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Rocco, Roberto ; Newton, C.E.L.

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A MANIFESTO for the JUST CITY

volume 3

Edited by Roberto Rocco & Caroline Newton

TU Delft BK Bouwkunde

TU Delft OPEN

the Centre for Just City

Colophon

A manifesto for the Just City

Edited by Roberto Rocco & Caroline Newton

This book is based on a online workshop and lecture series that took place over four days in October 2022. Representatives from 106 universities worldwide participated in the discussion. 315 students from 63 different academic institutions submitted 82 manifestos for publication.

This activity is supported by the
Delft Design for Values Institute (DDfV) the TU Delft platform discussing values in design and engineering.
https://www.delftdesignforvalues.nl

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DEDICATED TO PURSUING SOCIAL JUSTICE THROUGH THE LENS OF URBAN DEVELOPMENT, THE CENTRE FOR THE JUST CITY VALUES ACADEMIC EXCELLENCE, DIVERSE THOUGHT, AND COMMITTED ACTION.

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The Centre for the Just City was set up at the Faculty of Architecture and the Built Environment at the Delft University of Technology in response to the pressing challenges of rampant social inequalities affecting the cohesion and the sustainability of cities and communities. Recognising the vital need to address these issues, the Centre emerged as a platform for research, education, and outreach activities for the creation of just cities. Since its inception, the Centre has been at the forefront of bridging theory and practice, fostering collaborations, and influencing policies and actions that contribute to making cities equitable, sustainable, and inclusive.

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This book stands as a testament to our collective commitment to fostering positive change within our urban communities.

Facing the challenge to decolonise our minds

Manifestos as Exercises of Hope & Care

Roberto Rocco
Delft University of Technology

In her book "Doppelgänger: A Trip into the Mirror World," Naomi Klein (2023) writes about the forces that have destabilised her personal world and which are "part of a much larger web of forces that are destabilising our shared world". Klein talks about the disagreements she sees in a "mirror world" of distortions. These disagreements are not about a shared reality but about the very nature of reality. What is real? In recent years, our world has been savaged by fake news and "alternative facts," science denialism, and a profound and seemingly irreversible scepticism towards politics that have destabilised us all. But where does this "war on reality" come from? What has led us to seek our own private unique realities, giving up on broad collective endeavours and visions and, ultimately, giving up on politics? Why has public discourse become so dark?

All those factors contribute to a sense of a shattered world, where there are no guardrails or signposts that may point us towards a shared path to take. This, according to Klein, contributes to a "latent potential for fascism" in societies and individuals. This "potential for fascism" speaks to the inability of individuals to make sense of the world and to imagine different alternatives and positive visions for the future. Instead, they seek belonging in chauvinistic promises of unity and identity, as well as the simplistic answers offered by charismatic leaders.

This introductory essay explores the reasons for the destabilisation described by Klein. It posits that the rise of neoliberal governance is intrinsically linked to the rise of public irrationality, stemming from citizens' disillusionment with liberal democracy and politics as a whole. The contention is that neoliberalism aims to supplant politics with the market, ultimately deepening people's detachment from politics. Consequently, this detachment erodes the collective imagining of aspirational, positive futures. This profound disenchantment and growing helplessness leads to

despair (Case & Deaton, 2020). Disenchantment and despair are at the root of the "potential for fascism" described by Klein (Arendt, 2004; Paxton, 2005; Adorno et al., 1950). This essay concludes by elucidating why we posit Manifestos as an educational exercise to counter this disillusionment. In our view, Manifestos serve as vehicles for expressing shared, positive visions of a Just City, articulating and affirming our values while rallying others to actively engage with those shared visions.

The attack on reality

The current attack on reality shatters all possibilities of shared visions because it erodes public rationality, undermining the body politics itself. In "The Human Condition" (1998), Hannah Arendt writes about the "public realm" as a space of appearance where reality is constituted through shared understandings. An attack on this shared reality undermines the very foundations of democratic governance because it prevents citizens from reaching shared understandings of reality.

Rawls (2005), Sen (2009), Habermas (1991), Anderson (2006) and others seem to concur that rational public discourse is a cornerstone of democratic societies. Functioning democracies rely on the collective pooling of information and reasoned deliberation. Rational public discourse allows for the exchange of diverse perspectives on shared terms and allows for a well-informed citizenry that can hold their governments to account. Sen's (2009) concept of "public reasoning" is based on inclusive dialogues that account for multiple perspectives but presuppose some level of public rationality. Thus, rational public discourse is not merely an intellectual exercise but a vital practice sustaining democracy. Without public rationality, public discourse can degenerate into shouting matches and personal attacks over social media or, worse, physical, and political violence that stifles the possibility of meaningful conversations.

This is of course not new in itself, as many people around the world face political violence daily, in political realities that are all but "rational". Marxist theory contends that violence and the exploitation of labour in both core and peripheral countries were essential mechanisms for accumulating capital. In peripheral countries, Marxism explains violence and oppression through the lens of imperialist capitalism and class struggle. Core capitalist countries and their dependent local elites have historically exploited peripheral nations for cheap labour and resources. This exploitation often involves violent means to suppress resistance and ensure control, typically justified as "economic development". Current and past social rifts and institutional violence against black and indigenous citizens in the US, Brazil, Mexico, and other places tragically illustrate this. These are fundamental contradictions that contemporary democracies have to contend with.

But the intensity and scope of the erosion of the public sphere today means that even the exiguous existing invited spaces of democracy crumble under the pressure of irrationality and lies. An example of this crumbling of institutional spaces of democracy is BREXIT, an utterly irrational and profoundly misguided political project largely based on erroneous information and intense manipulation of facts (Cadwalladr, 2017; Haughton, n.d.; Marshall & Drieschova, 2018). Nominally democratic countries like the US, the UK, Poland, Hungary, India, Brazil, the Philippines, Turkey and more have suffered under extreme-right-wing elected leaders who regularly use lies and distortions to manipulate the public and have considerably shrunk the spaces of democracy for large swaths of their populations. Public irrationality, often fuelled by the spread of fake news and misinformation, can also undermine the capacity of grassroots to mobilise to tackle real issues.

Many political issues, such as climate change, require long-

term planning and rational decision-making. If public discourse is driven by short-term bias, sensationalism, and distortion, or if it is smothered by political confusion and violence, it becomes difficult to address complex, slow-developing challenges that require sustained effort and rational analysis anchored on evidence.

The scale and scope of the challenges facing us (climate change, ever more frequent pandemics, growing inequality, and resource exhaustion to cite but a few) require that we face those challenges together, in coordinated collective action. This collective action is essentially a political endeavour, as it involves making decisions and taking actions on a societal level, recognising our differences, power imbalances and competing interests, seeking *gemeinwohl*[1], the common good, and seeking justice.

The abolition of politics and imagination

As trust in institutions wanes (UN-DESA, 2021; Horne, 2017), our engagement in sound political processes diminishes, and the individual is left alone to face the threats, real or imaginary, they perceive. This disenchantment with politics is certainly not new and has emerged before in the form of authoritarianism and fascism (Griffin, 1993; Kazin, 1995; Passmore, 2014; Fisher, 2022).

Fascism is essentially the abolition of politics and imagination, as the charismatic autocratic leader tries to erase differences by creating a "perfect people" in his image, often against some sort of corrupt elite or invading hordes of migrants, eradicating all who don't comply with that ideal identity, often through a process of "othering"[2], and the creation of an "us versus them" dynamic. Simultaneously, there is a strong appeal to order, or at least the illusion of order created by the suppression of dissent.

This eliminates the need for rational discourse or imaginative thinking, as answers to societal conflicts are given *a priori*, and dissent is deemed redundant or unwanted. Moreover, all who don't comply with the image of the "real people" or disagree with the new status quo are "enemies", rather than opponents, and are frequently de-humanised so their claims become irrelevant or undesirable. Fascism stifles dissent and frequently translates into mass movements that override people's sense of self to create an ideal exclusive identity connected to nationality, race, religion, or other tools for manipulation at the disposal of authoritarianism.

As one of the most powerful political organisations in the Western World, the American Republican Party, slips into authoritarianism (Rohac et al., 2018), it likely reflects the fears and biases of citizens who have all but lost the ability to dream of a positive desirable future that is inclusive and democratic, instead flirting with dark depictions of an "American carnage" (Cheadle, 2017; Pilkington, 2017). In this perspective, "real Americans" must fight the invasion of hordes of new barbarians at the gates of a crumbling Empire, or already pushing down real estate prices in American inner cities. The profoundly negative, divisive, and racist vision of the future offered by this new and exclusive American nightmare frames a never-ending and seemingly pointless war against "woke," or liberal identities that define themselves in opposition to this dark vision and who are the "others" in this

1 "Gemeinwohl" is a German concept that is often translated as "common good" or "common welfare" in English. It refers to the collective well-being and benefit of the entire community or society as a whole. In the context of spatial justice, governance, and democracy in spatial planning, the concept of "gemeinwohl" would likely align with the idea of fostering equitable and sustainable outcomes that benefit all members of a community. It underscores the importance of considering the broader societal welfare in decision-making processes.

2 The process of "othering" refers to the social and psychological phenomenon where individuals or groups are perceived, labelled, and treated as fundamentally different from oneself or one's own group. This process involves the creation of an "us vs. them" dynamic, where the "other" is often devalued, stigmatised, or portrayed as inferior in some way (Rohleder, 2014).

disturbing othering exercise. But while some argue that American democracy is crumbling, others point to the resilience of institutions at the current stress test they are experiencing (Balz & Morse, 2023; Cassidy, 2020; Huq & Ginsburg, 2018). But identity wars, violent polarisation and a descent into authoritarianism and fascism have their roots elsewhere. In the next section, I explore the roots of this descent into irrationality and the reduction of democratic spaces by neoliberal governance.

The reduction of the spaces of democracy by neoliberal governance

All is seemingly not well on the opposite side of the political aisle either. Anecdotal evidence seems to suggest that many progressive individuals are also disillusioned with democracy (BIPP, 2020; Paller, 2013; Wike et al., 2019), which many identify with liberal economics and, most especially, with American imperialism. When the US is seen as exerting dominance and disregarding the sovereignty of other nations, it raises doubts about the authenticity of its commitment to democratic principles. This is particularly significant given the US's influential role in promoting democratic values, even as allegations of hypocrisy persist due to its shortcomings in ensuring rights and prosperity for many of its own citizens.

Regardless of perceptions about the sincerity of American democracy and its commitment to social justice, democracies around the world have widely adopted neoliberal forms of governance that have shattered old social contracts since the Reagan era in the 1980s and "Reaganomics", which promoted tax cuts, deregulation and a general retrenchment of the State. While these policies led to short-term economic growth and a booming stock market, they also contributed to widening income inequality, ballooning national debt, and the erosion of social safety nets.

Those democracies adopting principles of neoliberal governance seem unable and unwilling to stop increasingly more obscene inequalities, unable to stop the deregulation of labour, the growth of the "gig economy"[3] and the financial insecurity it brings, unable to contain speculation in housing and urban land markets, unable to contain commodification of every aspect of life, so that even some who identify as liberal, or progressive, seem to reluctantly doubt democracy as a viable political pathway.

Talking about his book "Tyranny, Inc.," Sohrab Ahmari (2023) argues that neoliberalism differs fundamentally from liberalism, insofar as classical liberalism emphasises individual freedoms, limited government intervention, and the importance of free markets in shaping economic outcomes. In contrast, neoliberalism assumes a notably more radical and, in Ahmari's words, "sinister" character, defined by its intent to replace the realm of politics with the market (Sohrabi in Illing, 2023).

Neoliberalism seeks to do so by advocating for a fundamental shift in the allocation of resources and decision-making processes. Rooted in the liberal belief in free markets and limited government intervention, neoliberalism views markets as efficient mechanisms for resource allocation and as regulators of all human exchanges, eliminating the need for politics. According to this perspective, the market's competitive forces are seen as superior to political decision-making, as they are believed to respond more swiftly to individual preferences and demands.

In summary, neoliberalism asserts that reducing the role of

3 The *gig economy* refers to a labour market characterised by short-term, temporary, or freelance work arrangements, often facilitated through digital platforms and apps. In the gig economy, individuals, often referred to as "gig workers" or "independent contractors," perform tasks, projects, or services for various clients or companies on a flexible basis, without traditional long-term employment contracts or protections.

the state in economic affairs allows for greater economic growth and innovation. It contends that market-driven outcomes inherently align with individual self-interest, resulting in optimal resource distribution (Vallier, 2022). But neoliberalism goes further. "Not only should the state leave the market alone, but the state should be reconfigured to resemble the market" (Sohrabi in Illing, 2023, n.p.). Again, in this perspective, governments should be run like businesses and econometrics replace public debate. "Every element of life becomes marketised" (idem) and the successes of a government are measured by how many points the stock exchange has climbed (see Egan et al., 2021; Egan, 2022), rather than the well-being and satisfaction of citizens. By adopting increasingly more neoliberal forms of governance, liberal democracies led by the US and the UK have reduced the available spaces of democracy and citizenship, leading to a confusing rejection of liberal democracy, which is explained by the intrinsic relationship between liberal democracies and liberal economics.

