind: The Politics of Language in African Literature, London, James Currey.

WHAT SHOULD WE DO?

With all being said, we are determined to obtain more knowledge on what is flawed in the education system and work on them for change. We should take action in groups; groups of students who care enough to counter the forces that are crushing them. diverse skills and abilities can be gathered together to make bigger changes and overcome fears. intensifying connections between students who look at the same directions and forming communities and groups, whether preplanned or spontaneous, big or small, help to strengthen

our push to move on a path aligned with our leading values, COLLECTIVE GOALS,

and our dream. In a community, we can gather diverse skills and abilities to make bigger changes and overcome our fears

We should oppose repetitive, colonized curriculums taught by demanding teachers and unify to support concerned teachers to broaden their influences on the other side. We should claim projects and classes that reflect the realities of the society, impoverished especially, and take a closer look at their real-world by making them guides to help us create a better world for them.

By breaking barriers and constantly letting our imagination roam free

OUTSIDE OF THE BOX, we should be able to get the academic education we all deserve. After all, even one step toward our values would make a change; a change that can be a kickstart for more radical aspirations.

We consider reacting to the symptom of a disease as a short-term solution, while we are looking for a long-term one, getting rid of the tumor that is the current form of neoliberal capitalism. Acting against capitalism requires us as the young generation to have enough venture to be imaginative, cross the lines, think beyond the defined orthodoxy, and create what right now is not even considered as an option, a post-capital society. We think that collective decision-making leads us to democracy, and democracy as a right of the

low-power groups is a requirement of **JUSTICE**. We believe that anything seems possible if we, individuals in different social groups join together and use collective power to eradicate the crisis. We dream of a world without poverty, a world in which everyone has easy access to basic rights, everyone can make living with ordinary effort, and everyone feels safe to be who they are. We deeply believe that the beginning point of achieving this dream is nowhere but in our minds.

WE HOLD HANDS, STAND SHOULDER TO SHOULDER, CARE ABOUT EACH OTHER, GO FORWARD AND NEVER LOSE HOPE; OUR ONLY REAL PROPERTY

REIMAGINE, RECLAIM, REBUILD THE CITY

ROBYN SPRINGFIELD LLENETTE JONES TSHEPISOTSELELI BERNARD MALHERBE DIANA DA SILVA CAPE PENINSULA UNIVERSITY OF TECHNOLOGY, CAPE TOWN, SOUTH AFRICA

A <u>MANIFESTO</u> FOR THE <u>JUST CITY</u>

claim the

SOCIAL INCLUSION

Unemployment and poverty reached its extremes during the Covid pandemic and the most vulnerable felt the brunt the most. They are those who live in informal settlements, or who are refugees or migrants from othercountries, and who find themselves battling to survive.

We imagine a Just City that has policies and organisations in place to help deal with such severe extremities as Pandemics, and allow all to be treated with dignity, fairness and care. The Just City will provide adequate healthcare for all, that promote radical care and prioritise the welfare and wellbeing of all citizens.

The just City will provide and encourage entrepreneurial and informal trade opportunities for all too have a share in the economy and to make a living. It will be human orientated city and recognise the informal city-makers.

Policies will be implemented to aid in making these informal expansions safe by providing basic services and upgrading infrastructure. Social housing will also be a prioritise to allow all the opportunity to be part of the city. The city will be designed with citizens in a collaborative and engaging approach with NGO's and other insurgent practices at grassroots level.

URBAN INCLUSION

Cites are known to be made up of a diverse network of people from all walks of life yet cities are fundamentally segregated in both economic and social aspects. People move to the cities in the hopes of a better future, yet they are subjugated to classes based on skills, migration status or housing status. In cities, the idea of informality is considered undesirable and yet communities all around the world live in an informal environment.

We need to revisit the notion of the collective to create a just city for all. It is possible to create the Just city without having a preconceived idea of informality being undesirable, Informality creates a community.

URBANISM FOR HUMANITY

The main issue faced in many cities today is the lack of design for human use. Urban spaces of today are designed with the intention of regulating public spaces creating an oppressive structure in creating cities for human use.

We imagine a Just city by eliminating the idea of defensive spaces in a city, free of the objective to capitalize on spaces in the city. A Just city needs to be transparent with no restricting regulations by sharing knowledge and information. Therefore, the process of designing for an urban environment needs to be based on the values and well-being of the citizens.

ENVIRONMENTAL JUSTICE

Cities must recognize that the natural environment is a finite resource. The challenges faced by most cities are issues such as increased development, rising scarcity of resources such as water, electricity, and the ability to process waste products, and contamination of the city's air, water, and open spaces. The challenges also include poor conditions in informal settlements especially the issues that have increased since the start of the covid-19 pandemic, such as overcrowded households and inadequacy in sanitation service supply.

We image a Just city which is environmentally sustainable where even the minority population have equal access to resources such as clean water, air, open spaces and electricity. A Just city needs to address issues that have the potential to degrade water and air quality through pollution and disturbance of ecological services.

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A Just city will address environmental issues based on a collaborative strategy that includes users, planners, and policymakers at all levels. When addressing the current environmental issues, the city will allocate adequate resources to sustain their natural functioning.

EMPOWERED ECONOMY

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How do we justify any action, for a product, a final goal, or a finished building? We allocate so much time to the design and development of objects, necessities, and things that have no real positive implication on the community, economy, and country.

We have to focus on clean energy, and social sustainability, to ensure a Just City of the future, this does not depend on a facility, institution, government, or political power, the responsibility remains with us, the people, the creators, the designers, and the architects.

The solutions to challenges institutions and governments push aside often respond directly to the issue, urban informal developments clearly establish a need for quick response to the population growth. The people that support this country are at the mercy of their own solutions. Insufficient housing, a workforce without basic human services or water supply, we have to respond to the issues at hand, this will in turn uplift the nation, ensuring a stronger momentum towards a healthy, strong nation.

A Just City, this depends on the authority, who owns the powers, finances, and authority to implement national projects to potentially change the country, but this must be ushered through accountability & transparency. The country's economy relies on the workforce to empower the system; the people create opportunity, with a house undivided, the economy and the country.

SPATIAL URBANISM

The main problem cities experience today is the lack of spatial organization and city planning. Most spaces are not well designed to it's full capacity and use to achieve functional spaces. Many cities are divided/distributed by race, country of origin and economic reasons, creating townships and living in bad and informal housing conditions. Because of the lack of access to goods in their area people have to travel long distances to find jobs and other resources. To change the behavior of the city, it should be designed and planned to accommodate people, free of crime and poverty. The majority of people live in harsh conditions due to bad spatial planning of the city, and the minority of the people have full access to resources. Most of these factors just exist because of the lack of opportunities the city provides, giving no other choice for people to live from.

We believe the best way to achieve an ideal society is to develop communities in the different areas of the city providing access to resources near their homes and most important providing spaces that people can interact with and gather. Everyone has the right to basic resources and should not be connotative as the poor/rich area, developed and undeveloped and we should fight against this prejudice of division by social-economic and create sustainable ways of living.

EQULITY WILL BE THE HEART OF THIS CITY!

DE-COMMODIFICATION AND DE-FINANCIALIZATION

AHMED FUKEERA CHLOÉ SEYMOUR JOSIE SAGGERS SHAJEE'AH FEBRUARY NATHAN KABALA NIEL BRITZ CAPE PENINSULA UNIVERSITY OF TECHNOLOGY, CAPE TOWN, SOUTH AFRICA THE CITY "Delft Global Urban Lab 151//404 "DECOMMODIFICATION AND DE-FINANCIALIZATION"

The rise of commodification and financialization puts increased pressure on the city. It has encouraged and created more exclusive cities, where fairness has not been prioritized. Our vision for a just city is one where more money is poured into rural and suburban area infrastructure. It is a city where government and town planners refocus their interventions to create a collective solution. It is a space where gentrification is accommodated for instead of money being focused into unjust and exclusive development. Our just city accommodates the need to transform informal settlements to formal settlements, through a government with the capacity to formally plan at the speed of the trend of migrating to cities. It is a city that favors people over capital.

Commodification is defined as a process in which goods and services are increasingly produced and delivered by capitalist firms for monetized exchange for profit (Williams, 2004, p. 27).

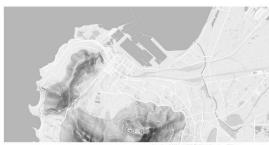
The commodification of public spaces within the city is a direct product from the substantial tourism industry. Cape Town, South Africa has turned into a sought-after commodity since it offers so much to any visitors. This happens at the cost of urban transformation and inclusion. The formal construction of affordable housing by local authority has virtually stopped and paved the way for informal settlements. Thus, the financialization of the housing sector greatly contributes to the urban crisis by widening the gap between housing supply and prices. These two processes do however contribute to local economy in terms of revenue and job opportunities but should not be at the cost of the people.



As neighborhoods gentrify...

Source: Google Maps. 2021. Cape Town

Gentrification in Cape Town, mainly Woodstock a vibrant neighborhood next to the CBD, we see a widespread uplifting of the area. The methodology in use changes the area by utilizing the space for profit. This leads to housing that has become unaffordable which means people are being forced to move out of the area. The negative impact of gentrification becomes apparent, we start losing the essence of the place, the cultural aspects and the area becomes reserved for those who can afford it. This form of planning caters for a selected few and is leaving the masses with few options for housing.



Source: Google Maps. 2021. Cape Town CBD

Problem of designed cities that favour capital over people

By 2050, it's projected that 68 percent of the world's population will live in urban areas (Hannah Ritchie and Max Roser, 2018)

"informal", a word coined to give government latitude for their incapability to formally plan at the speed of the trend of people flocking or migrating into cities of which who are from previously rural or less urbanized areas. Doing this to seek out new opportunity and a better life than what they've come from. The solution we propose for a just city regarding this is for the city to start creating mixed use developments which are socially appropriate and putting it at the top of the priority list. Making it socially acceptable can be implemented by fully involving the local community. Mixed use could create an opportunity for the possibility of whoever moves into the residential to have jobs created for a commercial aspect of said development. In this way we could transform informal to formal settlements at a faster pace and move this to a higher priority.

Capitalist designed cities are designed with one main goal, capital gain and do not take into consideration the interests of the people and the environment, neglecting their needs, impacting on their socio and physiological needs.

Strategies to increase profits consists of commodification and re-commodification of urban space as much as to commodified constitutive socio-spatial forms, from building structures and built environments to land use systems are shaped to achieve only greater profits and capital.

Local government must step in and empower the people, with laws that protect the rights of the people and enforcing a more sustainable approach to protect the people and the environment. Government must introduce more subsidies such as food and housing subsidies, this will allow the poor and unfortunate to own land and empower themselves diminishing the inequality.

Government must take immediate action and approach urbanist specialists to demarcate strategically progressive possibilities for a socially just city with sustainable characteristics and to expose marginalization's, exclusions and injustices of class, gender, and nationality.

The above-mentioned talking points are essential to the argument at hand that change is needed. A fundamental shift is also required to provide important opportunity to replace the commodification of housing as a vehicle for the accumulation of wealth with the human right to quality housing. Central to making that shift will be a more robust engagement by governments and cities with financial markets, regulatory bodies, and private equity firms to ensure that the housing investment and development initiatives are consistent with the cities obligation to fulfill the right to adequate and affordable housing in the years to come.

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Google Maps. 2021. Google Maps . [ONLINE] Available at: <u>https://www.google.com/maps</u>. [Accessed 29 October 2021].

Taylor & Francis. 2021. Cities for people, not for profit. [online] Available at: https://www.tandfonline.com/doi/full/10.1080/13604810903020548> [Accessed 31 October 2021]

A MICRO CITY FOR A JUST CITY

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OBJECTIVE

A JUST CITY IS WHERE PEOPLE ARE EMPOWERED TO MAKE THEIR OWN CITIES AS A REFLECTION OF THEIR SOCIETIES. THIS MANIFESTO PROPOSES A CONCEPT TO INVITE PEOPLE TO PARTICIPATE WITHIN A SOCIETY WHERE THEY ARE TREATED EQUALLY, FEEL INCLUSIVE AS CITIZENS AND ARE PROVIDED WITH EQUAL OPPORTUNITIES TO IMPROVE THEIR FINANCIAL STATUS AND POSITIVELY CONTRIBUTE TO SOCIETY.

THE STRATEGIES AIM TO ACHIEVE THE OBJECTIVE OF BRIDGING THE GAP BETWEEN PEOPLE LIVING IN INFORMAL SETTLEMENTS AND PEOPLE LIVING IN FORMAL COMMUNITIES BY PROPOSING THE IDEA OF MICRO CITIES IN THE FORM OF MIXED-USE BUILDINGS WITH SPECIFIC FUNCTIONS ON EACH FLOOR. THE CONCEPT IS TO FURTHER PROMOTE DIVERSITY BY PROPOSING SUCH BUILDINGS IN AND AROUND THE CITY TO BRING OPPORTUNITIES FOR PEOPLE TO TRANSITION FROM THE CURRENT MODEL OF A CITY TOWARDS A "JUST CITY". IT IS A STEPPINGSTONE TO TRANSFORM INFORMAL CITY SETTLEMENTS INTO COMMUNITY BASED FORMAL MICRO-CITY SETTLEMENTS WITH SOCIAL, FINANCIAL AND EQUAL OPPORTUNITIES.

GROUND LEVEL - COMMERCIAL

THE GROUND FLOOR OF THE MICRO CITY BUILDING IS DESIGNATED FOR COMMERCIAL ACTIVITIES. IT IS A POINT OF TRADE AND INTERACTION. A GOOD PUBLIC SPACE IS ONE THAT IS SAFE AND INCLUSIVE OF ALL CITIZENS AND THIS IS CENTRAL TO OUR MANIFESTO BUILDING ETHOS.

IT SERVES AS A FOCAL POINT TO BRING THE CITY TO THE PEOPLE. BY POSITIONING BUSINESSES AT THE BUILDING'S LIVELY BASE, IT ALLOWS FOR EASY ACCESS TO GENERAL GOODS AS WELL AS BUSINESS OPPORTUNITIES FOR LOCAL RESIDENTS. ALL PEOPLE SHOULD HAVE ACCESS TO SHOPS CLOSE TO THEIR DWELLING AS WELL AS WORK THAT DOESN'T REQUIRE LONG UNPAID COMMUTES. IF LOCAL PEOPLE HAVE WORK IN THEIR IMMEDIATE COMMUNITY THERE IS STRONGER SOCIAL COHESION AMIDST COMMUNITIES AND A SENSE OF OWNERSHIP THAT ONE POSITIVELY CONTRIBUTES AS WELL AS BELONGS. POSITIONING THESE SPACES CLOSER TO RESIDENTIAL AREAS, ACCESSIBILITY IS BETTER WITH TRANSPORT NOT SERVING AS A FINANCIAL BARRIER.

FOR ONE'S DAILY LIVED EXPERIENCE, POSITIONING A LIVELY WELL-LIT COMMERCIAL AREA ALLOWS FOR A SENSE OF SECURITY AMONG NUMBERS, IT SHOULD BE AN AREA WHERE ONE MIGHT MEET PEOPLE, GET ESSENTIALS ON THE WAY HOME, AND BE USED RECREATIONALLY.

LEVEL 1 - EDUCATION

THE FIRST FLOOR SERVES AS AN EDUCATIONAL FACILITY PROVIDING THE OPPORTUNITY TO TEACH BASIC KNOWLEDGE AND PROVIDES SKILLS TRAINING TO ASSIST PEOPLE WITHIN THE COMMUNITY TO TRANSITION TO THE WORKFORCE. THIS EDUCATIONAL FACILITY IS AIMED AT CORE AGE GROUPS WHERE EDUCATION IS NEEDED OR LACKS. IT AIMS TO ASSIST KIDS WHO CAN'T AFFORD TO PROCEED WITH THEIR EDUCATION AND TO EQUIP ADULTS THROUGH TRAINING TO BE ABLE TO RECEIVE JOB OPPORTUNITIES. THIS EDUCATIONAL PROGRAMME WORKS IN CONJUNCTION WITH THE GROUND FLOOR COMMERCIAL WORKPLACES TO PROVIDE TRAINING AS WELL AS KNOWLEDGE OF KEY INFORMATION TO WHAT SKILLS ARE NEEDED TO START UP IN THEIR COMMERCIAL BUSINESS. GENERAL TRAINING WITHIN THE AGRICULTURAL SECTOR ALSO AIMS TO TEACH THOSE WHO CHOSE THIS RESPONSIBILITY TO WORK ON THE ROOFTOP GARDEN WHICH WILL PROVIDE AFFORDABLE FRUITS AND VEGETABLES TO BE SOLD TO THE COMMUNITY WITHIN THE MICRO CITY.

WE WOULD ASK THE EDUCATION DEPARTMENT TO PROMOTE TEACHERS TO JOIN OUR FACILITY AND TO RECOGNIZE IT AS A PLACE OF WORK SO THAT EDUCATORS CAN BE COMPENSATED FOR THEIR SERVICES BY THE EDUCATION DEPARTMENT. WE AIM FOR

LEVEL

ROOF

AGRICULTURE

COLLABORATION

- 154/

THIS EDUCATIONAL FACILITY TO ASSIST THE COMMUNITY IN CREATING EMPLOYMENT OPPORTUNITIES AND POSITIVELY CONTRIBUTING TOWARDS SOCIETY.

LEVEL 2 - RESIDENTIAL

THE RESIDENTIAL ASPECT IS SITUATED ON LEVEL 2 OF THE MICRO CITY BUILDINGS. RESIDENTIAL NEIGHBOURHOODS ARE NOT AVAILABLE TO EVERYONE. PEOPLE WHO LIVE IN THESE NEIGHBOURHOODS EARN ABOVE-AVERAGE SALARIES TO BE ABLE TO AFFORD THE MAINTENANCE AND RESPONSIBILITIES WHICH COMES WITH HOMEOWNERSHIP AND THE PROPERTY'S WORTH WILL INCREASE THE PROFITABILITY OF OTHER NEIGHBOURING HOUSES.

PEOPLE RELOCATE TO A GIVEN RESIDENTIAL AREA FOR A VARIETY OF REASONS, SUCH AS ACCESS TO EDUCATIONAL FACILITIES. RESIDENTIAL SCHOOLS OFFER A WIDER RANGE OF SPORTS AND SUBJECTS TO CHOOSE FROM, ALLOWING STUDENTS TO MAKE MORE INFORMED DECISIONS ABOUT THEIR FUTURE. THESE EDUCATIONAL FACILITIES PROMOTE MORE OPPORTUNITIES FOR CHILDREN.

THE FORMAL AND PLANNED NEIGHBOURHOODS ENSURE A LIFE OF SAFETY AND COMFORT. HOUSEBREAKING OR BURGLARY HAS CONSISTENTLY BEEN THE MOST COMMON CRIME EXPERIENCED BY HOUSEHOLDS IN SOUTH AFRICA. IN AND AROUND YOU WOULD SEE CLINICS AND PRIVATE HOSPITALS THAT ARE AVAILABLE TO PEOPLE WHO CAN AFFORD THESE FACILITIES. ALL OF THESE ELEMENTS ARE BEING CONSIDERED TO ENSURE THAT OUR RESIDENTIAL AREA ON LEVEL 2 HAS EVERYTHING TO OFFER, AT MORE MODERATE COSTS AND WITH EASIER ACCESS TO SERVICES AND EDUCATIONAL SEMINARS.

ROOF LEVEL - AGRICULTURE

THE THIRD FLOOR INTRODUCES A ROOFTOP GARDEN AND AGRICULTURAL FARMING. A BENEFIT TO CONSUMERS, ESPECIALLY PEOPLE LIVING IN TOWNSHIPS, OF RUNNING SMALL GARDENS IS THAT THESE FRUITS AND VEGETABLES ARE A SOURCE OF FRESH GOODS AVAILABLE AND WHEN GROWN LOCALLY ALLOW FOR RELIABLE ACCESS TO A HEALTHIER LIFESTYLE.

PROVIDING FRESH PRODUCE IS NOT THE ONLY AIM; IT ALSO SEEKS TO USE URBAN AGRICULTURE TO GENERATE INCOME FOR THOSE UNEMPLOYED. PRODUCE THAT IS PICKED FROM THE COMMUNITY GARDENS CAN BE SOLD TO THE COMMUNITY OR TO CUSTOMERS THAT CAN MORE EASILY AFFORD TO DO SO. THIS IDEA AIMS ON PROMOTING HEALTHIER LIFESTYLES AND TO CREATE INDEPENDENCE THROUGH JOBS, FROM THOSE WHO GROW THESE PRODUCTS TO THOSE NEEDED TO MAKE DELIVERIES. CRATES OF FRUITS AND VEGGIES CAN BE DELIVERED TO DROP-OFF POINTS WEEKLY, AND A SIGNIFICANT PORTION OF THE PROFITS GOES STRAIGHT BACK INTO THE GARDENERS' POCKETS AS WELL AS THE ECONOMY AND FURTHERMORE HELPS ESTABLISH MICRO CITIES WHICH CAN, TO A DEGREE, BE SELF-SUFFICIENT.

THROUGH SCHEMES AND IDEAS LIKE THESE, LOCALS WHO AREN'T INCLINED TO GROWING THEIR OWN PRODUCE CAN STILL REAP THE BENEFITS BY SUPPORTING LOCAL PRODUCTION WHICH BUILDS ITS OWN ECOSYSTEM, ALLOWING FOR HEALTHIER LIFESTYLES AND PROMOTES ACCESSIBILITY AND AFFORDABILITY FOR THOSE WHO LIVE IN RURAL AREAS OUTSIDE OF THE BIGGER CITIES.

COLLABORATION

AS ARCHITECTS WE ARE LIMITED TO DESIGN ORIENTATED SOLUTIONS. KEY ROLE PLAYERS SUCH AS GOVERNMENT AND PRIVATE INVESTORS ARE NEEDED TO ASSIST IN DEVELOPING A MORE INCLUSIVE AND DIVERSE CITY THAT PROVIDES EQUAL OPPORTUNITIES AND SUSTAINABLE FACILITIES FOR ALL PEOPLE WITHIN OUR VISION FOR THE JUST CITY. WE PROPOSE OUR MICRO CITY BUILDINGS AS STEPPINGSTONE TO CREATE A 'JUST CITY" FOR ALL.

LEVEL

1

ROOF LEVEL Edinburgh. Photo by Alex Azabache on Unsplash. https://unsplash.com/photos/1JPB9vhF2po Unsplash licence



MANIFESTO OF COMMON GROUNDS

NIKLAS MICHELS MELINA JAFARIAN BAKRI INGRID TANIOS GHANEM POORYA EGHTESADI PETR LINDAUER

KU LEUVEN, BRUSSELS BELGIUM

society individual community family

157 // 404

Naked of all attributes one is floating in space, silently. All can be heard is the sound of the heart. The beat that echoes through space, unfolding its surroundings, reaching the others.

軜

01.Interhuman relations
01. Interhuman relations



TO MARLON RIGGS,

WHOSE INFLUENCE ON THIS MANIFESTO WAS LIMITLESS.

1. THE CITY IS THE INTERWEAVING OF A DIVERSITY OF ACTORS. WHETHER HUMAN OR NOT, INDIVIDUAL OR COLLECTIVE, THEY SATISFY THEIR INTEREST ON THIS GROUND.

2. THE CITY IS A SOCIO-SPATIAL BEING. IT IS MANIFESTED IN SCALES. THE SPATIAL NATURE OF A CITY COULD BE SEGREGATED INTO FRAGMENTS VARYING IN SIZE AND SHAPE. PERFORMING THE SAME ACT ON THE SOCIAL STRUCTURE IS CRITICAL SINCE JUSTICE IS AN ETHICAL QUEST, SHAPING INTER-HUMAN RELATIONS.

3. WE ARE INTERESTED IN SOCIAL PIVOTS; THE ACTORS THAT ARE PARADIGMS OF THE SOCIO-SPATIAL DYNAMIC ON DIFFERENT SCALES. JUSTICE SHOULD BE MANIFESTED IN THEIR IMAGE.

4. WE PINPOINT THE SOCIAL PIVOTS IN THE CITY AS THE INDIVIDUAL, FAMILY, COMMUNITY,

AND SOCIETY. THE CHARACTERISTICS OF OTHER ACTORS SHOULD BE UNDERSTOOD IN RELATION TO THE POST OR PRIOR SCALE:

- I. INDIVIDUAL: A SINGLE, LIVING BODY;
- II. FAMILY: THE CONFINED COLLECTIVE OF INDIVIDUALS LIVING INTIMATELY;

III. COMMUNITY: THE NEIGHBOURHOOD OF INDIVIDUALS AND FAMILIES ABIDING A CERTAIN NARRATIVE;

IV. SOCIETY: THE AMALGAMATION OF ALL SOCIAL ACTORS IN ONE BODY.

5. JUSTICE IS A SCARCE GOOD AND THE HISTORY OF URBAN DEVELOPMENT TESTIFIES THE IMPROPER DISTRIBUTION OF JUSTICE IN THE CITY. NO IDEA, NO AGENDA, NO CRITERIA COULD UPHOLD THE DIVERSITY.

6. TO EXPOSE THE DIVERSITY IS A CRUCIAL STEP TOWARDS JUSTICE BUT NOT POTENT ENOUGH TO POLITICIZE IT. FULFILMENT OF ONE'S INTEREST BREEDS THE DEPRIVATION OF THE OTHER. JUSTICE SHOULD BE SPENT ON COMMON GROUNDS, TO BE ABLE TO UNIFY THE INTEREST OF ALL.

7. WE DEMAND DISMANTLING THE ACTORS FROM THEIR CHARACTERISTICS AND DIFFERENCES TO BRIDGE THE GAP BETWEEN THE SOCIAL SCALES. WE EXPLORE JUSTICE THROUGH THE UNIVERSAL MEANS OF COMMUNICATION.

8. NAKED OF ALL ATTRIBUTES, ONE IS FLOATING IN SPACE, SILENTLY. ALL CAN BE HEARD IS THE SOUND OF THE HEART. THE BEAT THAT ECHOES THROUGH SPACE, UNFOLDING ITS SURROUNDINGS, REACHING THE OTHERS.

9. WE PERCEIVE THE HEARTBEAT AS THE COMMON GROUND OF ALL SCALES. THE HEARTBEAT IS SHARED BETWEEN THE INDIVIDUAL'S AND THE FAMILY'S HEART AS IT IS SHARED BETWEEN THE INDIVIDUALS' AND THE COMMUNITY'S HEART. LIFE IS THE AUGMENTATION OF THESE HEARTS.

10. WE ARE TO ENSURE THE FLOW OF LIFE FROM ONE HEART TO THE NEXT; A CONDITION WE DEEM AS JUSTICE SERVED. ANY OBSTRUCTION THAT CUTS THE FLOW RESULTS IN INJUSTICE; EXCLUSION FROM THE FAMILY, BANISHMENT FROM THE COMMUNITY, DISINTEGRATION IN THE SOCIETY. THUS IT IS IMPORTANT TO PROVIDE THE CONDITION TO ENSURE THE FLOW.

11. THE HEARTBEAT SHOULD NOT BE REDUCED TO A BIOLOGICAL EPISODE, FOR IT IS A SYMBOLIC COMMONALITY. THE HEARTBEAT IS THE MOMENT OF BELONGING, COMMUNICATING, AND SHARING.

12. THE HEARTBEAT ENABLES THE ACTORS TO THRIVE. IT PUSHES THEM TO SEE, TO HEAR, TO TALK, TO MOVE, AND TO GROW. THE SOCIAL CHARACTERISTICS THAT SHAPE OUR JUST CITY:

I. TO SEE FOR THE INDIVIDUAL IS TO LEARN; FOR THE FAMILY IS TO CARE; FOR THE COMMUNITY IS TO EMBRACE; FOR THE SOCIETY IS TO IDENTIFY;

II. TO HEAR FOR THE INDIVIDUAL IS TO UNDERSTAND; FOR THE FAMILY IS TO ACCEPT; FOR THE COMMUNITY IS TO RESPECT; FOR THE SOCIETY IS TO ACKNOWLEDGE;

III. TO TALK FOR THE INDIVIDUAL IS TO EXPRESS; FOR THE FAMILY IS TO SHARE; FOR THE COMMUNITY IS TO CONNECT; FOR THE SOCIETY IS TO INCLUDE;

IV. TO MOVE FOR THE INDIVIDUAL IS TO EXPLORE; FOR THE FAMILY IS TO SHAPE UP; FOR THE COMMUNITY IS TO GAIN GROUND ON; FOR THE SOCIETY IS TO CHANGE;

V. TO GROW FOR THE INDIVIDUAL IS TO MATURE; FOR THE FAMILY IS TO EXPAND; FOR THE COMMUNITY IS TO PROGRESS; FOR THE SOCIETY IS TO EVOLVE.

13. THE CITY IS THE EMBODIMENT OF THE SOCIAL SCALES. IF THE HEARTS OF THE SOCIAL ACTORS BEAT JUSTLY THEN THE BODY TRANSFORMS INTO A JUST BEING.

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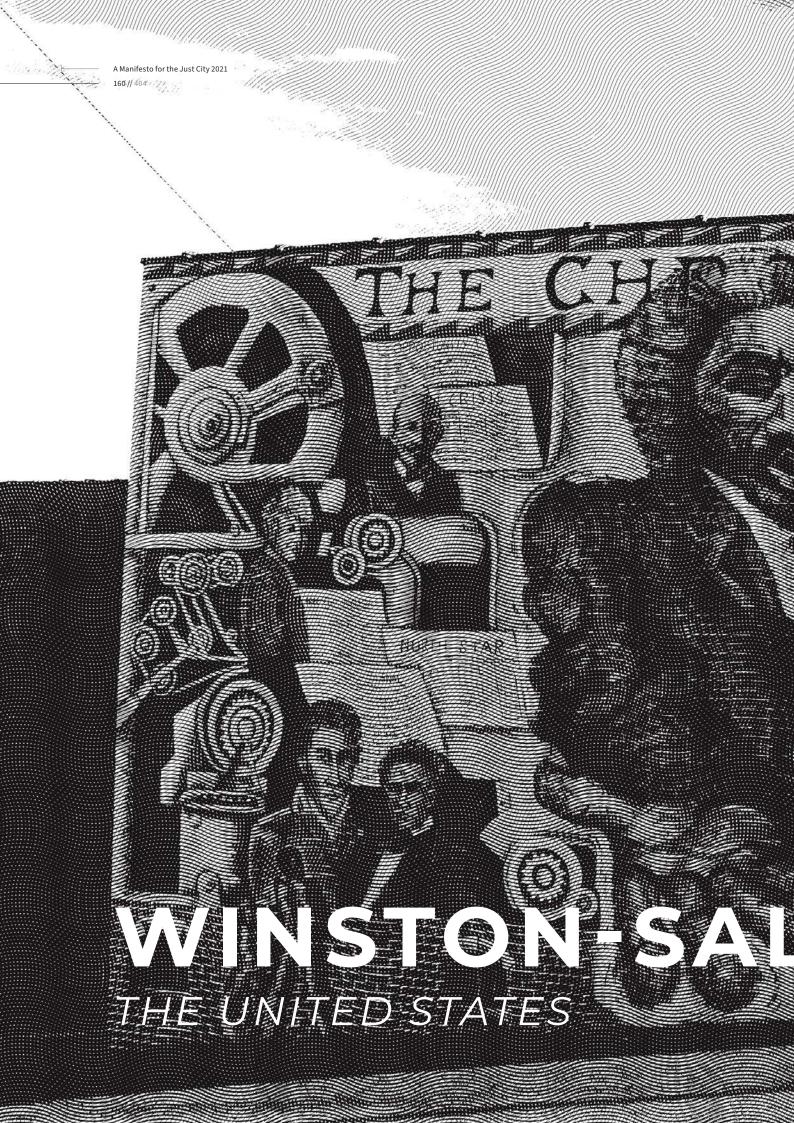
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TAKING BACK THE CITY: ADDRESSING URBAN DISPLACEMENT THROUGH INSURGENT OCCUPATION

AUSTIN TUCKER ELLEN MARTINEZ VICTORIA WILLIAMS NASIA WHITEHURST SOLADOYE OLAYINKA MORGAN STATE UNIVERSITY, BALTIMORE, MD, USA

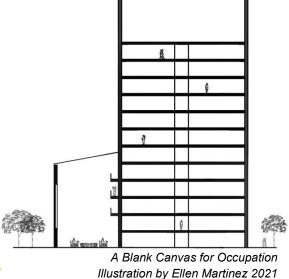
TAKING BACK THE ADDRESSING URBAN DISPLACEMENT THROUGH INSURGENT OCCUPTION

MANIFESTO BY AUSTIN TUCKER, ELLEN MARTINEZ, VICTORIA WILLIAMS, NASIA WHITEHURST & SOLADOYE OLAYINKA MORGAN STATE UNIVERSITY – BALTIMORE, MD USA

THE BIGGER PICTURE

The city is perpetually evolving. When things change for the better in the urban fabric, the spoils most often go to those who have financial interest in the development. This is the lamentable reality of financialized development, and the incumbent population pays by having their right to the city stripped away. The former residents of these neighborhoods are *intentionally* displaced, or they are forced to leave on the grounds that they can no longer afford the rent and essentials of life. These methods of exclusion often overlap, but in any case, the result is the same. The city's less advantaged are forced to leave their homes and neighborhoods, and the perpetrators of their displacement get to enjoy the economic spoils along with the new class of squatters which can afford to take over.

WHOSE PROBLEM IS IT?



In democratic nations which cater to capitalist development, the problem of urban displacement belongs to the poor. Low-income areas may be the target for gentrification, capitalist colonialism, redlining, and other exclusive methods of urban design. In many cases, the low-income areas themselves are not desirable for development. Instead they are attacked at their fringes while developing white areas slowly expand their territory. People of color in particular become displaced when their historic neighborhoods are located in the realm of developing spaces.

Take the example of our home city of Baltimore. As the historic industry of the area began to decline, the city and developers understood its proximity to the waterfront and the urban city center as a new opportunity for wealth. For the past four decades, the area of South Baltimore has been strategically divided in order to create boundaries between the incumbent working class populations and the elite newcomers which have chosen to develop the area. Mostly black populations have been forced to the outer extremities of these newly conceived neighborhoods, and the newcomers have symbolically banned these people from accessing the amenities of development (Durrington 2009). Stripped of their right to the city, these people have lost physical and phycological access to an area they have called home for generations.

GOVERNMENT RESPONSIBILITY

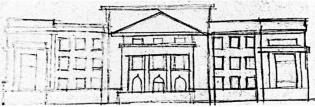
Local and National governments shoulder the blame for these atrocities. We focus our problem and aim our solution at democratic countries which cater to capitalist interests. In this scenario, it is popular to blame "the market" for the developments which ultimately displace the city's vulnerable. In reality, it is government-orchestrated policy which creates the conditions for markets to exist. So long as the wealthy are given the right to twist the urban fabric to suit their social and economic desires, they will do so. By this way, governments orchestrate massive systematic failures which lead to urban displacement. In order to burn this system of injustice to the ground, we first need a spark.

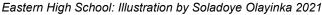
THE SOLUTION

In order to create the spark, insurgent action is necessary. We propose this action take the form of forced reoccupation of urban structures by displaced populations and activists. As a result of covid-19, many urban superstructures have been left essentially abandoned. High-rise office buildings, shopping malls, schools, and convention centers have a convenient vacancy which may become the platform for the movement against organized urban displacement. Such a target may be the former Eastern High School in Baltimore. The structure is synonymous with not only the city of Baltimore, but also of weakening local communities which led to its abandonment.

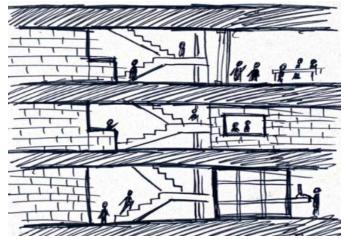
We call on those who have been directly affected by the impacts of urban displacement and their comrades with a desire for justice. Initiate a grassroots movement which organizes victims and supporters of city justice. Gather the victims who have lost the right to their city and assume a position of collective action to infiltrate an abandoned structure of your choice. Announce your intentions after they have been realized and vocalize urban displacement as the reason for your occupation. Avenge your involuntary removal and take back the roof which was robbed from your head.

You have the right as a citizen to act in opposition to the injustice of urban displacement. If they drag you down, show up again with more people. Create the disbalance which can only be remedied by justice. Demand formal recognition of your right to the city.





AN EXAMPLE OF INSURGENCY



Residents Living and Working at the Tower of David: Illustration by Austin Tucker 2021

We may observe an example of such occupation at the Tower of David in Caracas, Venezuela. It is a 45-story structure that was never completed due to the banking crisis of the 90's and generally dwindling financial interest. After years of vacancy, the tower began to be occupied by lower-class residents in Caracas in 2006. The new inhabitants took their home there, creating not only living quarters, but also places to work, shop, create community, and gain protection (Domonoske 2014). The initial project was a failed body of capitalism, and it was a reimagined as a system that was run by the people, and for the people. Historic residents made the most of this situation and took matters into their own hands. They took back their city.

After nearly a decade of insurgent occupation, a new Venezuelan government deemed the building unsafe and once again pushed residents out. From this we may understand that even the best insurgent results may only be temporary; formal recognition becomes a necessity. For this reason, we propose insurgent occupation as the method of initiating formal recognition of the populations displaced by the city, and the beginning of a long-term fight for systematic change in policy.

SYSTEMATIC CHANGE

The insurgent occupation of urban structures may provide a legitimate transient community for the occupiers, but more importantly, it puts the pressure on local policy makers to reevaluate their acceptance of urban displacement or get voted out of office. Our solution provides a platform for collective action amongst the victims and demands formal recognition of the conditions which have brought them together.

In this respect, people should research and support politicians who advocate for fair development without displacement. Request that your local leaders introduce development strategies which include community land trusts and right-to-return policies. Vote for those who support the economies of low-income areas by demanding inclusive financing and decommodified housing (Broad 2020). You must organize the collective power of the people to make positive change for the urban displaced through inclusive policy.

In the meantime, occupy your pulpit at the front door of the structure which is the most synonymous with your city, require that your leaders understand their role in your displacement, and demand policy change for equitable urban development. Take back your city.

Special thanks to Professor Mona Fawaz from the American University of Beirut. Her work was inspirational in our discussion of population displacement and insurgent action.

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THE FEARLESS CITY

APHARNA PADMAKUMAR GAARGI KULKARNI THE UNIVERSITY OF ILLINOIS AT URBANA CHAMPAIGN, IL, USA ITIES OF THE 21ST CENTURY ARE ALL ABOUT GLEAMING SKYSCRAPERS AND THE ECONOMIC PROSPERITY THAT HAS LIFTED MILLIONS OUT OF THEIR SUFFERING BUT IN DEVELOPING CITIES TIME SEEMS TO HAVE STOOD STILL
 WITH MORE CHALLENGES LIKE WOMEN'S SAFETY AND VIOLENCE THAT REQUIRE PROMPT ACTION.

FUNDAMENTAL CHALLENGES THE CITIZENS OF THE CITY FACE IN TERMS OF GENDER AND SEXUALITY REFLECT ON THE HEALTH AND WELL-BEING OF THE CITY. THE CENTRAL ARGUMENT OF THE MANIFESTO WILL FOCUS ON THE STIGMA SURROUNDING SEXUAL BEHAVIOUR AND GENDER-BASED VIOLENCE AGAINST SEX WORKERS, WHICH LEADS TO THE SPREAD OF DISEASES AMONGST THOSE WHO LIVE IN THESE DEVELOPING CITIES. IN ADDITION, IT AIMS TO RESPOND TO THE NEEDS AND RIGHTS OF THESE EXCLUDED AND NEGLECTED GROUPS. WE KNOW ABOUT THESE TOPICS THAT IN MANY DEVELOPING COUNTRIES, DESPITE WOMEN'S RIGHTS BEING FULFILLED, THEY STILL FACE CHALLENGES LIKE THE RIGHT TO HEALTH, AND WE MUST COMMIT TO ADDRESSING THEM.

IT IS ESSENTIAL AS WOMEN'S EMPOWERMENT REMAINS A PIPE-DREAM, AND MANY WOMEN ARE STILL UNABLE TO ACQUIRE EDUCATION OR HEALTH SERVICES DESPITE PRO STRINGENT WOMEN LAWS IN A DEMOCRACY. LET US BEGIN WITH VIOLENCE AGAINST WOMEN IN THESE COMMUNITIES: WOMEN CAN BE SUBJECTED TO VARIOUS FORMS OF VIOLENCE, PHYSICAL AND SEXUAL VIOLENCE. IN A PHYSICAL ENVIRONMENT LIKE A WORKPLACE, THEY FACE HARASSMENT, WHEREAS, ON THE DOMESTIC FRONT, THEY MUST SUBMIT TO PHYSICAL ABUSE FROM THEIR PARTNERS, WHO USUALLY RESORT TO IT AS A WAY OF VENTING FRUSTRATIONS. AS A RESULT, HEALTH WORKERS ASSIGNED TO THESE AREAS MAKE SURE THAT THEY STAY ALERT AND HELP PROVIDE SUPPORT TO PEOPLE WHO EXPERIENCE IT.

URBAN VIOLENCE (SEXUAL-BASED VIOLENCE) AGAINST THE WOMEN IN THESE SPACES LIMITS THEIR ACCESS TO HEALTH SERVICES AND CREATES SEVERE INFRINGEMENTS ON WOMEN'S RIGHTS TO THE CITY. MOREOVER, THIS ABUSE AGAINST WOMEN IS DRIVEN BY PATRIARCHAL SOCIAL NORMS AND INTERSECTIONAL POWER INEQUALITIES, WHICH RESULTS IN HARASSMENT AND ABUSE. SEX WORKERS ARE OFTEN EXPOSED TO HIGH LEVELS OF VIOLENCE AND OTHER FORMS OF ABUSE WHEN THEY ARE EQUALLY ENTITLED TO THE SAME HUMAN RIGHTS AS ANYONE ELSE. NEVERTHELESS, THEY ARE ROBBED OF THIS RIGHT TO EQUAL TREATMENT AND VIOLATED DAILY. THE INTERSECTIONAL PERSPECTIVE HERE SIGNIFIES VIOLENCE AGAINST A PARTICULAR GENDER OF A SOCIAL SYSTEM THAT CURTAILS WOMEN'S RIGHTS. THE ISSUE IS SO DEEPLY EMBEDDED IN THEIR EVERYDAY EXPERIENCES THAT IT IS ALMOST OVERLOOKED/UNDERLINED.

THE INTERSECTIONAL LENS HERE UNDERSCORES HOW SUCH VIOLENCE SHAPES THESE URBAN SPACES AND GENDER RELATIONS, ENSURING THAT THE STRUGGLE FOR JUSTICE AND EQUITY AMONG WOMEN, NO MATTER WHERE OR TO WHAT DEGREE, CONTINUES TO BE ROOTED IN EVERYDAY LIFE, THE STIGMA ASSOCIATED WITH SEXUALITY IN A COUNTRY SUCH AS INDIA THAT VIEWS IT AS IMMORAL ONLY WORSENS THE SITUATION. THIS CONTROVERSY HANDICAPS ALL KINDS OF HEALTH SERVICES AND PAVES THE WAY FOR UNSAFE ABORTIONS, SEXUALLY TRANSMITTED INFECTIONS LIKE HIV/AIDS, AND SEXUAL VIOLENCE, THE RATES OF WHICH ARE ALREADY INCREASING AT AN ALARMING RATE. IN DEVELOPING CITIES, MOST WOMEN ARE POOR AND UNEDUCATED, MAKING IT DIFFICULT TO FIND A SAFE AND ENCOURAGING ENVIRONMENT TO DISCUSS THESE CRUCIAL TOPICS OPENLY.

THE STUDY OF SEXUAL BEHAVIOUR HAS TAKEN NEW IMPORTANCE SINCE THE ONSET OF THE AIDS PANDEMIC. THE TERMINOLOGY, FREQUENCY, GENDER OF PARTICIPANTS, AND MANY OTHER FACTORS CONTRIBUTE TO A CRITICAL UNDERSTANDING OF THE NEED FOR HEALTH CARE SERVICES, ESPECIALLY FOR VULNERABLE GROUPS. WHO IS WORKING SO HARD TO STRENGTHEN HEALTH SYSTEMS AND ENSURE THAT COUNTRIES HAVE ROBUST FINANCING SYSTEMS AND ENOUGH WELL-TRAINED, MOTIVATED HEALTH WORKERS WITH A VIEW TO RENEWING THE GLOBAL EFFORT TO REMOVE THE INEQUALITIES THAT PUT DECENT HEALTH SERVICES BEYOND SO MANY WOMEN'S REACH IN THESE SETTLEMENTS. THE TERMINOLOGY, FREQUENCY, GENDER OF PARTICIPANTS, AND MANY OTHER FACTORS CONTRIBUTE TO A CRITICAL UNDERSTANDING OF THE NEED FOR HEALTH CARE SERVICES, ESPECIALLY FOR VULNERABLE GROUPS. THIS CALLS FOR A RIGHT TO COMPREHENSIVE SEX EDUCATION IN THE COUNTRY.

MANY CITIES THRIVE FROM PROSTITUTION. THIS FLESH TRADE BUSINESS CONTINUED ON A LARGE SPECTRUM IN THE DEVELOPING COUNTRIES AS THEY PLUNGED INTO SEX WORK FOR THEIR LIVELIHOOD. UNFORTUNATELY, THEY FIND IT HARD TO PROTECT THEMSELVES IN UNSAFE, DANGEROUS CONDITIONS AND CONTINUE TO SUFFER VIOLENCE. DECRIMINALIZING SEX WORK IS PERHAPS THE ONLY WAY THEY RECEIVE THE SAME LABOUR RIGHTS AS ALL OTHER WORKERS AND BE PROTECTED AGAINST SEXUAL HARASSMENT AND VIOLENCE.

THE NEW ZEALAND CASE STUDY DOCUMENTED BY THE WORLD AIDS CAMPAIGN REPORT SHOWS A MODEL WHERE SEX WORK HAS BEEN DECRIMINALIZED AND EMPLOYMENT RIGHTS WERE REALIZED, SHOWING THE DIGNITY OF LABOUR. THE NEW ZEALAND PROSTITUTION REFORM ACT PROTECTS SEX WORKERS AND THEIR CLIENTS FROM HIV, AND BECAUSE THEY ARE NO LONGER STIGMATIZED, THEY FEEL MORE CONFIDENT IN APPLYING FOR OTHER WORK, KNOWING A CRIMINAL RECORD WILL NOT EXPOSE THEM AND PROVIDE HEALTH CARE SERVICES. THIS IS A GREAT MODEL THAT SHOULD BE ADOPTED BY DEVELOPING COUNTRIES.

WHEN THE SEX INDUSTRY WAS DECRIMINALIZED IN NEW ZEALAND, IT WAS ALLEGED THAT MANY HARMFUL THINGS WOULD OCCUR - MORE VIOLENCE, MORE COERCION, MORE GANG INVOLVEMENT, MORE CHILD TRAFFICKING, AND SO ON. NO SUCH EVIDENCE IS SUPPORTED TO SUPPORT THESE CLAIMS. AS A RESULT, SEX WORKERS HAVE THE RIGHT TO KNOW WHAT IS UNSAFE AND REPORT IT.

PUBLIC DISCUSSION OF THESE TOPICS IN INDIA IS CONSIDERED IMMORAL AND TABOO THEREFORE ACTING AS A BARRIER TO DELIVERING ADEQUATE AND EFFECTIVE SEXUAL EDUCATION, WHICH LEADS TO MANY OTHER CHALLENGES. A FULLY DECRIMINALIZED SYSTEM IS THE ONLY WAY TO DEAL WITH VIOLENCE AGAINST WOMEN. SO, IS LEGALIZING PROSTITUTION THE WAY AHEAD? LEGITIMIZING THE SEX TRADE MIGHT LEAD TO BETTER LIVING CONDITIONS FOR SEX WORKERS, ALLOWING THEM TO RAISE THEIR VOICES IN PUBLIC.

HOWEVER, HOW DOES DECRIMINALIZING HELP PROTECT THESE WORKERS? DECRIMINALIZING ALLOWS THEM TO EXERCISE OTHER ESSENTIAL RIGHTS, INCLUDING JUSTICE AND HEALTH CARE, AND FACILITATES POSITIVE RELATIONSHIPS. SEXUAL WORKERS MAY ALSO HAVE VALUABLE INFORMATION ABOUT CRIMES SUCH AS HUMAN TRAFFICKING AND SEXUAL EXPLOITATION OF CHILDREN, BUT UNLESS WHAT THEY DO IS NOT CONSIDERED CRIMINAL, THEY MAY FEEL UNEASY REPORTING THIS INFORMATION TO THE NECESSARY AUTHORITIES.

WHAT SHOULD GOVERNMENTS DO? THE GOVERNMENT SHOULD FULLY DECRIMINALIZE SEX WORK AND ENSURE THAT SEX WORKERS ARE NOT DISCRIMINATED AGAINST IN LAW OR PRACTICE. IN ADDITION, THEY SHOULD IMPROVE SERVICES FOR SEX WORKERS AND ENSURE THAT THEY HAVE SAFE WORKING CONDITIONS AND ACCESS TO PUBLIC BENEFITS. WHAT HAPPENS IF WE DON'T ADDRESS SEX WORK AND HUMAN RIGHTS?