For Phelan and Dawes (2018, n.p.):

> *Neither liberalism nor neoliberalism can be grasped coherently without talking about capitalism and democracy. If liberalism names the political ideology aligned to the historical emergence of 'free market' capitalism and Western-style representative democracy, neoliberalism signifies a particular regime of liberalism, capitalism, and democracy that has been globalised since the 1970s, in the form of an active state promotion of market and competition principles that critics see as antithetical to democracy.*

One of these critics is Giroux (2005), for whom:

> *It has become more difficult to address not only the complex nature of social agency and the importance of democratic public spheres, but also the fact that active and critical political agents have to be formed, educated, and socialised into the world of politics (Abstract).*

Giroux continues

> *As the vast majority of citizens become detached from public forums that nourish social critique, political agency not only becomes a mockery of itself, it is replaced by a market-based driven form of cultural politics in which private satisfactions replace social responsibilities and confessional culture become a substitute for systemic change (Abstract).*

Giroux addresses the current crisis of meaning and political agency as a fundamental challenge to educators.

For Mark Petracca (1991) rational choice theory, the theory that underpins neoliberalism, supports and perpetuates a political life that 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, as I have noted elsewhere (Rocco, 2022), "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, human 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" (p. 149).

But this "freedom to do as one pleases" seems to belong in practice to a precious few, while the immense majority sees their capabilities dwindle, including their ability to lead healthy lives.

This is sadly illustrated by the alarming growth in "deaths of despair" in the US.

The term "death of despair" was popularised by economists Anne Case and Angus Deaton in their research on mortality trends in the United States. They explored a puzzling phenomenon: despite advances in healthcare and technology, mortality rates among middle-aged white non-Hispanic Americans were increasing. This was particularly pronounced among those without a college degree. The key factors contributing to this increase were deaths related to drug overdose, alcohol-related liver disease, and suicide, collectively termed "deaths of despair."

Case and Deaton (2020) argue that these deaths are symptomatic of a broader social and economic malaise, characterised by stagnant wages, job loss due to deindustrialisation, and diminishing social safety nets, all expressions of a creeping neoliberal governance. They suggest that the degradation of social capital, the collapse of communities, and the erosion of stable employment have led to a sense of hopelessness, contributing to behaviours that result in these types of deaths. In short, they conclude that "capitalism is no longer delivering" the promised American Dream to working-class Americans.

Small wonder that people who have lost their sense of themselves and a sense of community, partly thanks to the ever more commodified relationships created by late capitalism, appeal more and more to their basic emotions and get increasingly entrenched in their positions and biases, further undermining the political sphere.

Manifestos as acts of defiance and hope

In this scenario, collectively thinking about what makes a just city is an act of defiance. Far from an exercise in naïve optimism, we see the Manifesto workshops as exercises in articulating common visions that give us clarity and resolve to pursue positive political change through insurgent city-making and spatial planning. As Dr Gynna Millan Franco reminds us with her quote of Eduardo Galleano (which he borrowed from Fernando Birri), the role of Utopia is not to give us ready-made solutions but to animate us to walk the right path and to widen our imaginations towards possible futures.

Utopia is also a vehicle for hope. Professor Faranak Miraftab in her contribution to the discussion on the Manifestos (Miraftab, 2022, 2023) describes the practices and thoughts of Mariame Kaba, an American activist, grassroots organiser, and educator who advocates for the abolition of the prison industrial complex. According to Miraftab, Kaba sees hope as a discipline that we must practice every day. While Kaba understands why people might feel hopeless, she chooses to think and act differently, believing that there is always a potential for positive change. For Kaba, it is important to recognise that there are more people who want justice than those who are working against it. In this sense, hope isn't the emotional hope of optimism, but a practical discipline. For Miraftab (2022, p. 36) "This framing and understanding of hope as a discipline is radical in that it is committed to everyday practices for transformative justice. It is grounded in action that people practice all the time." This speaks to the idea of hope and collective care as antithetical to the current shattering of the democratic sphere. For Miraftab, the last frontier of colonialism is the imagination of different futures. In her scholarship, Miraftab (2016) pursues the decolonisation of our imagination and of the possibilities for different futures forced upon us by rational choice theory and neoliberal governance and claims for a philosophy of hope and care in urbanism.

Hope is a driving force for positive change. People who be-

lieve in the potential for a better future are more likely to engage in democratic processes, such as voting, advocating for change, and participating in civil discourse and insurgent action. When citizens feel hopeful about their ability to influence their society through democratic means, they are more likely to actively participate in shaping its direction (Council of Europe, 2016) or, in cases where the democratic sphere is undermined by oppression and inequality, to agitate and organise to bring about change through insurgency (Miraftab, 2016). Hope is a powerful practice to keep the potential for change alive in the face of the seemingly insurmountable obstacles of savage unrestrained capitalism and pervasive political cynicism. For Miraftab (2022), this must be accompanied by a sense of care for the well-being of the broader society. Care can counteract self-centred or divisive tendencies that might otherwise undermine democratic values and speaks to collective undertakings that are profoundly critical of the current socio-economic systems of extraction and expropriation.

The Manifestos contained in this book are an exercise in imagination of different positive futures that speak to those ideas. The 82 Manifestos written by 315 students from 63 universities around the world come in the wake of a four-part workshop in October 2022, in which TU Deft together with its many partners, invites students from all over the world to listen to the accounts of leading academics and practitioners whose knowledge touches aspects of spatial justice and to articulate their ideas for what makes the just city. The scholars invited in 2022 included Professor Faranak Miraftab from the University of Illinois at Urbana Champaign, US, Professor Clarissa Freitas from the Federal University of Ceará in Fortaleza, Brazil, Dr. Gynna Millan Franco from the Universidad del Valle in Cali, Colombia, Professor Vanesa Castán Broto from the University of Sheffield in the UK and Professor Hiba Bou Akar from Columbia University in New York, US. This formidable

group of women imparted their knowledge in four online sessions followed by more than 500 people. The results are incredibly varied. Students write not only from their perspectives as primarily students of architecture and urban planning but also from different educational traditions and diverse models of society that shape their ideas about what a just city could and should look like. This means that while some are bold and want to explore radical ideas, others are timid in their propositions as they tentatively try to explore new ideas posed to them. The variety in educational traditions, backgrounds, nationalities, genders and more gives us incredibly varied approaches, topics, and perspectives.

There is no selection. All manifestos submitted are published here, sometimes with some editing, as we wish to preserve the authenticity, variety, and originality of texts submitted by students around the world.

In conclusion, I transcribe the ideas articulated by Juliana Gonçalves, one of the organisers in one of the workshop sessions that led to the publication of this book. For Juliana, the manifestos are "significant for at least two reasons:

> *First, deepening inequalities and segregation in cities renew the call for social justice in the city. I believe that we need alternative visions of what a just city looks like. We need alternative visions that accommodate different ways of living in the city, and [that] these ways of living should not clash with other ways of living outside the city. Second, the manifesto is a beautiful way to describe these alternative visions. In the dictionary, a manifesto is defined as a written statement of the intentions, motives and views of an individual or a group, and I believe the exercise of writing down our intentions and views on paper gives us a sense of concreteness, reinforcing our commitments to our ideas. However (...), I also believe that both manifestos and the visions that they describe should be open for reflection and revision. This is a little bit of my manifesto for a manifesto."* (J. Gonçalves, Session 2 of the Manifesto Workshop).

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Ink and Ideas Manifesto Exercises for Shaping Equitable Cities

Caroline Newton
Delft University of Technology

Introduction

Recent decades have seen planning colonised by neoliberalism (Tasan-Kok & Baeten, 2012). The infiltration of neoliberalism into planning has manifested not only in the mere retrenchment of the state in the planning discussion (illustrated in The Netherlands by a gradual dismantling of the state's planning apparatus since 2002, until the dissolution of the VROM -the Ministry of Housing, Spatial Planning and the Environment- in 2010) but also in its pervasion of various aspects of the planning practice. In the context of the neoliberal paradigm, space is commodified, and its value is predominantly determined by attributes such as its geographical location, which in turn is closely linked to land values. This commodification serves to primarily benefit investment and development interests. Although the juxtaposition of neoliberalism and planning may appear contradictory, current planning practice has primarily evolved to accommodate development and investment. As a result, cities engage in competitive branding to allure international companies, investors, and affluent classes, often employing large-scale redevelopment schemes or smaller neighbourhood enhancements through iconic architecture (Tasan-Kok & Baeten, 2012). This transformation of planning caters to a privileged minority, sidelining the crucial need to address broader urban challenges and fostering equitable development for all urban inhabitants.

This raises the question of how these developments resonate with the New Urban Agenda (NUA) and its global political commitment to sustainable urban development. The United Nations' Sustainable Development Goals (SDGs) provide an agenda for

ending poverty, fighting inequality, and tackling climate change by 2030. Within this framework, SDG 11 emphasises the crucial role of urban planning and design in realising the other 16 SDGs.

Within this, the NUA's implicit vision of the Right to the City emphasises the equal use and enjoyment of cities, promoting inclusiveness and ensuring all citizens can inhabit just, safe, healthy, accessible, affordable, resilient, and sustainable cities. To achieve this, a strategic approach to planning that provides a spatial framework for the envisaged transition is required.

Achieving this transition through today's dominant neo-liberal approach will not be possible. Instead, the planning for the future must be transformative, integrative, and unapologetically normative. We need a strategic approach grounded in a strong, positive, and ethical vision that engages with the urban reality and acknowledges its messiness and complexity. This practice must not view reality as a problem to be solved but rather recognise the seeds of possible better futures in the current challenges and act on them using projective design.

In the international Manifesto fort he Just City exercise, students demonstrated their understanding of the critical nature of creating a just and equitable city. This collective effort of reimagining the Just City highlights the potential for alternative spatial scenarios and imaginations, showing that architects and planners have a role to play in shaping the Just City.

This essay examines the indispensable role of imagination in urban planning and design, particularly its transformative capacity to conceive alternative urban futures. It scrutinises how these innovative scenarios can be delineated through the vehicle of manifesto writing, thereby integrating imagination and tangible articulation in the pursuit of systemic change. Manifestos are illuminated as effective platforms that capture and convey these visionary urban landscapes. These documents then serve to catalyse communal aspirations towards an increasingly equitable and just urban future. Central to this discourse is the assertion that our imaginative prowess is the essential catalyst, equipping us to envision and consequently shape futures that transcend the constraints and disparities inherent in our present urban landscapes.

Manifestos and the Pursuit of Critical Consciousness in Education

Throughout history, manifestos have been powerful vehicles for advocating positive change and articulating ideas, values, and objectives across various disciplines. Both political parties and artistic movements have turned to manifestos to convey their messages, with the Communist Manifesto by Karl Marx and Friedrich Engels in 1848 standing as one of the most influential examples. Penned during an era of political and economic turmoil marked by revolutions, this manifesto captured the prevailing dissatisfaction with ruling political elites and monarchies, demanding democratic reforms, free speech, and public participation. In 2013, UNESCO recognised the global importance of the Communist Manifesto by registering it in the Memory of the World Programme.

In architecture and urban planning, manifestos have likewise been indispensable. The Charter of Athens, the renowned architectural manifesto from 1933, expounded modernist ideas in architecture and urbanism, primarily embodying Le Corbusier's principles and values. Despite the significant criticisms directed towards the modernist movement (e.g. Sennett, 2017; Till, 2009), the long-lasting influence of the Modernist movement and its

Charter is undeniable. The movement's idealised, Apollonian, and somewhat heroic approach to urban design and planning has persisted in numerous architectural schools, contributing to an outmoded perspective on city development. This increasingly antiquated view has finally been supplanted by the recognition that cities are not the immaculate creations of genius architects, but rather continuous, complex, and socially produced entities. The influence of Marxist urban theory and other progressive viewpoints have shed light on the limitations and shortcomings of the modernist movement, calling for a more nuanced and critical understanding of urban design and planning in the contemporary era.

In this context, the manifesto exercise is a powerful tool in reshaping our collective thinking and practice of urban planning. Much like their historical counterparts, these manifestos foster critical consciousness, pushing us to critically evaluate the entrenched neoliberal ideologies that have shaped our cities and imagine new, equitable futures. Through intellectual engagement, the manifesto exercise empowers students to challenge the status quo and imagine alternative paradigms for urban development. This reimagining, driven by the power of imagination, is a vital catalyst for societal change and forms the central theme for the discussion in the next section as it explores the transformative potential of imagination and its capacity to drive societal change.

The Power of Imagination

Delving into the powerful message relayed by Frank Miraftab during her October 2021 lecture at the Manifesto event (Miraftab, 2022), it becomes increasingly evident how crucial the role of imagination is in shaping our future. Miraftab persuasively prompts us to free our planning imagination and reconsider the boundaries of what we deem possible. According to Miraftab, the future is an inevitable, open, and diverse expanse—it embodies an immense realm of possibilities, which is determined by what we choose to envision. However, she also warns that this openness can lead to vigorous contestation. If we hold back from daring to imagine the unthinkable, we risk stepping into a less open and more predetermined future, eerily echoing the continuance of the present.

Miraftab's critique of colonisation is especially poignant. She points out that our imaginations now represent the final frontier of colonisation, much like how physical territories and populations were once seised and dominated. Consequently, the future emerges as a battleground, where its definition and shape are continuously fought over. Her warnings underline the importance of keeping our imaginations "radically hopeful" as a catalyst for change.

This thought-provoking perspective reinforces the argument that an unrestrained and vibrant imagination is not merely an intellectual indulgence. It is, instead, a vital prerequisite for envisioning and constructing a future that can shake off the constraints and injustices of the present.

Following Miraftab's compelling argument, it is essential to stress that this unbridled imagination is not merely an abstract theoretical pursuit. Rather, it is intrinsically linked to an eth-

ical position that we, as planners and designers, need to adopt within our professional practice. We must recognise our roles as proactive participants within the process of urban development, grounded not just in the technical aspects of our practice but also in a clear set of values. These values aren't external constructs, but rather integral elements woven into our professional identity, shaping our perspectives, and driving our actions. As such, they are situated within a broader humanistic framework, inspired by a deep understanding of and empathy for the diverse range of human experiences that occur within our cities.

Our design and planning choices then become expressions of these values, mirroring our shared commitment to fostering inclusive, equitable, and prosperous urban environments. In this context, our role extends beyond the mere provision of technical or aesthetic solutions. It represents a significant contribution to a collective endeavour, underpinned by our shared belief in the potential for a better urban future.

This, then, is the true power of imagination in our field. As we free ourselves from the constraints of the present and envision futures that are both daring and diverse, we must remain mindful of the ethical compass that guides our practice. The transformative potential of urban planning and design is realised within this dynamic interplay of imaginative vision and ethical commitment. The resulting promise of a future guided by these principles offers a profound reason for optimism.

Within our professional arsenal as planners and designers, we have an array of powerful tools at our disposal - vision-making, visualisations, drawings, films, among other innovative media. These tools serve as our conduits to offer tantalising glimpses into alternative futures aimed at inspiring public enthusiasm and support for these forward-thinking concepts. Furthermore, we can devise strategic pathways that navigate the course from our present realities to these envisaged futures, thus framing our role as facilitators of transformative change.

Supplementing these tools, manifestos emerge as potent platforms for expressing these visions. Using compelling and evocative language, we can articulate distinct future scenarios, outlining the transformative steps required for their actualisation. This process can spark a collective desire for a more equitable and just urban future, reinforcing the significance of our work and affirming the transformative power of imagination in urban planning and design.

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Manifesto for the Just Pluriverse City

Spatial justice as a praxis of solidarity in everyday life

Juliana Gonçalves
Delft University of Technology

Debates about social justice in the city are not recent. In the late 1960s and early 1970s, social and political movements of unprecedented strength exploded worldwide: civil rights mobilisations and the anti-war (student) protests in the United States, anticolonial liberation struggles in the Global South, the Prague Spring, and the uprisings of the "mass worker" in the Fordist factory. Urban scholars were then propelled to include a moral dimension in studies about the urban environment and the urban living condition. This was the beginning of critical urban theory.

With essential contributions from John Rawls, Henri Lefebvre, Peter Marcuse, Iris Young, David Harvey, Doreen Massey, Nancy Fraser, Susan Fainstein, and Amartya Sen, among others, justice scholarship now offers a robust framework for understanding (1) where injustices emerge, (2) which part(s) of the society is ignored and excluded, and (3) which processes exist to include the ignored to reveal and reduce such injustices (Jenkins et al., 2016). These three perspectives refer to distributional, recognition, and procedural justice, respectively. They are not exclusive and should be addressed together, as inequitable distributions of benefits and burdens, lack of recognition, and limited participation in decisions all work together to produce injustices and claims for justice (Schlosberg, 2007).

More than 50 years later, social movements continue to fight for social justice, and scholars continue to advance theory. With increasing computational capacity and data availability, we have also become capable of visualising and quantifying socio-spatial inequalities in the city. Yet, urban inequalities continue to deepen worldwide, exacerbated by austerity measures and climate change impacts: People and communities already in a socio-economically

vulnerable position are also the ones that bear most climate risks, with the least capacity and resources to adapt and recover from climate disasters. Worse yet, the IPCC reports that climate action has, in many cases, pushed people into further vulnerability, which was coined 'maladaptation'.

As news outlets report daily on the disastrous consequences of climate change, it is difficult to believe that another world is possible. It is not easy to remain hopeful. With a "pessimistic mind" that acknowledges reality and an "optimistic will" that seeks social justice[1] , I outline a call for spatial justice as a collective praxis of solidarity in everyday life in this manifesto.

Spatial justice for climate action

Justice in the practice of the law refers to the act of determining rights and assigning rewards or punishment accordingly. When understood as the quality of being just or fair, the concept of justice has a much broader meaning. From a philosophical point of view, justice is seen as the fundamental virtue of institutions (Rawls, 2017), "the one that secures the basis for developing all of the rest" (Fraser, 2012). Furthermore, the symbolic force behind justice has the potential to foster collective action across cleavages of class, race, and gender, creating a sense of solidarity based on shared experience (Soja, 2013). This is important because the level and scope of action necessary to address climate change requires a collective focus on the most challenging problems in

1 While imprisoned by the Italian Fascist Regime, Antonio Gramsci reflected on his state of mind: "my mind is pessimistic, but my will is optimistic. Whatever the situation, I imagine the worst that could happen in order to summon up all my reserves and will power to overcome every obstacle" (Letter from Prison, December 1929). These reflections were later encapsulated in the quote, "Pessimism of the Intellect, Optimism of the Will".

the contemporary world in ways that span large segments of the socio-political spectrum. Calls for justice in urban climate action also resonate with increasing calls for environmental and climate justice (Walker, 2012; Sultana, 2022). Explicitly addressing justice is thus not only normative but also instrumental to achieving public support for climate action efforts.

In response to a dominant historical account of (in)justices, Edward Soja (2013) calls for a spatial turn in social sciences, where the spatial dimension is prioritised over the historical dimension. The emphasis on the spatial dimension is intentional and focused, though temporary. Soja stresses: "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".

What is interesting and particularly useful to analyse climate action is that spatial justice encompasses injustices both at the body (or citizen) level and the global level. Describing the scope of spatial justice, Soja (2013) explains: "we can speak of unjust geographies involving the human body, as in debates about abortion, obesity, stem cell research, the transplantation of body parts, sexual practices, or the external manipulation of individual behaviour. At the other extreme, the physical geography of the planet is filled with spatially defined environmental injustices, some of which are now being aggravated by the uneven geographical impact of socially produced climate change and global warming". Seeking spatial justice in climate action thus also addresses historical and future injustices between the so-called Global North and South, contributing to debates related to both intra- and inter-generational justice.

Solidarity: From response to action

Amid pervasive injustices, deepening inequalities and increasing segregation, when crises happen, solidarity among people, communities, and nations often emerges as a collective response, driving mutual aid and crisis relief initiatives. Two recent 'crises'[2] illustrate the importance of solidarity. During COVID-19 pandemic, the elderly and the sick have been assisted by volunteers in safe walks, food was distributed to migrants, protective gear was crowdsourced for healthcare workers, among many other solidarity stories (United Nations Human Rights, n.d.). Similarly, upon the start of the Ukraine war, thousands of people rallied in support of Ukraine worldwide, and many European families opened the door of their homes to refugees (DutchNews, 2022). These reactive moments of solidarity during times of crises may even be a window for bringing justice to the forefront (Cappelen, 2021).

The sociologist Emile Durkheim distinguished between two forms of solidarity: mechanical solidarity, based on what individual members of a community have in common, and organic solidarity, based on mutual differences, with individuals functioning much like the interdependent but differentiated organs of a living body. Interestingly noted by Veraart et al. (2021) in the editorial Solidarity and COVID-19, organic solidarity also resonates with the South African philosophical concept of Ubuntu: "I am, because you are". The word ubuntu is part of the Zulu phrase "Umuntu ngumuntu ngabantu", which literally means a person is a person through other people.

The positive impact of solidarity in these two cases does not hide the impression that solidarity with essential workers seems to have ended as soon as "we got back to normal life" or that Ukrainian refugees seem to have been received more warmly than other refugees (Mhaka, 2023). The question here is how to bring solidarity from response to action in a sustainable manner. I argue that spatial justice as a praxis in climate action, encompassing individual and global injustices, has the potential to foster solidarity locally and internationally.

The power of everyday: Towards everyday utopianism for pluriverse cities

In response to spiralling socio-ecological crises, cities have relied on various urban concepts, including the smart city, the 15-minute city, the circular city. When it comes to climate change, narratives around sustainability and resilience have become the main responses. However, 'successful' some of these cases might have been considered through specific lenses of efficiency or economic growth, much of the criticism towards current city concepts comes from their lack of justice perspective. Critical research and empirical evidence have shown that these initiatives have often failed to deliver on their promises and, instead, have been exacerbating inequalities and creating new forms of dispossession (Shelton, 2015; Wiig, 2016; Thatcher, 2016; Savini, 2019; Amorim, 2021).

In addition, some scholars argue that the focus of cities on strategies and action comes at the expense of efforts in developing coherent long-term city visions. An imbalance between

2 The term crisis is used here in a broad sense, according to the Oxford Dictionary: "a situation or period characterized by intense difficulty, insecurity, or danger, either in the public sphere or in one's personal life; a sudden emergency situation".

vision, strategy and action leads to the disconnection between short-term action and long-term planning. Obviously, the fact that political cycles are short-term and climate change challenges need long-term action exacerbates this disconnection. Not surprisingly, maladaptation is associated with short-term, fragmented, single-sectoral, and non-inclusive governance.

Another major criticism towards sustainability visions is the strong reliance on so-called experts: City visions are at best informed by the needs and aspirations of citizens and other "non-expert" urban actors. These highly exclusive processes often do not lead to disruptive alternatives, resulting in business-as-usual visions detached from citizens' lived experiences. Such a lack of a collective vision arguably leads to public detachment from transition decisions, protests against proposed actions, and political polarisation, issues further fuelled by fake news and populistic narratives, ultimately posing a threat to democracy.

For as much as the academic discourse around questions of (spatial) justice might sound abstract, the consequences of injustice are very much material in everyday life: the transportation and health systems we use, the house we live in, the productive and reproductive work we do, and so on. Addressing injustices thus means imagining another 'everyday life'. Simultaneously, 'everyday life' has disruptive power: "It can equally be the locus for the development of non-alienated or emancipatory tendencies" (Gardiner, 2006). Resonating with Gardiner, I call for a practice of 'everyday utopianism' to imagine "utopia not as an ideal society located in some romanticised past 'Golden Age', or in some distant imagined and perfected future understood in a 'blueprint' or 'social engineering' sense, but as a series of forces, tendencies and possibilities that are immanent in the here and now, in the pragmatic activities of daily existence" (ibid).

As important as visions, utopian or not, are to give direction, the reality is that many different visions (and utopias) 'compete' in a context pervasive by uncertainties and seemingly random events (Loorbach et al., 2017). Therefore, from a decolonial perspective, I finally argue that collective visions are only truly collective, truly alternative, and truly disruptive if they accommodate various ways of living in a pluriverse vision (in the city and beyond) (Escobar, 2018).

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Photo by Markus Spiske on Unsplash

A GLOBAL CONVERSATION OF EQUALS

FARANAK MIRAFTAB

University of Illinois at Urbana-Champaign, USA.

Image provided by Professor Miraftab. Printed here with permission.

Professor Faranak Miraftab's scholarship is situated at the intersection of sociology, geography, planning, and feminist studies, using case study and ethnographic methodologies. A native of Iran, she started her undergraduate studies at the College of Fine Arts at the Tehran University. She graduated with a Master's degree in Architecture at the Norwegian Institute of Technology in Trondheim and then completed her doctoral studies at the University of California, Berkeley. Over the years, her research and teaching has spanned several countries including Chile, Mexico, Canada, Australia, South Africa, and the United States. Her book *Global Heartland: Displaced Labor, Transnational Lives, and Local Placemaking* (Indiana University Press, 2016) received the American Sociological Association's Global & Transnational Sociology Award and the Association of Collegiate Schools of Planning's Davidoff book award.



Woman, Life, Freedom

Short introduction to the struggles in Iran

Note: The text on page 52-55 is a transcript of the intervention by Professor Miraftab during the Manifesto online workshop in October 2022.
The text was reviewed an approved by the author.

Faranak Miraftab



Woman, Life, Freedom Protest in Teheran. Source: Twitter/@chesham_abi Public domain.

As we engage in this conversation, I can't help but see the struggles currently unfolding in Iran as insurgent practices of citizenship. To me, these efforts represent a powerful way of shaping cities that transcends the control of urban planners, being driven by the collective practices and actions of the people themselves. I felt incredibly pleased when the workshop organisers approached me to discuss the insurgent context of our seminar series as it unfolds in Iran, as a backdrop to insurgent practices that are discussed by other speakers. I want to stress the importance of having conversations about collective visioning for a future that is just, sustainable, and inclusive. We are up against forces of capitalism, racism, and sexism that seek to narrow our imaginations and make us believe there is no alternative. Platforms like this one, open and free to the public from anywhere in the world, enable us to participate in these discussions and engage in collective visioning. This, in itself, is a powerful act of defiance. I extend my congratulations to TU Delft for organising these annual meetings, as they foster essential dialogue and progress. I feel compelled to shed light on the situation unfolding in Iran, as it seems the mainstream media worldwide isn't providing adequate coverage.

This feminist revolution is not confined to women alone; both women and men in Iran are fighting for rights.