1. SEXUAL WORKERS WILL CONTINUE TO BE ABUSED BY CLIENTS, PARTNERS, AND THE POLICE.

2. SEX WORKERS WILL CONTINUE TO WORK IN HAZARDOUS CONDITIONS.

3. SEXUAL WORK WILL CONTINUE TO BE STIGMATIZED.

4. SEXUAL WORKERS WILL NOT HAVE EASY ACCESS TO HEALTH, SOCIAL, POLICE, LEGAL, AND FINANCIAL SERVICES.

5. SEX WORKERS WILL BE EXPOSED TO SEXUALLY TRANSMITTED DISEASES.

6. HIV TESTING AND TREATMENT WILL BE DIFFICULT FOR SEX WORKERS.

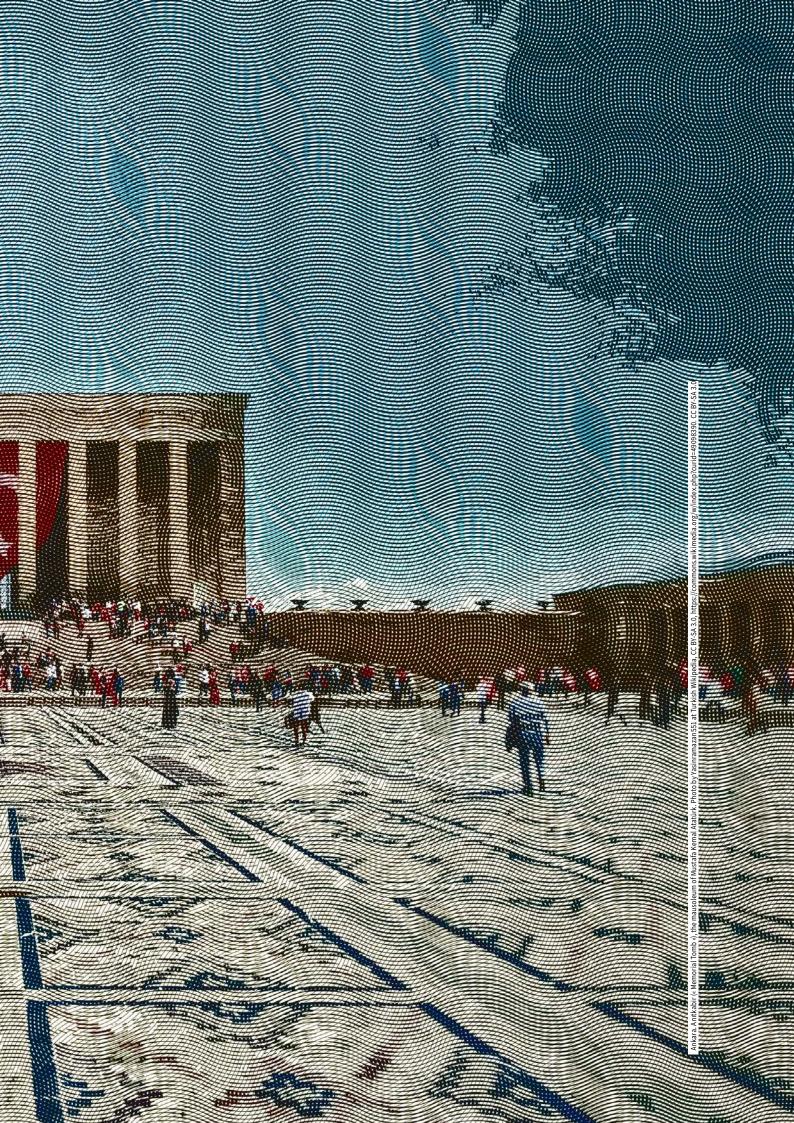
7. THEY WILL HAVE LIMITED JOB OPPORTUNITIES.

TO SUM UP, IT IS DRAWN THAT THE PROBLEMS THESE SETTLEMENTS FACE ARE SEVERE AND MEASURES TO ERADICATE THE LIVING CONDITIONS OF THESE PEOPLE MUST BE ADOPTED. THE MANIFESTO GIVES AN INSIGHT INTO THE LEVEL OF POVERTY AND STRUGGLES FOR JUSTICE AND EQUITY THAT STILL EXISTS IN TODAY'S WORLD. TAKING STEPS TO DE-STIGMATIZE SEX WORK IS ESSENTIAL. LEGAL RECOGNITION CAN MAXIMIZE THEIR PROTECTION, DIGNITY, AND EQUALITY. THIS TRANSLATES TO A NEWFOUND SENSE OF SELF-RESPECT WITHIN THE COMMUNITY BECAUSE OF THE GLOBAL AFFIRMATION AND IMPLEMENTATION OF WOMEN'S RIGHTS THAT ALLOW FOR A FUTURE WHERE EVERYONE CAN THRIVE. MOREOVER, WHEN WOMEN THRIVE, HUMANITY THRIVES.

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SPATIAL JUSTICE AND THE RIGHT TO HOUSING FOR THE MARGINALISED COMMUNITIES

AVA FARAHBOD TEHERAN UNIVERSITY OF ART CHISTA GOUDARZI MAHSHID HESHMAT HELYA SEHAT UNIVERSITY OF TEHERAN IRAN A MANIFESTO FOR THE JUST CITY

Spatial justice and the right to housing for the marginalized communities

Ava Farahbod Chista Goudarzi Mahshid Heshmat Helya Sehat

UNIVERSITY OF TEHRAN

IRAN

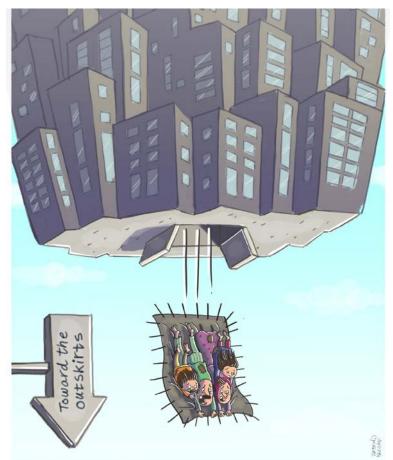
HEN WE TALK ABOUT SPATIAL JUSTICE, WHAT DOES THIS CONCEPT BRING TO MIND? AND WHAT IS THE MANIFESTATION OF INJUSTICE IN OUR MINDS?

SPATIAL JUSTICE IS ONE OF THE MOST CRITICAL ISSUES WHICH HAVE A STRONG RELATIONSHIP WITH SOCIAL JUSTICE AND DEVELOPMENT. IT'S IMPOSSIBLE TO LIMIT INJUSTICE TO MEASURE ECONOMIC INEQUITY, ALTHOUGH IT IS AN INFLUENTIAL FACTOR IN SPATIAL JUSTICE.

SPACE IS A FUNDAMENTAL DIMENSION IN HUMAN SOCIETY, AND IT CAN WELL DISPLAY JUSTICE AND FORMS OF INJUSTICE. INJUSTICE IN THE URBAN SPACE BECOMES TANGIBLE AND VISIBLE.

MANY FEATURES CAN EXPLAIN SPATIAL JUSTICE, BUT BY A QUESTION, WE CLARIFY WHAT WE MEAN BY SPATIAL JUSTICE IN THIS MANIFESTO. ON THE PLANET WHERE WE ALL LIVE TOGETHER AND HAVE SIMILAR PRIMARY NEEDS, HOW CAN ONE EXPECT GROWTH AND PROSPERITY WHEN MANY PEOPLE HAVE BEEN DEPRIVED OF THE RIGHT TO HOUSING? HOW CAN WE CLAIM THE CITY AND SOCIETY ARE ON THE RIGHT TRACK WHEN PEOPLE'S BASIC NEEDS ARE NOT MET AND BECOME AN UNATTAINABLE DREAM?

THE TRUTH IS THAT INDIVIDUAL HAPPINESS IS NOT POSSIBLE, AND IT IS A COLLECTIVE MATTER. WHEN ONE PART OF THE SOCIETY IS SUFFERING FROM IMPROPER HOUSING, THE SATISFACTION OF ANOTHER PART WILL NOT BE STABLE. ON THIS BASIS, THE CITY IS LIKE AN INTERTWINED CHAIN OF HUMAN BEINGS, WHICH ARE INTERDEPENDENT, AND THEIR HAPPINESS IS POSSIBLE ONLY THROUGH SPATIAL JUSTICE AND THE GROWTH OF ALL.



THE CITY IS NO LONGER FOR ITS RESIDENTS. PEOPLE ARE EXPELLED TO THE OUTSKIRTS WITH A LOW LEVEL OF AMENITIES AND SERVICES INEVITABLY. CARTOON BY YAZDANI, 2019. IMAGES PRINTED WITH PERMISSION.



WHEN THERE ARE PEOPLE AROUND US WHO CAN NOT AFFORD TO BUY A HOUSE FOR THEMSELVES, THERE IS NO MEANING FOR SPATIAL JUSTICE. (YAZDANI, 2021)

ACCORDING TO ARTICLE 31 OF THE IRAN CONSTITUTION¹, "HAVING ADEQUATE HOUSING IS THE RIGHT OF EVERY IRANIAN INDIVIDUAL AND FAMILY. THE GOVERNMENT HAS A RESPONSIBILITY TO MAKE THIS PRINCIPLE A PRIORITY FOR THOSE WHO ARE MOST IN NEED, ESPECIALLY THE VILLAGERS AND WORKERS."

WHILE MANY PEOPLE COME TO THE CAPITAL OF IRAN, TEHRAN, TO FIND BETTER JOBS, SERVICES, AND FACILITIES LIKE STUDYING AT UNIVERSITIES EVERY YEAR, THE EVER-INCREASING HOUSING COSTS ARE FORCING THEM TO LIVE INFORMALLY OR TO LIVE ON THE OUTSKIRTS. THE CITY DOES NOT ACCEPT NEW RESIDENTS AND INSTEAD EXPELS AND DISLODGES THEM BASED ON THE MAKING LIFE MORE EXPENSIVE POLICY IN TEHRAN. THIS UNJUST SITUATION IS SWEEPING THE CROWD FROM THE NORTH (THE AFFLUENT PART OF THE CITY) TO THE SOUTH (THE CHEAPER AREAS OF THE CITY) AND EVENTUALLY MAKING THEM LEAVE THE CITY EVERY YEAR.

BETWEEN APRIL 2018 AND OCTOBER 2020, THE INTENSE GROWTH OF NEARLY 300 PERCENT IN HOUSING PRICES CHANGED THE RELATIONS OF THIS PRIMARY COMMODITY IN THE METROPOLIS OF TEHRAN, AND A SIGNIFICANT NUMBER OF APPLICANTS FOR PURCHASE AND EVEN RENT IN THE CAPITAL MOVED TO NEARBY CITIES. PARAND, PARDIS, HASHTGERD, KARAJ, MOHAMMADSHAHR, ANDISHEH, AND OTHER SATELLITE CITIES HAVE BECOME DESTINATIONS FOR RENTED HOUSEHOLDS. FIELD SURVEYS SHOW AN INCREASE IN POPULATION IN SOME OF THESE CITIES. IN PARDIS, THE DELIVERED NUMBER OF UNITS IS MORE THAN 45,000 OUT OF 82,000 HOUSING UNITS IN THE MEHR HOUSING SCHEME², AND DUE TO THE MUTATION IN HOUSING PRICES IN TEHRAN, MANY APPLICANTS ARE MIGRATING TO THIS CITY. IN PARAND, THE NUMBER OF UNITS IS 70,000 DELIVERED OUT OF 90,000, AND ONLY 20,000 REMAIN (ONLINE ECONOMY EDITORIAL, 2020).

THE REPORT, WHICH IS LIKELY TO BE ON THE RISE SEVERAL MONTHS LATER, WAS ENTITLED "THE

1 FOR MORE INFORMATION, PLEASE VISIT "HTTPS://RC.MAJLIS.IR/FA/LAW/PRINT_VERSION/133730". 2 THE MEHR PROJECT, DESIGNED IN 2007, AIMED TO COVER A PART OF HOUSE SHORTAGE WITH THE BUILDING OF AROUND 2 MILLION HOUSING UNITS WITHIN FIVE YEARS IN IRAN. ____

-

GRADUAL MIGRATION OF ABOUT 200,000 HOUSEHOLDS FROM TEHRAN TO SATELLITE CITIES." BUT IS IT VOLUNTARY OR INEVITABLE TO LIVE IN MEHR HOUSING UNITS? MANY OF THE NEW RESIDENTS OF THESE UNITS HAVE TRIED FOR YEARS TO PLAY A ROLE IN TEHRAN'S URBAN LIFE AND PROBABLY HAVE A RIGHT TO LIVE IN TEHRAN. THE DREAM OF MANY OF THEM WAS TO HAVE A HOUSE IN TEHRAN PROBABLY. THEY ARE OUT OF TOWN, BUT THAT DOES NOT MEAN COMPLETELY DISCONNECTING FROM THE METROPOLIS. MANY OF THESE COMMUNITIES HAVE TO TRAVEL LONG DISTANCES TO WORK EVERY DAY, EVIDENCED BY THE DIFFERENCE BETWEEN THE POPULATION DURING DAY AND NIGHT. IN OTHER WORDS, THE SENTENCE OF DEPORTATION INCLUDES ONLY THE RIGHT OF RESIDENCE AND NOT THEIR OCCUPATION. A CONVICTION THAT MAY NOT EXIST IN THE JUDICIARY OR THE LAW OF ANY COUNTRY. THE EVICTING CITY WANTS ITS LABOUR FORCE BUT WILL NOT PROVIDE THEM WITH A PLACE TO LIVE, AND THIS CAUSED TO DRIVE THE POPULATION OUT.

THE STATISTICS OF 20 MILLION INFORMAL RESIDENTS OF THE COUNTRY AND THE HIGHER PERCENTAGE OF TENANTS IN TEHRAN PROVINCE COMPARED TO THE CITY OF TEHRAN INDICATE THAT THE TENANTS ARE MARGINALIZED COMMUNITIES. THE CITY IS SHAKING OFF ITSELF FROM ANYONE WITH LESS PURCHASING POWER, AND A WIDER PART OF THE POPULATION IS DEPRIVED OF THE MASSIVE CONSTRUCTION THAT HAS TAKEN PLACE OVER THE PAST THREE DECADES. THE CITY PAINTS ITS FACE ONLY FOR CONSUMERS AND PRODUCERS OF ITS DESIRED ATMOSPHERE. THEREFORE, THE MARGINALIZED COMMUNITIES FROM THE PREVAILING ATMOSPHERE REVOLT AGAINST THIS EMBELLISHED FIGURE. HERE WE WILL BETTER UNDERSTAND DAVID HARVEY'S STATEMENT THAT "THE CITY IS THE GEOMETRIC LOCATION OF A SERIES OF VITAL STRUGGLES, AND THESE STRUGGLES TAKE SHAPE OVER THE CITY AND FOR THE CITY ITSELF, RATHER THAN SIMPLY OCCURRING "WITHIN" THE CITY." (MAHON, 2012)

BUT ALL THIS DOES NOT MEAN THAT WE SHOULD BE DISAPPOINTED AND GIVE UP HAVING A JUST CITY IN THE FUTURE. WE BELIEVE THAT JUST-CITY IS NOT A DREAM BUT A GOAL TO ACHIEVE. AMONG THE POLICIES THAT CAN TURN INTO A COLLECTIVE DEMAND IN THE FIRST PLACE ARE THE FOLLOWING:

 \cdot In this regard, the government must play a significant role in the well-being of society and take the housing market out of being a commodity.

 \cdot The cost of housing should include a reasonable amount from the household basket.

 \cdot Allocation of a percentage of oil revenues to the implementation of rental policies

• GRANTS TO THE AFFECTED SECTIONS OF SOCIETY

• MEASURING ANNUAL INFLATION WITH RISING HOUSING PRICES

 \cdot The New Housing policies will be in line with spatial justice, designed to assist everyone to own a home, not just benefit builders and businesses.

 \cdot WE NEED FUNDAMENTAL MEASURES TO ENSURE THAT THE ECONOMIC ORDER IS THE ALTERNATIVE ORDER BASED ON JUSTICE AND SOCIAL JUSTICE.

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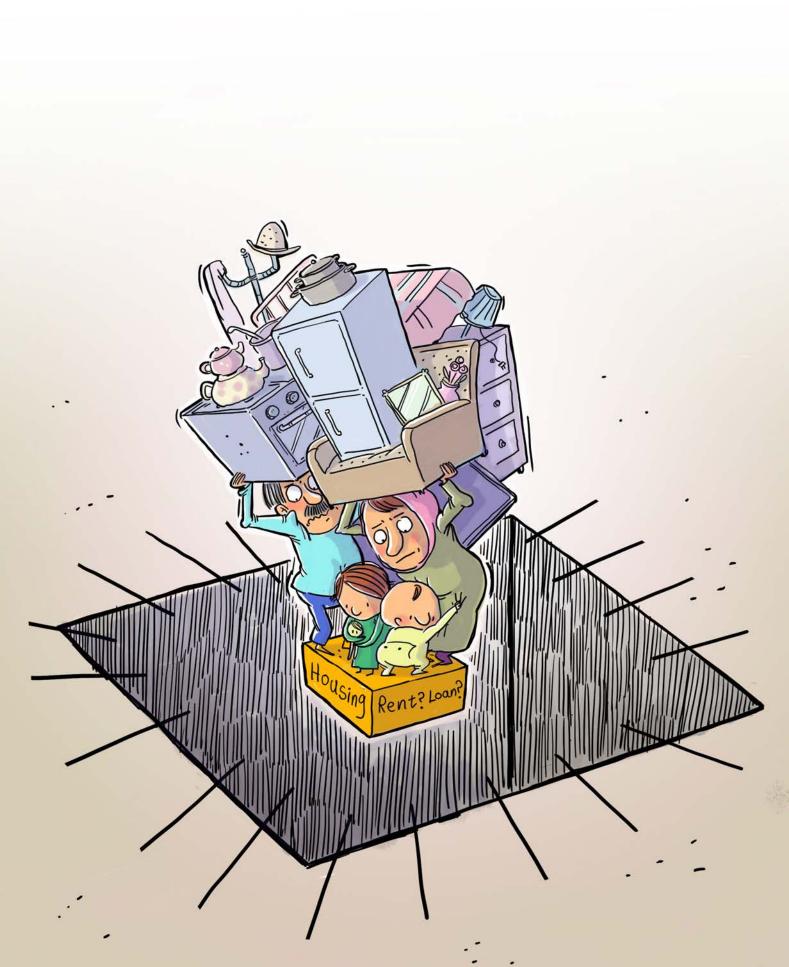
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PEOPLE HAVE TO WITHSTAND LOTS OF PRESSURE IN THEIR DAILY LIVES. THERE IS NO TIME FOR THEM TO THINK ABOUT WHAT THEY TRULY WANT (YAZDANI, 2019).



EDICT DE NOVO

ISHITA SINGH SHIVAM ARYA BIRLA INSTITUTE OF TECHNOLOGY, MESRA, RANCHI INDIA

EDICT^{NO.10} January Is 2000 NANIFESTO FOR THE JUST CITY

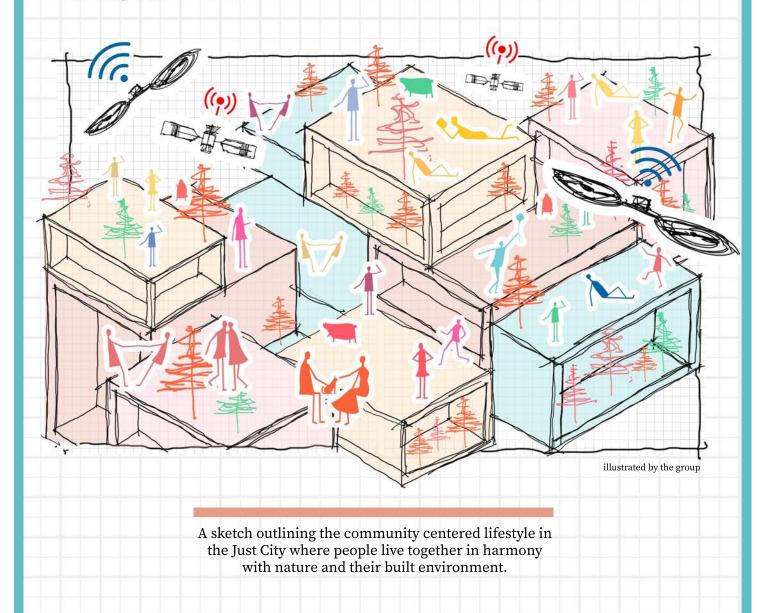


India has forever been chronicled as a culture that resided in low-density cities and villages with people existing in tandem with nature. Today Indian cities are conceived as impenetrable fortresses serving as hub of activities that attract people away from their drab existence in the villages and towns, unaware of the challenges and hardships that await them. This chase of migrating to the bigger cities is not viable as it creates an imbalance in the social, economic and ecological framework of the nation. Thus needs to be toppled and replaced by an EDICT DE NOVO of the new cities. These new Indian cities will conform to the following mores-

CITIZEN FIRST

EQUALITY

The Just City will always be citizen first. The city will revolve around being the city of their dreams. It will also aim to be sensitive towards their needs and aim to cater to it such as by providing employment opportunities closer to home, assistance in education and health, employment support, free transport, and the like. The community will always be equitable towards anyone who comes aboard by being born there or moving in and aiding them till they can then be treated as equals with the rest, promoting an equality of condition among its members. The city will also aspire to be egalitarian in its essence to ensure homogeneity in the living standards.



IMPARTIALITY

INTELLIGIBILITY

The city will commit to being impartial towards all its residents not favouring any faction via its physical, social ,spatial ,or urban function hierarchies. Moreover, it will ensure to adopt such interventions that can assist the city in being unbiased towards even one of its citizens. The layout and form of the city will be informal so it is designed by the inhabitants and is free from external interference to make it cohesive for and intelligible to them.



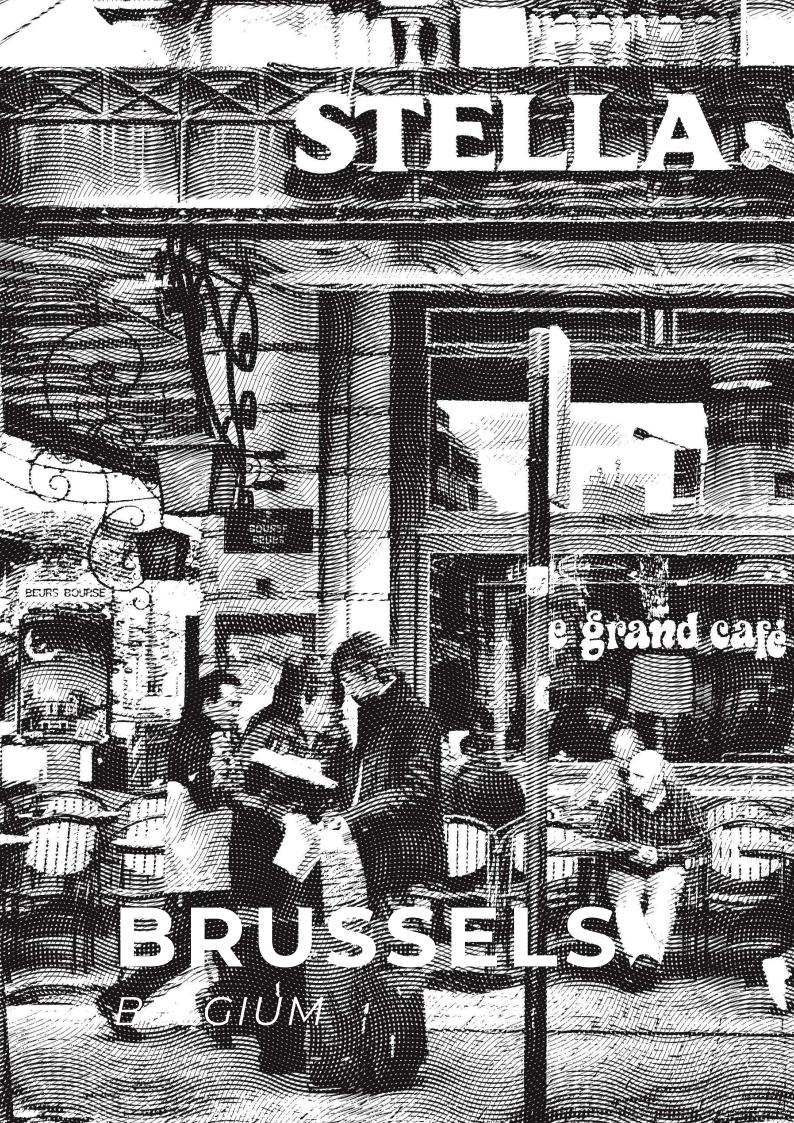
A portrayal of the Just City's architecture which will be a medley of styles and cultures, its streetscape and colourful social life.

RESPONSIVE

The representatives of the society will ensure that the built city responds to the local factors such as the topography, vegetation and history while respecting the heritage of its residents. Architecturally, the city will be given the liberty to reflect the legacy and choices of its inhabitants But building of structures as a means of display of wealth will be curbed to ensure consistency in scale within the built environment.

INNOVATIVE

The city's administration must pledge to integrate innovation in the city's development in technology, public realm, materials, connectivity, etc. and favor suggestions given by locals above all else, ensuring that the Just City is indeed a city designed by its people.





LET'S BREAK THE BARRIER

VIRAJ TAKALE HARSHVARDHAN PATIL SIDDHI SHISODE COLLEGE OF ENGINEERING, PUNE, INDIA

MANIFESTO FOR A JUST CITY

BARRE

ARSHVARDHAN PATIL SIDDHI SHISOD<u>E</u> While some boast of stately mansions, some call the visor of the civic centre a roof over their head. While some wait for the city's night life to set, some bear in mind the fear when waking past the neighbourhood alley after dark. While some scale the city like their own, some feel alien in their own home.

We believe that there is not one way to define a just city. A just city might be the one where my gender or sexual orientation does not determine my safety, it can also be the one where my annual income does not determine if I will have access to clean air or not, it might be the one where my race does not instil any fear within me about my place in the city or it might just be the one where I feel at home A sense of security with regards to the spaces we live and refresh in comes with a sense of solidarity. Spaces become secure not only when surveillance devices are installed and the law in enforced but when one individual looks out for the safety of another. Involving the community in the process of making our spaces safer is one of the best ways to deter crime. Local politicians and Police must spread awareness among citizens by connecting community representatives with the patrol units.

They must be encouraged to remain observant and report any anti-social phenomenon that is noted. Citizens have certain degree of fear of the Police that discourages them from reporting crimes that they witness.

Focus groups must be created to get timely feedback on polices implemented. Reporting of anti-social elements in time can create an aware environment and save cities from developing crime hotspots which can be difficult to manage.

Citizens ought to give inputs to city doctors, use that social media handle to bring about change and transform your city the way you want!

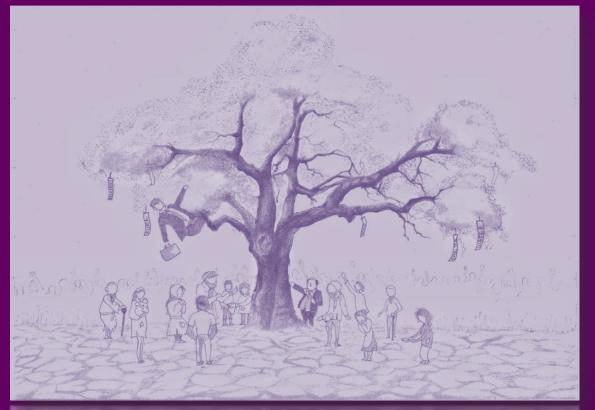
Compact cities can help curb the issue of security. Connected cyclist and pedestrian networks must be created to increase natural surveillance at all times. Compact cities must be made to ensure maximum visibility and prevent formation of black spots.

Crime hotspot analysis must be done regularly and compact cities provide a way to reduce formation of hotspots due to constant public movement at all places. Gated communities are often responsible for creating spatial and social divides among people and are also critiqued for the pseudo security that they provide. Compact urban form reduces the need to build gated communities and instils a sense of community due to the decreased physical distance.

We as world citizens have made progress in terms of accepting queer, gender non-conforming and various minority citizens. But we must understand that they are vulnerable and more likely to be unsafe.

It is our collective duty to integrate them in the society and adopt respectful attitudes. Solidarity will take us all a long way! Let us all envision our ideal spaces, cities and habitats and aim to bring them to reality. Overpopulation is a situation in which the total human population exceeds the carrying capacity of the place and it can lead to excessive exploitation of resources. It can cause low standards of living due to inequitable economic growth, depletion of natural resources, pollution, etc. Inequitable distribution of resources is a major concern especially in developing nations as it results in increased poverty and reduced access to basic means of life.

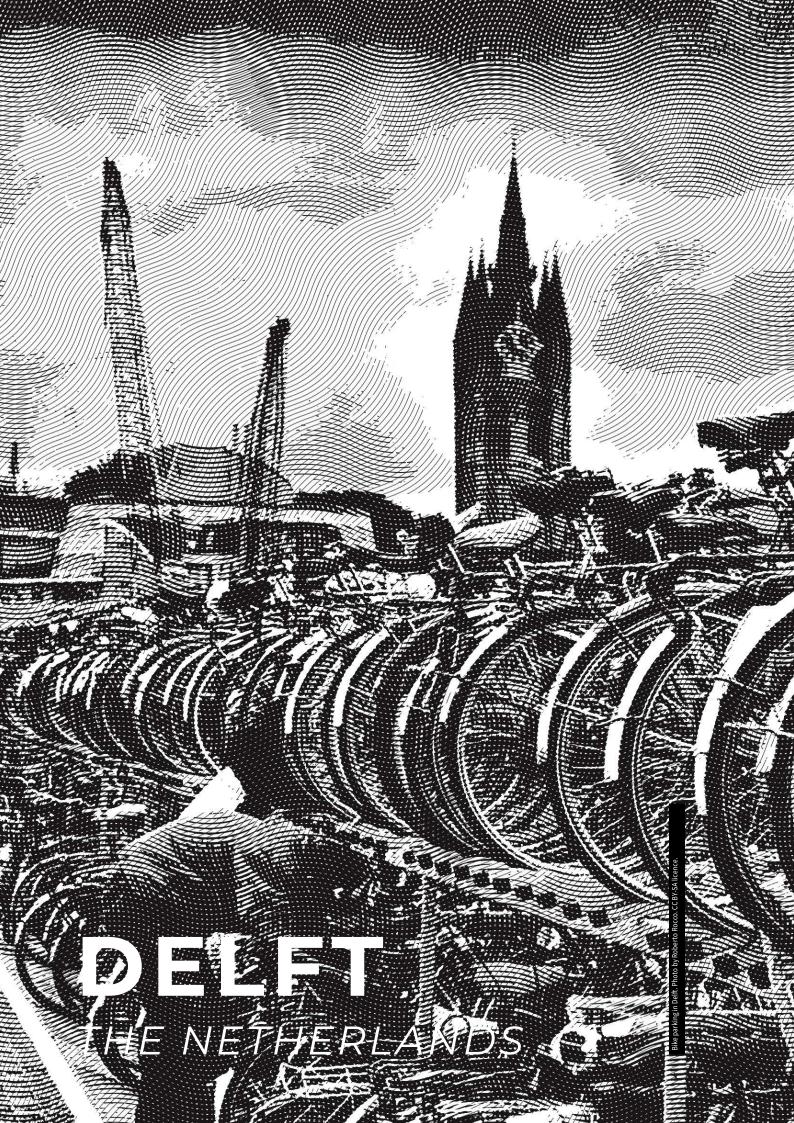
Cities can be planned to be future proof and withstand the increasing population but only to a certain extent. Therefore it is our duty to act judiciously. We must empower women from all sections of the society by providing access to education. Policy makers and administrators ought to implement sex education programs and educate people about family planning. Optimization of resources is crucial and the ability to do so comes from the education and awareness. Governments must work on developing rural areas by creating rural clusters to control the rural-urban migration. Migration controls, wise use of resources are all a result of an educated population and we must all aim to gain and provide access to education in order to ease the burden we are imposing on the planet.



Let's stop blaming the government for every other problem that our cities face. Every individual deserves rights to spatial equality, access to education and healthcare, safety and justice and it's our collective responsibility to help each other achieve social mobility by being a little more accepting and empathetic.

Together, we must shoulder the responsibility of making the world a better place to live in!

We believe in an Utopia, one that is achieved when we look out for our fellow citizens, one that lets us shed our complexes and inhibitions, and one that makes the city a 'Just City' for just everyone.



A Manifesto for the Just City 2021 190 // 404

HOW TO MAKE A CITY?

DENIZHAN ERTUĞRUL DURU AYDIN MEHMET EMIN SARIHAN NIHAN BAĞRIAÇIK UMUTCEM KARTAL MIDDLE EAST TECHNICAL UNIVERSITY, ANKARA, TURKEY

How to make a City?

50

Serving for: 15000 - 2million people

INGREDIENTS

step 1

Add enough to respect the city's past of culture to the cup.

"Marinate remembering with a dash of

forgetting"

(Because forgetting the past is inevitable and we need to find the balance.)

step 2

Add enough globalization for financial benefit and stir them together with culture.

"Rest the mixture for a bit to preserve cultural aspects while adapting to globalization."

Make sure to check if they ferment accurately to capture the best essence of each ingredient.

Align the mixture in order and make sure to create flow in between. If needed a certain amount of disorder can be added



The Just City is conscious of its ecological assets. Preserving the existing ecological structures is the most palatable point of a city.

"So, don't forget to serve it with greenery."

Well Done!

hours

Culture

- Accessibility
- Authenticity
- Globalization
- Natural Elements
- Flow/Mobility
- History
- Order
- Disorder

EQUIPMENT

- Adapting
- Preserving
- Protecting
- Changing

tips & tricks

In order to avoid uniformization

pay attention to recognizing history of places and their needs in the concidered society.



The effect was seen on cultures in the cities as a consequence of rapid globalization:

The spatial reflections of those who adapt and those who cannot

In our world where everything is globalized, this situation is interpreted positively for cities in terms of finance. However, if we need to think again, **it is seen that the globalizing** world has done a lot of damage to cities.

The most sensitive points of this are that cultures cannot adapt to globalization, and cities become uniform as a result of the cultural characteristics of each city remaining in the background. This damages the identity of the cities.

- How are the reflections of cultural values on the space affected by the phenomena that shape the lives of societies?
- How do we reflect our cultural values to cities as we go global?
- How can cities that adapt to change with the effect of globalization adapt their cultural heritage to the changing city form?

The case of Turkey

Cultural changes affect cities in many ways. This situation may change depending on the changes in the religion and political regimes of the cities. There are many examples of this situation around the world. As one of them, the effect of religion and political regimes on spaces as parts of the culture in Turkey can be observed in many historical events and their impact on space as parts of the culture in Turkey can be observed in many historical events and their impact.

As an example, the regime change realized with the proclamation of the Republic and its reflections on the city can be given. Another result is the establishment of important state buildings such as ministries in Ankara, whose importance has increased with the new city center and the assembly established here, and the planning of the city center based on the connection of these important structures and the assembly. Ankara, which started to gain more importance with its crowded population with the Metropolitan Law, became a strong focus, contrary to the past, and the spatial changes that took place on the structure of the city began to shape and develop the changing historical texture of the city.

As a result of the expansion policies and the multinational social structure within the borders of the Ottoman Empire, which enabled different cultures to live together, the form of the settlements changed. While buildings that are of great importance for cities with their historical value and cultural heritage belonging to different periods can become important city images that define them and create strong structures to create the identity of these regions, they begin to lose their importance in cities that have become uniform with globalization.

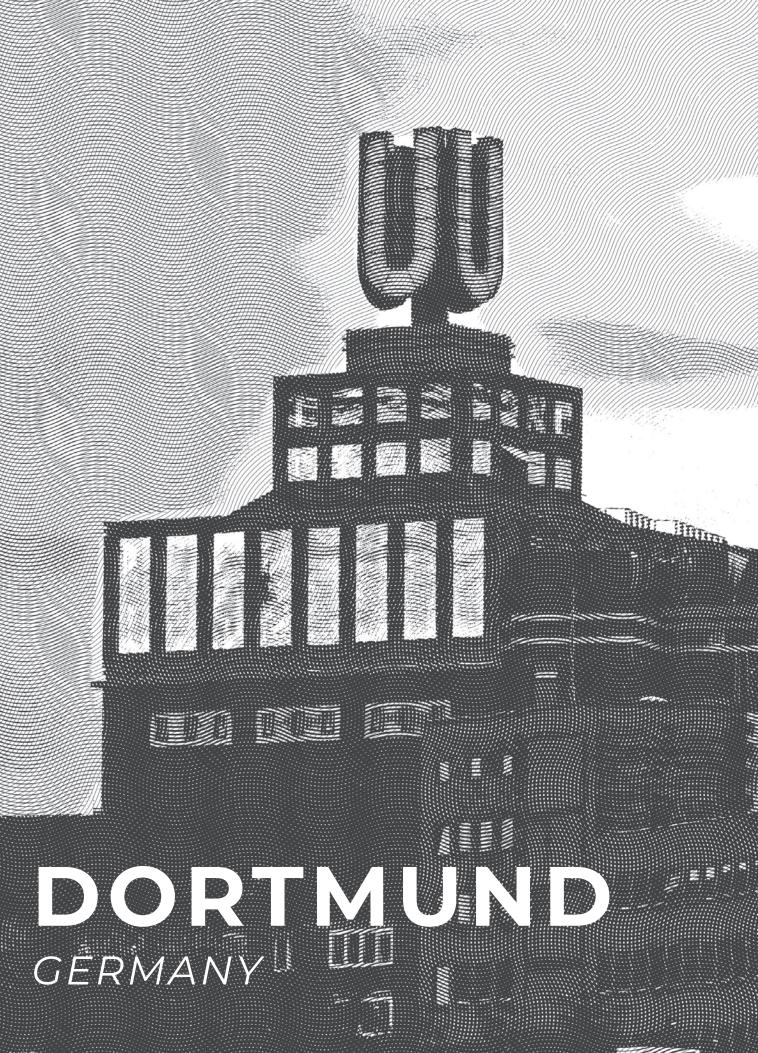
Spaces do not appeal to their society and reject some social realities.

So, Ideal City Should Taste Like This!

Re-Membering & Re-Thinking (AUTHENTICITY)

Having significant places or characteristics of buildings and other spatial elements that are mostly associated with only that city is crucial for defining cities. If we were to see a glimpse of a photograph of a city, would we still understand which city this place is or would it be just similar to another one? **(Sometimes regions and/or countries have this issue too.)**. A collective outcome is almost like a butterfly effect with different aspects of life in cities, spatial elements transform to adapt. Almost like an art form that is performed by millions throughout hundreds of years, culture paints the streets, buildings, places.

It's possible to benefit from globalization while maintaining the cities authenticity. When globalization starts to take place, indifference starts to seem like the best available choice. To be like one that appears as "ideal" and cutting off some parts of ourselves and our cultures may feel fitting. It is not bad to adapt to the world and wish to understand the narrative which takes over societies betweenwhiles, but forgetting about yourself while doing so causes you to get lost nonchalantly.



CAN DECOLONIALITY **ADVANCE** SUSTAINABLE, INCLUSIVE JUST CITIES IN **SOUTH AFRICA?**

LERATO PHOOLO BONGANE S. CALVIN MPANDE UNIVERSITY OF JOHANNESBURG, SOUTH AFRICA PATIAL PLANNING AND CITY GOVERNANCE IN SOUTH AFRICA, 27 YEARS INTO DEMOCRACY, ARE STILL INFLUENCED BY THE HORRORS OF THE APARTHEID SYSTEM, WHERE COLONIALISM INFORMED CITIES' SYSTEMS, PRACTICES, AND DESIGNS. THE CURRENT DE-COLONIAL WAVE THAT IS CURRENTLY SHAPING SOUTH AFRICA'S URBAN POLITICS PRESENTS A UNIQUE OPPORTUNITY FOR THE POST-APARTHEID LAW-SCAPE TO BE DECOLONISED. SUCH DECOLONISATION IS ARGUABLY NECESSARY IF JUST CITIES ARE ULTIMATELY TO BE REALISED IN SOUTH AFRICA.

AGAINST THE BACKDROP OF APARTHEID AND 27 YEARS OF DEMOCRACY, A JUST CITY IS DEFINED BY THE EXTENT TO WHICH THE DISTRIBUTION OF PUBLIC POLICY RESOURCES FAVOURS THOSE PREVIOUSLY LEFT BEHIND. LIVING IN A JUST CITY MEANS THAT EVERYONE'S INTERESTS ARE REPRESENTED IN DECISION-MAKING AND GOVERNANCE AT A CITY LEVEL. IT, THEREFORE, DEMANDS EQUAL ACCESS TO ALL, REGARDLESS OF RACE, GENDER, AGE, ABILITY, CULTURE, RELIGION, ETCETERA.

UNLESS WE ADDRESS THE UNDERLYING EFFECTS AND LASTING IMPACTS OF COLONISATION ON AFRICA AND ITS PEOPLE, WE WILL CONTINUE TO DO AN INJUSTICE TO OUR TRANSFORMATION AGENDA. THIS MANIFESTO, THEREFORE, ADVOCATES FOR PLACING DECOLONIALITY AT THE CENTRE OF OUR CALL TO ACTION TO CREATE JUST CITIES IN WHICH ALL RESIDENTS CAN THRIVE. AS NDLOVU-GATSHENI (2015) SAYS, 'DE-LINKING FROM COLONIALITY AND COLONIALISM BY DETACHING FROM THE COLONIAL THINKING SHOULD BE THE FIRST STEP TO BE TAKEN. DECOLONIALITY IS A LONG-STANDING POLITICAL AND EPISTEMOLOGICAL MOVEMENT AIMED AT THE LIBERATION OF (EX-) COLONISED PEOPLES FROM GLOBAL COLONIALITY AND A WAY OF THINKING, KNOWING, AND DOING'.

DECOLONIALITY IS A WAY FOR US TO RE-LEARN THE KNOWLEDGE THAT HAS BEEN PUSHED ASIDE, FORGOTTEN, BURIED, OR DISCREDITED BY THE FORCES OF MODERNITY, SETTLER-COLONIALISM, AND RACIAL CAPITALISM BY RESTORING, ELEVATING, RENEWING, REDISCOVERING, ACKNOWLEDGING AND VALIDATING THE DIVERSITY OF LIVES, LIVE-EXPERIENCES, CULTURE AND KNOWLEDGE OF INDIGENOUS PEOPLE, PEOPLE OF COLOUR, AND COLONISED PEOPLE. THIS REQUIRES THAT WE SEEK TO LEARN AND MAKE VISIBLE THE CONNECTIONS BETWEEN KNOWLEDGE, SOCIAL PRACTICES, AND SOCIAL ACTION (BLOCK, 2019).

FOUR FOCUS AREAS FOR ACTION TOWARDS CREATING JUST CITIES ARE PROPOSED: CITIES OFFERING EQUAL OPPORTUNITY

THE JUST CITY MUST BE BASED ON EQUITY AND UNIVERSAL AND EQUAL ACCESS TO OPPORTUNITIES, SUCH AS PROVIDING MORE INCLUSIVE AND ACCESSIBLE HOUSING AND REGULATIONS THAT SLOW GENTRIFICATION AND PROVIDING AFFORDABLE AND ACCESSIBLE PUBLIC TRANSPORT. IT CALLS FOR TARGETED ASSISTANCE TO GROUPS HISTORICALLY DISCRIMINATED AGAINST REGARDING HOUSING, EDUCATION, AND EMPLOYMENT. INJUSTICE ON A CITY SCALE INCLUDES ACTIONS 'THAT DISADVANTAGE THOSE WHO ALREADY HAVE LESS OR ARE EXCLUDED FROM ENTITLEMENTS ENJOYED BY OTHERS WHO ARE NO MORE DESERVING (FAINSTEIN, 2014).

THE CALL TO ACTION IS TO ENSURE THAT DISPOSSESSED RESIDENTS HAVE EQUAL ACCESS TO OPPORTUNITIES BY DEVELOPING THEIR ABILITY TO MAKE USE OF OPPORTUNITIES, PROVIDING AFFORDABILITY, AND AFFORDING THEM MEANINGFUL PLATFORMS TO HAVE THEIR VOICES HEARD ON MATTERS RELATING TO HOUSING AND HEALTH SERVICES, EDUCATION AND ECONOMIC PARTICIPATION.

CITIES EMBRACING DIVERSITY

BUILDING JUST CITIES WHERE DIVERSITY IS VALUED AND EMBRACED IMPLIES THE APPRECIATION OF DIFFERENCE, THE INTENTION TO INVOLVE DIVERSE OPINIONS, ATTITUDES AND BEHAVIOURS, AND THE ABILITY OF SPACES TO ENGENDER INTEGRATION, COMMUNITY, AND SAFETY. IT REQUIRES THAT WE ENSURE THAT ALL VOICES OF THE DIFFERENT POPULATION SEGMENTS INFORM OUR PLANNING PROCESSES AND THAT EVERYONE, AND THOSE WHO LIVE ON THE PERIPHERIES OF SOCIETY, EXPERIENCE TANGIBLE IMPACTS AND BENEFITS FROM THE URBAN PROJECT. IT REQUIRES TARGETED ACTIONS TO DO MORE THAN LIP SERVICE TO PRO-POOR PLANNING. OF PARTICULAR IMPORTANCE IS TO EMBRACE THE VIEWPOINTS AND CONTRIBUTIONS OF SEGMENTS OF THE POPULATION WHO DO NOT HAVE AGENCY, E.G. DISPLACED PEOPLE, PEOPLE WHO HAVE MIGRATED INTO THE CITY AND PERSONS WITH DISABILITIES.

OUR CALL TO ACTION IS CREATING DIVERSE CITY SPACE WITH CONSCIOUS DECISIONS THAT INTEGRATE PEOPLE OF DIFFERENT RACE GROUPS, SOCIO-ECONOMIC CLASSES, NEW ARRIVALS IN THE CITY AND ACCESSIBILITY AND MOBILITY FOR ALL WITHIN THE CITY. THIS IS ACHIEVED THROUGH ZONING SCHEMES, FOR INSTANCE, THAT PERMIT A RANGE OF USES, ALLOWING ACCESS TO PUBLIC SPACES.

CITIES ESPOUSING AFRICAN VALUES

SOUTH AFRICAN CITIES HAVE BEEN BUILT ON WESTERN VALUES AND INFLUENCES, OFTEN AT THE COST OF AFRICAN VALUE SYSTEMS, WHICH WERE NOT ONLY DEPRECIATED BY THE APARTHEID SYSTEM BUT WERE BANISHED. THE GOVERNANCE AND ADMINISTRATIVE SYSTEMS ON WHICH DECISION-MAKING IS PREMISED ARE SIMILARLY BIASED TOWARDS COLONIAL THINKING, DESIGN AND VALUES. THE SLOW PACE OF REDESIGNING THESE COLONIAL DECISION-MAKING SYSTEMS AND PROCESSES HAS CONTRIBUTED SIGNIFICANTLY TO THE PERVASIVE ALIENATION AFRICAN PEOPLE ARRIVING IN THE CITIES EXPERIENCE. THIS, IN TURN, HAMSTRINGS THEIR ABILITY TO INNOVATE, CREATE AND THRIVE. INSTEAD, THE STATUS QUO TENDS TO SUPPORT THOSE ALREADY WELL OFF, FURTHER EXACERBATING INEQUALITY.

OUR CALL TO ACTION IS THAT WE EMBED PROMINENCE TO THE VOICES OF AFRICAN AND MIGRANT SCHOLARS AND RESIDENTS IN OUR PUBLIC PARTICIPATORY PROCESSES. TO CONSCIOUSLY ENGAGE IN PROCESSES THAT INTERROGATE AND REDEFINE HOW OUR INDIGENOUS KNOWLEDGE SYSTEMS COULD INFORM AND TRANSFORM EXISTING DESIGN AND PLANNING PRACTICES AND ADMINISTRATIVE PROCESSES. CITIES BUILT ON SPATIAL JUSTICE

LACK OF PROACTIVE AND NON-RESPONSIVE PLANNING PROCESSES THAT BRING ON BOARD RAPID URBANISATION FURTHERMORE CONTRIBUTES TO CITIES WHERE MIGRANTS FEEL THEY DO NOT BELONG, ARE NOT WELCOME AND INCLUDED, ARE NOT RESPECTED AND ARE THEREFORE UNABLE TO INNOVATE, CO-CREATE THRIVE. OUR CALL TO ACTION DEMANDS THE RAPID RELEASE OF PRIME SERVICED LAND FOR UNIVERSALLY DESIGNED AND AFFORDABLE SOCIAL HOUSING, TRANSITIONAL HOUSING, INFORMAL SECTOR ECONOMIC ACTIVITIES AND SHARED PUBLIC SPACES TO BUILD COMMUNITY WITHIN ECONOMIC HUBS IN THE CITY. IT WILL REQUIRE MORE MEANINGFUL INTEGRATED PLANNING AND BUDGETING BETWEEN THE THREE SPHERES OF GOVERNMENT AND THE PRIVATE SECTOR. THIS WILL STRENGTHEN INTEGRATION, A SENSE OF BELONGING AND THE ABILITY TO CONTRIBUTE FOR RESIDENTS CURRENTLY LIVING ON THE EDGES OF THE ECONOMIC HUBS OF OUR CITIES.

CREATING JUST CITIES IS INFORMED BY HOW CITIES HAVE EVOLVED AND HOW CHANGES HAVE IMPACTED PEOPLE'S LIVES. THE AUTHORS ARE CONFIDENT THAT THIS MANIFESTO WILL HELP CREATE JUST CITIES AND HELP CONTRIBUTE TO SOME OF THE GLOBAL SUSTAINABLE GOALS. AFTER ALL, ACHIEVING JUST CITIES SHOULD BE MUCH MORE THAN COMMITTING TO COMPLIANCE. IT IS ABOUT SEEING THE VALUE IN EVERY CITY DWELLER, WHO HOLD THE SOLUTIONS WE SEEK! WORD COUNT: 980

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B-MORE HEALTHY AN APPROACH TO A FLOURISHING CITY

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An approach to a flourishing city

Baltimore is a lively city located in the United States. To the locals, Baltimore is known as "Charm City" because of a major revitalization effort back in the 1970s. As students of Morgan State University (located in Baltimore City), we have witnessed the social inequities in the city prior to COVID-19 and after. Baltimore City served as the inspiration to develop this manifesto to spark change within this great city. In order for Baltimore to become a healthy city and EMBRACE change, we need to ELIMINATE Spatial Segregation, Funding Inequity and Environmental Stress.