About 30 days ago, these protests were ignited by the tragic death of a 22-year-old woman from Kurdistan, who was mistreated by the so-called morality police and ultimately lost her life. In response, protests have erupted in various cities across the country, even in traditionally conservative or religious areas like Qom and Mashhad. The protesters, both young men and women, are demanding progressive change, chanting the slogan "Woman, Life, and Freedom." The authorities have responded viciously with violence, not sparing even school premises. Several school children under the age of 18 have lost their lives in these attacks. The police, some disguised as civilians, have been difficult to track down, making arrests and imprisoning people indiscriminately. The level of oppression and violence is distressing, and I believe it's essential to bring attention to this grave situation and the need for a transnational solidarity among struggles for justice worldwide. The movement in Iran, as a crucial effort for women's life and freedom, is instructive for insurgent practices for broader social change building just and inclusive societies and cities. What's remarkable is that this movement spans across different social classes, not just limited to the middle classes but also involving the poor, across ethnic groups and genders. There's a broad alliance and unity of voices in this movement, bringing together the entire country. The current protests in Iran is testimonial to what feminists have been advocating for decades, that women's liberation also liberate men. Both women and men

in Iran are fighting for their fundamental rights under the slogan of Woman, Life, Freedom understanding the liberation of men depends on liberation of women, liberation of the dominant ethnic group depends on liberation of ethnic minorities, and a society is only as free as its most oppressed group.

The slogan "Women, Life and Freedom", represents the three vital and connected rights of citizenship: social rights, right to just and dignified livelihood, and political rights. As many formal constitutions fail to deliver on these social, economic and political rights, people have to claim them through street activism. In places like South Africa, despite having a progressive constitution, these rights still need to be fought for on the streets. Witnessing such a movement in Iran, where progressive constitutional laws are lacking, is truly inspiring. I want to emphasise that what's happening in Iran today are insurgent practices of citizenship, arising from the daily actions of its people, not granted from above or outside. This is an endogenous movement to the people of Iran, but deserves worldwide attention and solidarity, particularly a transnational feminist solidarity. The bodily autonomy that women in Iran demand should resonate with struggle of women in the US whose bodily autonomy is challenged through anti-abortion laws. The parallels between these struggles in the context of Iran and the U.S. are evident. In India, there's a similar battle where Hindu fundamentalism is preventing women from wearing Islamic outfits to school, while in Iran, we see the opposite. Such patriarchal domination and control of women's choices are present in various forms worldwide. These are shared struggles and require transnational consciousness and solidarities. The insurgency of youth and people in Iran needs to be amplified, no matter where we are in the world. We must join together supporting their struggles for justice, which ultimately contributes to building just, sustainable, and inclusive cities and world. Thank you for giving me the opportunity to amplify the voices of the people in Iran.

CLARISSA FREITAS

Universidade Federal do Ceará,
Fortaleza, Brazil

Clarissa Freitas is an urban planning scholar at the Federal University of Ceará (UFC) in Fortaleza, Brazil. She works at the intersection of urban design policies and the political economy of urbanisation. She has recently conducted research on the challenges that informal settlements pose to planning policies. She researches and collects data in community action projects in informal settlements.



Image provided by Professor Freitas. Printed here with permission.

Legitimising informal settlements in the Brazilian context of urban citizenship erosion: the case of Fortaleza

Note: The following text is a transcript of the intervention by Professor Freitas during the Manifesto online workshop in October 2022.
The text was reviewed an approved by the author.

Clarissa Freitas

I genuinely feel among friends here, as we share a strong convergence of perspectives on the major challenges we face today. It's an incredible honour to speak after Professor Faranak, who holds a special place in my knowledge and work.

In the context of Brazil, particularly during Bolsonaro's presidency, discussing a progressive or positive vision for the future is challenging due to the erosion of the public sphere we are witnessing. In this lecture, I focus on the legitimacy of informal settlements, as a vehicle to discuss democratic urban governance. Unfortunately, under an increasingly authoritarian regime, informal settlements, like favelas, tend to face criminalisation.

Since the mid-2010s, Brazil has witnessed a rapid erosion of our hard-earned democratic political regime, which is now under severe attack. We are currently in the midst of national elections, and the possibility of the current president's re-election is real. Bolsonaro embodies a demand for a more authoritarian politics, and disturbingly, people are taking to the streets, advocating for the overturning of democracy—an unprecedented situation in Brazil. This erosion of the public sphere is something I have not witnessed before, and it deeply concerns me. It's reminiscent of challenges faced by earlier generations, and it's disheartening to see democratic standards deteriorate once again.

In my perspective, there is a strong convergence in how this group and I view the common problems we face. We can't afford to abandon utopian thinking; it's essential for driving change. Without dreams and the will to take action, we'd be lost. Paulo Freire, a Brazilian philosopher of education from Recife, a Northeastern city near Fortaleza, highlights that merely maintaining hope in a country like Brazil is a revolutionary act in itself.

The idea of staying hopeful is what unites us. Universities, including the one I'm speaking from, hold a privileged position in constructing a collective utopian vision. I want to share what we've been working on in Fortaleza—a transformative effort to change the way we think and plan our cities.

Two key books have heavily influenced my thinking: "Making the Invisible Visible" by Leonie Sandercock and "Planning in the Public Domain: From Knowledge to Action" by John Friedmann.

In the realm of planning, utopia plays a crucial role. We see urban

planning and urbanism as attempts to coordinate and realize a collectively shared dream. The very essence of planning or designing something is to enhance and improve it. According to John Friedmann, planning involves transforming knowledge into action in the public domain. However, a significant problem arises from the influence of private rationality in planning, causing tensions between market-based and collective-based knowledge. To truly implement effective planning, we need to prioritize a more collective-based approach in coordinating land use and distributing resources within our cities.

As I reflect on the challenges in my city, Fortaleza, it becomes evident that the dominant planning paradigm is highly exclusionary. It borrows guidelines from developed nations, neglecting the needs of low-income residents in informal settlements, relegating them to second-class citizenship.

When I refer to urban citizens, I mean people who have rights and obligations in the process of city building and transformation, mediated by the State through land use regulations and investments. If you look at the plans, you will see subdivisions in middle-income neighbourhoods in Fortaleza, but the reality on the ground is different. Due to the high price of land, people are forced to build smaller houses just to survive.

The informal settlements lack access to the sewerage system, depriving them of essential rights. This serves as a metaphor for how informal settlements often lack the right to live in a healthy manner within cities. If your home doesn't align with the dominant planning paradigm or meet certain codes, you are denied full urban rights. Moreover, many people in these areas don't even have a formal address.

Coastal neighbourhoods in Fortaleza like Praia do Futuro were legally subdivided by developers in the 60s and 70s. Still today, these neighbourhoods have many empty plots that are treated as commodities, sold at exorbitant prices, even though developers used collectively built infrastructure in their developments. The result of these plans is significant exclusion. People who wish to live here can only afford land in areas deemed unsuitable for middle-class occupation. This logic of occupation is prevalent throughout most of Fortaleza.

This pattern of space production is common in many other places I have studied. Fortaleza is a typical city in the global South, experiencing waves of population influx due to droughts in the immediate countryside during the 70s and 80s. This rapid growth led to many newcomers occupying unsuitable spaces, including fragile ecosystems and dunes. In numerous other Southern rapidly growing metropolises, planned investments and municipal regulations have been used as a pretense neutral language to protect the privileges of a small segment of the population, further widening urban inequalities. Local researchers have documented the strategies employed by powerful families. In Fortaleza, just five families control a significant portion of the city's land.

We also acknowledge that there is valid knowledge outside the university that can inform scientific knowledge within the academic world.

Historically, planning has been used to justify defending the private property of these families. Although planning regulations and guidelines have been imported from elsewhere to justify exclusionary processes, the main challenges stem from local practices and the undue influence of powerful families and landowners. This influence is responsible for the exclusionary situation we witness here.

What happened is that people with low income organised themselves and occupied land here in Fortaleza. They call themselves the "Raizes da Praia Community," meaning the "Roots in the Beach community". There are 85 families occupying nine plots of private land, deliberately choosing private property over occupation of streets or squares.

They explained during an interview that the land they occupied had been neglected for 25 years, essentially a no-man's land. However, on the very day they decided to occupy it, threats of eviction emerged. Despite challenges, the movement was successful as they managed to claim the expensive beachside land. Their stance is clear: they have a right to this land, which remained unused for 25 years, rather than occupying the street or land in the periphery of the city. The movement has been symbolically and significantly named "roots in the beach" to highlight their connection and importance to the land they have conquered.

Here in Fortaleza, our focus, especially with communities like the

ones I have described, lies in University outreach. This approach is strongly encouraged by national policy, as we have experienced a progressive and democratic moment in our country's history, leading to not only progressive urban legislation but also progressive educational practices. According to Brazilian national policies, University outreach is an educative, cultural, and scientific process that integrates teaching and research, fostering a transformative relationship between the University and Society.

Witnessing my students effectively engage with the community and influence the decision-making process reinforces my belief in the true function of the university in society.

Our objective is to ensure that the knowledge produced within the University reaches society. We also acknowledge that there is valid knowledge outside the university that can inform scientific knowledge within the academic world. This belief guides our actions, including monitoring the implementation of specific policies, and serves as fertile ground for education outreach initiatives in my department.

We strongly believe in the validity of real-life knowledge, which aligns well with the theory of insurgent planning that I've been studying. In my previous writings, I have explored the relationship between right-to-the-city policies and insurgent planning, which emphasizes the importance of engaging with and simultaneously challenging the State. This idea, introduced by Professor Miraftab, entails planning both within and outside the State. Our program, ArqPET (Tutorial Education Programme), embodies this principle.

Our primary endeavour is to create alternative visions of the city and informal settlements. The prevailing view tends to equate informal settlements with degradation, as often highlighted in newspaper headlines. However, we strive to present an alternative vision that preserves the value and benefits of the existing built environment, responding to challenges without demolishing and replacing everything, as the status quo envisions.

For the past 12 years, my students and I have actively engaged in these initiatives. My students continuously follow us, collaborating with state agencies, and developing their own Capstone projects and visions. For instance, in one community, the students carried out an exercise considering demands that were not present in the official master plan. An important moment in my career occurred when, during a public hearing, the community we had been working with demanded one of my students' alternative design proposals be implemented. This kind of reaction energizes and encourages me, especially in the current negative political context in Brazil.

Witnessing my students effectively engage with the community and influence the decision-making process reinforces my belief in the true function of the university in society. Recently, our focus has been on monitoring the implementation of the plan we were commissioned to develop. We represent the University in the Municipal Forum for the implementation of Social Interest Zones (ZEIS), a planning zoning instrument for informal settlements. Each neighbourhood participates in this forum to assert their belonging to these special zones, implying they deserve public investments and asserting their rights to the land.

In our dialogues with these communities, we have gathered data that counters the prevailing narrative presented by the state. This has provided us with a better understanding of the community's demands. To ensure the sustainability of our efforts, we have decided to teach the residents how to use the data we have produced. Although our direct assistance may eventually end, the residents will be equipped to engage in more equal-footed dialogue with State agents. This is significant because data about informal settlement is generally absent from the official data, so we are empowering residents to use data and to engage in dialogue with the state through data.

I want to leave you with a quote from Peter Marcuse's obituary: "not wanting to be limited by the merely possible, he defined transformative planning as an approach combining what can be done now with raising what should be done in the future". In other words, we should not lose sight of what should be done in the future, but in order for us not to be paralysed, we must be able to do something now. Even though it might be a very small step, it might nevertheless be a step in the right direction. This my message and that's what moves me.

Thank you very much.

Our primary endeavour is to create alternative visions of the city and of informal settlements. The prevailing view tends to equate informal settlements with degradation, as often highlighted in newspaper headlines. However, we strive to present an alternative vision that preserves the value and benefits of the existing built environment, responding to challenges without demolishing and replacing everything, as the status quo envisions.

Clarissa Freitas

VANESA CASTÁN BROTO

Urban Institute,
University of Sheffield, UK

Vanesa Castán Broto is a professorial fellow at the Urban Institute, University of Sheffield. In 2016 she received the Philip Leverhulme Prize for contributions to Geography. In 2013 she received a United Nations Award for Lighthouse Activities that contribute to fight climate change with a focus on the urban poor. Her previous books include An Urban Politics of Climate Change and the edited collection Participatory Planning for Climate Compatible Development. She was also a contributing author to UN-Habitat's 2016 World Cities Report.



Image provided by Professor Castan-Broto. Printed here with permission.

The Twin Challenges of Climate Action & Rapid Urbanisation

Note: The following text is a transcript of the intervention by Professor Castán Broto during the Manifesto online workshop in October 2022.
The text was reviewed an approved by the author.

Vanesa Castán Broto

Today, I would like to discuss the provocation you made with the Manifesto for the Just City. I thought that perhaps my personal Manifesto could focus on the current thinking on climate change and cities, and in particular, how climate change can be addressed in the city. To do so, I have tried to situate my work in a broader context of climate change debates. My recent work has centred on the concept of climate urbanism. Analysing climate urbanism involves exploring how the imperative to address climate change is not only impacting cities but also fundamentally altering our perceptions of urban spaces. Climate urbanism matters because it pertains responses to climate change in cities, it points out their consequences and how climate action affects different groups of people, and invites to reflect on how climate change is changing our conceptions of ourselves.

In considering the future and the idea of a manifesto, any new approach to climate urbanism should aim to highlight the emerging issues that have not yet been fully addressed in policy discussions. We are facing a multitude of challenges that are becoming increasingly apparent but they are faced with a crisis of the imagination. For instance, we now have a better understanding that the impacts of climate change are interconnected and more complex than we previously thought a decade ago. Additionally, we need to adapt our thinking about climate change to a world that is undergoing simultaneous changes in various ways. There is a coupling between climate change and other forms of global change. The 6th Assessment Report of the Intergovernmental Panel on Climate Change (IPCC) has particularly emphasised the intricate relationship between climate change and urbanisation. I will be placing significant emphasis on this point throughout my presentation.

When considering the relationship between climate change and urbanisation, we must also address the challenge of urban inequality, which has worsened in the aftermath of the Covid-19 pandemic. Some argue that the pandemic has created a new generation of urban poor.

Furthermore, there is a shift in the political context towards re-

source security, and the notion of climate resilient development pathways holds promise.

In mapping the solution space, it is important to focus on responses at various levels, including local interventions, neighbourhood and built environment design, city-wide planning, and regional and national policies. However, when considering the wide range of responses within climate urbanism, we must also consider appropriateness and responsibility. Who bears different forms of responsibility and what capacities and opportunities for action do different forms of action offer? The following assumptions must be put at the centre of the debate:

It is widely accepted that cities and urban areas are crucial sites for climate action. There is no need to continue discussing this point, as empirical evidence has already demonstrated it.

Firstly, climate change is an existential threat that requires urgent action, a fact that has been emphasised in numerous policy reports. I am no longer willing to engage in discussions with climate deniers or spend time trying to convince anyone of the reality of climate change. We need to move beyond that stage because logically, there is no argument for denying climate change. It may sound surprising, but just recently, I had to spend an hour with a journalist trying to convince them that climate change is a tangible and real issue. I no longer wish to entertain such conversations.

Secondly, it is widely accepted that cities and urban areas are crucial sites for climate action. There is no need to continue discussing this point, as empirical evidence has already demonstrated it. However, the focus should shift from simply acknowledging that cities are areas of climate action to understanding the complications and contradictions that arise when implementing climate action in both urban and rural areas. It is not a matter of contrasting urban and rural areas; they are interconnected and cannot be viewed separately. We need to consider how they relate to each other rather than pitting one against the other. I find discussions that perpetuate this artificial divide to be unproductive and would prefer to move forward.

Third, the divide between climate change mitigation and adaptation is no longer productive. This division often leads to unhelpful compartmentalisation of climate responses, without considering the trade-offs and synergies between both areas. The concept of maladaptation, as highlighted in the IPCC report, points towards the risks of addressing adaptation and maladaptation independently: many short term adaptation responses (from air conditioning to flood barriers) effectively create a burden of emissions for the future. Actions taken to respond to climate change today may inadvertently worsen long-term problems.

In the urban environment, the interplay between mitigation and adaptation is particularly prominent. For instance, policies promoting densification to reduce carbon emissions may inadvertently create additional vulnerabilities to heat waves. Therefore, it is essential to consider both mitigation and adaptation in tandem when addressing climate change action in urban settings.

My first proposition is that urbanisation and climate change are interconnected challenges that must be addressed together.

Building on this assumption I propose five propositions for a minifesta on climate change. Building on previous work I propose not to speak of a Manifesto, but of a more modest, inclusive, minifesta. If a Manifesto is a unilateral declaration of aims, a minifesta is a modest proposal for shared ideas that can bring people together.

My first proposition is that urbanisation and climate change are interconnected challenges that must be addressed together. It is important to consider climate change within the broader context of societal and environmental change, rather than isolating it as a separate issue.

The second proposition is that there is an urgent need to address urban inequality, as the inequities it generates exacerbate and amplify the impacts of climate change. Social and economic disparities within cities can intensify the vulnerabilities of mar-

ginalised communities to climate-related risks.

The third proposition is that perceptions of an increasingly insecure world should not deter decisive climate action. In fact, these perceptions should serve as a motivation for taking proactive measures to mitigate and adapt to climate change.

The fourth proposition is that thinking outside the box and exploring innovative approaches can help expand the range of potential solutions. It is important to explore unconventional ideas and approaches to address the complex challenges posed by climate change and urbanisation to generate new forms of imagination for a climate changed age.

The concept of pathways emphasises the need for governance strategies that allow for the exploration of diverse possibilities, without locking into high carbon emissions or creating additional vulnerabilities in the long term.

Lastly, my fifth proposition is that justice and limits are fundamental in achieving climate-resilient development pathways in urban areas. This idea is inspired by a recent special issue in the journal Environmental Urbanisation, which focuses on pathways for urban equality. The concept of pathways emphasises the need for governance strategies that allow for the exploration of diverse possibilities, without locking into high carbon emissions or creating additional vulnerabilities in the long term.

I would like to provide more details about my propositions. The photographs you are about to see were taken by me during a recent trip to the Philippines. I have been working with the Philippines Alliance, which supports the work of the Homeless People's Federation of the Philippines. Together, we have been exploring ways to promote long-term urban resilience. These pictures serve as illustrations for my points.

While my thinking is somewhat generic and manifesto-like, I will try to provide specific examples using the photographs I took. Let me begin with the idea that urbanisation and climate change are challenges that need to be addressed together. The photo I am showing you is from

Valenzuela City, an area highly susceptible to flooding. People in this area face displacement issues due to the construction of infrastructure in the city, highlighting the close relationship between urbanisation and climate change.

The first proposition is that urbanisation and climate change need to be addressed in tandem. The sixth assessment report of the IPCC emphasises the complex relationship between urbanisation and climate change. It explains that the empirical evidence regarding the impact of urbanisation on global carbon emissions is mixed. Therefore, we cannot definitively conclude that urbanisation is a driver of global carbon emissions.

Urbanisation is not a singular phenomenon but rather, it involves a diverse set of spatial transformations, each with mixed environmental impacts. Urbanisation compounds the impacts of climate change. For instance, the combined effect of heat waves and air pollution in cities exacerbates the health impacts of heat waves.

This, in turn, leads to increased morbidity in urban areas due to heat. Additionally, urbanisation concentrates populations and assets, raising concerns about the potential impact of climate change on cities, particularly coastal cities. Furthermore, the infrastructure and market requirements of urbanisation mean that climate change impacts in urban areas can have cascading effects across different infrastructure systems, potentially causing wide-ranging regional or even national impacts. This confirms that cities cannot be viewed in isolation, but rather in terms of their interrelations within regions and across broader distances.

Urbanisation also presents opportunities to transform society in ways that could have an impact on current carbon emissions. For example, urbanisation can bring about changes in lifestyles and serve as a moment of change that can be utilised to facilitate these transformations. By working to harness the opportunities presented by urbanisation, we can develop strategies to address the global challenges of climate change and, I would argue, biodiversity loss. This

involves envisioning a sustainable future for cities that we can actively create today.

My second proposition is that there is a need to address urban inequality, particularly in the context of climate urbanism, as it exacerbates and amplifies the impacts of climate change. The sixth assessment report of the IPCC also highlights how inequality worsens the impacts of climate change, as different social groups are affected in varying ways. Marginalised and low-income individuals are likely to suffer disproportionately from the consequences of climate change.

Not only are marginalised populations most affected by the impacts of climate change, but solutions that are proposed and implemented without the involvement and understanding of local communities can lead to ineffective or even harmful outcomes.

For instance, the photo I'm showing you depicts an informal settlement in the city of Davao, Philippines. If you look closely, you'll notice a barrier constructed to protect the settlement from the ocean. However, the water that enters carries all the waste from the city, and when the water filters away, it leaves all the waste behind.

Not only are marginalised populations most affected by the impacts of climate change, but solutions that are proposed and implemented without the involvement and understanding of local communities can lead to ineffective or even harmful outcomes. In fact, they may cause further damage. In cities and settlements, marginalised groups often inhabit areas that are most exposed to climate impacts, such as coastal regions or flood-prone areas. In the Philippines, for example, it is evident that many of these informal settlements are highly susceptible to flooding, as a direct impact of typhoons.

Furthermore, lower-income sectors of the population may experience greater impacts due to their living structures being less resilient to the effects of climate change. For instance, during a typhoon, middle-class neighbourhoods may be better equipped to withstand the storm's impact and subsequent temporary flooding compared to low-income neighbourhoods with inadequate housing conditions.

Additionally, after the storm, marginalised populations will face challenges in recovering from the disaster due to limited resources and capacities. For instance, if their livelihood relies on daily wages, they may not have significant funds or savings to rely on during difficult times. They also may lack insurance coverage, which is more commonly accessible to middle-class families. In some cases, a single typhoon can be devastating enough to destroy the very means by which their livelihood is sustained, such as in the case of daily fishing activities.

Lastly, vulnerable groups often face barriers in accessing decision-making processes that could potentially address their situation. When marginalised populations are excluded from the policy-making process, resulting policies are unlikely to acknowledge their specific needs and constraints in everyday life. This can lead to policies that worsen conditions for populations already exposed to climate impacts.

While I'd like to keep this lecture free from jargon, it is important to highlight the concept of epistemic injustice. Epistemic injustices pertain to the production of knowledge and the differential valuation of people's knowledge. Many individuals, particularly those living in informal settlements, often face a credibility deficit when expressing their opinions in public policy forums. Their knowledge, even about their own experiences, is constantly challenged.

Furthermore, when considering the link between urbanisation and climate change, it is crucial to acknowledge that urbanisation itself leads to increased inequality. While urbanisation can reduce poverty and foster place-based economies, the associated impacts come at the cost of heightened rates of inequality in urban societies, reinforcing extreme poverty, perpetuating poverty traps, and bringing about new forms of social exclusion. These existing inequalities have also been magnified by the ongoing pandemic.

Due to this, I believe that in recent years, discussions on climate justice have gained significant momentum, both at the global and local

levels. Climate justice can be seen as a global movement aiming to address the colonial imperial origins of climate change. The IPCC has also acknowledged this aspect and emphasised the inequitable distribution of climate impacts. Those who have contributed the least to pollution are often the most severely affected by climate change. Climate justice debates have more recently expanded to consider the local consequences of transitioning to renewables and other planning-related challenges. Scholars of climate urbanism, in particular, have placed significant emphasis on exploring the diverse effects of climate action in urban environments.

Addressing spatial inequality requires an interdisciplinary approach that considers the historical and systemic factors that contribute to these inequalities.

Under the theme of inequality, two specific aspects warrant further exploration. The first pertains to how existing urbanisation patterns contribute to distinct vulnerabilities to climate change. We are currently investigating this matter in collaboration with the Philippines Alliance, aiming to comprehend the creation and correlation of various inequalities with differing susceptibilities to climate change. Multiple factors influence these vulnerabilities. On one hand, diversity, including community diversity, influences heterogeneous vulnerability patterns.

Addressing spatial inequality requires an interdisciplinary approach that considers the historical and systemic factors that contribute to these inequalities, as well as the ways in which governance and institutional practices perpetuate them. It is important to understand the spatial manifestations of inequality and how they interact with social, economic, and political processes to develop effective strategies for addressing and reducing these inequalities.

This is a crucial aspect of climate urbanism - the potential for climate action to inadvertently perpetuate and exacerbate existing inequalities. Climate gentrification is a prime example of this, where efforts to protect or improve an area's environment or reduce carbon emissions

can lead to displacement and gentrification, as wealthier individuals and businesses move into newly "greened" areas, driving up property prices and pushing out lower-income residents.

This process highlights the need for climate action to not only prioritise environmental concerns but also consider the social and economic needs of the most vulnerable communities. Without this consideration, climate urbanism runs the risk of further marginalising and displacing already disadvantaged groups.

To address this, climate urbanism must incorporate inclusive and equitable strategies such as community engagement and participation, affordable housing policies, and targeted investments in vulnerable areas to ensure that climate action benefits all communities and does not exacerbate existing inequalities.

The impact of climate gentrification on land prices and subsequent displacement of poor populations is a significant concern in many cities, including in the Philippines. As land prices increase in response to climate action and greening efforts, it becomes increasingly difficult for low-income residents to afford to live in these areas. Displacement disrupts communities, livelihoods, and social networks, further exacerbating inequality.

The specific dynamics and processes through which climate gentrification occurs, as well as its impacts on marginalised communities, can inform policy and planning interventions to mitigate these negative effects.

Future research should also explore alternative approaches and strategies that prioritise inclusive development and social equity in climate urbanism. This may involve innovative approaches to affordable housing, preserving, and enhancing existing community spaces, and ensuring the meaningful participation and empowerment of vulnerable communities in decision-making processes.

My third proposition is that even in a world that is perceived as increasingly insecure, we must not halt decisive climate action. The International Energy Agency has been increasingly positive about the

rapid adoption of renewables, though it still falls short of the required pace for achieving net zero emissions. The 2022 emissions gap report from UNEP was less positive, and questioned whether there were credible pathways to maintain the rise of global average temperature under 1.5 degrees, an objective intended to limit the worst impacts of climate change. Every minor increase of temperature, no matter how small, reduces dramatically collective capacities to adapt to climate change, the IPCC says. However, action appears to be stalling, whether this is due to the post-pandemic recovery efforts, or the shocks caused by the Russian invasion of Ukraine, there is a need to ramp up existing actions because industrialised countries are constantly falling short of expectations.

The issue of conflict in the context of climate change underscores the necessity for collective solidarity in addressing the escalating crisis worldwide.

An important issue is the complex relationship between the broader issue of conflict and climate change, specifically how the presence of conflict is posing challenges to our ability to address climate change. The issue of conflict in the context of climate change underscores the necessity for collective solidarity in addressing the escalating crisis worldwide.

A welcoming, generous, and convivial approach towards migrants is a crucial step in climate change strategies. This entails challenging the negative narratives that we often encounter in political discourse, particularly in Europe but also in other places. This change in discourse represents one of the initial strategies we can employ to shape our future in the face of climate change. Overall, I would like to emphasise that the existence of an insecure world reinforces the urgency of addressing climate change. The International Energy Agency for example argues that the conflict in Ukraine and its economic impacts – soaring energy prices directly impacting consumers- underscore the need to move away from an economy dependent on fossil fuels.