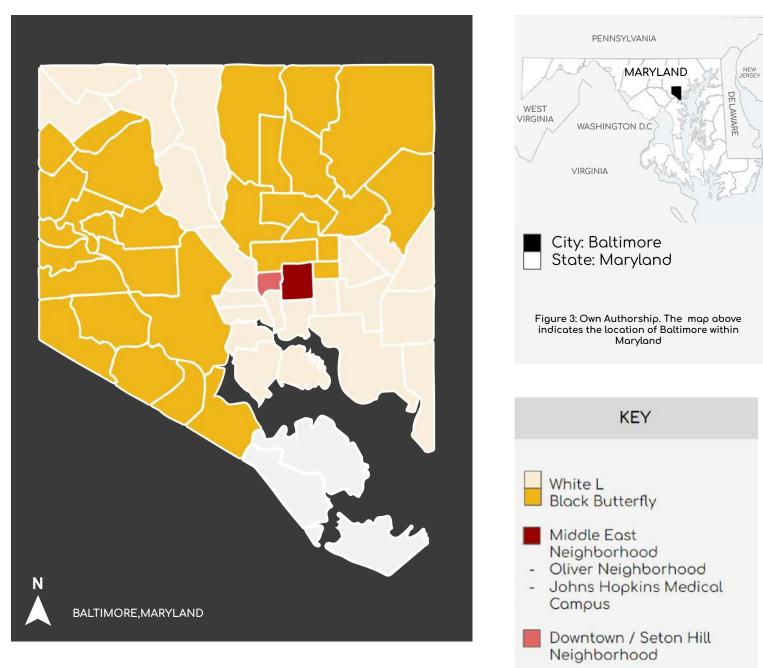


Figure 2: Own Authorship. The map above indicates the problem areas within Baltimore that our group will address in the manifesto

ELIMINATE Housing Bias due to Spatial Segregation

Baltimore has a long history of housing bias which is deliberate separation due to race, income, and discrimination that ultimately affects neighborhood quality and investment.¹ The history of housing discrimination is prevalent in Baltimore and can be linked back to redlining, a system that graded neighborhoods on investment risk.² Redlining relates to a specific concept of discrimination referred to as the White L and Black Butterfly. This unique concept derives from the geographic shape created by the neighborhood divide. When analyzed on a map, the White L consists of predominantly white neighborhoods while the Black Butterfly consists of predominantly black neighborhoods. These shapes are a result of the segregation created from policies and practices that were established in the 1930-40s.³ These policies only provided advantages in white neighborhoods and disadvantages in black neighborhoods. Another policy that created a prominent divide occurred when housing inspectors consistently gave out citations to black people who lived in white neighborhoods. Many of these policies actively segregated neighborhoods and as a result, created a stark divide in neighborhood conditions.⁴ The effects of housing bias are still visible today. Mixing and diversifying existing neighborhoods is the step Baltimore needs to take in order to move in the right direction. Diversifying these divided neighborhoods will initiate the mixing of communities in race and income. This solution would end the classifying of neighborhoods and systematic discrimination. A mixture of incomes provides an opportunity to incorporate different housing types which creates attainable and fair housing for all city residents.

ELIMINATE Funding Inequity From Large Institutions

Johns Hopkins is a medical institution located at 1800 Orleans St in Baltimore. It is thriving while the black residents remaining in the Oliver Neighborhood are living in poverty and poor housing conditions. In the first phase of urban renewal, the residents displaced were promised they would return to mixed-use properties with new business developments.⁵ As a Morgan State University student that drives by this community often there is no action taking place, the vacant lots are still there today. While Johns Hopkins Hospital's proposed construction of a new townhome complex and greenspaces did occur, it only attracted the biotech professionals who can afford it.⁶ The new upcoming brands and housing proposals are perpetrators of gentrification. How do we fix the area that is experiencing urban renewal, displacement, and deindustrialization? The neighborhood has limited capital therefore financial support from local institutions and philanthropies such as Fight Blight Bmore and churches will become catalysts for change.⁷ We need to focus on rehabilitation of existing homes, industrial buildings, and green spaces. The industrial buildings left behind will apply for adaptive reuse, it will reduce construction costs and preserve the history of the neighborhood. These industrial buildings will be transformed into affordable housing units and into communal-interaction space at the ground level. The existing abandoned lots will be green spaces that will be used as community gardens and green parks. The improved green spaces will allow for social cohesion, better mental health, and reduce air pollution. East Baltimore will start to rebuild itself by embracing the structures and lots that are available to them and converting them to affordable and inhabitable spaces. By doing so, the existing and displaced residents will desire to witness the progression of the community.



Figure 4: Own Authorship. The map above depicts the divide between predominantly white and predominantly black neighbourhoods within Baltimore.

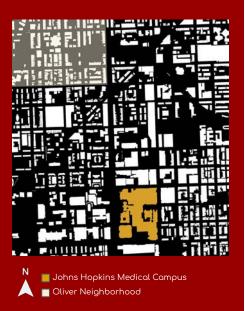


Figure 5: Own Authorship. The map above depicts the location between Johns Hopkins Hospital located on New Orleans Street and the affected Oliver neighborhood.

¹ White Marceline , Baltimore: The Black Butterfly.(Washington DC: NCRC 2020)

 ³ Theodos Brett, Hangen Eric, and Meixell Brady, The Black Butterfly? Racial Segregation and Investment Patterns in Baltimore. (Baltimore: Urban Institute 2019)
 ³ Brown Lawrence, Two Baltimores: The White L vs. the Black Butterfly? (Baltimore: The Baltimore Sun 2016)

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 ⁵ Ariella Shua and Manavi Mongia, How Has Hopkins Contributed To And Perpetuated Redlining in Baltimore? (Baltimore: Students of John Hopkins 1896, 2021), 1
 ⁶ Siddhartha Mitter, Gentrify or Die? Inside a University's Controversial Plan for Baltimore. (New York City: The Guardian, 2018), 1

⁷ Ariella Shua and Manavi Mongia,1

ELIMINATE the Environmental Stress of Violent Crime

The shortage of Mental and Behavioral Health providers has contributed to the inability to obtain Health Care services. This issue has led to many environmental stress factors that continue to cause high rates of co-occurring Mental disorders and substance abuse issues within Baltimore City. As the world is entering into a new phase of the COVID-19 pandemic, the social distancing aspects continue to have a huge impact on public health. The mental health implications of the pandemic have led to many challenges, including loneliness, acute stress, anxiety, and depression. $^{\boldsymbol{8}}$ Mental health has become a significant issue that affects all members of the Baltimore community, regardless of age or race. Barriers such as the lack of insurance coverage, negative social stigma, and lack of health education prevent many individuals from seeking needed care.⁹ The overall sense of hopelessness continues to impact the mental well-being of many residents. The use and abuse of drugs and alcohol has become attractive avenues for people who struggle to face their mental health problems. In many cases, Baltimore city residents who have mental health issues are also subject to becoming substance abusers. Many Environmental Stress Factors including "the prevalence of violence and crime in neighborhoods is a contributing factor to increased mental health issues.¹⁰ As people, we need to recognize that we live in a different time, where Environmental Health due to Violence are becoming a form of poverty towards connection. By providing direct access to Behavioral Health Services, while educating community members on Violence and Crime issues WE CAN change Baltimore into a healthier city.

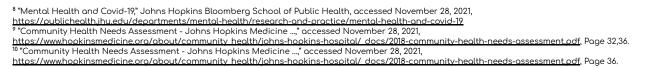
The SOLUTION to a Health City

Let's get back to the charm in Baltimore City. As we have witnessed and researched these disparities throughout the city, we realize we need to embrace change by eliminating spatial segregation, funding inequities and environmental stress to bring back more healthy living in our communities. By eliminating spatial segregation, we can reduce the effects of housing bias and systemic segregation by diversifying our neighborhoods to be more inclusive of all people. Implementing diverse opportunities for housing and building neighborhoods encourages inhabitants to embrace similarities found in each other. By eliminating funding inequities, we can ensure diverse financial wealth among residents to show a progression in the community. Providing affordable housing for residents and reducing re-gentrification efforts, will not only revitalize our hospitals and institutions, but uplift our communities with a sense of pride and comradery that will make a healthier environment. By eliminating environmental stress and violence in Baltimore City, we can aim to develop a healthier mindset and interactions among residents. With this ongoing pandemic lingering over us, we have become more isolated which has caused more mental health issues to arise. Providing additional access to mental health services will reduce the violence in our neighborhoods. These very important solutions play a major role in building a Just City. B-more Healthy so that Baltimore can continue to build on its areat charm.

ELIMINATE Spatial segregation & EMBRACE Diverse Neighborhoods

ELIMINATE Funding Inequity in Institutions & EMBRACE Existing structures through adaptive reuse

ELIMINATE Environmental Stress of Violent Crime & EMBRACE Proper Safety Procedures



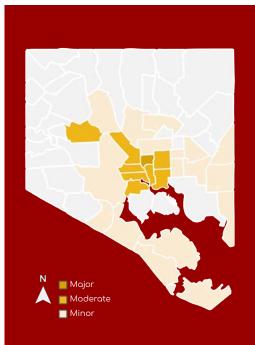


Figure 6: Own Authorship The map above depicts the highest violent and property crime rate in the statistical area of Baltimore.



Figure 7: Own Authorship. The image above depicts Baltimore as a healthy city and describes what qualities would help establish a just city.





An approach to a flourishing city

Figure 8: Own Authorship A new shield representing the implemented solutions which will make Baltimore a healthy city



DECENTRALISED POWER CENTRE

K. CHANDANA

SCHOOL OF PLANNING & ARCHITECTURE, NEW DELHI MONALI BISWAL, INDIAN INSTITUTE OF TECHNOLOGY, KHARAGPUR NIHARIKA GUPTA VISHNUPRIYA V. CEPT UNIVERSITY, AHMEDABAD, INDIA

Decentralized Power Centre

A Just City begins at the level of governance. To become a Just City, a government needs to ascend the **Ladder of Inclusivity**^I by **amplifying lesser** heard voices.

Beginning at "Democracy", which is prerequisite, the city must go beyond ensuring freedom to all citizens. From "Inform" to "Consult" to "Collaborate" to "Empower"

This manifesto identifies 6 un-empowered voices and what their Just City would be. A truly Just City would have the qualities of all 6 Just Cities

NFORM

All citizens are aware of their freedom, and of decisions.

Illustration adapted from: www.123rf.com "crowd people in meeting slope room vector illustration sketch hand drawn with black lines, isolated on white background", 2021



CONSULT

Voices of different factions of citizens are heard

The voices come together to influence other decisive factors to achieve shared goals.

All voices are enabled to not just make themselves heard, but can create impact and work to make the city more just for all citizens.

EMPOWER

POWER PATH TO A JUST CITY

Informal Workers | MY JUST CITY **A SAFETY NET** Right to Dependability on the city

208 // 404

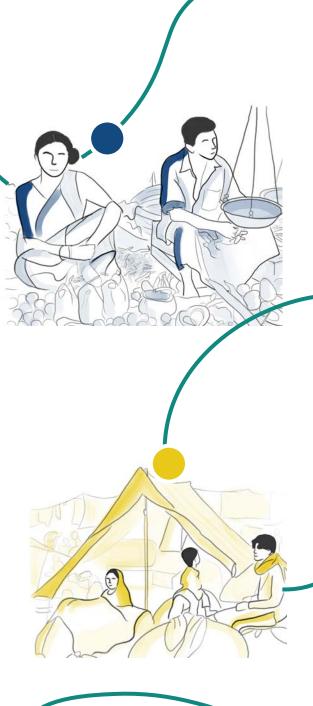
Access to affordable housing, healthcare and education are fundamentals that would define the first step towards a Just City for informal workers. These fundamentals would ensure that the life of informality is not carried forward in upcoming generations, ensuring progress and a promise of a better future.

Refugees | MY JUST CITY

A SANCTUARY

Right to Acceptance in the city

Burdened with the trauma of losing home and the fear of survival, the Just City is the embodiment of hope to a refugee. It takes under its wing the refugees that come in search of new life and a new home. A Just City must be prepared by accounting for contingencies and creating resilient infrastructure. When refugees arrive, resources must be suitably apportioned to ensure a healthful environment to the city's existing and new residents.



Women & Minority Genders | му јизт слту X-RAY WORLD Right to Unrestrained freedom in the city

Acting as a springboard for women to break the shackles of societal constructs and nurture their aspirations, a Just City for women would remove the fear ingrained in them by virtue of their gender. It would grant them physical and digital access to the city devoid of this fear and allow them to partake as equal stakeholders.



Children and Elderly | MY JUST CITY TU Delft Global Urban Lab AN INTERGENERATIONAL SUPPORT SYSTEM

Right to Compassion with the city

A place where loneliness is replaced by empathy and constraints are replaced by possibilities. A place where children and the elderly are not expected to be confined to the walls of homes, but can actively embrace all public spaces, traversing the city at their own pace. Allowing them ease of access, comfort of movement and the freedom to explore the city actively, while nurturing them to grow up and grow old.

Specially Abled | MY JUST CITY

Right to an Obstacle-free city

A place that does not exaggerate but alleviates the difficulties that are an aspect of everyday living for the specially abled, a place that mindfully integrates them with the conventionallyabled citizens. From movement in the city – sensitively designed public transport, footpaths, road crossings – to leisure and recreation – open and enclosed public spaces ranging from parks to cinema halls, all spaces must aim at specifically including the specially abled in city life.

Social Minorities | MY JUST CITY A CELEBRATED MOSAIC Right to Solidarity with the city

A place that does not divide citizens over their differences but creates pride in their diversity. By creating platforms for the traditionally less powerful citizens to broadcast their voices and including all groups in decision-making processes, the city would move towards being more Just. The Just City would be an institution that provides equity, eradicates fear from the minds of minorities and enables them to lead a life of dignity and fulfilment.

CONNECTIVITY IN A JUST SOCIETY

KYLEY FIJALKOWSKI JONATHAN GERDES CLAIRE PURVIS **MORGAN STATE UNIVERSITY, BALTIMORE, MD, USA** JUST CITY CANNOT BE ACHIEVED WITHOUT A COLLABORATIVE EFFORT AMONG CITIZENS TO CONNECT WITH THE REST OF SOCIETY. THE IDEA OF CONNECTIVITY WITHIN A JUST CITY CAN BE DEMONSTRATED THROUGH A NUMBER OF POSSIBILITIES: TECHNOLOGICAL CONNECTIVITY, TRANSIT CONNECTIVITY, AND CONNECTION THROUGH SHARED EXPERIENCES.

IN AN EVER-EVOLVING TECHNOLOGICAL WORLD, THE CONCEPT OF CONNECTIVITY OUGHT TO BE RE-IMAGINED. THE SURGE OF COVID-19 SHOWED US THIS IDEA FIRST-HAND AS EDUCATION MIGRATED TO AN ONLINE FORMAT, WORK-FROM-HOME OPPORTUNITIES BECAME THE NORM, ROUTINE MEDICAL APPOINTMENTS GOING VIRTUAL, SOCIAL EVENTS AND CONCERTS WERE OFFERED VIRTUALLY, AS WELL AS FRIENDS AND FAMILY STAYING CONNECTED THROUGH VIDEO CALLING.

WHAT WAS ONCE THOUGHT TO BE IMPOSSIBLE OR INFEASIBLE, QUICKLY BECAME POSSIBLE AND NECESSARY FOR PEOPLE TO REMAIN CONNECTED TO THE WORLD THROUGHOUT A COLLECTIVE, GLOBAL STRUGGLE. ACCESSIBILITY THROUGH THE MEANS OF TECHNOLOGY NOT ONLY BROUGHT US TOGETHER, BUT ALSO ALLOWED FOR SO MANY PEOPLE TO GAIN ACCESS TO WHAT HAD PREVIOUSLY BEEN DENIED TO THEM DUE TO INACCESSIBILITY WHETHER FROM PHYSICAL BARRIERS, DISTANCE, OR FINANCIAL RESTRAINTS.

HOWEVER, WITH THE PROGRESSION OF THE PANDEMIC AND THE GREATER PUSH TO RETURN TO "NORMAL", WE HAVE SEEN A REGRESSION FROM THE PROGRESS MADE AND DRIFT FROM THE POSSIBILITIES OF WHAT COULD HAVE BEEN. EVEN AS WE MOVE TOWARDS THIS "NEW NORMAL", THERE ARE STILL MANY COMMUNITIES BEING LEFT BEHIND, ALLOWING ONLY THE MOST PRIVILEGED, ABLE, AND AFFLUENT THE OPPORTUNITIES TO ADVANCE IN THIS NEW WORLD THAT HAS BEEN CREATED. OUR MANIFESTO HOPES TO PROVIDE AN UNDERSTANDING THAT EVERY MEMBER OF SOCIETY RIGHTFULLY DESERVES ACCESS TO A FUTURE THAT CONNECTS US IN A WAY THAT IS EQUALLY ACCESSIBLE TO EVERYONE, NOW AND AS WE CONTINUE ONWARD. SINCE DIAL-UP INTERNET, WE HAVE COME A LONG WAY FROM BEING LITERALLY TIED DOWN TO CONNECT TO THE OUTSIDE WORLD VIA WIRES, TO NOW HAVING EVERYTHING WIRELESS AT OUR FINGERTIPS.

OUR HOMES AND CITY STREETS ARE CONNECTED BY NEW TECHNOLOGIES THAT HAVE BEGUN TO FORM A SMART CITY (HAYES, 2020). HOWEVER, EVEN WITH ALL OF THESE ADVANCEMENTS, UNDERDEVELOPED CITIES AND LOWER INCOME FAMILIES CANNOT BE FORGOTTEN AS THEY STILL STRUGGLE TO KEEP UP WITH THE NEW AGE OF TECHNOLOGY IN ORDER TO REMAIN CONNECTED. THE FINANCIAL STRAINS THAT CAME WITH THE PANDEMIC DISPROPORTIONATELY AFFECT THOSE MEMBERS WHO ARE ALREADY AT A DISADVANTAGE WITHIN SOCIETY SUCH AS THE ELDERLY, 3 THOSE WHO ARE DISABLED, FEMALE, OR RACIAL MINORITIES, WITH SOME INDIVIDUALS IDENTIFYING WITHIN MULTIPLE OPPRESSED GROUPS. OF DISABLED AND CHRONICALLY ILL PEOPLE, AROUND 80% OF THE WORLD'S POOREST LIVE IN LOW AND MIDDLE-INCOME NATIONS, WHERE ACCESS TO RESOURCES, INCLUDING DIGITAL CONNECTIONS, AND SOCIAL SAFETY NETS ARE EITHER INADEQUATE OR NON-EXISTENT (SHAKESPEARE ET AL, 2021).

FOR STUDENTS WITHIN THE UNITED STATES, HALF OF STUDENTS, ON AVERAGE, RELY ON THE INTERNET FOR THEIR STUDIES WHICH IS A STARTLING STATISTIC ONCE IT IS UNDERSTOOD THAT 15% OF US HOUSEHOLDS WITH CHILDREN OF SCHOOL AGE DO NOT HAVE ACCESS TO HIGH-SPEED INTERNET, AND 35% OF HOUSEHOLDS WITH AN ANNUAL INCOME BELOW \$30,000 AND CHILDREN 6-17 ALSO DO NOT HAVE HIGH SPEED INTERNET AND EVEN LACK ACCESS TO COMPUTERS (AUXIER & ANDERSON, 2020). IN A WORLD BECOMING SO DEPENDENT ON TECHNOLOGY TO KEEP EVERYONE CONNECTED, WHY THEN IS THIS TYPE OF CONNECTIVITY STILL BEING MADE TO SEEM LIKE AN AMENITY FOR ONLY THE MORE FINANCIALLY STABLE OF SOCIETY AND NOT A NECESSITY MADE AVAILABLE TO EVERY CITIZEN OF THE WORLD THAT NEEDS IT?

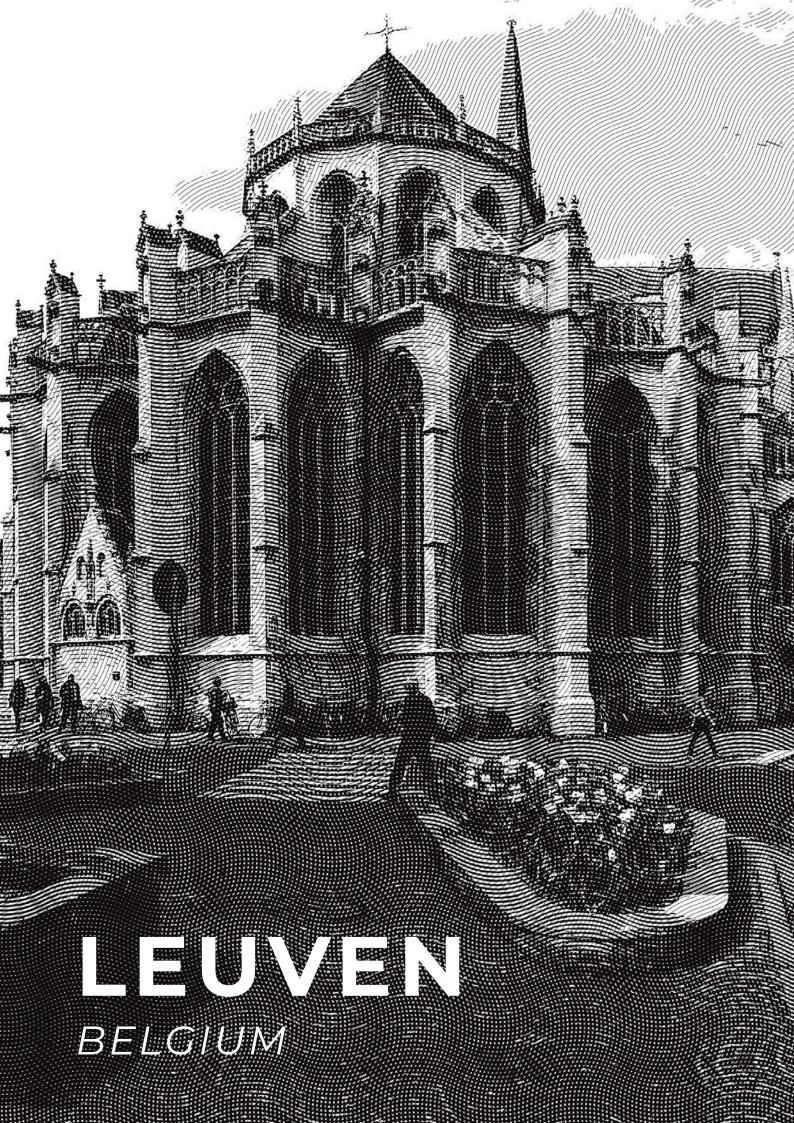
THOUGH THE PANDEMIC DISPROPORTIONATELY AFFECTED THE DISABLED AND CHRONICALLY ILL COMMUNITY THROUGH HIGHER VULNERABILITY TO THE DISEASE ITSELF AND LIMITED ACCESS TO HEALTH CARE, THERE WERE ALSO MANY PROGRESSIVE CHANGES THAT OCCURRED FOR DISABLED PEOPLE. FOR THOSE WHO HAVE ACCESS TO THE INTERNET, THEY WERE ABLE TO ENGAGE IN SOCIETY IN A WAY NOT POSSIBLE BEFORE WITH EDUCATION, WORK, COMMERCE, AND MANY RECREATIONAL ACTIVITIES MOVING TO VIRTUAL ACCESS. PREVIOUSLY, PHYSICAL OR COMMUNICATION BARRIERS WOULD HAVE BARRED THEIR ACCESS AND INVOLVEMENT IN SUCH ACTIVITIES. FURTHERMORE, THERE ARE ENCOURAGING INDICATORS IN CERTAIN LOCATIONS THAT PEOPLE ARE LOOKING OUT FOR ONE ANOTHER MORE, WITH NEIGHBOURLINESS AND MUTUAL HELP OFTEN REPLACING THE PREVAILING INDIVIDUALISM OF HIGH-INCOME SETTINGS. PEOPLE WITH DISABILITIES DO FAR BETTER WITHIN CONNECTED COMMUNITIES THAT PROVIDE SOCIAL SAFEGUARDS AND ENCOURAGE ONE ANOTHER. THE CONNECTION THE PANDEMIC BROUGHT US ALSO GAVE COMMUNITIES ACCESS TO ONE ANOTHER, TO COEXIST AND THRIVE TOGETHER WITH THE INCLUSION OF ALL ITS MEMBERS (SHAKESPEARE ET AL, 2021). THE DIGITAL DIVIDE WE SEE DURING THE VIRTUAL SHIFT HAS TO BE ABOLISHED BY CREATING ACCESS TO CURRENT TECHNOLOGY AS A UTILITY FOR THE PUBLIC. IT IS TRUE THE FEAR WITHIN THIS GOES MUCH DEEPER, WITHIN IT LEADS TO GREATER DIVIDES OF SOCIETY IN THE NATURE OF FINANCIAL AND EDUCATIONAL DIVIDES (PATRICK, 2020).

THROUGHOUT THE AGE OF COVID-19, WE HAVE REALIZED THE OTHER PROSPECTS AVAILABLE WHEN PHYSICAL TRANSPORTATION AND IN-PERSON ENGAGEMENT IS NOT AN OPTION. THE GREATER RECOGNITION OF HOW TECHNOLOGY CAN TAKE US TO MANY OF THE PLACES WE NEED TO GO, WITH ASSISTIVE TECHNOLOGY ADVANCING TO ONLINE DELIVERY SERVICES BRINGING WHAT WE NEED TO OUR FRONT DOOR. WHILE RECOGNIZING THAT THIS STILL REQUIRES PEOPLE TO VENTURE OUT INTO THE WORLD TO MAKE THE DELIVERIES, THIS PROCESS MAKES THE WORLD MORE ACCESSIBLE AND AVAILABLE TO SO MANY TO WHOM IT WAS NOT BEFORE, WHETHER DUE TO ILLNESS, MOBILITY ISSUES, OR OTHER RESTRICTIONS. AT THE HEIGHT OF THE PANDEMIC THERE WERE EVEN SPECIFIC TIMES ALLOTTED IN STORES FOR ELDERLY AND DISABLED RESIDENTS TO GET THEIR GROCERIES WITHOUT THE FEAR OF THE STORE RUNNING OUT OF WHAT THEY NEEDED. IN THE PAST EVERYONE WOULD HAVE TO BE PHYSICALLY PRESENT IN A STORE TO GET THEIR GROCERIES OR IN THE CLASSROOM OR WORKPLACE TO BE ABLE TO PARTICIPATE; HOWEVER, THE PANDEMIC PROVED THAT VIRTUAL ACCESS AND INCLUSION IS NOT ONLY POSSIBLE, BUT A NECESSITY TO SO MANY PEOPLE'S LIVES. ESPECIALLY THOSE IN THE CHRONICALLY ILL AND DISABLED COMMUNITY PROVIDING THEM MORE FLEXIBLE ACCESS TO WORK AND ACADEMIC OPTIONS THAT WORK BETTER WITH THEIR CONDITIONS THAN EVER BEFORE (INTERNATIONAL DISABILITY ALLIANCE, 2020). THESE ADVANCEMENTS NOT ONLY BENEFIT THE DISABLED COMMUNITY, BUT ALSO THE GENERAL POPULATION IN GENERAL AND SHOULD BE KEPT IN PLACE AND FURTHER DEVELOPED TO RIGHTFULLY ENSURE EVERYONE CAN GET WHAT THEY NEED WHEN THEY NEED IT. WITH THE INTRODUCTION OF YET ANOTHER VARIANT, WE CANNOT MOVE AWAY FROM MAKING DEVELOPMENTS TO ENSURE WE NEVER RUN INTO AN ISSUE OF SOMEONE NOT HAVING ACCESS TO WHAT THEY NEED.

OVERALL, COVID-19 SHOWED US THAT EVEN THROUGH A GLOBAL PANDEMIC WE ARE STILL HUMAN. THERE ARE THE GREEDY AND THEN THERE ARE THE CARING. OUR HOPE IS THAT THE CARING AND DIVISIVE ARE ABLE TO COME TOGETHER TO MAKE SUSTAINABLE, LASTING CHANGES THAT WILL BENEFIT EVERYONE AND NOT MERELY THE SELECT FEW WHO CAN AFFORD IT.

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REFUGE FOR THE HOMELESS



PAU CIN ROSHNA KHANAL DEVIN SIMMONS **MORGAN STATE UNIVERSITY, BALTIMORE, MD, USA**



Drawn by Pau Cin

THE UNHOUSED

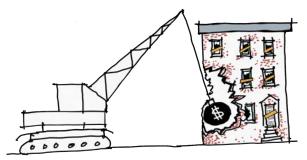
In Baltimore City, there are thousands of individuals who become homeless on any given night. There is not an exact number on how many there are currently, due to so many that go unaccounted for and unregistered. The Covid-19 pandemic caused the increased risk of homeowners losing their homes and businesses due to company closures. Resulting in lost income and employment prospects (Mayor's Office of Homeless Services, 2020). Baltimore City has more than 16,000 vacant buildings currently. These clearly shows the laxity of the people and the government. How can so many people be homeless while there are so many unoccupied and unused buildings? It makes you wonder, if a lot of the vacant buildings were occupiable, would the homeless population be so high?

EVICTION OR ABANDONMENT

Baltimore City is in the process of tearing down vacant buildings, leaving nothing but an empty area until anything is determined to replace them (Duncan, C. 2019). The big question is, how did these buildings become vacant? Though the answer for why this is can be for several reasons, three of the most prominent reasons are population decline, racial inequities, and gentrification. Individuals were either evicted from their homes or they abandoned them. Some of the buildings were left abandoned for many years so there is always a new fear that some unstable and seemingly crumble home could pose a bigger threat to the people living around those abandoned buildings. The big question is why where they abandoned. Was it because of crumbling property value or the crime rate in the neighborhood? These might be few logical reasons for why they are left empty. Homeless individuals like the residents of the Red Shed Village in Baltimore City, found themselves on the streets due to eviction with no one giving a helping hand. The Red Shed Village is one of the first projects in **Baltimore City** addressing the city's homelessness due to Covid-19.



Drawn by Pau Cin



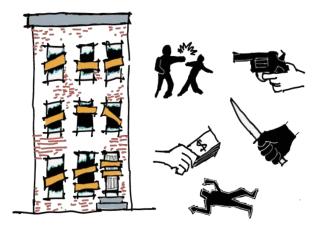
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HIGH COST OF DEMOLITION

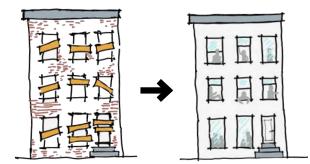
There are more than 16,000 **vacant** properties, yet demolition is too expensive. The cost of unoccupied demolition reached \$94 million in 2016 (Condon, C. 2021). But why should all the houses be demolished when there are several people with innovative and stylistic ideas than may be used to restore those building which are in good condition? Demolition cannot be a solution, leave alone the high cost of demolition.

CRIME & VANCANT BUILDINGS

According to Open house statistics, crimes in Baltimore city are more likely to occur in vacant areas. These kinds of crimes include shootings, killings, and serious assault. Unaffordable housing facilitates crime (Neas, T. 2021). Although the city has 16,000 unoccupied dwellings, it defines vacancy as uninhabitable. The city's vacant houses have become dumping grounds for trash, havens for drug traffickers, and have even been discovered to contain corpses (McCoy, T. 2015). If **vacant** areas could be transformed into communal areas and livable spaces, it could lower the criminal element and attract more positive attention. The government should give more attention toward an annual housing budget. Because the issues with vacant houses are not one of their biggest priorities, which is why the buildings lay dormant for so long.



Drawn by Pau Cin



Drawn by Pau Cin

HOUSING THE UNHOUSED WITH VACANT BUILDINGS

Why not make use of the **vacant houses?** The government and the communities can help fund repair costs of **vacant** homes and make them livable. But issues may arise in future over ownership (McCoy, T. 2015). The government can use its financial power to buy these **vacant** homes and make them community owned. Repairing some **vacant** homes may be a cheaper solution into helping individuals like the residents of Red Shed. Rather than starting from scratch; looking for new land to build new homes.



"The Red Shed Village". Photos by Devin Simmons

THE RED SHED VILLAGE

The Red Shed Village is a healing community based on safety, support, and dignity. Before the village became what it is today, it was a community garden, known as the "Red Shed Garden." It was subsequently designated as a tented zone, a place for the **homeless** to seek refuge (Zavaletta, E. 2020). Due to the Covid-19 epidemic, groups like "The North Avenue Mission" altered it by constructing micro-units for inhabitants to provide a roof over their heads until they can find permanent housing. Now known as "The Red Shed Village", located on St. Paul Street in **Baltimore City**, Maryland and has been operating since April 14, 2020. While the huts improve the tents, they lack electricity, heat, and running water. During the winter, the huts are incapable of keeping the people warm. The site's tenants do not have access to showers and rely on a portable bathroom unit. Donations, organizations, and community support are actively assisting in maintaining and improving the village's living circumstances to add these elements. It is gradually progressing; consider the potential that the village and other comparable initiatives might get, like assistance from the mayor's office.

CONCLUSION

It is disheartening to see people like the residence of the Red Shed Village being **homeless**. What can the community do? What can individual people do? The first step in assisting the homeless individuals is to ascertain how they became **home-less** and jobless. By identifying this, one may have a better understanding of how to assist them. Once the root causes have been identified, the government in partnership with NGOs can fundraise and come up with financial solutions. We believe we already have an option, **vacant** homes, and the vacant lots, but steps have not been taken. The **vacant** homes that are unfit for human habitation should be demolished immediately so that the vacant lot may be transformed into a community space and serve as another Red Shed Village for **homeless** individuals. Or else, livable state **vacant** buildings can be repaired, furnished, and turned into apartments where the **homeless** can be allocated each and live there rent free as the governments comes up with permanent strategies to the issue. In addition, with the use of vacant properties as **refuge** for the **homeless**, this will also help transform the city's misery into a miracle by reducing the crime rate. Moreover, the city individuals don't need to stroll around adjacent abandoned structures with the dread of having the structures fall over their head.

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DIALECTIC URBANISM: THE SEARCH FOR A TRULY RESPONSIVE URBAN FABRIC

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DIALECTIC URBANISM THE SEARCH FOR A TRULY RESPONSIVE URBAN FABRIC

One of the biggest factors we face is in our cities and countries is that they were not truly designed for us. Dialectic urbanism is described as being both liberating and oppressive, it discusses a range of urban issues of life in a city such as conflict issues and struggles an individual might experience.

The question introduced is how can we give power back to the people of the city? How can we create a city for the people?

We argue that using and analysing different dialectics of urbanism will help create an understanding of urban poverty

A CITY FOR THE PEOPLE BY THE PEOPLE

We believe that a city should uphold certain values and accommodate for all. In a perfect world a just city would be safe for all citizens, economically practical, diverse and inclusive of all. Currently the ideal city does not exist, housing and maintaining a property has become too expensive over the years and is leading people to homelessness or living in shacks. The urban layout of South Africa forms the greatest example of juxtaposition in a country depicting a scenic landscape and extreme poverty in the form of thousands of informal settlements such as shacks. To provide affordable housing and accommodation could allow for a decrease in homelessness and regulate overdevelopment of Shanty Towns which pose a negative impact to urban development.

Another factor to take into consideration is diversification and integration. It is important to diversify cities as it can lead to flexible economic opportunities. Flexibility can ensure that a city will undergo transformative urban growth and allow for more opportunities for a more diverse group of people.

URBAN INEQUALITY

South Africa is an ever-evolving dynamic country with the most beautiful landmarks- all that play an important role in shaping the country's future architectural heritage. However, there is a spatialinequality co-existing with these landmarks - a spatial inequality that stems from the legacies left behind by the Apartheid government of the past that remain apart of South Africa's urban fabric. Certain racial groups barred from accessing certain spaces and moved to allocated residential areas that became townships. A good example is the contrast between District Six and Cape Town's City Centre.

Every student of architecture steps into the field brimming of dreams to make a difference to the world and although this is heritage, we can use our knowledge of the past while still having a zeal for a better future by designing for inclusivity, breaking the boundaries between ethnicities, economical groups, gender identities and disabilities and using our design skills to create an environment that raises awareness of the needs of each other amongst its users.

This can be instrumental in bringing about openmindness of humanity in order to think up inclusive measures for the comfort and well-being of people across the various strata.

GARDENS FOR THE PEOPLE BY THE PEOPLE

Greenery and landscaping are seen as public commodities that are created and maintained by the state, plants within the urban fabric are planted and then to be cared for by workers hired by the government.

Public parks and areas of greenery do not always respond entirely to the needs of the people that use these spaces. Many lots remain barren and neglected, allowing the climates around these spaces to increase in temperature. Urban space is not used in the process of food generation, increasing the need for importation/transportation from rural areas.

Citizens do not take part in the act of gardening in their urban realm because it is a crime to do so on government property, resulting in the depersonalization from the urban spaces we inhabit.

Cities are bare. Yet individuals don't/can't plant trees/plants

People are starving. Yet individuals don't/can't plant food. Seeds must be sown by hands and gestures of the minds and bodies that it may grow to enrich. Communities should not only be lawfully allowed to be able to grow food and plants in open space, but be encouraged to do so. Gardens are a community effort that serves the community. The radical act of gardening should be performed by every individual in every space.

INCLUSIVE URBAN PLANNING FOR THE PEOPLE BY THE POEPLE

The unrestricted growth in many urban areas of housing, commercial development and roads over large expanses of land with little concern for urban planning or quality.

Urban sprawl in current times brings about urban density which is not at all safe as this could encourage an easier spread of the COVID – 19 virus among community members.

The state now would have to incur additional costs due to basic infrastructure having to be built for these un-anticipated areas – **Economic impact** Due to urban sprawl, people would be situated on the far outskirts of cities, thus leading to increased travel time to work (usually within the city) – **Social** Urban sprawl consumes land, therefore areas in which these occur are susceptible to increased heat islands and more pollution – **Environmental**

In essence, here in Cape Town, there are not a lack of urban planning frameworks, these frameworks are in most cases not being adhered to.

The possible solution to this could be to factor in even more RDP houses when urban planning for a certain area is being undertaken, thus making provision for future development in a way in which this development is accounted for and in some way encouraged – **Problem & possible solution**

A SUSTAINABLE CITY BY THE PEOPLE OF THE CITY

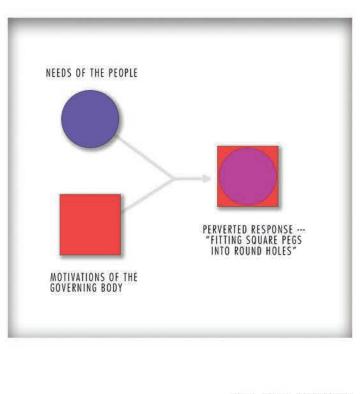
Greenwashing is an act by local authorities in a city using public relations propaganda to distract from council malfeasance in their policy, in order to give the impression that the degraders are caring, beneficial, or caring about the society needs.

Instead of addressing **urban needs** and concerns of the community, greenwashing is done by city leaders in the local councils in order to win the heart of the community. Because the goals of planning documents are not always implemented due to opposition or lack of resources, planning documents are only one indicator of how a city is integrating sustainability and equity. However, they are still influential politicians that easily manipulate policies and urban plans and development projects for their proxies gain in the name of urban development, yet the community can make positive for coalitions of policymakers and advocates, and they can serve as a source of insight into which direction city officials and stakeholders go into order to have a city for people by the people of the city.

In other words, although the issue of **bridging justice and sustainability in cities** goes well beyond city governments and their plans, community engagement and participation in decision making in a city remains an important point of reference in overall efforts to reform cities in these directions.

CONCLUSION

An urban fabric responds to the needs of the inhabitants only through the engagement of the individual citizens. The response generated from local authorities and governments are not enough in and of themselves. Building and developing a responsive urban fabric begins at the individual level, whereby the authority is given to the people to shape the kind of cities they require.



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THE CITY AFTER QUARANTINE

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A Manifesto for the Just City 2021

The cities and regions of the world are on hiatus. We have little time and much to do. The COVID-19 pandemic can be a test of what awaits us and that is why we need people who are informed, organized and willing to build our present and future hands-on.

This text is born of the desire to make visible how we could change the inertia of the established social order that will collapse sooner rather than later, being aware that the new paradigms, this time, will have to be based on social and environmental justice. We understand this crisis as an opportunity, chaos as a present to understand life as a constant rhythm construction-destruction and that the learning process has an implicit error, therefore making transformation inherent in all natural cycles. The pandemic is a trigger for new ways of living, planning and imagining cities as a symbiosis of many living organisms within a physical environment.

The following lines are an open manifesto in which the individual's freedom within the inherited planet is valued without question. This collection of dreams for the future is an anarchist act of call to cooperation for all those people who wonder about the possibility of living in a balanced world with values such as horizontality, mutual support, empathy, solidarity and autonomy and denounce the aggression between us and over the biophysical environment we inhabit.

Culture of care CHANGE OF THE STATE OF EMERGENCY FOR THE STATE OF CARE – *P.4*

2 Radical ecological metabolism REVALUATION OF THE NATURAL LANDSCAPE IN CITIES - P.6

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- **Anti–anthropocentrism** TOTAL FUSION OF CITIES AND NATURE, FOR A REPRODUCTIVE CITY, NOT EXTRACTIVE – *P.8*
- **Degrowth and buen vivip** NO GREENWASHING, NO SPECULATION, NO GLOBAL COMPANIES, NO MASS TOURISM, AND NO SUBORDINATED LIVES *– P.10*
- **Region as a way of life** commoning the land, for the region as a home without hierarchy and Exploitation - *p.12*
- 6 **Cooperation and mutual aid** CORE VALUES OF THE POST-CAPITALIST CITY - P.14

7 Abolition of the monopoly of violence

AGAINST THE POLICE, ARMY, MACHISMO AND THE SECURITY SYSTEM BASED ON FEAR: SELF-DEFENCE – *P.18*

8 Revaluation of the concept of property

THE FUTURE IS NOT FOR SALE. NO ONE HOME-LESS, EVERYONE STATELESS - *P.20*

9 The right to land and protection of indigenous populations

RE-TERRITORIALIZATION AND INDIGENOUS CULTURAL RESISTANCE. RESPECT EXISTENCE OR EXPECT RESISTANCE – *P.24*

CHANGE OF THE STATE OF EMERGENCY FOR THE STATE OF CARE.

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE

"'Normality' in itself is a crisis. We need to catalyze a massive transformation towards an economy based on the protection of life". Words by Naomi Klein (2020) show that the current health crisis adds to the ecosocial crisis that we are experiencing and has only pointed out what activities are necessary to sustain life.

Even more so, before confinement, the culture of care was already in our DNA, be it as the defence of the quality of our public health or through informal neighbourhood networks of mutual support. These days, due to the urgent need, even more groups emerged to facilitate

toolfood for people who cannot affordtrisis addsit, free taxi services to hospitals...hat we areStreams of care spread among thely pointedneighbourhood beyond what wecould have imagined before March2020. The undervaluation andlow remuneration of reproduc-vas alreadytive work, linked to the sphere ofcare, has been made visible, unlikein pre-pandemic 'normal' times,bourhoodwhen productive work, linked toort. Thesesometimes unnecessary goods andsocial recognition.

. Culture of care

PROPOSAL:

As citizens, we want to know what role cities play in supporting the ties of mutual help and care work when it transcends the family sphere or network. As Jane Jacobs pointed out, relationships on the street or in a local community can develop people's attachment to where they live; therefore, also to the neighbourhood of which they are part. It seems that way how we build environment has lost sensitivity for the relationships between the people and has simply been designing spaces of isolation -many times without flexibility in the face of the different profiles of homes that exist today-, with little communication with the street life and with a spatial configuration that embodies a sexual division of labour -as its hierarchical design does not have a neutral meaning-; all this favoured by the regulators themselves.

the day to day of the most vulner-

able people. Through assistance to

people at risk, gathering protec-

tive material for the health sector,

The most widespread models for the distribution of housing, such as buying or renting, have excluded many people from the right to decent housing. However, many alternative models challenge the private property system and favour community participation in caretaking, reproductive labour and shared health. An example is the cooperative housing in the cession of use, or the agreements through the so-called "masovería urbana", even the squatter movement, which carries the full weight of these experiences.

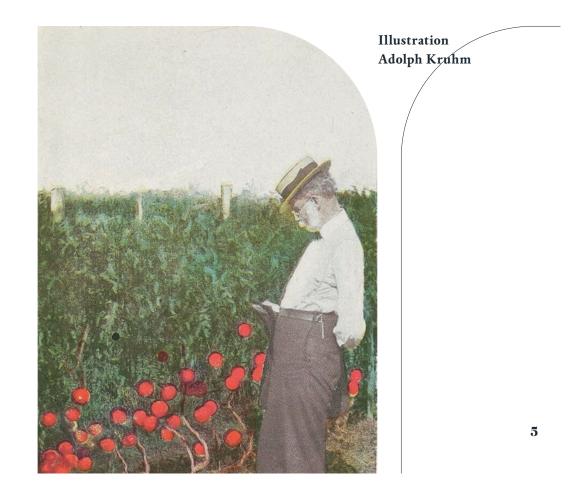
Cities can care, and we can take care of ourselves in cities, appealing to a balanced distribution between genders and the valuation of the time dedicated to care, from the logic of being eco-dependent and interdependent as defended by ecofeminists. Greater neighbourhood interaction, with community support networks favoured through the design of common and community-made spaces, including community-made green spaces such as allotment gardens, provides a sustainable vision that can transcend all scales of habitability.

ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- Be aware of the hours we spend on care work (at home and away) and try to balance them
- Find out about the social groups in your neighbourhood and participate in the one we feel

most comfortable with

- Knowing our neighbours by name, helps to create links
- When possible, encourage gathering in public spaces by creating safe and welcoming spaces



REVALUATION OF THE NATURAL LANDSCAPE IN CITIES

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

2. Radical ecological metabolisn

We have dysfunctionally shaped the planet's surface, destroying the native landscape to build cities, unrooting primary forests and thousands of wildlife habitats to create solid blocks that arise from the surface, imposing, noisy and dirty. When did we start to prefer the sound of a car over the singing of birds? The pandemic is a Trojan horse for nature to reenter the city. We see animal species reclaiming the streets that we did not see before in urban environments. This forces us to reflect on how we have exploited other living beings' to preserve

our own. When we re-territorialize ourselves in the environment and slow down our mechanisms of 'development', the richness of life grows and balances itself again. The 'empty streets' reveal the condition we have subjected nature to for as long as we call it modernity. The apparent void of development is an opportunity for introspection on how we have created cities and urban regions, these spaces that we believe belong to us, while they are home to infinites of wild species and miracles of life that make possible our tenancy of this Planet.

PROPOSAL:

A garden city is an urban idea designed for a healthy life and work, with a size that makes possible a full social life, but in a controlled sprawl, surrounded by green belts and rural landscapes as biological corridors that allow synergy with wildlife (Howard, 1989). This new ecological and metabolistic urban landscape will emerge from understanding energy flows and the entropy of those that are productive to find an economy allied with nature that allows us to take advantage of its resources in a sustainable way without endangering the life conditions of others.

One thinks of the concept of the garden city as proposed by Howard, replacing industrialized production with multi-skilled citizens that work together in small hi-tech workshops and orchards. And a large city where the micro-centres of urban life make possible plural autonomy while well connected with the environment including the peripheral mosaic of agricultural soils. Aren't the city and the countryside supposed to function as a single integrated system?



Kupari, Croatia 2021 Photo by Alejandra Robles Sosa

Illustration Désiré Bois

ACTION STRATEGIES DURING AND AFTER QUARANTINE:

•

- Map places where we can stock up on local produce.
- Get organized with more people and occupy free spaces in the city where we can cultivate.
- Engage in local planning

processes demanding different paradigm (i.e. Garden City) Learn about the geography of our local surroundings: bio-regional, hydrological and information on land-use history of our area





TOTAL FUSION OF CITIES AND NATURE, FOR A REPRODUCTIVE CITY, NOT EXTRACTIVE

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

The biggest problems we face in this health crisis are caused by the shadow behind it; anthropocentric social metabolism. The construction of society is based on creating an empty comfort at the cost of the destruction of natural resources that ensure our survival. The anthropocentric system links "basic needs" to individualised benefit, violating the minimum conditions of collective well-being.

Trapped in this conception of "mine", we manufacture an excessively processed and plastic life. We buy packed fruits in a supermarket, we break the link between the product and its origin, disconnecting human activity from the natural environment.

3. Anti-anthropocentrism

We develop structures that generate marginalisation in the social and physical environment, blindly protect profitable financial entities, and minimise common welfare. Countless examples are out there in which human economic activity violates life. The lack of protection of life and neoliberal practices linked to anthropocentrism facilitate a series of comforts that do not ensure the adaptability and resilience of human life.

PROPOSAL:

Let's plan cities and regions as physical biocultural/interactive/ natural systems, grouping these attributes and selecting solutions that dismantle the dichotomy between the flows of the city and nature. Understanding the existing interdependencies at both social and natural relationships, we must create layers of knowledge, let us be guided by a single frame of reproductive socio-natrual interaction, and formulate city models that respond to the context of needs and available resources, setting limits of the growth.

Therefore, we ought to develop regional planning that creates models of interaction between the landscape and the people who inhabit it. The strategies need to be worked on at all scales to transform cities from their current anthropocentric operation of extraction and exploitation of resources, species and fellows towards one that reproduces resources in tight relationship to their regional and metabolic surroundings and social ties. For urban planning, the flow capacity that the environment possesses must be a foundation on which cities can regenerate within the larger territory they are interconnected with and the socio-environmental dynamics that maintain these in balance. It could start with the decarbonisation of the economy and changes in supply chains that drive the transportation models, food production, and energy consumption.

Drvar. Bosnia and Herzegovina 2021 Photo by Alejandra Robles Sosa

ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- Find out about, promote and get involved with community groups and cooperatives that seek to build new models of coexistence with non-human world
- Reduce or avoid buying items/ goods that are unnecessary
- Consume ecological and local products, in which it is ensured that in their manufacture and production, there is a minimum impact on the environment.