My fourth proposition is that adopting a creative and innovative approach may assist in exploring a wider range of potential solutions. As

you are aware, the foundation for climate action lies in the national plans that outline specific responses to address climate change. These plans, commonly referred to as indices within the jargon of the Conference of the Parties (COP), serve as the starting point for climate action.

The indices encompass a combination of sector-specific and integrated strategies, as well as the allocation of resources and priorities outlined in national policies. Consequently, they have an impact on regional and local policies. However, the efforts outlined in these nationally determined contributions (NDCs) fall significantly short of what is required. The ongoing COP27, currently taking place in Egypt, is referred to as the "COP of implementation" due to genuine concerns about the failure to achieve even modest carbon reduction targets. Additionally, when discussing adaptation, there is a pressing need to double the budget allocated for adaptation efforts. In the context of unmet commitments for climate finance made in 2009, these aspirations become increasingly unrealistic. To achieve these goals requires thinking beyond conventional approaches and explore innovative solutions.

A range of planning instruments exist that can effectively contribute to climate change mitigation and adaptation. These include strategies such as zoning, transport planning, densification, and building regulations. However, while these approaches have shown promise, they require careful adaptation to suit the specific patterns of urbanisation and the needs of urban residents. Adequate attention and funding should also be directed towards participatory and inclusive adaptation planning. Ideally, adaptation planning should be integrated into local institutions, becoming a standard practice rather than an afterthought.

Planning for climate change requires the incorporation of diverse forms of knowledge and the adoption of inclusive intersectional approaches that can effectively bring together a wide range of voices. This is particularly important for including those who have been marginalised due to their social identities, spatial locations, or social positions. Planning efforts should be rooted in an understanding and acknowledgement of the unique experiences and capabilities of these communities

in responding to climate impacts. This recognition is crucial in order to achieve equitable and just planning for climate change. Therefore, it is imperative to carefully consider the specific nature and methodology of planning, taking into account the perspectives and needs of all stakeholders involved.

National policies, planning, and urban design are crucial elements in addressing climate change. However, some of the most innovative solutions are often initiated by urban residents themselves. Place-based innovation for climate change emerges from the everyday lives of people, and even when external innovations are introduced, residents play a vital role in integrating them into their communities. For instance, in informal settlements in the Philippines, citizens have developed various forms of urban gardening to enhance food security. In coastal communities in Davao, they have implemented programs for mangrove restoration and devised flexible embankments to mitigate the impact of climate change. Similar efforts have been observed in India, where citizen groups have established governance systems to protect ecosystems that contribute to cooling cities. Social enterprises in Malawi have also pioneered technologies for fruit drying and waste recycling, contributing to a cleaner and more resilient urban environment. The city of Rosario in Argentina has received recognition from the World Resources Institute for its sustainable urban agriculture program, which integrates marginalised communities and promotes public awareness. These examples demonstrate the significant role that urban residents play as innovators in addressing climate change at the local level.

The idea of climate-resilient development pathways is a key concept highlighted in the 6th Assessment Report of the Intergovernmental Panel on Climate Change (IPCC).

Indeed, there are numerous inspiring examples from citizens all around the world. However, it is important to acknowledge that these efforts cannot always be quantified or easily measured in terms of specific emission reductions. In many cases, these initiatives represent broader cultural shifts and long-term transformations that cannot be easily attributed to specific outcomes or figures.

This brings me to the final proposition, which is restating the concept of pathways as it pertains cities. The idea of climate-resilient development pathways is a key concept highlighted in the 6th Assessment Report of the Intergovernmental Panel on Climate Change (IPCC). It proposes the creation of an alignment of interests within society and potentially supports this through a global partnership for climate change. Climate-resilient development pathways are shared courses of action that prioritise the improvement of well-being and prosperity for all individuals, particularly those who are most vulnerable. Simultaneously, they aim to reduce carbon emissions and mitigate the risks associated with climate change. How do these climate development resilience pathways play out in cities, or in the context of rapid urbanisation?

The IPCC report suggests that these climate-resilient development pathways are achievable, but they necessitate a collective transformation. One key aspect that could support their implementation at all levels is a global partnership. Many argue that climate change action should align with the Sustainable Development Goals (SDGs). However, it is important to critically assess whether Agenda 2030 is still suitable for the post-COVID context. We should also examine how global development agendas may be imposed on cities, potentially exacerbating inequalities in climate urbanism. The progress on the Sustainable Development Goal 11, of making cities sustainable, resilient, safe and inclusive, may provide an starting point to rethink climate resilient development pathways in urban areas, but to do so, it has to put at its centre the inequities that emerge from inappropriate climate action.

In conclusion, I would like to emphasise two crucial strategies for achieving climate resilient development pathways, which are not solely dependent on the global perspective of the United Nations' sustainable development agenda. The first strategy involves striving for a fair transition, which entails a comprehensive transformation of production and

consumption. This notion of a fair transition extends beyond the rights of workers and encompasses the broader concept of justice within society. It is imperative to consider the impact of such a significant transformation on various segments of the population. Infrastructures constitute a key point of entry for the transition.

Indeed, the concept of a just transition also encompasses considerations of ecological limits. It prompts us to question whether growth-oriented policies remain appropriate for addressing climate action. This question holds particular relevance when contemplating the future of cities as sustainable entities that do not prioritise growth. It necessitates a shift in perspective towards cities that prioritises environmental stewardship and resource management. Planners such as Yvonne Rydin have made a case for rethinking planning away from ideas of growth.

Lastly, different factors enable the realisation of climate resilient development pathways. While local-level initiatives contribute to expanding the range of potential solutions, complete reliance on the local level is not feasible. Therefore, a combination of strategic efforts to address structural change, localised climate action, and recognition of diverse possibilities is necessary. This understanding has been gleaned from experiences with upgrading and incremental urbanism, which reduce vulnerabilities to climate change impacts in informal settlements. However, individuals residing in informal settlements cannot work in isolation. They require support in accessing financial resources, securing land, and potentially developing appropriate housing designs. Working in partnership is necessary to deliver effective action at scale.

Collaborative processes are instrumental in facilitating significant transformations. While local governments have played a pivotal role in facilitating climate action in urban settings, it is important to avoid burdening them with the sole responsibility, as they may not possess the necessary capacity to address all aspects of climate action.

Thus, these five principles outlined in my climate change manifesto serve as a guide for fostering meaningful change.

Five propositions

To face the twin challenges of climate action and rapid urbanisation

by Vanesa Castán Broto

1. Urbanisation & climate change are twin challenges and must be addressed in tandem.
2. There is a need to address urban inequality because it compounds and magnifies the impacts of climate change.
3. Perceptions of living in an increasingly insecure world should not stop decisive climate action.
4. Thinking outside the box may help map a broader solution space.
5. Justice and limits are central to delivering climate-resilient development pathways in urban areas.

GYNNA MILLAN FRANCO

Universidad del Valle
Cali, Colombia

Gynna Millan Franco is an urban designer and researcher specialising on smart cities in the global south, with a focus on informal settlements. Gynna's work incorporates participatory approaches such as video, design, and photography. She works as a postdoctoral researcher at Colombia's Universidad del Valle on the project "Building Equitable Urban Futures in Transition Areas in Cali and Havana (GREAT)." She has taught at the Polytechnic University of Valencia, University College London, and the National University of Colombia as a visiting professor.



Image provided by Professor Millan Franco. Printed here with permission.

Insurgent Planning Methodologies: Learning from Medellin & Cali, Colombia

Note: The following text is a transcript of the intervention by Professor Millan Franco during the Manifesto online workshop in October 2022. The text was reviewed an approved by the author.

Gynna Millan

Building upon the insights of insurgent planning theory and, in particular, Professor Miraftab's contribution, I'd like to shift the focus today to the practical dimension of insurgent planning. As the title of this series suggests, we will explore the use of methodologies for justice. In this context, we, as architects, designers, planners, and researchers, have the opportunity to engage closely with the realities on the ground. We can understand how people live and experience their communities, their perspectives on their neighbourhoods, their innovative approaches, and how they tackle the local challenges in the cities they call home. This also offers us a platform to reflect on how we truly listen to those realities.

In the Global South, those engaged in urban planning often work with disadvantaged communities, marginalised individuals, and people without the power or agency to influence decisions about their cities and local neighbourhoods. Our aim is to shed light on their struggles and amplify their voices in shaping the future of their living environments.

It is crucial to discuss methodologies that enable us to address these challenges, understand the reality on the ground, identify necessary interventions, and develop them to ultimately foster collective social change.

Let me begin by introducing Orlando Fals Borda, a Colombian sociologist who had a transformative impact on sociology education in Colombia and Latin America during the 1970s. He is widely regarded as the pioneer of participatory action research, inspiring numerous researchers, particularly those embracing the concept of social constructivism.

So, what does this methodology entail? In the 1970s, Fals Borda worked with fishing communities on the Colombian Caribbean coast amidst an extremely violent agrarian revolution displacing people from their lands. He sought to comprehend how these marginalised communities experienced violence. Notably, he learned directly from the communities themselves, recognising knowledge as co-constructed, urging researchers to engage closely with community perspectives. His words resonate deeply: "Our wise men and women are not in Europe, with the great political thinkers that we have read about in history, but they are here in the jungles, in the rivers, and they are fishing for

survival, and it is to them that we must listen in order to achieve what we dream of" – a vision of Utopia that will shape my entire presentation.

Additionally, I'd like to introduce here the concept of "SENTIPENSAR" (Feeling-Thinking). It encapsulates the essence of participatory action research as described by Fals Borda during his interactions with the coastal communities.

SENTIPENSAR, a complex concept that is difficult to translate, was also explored by Eduardo Galeano, another well-known Latin American writer. Advocating for seamless integration of reason and emotion in 1987, he wrote: "We need people [and in this case, I'm talking about researchers] who do not separate reason from the heart, who feel and think at the same time, without divorcing the head from the body, nor emotion from reason".

The powerful idea of SENTIPENSAR was defined by Orlando Fals Borda through his work with communities on the coast

As architects, urban planners, and practitioners, we require these abilities and skills to develop empathy and engage in community participation as an act of solidarity and advocacy. Our practices are shaped by the knowledge gained from the people we work with. As architects, I believe we must transcend traditional rational thinking and data gathering, engaging in a dialectical dialogue with communities. Researchers must become part of the struggles on the ground, participating in boards and assemblies. But communities too can be empowered by this attitude, learning to collect data and to develop strategies for social change.

As a post-doctoral researcher at the University del Valle, I will focus on my recent work in Cali, Colombia, with the research project "GREAT: Gridding Equitable Urban Futures in Areas of Transition in Cali, Colombia and Havana, Cuba". Colombian cities, like many other cities in Latin America, face high inequality due to wealth concentration and fragmented urban spaces. However, Colombia's long history of conflict and forced displacement sets it apart from other Latin American countries. Over the past 70 years, more than eight million people have been forcibly displaced by internal conflict. Most of them are Afro-descendants or indigenous peoples. According to data from 2021, they make up almost 70% of the displaced population. This means

that vulnerable communities are being re-victimised by the process of forced displacement.

They are the people who are still enduring the consequences of this ongoing disaster. Following the signing of the peace accord in Colombia in 2016, we expected a transition to peace. However, the conflict persisted, and its impact remains deeply ingrained in Colombian society. Daily, we witness images of people being forcibly displaced. This is a crucial point to highlight, because violence has played a central role in shaping the growth and development of our cities. Violence is the planner and the planning ministry in Colombia. Violence has essentially acted as the de facto planning authority, limiting the response from official planning entities and planners.

This is the reality in which cities like Cali sit today. This lecture will showcase our work conducted under the research project GREAT, which primarily focuses on District 18. Cali is divided into districts or *comunas*, which in turn are subdivided into neighbourhoods. Comuna 22, with just one neighbourhood and 12 sectors, is the wealthiest and centralised in terms of wealth and public services, while Comuna 18, which neighbours Comuna 22, stands out as one of the poorest and is further subdivided into 21 neighbourhoods with around 8 settlements still not officially recognised. Our efforts are concentrated on four of these peripheral neighbourhoods situated on the hillsides of the Comuna, at the city's outskirts, spanning the boundary between urban and rural areas. These settlements have emerged as a consequence of the national conflict dynamics, but also as the result of the actions of impoverished individuals and groups migrating mostly from the southern regions of the country in search of opportunities, and seeking more affordable rental options, primarily found in informal settlements, which offer lower costs but often lack the basic infrastructure required for city living. Together, these four neighbourhoods are home to approximately 10,000 residents.

The main goal of our project is to establish connections in informal neighbourhoods, which we see as areas of transition that have been excluded from the benefits of the formal city.

The main goal of our project is to establish connections in

informal neighbourhoods, which we consider as areas of transition that have been excluded from the benefits of the formal city. We aim to achieve this through community participation and empowerment strategies. In Latin American countries, popular neighbourhoods are the primary *locus* of urban growth. Although commonly referred to as informal settlements, residents themselves prefer to call them 'neighbourhoods', thus reclaiming and re-signifying the social production of their own spaces. Our focus is on connecting these popular neighbourhoods to the formal city by employing strategies that emerge from community involvement and their agency to transform their living environments. To facilitate this, we have established the *PopuLab*, a space where diverse social identities come together to produce new urban knowledge based on the experiences and realities of the residents. The PopuLab envisions more just and inclusive neighbourhood upgrading policies with an intersectional approach.