NO GREENWASHING, NO SPEC-ULATION, NO GLOBAL COMPA-NIES, NO MASS TOURISM, AND NO SUBORDINATED LIVES

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

Life on Earth depends largely on regenerative processes within a finite planetary system, and this is why we cannot afford to extract non-renewables endlessly. The cities play a part in consuming this capacity by expanding land-use patterns, increasing consumption and pollution. This is because they are built in the paradigm of the perpetual pursuit of (economic) growth.

The imperative of economic growth is deeply rooted in the contemporary notion of well-being (i.e. green growth, sustainable development goals). It is believed that socio-economic development cannot be sustained without 2-5% economic growth per year. The pandemic of COVID-19 made especially visible the limits of this economic model; it is unstable and not very resilient. The movements of degrowth and buen vivir highlight the social and environmental harm of the growth model and reframe human progress along the lines of regeneration and conviviality.

Within these perspectives, we could consider multiple benefits of the COVID induced slowdown, from the absence of tourists in the city centres to skies empty of restless flights. However, it is important to bear in mind that what is happening is not degrowth or buen vivir but a demonstration on a global scale of the possible limits that society can impose if it recognizes that the regeneration of the natural system is a priority over the growth of the economy.



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PROPOSAL:

Degrowth establishes two parallel and at first sight contradictory objectives: to develop the economy so that it does not exceed the planetary system's limits and simultaneously distributes social justice and a basic quality of life to all living beings. The contradiction is resolved by dismantling the relationship of growth and development and making room for concepts to imagine and promote diverse futures that share the objective of reducing the scale of affluent economies and their material flows, in a fair and balanced way (Kallis, 2015). What does this mean for cities?

The many existing degrowth-oriented practices are already working on this transition; urban gardens, autonomous communities, cooperative housing, food banks... These proposals are the seed of degrowth that we are looking for in cities.

However, their impact is limited. They are often unsystematic and demanding examples of incredible collective and personal effort that find no way to persist at the city or district scale. To imagine the future of a territory based on degrowth, different scales of self-governance should emerge: from neighbourhood assemblies and local action groups, to the scale of mass blockades of construction sites and extraction facilities, ZADs and TAZs, "hacking" the institutions and dismantling their ties with global corporate enterprises, boldly implementing city-scale commons and squatting professional discussions to implement limits on the expansion of motorized traffic, mass tourism, or urban sprawl. There are many options.

ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- Read literature on degrowth and buen vivir
- Track and trace large scale businesses and their spatial facilities. Try to understand how their business influences your environment.
- Think about how we can travel without using tourist facilities and cheap flights. Think about

the ways green can become political-join the public debate with degrowth arguments.

- Engage with local action groups, ZADs and environmental activists.
 - Connect with the local degrowth community.

COMMONING THE LAND, FOR THE REGION AS A HOME WITHOUT HIERARCHY AND EXPLOITATION

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

Urban planning has lost the battle while quantifying land, distances and feasibility. Rural life, nature, and the countryside have a purpose for the human being in contemplation, health and above all, freedom. This might be why lately more criticism of the city can be heard, such as that they are too big, unkind, dirty, polluted, segregated, and dangerous. Faced with the health crisis, we have confined ourselves, closing the doors of housing, shops, and borders. Nevertheless, out there, spring has arrived, and the cities stood under clean blue skies, exuberant vegetation, and the flux of fauna roaming the streets. We gave more value than ever to the outside, to the contact with nature and the societal dimension of the natural

environment.

The crisis and recession are concepts implemented in a model of society that only speaks of development in terms of growth and profit. The greatest crisis is the one that our flood of consumption causes today.

As we face the perfect storm, a multidimensional 'crisis' (economical, energetic, ecological, and health), we should rethink the foundations of how our society is functioning and our relations with the territory. Increasing biodiversity and organic agriculture, ecological urban and rural relations, common goods, the right to the city and countryside, food sovereignty, and resilience could become strategic aims. We must claim the future of a balanced region.

> Kupari, Croatia 2021 Photo by Alejandra Robles Sosa

Illustration Charles Morren

5. Region as a way of life



PROPOSAL:

The ability to produce local food should be one of the main variables to be considered to achieve a change in the patterns on which the supply of cities is based and even further, for a radical turn of the tide in how people relate to their surroundings and themselves. We propose to recover the land lost after industrialization as a communal natural right, to reconquer the soils and voids as available for common use, agriculture and resource management. These relationships between eco-urban and rural areas should improve through commoning, taking advantage of voids in consolidated and unconsolidated urban land, in suburban areas

and ecotones.

By recovering the lost communal territory, we will be able to find ways to supply energy, water, and food to the users. And with planning actions done in a specific way all the inhabitants will be able to adapt with equal opportunities and responsibilities. Possibly, more social cohesion will occur as people will cherish their renewed contact with the region and countryside. We should take part in building together planted, rural, public, common, and private spaces since all can support social relationships and improve their sense of belonging on many scales.

ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- Find available spaces where we can cultivate to achieve relative self-sufficiency in our own home: a window, a balcony, a empty plot in your neighbourhood, a terrace, a square
- Team up with our neighbours to promote a system of urban gardens and water harvesting, which we can all take care of, exchange seeds, and plant trees and herbs

often as possible, walk, cycle, eat in the local taverns and squares

- Educate ourselves about a biodiverse future, regionalist movement and skills of living with and taking care of the nature
- Get involved in local political movements to defend, expand and radicalize local environmental and territorial politics
- Travel to the countryside as

CORE VALUES OF THE POST-CAPITALIST CITY

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

France is known as the country of "thousand kinds of cheese". French could have a different cheese for dessert every day of the year without repeating the same. It is not the result of hazard but the consequence of a social context and historical events. The wisdom says that the "cheeseversity" that we have today is due to the Black Death epidemics that ravaged Europe in the second half of the fourteenth century.

The isolation of cities and regions to protect themselves from the virus implied a reduction in trade and exchange of raw materials. Thus, cheesemakers were forced, on the one hand, to implement recipes using those ingredients and gadgets that were available at the local level. On the other hand, the difficulty of exporting the cheeses outside the local scale forced them to improve conservation and curing techniques that would allow them to be available for selling and eating for a longer time.

Therefore, looking at history shows the fragility of the prevailing economic system faced with crises that escape mathematical predictions of the market. Indeed, economic growth implies having a constant increase in consumption. For consumption to increase, greater competitiveness is required, improving the performance of the product offered or optimising production costs. Then, increasing specialisation is required, for both, people in individual labour, and

. Cooperation and mutual aid

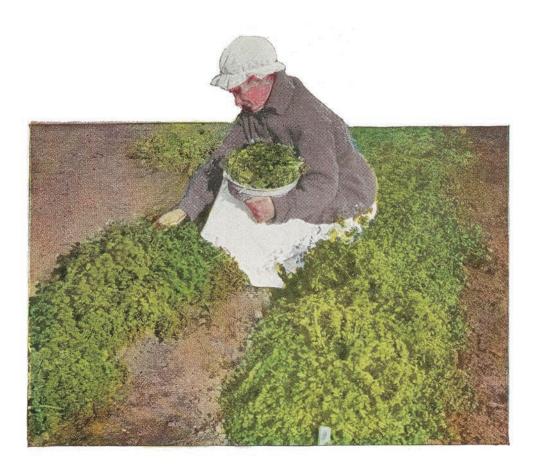


Illustration Adolph Kruhm

territories in productive activity.

From neoliberalism's point of view, in the ever more connected world, the economy has to grow and, therefore, crystalise and individualise social fabric, generating a society that depends on globalisation but not on the skills of a fellow neighbour.

Limited mobility means social interaction limited way below our emotional needs. This has been magnified by the post-industrial fabrics of our cities and territories through zoning and land use regulations, specialising vast areas into one purpose deserts. The urban space responding to the capitalist dynamics has only aggravated its weaknesses in the face of crises such as the ones we are experiencing today and those to come, such as climate change.

PROPOSAL:

As the current pandemic shows, the system can avoid collapse only by applying the opposite principles to those applied by neoliberal doctrine. It is on whom we depend in the face of the crisis that has to be reconsidered. On the one hand, the intense economic exchange is incompatible with the social isolation required by the pandemic. But, on the other hand, specialisation has made us utterly dependent on others, causing an immense surge of immediate non-profitable local cooperation and mutual aid.

Indeed, as a society, it is necessary to cooperate in mutual support. We had to change our habits and economic dynamics to build more cooperative societies and innovate new ways of living and working in order to overcome the pandemic as a new socio-economic condition. Looking at the past could give us the answers how to maintain society under such terms: self-help housing, workers support funds, planning aid groups, community land trusts and voluntary action societies that build autonomous, self-sufficient and mutually supported neighbourhoods and workplaces into federations of collaborating cities thanks to nowadays available communication skills and information technologies. That is the only way we could keep enjoying a good tasting cheese.

Segal Close, United Kingdom 2021 Photo by Jere Kuzmanic



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ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- If we have a job for bare financial stability: In general, we won't have enough time to change our ways of organizing. However, we will maybe have some economic profit to change our consumption habits. Support a cooperative business and ethical financial bodies.
- If we do not work and are economically vulnerable: We will not have money, but we will have time to change our habits. Get connected into the social fabric of mutual support. Time is the currency we can exchange for the support of others. Join street kitchens, food deliveries and eviction defenses.
- If we do not work, but have financial stability: We are in a

perfect situation to change both our consumption habits and ways of organizing. Initiate and organize cooperatively, be a pioneer, consider joining a housing cooperative or turning our source of financial stability into a cooperatively run enterprise.

If we have a job, but we are economically vulnerable: Unfortunately, we will not have time to change ways we organize or economic margin to change our consumption. Keep our trust in society. Let the support get to us through solidarity: at work (unions and workers trusts), at streets (food banks, communal gardens), at home (health aid, intergenerational support groups)

. Abolition of the monopoly of violence

AGAINST THE POLICE, ARMY, MACHISMO AND THE SECURI-TY SYSTEM BASED ON FEAR: SELF-DEFENCE

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

One of the most important ingredients for the COVID-19 cure is collective responsibility. Collective implies the shared trust and confidence that people understand the danger and respect distances, protective measures, and the need to act responsibly. It applies not only to strictly staying home but also to behaviour in public spaces, when with family, friends, and neighbours. Different countries have different measures for distributing responsibility among their citizens, and precisely this has an extended impact on the outcome of the crisis.

Let us take the spanish state as an example. After the first psychological shock of restricting any movement, when people understood the level and scale of the danger, something went wrong in how the state addressed this collective responsibility. Images of the police threatening and beating people alone in the streets, the army patrolling urban areas with weapons, restricting jail visits, detaining those without papers, war narratives on television...

What was the message of these government actions? We do not trust you. We have to centralize responsibility because distributed responsibility does not work. In terms of numbers but also in psychological terms, the consequences are to be experienced later. The dependence of states on violence and the priority of their monopoly to exercise it over the ability of people to understand, change behaviour, be respectful, or simply intelligent is not exclusive to the crisis. It is a common mechanism of all authority. The monopoly of violence is the persecution the state and capitalism will sustain when everything collapses, and the strength of this monopol will increase over time.

PROPOSAL:

This will simply not change. The institutions that constitute the monopoly of violence (the

police, the army, the legal and prison system, heteropatriarchy, and Westernism) are the most

"There is no forgiveness when someone who claims superiority falls below the standard."

- Frantz Fanon, Black Skin, White Masks (1952)

difficult to imagine disappearing from contemporary society. The state and capitalist society will not shoot a bullet in their own leg. Neither will we, as people and popular movements, commit ourselves to do so without knowing the result. Self-defence is the first step to ensure respect between the institutions of violence, the state, and the people. Before erasing them, we have to be respected for the power we possess in numbers and intelligence. Collective responsibility has to come from below, from trust among people, from solidarity, and from a shared belief in the

possibility of justice.

Some tribes on the continent most tortured by the violence of "a superior", Africa, have the habit of healing the crimes of their individuals. They do this by surrounding the culprit and telling each other what good this person did apart from the criminal act until the person feels like part of the tribe again. This is an example of mutual trust and a collectively shared sense of justice. This will never be a dimension of our society until we win the respect of the monopolists.

ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- Look from our balcony and window, take care of our neighbours and how the police treat them on the streets
- Engage in groups and

communication channels that are monitoring it on the level of neighbourhood or city. Talk about collective responsibility with our closest ones ____

3. Revaluation of the concept of property

Once the quarantine is over, engage with prisoner support groups, for example, send books, join the anti-military or self-defence group in our city

Never join the army or advocate war for state or capital

THE FUTURE IS NOT FOR SALE. NO ONE HOMELESS, EVERYONE STATELESS

THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

Waking up in a state of emergency and curfew confronts us with the sense of lost freedom. It forces us to spend days and nights in our homes, those static spaces in which we usually voluntarily develop a large part of our lives. These often happen to be the only pixel of lived space under our control. The remaining space is shaped by a totalitarian model of state or whatever authority and with pandemic it reveals true flaws in the face of the support for the basic needs of world's inhabitants.

Throughout history, those settlements that grew in population had increased fear of pests resulting in protocols and facilities to provide complete isolation. The exclusion of the contaminated was total, as it was of the community towards the outside. This sense of control contributed to developing the attraction towards the possession of 'space' or land where one or a few had everything needed. With time we inscribed this attraction in our society and cadasters. Possession gives many promises: security, social status and economic possibilities to turn land into money.

Wealth in properties gave some the power to control and discriminate, which divided the territories and led us to a surreal geopolitical fragmentation in which we believe we own to take part. That need to control and feel safe in our cities does not guarantee us the necessary resources to survive as pandemics showed, so the question arises, What is ours? And, what is the use of control over land?

Mostar, Bosnia and Herzegovina 2021 Photo by Alejandra Robles Sosa

PROPOSAL:

We shall no longer consider ourselves an inhabitant of a home, city, or country as a territory of exclusion, even more, the owner of any pride in that. Think of a place where one can develop their way of living in a group with no control over land and living space via power but through cooperation, where they cultivate the collective before the individual modes of (n)ownership. Letting go of the power and wealth accumulation for the abundance of sharing will give meaning to our shared lives and give new types of relationships that we form as a society and within the environment. As bold as it is, this proposal is the essence of spatial and environmental injustice on all scales.

Property is theft.

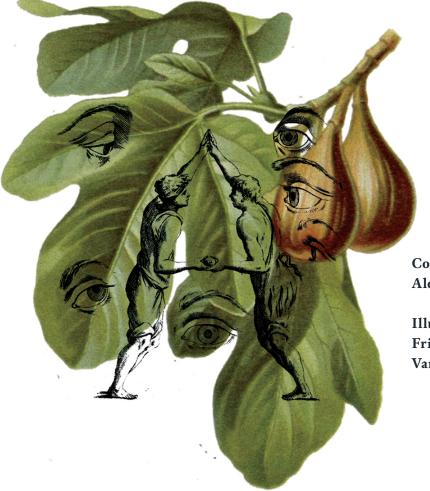
The speculators and landlords live from the land that belongs to everyone. The create a money adding artificial exchange value to a common good that has endless use value and that simply can't be commodified. We should not take part in this senseless economical fraud and instead work on deliberating as much land and homes as possible for a wide range of inhabitants including non-human. The possession should essentially come with shared responsibility towards the accessibility and reproduction of the space and not with the privilege of earning money on other people's work in capitalist trap. All land is ours and all land



can be managed as commons. All humans need a home and home is more than just a private roof over one's private head. That home can be built, maintained and possessed as a shared space of many purposes for many users with models such as community land trust, self-help housing schemes and back-to-the land occupations of capitalist wet dreams such as airport extensions, open mines and speculative housing estates.

ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- Catalogue what activities we have stopped doing and note which ones we would stop since we now believe they are unnecessary
 - Observe what we do not use, and that may be useful to another person to allow us to detach ourselves from it and share it
- Read and understand the injustices of land and tenure, ownership and the way it inscribes injustice in space Start a group with our friends
- to discuss how we want to live when we get old and how do we see our vision of the world of no man's land



Collage by Alejandra Robles Sosa

Illustrations Friedrich Losch Varignana F. Mitelli

RE-TERRITORIALIZATION AND INDIGENOUS CULTURAL RESISTANCE. RESPECT EXIST-ENCE OR EXPECT RESISTANCE. THE CONTEXT IN TIMES OF HEALTH CRISIS OR BEFORE:

New sunsets with returning migratory birds, scenes of a spontaneous play of sea animals that were never seen before on the coasts give us hope these days that we can live in a more inclusive world. The unexpected rehabilitation of ecosystems besieged us as spectators of processes that we had stopped observing due to speed and our attachment to an individualistic life that constantly demands more from us.

This new moment to contemplate the void and the decrease in movement in our cities without anyone inhabiting and enjoying them makes us think about the value of the things that we have gained and lost in our personal and collective history. Everything we have built in contemporary civilization is based on a western and colonial idolatry of a sudden and quick gain of wealth and accumulation. Someone deserves more than the others because they work, live or loot harder.

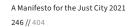
It is why, according to Moro, utopia is the only tool that allows us to imagine. Let us not forget that there are cultures and histories of societies that have conserved and maintained territories with respect to nature's circular character and whom we still owe to revalue what we are losing.

PROPOSAL:

Submission to an established structure omits other perspectives and histories. We can unwesternize how we live with our territories and decolonize how the west relates to other societies and ways of inhabiting the Earth since the current capitalist way of life has determined subsistence on this planet in totalitarian absoluteness.

The indigenous people often respect and value all beings on Earth, be it plants or animals, because they keep a knowledge of living in harmony with the environment for thousands of years. We, who failed in this, have to learn the fundamental importance of coexistence and learning empathy for the other through respecting the struggle to reclaim a sense of belonging to all those nativities we stripped of the future a long time ago. Because coexistence is, as our ancestors and native predecessors knew, not inscribed in the map but in vital cyclical flows of earthly life.

protection of



ACTION STRATEGIES DURING AND AFTER QUARANTINE:

- Learn the meaning of the term decolonize and support the movement of indigenous people towards their autonomy
- Think less about ourselves and what we miss and make an effort to start taking care of what we have inherited.
- Slow down and introspect to recognize what beings we live surrounded with. See how similar and different we are to them and how much we are willing to share with everyone around us.

Guna Yala, Panamá 2016 Photo by Alejandra Robles Sosa

Illustration Mich Detroit



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"Cuando sueñas solo, sólo es un sueño; cuando sueñas con otros, es el comienzo de la realidad"

Proverbio Brasileño

"When you dream alone, it is just a dream. When you dream with others it is the beginning of reality"

Brazilian proverb

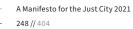
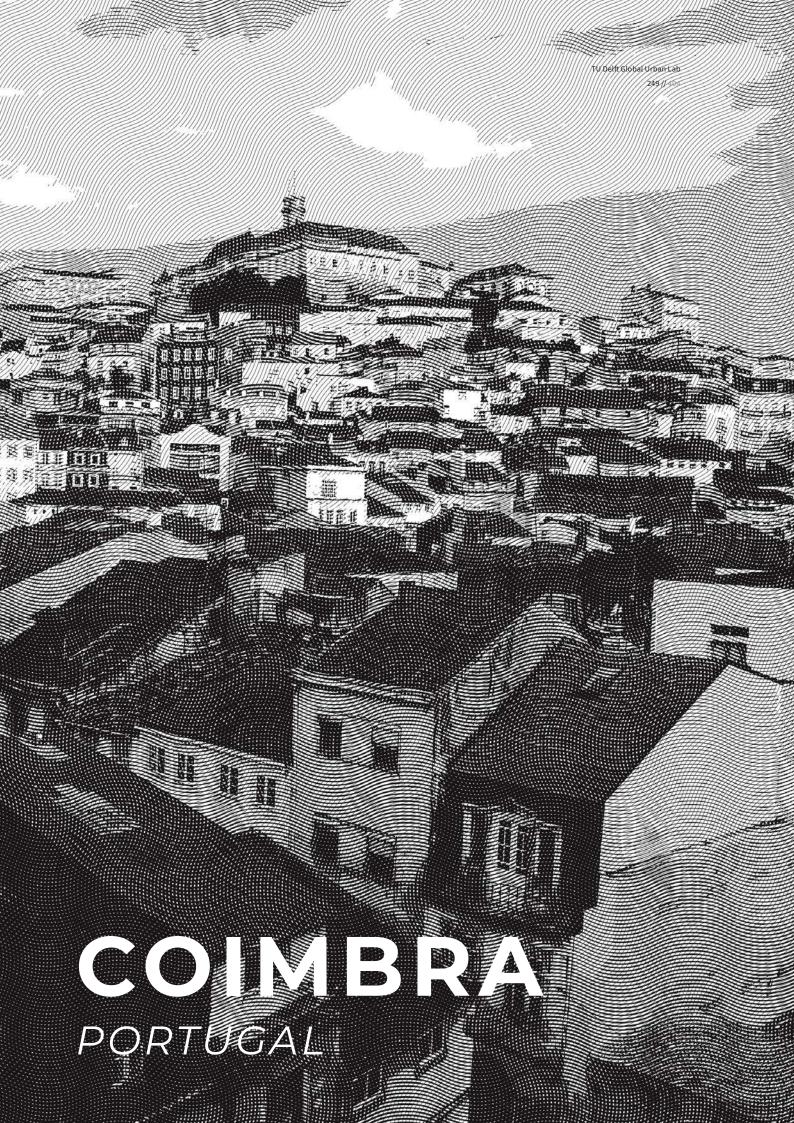


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THIS IS A CALL FOR SENSITIVITY

ZUHAL TARAK JOHANNA KECK MARTYNA KEDRZYNSKA MELANIE TSCHIRREN **KU LEUVEN, BRUSSELS, BELGIUM**



Dear (male, white, cis) Spacemakers,

This is your call to take responsibility. Your exposed position in society manifests in space. Whatever is designed until today is serving mostly you. Until now, the world is shaped according to your needs - but not to the ones that alter from your standards. It is time to acknowledge this and catalyze it into active changes. If you are not changing anything, you reproduce historic patterns of patriarchy. Being passive is being a patriarch.

1. Education

Your access to education is unparalleled. Make use of it and develop sensitivity in order to represent as many facets of society as possible in your design. Learn what you need to avoid repeating what has been going wrong for centuries.

Awareness is key for sensitive designs.

2. Accessibility

The city should be equally accessible to every single person. Reduction of stairs for citizens in wheelchairs, enough resting places for elders or urban furniture that welcomes rough sleepers are only few examples. Any public space should welcome any citizen.

Access to public spaces is access to public life.

3. Norms

They are used to generalize and facilitate the quicker design. It is time to change that and explicitly question if norms are rather excluding than including. People come in different shapes, sizes, genders, religions, and habits, you should take it into account.

Norms don't include, they exclude what differs from you.

4. Safety

Until equality has truly reached society, space needs to protect vulnerable groups, for example, flinta, elders, and children, and support their free-roaming. Take that into consideration when designing streetscapes, parks, and underground stops - these are places of great unsafety from anyone who differs.

The safety of vulnerable groups has to be manifested in space.

5. Distribution of Infrastructure

Equality means equal and easy access to transport, leisure, shopping, institutions, education, and other facilities. Especially when provided by the state, it should be a priority to avoid putting certain areas at a disadvantage. Bigger distances mean less access to education, culture, and opportunities which have an effect on economic status.

An unbalanced distribution of facilities contributes to inequity.

6. Representation

If you broaden your practice you will learn from people who encountered (spatial) discrimination. Representation means mirroring society in all facets and fostering reciprocal communication between representatives and the ones they represent.

Representation is powerful and essential tool for a just design.

7. Power

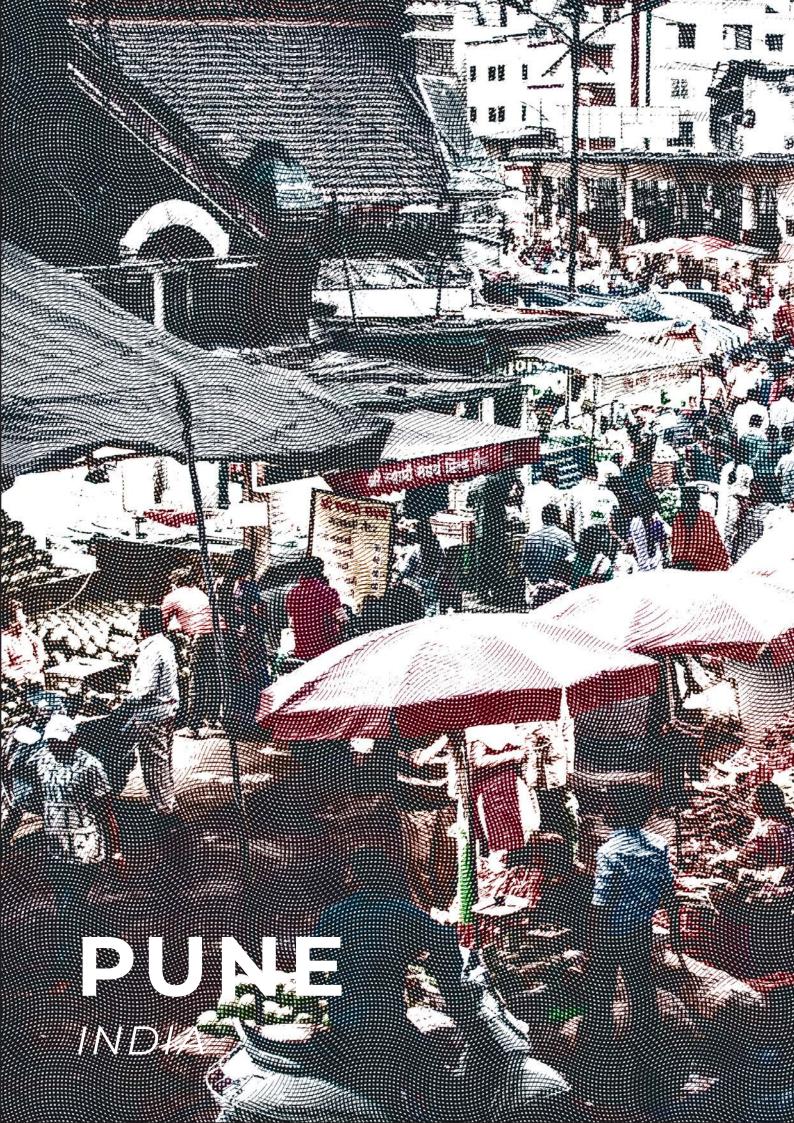
Giving up power and believing in the opinion and experience of others, works towards a society with lower hierarchies, prejudices, and patriarchal power structures. Make use of your power one last time by redistributing it.

Centralization of power leads to abuse of power.

To consider the points above will facilitate just space making. It is about you to acknowledge them and reflect on which of them have been neglected in your practice until now.

Best,

Johanne Melanie



MANIFESTO TOWARDS A LESS LONELY CITY

DRITA DILARA YESIL MARGAUX TORRELLE KLARA OLASDOTTER HALLBERG CHARALAMPOS XYPNITOS FOTEINI BOUKOUTSOU KONSTANTINA GAVRIILIDOU **KU LEUVEN, BRUSSELS, BELGIUM** Urban life has rapidly changed over the past 20 years as modernity has brought so many changes in human notion about individuality that led to the partial isolation of the atom and the feeling of loneliness. Today's success-chasing standards for a solo career have occurred in its acidification, the outcomes of which are evident more now than ever with the causation of pandemic both for the younger and the older. Of course, the phenomenon of loneliness is not new to our societies as it is closely related to social status and health conditions.

The city transforms and constantly changes through time by the people that inhabit it. This means that everyone should have an active role in decision making within the urban context. According to Lefebre's notion about the right to the city, those who inhabit the city have two main rights : the right to appropriate space and the right to participation (Fenster, 2006). Feeling lonely in modern society leads to the detachment from participation in social activities and consequently to political inactivation. Political decisions about the spatiality of the cities should be represented by all citizens equally. For that to be achieved, people should feel comfortable and develop a sense that they belong in the city. Otherwise, there is a risk of exclusion from the notion of 'community' which can lead to social discrimination. How can society reassure that every member is well adjusted to the building environment which is formed by its people?

WHY IS IT IMPOR-TANT TO HAVE LESS LONELY CITIES?

HOUSING

WHAT

HAS

TO

CHANGE

?

The concept of hospitals, care centers and institutes should change.

Too little attention is paid to housing. The concept today is, care as a term of preventing ailments of the aging-people or to fight against their diseases, without taking care of the quality of life. Instead of only giving care, the concept should be providing security, comfort, meaningful activity, relationships, enjoyment, dignity, autonomy, privacy, individuality, spiritual wellbeing, and functional competence. <u>A new concept for housing young people</u> <u>has to be invented.</u>

The young population is also experiencing the individualized society. Too many young people feel alone because they live in places where there is (almost) no connection between neighbours or flatmates. There should be thought about a new type of housing for young people, especially in times of pandemic. A design that answers to needs and desires. But also a type of housing that stimulates social contact and even creates a social bond in a later stage.

THE PUBLIC SPACE

It is important to give extra attention and attractiveness to the public space. This can be achieved by stimulating the social aspect in the public space, but also by guaranteeing the accessibility of public space. However, these two things are in symbiosis with each other. They reinforce each other, but when one of the two links falls, the other link will also fade.

Making the public space more accessible

Today, Public spaces are generally designed for the young and middle-aged and for the sporting lifestyles associated with them. That way of designing means excluding the aging individual and the vulnerable of society. Therefore, the public space should be designed from the perspective of the vulnerables of the society, resulting in user-friendly spaces for the whole society.

Breaking out of walls By defining the weaknesses of our ancient architectural concepts, we can redesign private and public space in a more qualitative way.

A possible approach could be analyzing the lost spaces like corridors, staircases and

Let's change the passive city into an active city !

Public spaces like squares were initially designed as meeting points for markets and social events. These pores of the city should make it possible to breathe in this dense city context. Today these grey spaces are occupied by transport infrastructure for the rushing youth. This influences the social potential of the urban citizens. We should take back the right to social space in our own hands. By designing a usable landmark such as the Metropol parasol (Seville, Spain), social activities can be stimulated again. It accommodates the citizens, gives the opportunity to enjoy the space and activates the square and the social interaction.

HOW

DOES

TT

HAVE

TO

CHANGE

?

Giving the public space more <u>stimulating aspects</u>

It is important to give the citizen a reason to go outside their private space. For this, the public space has to be more attractive. The aim should be accomplished by designing common spaces that create contact between different groups of the society by simulating activity in the space. This place will make the individual feel part of something and that stimulates them to go back to the place. After returning several times, the individual creates a bond with the public space and reattaches himself to society as it becomes a daily routine.

> rooftops just as Le Corbusier did in Unité d'habitation. This gives the opportunity to break out walls and socialize with neighbors. By reintroducing them in our current context and scale we can involve all individuals.

WHO SHOULD TAKE ACTION?

Combating a lonely city is a job for: Philosophers and sociologists should enlighten us about the problem and suggest theories.

Politicians and Governments should address the subject actively. They should provide funds for social services, organized activities, and public space where people can organize and meet. They should stop thinking that consumption and technology can replace community. They should offer a safer society economically, so that the citizens can stop seeing each other as competition and start collaborating.

 Urban Planners should plan cities in ways that encourage meeting. They should plan for libraries, culture centers, plazas and streets.

Developers should demand common areas in new projects and encourage architects and planners to add places for gathering.

· Architects should in each proposal make sure to offer aathering places regardless of the architectural scale.

Citizens should recognize each other as human beinos and take care of each other. Organize yourself politically for a world you want to live in. Organize yourself in your local organizations.

CONCLUSION

WE HAVE THE CHANCE TO BRING THESE DEAD AND LONE-LY CITIES BACK TO LIFE AND CONNECT EVERYONE AND EVERYTHING BACK TO EACH OTHER. **IT'S ONLY A MATTER OF ACTION BY US !**

MANIFSS Lonely Cit

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GET THEM OUT!

CAMILLE PEETERS LIES DE WEIRDT MAGDALENA VIEREN, MATTIJS QUARTIER RUBEN VERBANCK **KU LEUVEN, BRUSSELS** BELGIUM



We forget how many people with disabilities are living in the city. The reason for this is that the city just isn't a nice place for them to be in, so they almost never come out. Most cities are extremely cruel to them, but with the WHO's estimation that a billion disabled people will be living in the city by 2050, solutions for this problem are very much needed. Although the Convention on the Rights of Persons with Disabilities aims for protection and access, the reality on the ground is very problematic. When thinking about making a just city, we should keep in mind that it has to be a just city for EVERYONE. We have to include people with disabilities in the planning process, because no one can design for example for blind people when they don't know what it is like to be blind. We should start to design and adapt more for people with disabilities, because these designs never pose any problems for people without disabilities. This is not the case when we turn the situation around. We must come up for the rights of people with disabilities. Now let's look at the main disability groups in the city.

scan here for the recorded version





Visually impaired people

People who can see are often not aware of how many things we do based on our sight. How something looks defines how people use it, how people think about it and how people act. As a consequence, they don't notice their environment as a place of multi-sensory activities, while visually impaired people mainly rely on touch, hearing and smell. How can we design the city to make both seeing and visually impaired people feel welcome? When visually impaired people go out of their home, their cane is their best friend, to touch their way to their destination. To get there, several aids are necessary. Traffic lights that beep, pavements with ridges or guide strips, touchable models of the city,... are just some examples to make a walk through the city more comfortable as a visually impaired person. The texture of the surface, discontinuities in the path and even the smell of a place help them to identify direction. Anyhow, they are not able to drive a car, so implementing a transport system that is well-connected is of uttermost importance, in case they cannot get there by foot. All these solutions will not only help visually impaired people but the whole society, so we should implement these solutions way more in the city!!

Deaf people and people with hearing disabilities

More than 5% of the world population suffers from hearing loss or deafness. That equals 360 million people worldwide. For them, living in the city still comes with a lot of problems. This is because of the fact that, unfortunately, for most architects and developers, designing buildings with these people in mind is not a priority.

We still have a long way to go but some remarkable progress in making the city a safe home for the deaf and hard of hearing people has already been made. Lighting and acoustics are a really important aspect of making conversing easier for them. For example, most lights are too bright for people using signing language, while lip



readers prefer natural light to fluorescent light.

Next to all these small changes that can be done, the most important thing in changing a city (made without input of deaf people) is that cities need to include more deaf representatives involved with the design process.

From an economic point of view, dimming the lights and the use of more natural light is very advantageous. So convincing developers and customers from this point of view could actually work. There are no more excuses to not implement these changes!!



Wheelchair users

Worldwide there are 20 million people using permanent wheelchairs. Most of the cities are adapted to it but there are still many problems in daily life. If we take a closer look at the moving options of the people who are using wheelchairs we can easily mention some main problematics. The sidewalks are too small, as well as many parking spots. They are also limited within the use of public transport, public toilets, social events, public and commercial buildings. Basically the city limits the daily life of 20 million people.

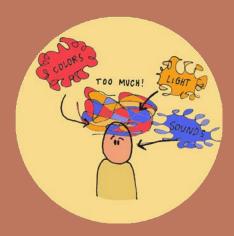
We have to keep in mind that it's not only the little interventions that would improve the daily life of these people, but it's also our responsibility. Instead of making awkward changes after construction, we can easily build the sidewalks and parkings wider and the buildings, public toilets, social events and public transport more accessible!!

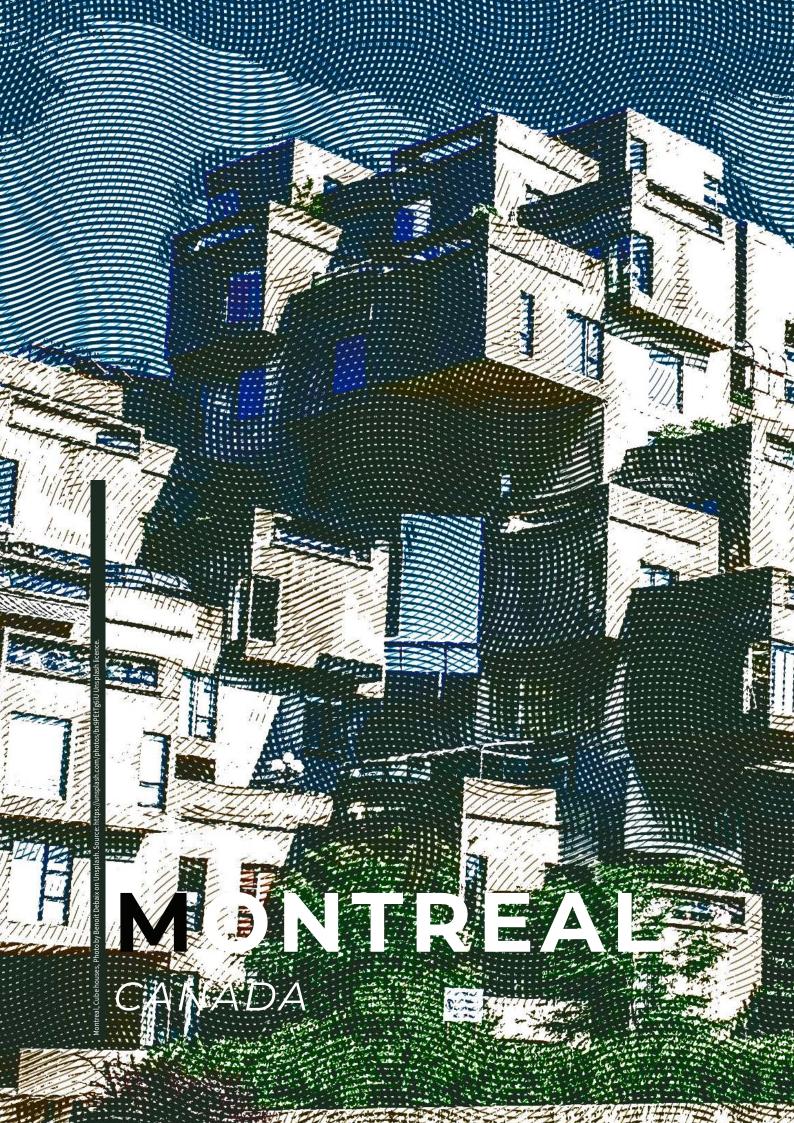
The other action is in our hands, we should always keep the sidewalks free, think from their perspective and help them if you see them struggling!!

People with autism

People with autism are often excluded from society because most places contain too many stimuli. When music is too loud, light or colors are too bright or lots of people are talking in the background they tend to get overstimulated, and a high risk of a panic attack arises. Because of this they will rather stay at home. What could a solution be, so that we no longer exclude these people? A good initiative that already exists in some places, is the introduction of a 'quiet room'. This is a chamber where it is calm, quiet and the lights are dimmed, so people with autism can withdraw themselves from the fuss of public spaces and have some time alone to recharge. **Another good initiative could be to introduce some fixed moments** during the week where in shops for example they dim the lights a bit, put off the music and no longer give these loud announcements through the microphone.

Since these measures do not ask for much trouble, and would make a great difference for those who need it, we should take them without thinking twice!!







SUSTAINABILITY WITH TECHNOLOGY

SAGAR GURUNG HAROLD ANTOINE VALENCIA MCDOWELL **MORGAN STATE UNIVERSITY, BALTIMORE, MD, USA**

B

LACK/AFRICAN-AMERICAN PEOPLE HAVE 1.54 TIMES THE EXPOSURE TO AIR AND WATER POLLUTANTS COMPARED TO THE OVERALL POPULATION. THE POLLUTANTS THAT FOSSIL FUELS GIVE OFF ARE HARMFUL TO HUMANS RESPIRATORY AND CARDIOVASCULAR SYSTEMS AND CAN CAUSE PREMATURE MORTALITY.

END FOSSIL FUEL RACISM NOW!

THE BURNING OF FOSSIL FUELS IS THE MAIN CAUSE FOR INCREASE IN THE EARTH'S TEMPERATURE. IT POLLUTES THE AIR WE BREATHE AND THE WATERS WE DRINK AND EVENTUALLY LEADS TO DEATH! FOSSIL FUEL COMPANIES CONTRIBUTE TO AIR AND WATER POLLUTION THAT KILLS HUNDREDS OF THOUSANDS OF AMERICAN CITIZENS, DISPROPORTIONATELY ENDANGERING BLACK, BROWN, INDIGENOUS, AND POOR COMMUNITIES. RACIST PRACTICES SUCH AS REDLINING AND HOUSING DISCRIMINATION, LONG-STANDING SOCIAL AND RACIAL INEQUALITIES, COLONIZATION, INDIGENOUS GENOCIDE AND REMOVAL, AND ELECTED OFFICIALS WHO ARE BEHOLDEN TO CORPORATE POWER ALL COMBINE TO CREATE A SYSTEM IN WHICH THE MOST DANGEROUS IMPACTS OF POLLUTION FALL MOST HEAVILY ON THE MOST DISADVANTAGED, PARTICULARLY IN THESE COMMUNITIES ("GREENPEACE", 2021). WE NEED TO CHANGE NOT ONLY FOR THE EARTH BUT FOR OUR OWN HEALTH.

" IN 2018 IN THE UNITED STATES, THERE WERE ROUGHLY 355,000 PREMATURE DEATHS DUE TO FOSSIL FUEL-LINKED AIR POLLUTION"

TECHNOLOGY A SOLUTION FOR SUSTAINABLE FOOD

A COMMUNITY, CITY, NATION DESIGNED IN SUCH A WAY THAT THE ENERGY AND FOOD CONSUMPTION BY THE RESIDENTS IS NOT HURTING AND DESTROYING THE NATURAL RESOURCES, LIVELIHOOD, AND CLIMATE ENVIRONMENT. WHEN THERE IS A FOSSIL FUEL PLANT THE COMMUNITY'S ABILITY TO MAINTAIN THEIR NATURAL RESOURCES IS IMPACTED BY THE POLLUTION. IN DISENFRANCHISE COMMUNITIES' RESIDENTS ARE NOT ABLE TO LEAVE AND SO THEY HAVE TO COME UP WITH STRATEGIES TO REPLENISH THEIR DYING RESOURCES. TECHNOLOGY HAS EVOLVED VERY FAST, AND COMMUNITIES CAN USE IT IN A POSITIVE WAY TO CREATE A SUSTAINABLE SOCIETY BY HARVESTING SOLAR, WIND AND HYDRO FOR ENERGY WHICH IS THE KEY ELEMENT FOR MAINTAINING A SUSTAINABILITY AND A VIBRANT COMMUNITY.

JUST CITY

ACCORDING TO STUDIES, THE MAIN SOURCES OF CLIMATE CHANGE POLLUTANTS ARE NOT ONLY MORE LIKELY TO BE FOUND NEAR COMMUNITIES OF COLOUR, BUT THEY ARE ALSO MORE INTENSE. THESE CONTAMINANTS HAVE HARMFUL CONSEQUENCES, AND THEY DISPROPORTIONATELY AFFECT PEOPLE OF COLOUR AND THOSE WHO ARE POOR. PEOPLE THAT RESIDE CLOSEST TO CHEMICAL PLANT EMISSIONS, FOR EXAMPLE, ARE DISPROPORTIONATELY BLACK OR HISPANIC, AND HAVE GREATER RATES OF POVERTY, POORER HOME PRICES, INCOMES, AND EDUCATION LEVELS THAN THE GENERAL POPULATION IN THE UNITED STATES (COLON, 2017). EDUCATING THE COMMUNITY IS THE NEXT STEP WHEN FACED WITH POLLUTION OF ANY KIND. COMMUNITIES WHO ARE AWARE OF THE DANGERS OF THE POLLUTION FROM MEAT PLANTS, CONSTRUCTION AND OTHER ORGANIZATIONS CAN MAKE INFORMED DECISIONS AND TAKE ACTIONS TO NOT HAVE ONE IN THEIR COMMUNITY. MOST PLANTS THAT CAUSE POLLUTION ARE NOT LOCATED IN THE SUBURBS BECAUSE THE COMMUNITY IS MORE EDUCATED AND WILL FIGHT AGAINST HAVING A PLANT NEXT DOOR. POLLUTIONS IMPACT THE PEOPLE IN THE COMMUNITY'S ABILITY TO ENJOY A GOOD QUALITY OF LIFE AS IT AFFECTS THE AIR THEY BREATHE, THE FOOD THEY ATE AND THEIR HEALTH.

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JUST LIVING: A BOARDGAME TOWARDS THE JUST CITY

VÁCLAV HEGINGER HANA KIFLE DANIEL SUCKA JÚLIA BÖRÖNDY LORENA KATONA **KU LEUVEN, BRUSSELS, BELGIUM**



Belgisches

lisbácsc

Saint-Gilles

Malá Strana

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discussion

transportation

electricity

^cigure 1: A detail of the board (author: Júlia Böröndy 2021,

Just living.

A boardgame towards the just city

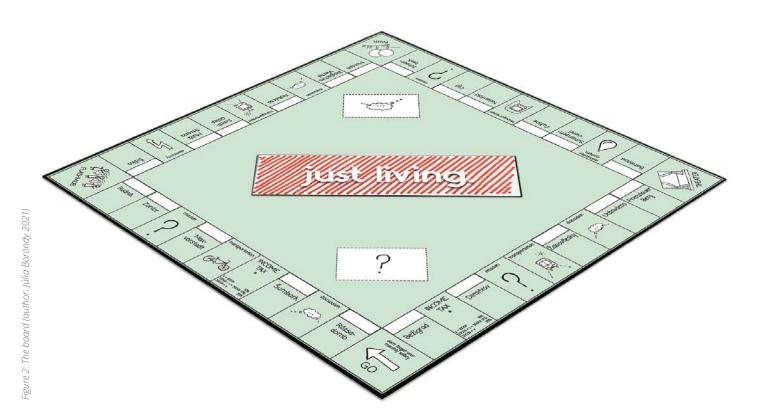
UNFOLDING MONOPOLY...

We all know the board game monopoly since our childhood. Unfortunately it represents a simulation of a significant feature of a capitalistic political economy. Our idea is based on the fact that a good method to teach or reinforce something is through an interactive game, but are the principles of the actual Monopoly good enough to implement? We think not. Let us go back to the origins of Monopoly. The game is actually an imitation of "The Landlord's game", an educational board game created at the end of 19th century by Elizabeth Magie, promoting the exact opposite of the actual game's principles: showing that monopolies lead to a harmful accumulation of wealth that comes at the expense of others. Going back to the anticapitalist roots of Monopoly, we unfold the rules, players and structure and we end up having a game that implies social justice and no winners, as following:

OBJECT...

The main objective of 'Just living' game is to assure social inclusion and urban justice by providing an adequate housing market for all citizens. The rules of the game are opposing the increasing inequalities and social stratification that are constant products of the structural power system which causes suffering of the vast majority of the world's population. The conditions and regulations that are currently present in our society are making a huge mistake by neglecting people's needs and rights to achieve (mostly) individual profit. On the contrary, our game is fighting for the city in which economic, social, political rights are fairly distributed among its residents to achieve social justice. One of the main attributes of the game is recognizing and encouraging the diversity of social structure, by giving all people the same opportunities on the housing market regardless of their gender, race, economic status, age, sexual orientation, religious views, etc. Therefore, to satisfy various needs of social groups, different physical and social environments are built to take care of social inclusion. In addition, management of the city is primarily based on democratic decision-making and avoiding the accumulation of power, where all residents have a right to raise their voices and participate in the process of creating the future. The game suggests how the decision-making process should not be »monopolised« like we are used to. It is rather the productive contribution of various actors involved, which are strong supporters of social coexistence and pleasant community life. Apart from housing, which is the main focus of the game, we tried to represent our life in symbiosis with nature as something we should not neglect and not take for granted but instead cherish and nurture for future generations which are yet to come.

'Just living' aims to achieve just housing as a part of the city, which provides collective well-being. It creates a better living quality with a more sustainable way of planning, more democratic management of the city, and opportunities for various social groups.

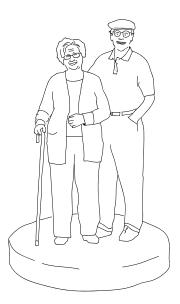


TU Delft Global Urban Lab

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-igure 3-5: Tokens (author: Václav Heginger 2021)





THE GOVERNMENT...

The Government is the mediator of the game. It is not only the actor collecting the community's money. Its role is defined as a background legislative tool, that supports and creates the possibilities for a sustainable and progressive housing market. The creation of laws, which regulate the housing market and prevent the control of investors is the main aspect of this new kind of government. In addition, the government shapes and supports innovative ways of thinking in urban planning and architecture, leading to a higher quality in new projects and an improvement of the given urban structure. It may also act as an owner of housing.

Another important role of the government is the active participation of the inhabitants, both on communal and regional levels. By doing so, new projects can be brought up on a neighborhood scale, but can be designed with the whole city in mind.

The participation consists of different interest groups: owners, tenants, old and young people, big families and singles. But rather than having their own interest in mind, they work together aiming for the just city, in which they all have a high living quality.

THE TOKENS...

The figures of our game resemble the inhabitants of our city. They represent a multigenerational and multicultural society. Every individual has the same rights and opportunities.

NEIGHBORHOOD FIELDS AND HOMES...

In our game these fields are no longer one street or one place, they represent a whole neighborhood. That means that there is, and never will be, a complete monopoly (ownership) on a certain field. It is rather shared among the players so that there is a diversity of generations and cultures on each field.

The main aspect is that there is a home for every player involved in the city. This is something you will not see on the board but that is given in the logic within the new game rules.

This change in the game results in the high quality of each field, so the players don't choose their homes by the amount of income but rather by their individual preferences. These preferences might be the distance to work/school/universities or the amount/types of park and green spaces or the reachability of public transport or regional or international transport possibilities.

Players don't need to own more than one home at once, following the logic of life. As the game goes on, they are able to switch to another neighborhood. Exceptions to one field logic are couples that may not live together or families where the older kids moved out.

As in the classic game of Monopoly, the players are still able to build on their fields. But rather than building hotels, which had the aim of generating money, players are building new green spaces, community centers or schools with the goal of raising the life quality in the neighborhood.

PUBLIC TRANSPORT...

Public transport offers tram, bus, metro, and bike, all free of charge.

INCOME TAX...

The percentage of the taxes are linked to the amount of income, increasing exponentially. The taxes will be used to finance new just projects, that benefit all the inhabitants and improve the quality of life in the urban surrounding.



Figure 6: Cards (author: Júlia Böröndy 2021)



COMMUNITY CHANGE:

MORGAN CHANGE MAKERS

DANYEL CHISLEY JAMIE SOLOMON KEVIN UFUA NAJUANE PHILLIPOTS ANIYA DARBY **MORGAN STATE UNIVERSITY, BALTIMORE, MD, USA**

WEST BALTIMORE NEWS

Since its first appearance in 2019, no one can escape the effects of COVID-19. COVID-19 has also exposed the disparities between groups of people, especially people of color, but more specifically Black Americans. With many negative effects of the pandemic, COVID-19 has fortunately been a catalyst to further push for change for issues in many areas such as education, the health industry, job market, and housing for Black Americans that dates back further than the pandemic. The predominantly black communities and neighborhoods such as Park Heights and Harlem Park are some of many other cities in West Baltimore that have experienced lack of resources when it comes to the pandemic. Resources such as tools to help in the virtual transition in both education and jobs, proper and available healthcare, and housing to those in need are all overlooked when it comes to Black communities. Our manifesto aims to create spaces that will help people in struggling communities, like those in Baltimore, get the same opportunities and resources that should be available in the way of a Community Hub. This hub provides a space to house every resource citizens may need through a sequence of four pillar programs and gives them a better accessible option to turn in order to stay safe and healthy.

New Community Center coming soon to West Baltimore

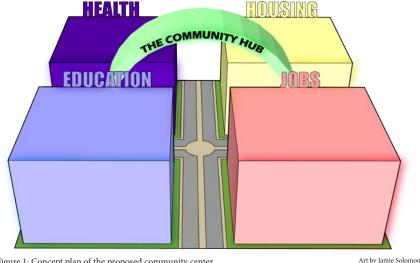
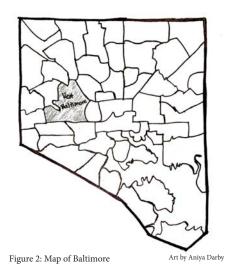


Figure 1: Concept plan of the proposed community center



Education

It is important that we do not let the current climate circumstances affect people's education. Some students do not work well with newly adopted virtual learning. The Education center will provide tutors to work with all learning styles. The education center will also provide tutoring to all schools in the community. This will allow all students to have the resources to get equal and exceptional learning. There will be classes to support those wanting to take higher education classes. The education center will have classes for all career fields to support the community.

West Baltimore News

All illustrations by group. Own work

These classes will be able to get people the proper certifications and training to strive in their career field. There will also be classes to guide those who struggle specifically with modern technology. This allows us to give hands-on training for people to adapt to the new virtual world reality. Education is a key part for a stiving community. It allows people access to all kinds of information to better their lives.

Health

The Community Hub will provide health professional panels that will engage and answer any concerns of the community. This will give community members the chance to get accurate information, receive top of the line medical attention, and receive vaccines and supplies to make up for the stores in West Baltimore that are not able to provide the basic items such as hand sanitizer, masks, or disinfectant wipes. By doing this we will be better prepared for any future health crisis, with people having easy access to this facility this will bridge the gap between society and the health industry. For the Health workers of this facility, they will have a remarkable experience as an employee.

Jobs

At the career center you will find job training and classes. To open the community up to more job opportunities. The community hub as a whole provides jobs in each building. There are workplaces, and areas for small businesses to set up shop and start selling to the community. In the community hub, some incentives that will take place would be hands-on training with technology. Society has now adapted to technology, it would be the community hub's job to provide individuals with online training learning new marketing skills, so that when they would want to open up small businesses, they would have that knowledge. In West Baltimore, there are a lot of small businesses that start but never finish. There are also some that do the same business so these online training classes would guide you with steps to start your business and do it differently. A lot of successful business owners would charge you to take some courses rather than ours would be free of charge. We want to promote a sense of building up the community and not building off the community meaning making money for the community.

Housing

Due to today's current climate, housing is an issue. The uncertain times have caused some to be without a home or made it even harder for those without a home to find one since the city officials would rather continue with nonemergency demolition instead of taking advantage of the abandoned homes. The community hub will be providing temporary housing to support those displaced. The temporary housing is not only a shelter but a safe place for people to come work, learn and grow. Having people transition through instead of staying long-term allows us to help even more people with this program and to keep people off the street. The transitional housing will be an asset to the community allowing many families and people to get the resources they need to better their lives. Our goal is for this to be a transitional space for people to be able to grow in this space and move on to something even better.



Connection

COVID-19 has created a domino effect which causes each area of society to rely on one another. Our proposed community hub would support and uplift all the citizens and protect them against the unfortunate effects of the pandemic. We have seen that education has a huge factor in helping the other areas. Without the proper education people will fall not only academically but also health and job wise to make the right decisions to be successful and safe in these uncertain times. The hub has insurance programs that are provided by the health center that will allow for individuals to get support for laid off workers. The programs will give the workers an opportunity and time to focus on the free online training to get jobs. The jobs citizens can get allows them to focus on becoming financially stable to transition out of the housing that is provided to help the next set of people in need. With alleviating all the stress of the COVID-19 pandemic, the community center will prioritize West Baltimore citizens where they can live, work, get an education, and most of all stay healthy.

West Baltimore News



GLOBAL SYNAPSIS

BRUNA NUBILE MAYNART LEMOS INSTITUTE SEDES SAPIENTIAE, SÃO PAULO ELISA BEZERRA DE CARVALHO OLIVEIRA FEDERAL UNIVERSITY OF CEARÁ, FORTALEZA LUIS FELIPE NUNES CLEMENTE LUIZA NUBILE MAYNART LEMOS UNIVERSITY OF SÃO PAULO, SÃO PAULO, BRAZIL

CORE BELIEFS: WHAT IS A JUST PLACE?

DESPITE A FREQUENTLY SHARED DESIRE FOR A FAIRER, MORE EQUAL, PEACEFUL, AND PLEASANT WORLD TO LIVE IN, HUMANITY HAS BEEN UNABLE TO ORGANIZE ITSELF IN A VIABLE MODEL CLOSER TO THOSE IDEALS. THEREFORE, WE BELIEVE THAT WHEN DISCUSSING POSSIBLE WAYS TO MAKE SOCIETY FAIRER, IT SHOULD FIRST BE CONSIDERED WHAT CREATES UNJUST SOCIETIES.

OUR DISCUSSION BEGINS BY TAKING INTO ACCOUNT SOCIAL HIERARCHIES AND RELATIONS OF DOMINATION. THINKING ABOUT SOCIAL JUSTICE INVOLVES UNDERSTANDING OUR INHERENT ANIMAL AGGRESSIVENESS AND TENDENCY TOWARD DOMINATION, DAILY MANIFESTED IN OUR RELATIONSHIP WITH OTHERS, INCLUDING THE NATURAL ENVIRONMENT. ANOTHER IMPORTANT PILLAR IS THE PLACE OF SOCIAL RELATIONS IN THE CONSTRUCTION OF (UN)FAIR SOCIETIES. LIVING, CIRCULATING, AND DEVELOPING WITHIN VIOLENT, WARRING AND POLARIZED SOCIETIES NECESSARILY CREATES SUBJECTS WHO WILL PRODUCE AND REPRODUCE THOSE VIOLENT, HIERARCHICAL AND UNJUST SOCIAL DYNAMICS.

CONSIDERING THIS, HOW CAN WE ORGANIZE OURSELVES TO REBUILD CURRENT WAYS AND SPACES OF LIVING, WHILE NOT IGNORING THE COMPLEX COLLECTIVE PRODUCTION OF SOCIAL INJUSTICE? INITIATIVES SUCH AS MANIFESTOS, THEORETICAL, POLITICAL, AND CULTURAL PRODUCTIONS CAN CONTRIBUTE TO FOSTERING AND EXPANDING OTHER POSSIBILITIES OF SOCIAL COEXISTENCE, CONCEPTS OF LIFE (AILTON KRENAK) AND SPATIAL ORDER. IN ADDITION, CONSOLIDATING URBAN SPACES WITH TRULY INCLUSIVE, SUSTAINABLE, DIVERSIFIED AND DEMOCRATIC DESIGN PRACTICES, REASONING OPPORTUNITIES FOR USES AND APPROPRIATIONS, SHOULD CONTRIBUTE TO UNIVERSAL DECENT LIVING AND MATERIAL CONDITIONS, AND TO HORIZONTAL ENCOUNTER AND RECOGNITION OF "OTHERS".

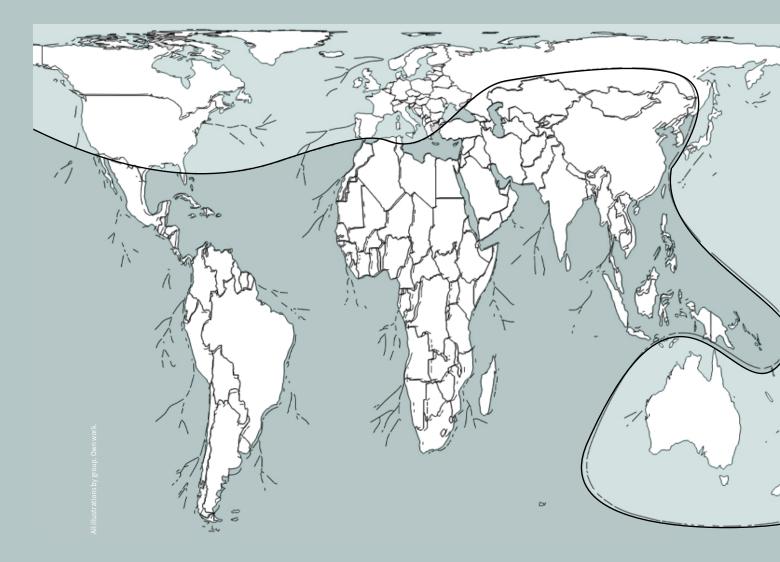
HOW TO SPOT A PROBLEM AND INVESTIGATE IT?

IT IS KEY TO FIRST PROPERLY IDENTIFY THE PROBLEM AND ITS ROOT CAUSES. USUALLY, THIS PRESENTS COMPLEX WEBS OF STRUCTURAL OVERLAPPING LAYERS DIFFICULT TO TELL APART OR DETERMINE SPECIFIC DEGREE OF PARTICIPATION. BESIDES, PROPER ASSESSMENT TENDS TO BE CURBED BY OUR OWN COGNITIVE STATUS-QUO OF COLONIAL PREJUDICES, HINDERING CRITICAL ANALYSIS AND CREATIVE SOLUTIONS. THE TANGIBLE PROBLEMS IDENTIFIED IN CITIES AND SOCIETIES ARE PRECARITIES AND VULNERABILITY TO STABLE AND SUSTAINABLE SOCIAL LIVELIHOODS AND INSTITUTIONS. BOTH CASES INCLUDE DIFFICULT ACCESS TO MATERIAL MEANS, INCREASING SUSCEPTIBILITY TO NEW ADVERSITIES. ITS ROOT CAUSES ARE COLONIALISM AND LIBERAL CAPITALISM, SINCE THE WORLD CURRENTLY PRODUCES ENOUGH FOR ALL.

WE DEFINE COLONIALISM AS ALL FORMS OF LONG-TERM SYSTEMATIC EXPLOITATIONS, EPISTEMOLOGICAL IMPOSITIONS, VIOLATIONS AND SUBJUGATIONS DERIVED FROM THE INTERNATIONAL ORDER SET BY EUROPEAN IMPERIALISM. THOSE ARE BASED UPON PATRIARCHAL AND RACIAL RULES, WHICH MAY HAVE BEEN UPDATED AND STRONGLY PERSIST TO THIS DAY, INDISSOCIABLE FROM THE CURRENT ECONOMIC WORLD ORDER, ITS MEANS OF PRODUCTION AND ACCUMULATION. MODERN DISCOURSES VALIDATE THAT BY MORALIZING OPPRESSION, ITS REPRESSIVE TOOLS AND A MONETIZED COMPREHENSION BASED ON PERSONAL ACCUMULATION AND CONSUMPTION. THEREFORE, IT EXCLUDES MORE COMPLEX METRICS OF PERSONAL AND SOCIETAL SATISFACTION. WITH THAT IN MIND, WE ARGUE FOR THE USE OF IMAGINATION AND UNDERSTANDING OF ROOT PROBLEMS TO DEFY CURRENT NOTIONS AND DECOLONIZE OUR MINDS AND FUTURE, TO ENVISION A JUST PLACE.

KNOWING THAT, ONE CAN FOCUS ON THE LOCAL AND REGIONAL SPECIFICITIES OF THOSE PRECARIOUS ISSUES, SOCIAL FORMULATIONS AND DAILY LIFE BY ACQUIRING THE APPROPRIATE TOOLS TO BEST UNDERSTAND THE REALITIES TO BE ADDRESSED, EMPHASISING THAT EACH PLACE AND COMMUNITY REQUIRES A BALANCING ACT BETWEEN LARGE-SCALE CONTEXTUALIZATION AND SMALL-SCALE EVALUATION, ADAPTING METRICS AND MEASURES APPLIED.

IN THIS REGARD, URBAN STUDIES AND EXPERIENCES OFFER A WIDE RANGE OF POSSIBLE TOOLS FOR INVESTIGATION: FIELD WORK (INTERVIEWS, IN-SITU EXPERIMENTATION), GEOSPATIAL TECHNOLOGIES (GIS, PARTICIPATIVE CARTOGRAPHY) AND THEORETICAL CRITICAL STUDY, A Manifesto for the Just City 2021 278 // 404



SUCH AS CRITICAL GEOGRAPHY (DAVID HARVEY AND MILTON SANTOS). BESIDES, SITUATED AND "PERFORMATIVE" URBANISM APPROACH (SOPHIE WOLFRUM), AND SITUATIONAL PSYCHOGEOGRAPHY AND BODY-GRAPHY (PAOLA BERENSTEIN) INVESTIGATE THE URBAN LANDSCAPE AND ITS CONCEPTS THROUGH THE CAPABILITIES OF THE HUMAN BODIES TO WITHHOLD TRACES OF THE CITY'S PROCESSES WHEN INHABITING THESE SETTINGS, SO TO SUGGEST UPDATES THAT LIVELY RECREATE URBAN SPACES' DESIGN AND REPERTORY.

HOW TO HEAD TOWARDS A JUST PLACE?

THE PROBLEMS THAT ENABLE AND INCREASE INJUSTICE NEED TO BE SEEN AS AN INTERLOCKING STRUCTURE. AS WE ARE FACING MULTIPLE CRISES - OF ECOLOGICAL, ECONOMIC, AND EVEN HUMANITARIAN MATTER - IT IS CRUCIAL TO UNDERSTAND THIS PROCESS AS A WHOLE AND A COMPLEX DYNAMIC THAT SINGLE OR INSTANT SOLUTIONS WILL NOT FIX. THUS, ITS COMPLEXITY CAN BE INCORPORATED INTO URBAN ACTIONS AND PROPOSALS.

CHALLENGES CAN BE DIVIDED BETWEEN LOCAL PROBLEMS (COMMUNITY DEVELOPMENT) AND CHANGES (SYSTEMIC CHANGE). BOTH NEED TO BE RESOLVED AT ONCE IF THEY ARE TO HAVE A LASTING IMPACT. ACTIONS CAN ALSO BE DIVIDED INTO LONG-TERM SOLUTIONS (FOCUSED ON FIXING DEEPER PROBLEMS IN THE FUTURE) AND PRAGMATIC-BASED MITIGATIONS (SHORT-TERM STRATEGY AIMED AT ALLEVIATING DIRE SITUATIONS). BOTH ALSO NEED TO BE SYNCHRONIZED.

HENCEFORTH, IDEALLY, A PLAN SHOULD CONSIST OF IMPLEMENTING LONG-TERM SOLUTIONS AND IMMEDIATE ACTIONS AIMED AT LOCAL DEVELOPMENT AND LARGE-SCALE SYSTEMIC CHANGE. BEFORE PLANNING, HOWEVER, IT IS IMPORTANT TO HAVE CLEARLY STATED THE GOAL FOR THE COMMUNITY AND LARGER SYSTEM, BASED ON WHAT OUR VALUES FOR SOCIETY AS A WHOLE ARE, ONLY AFTER PROPOSING SOLUTIONS. FURTHERMORE, WE ALSO NEED TO PREVIOUSLY UNDERSTAND HOW ROOT CAUSES OF THE PROBLEM OPERATE IN ORDER NOT TO CONTRIBUTE TO A JUST PLACE.

REFORMATION OF CURRENT EDUCATIONAL SYSTEMS TO BE MORE DEMOCRATIC, ACCESSIBLE AND CRITICAL IS ALSO KEY. IT SHOULD BOOST CONSCIOUSNESS AND CREATIVITY IN DEALING WITH COLLECTIVE PROBLEMS. BESIDES, A WORLD WHERE SOCIAL AND INTERNATIONAL ORDER IS DEFINED BY ACCESS TO KNOWLEDGE, ACADEMIA AND HIGH TECHNOLOGY, CONSCIOUSLY DEMOCRATIZING, PRODUCING AND PROMOTING CRITICAL AND TECHNOLOGICAL TRANSFORMATION WITH AUTONOMY IS AN ACT OF POLITICAL SUBVERSION THAT PROMOTES NEW GLOBAL SYNAPSES.

"TRACING SOLIDARITIES" (BY FARANAK MIRAFTAB), "DECOLONIAL TURN" (BY MALDONADO-TORRES) AND "PENSAMIENTO FRONTERIZO FROM SUBALTERN KNOWLEDGE" (BY WALTER MIGNOLO) ARE SOME CONCEPTS THAT POINT A WAY BEYOND CAPITALISM, COLONIALISM, MODERNITY, POSITIVISM, AND OTHER HISTORICAL ROOT CAUSES. THEORIES THAT RELY ON COLLECTIVE ACTION, TRANSDISCIPLINARITY, CRITICAL THINKING AND PRAGMATIC IDEALISM BASED UPON CREATIVE IMAGINATION TO UNDERSTAND OURSELVES, AND PROBLEMS AND CONCEIVE FEASIBLE COMMON GOALS AND ACTIONS.

FUNDAMENTALLY, WE PROPOSE AN EPISTEMOLOGICAL REVIEW TO INCLUDE DIVERSITY OF KNOWLEDGE NOT CONSTRAINED TO WESTERN AND CAPITALIST VIEWS. MANY HAVE POINTED TO THE REFORMATION OF CAPITALISM ON THE GLOBAL SCALE, ESPECIALLY AIMING TO A REVISION OF STRUCTURES IN THE GLOBAL SOUTH, THROUGH A MORE HUMANE SOCIALIST-CAPITALISM THAT ENCOMPASSES SUCCESSES FROM HISTORY AND SOME ALTOGETHER NEW SOLUTIONS TO AVOID PAST AND RECURRING FAILURES.

THE JUST CITY'S IDENTITY: ARE CITIES LOSING THEIR IDENTITIES?

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Are cities losing their identity?

Globalization is nowadays a must-talk-about topic. Everyone agrees that globalization is a **contemporary social phenomenon**. Essentially it is produced by

the advances in science and technology but nourished or added to by the hegemonic aspirations of transnational or global companies representing the countries consolidated from the 19th century onwards. But what impact does this phenomenon have on the physical and social aspects of cities?



Fig1 - Global brandings across the generic cities.

Globalization might be one of the factors driving societies to work in a more individualistic due to the competitivity that it generates within them. Terms society previously acknowledged as an identity are changing rapidly.

from different cultural As people backgrounds gather in major cities, bringing plurality, huge companies work the other way around, suppressing this diversity and eating over local businesses by expanding themselves all around the globe. In a world that allows us to travel and work in different countries, it is easy to understand that migration occurs as a natural consequence. At first glance, this cultural diversity leads us to think that cities are increasingly inclusive and multicultural, but reality seems to be more complex.

We understand the concept of **identity** as the culture, history, architecture, heritage, geography, and even the urban image of a city. This legacy of identity is becoming more and more difficult to keep. The essence of large cities is being lost, and although in general, countries continue to maintain their identity, if we go to an urban scale, we can see how some cities are changing to show themselves as a brand, thus gaining tourists and economic interest.

People carry the cultural background with them as they migrate to other places. As is said in the movie "Asgard is not a place, it's a people." - [Odin, Thor: Ragnarok - 2017] Once people settle, clusters of the same nationalities are sometimes generated, in the form of beacon neighborhoods. The identity evolves and mixes with other cultures, becoming something fluid. The identity of a city is strongly related to the identity of its citizens. The two are in constant interaction and influence one another.

Cities are changing and adapting to new times. That is why we must reflect on how the just city of the future should deal with these issues, and seek a balance between inclusiveness, multiculturalism, and its identity. The inclusiveness and multiculturalism of cities are in tension with their identity. This tension can be seen as a paradox. A just city should offer its citizens a quality of life that includes comfort, a sense of belonging, and attachment.

Nation-states are losing influence regarding the global economy, and some countries hesitate to develop social policies. All of the above changes contribute to the increased likelihood that people in vulnerable situations will fall into a state of exploitation, thereby threatening their human rights.

The fast changes happening can foster societies to fundamentalism, losing tolerance towards different beliefs bringing the feeling that the past used to be a better place to be. Cities that work towards inclusiveness, can result in the lack of empathy and the fear of losing their identity, as we can experience in the city of Brussels as an example. As an international city, it attracts people from all over the world. Being Europe's capital inclusivity is one of its core values. A large part of the population is of foreign origin, but all this movement towards inclusivity alienates the local community.



Fig2 - Multiculturalism in society

We can also see this paradox in Dubai, which has been established in the twenty-first century as an international city, as many of its residents are foreign. The city projects power and extravagance through its architecture, but what effect does this have on its people?

For our fortune, many cities have kept their essence through time, and we are encouraged to learn from that legacy, to not make the same mistakes that happened in modernity. We acknowledge that as a society we are not computers nor perfect. Instead, we are an extremely complex organism that evolves constantly and our cities should respond gently to these needs. That means the profit searching and capitalist inertia are not enough anymore.

Currently, the ex-pats and immigrants are not as active civically, politically, or in any other way to try to improve their city. Their interest in the city is not as visible and sometimes there's a gap between the individual interest in participation and the actual ability to participate. Intersectionality is a term that recognizes how individuals may face multiple and intersecting forms of structural discrimination.

Intersectional design may have an impact on the city identity, but is it worth renouncing some of it to achieve the just city? This strategy of increasing inclusive planning could be the solution. The development of social policies, resulting in citizen participation and civil society participation and not just the perception of inclusion. New developments that anticipate this issue may be an improvement to not deteriorate the existing identity, but the transformation of the existing infrastructure is essential.

Merging different communities' experiences with culture, policies, and design, can create more inclusive and equitable environments. Which will lead us closer to "the just city".

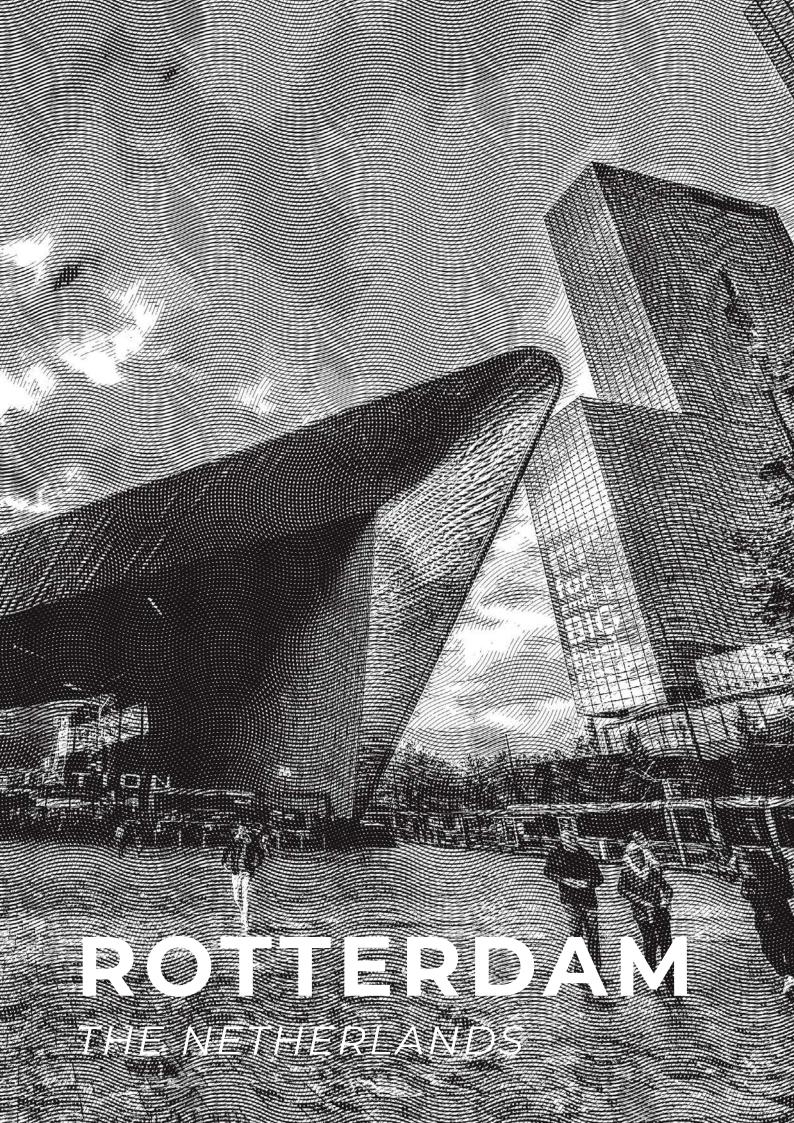


Fig3 - Paradox between identity & inclusivity in the just city

"City identity is a strong concept or conditions that differ cities from other locations. The city identity creates images in people's minds even that haven't seen it before. It is an essential characteristic for creating better environments"¹



¹ Fasli (2010), Nia, H., & Suleiman, Y. (2017). Identity in Changing Context: Factors of losing Identity in new developed part of the city of Famagusta, North Cyprus. *Journal of Contemporary Urban Affairs*, 1(2), 11-20. <u>https://doi.org/10.25034/ijcua.2017.3644</u>



TOOLS FOR JUSTICE

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The notion of access and rights to the city, analyzed through a gender lens, is not new. Indeed, the wave of feminist claims in the 1980s paved the way for many changes in urban planning - for example intersectionality awareness and highlighting patriarchal dynamics in urban development and design. Unfortunately, over time, the label 'feminist' has become just a word to put on projects to ensure their social acceptability, but without any real changes in urban development, decision-making structures and the way women experience the city.¹

A Manifesto for the Just City 2021 286 // 404 The manifesto aims to introduce a radical shift of paradigm in the definition of the role of the built environment designers.

Let's stop speaking for others!

A concrete demonstration of this status quo is that the majority of decision-making positions in urban developments are predominantly still in hands of whites, highly educated and financially stable people, which are mostly men.². Although in recent decades, the diversification of the student population has increased ³., architecture remains a predominantly masculine field. Local gender equality initiatives try to change the premise ⁴., but cities are still conceived and developed through the prism of the universality of the dominant norm, relegating others to subordinate identities. ⁵. Failing to offer security and well-being to everybody, the systems of oppression are deployed and reproduced.

In light of this context and recognizing the prominent place of the built environment designers (BED), the manifesto aims to suggest a radical shift of paradigm in the definition of their role. By acknowledging our privileged position as white graduate architectural students, we wish to encourage those who embody the present and future of urban development to fundamentally reflect on their role and responsibility towards those who don't have access to these key positions. It is essential to realize that we embody the tools for the development of our cities, and more broadly for the evolution of our societies. It is clear that, despite the presence of intentions that are often full of goodwill, we embody systems of oppression that are already in place and thus perpetuate, consciously or not, inequities that are already well documented within urban environments. ^{6.} Thus, this manifesto suggests to radically change the way we conceive our roles and responsibilities towards people. Rather than assigning ourselves the duty to 'speak for the most vulnerable,' why not step aside as individuals and let local people be the main subject of change - instead of us. Let's stop speaking for others, and instead embody

This proposal is b²³/Sed on the feminist urbanism values of representativeness, diversity and autonomy!

By placing autonomy at the center of this proposal, we aim to empower the populations in the transformation of their environments, but more broadly in their own lives and lived spaces. ^{10.}

For many of us, the first step will be to realize the privilege we have to act in societies and with institutions that give us the status of universal decision makers. The second step must be to move from a recognition and listening approach of our practice to an anti-oppressive approach that values taking collective action to redress a power imbalance. ^{7.} 'Empowerment can never be delivered - outsiders can only facilitate insiders struggles to 'take' or 'achieve' it for themselves' ⁸. We should accept giving up some privileges and let the people be in position of control.

Us, as professionals, should relegate ourselves to the level of tools available to the people. The BED should become the technical intermediaries between the people, the other institutional actors, and the final product, which is the just city. We have to recognize, on the one hand. that minority people don't have access to the credibility of the designers of the built environment since experiential, traditional, and cultural knowledge is not formally accepted in the same way as academic and BED's training. On the other hand, the assumption that the BED has the role of speaking for the vulnerable ones, doesn't acknowledge the relationship between the community and its network, which existed before the BED's intervention. 9. As a result, the proposal aims to reverse this dynamic, which places the BED in an asymmetrical and hierarchical position concerning the population.

CALL FOR ACTION

Adopting the vision of an architecture of life, activism and social practice ¹¹, we propose the following

- Challenge the universal point of view by mixing different classes of people to get them to understand and act for each other ¹².
- Reverse the power dynamic by breaking the dependency link between professionals and people; Empowerment of the population by enhancing the skills of the communities to become 'paraprofessionals,' who can continue the process by themselves when the professionals are absent ¹³.
- Inform and understand the world and city views of communities by involving artists from different backgrounds in all stages of urban development (poets, visual artists, music artists, movement artists, etc.)
- Challenge the public consultation bodies in place ¹⁴. by consulting traditional community decision-making bodies and create contacts to populations in comfortable environments
- engage in a two-way communication between the professionals and the users. Share the power of decision-making by facilitating dialogues, creating mutual participation, and acting together during the entire process using participatory tools and techniques ¹⁵.
- Adopt a long-term vision of the city; Adopt a participatory practice that empowers people and encourages them to constantly share and act collectively for sustainable effect ¹⁶.

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In conclusion, our proposal puts forward the idea of a paradigm shift of the role of the professionals. From being the focal point of urban development, we propose to relegate ourselves to the status of tools to give back the role of decision makers and ideators to the citizens, and more specifically the ones that accumulate several systems of oppression.

Let's think urbanism as the adage says teach hungry people to fish instead of giving them a fish. _____

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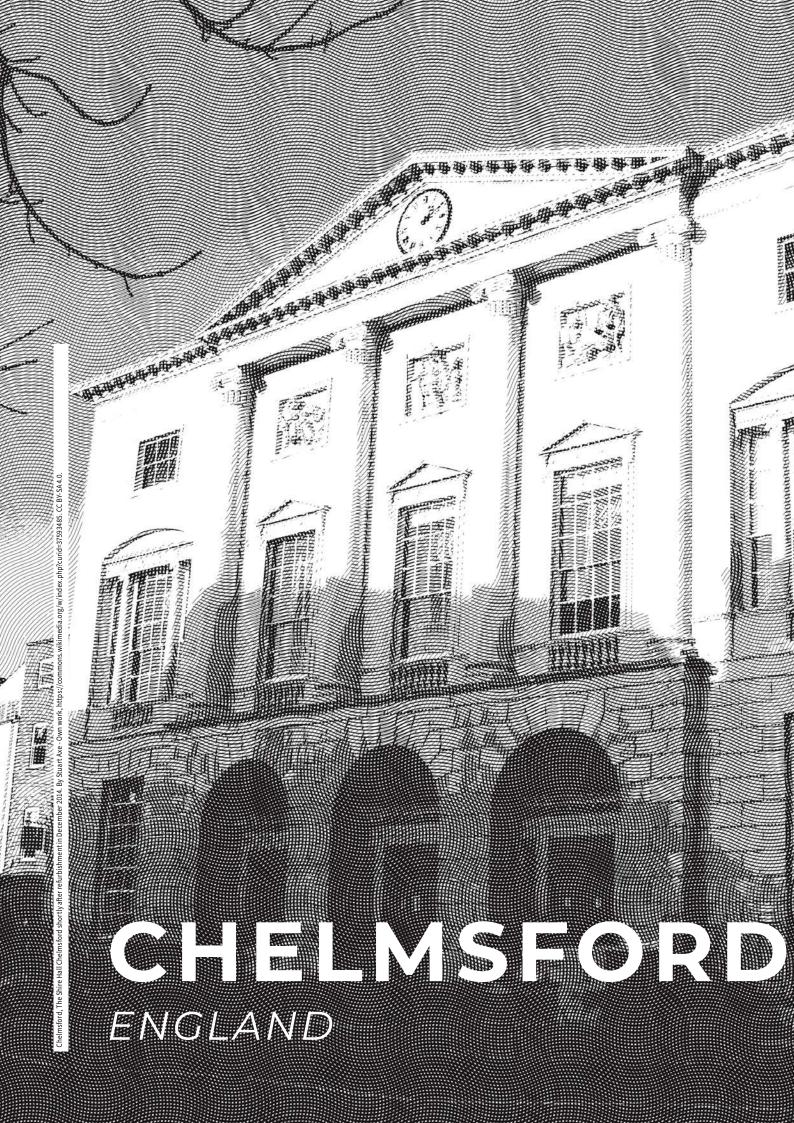
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CITY IS A PLURAL WORD: A MANIFESTO FOR URBAN DIALOGUE

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City is a plural word: a manifesto for urban dialogue

LEGACY The discussion about how to achieve a just city within the academic context has been closed off to other urban agents, perpetuating the idea that the future of city planning is solely in the hands of architects and urbanists. The content being taught in architecture schools is still reminiscent of modernist line of thought, in which the urban space was drawn from imposed, monocratic decisions, with little concern with understanding the plurality of situations in the urban context. Moreover, urban interventions have been serving capitalist and neoliberalist intentions, leading to the ostracization of marginalized groups who were chased away to the peripheries in the name of profit-making, masked by "revitalization" and "beautification".

Alternatively, architecture schools need to not only stimulate critical thinking in students, but also strive for an approach based on empathy and communication in order to create inclusive spaces.

A JUST CITY CAN ONLY BE ACHIEVED THROUGH DIALOGUE

Architects and urban planners need to "shed their assumed omnipotence" and engage in communication with the people that use the city spaces on a daily basis. Through this practice, we as designers can get a better understanding of the actual urban problems, and therefore be able to create places of expression for all.

IGNORANCE

The first lie taught in architecture school is that the academic environment will give us enough tools to using the urban realm. **Understanding urbanity means**

accurately understand and successfully design the urban realm. **Understanding urbanity means** accepting that the city is perceived and lived in innumerable ways, and that such multiplicity will never fully reach the academic bubble - especially considering how homogenous most bodies of scholars can be. This is possibly the main reason why many urban projects are excluding, unappealing or inefficient. We - architects and future architects - lack the knowledge of the nuances of urban life. Based solely on our own personal and academic experience, we could never know what makes a place inviting, safe or liberating in the perception of the multiple minds that make a city. However, the lack of knowledge itself is not the issue.

The real issue is that **architects refuse to admit their ignorance.** We aspire to create beauty, peace and safety without questioning if these aspects are open for interpretation, always assuming they are irrevocably of a positive nature. It is easy to get carried away with the narrative of a concept or ideal and forget that **sometimes aiming blindly for a glorified image can result in the exclusion of people who had, in that formerly rejected space, an escape from a city that also rejected them.**

Materializing our ignorance can shape spaces based on biased views of the world, erasing the potential of the urban realm to be a place of diversity where different identities can coexist and be freely expressed.

- This ideal is not unreachable: humbleness and dialogue can lead architects on its way.

COMMUNICATION

Communication is essential. The hesitation of architects and

urban planners to dispose of some of their power, admit their ignorance and actually engage is generally perpetuated in the academic environment. Communication is essential, not only with the people who will live in the space, but also with professionals from other spectrums. Space is never just about space.

space is social, space is psychological, space is political, space is ecological... we need to embrace our ignorance and talk

Needs can't just be restricted to the physical urban infrastructure. Factors of social activity must be taken into equal consideration such as daily commuting, recreational time, community building and collective memory. This would only be possible if there was an open dialogue between the citizens and the urban planners. The role of an architect/urban planner, however, is not alienated from the city authorities and therefore we must not ignore their existence and power. The lack of transparency between the different stakeholders that are being affected by the built environment should be amended. **Opportunities for open participation in plans of the future city enables a possibility for a just design - one that provides a chance for a collaborative effort between the people using the space and those designing the space.**

BOTTOM-UP One of the many lessons learned from the modern movement experience was that top-down monocratic decisions made by one or few architects might fabricate cities, but not necessarily build communities. The latter can't be drawn only by one hand from above, but by several hands, the ones that actively inhabit these environments: grassroot movements have historically taken place in environments of vacuum of formal state action and are known to help build stronger, more cohesive communities. However, it is imperative to avoid the transposition of the responsibility of building a safe, healthy built environment from the State to the civil society.

ACTION Let's put the manifesto in action!

In order to advocate for just cities, it is a necessity to manifest this effort outside the paper and, above all, take action in the streets instead of inside an academic bubble. One of the first steps in a design process should be fomenting a dialogue with the voice of other urban agents - for example, through public forums, guided visualisations and briefing workshops.

We need to accept our individual ignorance and look together for answers to promote more inclusive cities with places that favor give-and-take rather than trade. It is urgent to build solidarity networks that allow us, with several small interconnected actions, to achieve systematic change and thus attain truly just cities. A great melting pot where each person has their voice heard and is able to collaborate in a collective making of the urban.

CITY IS A PLURAL WORD!

TOWARDS A MULTI-SPECIES CITY

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TOWARDS A MULTI-SPECIES CIT

All illustrations by group. Own work. All i

Cities are environments made for and by humans, without the consideration of other natural entities. TU Delft Global Urban Lab Today, humans have become a driving geological force inducing climate change, mass extinction, and biodiversity loss (IPCC, 2021). Facing this situation of crisis, how can we develop towards a city/ a world that can be just for both, humans and non-humans?

We believe that, to face the ecological, political and social crisis we are living in, we have to IMAGINE new ways of relating to our surrounding environment, ensuring the balance of ecosystems and recognizing the interdependencies of all lives on earth. Hence, we believe that, when thinking about and designing our future cities, all living beings have to be considered to ensure justice for all. This paradigm shift requires changes at all levels, from our ways of thinking and relating to the world to education, economy and politics. Thus we suggest a framework that includes three topics which, combined, can enhance the multi-species entanglements we are looking for in cities. The SOCIAL topic suggests other ways of seeing/perceiving and relating to the natural environment of which we are part. The POLITICAL topic is defined as the creation of another vision for politics that goes beyond anthropocentric governing and which includes more-than-humans (Crutzen, 2006). Lastly, the SPATIAL topic is defined as the design and the creation of spaces for and with more-than-humans.

With this manifesto we are willing to go beyond purely human needs and dualist thinking (such as the division of culture-nature) and address the (social, political and spatial) issues that we encounter today to work towards a multi-species solidarity in cities.

The current ecological crisis is forcing us to rethink the way we see and interact with other species and milieus. This ecological crisis is the consequence, in part, of human's dissociation to its environment and of an extractive, capitalist system infused in all parts of society. Humans' awareness on the importance of sharing the planet with other living beings has been limited in our minds and behaviors.

Historically we, humans, have put our needs above all others, creating a hierarchy built up on oppression and repression.

In contrast, other humans (including first nation people) have maintained a respectful relationship with more-than-humans, based on kinship and inter-specific exchanges, thus recognizing the limits of resource uses. We believe that new practices that acknowledge the coexistence and codependency of all lives are urgently needed. These practices can be inspired by indigenous knowledge and their way of 'listening' to other organisms' needs (Wall Kimmerer, 2013) and by recognizing their different perceptions of the world (Von Uexküll, & Winthrop-Young, 2010; Kohn, 2013). These new ways of being have been initiated through writing, visual art, storytelling and other practices.

POLITCAL

We need to create new political institutions for the future that echo the multiple perspectives and relations between all living forms and that go beyond anthropocentric governing. Recognizing natural entities, such as species, groups of species and ecosystems, as subjects with rights can enable their own interest to be defended in court and change their status from passive actors, protected by and dependent on humans, to active living subjects. Imagine... A procedure in court with a river against the nuclear industry. Whilst it seems unrealistic, this sort of legal uprising is already happening around the world. In 2017, the Whanganui River was granted the same rights as humans, after the Maori, first nation people of the territory that is now being called New Zealand, had been fighting for decades. arguing that the river is "an indivisible and living whole" (Dwyer, 2017).

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the world ...

Let's deconstruct our ways or soons

here are many worl<u>ds in our</u> world!

The act initiated a waterfall effect with other movements that seeked the recognition of rights for other natural entities following. In 2019, the parliament of Loire was created (Toledo, 2021). This parliament aimed to envision how an entangled sovereignty, where the diversity of lives on earth that are linked to a territory and a milieu, could be initiated, in order to enter political decisions. To encourage multi-species solidarities, natural entities would be represented by legal guardians, such as scientists, artists, or citizens who defend the values, the rights, the interests, and the needs of the natural entities of whom they have the voice.

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Whilst this change in our institutional design can enable us to include more-thanhumans in our system of representations, it is also an opportunity to project the perspectives of the milieu and more-than-humans onto the world. <u>How does it make</u> you feel to think of a forest not as a thing but as a vast living subject?

SEEKFORACOMMONE

SPATIAL

More-than-humans have the right to space in the city. We advocate for the creation and/or the protection of urban spaces (sanctuaries) that represent ecological corridors and hold a biodiversity of organisms adapted to urban environments. These biodiverse spaces are not human artificial wishes to certain types of gardens but are dynamic and emergent phenomena of natural entities such as plants flourishing in between crevices of cement, in abandoned buildings or industrial lands (called barren lands, or "friches"), such as foxes and other organisms seen as feral. Respecting these spaces and keeping those out of humans' commodification is essential to ensure the functioning of the city as an ecosystem and to recognise the intrinsic value of more-than-humans. However, these sanctuaries, when designated undemocratically, can be a tool to reproduce dangerous social inequalities such discriminatory decisions infused by colonial, racist and sexist beliefs. We thus believe that such sanctuaries should be held and connected to the local communities like the neighbourhood. The multi-species solidarities emerging around the world, such as occupations of lands by people to protect the fellow species thriving in such spaces (i.e. Zone à Défendre - ZAD in France, Marais Wiels in Brussels), are seeds for change.

If natural entities such as parks and rivers would be recognized as legal subjects, it would eventually lead to spatial transformations of cities and changes in their infrastructures.

JTURE!

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Let's open our senses, observe other ways of being in the world and include those observations when thinking about <u>JUST</u> cities. In order to ensure a future for us, for more-thanhumans, and for our cities, we need to <u>ACT</u> on the level of these highly interconnected topics. We, humans, need to rethink our relation to other living entities for everyone to thrive. This coexistence and consideration is the way to escape the current crisis.

THINK and CREATE multi-species communities with and FOR ALL!

GIVE other organisms SPACE to grow and integrate within our cities!

CHANGE our institutional SYSTEMS. Make sure more-than-humans have their VOICES HEARD!





GUIDE TO EXTREME FLUID DIALECTIC NEW PRESENT CITIES A MANIFESTO FOR JUST CITIES AND MORE

JASCHA LENZ KLARA SCHMIDT HANNAH HERRMANN **KU LEUVEN, BRUSSELS, BELGIUM**

GUIDE TO EXTREME FLUID DIALECTIC NEW PRESENT

TU Delft Global Urban Lab - a manifesto for just cities and more -

There is a new present where we live in togetherness.

Ownership does not separate humans and create contrary realities anymore.

Built and non-built environment are used and not misused to increase profits out of it. It seems the speculative financial economy is now obsolete.

The Inhabitants celebrate a culture of dialectical

development by learning from the ambiguity of the world. For them it is meaningful to continuously working on this.

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Sharing seems as part of their everyday practice and enables them to learn from each other

The basis of coexisting in these just cities is built upon the idea of a radical empathy and fundamental understanding of one another.

HAVE CONFIDENCE – it is the way towards the phobia of not-completeness. Ignore the risk of the yet undescribed and overcome it.

DON'T CUT YOUR ROOTS - be the first context of your actions - maximum objectiveness does not exist. Everyone's inherited roots are the treasure and potential of all.

TAKE YOURSELF SERIOUS AS A PART OF THE WHOLE - notice your responsibilities as part of other responsibilities – all decisions stay political. You have the opportunity to change something. Ask yourself why you are escaping to consumerism or other ways of numbing.

SEE THE VULNERABILITY - be aware - vulnerability is not only present on the high sea. A civilized environment does not protect you from the unconditionality of nature. See the vulnerability before the harm.

FIND YOUR TASKS - Tasks are never static, they are moving with the fluidity of the new present. Search for a meaning in every task you are engaged in and as part of other tasks. Escape from meaningless mechanisms for the good of the common. Don't see individual fulfillment as the impulse of your actions.

Jobs never gave meaning. The image of the everlasting stability bringing income based engagement is replaced.

DISTRIBUTE YOUR TIME – Pay attention! You are not the only owner of your time. Your time is a resource to be distributed by you as well as by the common.

LEARN AND TEACH – Don't buy, steal and copy – learn from each other. Being a teacher or recipient depends on the situation. Receiving and giving are equally important to the participants. Practice interchangeable learning and use it for processing. No download without processing.

HOP BETWEEN THE SCALES - Don't get stuck on one scale. Change it as often as possible and process the connections.

SWITCH BETWEEN HEAD, HANDS AND GUTS - If you are doing something with your hands, step back and think. If you are thinking, let your intuition speak. If you are listening to your intuition, do something with your hands. Change the modi as often as necessary.



EVERY CITY FOR EVERY ONE

YOSRA BOUHLAL JUAN DAVID PIZARRO BEGÜM BALABAN ADELE ZGAINSKI MARIA PINTE **KU LEUVEN, BRUSSELS, BELGIUM**

ONE IN A HUNDRED

The right city is reached thanks to the help of many requirements that meet each other. However, it is mainly based on equal justice, social activism and human rights despite the citizens' different backgrounds and economical class. Throughout history and now as a current uprising problem, countries are facing a high number of refugees. The current increase in the number of refugees is unmatched in contemporary history. According to the United Nations Refugee Agency, 'if this situation continues, one in a hundred persons will be a refugee soon'. The complications people are facing, both being the refugee and citizens of the city, are negatively affecting people's lives at a high rate. As an example of those complications and challenges, the refugees suffer from displacement, adaptation, discrimination and poverty. Moving to another country is a challenge itself since migrants are obligated to work to provide their food, education and shelter. While dealing with difficulties, refugees often tend to move to specific areas such as tent parks and remnant spaces in the city. The tent parks are the places where most of the refugees are registered to stay. But what about the ones who are not registered to those tent parks? Adaptation is also another issue when a person is in a new country.

They must get adapted to the new culture to not feel discriminated by the citizens. The refugees are usually forced to work within poor quality standards to make money, but the regulations do not allow them to live where they work. As a result, the suffering for money and poverty began. These chained reactions are all coming from one point: Insufficient and unequaldesign of the cities.



In order to achieve a right city, many changes need to occur. Taking action is among the most important ones. Many people are aware of the migrant's situation but refuse to get involved and speak up for their rights thinking that it would not have much effect on it. In other words, the mindset needs to change. If the main citizens cooperate and stick together, they can allow diversity and support the immigrants by considering them as equal citizens. The question here is: What is the actual definition of citizenship ? Isn't a person who works and lives in a country also considered as a citizen ? It is inconceivable that these migrants are deprived of their human rights

and are also not taken count of in general.

ŻARE THERE ANY VALUES?

Different disciplines should come together to help solve this problem. Urban planners and architects are the creators of "shelters" and the designers of the city which is why they should consider diversity and migrants in their city projects. However, at the end it is the government's task to control social comfort and manage to guarantee the citizens' rights in the city where the main citizens make their own decisions and elaborate their own lifestyle. The urban planners, the architects, the government and the citizens should, for this reason, work hand in hand.

As inhabitants of this planet, it is sensible to say that we proclaim fundamental values for the healthy development of our lives, in cities or anywhere in the world. This is how the notion of Humanity, Empathy and Equality, in this case, become the basic starting principles.

It is clear that there are different perceptions and positions regarding the values mentioned above, for this reason, discrimination and segregation are almost unavoidable in the contemporary city. However, millions of people share similar or the same experiences in cultural, social and educational terms, and it is in this sense that convergence can be found.

iiiwe proclaim!!!

As Susan Fainstein once said: "Democratic participation an engaged populace are crucial for realizing the "Just City ", which indicates in general terms that absolutely all actors in a society are essential when negotiating and agreeing on a place to live, this includes those who control the economic system and those who do not, those who have the possibility of accessing education and those who do not, as well as those who "belong" to a nation and those who do not. In other words: Immigrants and emigrants.

We proclaim and honour all those cities that seek and yearn for justice in all its dimensions, those that perform as inclusive societies and communities, those that are capable of improving their infrastructures by working from the social and human dimension, taking into account that "the spatial shapes the social as much as the social shapes the spatial", the same way Edward Soja mentions it in his text "The City and Spatial Justice".

The most considerable challenges to be met are in terms of

awareness, creation of organizations, education and consideration.

When we hear that a wall is going to be built at the Polish borders, that some people are incarcerated because they help migrants on the edge of death following their crossing, that the migrants camp in cities are being violently dislodged by governments without providing a single solution, we start to wonder: What should people do? Defy themselves. Each person should push their limits and their vision. These people go to the unknown in order to understand, open up to the world and to have the opportunity to learn which leads to the creation of organisms such as associations, organizations and institutions. The future is in ACTION.