Within the PopuLab, we work in three lines of action. Firstly, we investigate urban policies in the local context, particularly neighbourhood upgrading policies, and how they interact with bottom-up initiatives. Secondly, we explore mobility issues within the neighbourhoods, seeking to understand the various mobilities and (in)mobilities of residents and how these impact community connections and infrastructures. Lastly, we address the pressing issue of solid waste management, recognising the stigmatisation popular neighbourhoods have as places with high levels of environmental degradation, to then identify zero waste community-led initiatives that could be scaled up and adopted by the formal city. Our ultimate goal is to develop new strategies and envision a better future for these popular neighbourhoods, acknowledging their capacities and potential for social transformation.

We confronted a significant challenge: How do we approach these realities?

Following this, we confronted a significant challenge: How do we approach these realities? This presentation's primary objective is to ponder how we can get close to the lines of action elucidated in the initial part of my lecture. How can we understand the way people shape the city every day? In this endeavour, we considered the possibility of combining qualitative and quantitative methodologies. Qualitative methods, particularly participatory action research, enable us to engage in dialogue with different ways of knowing, often representing tacit knowledge accumulated over time within the community's historical trajectories. We look for ways to access this tacit knowledge and integrate it into a conversation with expert knowledge, to ultimately inform urban planning and official planning structures in the city. Additionally, we incorporate quantitative methodologies in our approach.

Moreover, we incorporate quantitative methodologies in our approach. Quantitative methods are of utmost importance. Throughout the research project, we learned that data about informal settlements is scarce and in many cases, non-existent. Numerous projects have generated substantial data, yet it appears repetitive. Is this data currently open source or accessible through public repositories? Is there systematic data collection to enable prompt analysis and informed decision-making?

Data collection in and about informal neighbourhoods is indeed possible, and many communities are already making efforts in this direction. Nevertheless, we are still missing the architecture, the data structure that policymakers on the other side of the table anticipate.

I believe this aspect was evident in our approach. Crafting the methodology to engage with the community involves implementing participatory tools. We engage in dialogue with the community, having meaningful conversations with its members. We also acknowledge the significance of the territory, building upon the community's long-standing efforts in the area.

Qgis and Mappilary are incredibly potent tools that facilitate alternative mapping approaches, allowing us to forge new maps and narratives with great impact.

We approached the community with prior knowledge; we did not start from scratch. The University campus is near Comuna 18 and its engagement with the community through extension programmes and other research projects facilitated our access and earned residents' trust. The community leaders recognised our commitment to building on existing

efforts, not simply conducting transient research. Our community workshops encompass social cartography, transect walks, photography, audio sessions, participatory video, which is also significant method in my research and will be discussed further.

To optimise our work, we utilise various digital mapping tools, including open-source software, and well-known platforms like *Fieldpapers*, *Mapillary* and *QGIS*.

Intersectional theory prompts us to recognize the numerous layers of oppression and privilege that individuals may accumulate throughout their lives.

Fieldpapers is a valuable tool that can be a useful addition to your repository of resources. It's accessible through fieldpapers.org, and it is both open source and free. This tool proves especially beneficial when working with communities in environments where you may not have access to your computer or mobile phone due to signal issues or unfamiliarity with the area, which could pose potential risks. Instead, Fieldpapers allows you to print an Atlas from an OpenStreet Map, enabling you to select and print the specific area you'll be working in. With this printed Atlas in hand, you can create a grid in A4 format. By taking it to the neighbourhood you're working in, you can conduct workshops and collaborate with people, making notes and adding post-it notes to collect valuable information shared by the community.

Once armed with this data, and back at your desk, you can utilise QGIS to create a map. QGIS is an exceptional open-source GIS system that offers fantastic capabilities for our work. In QGIS, you can input all the socio-spatial information gathered from the people and their stories. This enables you to craft powerful maps of their experiences. Such maps serve as valuable resources during discussions with planning and housing officials. These officials often require geo-referenced data to make well-informed decisions or develop comprehensive strategies for a particular area. Undoubtedly, QGIS and Mapillary are incredibly potent tools that facilitate alternative mapping approaches, allowing us to forge new maps and narratives with great impact. If you wish to explore further, you can learn more about these tools and their

impressive capabilities.

I mentioned my intention to delve into the intersectional approach further, so let's explore it in more depth.

Intersectional theory prompts us to recognise the numerous layers of oppression and privilege that individuals may accumulate throughout their lives. While we won't focus on privilege now, it's essential to be aware that some people are more privileged than others. Additionally, various layers of oppression can emerge based on a person's diverse social identities. For example, the experiences of an Afro-descendent woman differ significantly from those of a white woman. Rights and opportunities are not uniform across these groups. Moreover, even among women, the experiences of a lesbian Afro-descendent woman may vastly contrast with those of a lesbian Afro-descendent woman residing in an informal settlement, unrecognised by official city cartography.

Each of these layers of oppression holds significant meaning for the individuals experiencing them.

A crucial aspect we must grasp is that while formulating urban planning policies for neighbourhood upgrading, we must acknowledge the diverse and varied realities people experience based on their identities. This awareness holds immense power. Though it's easy to acknowledge this fact, the challenge lies in connecting this notion and mapping the data in a manner accessible to decision-makers. Understanding how to capture and comprehend all this information remains a continuous endeavour. However, we have taken some significant strides towards embracing this difference. Our approach revolves around designing methodologies that cater to the distinct needs and aspirations of these heterogeneous individuals, who collectively constitute a diverse array of experiences. Recognising the importance of this diversity, our methodology involves categorising the ground-level data we possess.

Utilizing participatory videos became a vital component to access personal and local stories.

Using the intersectional approach as an analytical tool in neighbourhood upgrading allow us to understand the multiple social categories and the oppressions associated to them in the context of

popular neighbourhoods. For instance, people with an ethnic and racial belonging often face discrimination and oppressive practices. Depending on their gender, people would have a more difficult time walking through a public space after dark. In Colombia, being a survivor of the armed conflict has some legal implications and can carry social stigma. Moreover, being a social or community leader could expose individuals to life-threatening risks daily. Also, individuals with functional diversity, including reduced mobility or cognitive diversity, see their possibilities to feel included, to participate and to even reach the possibilities beyond their neighbourhoods drastically reduced. Finally, being a resident of a popular neighbourhood has implications, as it limits people's full access to the formal city's benefits.

It was crucial for us to dispel the notion that individuals are merely statistics.

Venturing into the field, our first crucial step was acquiring more accurate and up-to-date data. We initiated this process formulating a new census-type survey. We requested the official template used by the public authorities, which contains customary information collected every four years in the official census, so that we could incorporate an intersectional approach. We included questions not found in the regular census related to community participation or perceptions on public spaces by specific social groups. However, as our goal was to collect data that make visible more diverse experiences, we moved beyond mere questioning to mapping and geo-spatialising the data and to engaging directly with the community members inhabiting the territory. In summary, we conducted a socioeconomic survey with an intersectional lens that took around 20 people and 6 weeks to cover the area of the four neighbourhoods.

Though it may sound ambitious, our motivation was simply to immerse ourselves in the realities of the community's residents and obtain direct insights from them. We sought to understand their perceptions of security, the limitations women face in accessing opportunities, and the challenges experienced by Afro and LGTBQ individuals. Through this comprehensive understanding, we hoped to identify pathways to offer more equitable opportunities for accessing the formal city.

In addition, we undertook a participatory video process, as mentioned earlier. This proved to be a crucial method to lend people voice to tell us in a more intimate setting their lived experiences of oppression. We called this process "Intersectional Lives". The process, which lasted around 5 weeks from the diagnosis phase to the final territorial screening of the videos, allowed us to gather not only hard data, facts, and evidence but to captured more emotional aspects that official or traditional planning often overlooks or erases.

We also aimed to demonstrate the possibility of generating data beyond what planning offices typically collect. Understanding the realities of the people was integral to our process. Hence, utilising participatory videos became a vital component to access personal and local stories. These videos provided insights into how individuals experience their neighbourhoods, revealing details about their backgrounds, living situations, efforts to improve their community, interactions with others, and engagement with communal activities.

What I aim to demonstrate here is the significance of employing participatory action research and qualitative participatory methodologies, which provide us access to valuable hard data.

It was crucial for us to dispel the notion that individuals are merely statistics. Rather, they are unique individuals with diverse experiences, profound needs, and aspirations. Despite their distinct backgrounds, they actively shape the city every day, even if the informal aspects of the city aren't officially recognised on the city's map.

Through the process, we had the privilege of meeting Alondra, a 43-year-old transgender woman, who held the distinction of being the first of her identity in the neighbourhood. Despite her pivotal role in the neighbourhood's construction, her vulnerability was apparent due to her residing in a high-risk area where attitudes toward the LGTBQ community, especially trans individuals, were exceptionally hostile. Alondra courageously shared with us her experiences, revealing the immense discrimination she faces. Additionally, we learned something new - accessing suitable housing and subsidies for minimal housing remained exceptionally challenging for her.

This revelation shed light on the invisible chain of discrimination faced by Alondra and other transgender individuals in a neighbourhood already grappling with discrimination within the broader city. To develop inclusive neighbourhood policies, we recognised the urgency of amplifying their stories and addressing the intersecting layers of discrimination they endure.

We also had the opportunity to meet Luz Milvia, an indigenous woman from Jambaló, Cauca, in the southern region of Colombia. She arrived in Comuna 18 twenty years ago, where she now resides with her husband and two children. What truly stands out is Luz Milvia's role as an independent recycler. For almost 11 years now, she has displayed incredible dedication by carrying her sacks every Monday, Wednesday, and Friday, walking the streets tirelessly before the official waste collection truck arrives. Before the waste is taken away, she diligently recovers plastic, cardboard, and various other materials.

It's truly astounding to learn that all of Luz Milvia's livelihood depends on her work as a recycler within the neighbourhood. Sadly, the impact of her actions often remains hidden, as her labour and initiatives go unrecognised by many. Nonetheless, her efforts undoubtedly leave a significant impact on the community.

We also had the privilege of meeting Justiniano, a 46-year-old man with functional diversity. He was forcefully displaced from Tambo Cauca, another department in the southern region of Colombia, and arrived in Comuna 18 20 years ago. Despite his limited mobility, he serves as a community leader and occasionally cares for his father. Justiniano candidly shared with us the daily challenges he faces due to physical and infrastructural barriers, exacerbated by the topographical conditions of the neighbourhood. Like many other informal neighbourhoods in Latin America, Comuna 18 is situated on hills, and this is a common characteristic of informal neighbourhoods in Colombia, especially in cities like Medellin and Cali. As a result, accessing these areas and other infrastructures becomes significantly more challenging for people, particularly those with functional diversity.

What I aim to demonstrate here is the significance of employing participatory action research and qualitative participatory methodologies, which provide us access to valuable, hard, and soft data. This approach allows us to conduct intersectional mapping,

a method distinct from conventional land use and building height-focused planning. Through intersectional mapping, we have discovered that we can effectively map social-spatial inequalities and gain diverse perspectives on the territory.

These maps reveal spaces of oppression where people, such as transgender individuals, feel unsafe due to aggression in public spaces. Simultaneously, other groups, like children, youth, or elderly women, express concerns about their safety in these spaces. We recognise that the co-construction of these spaces is influenced by the experiences and feelings of the people living in the neighbourhood.

Understanding these community-narratives is crucial for us to map those spaces and initiate discussions with all urban actors involved. We can use these insights to engage with public authorities, fostering conversations that lead to informed and inclusive planning approaches and designs.

In this instance, we have four neighbourhoods where individuals are actively mapping their feelings in specific spaces. These spaces are marked by experiences of oppression due to gender, ethnic background, or being survivors of national conflict. Additionally, this mapping exercise serves as an opportunity to envision a different neighbourhood, where people have aspirations and see potential for development. It also allows them to suggest improvements in neighbourhood operations and policies, making their environment more conducive to satisfying their needs and aspirations. This process holds significant importance in understanding and addressing the diverse concerns and aspirations of the community.

This work remains unfinished as it's currently a work in progress. What I'm presenting here is a glimpse of the ongoing process. We aspire to create comprehensive maps that capture the diverse realities and experiences of people living in popular neighbourhoods. This methodology is just one of several alternatives available to planners and architects who facilitate community knowledge. It highlights the possibility of mapping such experiences and influencing the approach of planners and the public sector towards informal neighbourhood upgrading.

Thus, a crucial finding is that in envisioning more just and equitable urban futures, it is essential to "geo-reference" long-standing

spatial inequalities. These historical inequalities are deeply entrenched within our privileges, making their identification and visibility challenging. Consequently, addressing the social production of the city from the perspective of popular neighbourhoods and influencing public policies for neighbourhood upgrading requires us to acknowledge and prioritise these spatial disparities.

I just want to go back to the ideas of Orlando Fals Borda and Eduardo Galeano. You might be familiar with this quote already, but it reflects how I contemplate the challenge of envisioning the just city—the ideal city that often seems like a utopian concept to many of us.

"If Utopia is on the horizon.
I walk two steps; it moves two steps away and the horizon runs ten steps further.
So, what is utopia for?
That's what it's for, it's for walking[1]***."***

Recalling Professor Miraftab's words at the series' outset, we must embrace the concept of walking the just city, even if it seems utopian. Adopting alternative methodologies and engaging with people play a significant role in realising the just city in our daily lives. As professionals in the built environment, we must humbly and empathetically understand how people perceive space. Embracing SENTIPENSAR resonates strongly with me—being intimately connected with the people and their realities and emotions while continuously thinking about urban development. This approach is essential in our pursuit of a just city, our quest for that Utopian ideal that motivates us on this platform. Thank you.