The first step for citizens to open up is the germ of curiosity; Desire to learn, to discover new things opens the field of possibilities. It allows you to see what is not wanted to be seen or to be warned of.

Additionally, it is education that leads to travel, travel that leads to curiosity, curiosity that leads to openness, openness that leads to understanding, understanding that lines up with awareness. And it is this preoccupation that leads to the creation of institutions, associations, organizations at the service of the other. EDUCATION TRAVEL CURIOSITY OPENNESS UN DERSTANDING AWARENESS CREATION Fig.2

EDUCATION MATTERS

These are the organizations that make the world a little better. People coming together thanks to the values that animate them. These institutions are institutions of sharing. They encourage differences to meet, to expose each other and to create reasons for mutual awareness. They lead to debates, to actions, to creation. They are hands reaching out to the other at different scales and capacities to establish a common world.

It is important to understand that all cities were created by migration, whether clandestine or not, and also help others understand this. This is urgently needed to change the way both the public and experts think about migrants.

It is also important not only to create a city where people exist, but also to work directly with people. We need to plan and build with people, not for people, and certainly not without them. This requires recognition of the importance of other life roles, other types of expertise, and some degree of humility. Decolonising practice means not only academic learning and skills, but also skills and knowledge that come from different parts of the world and in different ways and it's only through collective practice that we can create cities that are inclusive and just.



Our commitment to justice requires us to open a fair dialogue with the rest of the world as equals.

In conclusion, a just city should care about migrants as much as it does about every other inhabitant. There are many steps that need to be taken to achieve this, but perhaps the most important are still: communication, open dialogue, and a willingness to understand each other.

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YOUR IMPACT ON THE JUST CITY

LUKA HEYMANS LOTTE VANDERBEMDEN WOUTER IGODT JULIE AWOUTERS CARO DE VISSCHER **KU LEUVEN, GHENT, BELGIUM**



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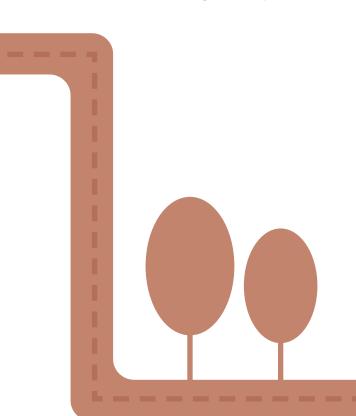
Your impact on the just city

We need a just city and we need it today. To create this city we need to look in the mirror. Look at your own actions as a citizen, a planner or a politician. Look at yourself and act!

Big Tech, break up!

The Big Tech companies offer services to over a billion people. They have gained big control over user data and can have a huge influence on the user's behavior. Companies like Google and Facebook also dominate the digital advertising market. They shape us and unknowingly influence us in our everyday lives. Their power is still growing and as they take out their competition over time, they are obtaining a very powerful position. We must be aware of the monopoly danger: operators that are too powerful can affect our choices, our freedom and our democracy. (Dayen, 2020)

Even if the American Congress decides to break up Meta, Google, Apple and Amazon there still would be a tiny number of firms who control the industry. The structure of modern capitalism plays a big role: it favors companies that operate on an enormous scale. We need to prevent the emergence of monopolies. Big tech companies must be split up, so we can regain our privacy and small businesses have more space to grow. (Dayen, 2020)





Rich people, step back!

Inequality is growing to unprecedented levels. While the rich keep getting richer, more and more people grow up in severe poverty. The richest 1% of the world has twice as much wealth as the least wealthy 90%. Meanwhile, more than 735 million people are still living in extreme poverty. While the rich class is booming, they are also enjoying the lowest tax levels in ages. (Oxfam, 2020)

Governments need to build a new economy that revolves around the people. A human economy that doesn't put billionaires' wealth first but takes care of the disadvantaged, like the many women who still work in poor conditions for a bare minimum wage. They need to implement a global rich tax and tax money should be used to invest in education and to support the more vulnerable people in our society. We need to make radical changes and we need to equally redistribute wealth. (Oxfam, 2020)

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Polluters, take responsibility!

China, followed by the United States, pollutes the most. The real polluters are actually 90 of the world's biggest companies (Climate Trade., 2021). 35% of all historic emissions come from twenty stateand privately-owned fossil fuel companies. If concrete were a country, it would be the world's third largest emitter (Watts, 2020). Agriculture and transportation are strong emitters as well. Big companies blame climate change on you and me, telling us we should watch our carbon footprint while they keep on poisoning our planet. However, it is the top 10% income earners who consume the most and so pollute the most, almost half of all pollution. (Mobiot, 2021)

Only on a national and a global scale can we truly make the companies responsible, charge for the damage they have done. The United Nations needs to implement a global and universal carbon tax (Irina, 2021). All sectors and consumers will have to pay for every atom of CO² released into the atmosphere. This will breed innovation as companies and consumers will invest in greener alternatives, thus ridding the world of this issue.



Politicians, make affordable housing a priority!

A shortage of affordable housing is a growing issue for many families in cities around the world. Housing prices and rent, as compared to income, keep on rising, especially since the Covid-19 pandemic. Speculation on the housing market is one of the main causes of rising costs, while countries are investing less and less in social housing. The shortage of affordable housing creates an array of problems, such as healthcare, food security and social stability. (Corradino, 2021)

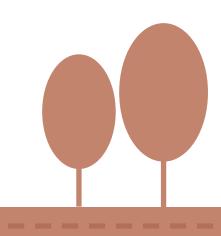
While affordable and good housing is a need today, it should be a right tomorrow. This change needs to start at the bottom. Building more is not the solution. Densifying should be considered first. We need to support local political leaders who are willing to change the way we handle housing. Those who don't, need to understand how good and affordable housing correlates to economic and social well-being of communities and cities. (European Parliament, 2021)



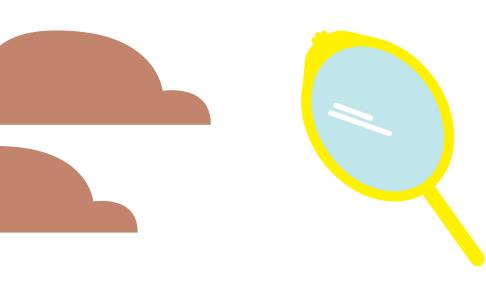
Planners, take the lead!

According to investigations from several urban planners, homogeneous neighborhoods often deprive certain groups of the right to appropriate public spaces. Public space then becomes in possession of dominant groups, often creating conflictual zones. (Harvey, 2005) This structure causes social, cultural and economic segregation which then leads to discrimination based on location. It is an underlying structure for spatial injustice, privilege and exclusion. (Miraftab, 2009)

Radical planning and a transformation of the systems, habits and regulations is needed to achieve a heterogeneous neighborhood. We need to understand the urban structure of separation is formed within a social, political and economic framework (Miraftab, 2009). Planners need to not only write about urban problems but make those issues and its causes known to all stakeholders. They need to use their voice and their knowledge.



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You, stop over-consuming!

Today we are experiencing unprecedented demands on the planet's global resources. Our economy is based on consumption. We are living in networked cities connected to countless other places. But we are consuming more than the world can give us. The average person has a global footprint of 2,8 gha while the world can only supply for 1,7 gha (Global Footprint Network, 2021).

Our system of global networked cities is no longer sufficient, it is asking for a lot of transport for consumption goods. We need to transform the global networks into regional systems of production and reproduction. Briefly, we need to find a way to do a lot more with a lot less (Swilling, Annecke, 2012). Every small step in this process can lead to a big impact.

Together we make the difference!

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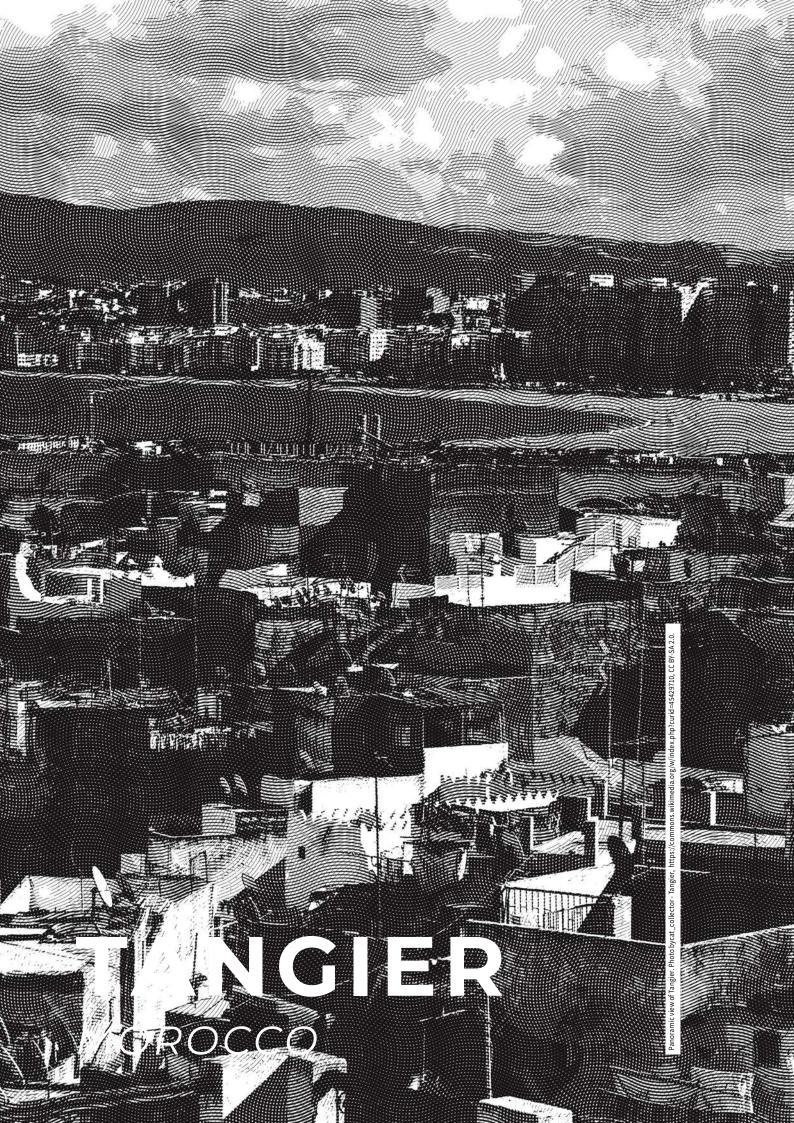
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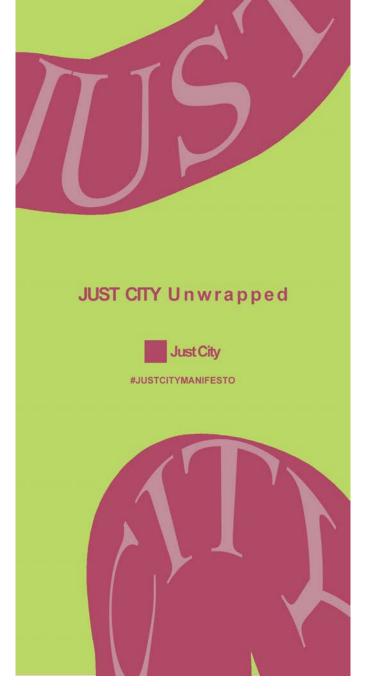
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JUST CITY UNWRAPPED MANIFESTO

MARTE MIDTLYNG NORA TYLDUM LUNØE **NORWEGIAN UNIVERSITY OF SCIENCE AND TECHNOLOGY TRONDHEIM, NORWAY** EGLĖ KLIUČINSKAITĖ AUGUSTAS LAPINSKAS MARTYNAS GERMANAVIČIUS **VILNIUS GEDIMINAS TECHNICAL UNIVERSITY, VILNIUS, LITHUANIA**

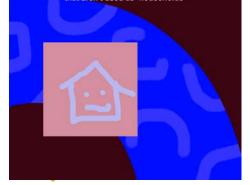


The roots of injustice that our cities are overflowing with sits in the way we live nowadays - not caring enough for other beings, in other words - lacking empathy. In order to change we need to tune our mindsets from individual oriented to collective oriented. From using and consuming to making and sharing. Our way of living has to become like a process of 'city mutualism' - a long-term relationship between two or more species/individuals where each species/ individual has a net benefit. We are capable of doing this and in order to make it happen we need to shift our focus.

We need to follow these main directions: Respecting, Caring, Commoning, Providing, Expressing, Accepting. TU Delft Global Urban Lab 317 // 404



Unlike the owners of 600,000 houses that aren't used as households¹



Your neighbourhood seems to be increasingly attracting housing developers this year

> You probably felt it yourself. Average prices of an apartment raised 26 % since 2013. Meanwhile the average monthly income only increased 10 %³

Your neighboorhood homeless population hits new record of 5,313 people.



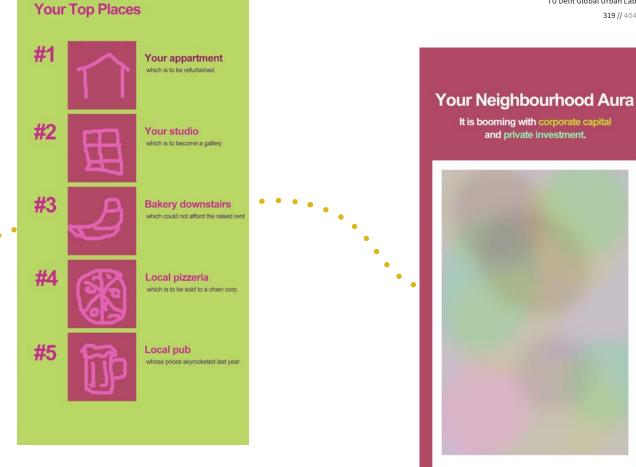
It's a 27.8% increase over the last two years, and the number of minor children living in homelessness has increased by 50%.

Also in your neighboorhood; 6.8 million square meters of empty dwellings owned by investment companies who spaculate in real estate.²

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Tap the false statement



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Protection against forced of one's home is a basic human freedom, establis by UN CESCR in 1997.

> • •

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Participation in housing-related decision-making at the national and community levels is a basic human entitlement, clarified by UN CESCR in 1991.



The right to be free from arbitrary interference with family is a basic human right, clarified by UN CESCR in 1991.



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#### Respecting wider ecology systems

'Ecological awareness is equivalent to acknowledging in a deep way the existence of beings that aren't you, with whom you coexist.'

**Timothy Morton** 

#### 1. Respecting wider ecology systems

No matter if it is a country, city or home we are always entangled within the wider ecological systems. The respect and awareness for other beings and forms of existence is essential for mutual cohabitation. Before making any act, we should firstly advocate for those that would be influenced the most.

#### 2. Caring as a form of ownership

Every being has the right to exist and have space within the city, but it is the act of care that makes one own it. The plants that grow on a building, the bees that live on the roof, the micro species that dwell there - they are also taking care of the space, therefore they also own it. Everybody must be granted the means to take care of the spaces they use. Ownership shouldn't be only bought, but lived.



#### Commoning as an act of reclaiming and maintaining.

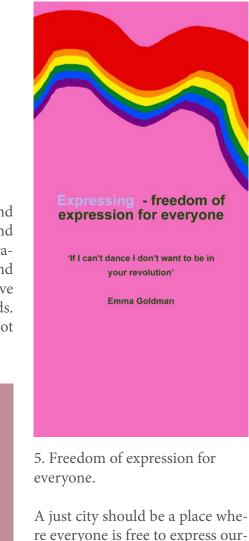


EASA commons 2023. Joe Ridealgh

3. Commoning as an act of reclaiming and maintaining.

Governing and managing resources should include all those that share them. Resources such as space, time, production and reproduction tasks, materials and knowledge. To live together is what needs to be re-learned. We are keen on fencing, separating spaces, securing one from another - but the true qualities of a city can be embraced and nurtured only if we share things commonly. Collective ownership through commoning should operate as a way to challenge and re-define the idea of private ownership.

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4. Providing access to basic infrastructures.

There is a need of securing and providing access to economic and social infrastructures - clean water, energy supply, healthcare and education. Everyone should have equal access to these basic needs. The provision of them should not damage existing ecologies.



Basic social infrastructure and livelihood opportunities

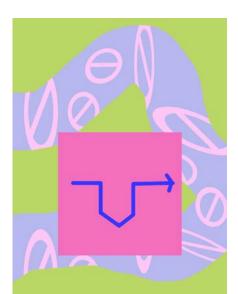
coming soon to your neighborhood

Add to Your library

•••

A just city should be a place where everyone is free to express ourselves and speak our mind. To dance, play, gather and celebrate, as well as to riot, disagree, invent and argue. All that, of course, with empathy - not harming others. 6. Accepting failures - there is a certain beauty in deviation

Even if in the beginning we aim for certain goals there is always the possibility of errors or detours. The unexpected outcome might seem as a failure, however there are specific qualities these deviations are bringing to us. Accept and learn from them as they are essential for new creations or improvements. Cities don't have to be perfect, there should always be gaps and voids, where ghosts of imagination would have space to nest. Accepting failures means always being open for change.



Accepting failures - there is a certain beauty in deviation

Reflecting on what didn't work out will lead to creation of a revised and more just city This manifesto also calls out for a collectivization of the privately owned social platforms - such as Spotify...

From the example of Spotify, we see it's relevant to rethink the management and accountability of the platform manager, respectfully including all the stakeholders in decision making. The latest Ai investment scandal<sup>6</sup> inspired us to exercise the idea of implementing such platform-system in the context of the city.

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## WHAT WE TALK ABOUT WHEN WE TALK ABOUT PUBLIC TOILETS

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# Let's face it, everyone has a story about bad experiences in public toilets

Public toilets are scarce in the vast majority of cities. Sanitation is a basic need and therefore, a human right. New York, for instance, has 1160 toilets for 8 million inhabitants (Carmel, 2021) while Amsterdam has 112 for 821 thousands inhabitants (NL Times, 2020). Is it enough? I would risk saying: NO. Do you know how many there are in your city? Ask a woman.

Of course, when your house it's not reachable, it becomes an issue if you have to do errands in the city. Every girl knows how to identify the best option while wandering around. Restaurants, cafes and museums are safe haven when nature calls.

You found a public toilet when you most needed it? Good. You are lucky. What about toilet paper? When you have access to it is when you feel THE luckiest person on the planet. Hands UP!

How many times have you given up on going to public spaces or shortening your stay because you know you won't have access to toilets? How many times have you felt desperate because you don't have spare change to go for a paid one? Do you plan your day thinking of this? If not, you are privileged.

The situation reached another level when COVID 19 arrived. With all the restaurants, bars, museums closed, most of the public toilets were also closed to avoid crowds and contamination. Did that affect the way you relate to the city and public spaces during the pandemic?

# What you need to be asking is - "Why?"

In planning, there is a huge movement with a focus on gender equality in design, which is often interpreted as equality in floor space. Our question is: Is it really true equality?

Let's back up a few steps and look through a nuanced lens. For 30 sq.m. floor space each, how many men and women can use their respective toilet spaces? If toilet spaces for men hold urinals and cubicles both, it is most likely that within the same floor space as the women's toilets, more men can relieve themselves per square meter. (Perez, 2019). Would you call that perfect equality due to design?

Let's go a step further. How long do men and women need to use a single toilet for? Women take 2.3 times as long as men when using the toilet, for various reasons. For women there are usually more clothes to take care of before and after they are able to relieve themselves. Women also take longer with washing up after the task itself. (Banks, T. L., 1991) Now you might ask, "Show us the numbers then! How many women compared to men use these public toilets?" Fewer women use public toilets than men. Definitely. But what you need to be asking is, - "Why?".

Health issues, bladder issues, digestive conditions are a few of the basic reasons that come to the forefront. But let us put it into perspective further. For women across the world, public toilets are zones of fear, anxiety, disgust and embarrassment (Hartigan et. al., 2020). Imagine being in a video game and getting to the level that everyone dreads. Yeah. That is what it is like.

Additionally, there are challenges of time constraints, distance and other obligations which prevent women from using public toilets. Women are also most likely to be caretakers for the elderly, children and/or disabled members of the family, making it more challenging for them to access the already inaccessible public toilets.

And then another step. What do men and women need to use a toilet for?

While men might need to use toilets for their number 1s and number 2s, women have extra concerns. 20-25% of women of childbearing age may possibly be on their period at any given time! Shocker. We know. Does that mean we need to start considering that as planners and architects of the urban landscape? We think so.

Another day, another line for the toilet. Illustrated by Surena Shrestha Speaking only about physical condition, we, women, experience particular **obstructions** against us from accessing and comfortably using public toilets.

Speaking both physical and mental dimensions, we, women, have been **traumatised by using public toilets.** More or less.

So, what can we all do to make it not just better but widely **acceptable at all costs?** 

As we don't really share the benefits from the city, especially accessibility and availability of the toilets. We thus demand the city to sincerely be active on women-oriented public toilet planning and design. Because if public toilets are available for women, then it is available for all human beings in the whole wide world.

As women, we are calling for units of public toilets that are also easily **available and accessible in any location** around the city. We just don't want to hold our businesses inside the body and restlessly look for toilets to take it out. What's more important? **Safety and privacy** regardless of location, times of use, and differences of social and economic classes.

However, this is only the tip of the iceberg. We haven't even started considering **diversity**, the issue of gender, race and minority groups like LGBTQI community, people living with disability, or homelessness.

**A JUST CITY** has the atmosphere that you can be in PEEce. We are not asking for anything much more than dignity and equal quality of life.

So, women of the world, unite! We have nothing to lose but the chains of un-pee-able public toilets!

# So, women of the world, UNITE!

But let's step further just availability and accessibility – those are not enough. Because **we need equally acceptable public toilets.** 

So what is acceptable? First thing first, public toilets should be freely accessible, along with equipment, such as toilet papers and sanitary pads or tampons. Because using toilets is not just taking it out, **it is also the after-match.** 

Public toilets need to be **clean and hygienic** – Always. Because we are already extremely tired of exercising to hold our bodies not to touch the toilet seats. Women out there who are reading it now, you know what I mean. Especially now during the pandemic. So, toilets also need to come up with **a management and a maintenance system**.

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# JUST CITY FOR THE IMMIGRANTS

YUE TIAN JINRU WU XIANGNING CHEN HASHIM SYED **KU LEUVEN, BRUSSELS BELGIUM** 

### Manifesto for right to the city for



### Introduction

In the 21st century, there is a big wave of displacement of people from small scale to large scale because of different reasons, whether it be through conflict or violence in their parent environment or just desire to explore.What is important is that the host country/city has ways to welcome them and have regulations for such people, which in most places is a rarity.

In our urban systems, many decision making often happens in a way beneficial for the already stronger groups, while the poor or the already fragile groups such as immigrants are often unequally affected by the policy measures.For immigrants or people from other countries, they do not usually have the equality of education, for example, the tuition fee for them is much higher than those of natives. Even us as international students sometimes do not receive the same rights as locals. The value of space is influenced by location and expressed in money and other elements such as air quality, noise or smell are linked to these locations. But the more fragile and vulnerable groups suffer from disadvantages which affect the physical and mental health of vulnerable population groups.

Planning, it is argued , is a tool in the arm of the power that can be deployed to exclude those deemed undesirable and/or shape the city in forms that serve the interest of the powerful.

Now Robel who is an undesirable person for the city will tell his story.

### Hi, I am Robel, I am a 13 years old student who recently was forced to move to another country because of war. I escaped with some of my friends and we were separated once we reached the border. In the day time I don't have access to school and at night I have to live in a refugee camp.

immigrants"

The *story* of Robel

I am 18 years old now and have managed to move to a city. I face tensions with locals surrounding the distribution of scarce resources and when I was still in camp I stayed there longer and longer because of the extended support we got instead of temporary settling. The conditions now are poor, the noise and the air are polluted and drive me mad. But I have no choice.

I am 23 years old and still an illegal immigrant, while still helping shape the city with our informal lifestyles we still do not get to occupy it the same way. Even my friends who are now legal immigrants, are forced to work but are still subjected to harassment, arrest and detention. Besides, it's almost impossible for my friends and me to afford our own apartments.

I am 28 years old and I become a legal immigrant ,but I am still poor. While the city itself actually operates against a highly financialized background. In this context, the poor like me have to live in an informal settlement which is an unregulated, uncontrolled, messy and inefficient settlement and use of land. Informality is resistance to oppressive and exclusive power structures. Me and other informal settlers are challenging the oppressive principles of the state and capitalism and have political potential.

I am 33 years old and I got married with a local woman and we have a newborn baby. My baby's life will be totally different than mine.

So now it is for planner to think about what they can do for some people like me who is immigrant and don't have the city right.

### Just city for "Robel"

A manifesto is always following activities not just the words. We can be inspired a lot from insurgent planning practices: Transgression in time, place, and action; anti-hegemony; be imaginative for a just society. We should construct the alternative world solidly and decolonize our future and mind.

"Hope as a discipline feat" is a new way of organizing people and is the commitment of daily practice. "Radical hope in revolting times" has orientation not only to individual and collective but also to past and future. Being persistent will lead to voices heard and initiatives will be taken for problems to be solved. We should always choose to hope that there is the possibility to build a just city for immigrants. Immigrants in different places are struggling for different rights and by different ways but the struggling is the same. Think the problem of immigrant both locally and globally.

When the redevelopment of the city or neighborhood upgrading is going to be made, parts of the space for immigrants, the poor or the already fragile groups should be taken into consideration. A policy should be made by the government that a certain percentage of the social housing should be really affordable for those people.

Thinking about the social process dynamically, allowing them to "illegally" exist in a certain area of the city, giving the city power to any resident, to any resident who has contributed to the city, rather than rudely hiding their presence and bulldozing their housing.

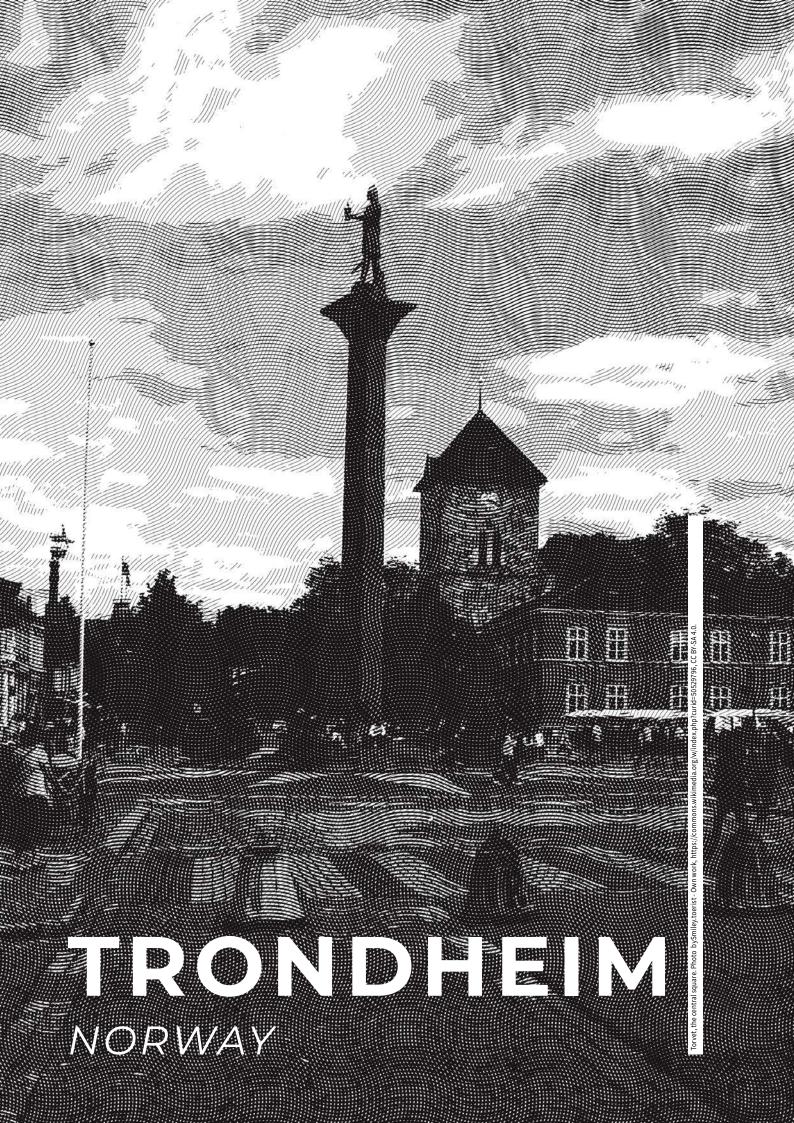
The center of humane urbanism is life and life making, instead of profit making. We should think the problem of immigrants decoupled with capitalism. Patriarchal-racial-capitalism makes care-work that goes into life-making invisible and devalued. A country should care for immigrants out of humanitarianism instead of thinking them as economic subjects.

Humanitarian organizations, policy makers, planners, and participation of locals and migrants; all of these actors need to align their aims in order to make the city just for all. The necessary infrastructure in which the informal workforce which the migrants occupy and local host communities can come together, share knowledge from diverse backgrounds and for migrants to use this opportunity to achieve recognized status to have protection.

These displaced people are a workforce that when used along all disciplines; can bring about exponential development potentials in countries especially in the global south. It undermines the centrality of the state's role as guardian of the common good, the power mechanisms it brings in, and instead builds collectives from the bottom up at the local level, imagining the possibilities of a just community around common problems.

Planners can really start around shared space or housing needs without being influenced by the power of hooks. The principle of collective is pre-defined in our increasingly divided city, and the plan makes us think about how we will live together, starting with our shared space rather than our identity.

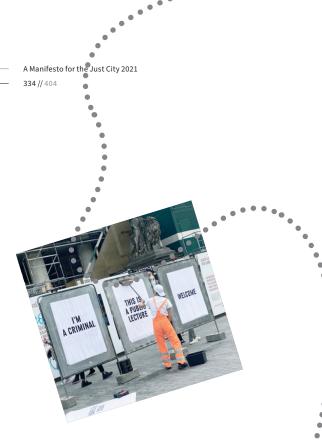




# A JOURNEY THROUGH UNJUST CHAOS

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A journey through Unjust Chaos



"Chaos often breeds life, when order breeds habit."

- Henry Adams

### This Manifesto is a critical jour-

**ney** of a virtual figure gasping through a foreign "city" exposed by a diverse set of social and spatial nodes. We will imagine it as a Tetris figure, falling towards a surface where every encounter is more outstanding than its experiences previously accustomed.

### Where is it to drop?

In a city named "Brussels".

The boundaries of this virtual Tetris of "Brussels" categorise "otherness" as crucial in making Chaos of harmony or discord. Two sides of the coin would turn according to the encounters between the "outsider" and diverse "figures". One would place a sense of unsafety, and the other contributes the uniqueness.

The diversity, the mixtures of the "figures" that grasp the foreigner's attention and create the first credible experiences of what we refer to as Chaos City. It is the form of different backgrounds and cultures that may have excluded itself from the anchored society. If they have been excluded for a reason, the needs, the expectations, the voices and somehow their very own existence is neglected. It is a case in which they face a type of injustice that stems from the so-mentioned Chaos leading to a side of the coin, which from the eyes of our explorer is negative. The existing diversity feels unsituated in the city it delves in, and the sense of belonging is not to last under those circumstances.

### "Then how is the variety of characters defined in city life?"

It could be that they feel irrelevant to what we believe is "Brussels". By discovering communities closer to them, these living "figures" form colonies that are excluded and exclude others simultaneously. Imagine a homogenous-based neighbourhood, where a foreigner is uncomfortable exploring "their" public, shared spaces. It is a method of capturing or, say, monopolising by those self-neglected "figures".

• • • •

Consequently, the Tetris "figure" has noted an endless cycle of Chaos that worsens over time. It is about a different understanding of the situation, which honours cultural encounters and differences. On the contrary, it could be interpreted as the other side of the coin in society. "Brussels" holds the competitive edge of benefiting diversity in this situation.

. . . . . . .

The "outsider", confused due to its encounters with multiple languages echoing around the city's borders, realises that speaking its language permits the possibility to unify with the diversity of "figures" and their differences. This is a method it that could also be used for understanding and analysing these members of society, allowing them to become the space makers that capture themselves.

The inconsistency of this journey reflects the need to settle in a space according to our adventurer's expectations. Keeping in mind the experience and encounters, the "figure" begins to analyse and learn value, evolving these expectations.



Surroundings materialise into Chaos and Structure, an endless ground of power-play between different communities. This power-play could provide the possibility of transforming individuality into a shared experience through reaching an area with opportunities to fit in. Space would eventually define itself in response to interaction, yet our chosen city holds countless temporal connections and variant areas.

### "What kind of place is it?"

It is similar to any other, yet it contains smaller components controlled or shaped by shared values. Undeniably "Brussels'" resources are limited, the demand is high, the system is overwhelmed, and malfunctions inevitably transpire. The "figure" struggles to grasp what is happening entirely and unites itself to a side of a repetitive cycle. The outcome is a pattern shape that had already legitimised the unjust.

### "How does it cooperate within the city?"

It is a place that does not have enough capacity for the "figures" with different

interests, but via commons-proving the capabilities to extend and react towards a common goal. However, when it reaches conflicting communities, the more fragile leaves. High density creates an unstable condition in which individuals and these vulnerable groups are either forced to join the bigger ones or are displaced.

In a few ways, the experience leads to instability in new spaces, those with foreigners and others shaped by the evicted. Spatial diversity is formed to work towards overall stability while being an ever-changing concept. If not accompanied by rewards and achievements for these communities, the system becomes unstable.

Each temporal experience strengthens one space and depletes the other. It continues the cycle that absorbs collective action to perform, and produce a collective reaction towards endless possibilities.

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Is the virtual "figure" where it needs to be, or is it placed somewhere where it is supposed to be in "Brussels"?

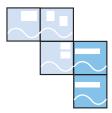
Coming to the end of the journey of **inevitable chaotic moments** nourishing all of these different backgrounds and spaces **clashing** with each other, we define the borders of the virtual **"Brussels" as an Unjust Chaotic**. This type of Chaos image can be traced back to ancient times, continuously re-structured throughout history as either a top-down or bottom-up system.

### Why is someone trying to structure this natural disarray, a thread of unique "figures" and their beliefs constantly colliding with each other as part of a Tetris-like world?

The crucial element is the lust for power to dominate and profit from the smaller communities. The "idealist" figure plays it according to these lusts. They attempt to control the experiences of the "other" uniqueness in the city that would not interrupt the structure of connections between communities with power. This concept of controlling Chaos within borders will remain in a position favouring injustice.

It is of a desperate need to cooperate and break the chains of structuralism.





We introduce an alternative method to confront the current system, established by the late Jacques Derrida, deconstruction. What is meant by deconstruction is to dismantle but not re-construct the nodes and connections controlled by the "idealist" space maker. To destabilise and analyse what has been built would lead us to understand the concept of true injustice played in the city.

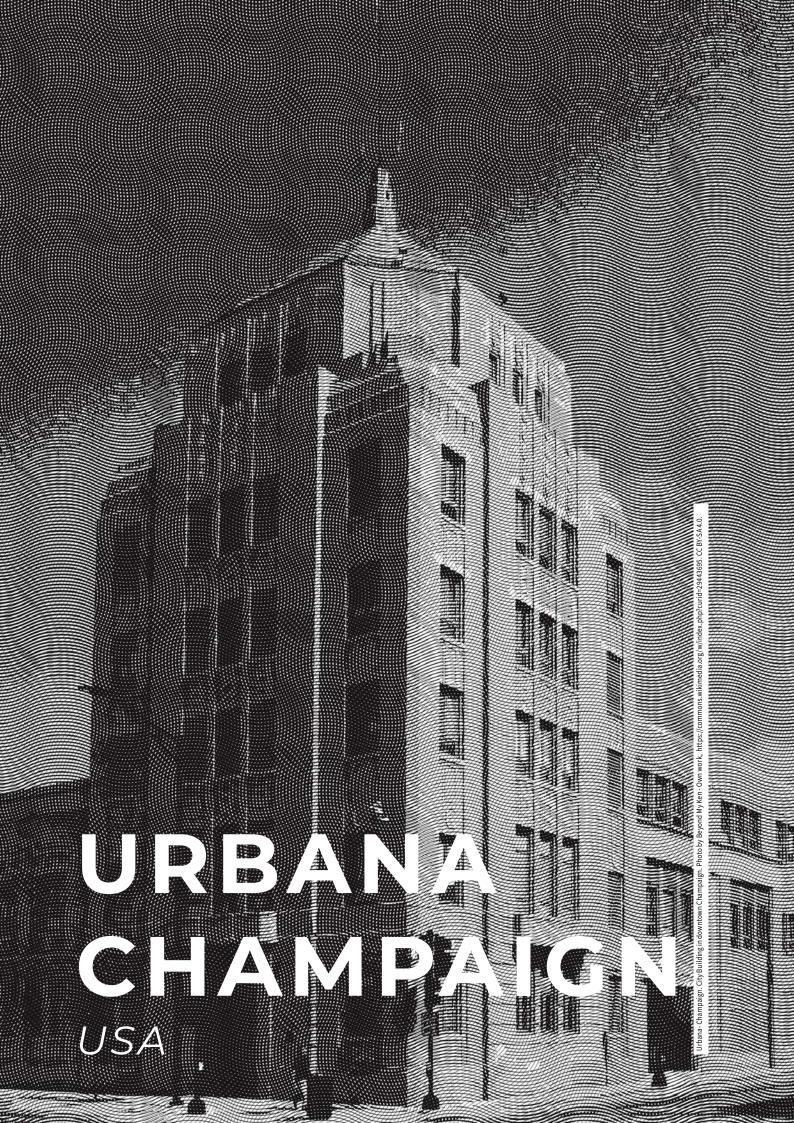
We implement the "idealist" deadlock from achieving the momentary "justice" between the "figures" with power. The city will continue to search for justice but remain in freedom and diversity, virtually explained in a razzmatazz Tetris-like world. The previously displaced "figures" voices will finally find their way through.

We submit the most crucial idea of the three: to face individual injustice by cooperating. It provides the spatial and social possibility of gathering, sharing and nourishing individual needs for justice. It is a difficulty that lies within the constraints of not having the ability to be heard. However, by deconstructing and promoting freedom of natural Chaos, the figures will finally be heard and approach issues together and directly rather than as part of a "specific" group of "figures".

Step-by-step, communities, will not meet with the long-dreamt-of Just City but will **work** together to face the diverse harmony of a Just Chaos City.







# THE CITY OF FIREWORKS

RITA ALICIA MARTINEZ ROMERO LI LINGLI ZHAN NI MARIEKE LAENEN HUANG YUHAN **KU LEUVEN, BRUSSELS** BELGIUM

## THE CITY OF FIREWORKS

we want to see all people glow and play the beautiful play of fireworks, celebrating in our cities and communities that we achieve harmony, inclusion, justice and progress in our societies.

### MANIFESTO FOR A MORE EQUITABLE CITY: THE CITY OF FIREWORKS

### FIREWORKS

HE PEAK PERIOD OF EACH CITY IS A GRAND AND COLLECTIVE BLOOMING WITH ALL THE ENERGY OF A CLUSTER OF INDIVIDUAL FIREWORKS. IN THIS MANIFESTO, WE WANT TO THINK THAT EACH PERSON IN A CITY COULD BE SEEN AS AN INDIVIDUAL LIGHT THAT ONLY MAKES SENSE IN COLLECTIVE BUT THAT WITHOUT THESE INDIVIDUALS THE PLAY OF LIGHTING WOULD NOT HAVE TAKEN PLACE. THAT IS WHY WE THINK THAT THE CITY NEEDS TO GIVE EVERYONE WHO LIVES IN IT ENOUGH OPPORTUNITIES TO SHINE IN ORDER TO MAKE THIS CITY A BETTER PLACE: LIVEABLE, WEALTHY, AND MOST IMPORTANTLY HAPPY AND EQUITABLE.

### CONTEXT

IN OUR CURRENT CONTEXT, WE ARE IN THE MIDST OF A MIGRATIONAL WAVE OF POPULATION BROUGHT ABOUT BY THE ECOLOGICAL AND ECONOMICAL CHANGES OF THE TIME, WHERE THE INTEGRATION OF THESE MIGRANT GROUPS WITHIN SOME SOCIETIES HAS BEEN A PROBLEM OF POVERTY AND INJUSTICES THAT TODAY HAS TO BE URGENTLY FACED IN ORDER TO AIM FOR AN IDEAL CITY.

BASED ON WHAT ALEJANDRO PORTES MENTIONED IN HIS SEGMENTED ASSIMILATION THEORY IN THE PAPER "GAINING THE UPPER HAND: ECONOMIC MOBILITY AMONG IMMIGRANT AND DOMESTIC MINORITIES" HE EMPHASES THE INTERACTION BETWEEN STRUCTURAL AND CULTURAL FACTORS OF CITIES, WHILE ALSO INVOLVING THE SOCIO-ECONOMIC RESOURCES OF ETHNIC COMMUNITIES AND THE MAINSTREAM OF A SOCIETY STRATIFICATION AND POLICY ORIENTATION. HIGHLIGHTING THE IMPORTANCE OF DIVERSIFICATION, WE WANT TO SAY THAT NEWCOMERS (OR OUTSIDERS, AS WE WILL EXPLAIN) DO NOT NEED TO COMPLETELY OBEY THE GAMEPLAY OF THE SOCIETY (OR INSIDERS) BUT ENTER AND DEVELOP THE CITY FROM THEIR OWN CULTURE AND PERSPECTIVE.

CONSIDERING THIS, WE HOPE TO PUT FORWARD OUR DECLARATION OF A JUST CITY BASED ON THE ACCESSIBILITY OF THE CITY TO WHAT WE CALL THE 'OUTSIDERS', PEOPLE THAT DON'T ORIGINALLY BELONG TO A CITY BUT THAT HAVE THE RIGHT TO HAVE THIS SENSE OF BELONGING AND THE RIGHT TO DEVELOP THEIR SKILLS AND FULFIL THEIR PROFESSIONAL ASPIRATIONS FOR

#### THE SAKE OF THE COMMUNITY.

BY DEFINING A PART OF THE POPULATION AS 'OUTSIDERS', WE ARE IMPLICITLY CREATING ALSO A CONCEPT OF "INSIDERS", THE POWERFUL SO TO SAY, EACH WITH THEIR RESPECTIVE PERCEPTION OF THE CITY. WE FIND THAT WE CAN DIVIDE THE KEY FACTORS ON WHICH A CITY CAN DISTINGUISH ONESELF AS JUST, ARE EITHER PSYCHOLOGICAL OR PHYSIOLOGICAL. IN THE PSYCHOLOGICAL FACET, WE HAVE TO TAKE INTO ACCOUNT THE EXPECTATIONS AND FEARS. WHEN WE THINK OF PHYSIOLOGICAL ASPECTS, WE CAN IDENTIFY PERSONAL SAFETY, ENVIRONMENT AND SOCIAL PERCEPTION AND STANCE. THIS OF COURSE RELATES DIRECTLY TO THE STATUS OF LOCALS IN THE CITY. AND BOTH FACETS OF OUTSIDERS' PERCEPTION CAN BE LED BACK TO THE GENERAL ACCESSIBILITY OF THE CITY IN A BROADER INTERPRETATION OF "ACCESS".

FOR THIS MANIFESTO WE HAVE DEFINED THREE CORE TOPICS AND CLAIMS THAT WE THINK ARE IMPORTANT IN ORDER TO MAKE A CITY ACCESSIBLE FOR ALL PEOPLE AND TO LET THEM GLOW IN COMMUNITY. FIRSTLY, HOW CAN A CITY BE ACCESSIBLE IN BOTH PHYSICAL AND NON-PHYSICAL WAYS; SECONDLY, HOW CAN WE CREATE A SOCIALLY TOLERANT CITY; AND FINALLY, HOW CAN WE PROVIDE OPEN ACCESS TO EDUCATION AS IT IS THE BASIS OF TOLERANCE, SELF-DEVELOPMENT, KNOWLEDGE, TECHNOLOGICAL AND SOCIAL PROGRESS.

#### THE PROBLEMS

#### **"OUTSIDERS" IN THE CITIES**

THE INHERENT PROBLEMS OF DEVELOPING CITIES, ESPECIALLY THE FIRST-CLASS ONES, ARE OBVIOUS. THINGS LIKE HOUSING PRICES AND MANY CLOSED HIGH-END GUARDED COMMUNITIES, THE HIGH-RISE DOWNTOWN AREA AND THE HIGH-CONSUMPTION NIGHT ENTERTAINMENT VENUES AMONG OTHERS PREVENT OUTSIDERS FROM HAVING A SENSE OF TRULY BELONGING TO THE CITY.

IN TERMS OF ACCESSIBILITY THE INHERENT PROBLEM OF FIRST-CLASS CITIES IS THAT IN FACT, THERE ARE CERTAIN RESTRICTIONS FOR OUTSIDERS, EVEN THOUGH SOME CITIES HAVE A TYPE OF RESIDENCE NAMED "VILLAGE IN THE CITY" TO REDUCE THE REQUIREMENTS OF THE OUTSIDERS FOR THE PHYSICAL ACCESSIBILITY TO THE CITY.

THE HOUSING PRICE IN SOME CITIES IS NOT THAT HIGH COMPARED TO OTHER BIG CITIES BECAUSE IT WAS GUARDED BY THE GOVERNMENT. IN THIS WAY PEOPLE FROM THE WORKING CLASS ARE STILL ABLE TO BUY A HOUSE OF THEIR OWN. THE GOVERNMENTS OF THOSE CITIES HAVE ALSO INTRODUCED A SERIES OF POLICIES SUCH AS TALENT INTRODUCTION SUBSIDIES FOR HIGHLY EDUCATED PEOPLE TO REDUCE THEIR PRESSURE TO BUY A HOUSE.

### **OUR CITY DECLARATION: THREE CLAIMS**

1) LAND AS A PUBLIC PROPERTY-PEOPLE HAVE EQUAL RIGHTS TO GO TO ANY PLACE IN THE CITY

IN TODAY'S CITIES, RENT AND PRICE OF HOUSING IS INCREDIBLY HIGH, IF THE HOUSING IS IN A GOOD NEIGHBOURHOOD WHICH PROVIDES ABUNDANT AND HIGH-QUALITY RESOURCES. THUS, POWERLESS PEOPLE BARELY HAVE ACCESS TO SUCH A NEIGHBOURHOOD. THE POWERFUL PURCHASE THE LAND OF THE GOOD NEIGHBOURHOOD AND BUILD HOUSING ON IT. BY RAISING THE RENT AND PRICE OF HOUSING, THEY KEEP THE POOR AWAY AND MAKE PROFIT FROM THE MIDDLE CLASS.

WE CALL FOR A JUST CITY WHERE PEOPLE NO LONGER MUST LIVE IN A POOR ENVIRONMENT BECAUSE THEY CAN'T AFFORD THE RENT IN THE GOOD NEIGHBOURHOOD; WHERE PEOPLE NO LONGER HAVE TO STRUGGLE FOR HOUSING NEAR TOP SCHOOLS; WHERE EVERYONE, RICH OR POOR, CAN EQUALLY ENJOY A BEAUTIFUL VIEW OF THE CITY FROM THEIR LIVING ROOM WINDOWS. WE CALL FOR A JUST CITY WHERE LAND IS A PUBLIC PROPERTY AND BELONGS TO ALL CITIZENS; WHERE THE HOUSING MARKET IS NO LONGER A MAIN SUPPORT FOR THE LOCAL ECONOMY; WHERE PEOPLE CAN FREELY CHOOSE WHERE THEY LIVE.

2) SOCIAL HOUSING, FINANCIAL SUPPORT AND UNIVERSAL DESIGN

FOR US THE CITY SHOULD ALLOW ACCESS TO ALL PEOPLE REGARDLESS OF GENDER, AGE, OR PROFESSIONAL STATUS, AND DEMONSTRATE AN INCLUSIVE ATTITUDE THROUGH THE URBAN

PLANNING AND GOVERNMENTAL POLICIES.

WE THINK THAT FOR THOSE WITH LOW INCOMES, THE CITY SHOULD ASSIST THEM BY ALLOWING THEM TO HAVE THEIR OWN PLACE TO LIVE AND DEVELOP COMMUNITY.

FOR PEOPLE WITH DISABILITIES, WE THINK THE CITY SHOULD BE MORE CONSIDERATE OF THEIR DAILY LIVES AND TAKE THEM INTO ACCOUNT IN THE PROCESS OF BUILDING THE CITY TO MAKE THEIR TRAVEL AND LIFE EASIER AND FAIR.

3) EDUCATION, SELF-DEVELOPMENT AND COMMUNITY

IN TERMS OF EDUCATION, WE WANT A CITY THAT IS OPEN TO ENSURE EDUCATION TO ALL PEOPLE REGARDLESS OF THEIR SOCIAL OR ECONOMIC STATUS. WE FIRMLY BELIEVE THAT THROUGH EDUCATION TOPICS SUCH AS SOCIAL TOLERANCE CAN BE TACKLED, NOT ONLY THAT PROGRESS IN ALL THE SPECTRUM OF SOCIETY CAN BE ADDRESSED THROUGH EDUCATION.

WE ALSO CALL FOR A SOCIETY THAT FOSTERS EDUCATION WITH HUMANISTIC APPROACHES INSTEAD OF JUST TECHNICAL ONES. WE WANT PEOPLE TO SEE KNOWLEDGE AS AN END ITSELF RATHER THAN AS A WAY OF ENTERING AN ECONOMICAL SYSTEM.

THIS IS LINKED TO OUR CALL FOR PEOPLE THAT CAN DEVELOP THEIR CAPACITIES AND INTELLECT TO A POINT THAT THEY DEVELOP A CAREER THAT IS BASED ON THEIR VOCATION AND PASSION AND THAT IS AIMED TO IMPROVE THEIR COMMUNITIES AND SOCIETIES AND NOT BASED ON THE ECONOMICAL REWARD OR SOCIAL STATUS. HERE, WE THINK WE CAN EMPHASIS AGAIN THAT EVERYBODY IS AN IMPORTANT PIECE IN SOCIETY, AND THAT THROUGH THE REALIZATION OF A PROFESSION, JOB, VOCATION OR PLACE IN SOCIETY, WE CAN MAKE A BETTER SOCIETY THAT INCLUDES PEOPLE FROM OTHER PARTS OF THE WORLD BUT ALSO INCLUDES PEOPLE THAT WERE THERE ALWAYS MARGINALIZED AND EXCLUDED FROM SOCIETY. WE STRONGLY BELIEVE THAT INDIVIDUALS THAT FULFIL THEIR CAPACITIES, TEND TO BE PRODUCTIVE AND WILLING TO COOPERATE AND WORK TOGETHER FOR THE SAKE OF THE COMMUNITY AND THIS IS THE MAXIMUM OF OUR RAISON D'ETRE AS HUMAN BEINGS IS.

SO, WE REITERATE WE WANT TO SEE ALL PEOPLE GLOW AND PLAY THE BEAUTIFUL PLAY OF FIREWORKS, CELEBRATING IN OUR CITIES AND COMMUNITIES THAT WE ACHIEVE HARMONY, INCLUSION, JUSTICE AND PROGRESS IN OUR SOCIETIES.



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# **RIGHT IN** THE CITY

ENNA MEHTA **TECHNICAL UNIVERSITY** DORTMUND, GERMANY MAHSHID NEJATI SHAHID BEHESHTI UNIVERSITY, **TEHRAN, IRAN** 

JUST CITY IS A CITY WHERE THERE IS THE CONCEPT OF "RIGHT" AGAINST "WRONG". IN THIS CONTEXT, WRONG MEANS WHAT IS NOT RIGHT. IN SUCH A CITY, THERE SHOULD BE GRASSROOTS MOVEMENT TOWARDS ESTABLISHING RIGHT AS A UNIVERSAL CONCEPT. IN SOME COUNTRIES LIKE IRAN, SEEING WIDE EVIDENCE OF THIS PROCESS TAKES A LONG TIME THAT LEADS TO MISSING ONE IMPORTANT PERIOD OF SOME PEOPLE'S LIFE OR THEIR WHOLE LIFE. TO EXPEDITE THIS PROCESS IN IRAN, PEOPLE BELIEVING RIGHT, IF THEY HAVE ENOUGH POWER, SHOULD USE IT TO APPOINT PEOPLE, FOR RESPONSIBILITIES, WHO BELIEVE THIS CONCEPT; AND IF THEY DO NOT HAVE POWER, SHOULD TRY BASED ON THIS CONCEPT UNTIL THEY HAVE ENOUGH POWER TO HELP OTHERS. RIGHT SHOULD BE A VALUE IN CITY AND MOVEMENTS TOWARDS IT SHOULD BE DONE CONSCIOUSLY.

PARTICIPATION IS A RIGHT. IT IS A RIGHT FOR CITIZENS TO INFLUENCE THEIR OWN CITY. FOR THIS, CITIZENS SHOULD BE EMPOWERED. GOVERNANCE HAS AN IMPORTANT ROLE IN CITIZENS EMPOWERMENT. CITIZENS' RIGHT IN THE CITY IS STRONGLY RELATED TO INCLUSIVENESS. SOME OF THE EXAMPLES OF INCLUSIVENESS IS WALKABILITY, MOBILITY AND DECENTRALIZATION FOR ALL THE CITIZENS AND CITIES.

### CITIES WITH PUBLIC PARTICIPATION

PUBLIC PARTICIPATION IS A KEY PART OF ANY CITY'S DEVELOPMENT PROCESS, THAT MAKES HARMONIZE PATTERN WITH GOVERNMENT, DIFFERENT AGENCIES, AND STAKEHOLDERS AND REDUCE CONFLICTS. ANY PARTICIPATORY PLANNING CONTRIBUTES TO SETTING LONG TERM GOALS, NEW IDEAS, IDENTIFYING URBAN CHALLENGES, AND FINDING SOLUTIONS. IF THE CITIZEN PARTICIPATION INCREASES THEN THE GOVERNMENT PUT CHANGES INTO PRACTICE THAT ARE BENEFICIAL FOR CIVIC SOCIETY AND CREATE A HEALTHY BUILT ENVIRONMENT.

### **CITIES WITH GOOD GOVERNANCE**

IN SUSTAINABLE URBAN PLANNING AND DEVELOPMENT OF CITIES, TO SATISFY THE CIVIC NEEDS THERE SHOULD BE ACTIVE PARTICIPATION OF SOCIETY. THE GOVERNMENT AT THE REGIME LEVEL SHOULD EXECUTE THE SOCIETAL FUNCTIONS, PROVIDE COORDINATION TO THE ACTIVITIES OF RELEVANT ACTOR GROUPS AND PROVIDE STABILITY WHICH COORDINATES AT NICHES LEVELS THAT EMPOWER THE SOCIETIES, IDEAS, INNOVATIONS AND HAVING EXTERNAL FACTORS, INSTITUTIONS, AND CHANGES AT CERTAIN LEVEL.

TO MAKE POSSIBLE ACTIVE PUBLIC PARTICIPATION WHICH IS ONE OF THE ENORMOUS CHALLENGES FOR GOVERNMENT, IMPROVE SERVICE AND ITS OUTCOME, STRENGTHEN COMMUNITIES, DEMOCRATIC GOVERNMENT LEADERSHIP IS REQUIRED ELECTED BY THE PEOPLE. SOCIETIES LOSE INTEREST, NEGLECT AND AVOID CHANGES OF PLANNING AND DEVELOPMENT AND DECREASE THE RATE OF PARTICIPATION IN THE LACK OF SUITABLE PLATFORM. MODERN GOVERNMENT SHOULD PROVIDE A PLATFORM LIKE MEETINGS, SURVEYS, WORKSHOPS, COMPETITIONS, ETC., FOR CITIZENS IN THE DECISION-MAKING PROCESS. SO THAT PEOPLE'S VOICE COULD BE HEARD, WHICH ALLOW THE GOVERNMENT TO IMPLEMENT BENEFICIAL CHANGES WHICH REACT TOWARDS CHANGING SITUATION AND CITIES CAN ADMINISTRATE SUCCESSFULLY WITH BETTER DEVELOPMENT.

### CITIES WITH ACCESSIBLE, WALKABLE, AND LIVELY STREETS

ACCESSIBLE, WALKABLE, AND LIVELY STREETS ARE VERY IMPORTANT IN THE CITY FOR THE HEALTHY BUILT ENVIRONMENT AND SUSTAINABLE DEVELOPMENT. AS IN OUR OPINION, TO PROVIDE BASIC NEEDS TO EVERY PEOPLE, CITIES MUST HAVE AND SHOULD PROVIDE GOOD TRANSPORTATION, LAND USE, AND INFRASTRUCTURE. LIKE IN DEVELOPING COUNTRIES SUCH AS INDIA, WHERE PEOPLE COMMUTE MORE BY WALK OR CYCLE FOR SHORT TRIPS, IN MANY CITIES, THERE ARE NO GOOD WALKABLE FOOTPATHS PROVIDED IN STREETS, NOT ACCESSIBLE FOR PHYSICALLY DISABLED PEOPLE, SAFE FOR CHILDREN AND CYCLISTS. SOMEWHERE THEY GIVE GOOD SPACE FOR PEDESTRIANS, BUT THERE IS AN ENCROACHMENT ON PLACES OVER THE PASSING TIME. ON THE SIDE IT'S NOT SAFE TO WALK ON-ROAD, USING MORE PRIVATE VEHICLES COZ TRAFFIC CONGESTION, CO2 EMISSION, AND VICEVERSA.

ALSO, DIFFERENT AGENCIES SHOULD BE COORDINATED INCLUDING THE GOVERNMENT

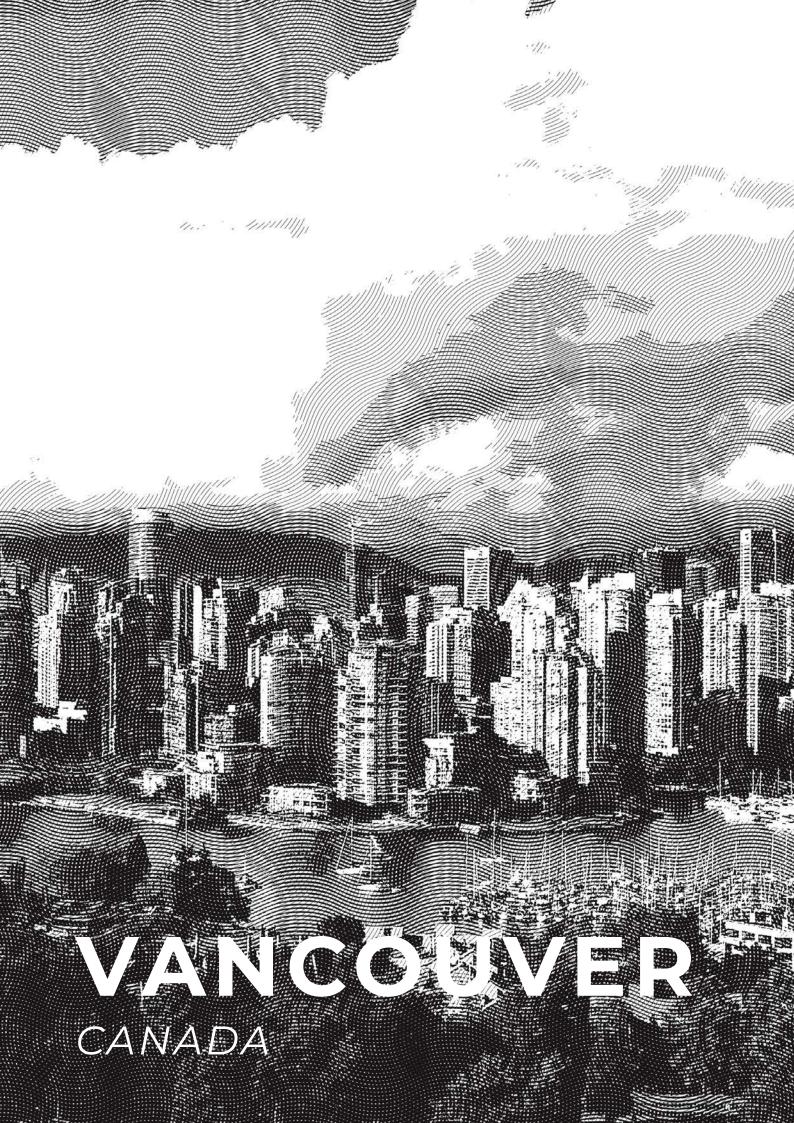
FOR THE URBAN DEVELOPMENT AND THIS KIND OF PROBLEM SHOULD BE TAKEN INTO THE ACCOUNT. WHILE IN GERMANY, MOSTLY EVERY STREET IS EASILY ACCESSIBLE BY WALK, CYCLING AND FOR DISABLED PEOPLE EVEN IN TRANSPORTATION WHICH IS ONE OF THE BASIC NEEDS OF LIVELY HOOD. IT'S RELATED TO SUSTAINABLE URBAN DEVELOPMENT ALSO FOR PEOPLE'S SAFETY AND HEALTH.

### CITIES WITH GOOD MOBILITY AND DECENTRALIZATION

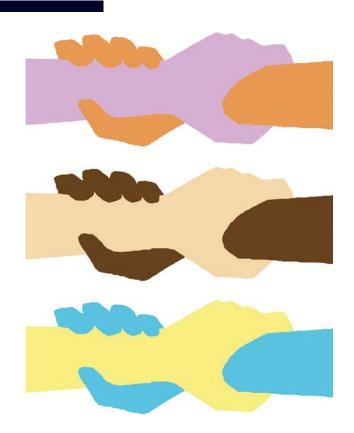
IN THE URBANIZATION ERA, FOR IDEAL LIFESTYLES AND STRONGER LIVELIHOOD OPPORTUNITIES FOR THEIR FUTURE WELLBEING, MANY PEOPLE ARE PREFERRING URBAN CITIES AS THE CONTEXT. WITH THE PRACTICE OF DECENTRALIZATION, EVERY CITY SHOULD HAVE SOME POTENTIAL FOR DEVELOPMENT SO THAT PROVIDE AFFORDABLE HOUSING, AVOID DENSIFICATION AT ONE PLACE, REDUCE COMMUTE TIME, INCREASE EMPLOYMENT, LAND, AND HOUSING MIXED-USE CONCEPT. DECENTRALIZATION HAS THE POWER AND POTENTIAL TO SOLVE THE ISSUES AND CHANGE AT THE LOCAL LEVEL. IN MOBILITY, DECENTRALIZATION SHOULD ALSO BE NECESSARY AND IMPACTFUL WHICH GIVES AFFORDABLE AND VARIOUS MODES OF TRANSPORT WHICH CAN GIVE ACCESS EQUALLY TO EVERY CITIZEN, SO PEOPLE CAN COMMUTE SAFE, EFFICIENTLY, EASILY, AND FREELY FOR THEIR WORK AND OTHER PURPOSES. THE TRANSPORT SYSTEM SHOULD BE WELL CONNECTED, NON-POLLUTING, AFFORDABLE, AND ACCESSIBLE FOR THE SUSTAINABLE DEVELOPMENT OF CITIES.



STREET AT KALUPUR AREA AHMEDABAD, INDIA (PHOTO BY AUTHORS).



# THE JUST CITY IS A "DIVERCITY"



JULIETTE PIESSENS TIM KUIJLEN SANDER DESPRIET VICTOR LOPEZ MICHIEL STEGEN **KU LEUVEN, BRUSSELS, BELGIUM** 

## MANIFESTO: THE JUST CITY IS A "DIVERCITY"

### DYSTOPIA/UTOPIA?

Imagine a built-up city, surrounded by forests and landscapes. A large river splits the center in two, wide paths meander along the banks. Large renovated, industrial buildings nicely in contrast with the new buildings that have just been added. Behind the facades, beautiful apartments are hidden. Clean streets, large squares and green parks determine the cityscape. A safer place is hard to find. Order is maintained in a subtle way, everyone lives pleasantly in harmony. Invest, renovate, sell and repeat. Everything revolves around progress, but at what cost? The future is green, but rather a dollar bill's green.

Let's be honest, doesn't this seem like a fantastic living environment to you?

And yet something is wrong. What appears to be a utopia at first sight, turns out to be less attractive when we look closer. The city is no longer a place where everyone just fits in. Comfortable living at a price with less than 6 zeros is becoming scarce. The city is overrun by wealthy investors only to be taken over by even wealthier buyers. As long as it pays.

So what exactly is it that makes the city so attractive? What contributes to a "just city"?

In this Manifesto for the "just city" we strive for diversity in cities, in all kinds of ways. We believe that diversity is one of the most important cornerstones of the contemporary city, but also in our way of living together. This is our call for diversity. For a "divercity".

### DIVERSITY

What makes diversity so important and in what ways does it contribute to society? In the Oxford dictionary "diversity" is defined as "the practice or quality of including or involving people from a range of different social and ethnic backgrounds and of different genders, sexual orientations, etc." This quality can not be underestimated.

Diversity allows us to grow more aware of our differences and our similarities. The more different we are, the more we can learn from one another with an increase of innovation and creativity as a result.

Diversity is also one of the main sources of the increase of discrimination and nationalism as it results in a certain "fear" of "the other", as we tend to be scared of the unknown. But the other way around is even more true, the more we learn from other people, the more we can diminish the misconceptions and prejudices we have.

Diversity is the one thing we all have in common. Everybody benefits from it and we should be aware of this.

Diversity has many facets. Not only cultural diversity, but also socially, economically and even architectural diversity make a city interesting and attractive.

Today, cities are becoming more diverse because of the increasing globalization and migration. The role of the government and the city-planners in handling this matter is of great importance. We take a deeper look by addressing affordable living as one of the pillars in promoting diversity. "I believe there are four human desires...: To see far and beyond. To be shielded and protected: there is a collective demand for shelter and security. To live both inside and outside. To be connected with others: humans are social animals and, for the most part, we live in small groups. We crave close proximity to others, and although modern society has developed an obsession with privacy, it is always in the context of others who surround us." -Eran Chen, Unboxing New York 2018. Living p. 13

### A HOUSE TO LIVE IN

People need a place to live, inside and outside. When people feel a personal connection with a space and its surroundings, the space becomes a place. A place where one feels secure and comfortable, making it easier to make deeper connections with others. These connections are not only important for their own social development, but also for the creation of communities.

Affordable housing helps to create these communities that unite people of different backgrounds. Encouraging learning from and helping each other, creating different scenarios of relations and interactions between them. We believe that diverse communities lead to better communities, with a higher quality of life for everybody.

But not only the social aspect is important, by implementing more affordable living conditions the well-being of the people can be more guaranteed. Poverty will diminuish, crime rates will go down and citizens will live more in peace with one another, making the city an enjoyable place to live, for everybody. A city is only as attractive as the living conditions in it.

Affordable housing is much more than just a roof above your head. It gives people hope and opportunities, like a better access to the housing market, grow personal wealth, have a foothold in the city. It allows people to establish deeper connections with each other, to participate in communities more actively, to share ideas and thoughts and to live healthier.

Governments and developers play a key role in in providing a sufficient and qualitative offer of affordable housing. Apart from a minimum ratio in each real estate project, we call for the regulatory framework to apply more flexible guidelines and to allow more creative solutions for ensuring that affordable housing fully fits in and does not become a mere 'must-do'. To compensate the financial downside for the developer, affordable housing should excel in an architectural upside, making the project even more attractive for all stakeholders.

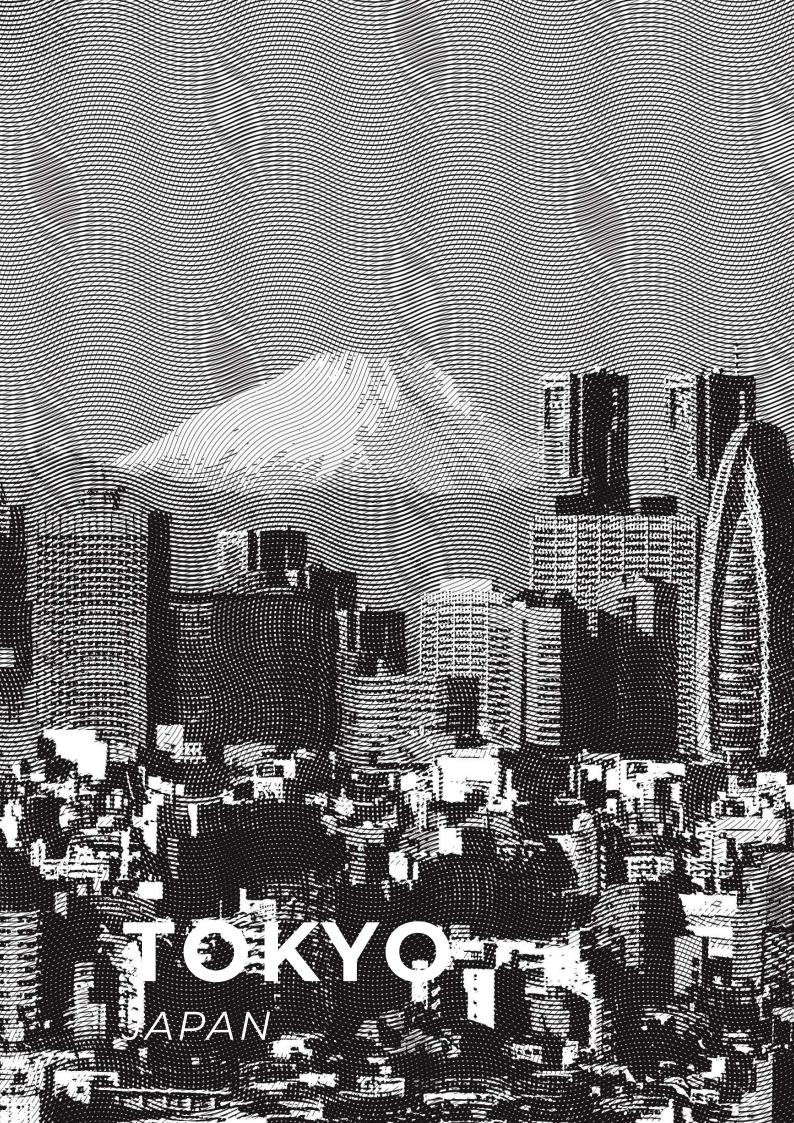
> "(London) 268,000 properties have been unoccupied for over six months... 550,000 properties are used as second homes... as means for hiding illicit money." -Rachel Joy Bosler, Affordable Housing is a myth that worsens the housing crisis – but there is a fix. Taken from theconversation.com on December 08 2021

### DIVERCITY

Imagine now a built-up city, surrounded by forests and landscapes. On the river banks you see people of all shapes, forms and colours. Friends taking a stroll, parents meeting new parents, kids playing together. Everybody enjoying life in their city. Renovated industrial buildings alternate with appealing affordable housings. They even give the city the architectural edge that many other buildings don't have. These housings are the drivers of diversity. They can attract the rich without pushing out the poor. Diversity leads to inclusion, and inclusion leads to a community in which anyone wants to live.

We believe that an active "divercity" is the basis and a pre-condition for any city to become a true "just city".







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# MAKE IT PUBLIC!

KUBİLAY ERCELEP ALONA SEVGİ TAŞÇI FERAH RENDE **KU LEUVEN, BRUSSELS, BELGIUM** 

Gated communities, which are produced as a solution to the problems that people experience in security, have established their cities and created their islets in the city. Although the manifested "resolving the security problem" seems to be going smoothly, it has created many problems such as insecure public spaces. These structures, make public space inert which completely contradicts the "Eyes on the Street" discourse as the city and public spaces can be reliable due to the presence of people in public spaces.

People living in these communities routinely use public spaces simply to go to work and return to their safe homes. Therefore, public spaces are not used and are not developed. They spend their time in gated communities as separate and secure spaces, which think negatively about common areas.

### TU Delft Global Urban Lab

gated communities as an anti-social community.

Discussions are being made to solve problems such as resource consumption, polarized spaces, use of public spaces, and green spaces in cities. One of them is the healthy city criteria explained by WHO. And these gated communities do not quite meet the other healthy city criterias. Since people have green areas, sports fields, and many other spaces created for them, they have purified themselves from public spaces and they feel safe. It has distanced people from introducing various practices and cultures, and have turned into polarized spaces, removed from common spaces. In addition, they started to live in isolation within themselves, were confined to only a small area, unaware of their public rights.

We need to reconsider concepts such as social needs, participation, and accessibility and reassociate these built islets with public spaces.



"Make it Public" is to analyize the relation between gated communities" and public spaces, to reunite people with their areas, and to make common spaces and private spaces safer and usable by trying creating solutions with three main concepts below.



## Open the Gated Communities to the Public

Gated communities make people introverted. As it makes streets empty and unsecured, It doesn't work for healthy cities. If we want to make the neighborhood sociable, interacted, and more secured, we need to interfere with the gated communities As they are the major issue that decreases public usage and this issue leads to decreasing public interaction, we are suggesting removing all gated communities and turning all semi-private areas into public space.

Every building can be an independent building. These new spaces could be a public courtyards. It will make the neighborhoods more sociable, and the usage of public areas (so as the "protection" issue that is being promised by gated communities) is going to reach its goal.



Plenty amount of spaces which has been added to public usage by opening gated communities may be distributed into diverse intersection points. For emphasizing the motto "People heal in community, not in isolation", we would like to underline that giving all these imprisoned areas back to people as a public right will gain a healing quality.

Considering the needs of a particular area, its context, and its character, it is expected isolated areas to be transformed into such an organism that is a candidate for change sustainabily and that is going to meet the needs of its surrounding.

These intersection points can be spread by serving to issues such as user profile, different groups of age, and interests to specific areas which pulses were measured and potentials have been determined. This can be viewed as dissolving gated communities and turning them into various patterns that instill a "sense of belonging" to people. In this case, associated topics such as social needs should be invited to be reviewed in more detail.

### Creating Intersection Points

As an example of these intersection points, considering a places' character that is deprived of traffic jam and is green, can be turned into places for quiet activities such as open/closed libraries and resting areas that will bring people together. Or, by transforming into public courtyards that can mediate the relationship of an area with the surrounding residences, providing the chance for children in the neighborhood and individuals who are not able to go far to stay inactive social dynamism. The feature of these reorganized intersection areas that should be taken into account is that they should continuously respond to the needs of the area.





## Making Public Accesible

Another way to connect gated communities with public spaces is creating new links that intersects with semi-open spaces. So, using intersected links, is a way to help provide the security. Creating new connections by using areas of the communities that have their own semi-private spaces also means the public occupation of the areas owned by the people and advocated as public spaces.

In addition, by designing new transportation areas as inclusive of bicycles, pedestrians and the disabled, it strengthens the transportation of people between spaces and also increases the communication and frequency of use between two spaces.

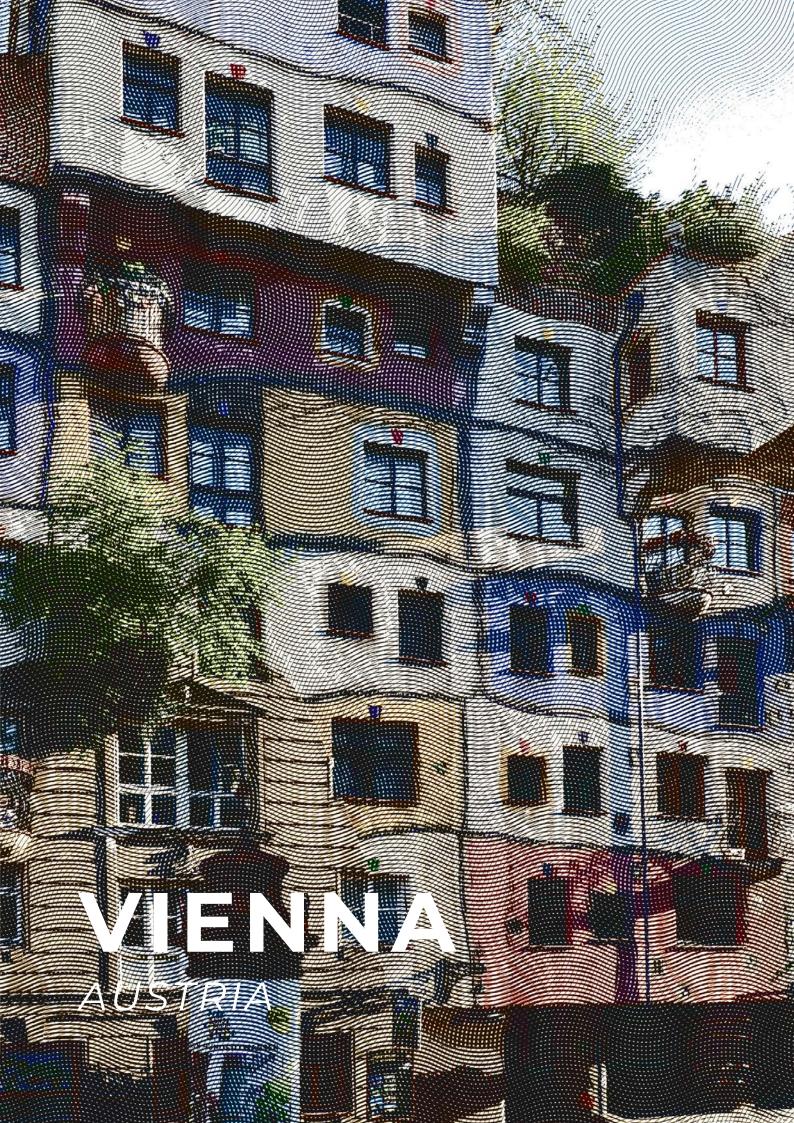
To summarize, using security problems and gathering people in a small area creates negative effects in terms of public spaces in the city and the integrity of the city. We need to expose isolated islets and build cities where we can feel healthier, more interactive, safe, and belonging. With the help of three concepts and more concepts, we can be together and everywhere. Living in inclusive and diverse spaces can affect us in our daily lives and offer us new possibilities. So, Make It Public!



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# MANIFESTO FOR THE JUST CITY

IHARTZE DIAZ CUELLI HUGO GOMEZ BORREGO CARLOS GONZALEZ ARANA IZARO ERREMENTERIA **KU LEUVEN, BRUSSELS, BELGIUM** 

### MANIFESTOFOR THE JUST CITY

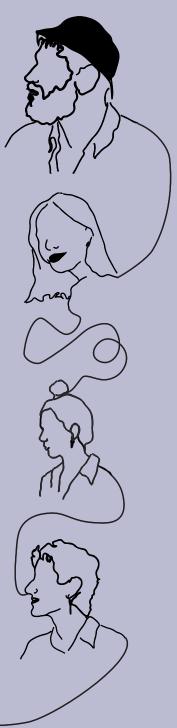
Every day we experience situations that tend to be considered normal. If we begin to ask ourselves questions in order to understand the origin of these injustices, we will come to conclusions that will surely not be pleasant. The origin of these problems lies in the way each one of us is individually. With this we are not saying that everyone is to blame for the injustices that happen to them, on the contrary, the system considers that the world, the cities, the houses... are not equally fair for some people simply because they have qualities that are different from those considered correct.

That said, we can ask ourselves different questions:

### IS THE CITY WHERE WE LIVE FAIR FOR EVERYONE?

A society grows being educated, an education that is not only in the dwellings, or in the classrooms, but also in the streets and spaces through which the citizenry moves. History and culture have created a standardization of the individual, which gives privilege to a few. The creation of an ideal icon, representative of society, has led to the idealization of a social homogeneity in which diversity is excluded. This standardization affects gender, race, age and the psycho-physical characteristics of the person. Standardization is not only reflected in the thinking of those who reside in the city, but also in the spaces that are used, both private and public. Social thought creates limits in the urban environment. These limits are not only physical, but they do exist, and they are participants in social segregation.

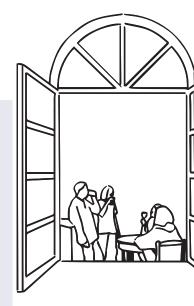
In order to face this situation, it is essential to start with reforming the education that is imparted to citizens. Normalize the thought that a society is composed of a heterogeneity that cannot be standardized. Society should have its own critical thinking, in order to be curious about social needs. Once having a good education and social participation, it will be possible to begin building spaces for everyone, meanwhile, they will be spaces for a few.



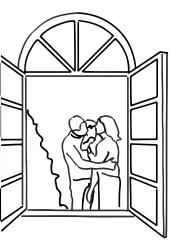
### ARE THE DWELLINGS WE CHOOSE TO LIVE IN ALSO A PLACE ACCESSIBLE TO ALL?

Another reason why cities are not accessible for everyone is the fact that not every citizen can afford to live there. How many people have been forced to abandon their childhood neighbourhood or even the city they used to live in because of this reason? Nowadays, there are a lot of injustices regarding the housing market. The prices to rent, even a mediocre dwelling, are insanely expensive. Real state speculation and also political corruption are in fact one of the many reasons why it is becoming impossible, for a fair part of the population, to buy or rent housing. However, it is not a new reality. This problem has been going on even before the beginning of this new century, but it is true that now it is more prominent and can be seen with the naked eye. The housing market is only for those who can afford to play the game and compete, therefore that is why it is said that the housing market is privatized.

The ugly truth is the fact that this situation only goes on because administrations allow it. One of the most effective ways to end with this dilemma is the much needed regulation of the market. The exorbitant prices are not the only affair to face. The different rights of the owner and tenants must be addressed also. In short, in order to make the housing market open for everyone it has to be a public system that is regulated, not only by the administration, but also the citizens ought to have a say in it.







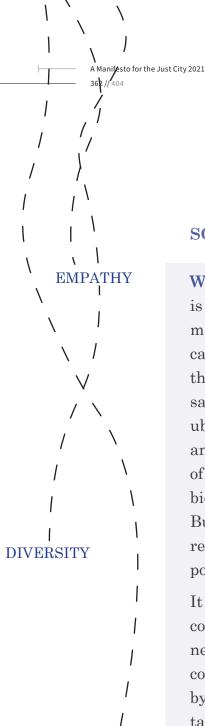


### ARE CITIES LOSING THEIR IDENTITY DUE TO OVERWHELMING GLOBALISATION?

**One** of the consequences of the actual globalization process is the implementation of several firms' establishments all over the city. Clothing, food supplies, electronic brands tend to colonize the center and the suburbs, substituting old local shops for big stores, containing the same products in all the cities. This produces a homogenization of the upshots in every region, tending to a monotonous supply of goods; also, the wealth power of this companies purchases every local from the city center or heritage sites, being them the only ones who appear in those places, and not letting the small and original companies to bloom. Same happens with hotels, tourist apartments or restaurants for sightseers. The raising of the tourist market in cities leads to an increase of these kinds of elements and uplifting general prices. Thus, it provokes the flight of the citizens out of the city centre.

This issue has four main provenances: the neoliberalism system and the ability to purchase every local from the city, the premise from the administration to let the monopolies to do that act, the lack of commodity and financial issues for the average customer, and the economy of the city relies on tourism. The city council should supply facilities to small and local affairs, raise taxes for big brands and ask for a regularization of local prices, that way both types could compete. In addition, tourist activity should be regularized in order to make the coexistence between society and other economic activities sustainable.





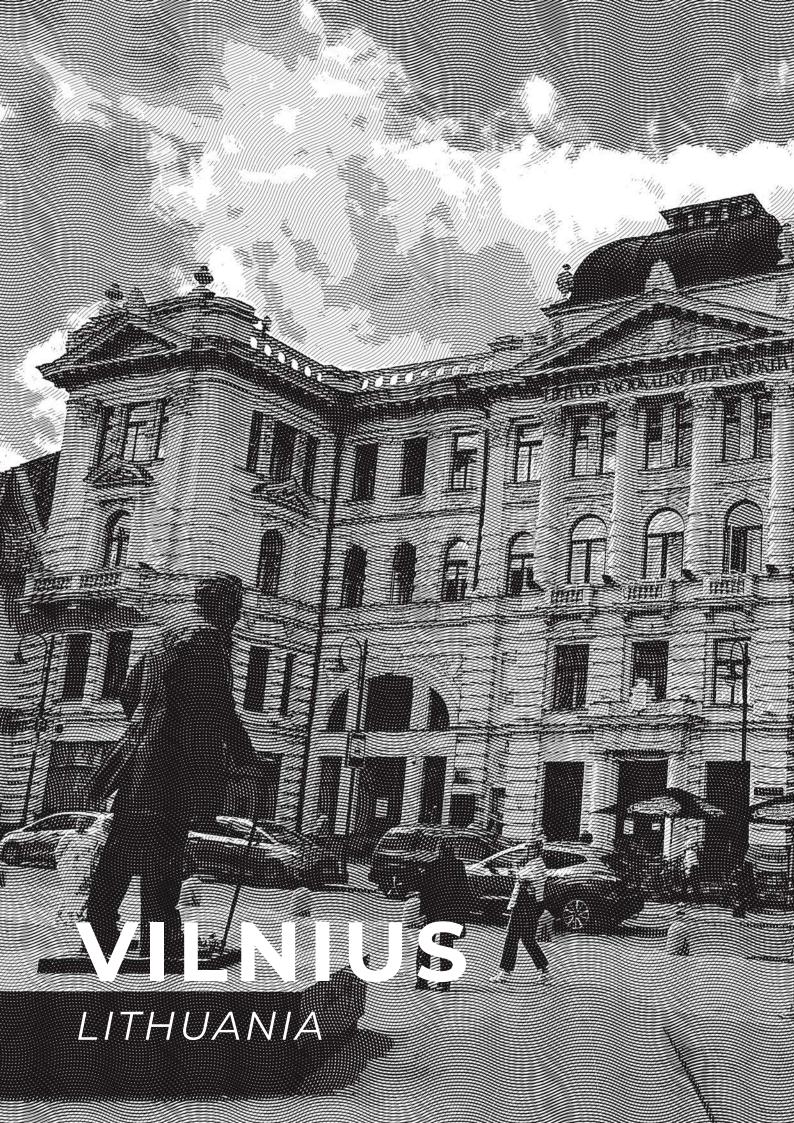
EQUITY

### SOME THINGS ARE NEVER-ENDING

We are not aware of how present Neoliberalism is in all areas of our lives, it is also the cause of many crises and injustices. Its anonymity is both cause and effect of its power, it turns out to be the axis of everything that happens and at the same time unknown to all. Neoliberalism is so ubiquitous that we do not even recognise it as an ideology. Apparently, we have taken the ideal of its faith as if it were a natural force; a kind of biological law, like Darwin's theory of evolution. But it was born with the deliberate intention of reshaping human life and shifting the centre of power.

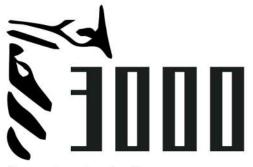
It is not enough to oppose a broken system. A congruent alternative must be proposed. It is necessary to raise awareness, and among different communities that find themselves unjustly treated by the system, to try to design a new system, tailored to the demands of the 21st century. Besides, every person, as individuals, have to be aware of every injustice that this powerful system creates. And in order to face them, we should change our behaviour so that we do not take part of the system's development.





# 3000

ANGELA MAHOULI FRIEDRICH TILMANN TROST JORAN DE ROOVER **KU LEUVEN, BRUSSELS, BELGIUM** 



Sometime in the future

Our society has known great changes in the last centuries. Hatred, war, poverty and greed became things of the past. It was a time of prosperity and love; all was good.  $\Delta$ fter the outrageous attempt to seize power by mankind's most powerful technology, humanity won and a time of peace was finally achieved. We were living in a just world, in just cities.

Civic engagement, and critical and imaginative thinking were two milestones that made the communities thrive. School systems developed a revolutionary approach on teaching and the need to work from the ground up was alleviated. The notion of autodidacticism was introduced; students were relying on themselves more, while at the same being encouraged by their teachers to constantly exchange information and work as a group. The playing field was leveled.

The world was not about creating an illusion anymore, or a safety bubble for children that will not prepare them for their future; rather it was about giving them an opportunity to be in total control of their future, no matter what they face. In reality, the new system stimulated an individual growing process instead of conditioning the masses to be part of the old system.

•  $\Delta$  new way of living

The economy became focused on humans and goods.  $\Delta$  city could therefore supply itself with food and goods from the endless mini-farms in and around the city. No harvest was unnecessary and no one has a privilege of nurture through an economic advantage.

Humans living in these cities achieved an unimaginable symbiosis between man, manmade and nature. Cities were no longer considered as an occupying force against nature, but they were rather revered as a great addition helping and contributing to the ecosystem. The climate was stable and earth provided us with all the necessities. Everything we have ever wanted was within our reach.  $\Delta$ ll life was celebrated. Work was rewarded.  $\Delta$  peaceful state of mind overtook society and self-satisfaction was almost attained.  $\Delta$  life could be as simple or as complex and multifaceted as one would want it to be. One was able to create or shape their own life however they wanted.

In fact, multiple cities were created that could cater to the largest number of people. These cities were built on strong mental health as a priority, with a strong foundation focusing on transparency, honesty and communication. Consequently, access to mental healthcare was granted from a very young age. No services were privatized, and all personal data or information remained confidential.

> We were previously living in a technological guided world where our physical bodies were becoming just a vessel for the soul wondering in a digital mindspace. However now, electronics were no longer a dominating force and became an extension of our abilities.  $\Delta$ dmittedly, opposing technological advancements completely was not even an option, considering how necessary they were for our evolution. We humanized them instead, and found a new way to preserve the community spirit.

The duality of advancements

When the line between man and machine became blurred to the point of disappearing, a complicated question arose: How interdependent can humanity and machine actually be? What is machine and what is human and how can we dissociate

these two concepts?

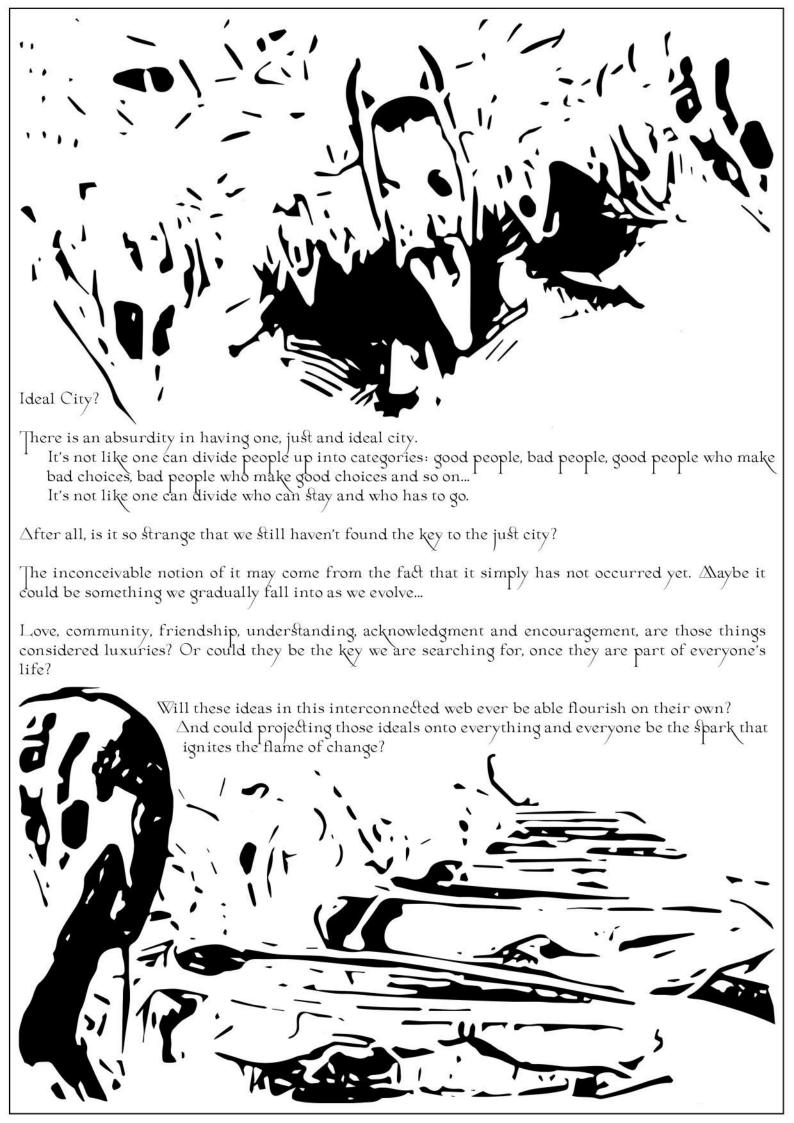
Humanity was too focused on individualism and specific circumstances to see the impact technology was having. At the time, there was a constant need, a persistent push to be better, do better.

We thought perfection could never to be reached. Was perfect simply too boring, or too subjective? Would anything ever be enough? Or will somebody always want to gain more money, more power, more privilege out of it and take advantage of these advancements?

The problem was our search for a generalized answer. Even though there could never be one answer.  $\Delta re all people good? \Delta re all people bad? Where does the line between community and individualism have to be drawn?$ 

 $\Delta$ re all people born with bad intentions or is it something we are taught?  $\Delta$ re we creatures of nature or nurture?

This only shows that no matter how different we are, and how different our paths can be; they all make sense when looked at from the right perspective. However, even that idea, that concept that could be perceived as fact by some, is probably not something everyone can agree on.



## THE INFORMALS

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The informals is a community who believe that more informality in cities allows for more justice. We believe that a just city is a city that allows and acknowledges different ways people imagine and live their lives; not in uniformity nor fixity, but rather in constant movement and flow. It enhances the multiplicity of rhythms of lives. It is a city where the informal and the formal thrive together. This juxtaposition makes way for a decolonial city whose goal is the abolition of the status quo of colonial policy legacies, and providing new and alternative imaginaries for cities of the future. A city where academia operates outside of neoliberalism ideals, whilst permeated by local and 'informal' knowledge.



Fig. 1. The 'Informals' community Source: Google Maps, n.d. | Adapted by Authors

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### **KEYWORDS**

informal; decolonial; inclusive; complex; innovative; collaborative; adaptive; autonomous; vocal

### INTRODUCTION

Neither formality or informality can exclude one another in the art of city-making, as they are inter-related in essence. The "formal", "legitimate" and "legal" exist and complement the socalled informal. They carry and allow each other to exist and to flourish. The formal and the informal are but ranging aspects of one continuum. The informal is the expression of the subaltern - oppressed, and tamed by the formal, as a result of hegemonic powers in the process of city-making. Indeed, the efforts of state institutions to abolish and end informality speak to the discomfort and the misunderstanding of its conceptualization and practices. It is also the expression of the ambiguity that is inherent to the city, or what Glissant (1997) beautifully refers to as the 'right to opacity'. Thus, cities in the true sense are informal; otherwise they end up being reduced to mere urban areas, functioning as transparent malleable tools of social engineering and sociospatial reorganization.

### **1. INTEGRATIVE AND COMPREHENSIVE:**

Accessible to everyone without discrimination. It is a space and time that revolves around an inclusive community.

The complexity and diversity of its actors create a place that is: »

### 2. OPEN TO INNOVATION AND COLLABORATION:

It allows for all forms of creativity; all forms of agencies and urban citizenships to co-express, co-build, and co-operate within and beyond the framework of formal state and market institutions. It does more with less and finds synergies inbetween communities, actors and institutions.

Solidarity and empathy in citizens, make for a city that is:

h Tangier, Morocco

A ceaseless vestibule Between two walls stretched, And a sense of quiet, Crawling through, like the old who tread heavily with a cane...

> And then, Sunlight! And a fractured shadow. Anxiously fractured.

#### Houses,

Houses upon houses, People, And a cry from above: - "Checkered City! Checkered City!"

Two walls, And the vestibule of silence, And then, The shadow speaks of the demise of sunlight.

> A people, And a cry from the abyss: "We are not chessmen! We are not chessmen!"

(The Alley, by Ahmad Shamlou, from The Garden of Mirrors, written in 1959) Translated by Hafez Khodabakhsh, 2021.

Fig. 3. Checkered City! Source: Surjyatapa RAY CHOUDHURY دهلیزی لاینقطع در میان دو دیوار، و خلوتی که به سنگینی چون پیری عصا کش از دهلیز سکوت می گذرد.

Dehlizi LÂ-Yanghatè Dar MiÂn-e Do DivÂr, Va Khalvati Ke Be Sangini Chon Piri AsÂ-Kash Az Dehliz-e Sokout Migozarad.

Bufferradert Triffer a. a. a.

66

11

و آنگاه، آفتاب! و سایهیی منکسر، نگران و منکسر.

خانهها خانه خانهها. مردمی، و فریادی از فراز: -"شهر شطرنجی!"

دو دیوار و دهلیز سکوت. و آنگاه سایهیی که از زوال آفتاب دَم میزند.

> مردمی، و فریادی از اعماق: -"مهره نیستیم!" "ما مهره نیستیم!"

KhÂne-hÂ KhÂne KhÂne-hÂ, Mardomi, Va FaryÂdi Az FarÂz: -"Shahr-e Shatranji!

"Shahr-e Shatranji!"

Va SÂyeyi Monkaser,

NegarÂn o Monkaser.

Va ÂnGÂh,

ÂftÂb!

Do DivÂr Va Dehliz-e Sokout. Va ÂnGÂh, SÂyeyi ke az ZavÂl-e ÂftÂb Dam M

Mardomi, Va FaryÂdi Az A'mÂgh: -"Mohre Nistim!" "MÂ Mohre Nistim!"

(کوچه، نوشتهی احمد شاملو، از دفتر شعر باغ آینه، ۱۳۳۸)

Shamlou, 1959

Fig. 4. Checkered City! Source: Meryem BELKADI A Manifesto for the Just City 2021 372 // 404

### 3. OF HOPE AND FOR HOPE:

It doesn't afford to be apathetic or hopeless; even the tiniest **movement** in the right direction ends up being part of an incremental foundational **positive** transformation.

» Where citizens' relationships are based on trust and care, as communities work towards changing their lives for the better, since:

### 4. IT IS AUTONOMOUS:

**By all and for all.** Each individual's needs are met, where **bottomup** organizations meet top-down institutions. It is **self-organized** to prioritize **social relations** and **cooperative practices**, as opposed to sole profit and monetary transactions.

» This invigorates a city that:

### 5. IS ADAPTIVE:

Allows and creates the space for the **evolving** needs of its citizens. It is a city whose forms, and shapes create an **intuitive** urban practice. Its inhabitants are highly **resilient**: they successfully **build**, **manage** and later **adapt** their living spaces in response to **changes** in their spatial and socio-economic needs.

» And it is vocal about it as it is:

#### 6. A CONSTANT URBAN OUTBURST!

It is constantly **examining**, **reevaluating** and **questioning** itself about its **content**, **practices**, **behaviors** and **institutions**. Each and every actor has the **equal** standing to express their **opinions** and **ideas**, regardless of who they are.

» Concerns are deliberately and assertively amplified on the streets! Hence:

### 7. IT DEFIES ITS PRESUPPOSED ATTRIBUTE OF "IN-FORMALITY"!

The way scholars, professionals and policymakers use language not only **shapes** the **minds** but also the discourse, and the policy frameworks of city planning and making. A just city provides a framework of **intellectual agility** in which discourse paradigms are **shifting**, towards a discourse accepting all forms and definitions of **informality**!

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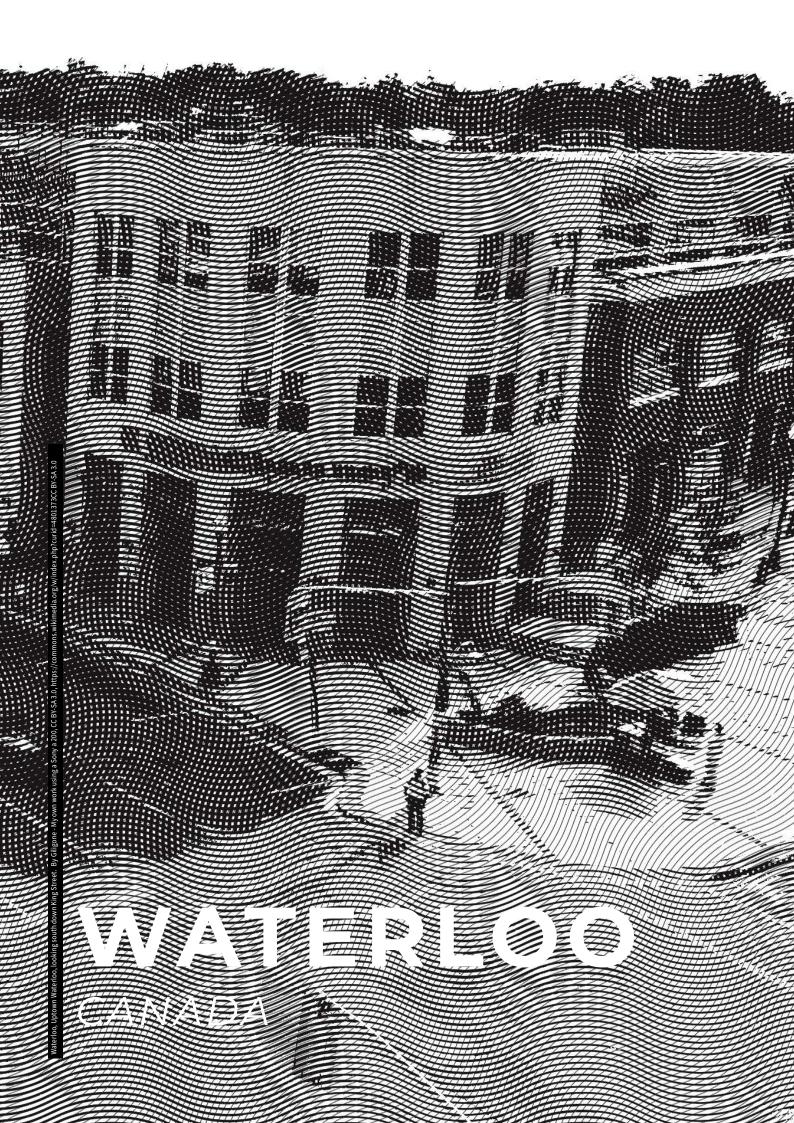
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# TOWARDS A GLOBAL VISION

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## Manifesto for the Just City Towards a Global Vision



### Manifesto for the Just City - Towards a Global Vision

As students of planning, we believe that the profession has great potential to be able to positively impact the future of development which is sustainable, equitable, democratic and that considers global context.

### <u>Values</u>



Planners need to be curious about how planning operates globally. Planners from the 'global north' should be wary of imposing western-specific planning theories upon the 'global south'. Instead, planners across the world should operate in a spirit of equanimity and be open to learning about innovative planning practises whatever their geographical origin.

Planners need to be more inclusive when planning spaces, in order to create accessible, intercultural, safe and sustainable places for people to live, work and play. Planners should plan with a democratic approach, allowing people to shape their own cities and ensure a sense of community. The city should act as a space of encounter which encourages differences to flourish (Butler, 2012).

A Just city should not only establish liberal democratic ideals of urban public participation in the planning process (Healey, 1996) but also recognise the underlaying power structures across scales, often wider than the city, that are systemic to spatial inequality (Miraftab, 2017). Planning approaches need to be both contextualised and separated from hegemonic power structures that facilitate spatial injustice.

## $\angle \varnothing$ Sustainability in Planning should be considered at a global scale. With an understanding of our shared humanity and the need for sustainable development which seeks to improve the 'long-term health of human and ecological systems' (Wheeler, 2013)



A Just city will never be truly "just" without the concept of equity sitting at the heart of all planning decisions. The right to exist within a city and the right to the facilities within it should be expected for all residents and participants of a city, regardless of origin, social standing, and economic power (Adegbeye, 2017).

### <u>Issues</u>

Western modernist planning theories were exported to Europe's colonies and remained dominant even after they had become unfashionable in the 'global north'. These methodologies were often inapplicable to imperial nations which disenfranchised millions of people (Watson, 2009). Nevertheless, post-colonial practitioners have overcome these challenges to produce ground-breaking work which also has relevance to the now multi-cultural nations of the 'global north' (Roy, 2005).

We so often see the word migration used in relation to movement from one country to another, however, rural-urban, and urban-rural migration are just as prominent and should be given more consideration. Two myths which circulate the planning system are that the migration of poor people into cities is a problem and an attitude that professionals know best (Johari, 2019).

Recognition of the devaluation and stigmatisation that renders urban identities 'out of place' (Low and Iveson, 2016) needs to be given based on structural patterns of repression, rather than purely sustaining rights to the city. If diaspora thinking is about "routes not roots" (Gilroy, 1993) a 'just city' needs to situate its genealogical make up as a central node of planning regulation.

 $\frown$  There are many obstacles to achieving consensus for a globally defined approach to achieve sustainable urban growth, such as but not limited to, governmental structure, use of (and access to) natural resources, and economy. For Planners to deliver sustainable growth such obstacles need to be addressed not only by trans-disciplinary teams (Stouten,2012) but through facilitation of transglobal discussions space for such teams i.e. COP26, Glasgow 2021.

### ŴŴ

As the effects of climate change displace more people, the numbers of people classed as climate refugees has increased. The term refugees has negative and damaging connotations and forms a barrier between those arriving and those native to an area. As those who can afford to leave affected areas do so, those of a lower socioeconomic status are disproportionately affected (Battle, 2019).

### Our Call to action

The creation of a global ethical code that emphasises the importance of a plurality of planning approaches would ensure that the mistakes of the past are not repeated. This could also act as a moral guide for planners working in foreign countries. A global organisation for planning could also be instituted so that planners can learn from one another.

A consultation process which aids in creating places where different cultures know how to talk to each other. A more comprehensive procedure which interacts with people from all walks of life, including those in informal settlements. Taking inspiration and influence from planners that have created sustainable neighbourhoods with a real sense of community.

Planners need to adopt a dialogical approach to the curation and regulation of public spaces that actively produces collective identities and expressive placemaking. To do so planners need to adopt a global outlook in understanding the routes of the inhabitants of space and move away from tokenist forms of participation.

 $\checkmark \varnothing$  Planners must seek to apply an 'intercultural' (Sandercock,I. 2015.) understanding of human and environmental issues and work together to create global systems, (such an example can be seen through the work of the Commonwealth Sustainable Cities Initiative) where the aim of sustainable planning is of primary focus. Planners should recognise national interests within, and not outside, of a global collaborative planning processes with the understanding that urbanization is the driving force for global growth.

### Ŷ

Planners must begin to prepare for the influx of those displaced by climate change now and prepare cities and populations for this change. We must view those displaced not as "other" but people in circumstances that are a potential possibility for all. In this way we can adopt a more compassionate view and treat this issue with the urgency it deserves.

### **Conclusion**

We recognise that the world is beset by ecological crises and stark inequalities, but we believe that planning can and should play a vital role in ameliorating these problems. Our vision of planning requires practitioners to think globally to empower those who are currently excluded as it is only through collaborative action that such broad issues can be addressed. This collaboration can only be achieved through harnessing the power of the profession as a cohesive body.

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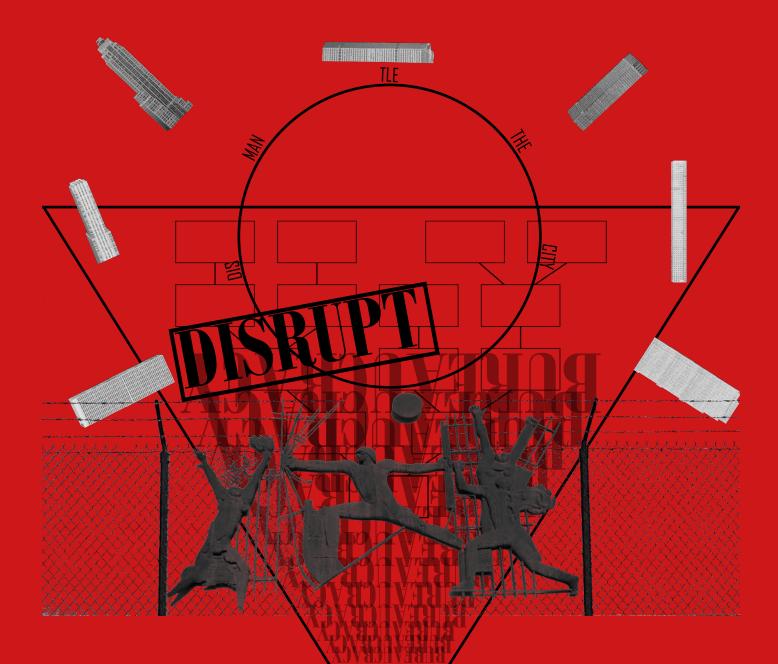
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## THE TOLERANT **CITY:** ΜΑΚΕ ΤΗΕ **CITY JUST** AGAIN!

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## THE TOLERANT CITY MAKE THE CITY JUST AGAIN!



## DISMANTLE THE CITY

**IS THE CITY STILL NEEDED? TO CITE** WEBBER: 'THE HISTORY OF CITY **GROWTH, IN ESSENCE, IS THE HIS-TORY OF MAN'S EAGER SEARCH** FOR EASE OF HUMAN

**INTERACTION'. THE LACK OF FAST** AND EASY TRANSPORTATION AND **COMMUNICATION WAS A MAIN DRIVER FOR PEOPLE TO COME TOGETHER IN PLACES WHERE** SOCIAL AND ECONOMIC ACTIVITIES **COULD HAVE TAKEN PLACE. TODAY'S FAST EVOLVING TECHNOL-OGY ALLOWS US TO NOT HAVE TO COME TOGETHER FOR THOSE IN-**

TERACTIONS.[1]

THIS WOULD TELL US THAT THE **CITIES WOULD DISMANTLE THEM-SELVES AND NOT BE AS DENSE AS** THEY ARE RIGHT NOW. ALL THE EX-**ISTING FUNCTIONS IN THE CITY ARE** FIGHTING OR SHOULD I SAY. TRY TO WORK TOGETHER FOR THE **SPATIAL HIERARCHY, WHICH LEADS** TO A LOT OF LOGISTIC AND ETHI-CAL ISSUES. H. G. WELLS ALREADY FESTIVALS THROUGHOUT THE YEAR **ANTICIPATED THIS IDEA HUNDRED** YEARS AGO IN 'THE PROBABLE **DIFFUSION OF GREAT CITIES.'**[2] ALL THE OFFICES, INDUSTRY AND HOMES WOULD MOVE OUTSIDE THE **CITY AND LEAVE A SKELETON OF URBANIZATION BEHIND. ONLY** SOCIO-CULTURAL ENTITIES WOULD **STAY IN THE CITY AND CHANGE THE MEANING OF WHAT THE CITY IS.** THE PRESENT SPATIAL

**CONFIGURATION LEAVING THE CITY** WOULD ACTIVATE A NEW FLOW OF SOCIAL AND ECONOMICAL **INTERACTIONS AND A CHANGE IN** HOW THE GRID OF THE CITY WILL **BE BUILT IN THE FUTURE.** 

**IN LUCA BERTOLINI'S PAPER** 'PLANNING IN THE BORDERLESS **CITY' HE MENTIONS 'THE PARA-**DOX OF TELECOMMUNICATIONS' BY **ASCHER, WHICH STATES THAT EVEN** WITH ALL THESE NEW TELECOM-**MUNICATION TECHNOLOGIES, THE IMPORTANCE OF PHYSICAL INTER-ACTIONS STILL REMAINS AND EVEN GROWS. HE TALKS ABOUT THE COEXISTENCE OF CONCENTRATION** AND DECENTRALIZATION WITHIN AN **ECONOMICAL ENTITY WHERE SOME** PARTS CAN BE DONE IN A **DECENTRALIZED WAY AND THE OTHER PART AMPLIFIES ON THE PHYSICAL CONNECTION. THIS** PARADOX ALSO APPLIES ON A SOCIO-CULTURAL LEVEL, WHERE HOMES MOVE OUT THE CITY BUT SOCIAL INTERACTION TAKE MORE PLACE IN CONCENTRATED AREAS SUCH AS FESTIVALS, MARKETS, HISTORICAL CENTRE...[4] IN 2010 THE CITY OF PÉCS, HUNGARY, RECEIVED THE TITLE AS **ONE OF THE EUROPEAN CAPITALS OF CULTURE. IT IS WELL DESERVED AFTER EIGHTEEN CENTURIES OF** GREAT CULTURAL ACTIVITY. PECS **IS HOME TO VARIOUS CULTURAL** AND WANTS TO BE A STARTING **POINT FOR FUTURE GENERATIONS** TO KEEP THIS NEW TREND OF HOW **CITIES SHOULD BE. BEING PLACED** IN SUCH A CENTER POINT OF **EUROPE. IT HAS BEEN UNDER CONTROL OF VARIOUS EMPIRES** WHICH MAKES IT A CULTURALLY **DIVERSE PLACE. THE CITY WANTS** TO BE IDENTIFIED AS A **BORDERLESS CITY WHERE SOCIAL INTERACTION BETWEEN LOCALS** AND FOREIGNERS CAN HAPPEN IN **ALL PUBLIC PLACES.**[5] THIS NEW WAY OF REORGANIZING THE URBAN CONFIGURATION AND **CHANGING THE CITY TO A SOCIAL** 

AND CULTURAL FESTIVAL OF INTERACTIONS SHOULD BE A STRONG VISION FOR THE JUST CITY. REMOVING THOSE DOMINANT ECONOMICAL AND POLITICAL ENTITIES FROM THE CITY WOULD ALLOW LESS PRIVILEGED GROUPS OF PEOPLE TO THE CITY AND CONNECT THEM MORE TO THE COMMUNITY. THERE WOULD BE MORE SPACE AND OPPORTUNITIES FOR EQUALITY AND LESS MARGIN-ALIZATION.

## MODERN AGORA

PRIVATIZATION AND GOVERNMEN-TALIZATION OF PUBLIC SPACES AND/OR PUBLIC FACILITIES IS THE SEED AND THE CORE OF INJUSTICE AND SEGREGATION OF A SOCIETY. ONCE A CITIZEN LOSES ACCESS TO ANY OF THEM, THEY START TO FEEL EXCLUDED FROM SOCIETY. CONTEMPORARY PUBLIC SPACES SHOULD BE A MODERN AGORA, A PLACE WHERE PEOPLE CAN MEET, GATHER OR

**ASSEMBLE TO DISCUSS,** 

DEBATE OR DEMAND THEIR RIGHTS. ON THE CONTRARY TO GREEK AG-ORA, THE MODERN AGORA SHOULD BE

DISTRIBUTED EQUALLY INSIDE THE CITY TO NOT CREATE A SENSE OF CENTRALIZATION. THE CONNEC-TION BETWEEN THEM SHOULD BE GUARANTEED AND TOTALLY PUB-LIC AS WELL. IN THAT MANNER THE 'PUBLIC' TRANSPORTATION HAS ALSO TO BE EFFECTIVELY PUBLIC AND NOT AN INCLUSIVE COMMODI-TY. PUBLIC SPACES SHOULD BE AT LEAST HALF OF THE CITY'S AREA SINCE WE HAVE HAD IT ABOUT DISMANTLING THE CITY SO THE RELICS OF THE URBANIZATION SHOULD BE OPEN TO THE PUBLIC TO LET THEM ENGAGE SOCIALLY AND CULTURALLY INSTEAD OF PRI-VATIZING THEM.

## POST-BUREAUCRACY

IT IS UNDERSTANDABLE THAT IT IS ALMOST IMPOSSIBLE FOR PEOPLE FROM THE MIDDLE AGES TO IM-AGINE THAT THE EARTH IS NOT THE CENTRE OF THE

UNIVERSE. THE SAME WITH 21ST CENTURY'S PEOPLE REGARDING BUREAUCRACY, UNDERSTANDABLE BUT NOT ACCEPTABLE. WE SHOULD THINK THE SAME WAY THAT GAL-ILEO GALILEI IN TRYING TO FIND ALTERNATIVES REGARDING THE RE-ALITIES THAT BECAME POSTULATES FOR PEOPLE.

A POST-BUREAUCRATIC WORLD IS WHERE THE CHOICES OF INDIVIDUALS ARE WIDENED AND

NOT RESTRICTED. POST- BUREAUCRACY SHOULD MIRROR HOW THE SOCIETY FUNC-TIONS. BY THE MEANS OF 'SOCIAL CONTRACT' WE CAN CREATE A

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SENSE OF
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COLLECTIVE CONSCIOUSNESS. THE AIM IS THE ULTIMATE LIBERTY OF INDIVIDUALS IN THEIR RIGHT TO CHOOSE WHATEVER THEY WANT TO DO EXCEPT OF INTERFERING WITH OTHERS LIBERTY.

THE ESTABLISHMENT OF COERCIVE INSTITUTIONS IS INEVITABLE TO PROTECT INDIVIDUALS FROM THE DOMI-

NANCE OF OTHER INDIVIDUALS,

**GROUPS, PARTIES OR ELITES. CONTROL IS ACHIEVED THROUGH COLLECTIVE AND TRANSPARENT OBJECTIVES NOT BY THE RULES** THAT FAVOUR THE ELITE. SELF-MANAGEMENT BECOMES THE NORM INSTEAD OF MANAGER-MAN-**AGEMENT SO THERE ARE NO OTH-ER CHANNELS, OR BACKCHANNELS, TO GO THROUGH. THE CONCERN OF THE PUBLIC SERVANTS SHIFTS** FROM THE BOSS TO THE PUBLIC SINCE THE RATING IS GIVEN BY THE **PUBLIC BASED ON DIRECT FEED-BACK FROM STAKEHOLDERS. THE PUBLIC, AND OTHER PEERS. IN** THAT CASE LEADERSHIP BECOMES **A RESULT OF OBJECTIVE MEAS-URES OF COMPETENCE RATHER** THAN A PRODUCT OF THE HERD'S **DEMOCRACY AND THE RANK TO POWER BECOMES PENETRABLE INSTEAD OF BEING CAPTIVE IN THE POSSESSION OF THE MAJORITY.** 

## CONCLUSION

### **SOCIAL JUSTICE IS ACHIEVED**

THROUGH DIAGNOSING THE **ESSENCE OF INJUSTICE THAT CON-STANTLY PRIVILEGING THE ELITE** AND MARGINALIZING **VULNERABLE GROUPS. THE BUREAUCRACY, WHICH IS IRONICALLY SUPPOSED TO SERVE THE PUBLIC, MAKES THE** SYSTEM RIGID AND IMPENETRABLE **TO THE PUBLIC. THE CENTRALIZATION OF BOTH POWER AND RESOURCES THAT** FOSTER INJUSTICE. AND LAST BUT **NOT LEAST THE RULES AND RE-STRICTIONS WHICH BECAME A TOOL TO BE USED WHENEVER THE ELITE FEELS THAT THEIR EMPIRES ARE IN DANGER.** 

THE PUBLIC SPACE IN THE CITY HAS TO BECOME THE CORNERSTONE OF THE CITY. ON A SPATIAL SCALE FIRST BUT MORE IMPORTANTLY FOR HUMANITY. WE, AS A

COMMUNITY, HAVE TO SET AN EX-AMPLE OF HOW SOCIETY CAN BE AND HAS TO BE. ONE OF THE BIGGEST CONSTRAINTS OF THAT CHANGE IS OUR GOVERNING SYS-TEM INHIBITING SOCIETAL PROS-PERITY.

> HENCE THE NEED FOR AN ALTERNATIVE GOVERNING

SYSTEM IS INEVITABLE IF WE WANT OUR CIVILIZATION TO KEEP FLOUR-ISHING OR AT LEAST TO KEEP EX-ISTING. GOVERNMENTS SHOULD THEREFORE GOVERN ON A SMALL-ER SCALE TO ACHIEVE THE SENSE OF INCLUSIVENESS. WE STARTED HISTORICALLY ON A SCALE OF EM-PIRES THEN

KINGDOMS AND NOW WE FIND OURSELVES IN THE ERA OF REPUB-LICS BUT THE FUTURE SHOULD BE REASONABLY MORE ACCESSIBLE AND MORE

GOVERNED BY SOCIETY INSTEAD OF INDIVIDUALS WHO ARE CHOSEN BY THE MAJORITY.

[2] BERTOLINI P458 [3] BERTOLINI P459 [4] BERTOLINI P460 [5] LEIDNER P7 BERTOLINI, L. (2000). PLANNING IN THE BORDERLESS CITY. THE TOWN PLANNING REVIEW, VOL. 71 (NO. 4), P. 455-475. LEIDNER, L. (2010). PÉCS, HUNGARY: THE BORDERLESS CITY. WORLD LITERATURE TODAY, VOL. 84 (NO. 4), P.7. SENNETT, R. (2021, DECEMBER 10). THE OPEN CITY. HTTPS://URBANAGE.LSECITIES.NET/ESSAYS/THE-OPEN-CITY

[1] BERTOLINI P458

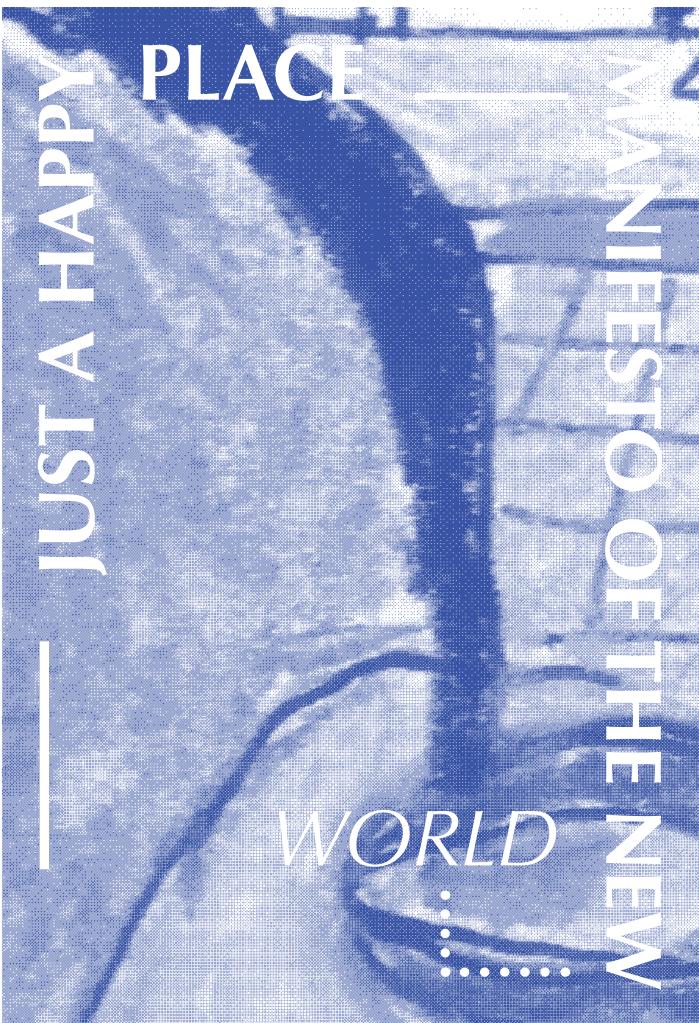
## TIME TO ACT

- **TAKE OVER** PUBLIC PLACES!
- **PARADE** IN PUBLIC SPACES AND SPREAD AWARENESS AMONG PEOPLE ABOUT THE FAILING SYSTEM!
- SENSITIZE THE POOR ABOUT THEIR IMAGE!
- DECENTRALIZE WORK IN ORDER TO
- **DISMANTLE** THE CITY!
- GIVE THE CITY ITS SOCIAL AND CULTURAL MEANING BACK!
- OPEN UP THE CITY IN ORDER TO
- **ASSEMBLE** UNEXPECTED SOCIO-CULTURAL INTERACTIONS!
- **RESIST** WITHIN THE SYSTEM! YOU HAVE TO KNOW THE SYSTEM IN ORDER TO CHANGE IT.
- ENCOURAGE PEOPLE IN THE SYSTEM TO EXPOSE CORRUPTION!
- MAKE PUBLIC FACILITIES EFFECTIVELY
  PUBLIC!

## **RIGHTS ARE TAKEN NOT GIVEN!**

## A HAPPY PLACE

EMMA GISINGER TU VIENNA, AUSTRIA ANNE KALTHÖNER JOSEPHINE STEYAERT KU LEUVEN, GHENT, BELGIUM



All illustrations in this manifesto are produced by the group. Own work.

<sup>1.</sup> <u>The Just City is based on</u> the Economy for the Common Good (Felber, 2010). The Well-being of society and environment becomes the primary goal of economic activity. Housing is excluded from the economic market. It is not seen as a commodity, it is a basic right for everyone.

<sup>2</sup> Because of the universal basic income among others, goods are distributed fairly between all members of society. The mindset has changed to post-growth and the production of goods is in line with the needs. Through that, the idea of monetization starts to be questioned in the Just City.



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### A HAPPY PLACE.

economic growth was based on the oppression of the most vulnerable.

»But, what I don't quite understand: Didn't the capitalization of our built intimacy exclude so many people? Didn't it make inhabitants work against each other? What about money itself?«

»You would wonder...« - It countered. »...nowadays the resources provided by the state give an equal framework to anyone. You can perfectly function as an individual since investment and monetary security has no existential purpose anymore. Economic activity is community- rather than profit orientated. Since money is not a tool of overcompensation anymore, I don't feel economic competition within society. I truly appreciate the fact that it has become a tool to help each other in difficult situations also.«

Now that It mentioned it, I am feeling very grateful for the fact that there is no division by capital within society.

»Let's go for a walk« I am proposing. The cozy afternoon makes me a little sleepy and I feel like walking it off by breathing some fresh air. We are leaving the community, walking past the patio and I can already feel my lungs embrace the cold.

The steam of the freshly poured tea dangles and we sit comfortably in our seats. The clock is ticking softly in the back of the

living room while It is stirring his sugar in the green mug.

It is warm inside because today's sunlight shines brightly through the room's windows.

»I am happy for you.« - It says and slurps a sip of the tea.

»Why?«- I am wondering.

»I am happy for the opportunities you have. Many years ago we were working on this. Housing I mean. Places and spaces were exclusive, many people lived on the streets, you would wonder who the urban community was made for...«

### I nodded.

»Things have changed. Now, whoever lives in our city is allowed to access housing, no matter what background and circumstance you are in. Can you imagine our built environment, the places we live in and share, used to be a medium of monetary speculation?«

This indeed sounds surreal to me. The tea in my hand suddenly does not feel this warm anymore and I start to imagine what the city would be like if space was not equally distributed and



<sup>3.</sup> The neighbourhood is one of the most crucial entities of the just city. Pooling resources as well as sharing knowledge and skills has become a societal concept. Collective activities, interests and values are shaping a Network of Solidarity in each urban community.

<sup>4.</sup> The Just City is based on multi-leveled circularity. Not only when it comes to circular economy – but also and most importantly circular ecology. The environmental circularity of the neighbourhood scale, where houses provide energy for each other, makes people purposely dependent on one another and strengthens a communal mindset.

<sup>5.</sup> The role of Human labor is entirely different in the Just City. There is no hierarchy between physical and mental work and also care work is evenly valued. Citizens don't work only to sustain their living, they rather work for the purpose of individual fulfilment and utterly contribution to their surroundings.

»Tell me about your living situation.« It says when we reach the streets. Aside from us there are trees which shimmer and glimmer in the light of the sunset, moving to the slight breeze that is touching the tip of their tree tops.

*»How do you feel about co-living with the others and sharing goods and belongings?«* 

I have never questioned that, I am thinking. It feels so normal to contribute commodities to the community – it is odd to imagine that it could have been any different before.

»I feel supported by the others« I answer. »Pooling resources is a very effective way to access goods which I do not necessarily need to possess or simply cannot afford. Also I feel it as an act of solidarity to provide these. It just feels good that within my network there are always people I can rely on and they would help me with their knowledge, also. But most importantly, not only tools and alimentaries are shared but the electricity for example as well. The full neighborhood is a great circular ecology«

It smiles. We keep on walking. As we reach a square It wants to know about the structures of my community and how we are communicating. »Analogue and digitally« I add. Since the regulation of the digital world, things are organized in a more structural way. »I find it very helpful to communicate on a digital platform with the community because in that way a variety of people can be reached. Every citizen for instance can participate from each place in any case.«

As we pass the signal cone of a construction site It mumbles something indistinctly. It is almost dark and I can feel the cold tickle of my hands, the ground changes to a soft texture that wraps my feet, step by step.

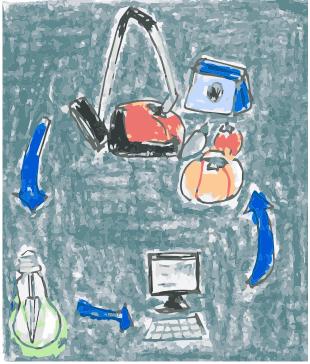
»When I was young, people who were working in the field of construction had to suffer major inequalities within acknowledgement and provision of labor. The labor system was full of structural issues coming together as a symbolic form of expression. I am happy that labor as it used to be practiced has been through a great change. It makes me happy to see that each kind of work is perceived as equal by society and we do not distinguish between different ways of engagement anymore.«

»Clearly, this must have been a big outbreak from monopolist structures, wasn't it?« I ask and while It is about to give an answer, we enter a street with plenty of bars and cafés. »Shall we sit?« I propose.

Colorful lights array the constellation of wooden benches in a calm atmosphere as we wrap ourselves in warm blankets. A Manifesto for the Just City 2021

<sup>6.</sup> In the Just City the problem of ownership has been left behind. Monopolist structures subsequently dissolved, turning into collective properties. Due to the omnipresence of common goods along with the idea of individual empowerment aside wealth, power and status, ownership has lost significance.

<sup>7.</sup> There are no monopolies of power in the Just City. By not linking decision making to a superior power there is no fight over dominance. The state is responsible for providing basic services – the citizens have decision making autonomy. The management structure is horizontal but distributed. Representatives are elected for small entities in which they enjoy a lot of trust.



IV)

I) Coming Together
 II) Starting to Dream
 III) Diving in Community
 IV) Circularity

»Among other challenges this was a very important one. Cities back then were mainly owned by a few, more specifically, cities were inhabited as today by a great diversity of people but space itself was first of all owned by an exclusive, privileged part of them. The appropriation of the structurally powerful people made it very difficult to shape and engage within urban properties. But now that individual ownership has been replaced by collectivity, we do not have to worry about this anymore.«

»I agree. Do you think our horizontal power relations made this possible?«

I am taking a sip of my drink. It has been an insightful day so far.

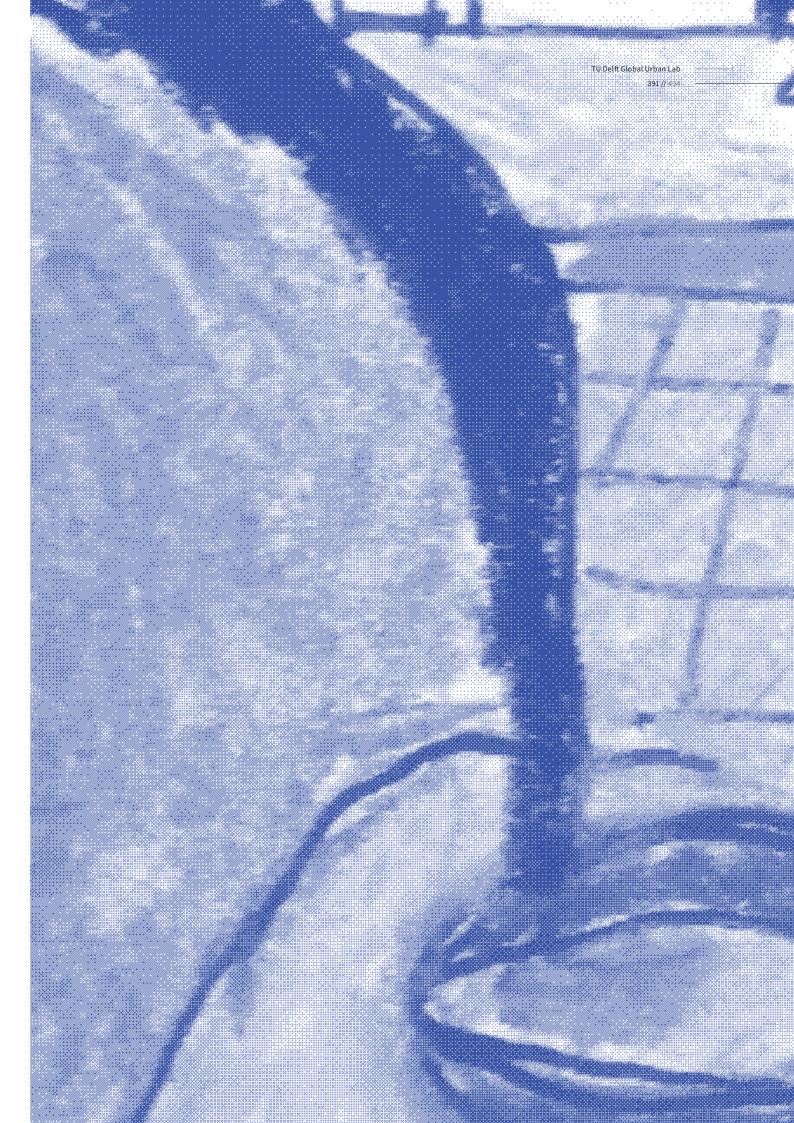
»For sure this has been a meaningful change. I would not say that general human domination can ever be neglected but horizontal, distributed management in any scale allowed people of vulnerable circumstances to speak up and shape our cities. Because the undertaking of responsibilities is happening more natural, everybody has the chance to go for their demands.«

»Within my community I clearly see what you describe. For organising and decision making we have built working groups who are working on specific goals. You can feel that everybody is contributing individually to shape the place as a common ground.« As I finish we remain silent for a while, staring in different directions, passively listening to the mumbling of the other guests. A cold breeze brings It back to presence:

»Now that I see what we have achieved I am thankful that we never gave up. Future was discussed very depressingly and it was hard to focus on the approachable. I am happy that we found back our hope and made great change possible.«

I am nodding. It is grabbing the glass as I am grabbing mine. We raise our glasses. We smile.

<sup>8</sup> The Just City seems far away but if you look precisely it's closer than it appears. People didn't give up fighting, they didn't give up hope. Hope and Optimism is written big in the Just City. People learned again how to perceive and nourish the good things. It's what made us come here and: it's what makes the Just City sustain.







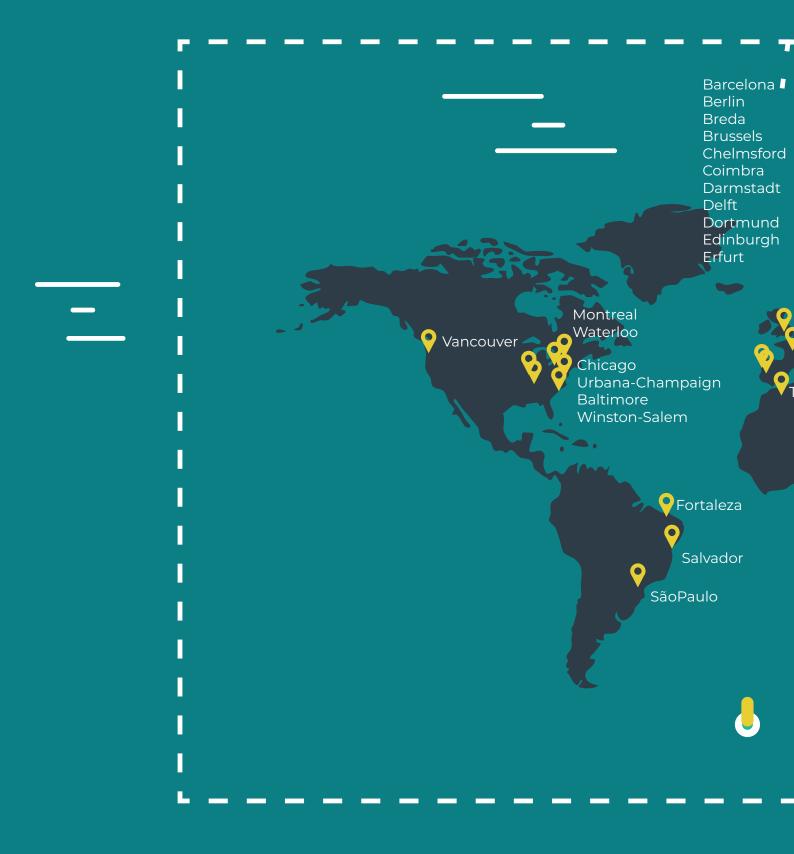
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### **STUDENTS FROM 48 UNIVERSITIES** SUBMITTED MANIFESTOS

| University                                              | City       | Country         |
|---------------------------------------------------------|------------|-----------------|
| Abdelmalek Saadi University                             | Tétouan    | Morocco         |
| Ain-Shams University                                    | Cairo      | Egypt           |
| Anglia Ruskin University                                | Chelmsford | England         |
| Arab Acad. for Science, Technology & Maritime Transport | Cairo      | Egypt           |
| Art University of Tehran                                | Tehran     | Iran            |
| Azad University Central Tehran Branch                   | Tehran     | Iran            |
| Birla Institute of Technology                           | Ranchi     | India           |
| Cape Peninsula University of Technology                 | Cape Town  | South Africa    |
| CEPT University                                         | Ahmedabad  | India           |
| College of Engineering Pune                             | Pune       | India           |
| Czech Academy Of Sciences                               | Prague     | Czech Republic  |
| IHS                                                     | Rotterdam  | The Netherlands |
| Indian Institute of Technology                          | Kharagpur  | India           |
| Institut National d'Aménagement et d'Urbanisme          | Paris      | France          |
| Instituto Sedes Sapientiae                              | São Paulo  | Brazil          |
| Iran University of Science and Technology               | Tehran     | Iran            |
| Istanbul Technical University                           | Istanbul   | Turkey          |
| Keio University                                         | Токуо      | Japan           |
| KU Leuven                                               | Brussels   | Belgium         |
| Middle East Technical University                        | Ankara     | Turkey          |
| Morgan State University                                 | Baltimore  | USA             |
| Norwegian University of Science and Technology          | Trondheim  | Norway          |
| Politecnico di Milano                                   | Milan      | Italy           |
| School of Planning and Architecture, Delhi              | Delhi      | India           |
| Shahid Beheshti University                              | Tehran     | Iran            |
| TU Berlin                                               | Berlin     | Germany         |
| TU Darmstadt                                            | Darmstadt  | Germany         |
| TU Delft                                                | Delft      | The Netherlands |
| TU Dortmund                                             | Dortmund   | Germany         |
| TU Vienna                                               | Vienna     | Austria         |
| Universidade de São Paulo (USP)                         | São Paulo  | Brazil          |
| Universidade do Porto                                   | Porto      | Portugal        |
| Universidade Federal do Ceará                           | Fortaleza  | Brazil          |

| Universitat Politècnica de Catalunya (UPC) | Barcelona        | Spain        |
|--------------------------------------------|------------------|--------------|
| Université du Québec à Montréal            | Montréal         | Canada       |
| University of British Columbia             | Vancouver        | Canada       |
| University of Chicago                      | Chicago          | USA          |
| University of Coimbra                      | Coimbra          | Portugal     |
| University of Edinburgh                    | Edinburgh        | Scotland     |
| University of Illinois, Urbana-Champaign   | Urbana-Champaign | USA          |
| University of Johannesburg                 | Johannesburg     | South Africa |
| University of Tehran                       | Tehran           | Iran         |
| University of Tokyo                        | Токуо            | Japan        |
| University of Waterloo                     | Waterloo         | Canada       |
| Vilnius Tech University                    | Vilnius          | Lithuania    |
| Vrije Universiteit Brussel                 | Brussels         | Belgium      |
| Willy Brandt School of Public Policy       | Erfurt           | Germany      |
| Winston-Salem State University             | Winston-Salem    | USA          |

## Location of universities whose s



## students submitted manifestos



### **106 UNIVERSITIES TOOK PART IN THE ONLINE WORKSHOP**

### ALL UNIVERSITIES PARTICIPATING IN THE WORKSHOP

| University                                                | City             | Country         |
|-----------------------------------------------------------|------------------|-----------------|
| Abdelmalek Saadi university                               | Tetouan          | Morocco         |
| Ain Shams Univeristy                                      | Cairo            | Egypt           |
| Alexander von Humboldt Foundation                         | Bonn             | Germany         |
| American University of Beirut                             | Beirut           | Lebanon         |
| Anglia Ruskin University                                  | Chelmsford       | England         |
| Arab Academy for Science, Technology & Maritime Transport | Cairo            | Egypt           |
| Art University of Tehran                                  | Tehran           | Iran            |
| Azad University Central Tehran Branch                     | Tehran           | Iran            |
| Birla Institute of Technology                             | Ranchi           | India           |
| Breda University of Applied Sciences                      | Breda            | The Netherlands |
| Cape Peninsula University of Technology                   | Cape Town        | South Africa    |
| CEPT University                                           | Ahmedabad        | India           |
| Chulalongkorn University                                  | Bangkok          | Thailand        |
| College of Engineering Pune                               | Pune             | India           |
| Coventry University                                       | Coventry         | England         |
| CST Stellenbosch University                               | Stellenbosch     | South Africa    |
| Czech Academy of Science                                  | Prague           | Czech Republic  |
| Delta University for Science and Technology               | Mansoura         | Egypt           |
| Dr. Bhanuben Nanavati College of architecture             | Pune             | India           |
| Effat University                                          | Jeddah           | Saudi Arabia    |
| El Colegio de Mexico                                      | Ciudad de Mexico | Mexico          |
| Honar University of Tehran                                | Tehran           | Iran            |
| IHS Institute for Housing and Urban Development Studies   | Rotterdam        | The Netherlands |
| Indian Institute of Technology Kharagpur                  | Kharagpur        | India           |
| Indira Gandhi Delhi Technical University                  | Delhi            | India           |
| Institut National d'Aménagement et d'Urbanisme            | Paris            | France          |
| Institute of UN Studies                                   | New Delhi        | India           |
| Instituto Sedes Sapientiae                                | São Paulo        | Brazil          |
| Instituto Universitário de Lisboa                         | Pune             | India           |
| Islamic Azad University Central Tehran Branch             | Tehran           | Iran            |
| Istanbul Technical University                             | Istanbul         | Turkey          |
| Izmir Institute of Technology                             | Izmir            | Turkey          |
| Jain University                                           | Karnataka        | India           |
| Jawaharlal Nehru University                               | Rotterdam        | The Netherlands |

| Jindal Global Law School                               | Kharagpur      | India           |
|--------------------------------------------------------|----------------|-----------------|
| Keio University                                        | Токуо          | Japan           |
| Kotebe Metropolitan University                         | Addis Ababa    | Ethiopia        |
| KTH Royal Institute of Technology                      | New Delhi      | India           |
| KU Leuven                                              | Brussels       | Belgium         |
| Lagos State University                                 | Lagos          | Nigeria         |
| Lebanese University                                    | Beitut         | Lebanon         |
| London School of Economics & Political Science         | London         | England         |
| Lund University                                        | Lund           | Sweden          |
| Mansueto Institute for Urban Innovation, U. of Chicago | Chicago        | USA             |
| Massey University                                      | Auckland       | New Zealand     |
| McGill University                                      | Montreal       | Canada          |
| Middle East Technical University                       | Ankara         | Turkey          |
| MIT School of Architecture                             | Pune           | India           |
| Morgan State University                                | Baltimore      | USA             |
| National Institute of Urban & Spatial Planning         | Rabat          | Morocco         |
| National School of Architecture & Urban Planning       | Tunis          | Tunisia         |
| New York Institute of Technology                       | New York       | USA             |
| Norwegian University of Science and Technology         | Trondheim      | Norway          |
| Politecnico di Milano                                  | Milan          | Italy           |
| Polytechnic University of Catalonia                    | Barcelona      | Spain           |
| Pune University                                        | Pune           | India           |
| Queensland University of Technology                    | Brisbane       | Australia       |
| Radboud Universiteit                                   | Nijmegen       | The Netherlands |
| Road, Housing & Urban Development Research Center      | Tehran         | Iran            |
| School of Planning & Architecture in New Delhi         | New Delhi      | India           |
| School of Planning & Architecture in Vijayawada        | Vijayawada     | India           |
| Sciences Politiques Paris                              | Paris          | France          |
| Shahid Beheshti University                             | Tehran         | Iran            |
| Stockholm University                                   | Stockholm      | Sweden          |
| Swansea University                                     | Swansea        | England         |
| Tarbiat Modarres University                            | Tehran         | Iran            |
| Tata Institute of Social Sciences                      | Mumbai         | India           |
| Technical University of Kenya                          | Nairobi        | Kenya           |
| Thammasat University                                   | Bangkok        | Thailand        |
| Tianjin Universiy                                      | Tianjin        | China           |
| TU Berlin                                              | Berlin         | Germany         |
| TU Darmstadt                                           | Darmstadt      | Germany         |
| TU Delft                                               | Delft          | The Netherlands |
| TU Dortmund                                            | Dortmund       | Germany         |
| UNISUAM                                                | São Paulo      | Brazil          |
| Universidade Federal da Bahia                          | Salvador       | Brazil          |
| Universidade Federal de Minas Gerais                   | Belo Horizonte | Brazil          |
|                                                        | Delo Honzonte  | DIGZII          |

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| Universidade Federal do ABC               | Santo André     | Brazil          |
|-------------------------------------------|-----------------|-----------------|
| Universidade Federal do Ceará             | Fortaleza       | Brazil          |
| Universidade Federal do Rio de Janeiro    | Rio de Janeiro  | Brazil          |
| Université du Québec à Montréal           | Montréal        | Canada          |
| University of Amsterdam                   | Amsterdam       | The Netherlands |
| University of Basel                       | Basel           | Switzerland     |
| University of British Columbia            | Vancouver       | Canada          |
| University of Coimbra                     | Coimbra         | Portugal        |
| University of Edinburgh                   | Edinburgh       | Scotland        |
| University of Illinois - Urbana Champaign | Urban Champaign | USA             |
| University of Johannesburg                | Johannesburg    | South Africa    |
| University of Lagos                       | Lagos           | Nigeria         |
| University of Maryland                    | College Park    | USA             |
| University of Michigan-Ann Arbor          | Ann Arbor       | USA             |
| University of Philippines                 | Manilla         | Philippines     |
| University of São Paulo                   | Sao Paulo       | Brazil          |
| University of Science and Culture         | Tehran          | Iran            |
| University of South Wales                 | Newport         | Wales           |
| University of Technology Eindhoven        | Eindhoven       | The Netherlands |
| University of Tehran                      | Tehran          | Iran            |
| University of Tokyo                       | Токуо           | Japan           |
| University of Waterloo                    | Waterloo        | Canada          |
| Ural Federal University                   | Yekaterinburg   | Russia          |
| Urban Development Fund                    | Chicago         | USA             |
| Vilnius Tech University                   | Vilnius         | Lithuania       |
| Vrije Universiteit Brussel                | Brussels        | Belgium         |
| Wageningen University                     | Wageningen      | The Netherlands |
| Willy Brandt School of Public Policy      | Erfurt          | Germany         |
| Winston Salem State University            | Winstom-Salem   | USA             |

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FRIDAYS FOR FUTURE - GLOBAL CLIMATE STRIKE ON THE EUROPEAN ELECTIONS (MAY 24 2019)

ERLANGEN, BAVARIA, GERMANY PHOTO BY MARKUS SPISKE ON UNSPLASH, SOURCE: HTTPS://UNSPLASH.COM/PHOTOS/DK049L4ODMW, UNSPLASH LICENCE.

## AN ONLINE EXPERIENCE



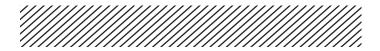
### A SMALL SILVER-LINING

At the time of edition of this book, the pandemic was still a concern, but many countries seemed to be emerging from two dark years of lockdowns, masking and vaccination campaigns, botched by disinformation and a growing "freedom of choice" movement, which sees interference by the State as a threat to individual freedom, even when this interference is connected to public health and the common good. Paradoxically, the United States Supreme Court seems poised to overturn "Roe versus Wade", the landmark legal decision which ensured the right of access to abortions and reproductive rights in the US, imposing a state ban on women's individual right to control their own bodies and their own reproductive rights. China is still battling the pandemic, after largely having contained it. North Korea is facing its most disastrous public health crisis, thanks to a virtually inexistent public health service. The eyes of the world have largely turned to the war in Ukraine, unjustly and unjustifiably invaded by Russia on the poor pretext of "liberating the country from Nazism". In all these topics, the issue of TRUTH seems to be central. What is truth, and can we get to it? Most crucially, can we get to some sort of collective or shared truth? This workshop was an exercise in vision-making and consensus-building across cultures and political realities, seeking an answer to the question: What does the Just City look like? Thanks to our new found eagerness to connect with people accross the world using communication platforms like Zoom, we are able to work on building consensus and imagining a different world together.

"YOU HAVE STOLEN MY DREAMS AND MY CHILDHOOD WITH YOUR EMPTY WORDS. AND YET I'M ONE OF THE LUCKY ONES. PEOPLE ARE SUFFERING. PEOPLE ARE DYING. ENTIRE ECOSYSTEMS ARE COLLAPSING. WE ARE IN THE BEGINNING OF A MASS EXTINCTION, AND ALL YOU CAN TALK ABOUT IS MONEY AND FAIRY TALES OF ETERNAL ECONOMIC GROWTH. HOW DARE YOU!, UN CLIMATE ACTION SUMMIT, NEW YORK, 23 SEPT 2019.

### GRETA THUNBERG'S MURAL IN SAN FRANCISCO (USA), BY ARGENTINIAN ARTIST ANDRÉS IGLESIAS

PHOTO BY ASLIHAN ALTIN ON UNSPLASH, HTTPS://UNSPLASH.COM/PHOTOS/V17XPPUKRBY, UNSPLASH LICENCE



## THANK YOU.



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