1Note from the editors: In multiple interviews, Eduardo Galeano has attributed this sentence to his colleague Argentine filmmaker and theorist Fernando Birri during a lecture in Cartagenas de Indias, Colombia. See for example: Eduardo Galeano: ¿Para qué sirve la Utopía? https://youtu.be/GaRpIBj5xho However, this sentence is largely attributed to Galeano, who contributed to its dissemination.

“Utopia is on the horizon. I walk two steps, it moves two steps away and the horizon runs ten steps further. So what is utopia for? That’s what it’s for, *it’s for walking*.”

Eduardo Galeano, Interview with for the Spanish TV programme Singulars https://www.youtube.com/watch?v=GaRpIBj5xho&t=4s

HIBA BOU AKAR

Columbia University,
New York, US.

Hiba Bou Akar is an Assistant Professor at Columbia University's Graduate School of Architecture, Planning, and Preservation. Her research focuses on planning in post-conflict cities, the question of urban security and violence, and the role of religious political organisations in the making of cities. She has also worked as an architect and urban planner in Beirut. She is the author of the award-winning book "For the War Yet to Come: Planning Beirut's Frontiers", published in 2018 by the Stanford University Press, and a wealth of articles exploring conflict, displacement and governance. Professor Bou Akar was a speaker at the Manifesto workshop, but has declined to publish a text in this volume.



Image provided by Professor Bou Akar. Printed here with permission.

We need cities that are life-giving rather than profit-making.

Faranak Miraftab

Teachers' Contributions

This section compiles contributions from teachers and colleagues who assisted in organizing this activity and guided their students in composing their manifestos.

The Just City in Kenya

Titus Kaloki

Programme Manager at the Friederich Ebert Stiftung (FES)
Kenya Office

Friedrich-Ebert-Stiftung (FES) is the oldest political foundation in Germany with a rich tradition in social democracy dating back to its birth in 1925. The foundation owes its formation and its mission to the political legacy of its namesake Friedrich Ebert, the first democratically elected German President. The work of FES focuses on the core ideas and values of social democracy – freedom, justice and solidarity. FES is a non-profit institution that organises their work autonomously and independently.

I am Programme Coordinator at FES Kenya Office where I lead the Just City programme, which engages the concept of a social and inclusive just city to facilitate innovative discussions among political decision makers, civil society representatives and others on issues such as affordable housing, fair and clean public transport, and meaningful civic engagement in urban spaces.

The FES has implemented the **Just City** project since 2019 including an MoU with UN-Habitat in 2021. The 'Just City' project seeks to shape urbanisation processes to be citizen-centered rather than business-centered. It aims to strengthen the capacities and voice of urban invisibles (youth, women, elderly, children, persons with disabilities and urban poor) to enhance their participation and influence on urbanisation decision-making processes towards achieving just provision and access to public goods and services such as safe water, adequate sanitation, affordable housing, socially just public transport etc. This is because the Just City recognises that urban invisibles are ignored during these decision-making processes and thus the urbanisation plans and projects that arise therein do not respond to their specific needs, neither do they harness their potential and lived experiences.

The Just City project utilizes the **Transformative Change Making (TCM)** methodology which recognises that political change is the result of societal struggles between the status quo who benefit from the current situation and the progressives who want change. To be able to achieve change, then an **alternative vision** of the future needs to be developed and shared with urban stakeholders to help them recalculate their interests and thus open to engagement with other urban stakeholders on how to achieve it. The engagement is facilitated by developing a supporting narrative to

the **alternative vision** and **evidence-based approach** to policy proposals on how it can be achieved. By doing so, it equips the urban stakeholders with the relevant information to support the proposed policies through dialogues, advocacy and demonstration projects. These urban stakeholders with a shared vision and evidence-based proposals form a **progressive alliance** that can influence public discourse to favor their proposals. Ultimately, the alliance implements a **catalytic project** that turns the theory of their proposals to practice thus backing up their narrative and alternative vision as doable. Its is the same methodology that will be used alongside others in the proposed EU action on just and sustainable water and waste management.

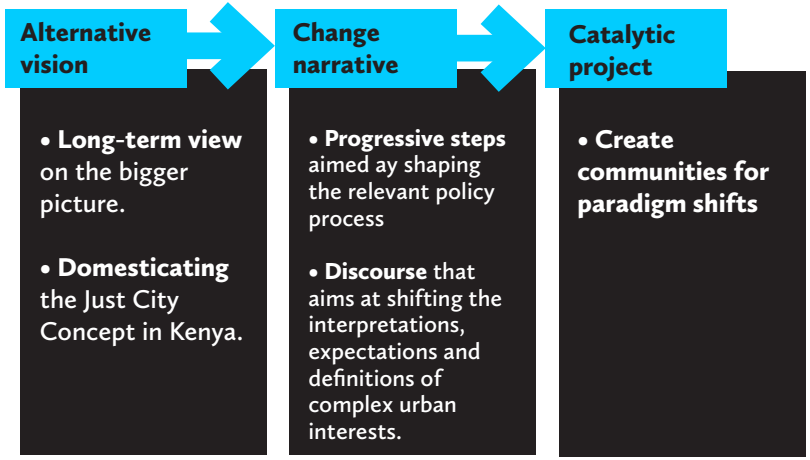


Fig. 1: A Visualization of the TCM process as conceptualized by JCWG and FES in Kenya.

Just City in Action

The FES implementation of the Just City project via TCM has resulted in the formation of two working groups; **the Just City Working Group (JCWG)** and **the Socially Just Public Transport Working (SJPTWG)** group comprising of representatives from academia, media, civil society, private sector, progressive politicians, trade unions and built environment professionals. They act as a think and do tank which conceptualized the Just City in Kenya to be guided by four principles; **dignity, equity and diversity, rights and responsibilities, and democracy**.

They have partnered with the youngest intermediary city in Africa; Nakuru to implement the Just City project. This has resulted in mapping of urban stakeholders and their interests in Nakuru, convening them for thematic urban dialogues for policy formulation, implementing catalytic projects, and documenting and publishing the progress.

The TCM methodology sought to convert fence sitters such as Nakuru City Board and non-traditional allies such as the World Bank to actualize Just Cities. The Nakuru Just City Dialogues and Nakuru Vision 2030 provide the **alternative vision** in this case having a more equitable planning of NMTs within Nakuru City. Practical research and design from Eng. Nancy Njeri informed the **change narrative**, led by the SJPTWG and JCWG. It seeks to influence the public discourse to favor support and demand for socially just public transport. Finally, a **catalytic project** has been able to convince the public and duty bearers with support from the World Bank that it is possible to implement and infuse socially just public transport perspectives.

The contribution from Eng. Njeri Mburu, former Country Manager, Kenya, for the Institute for Transport and Development Policy (ITDP) and member of the SJPTWG has been a success for non-motorized transport (NMT) in Nakuru City. She made a presentation on Sustainable Transport for Urban areas in Kenya on the proposed designs for Nakuru NMT during the December 3rd, 2021, Nakuru Just City dialogue, focusing on the socially just public transport pillars (developed by FES and the SJPTWG): **available, accessible and affordable, inclusive, human rights and equity, and sustainable**. The projects presented by Eng. Njeri and the SJPTWG has been implemented with funding from the World Bank.

The sequence of events that led to the project implementation are as below:

• The World Bank under the Kenya Urban Support Programme (KUSP) provided funding to Nakuru City Board to undertake pilot projects based on its regeneration plan on urban spaces, urban mobility, urban planning, housing and urban safety.

• The Nakuru City Board did not have a concrete plan of how they wanted to go about it apart from that the process had to be consultative with as many urban stakeholders as possible. Based on past cooperation between the JCWG/SJPTWG/FES and Nakuru County, the latter reached out to us on engaging these urban stakeholders guided by the Just City principles and the socially just public transport pillars. This resulted in the Nakuru Just City Dialogues series.

• The Nakuru City Board guided by the socially just public transport pillars made an advertisement for an NMT design in one of the national newspapers of which Eng. Njeri Mburu from SJPTWG applied and got selected. She then infused the pillars into the final design which she presented for public participation during the 2nd Nakuru Just City Dialogue on December 3rd, 2021

• The final design was implemented in Nakuru City with funding from the KUSP.



A view of Nakuru City bordering Nakuru Lake By Ben Omwaka - Own work, CC BY-SA 4.0, https://commons.wikimedia.org/w/index.php?curid=112989257

Quantifying Spatial (In) Justice

An exploration of the geographic attributes that impact equity in communities

Russell Smith

Professor of Geography in the Department of History, Politics & Social Justice at Winston-Salem State University
Faculty Lead for the Spatial Justice Studio at the Center for Design Innovation (SJS @ CDI)
Winston-Salem, North Carolina, USA.

For the past several decades, spatial justice has been presented as a conceptual framework to understand and explore geographic inequalities that exist across the globe. To date, most work associated with spatial justice has been qualitative and case study based, seeking to explore individual instances of spatial injustice. These efforts rely upon interviews, examinations of media coverage of the issue and other first-hand accounts of the spatial injustice. However, these explorations of specific spatial injustices lack in their ability to measure change after identification of spatial injustices, evaluate programs/policies that seek to alleviate spatial injustices and compare places and spaces across differing geographies. To this end, this paper seeks to introduce the idea of developing a quantitative based Spatial Justice Index (SJI) that can provide unique insights into spatial injustices from a geo-statistical analysis.

To develop a SJI several steps need to be taken. First, an operational definition of Spatial Justice must be developed. For the purposes of this exercise, spatial justice will be defined as the "general access to public goods, basic services, cultural goods, economic opportunity and healthy environments". This definition comes from Rocco (2014) and provides an important next step in the process of developing a SJI, which is developing containers in which geographic attributes of a local geography can be collected, accounted for, and organized. These include Public Goods, Basic Services, Cultural Goods, Economic Opportunities and Healthy Environments. Examples of geographic attributes that can fill these containers and provide important insight into spatial justice at the community level can be found in the table below.

Next, the variables collected for analysis need to be explored across multiple spatial dimensions, to fully understand their impact on a local geography. These spatial dimensions include:

- Spatial density is how many of a particular thing are in a specified area. In the context of our study, these will consist of things relevant to spatial justice, such as public goods, basic services, cultural goods, economic opportunities, and healthy environmental entities.
- Spatial proximity describes how close things tend to be to people living in a specified area. Like the set of density variables, the set of things we consider for spatial proximity are variables like public goods, basic services, cultu-

ral goods, economic opportunities, and healthy environments. Proximity will be measured as the distance from the closest thing (example, hospital) to the centroid of a given geography.

• Spatial diversity describes the homogeneity of a specified area in terms of features. This can include features related to the environment, people, and housing stock.

• Spatial connectivity seeks to explore how connected a specified area is across several factors. This can consider a geographies digital connectivity, transportation connectivity, built environment connectivity, and social connectivity.

It is important to note that all four spatial dimensions may not be able to be generated for all geographic attributes due to data limitations. For example, the spatial density, spatial proximity, and spatial diversity of grocery stores may be available, but spatial connectivity of the stores to a given geography may be more difficult to obtain, develop and/or include in the analysis.

Following the collection and processing of the geographic variables by the decided upon geography (i.e., census tracts, urban neighborhoods, sub-city political units, etc.), the geographic attributes can be analyzed through a principal component analysis (PCA) to identify which attributes are the most significant to understanding spatial injustice. The PCA can be conducted along the 4 spatial dimensions outlined above and then can be combined into a composite score that will be the Spatial Justice Index. This score, by geography, will represent a quantitative analysis of spatial injustice.

Developing a quantitative index for exploring issues of spatial (in) justice is difficult since spatial injustices can come in many different forms ranging from economic to environmental to health. With that said, the process outlined in this paper seeks to begin the process of identifying which spatial variables are the most important factors for generating a composite Spatial Justice Index. Through this process it may be possible to identify which spatial factors are critical in understanding the creation and continuation of spatial injustices in communities across the nation and provide planners with a new tool for developing more sustainable communities. In the end, a quantitatively robust index that can explore multiple spatial injustices would be a welcome addition to any planner's toolkit.

SJI Containers	Geographic Attribute Variables
Public Goods	Water Service
	Sewer Service
	Fire Stations
	Hospitals
	Medical Facilities
Basic Services	Gas Stations
	Food Desert
	Limited Broadband
	Pharmacies
Cultural Goods	Libraries
	Colleges
	Non-Public Schools
Economic Opportunity	Mean Travel Time to Work
	Total Jobs
	Jobs Density
Healthy Environment	Underground storage tanks
	Brownfields
	NPDES Sites
	Hazardous Waste Facilities
	Landfills
	Parks and Recreation Facilities

Table 1. Examples of Potential Geographic Attributes Variables by SJI Container.

Architecture made accessible

Unfolding spatial and social diversity

Cristina Murphy

Assistant Professor, Graduate Program In Architecture
Morgan State Univesity, Baltimore, USA.

Shortly after my arrival in Baltimore in 2017, I found myself drawn to the West Side, given its social history, physical geography, and potential for rapid economic transformation. Learning about the discriminatory concept and practice of "redlining" made my reading of this area of Baltimore even more relevant. Redlining was a discriminatory practice that emerged in the United States during the 1930s and continued for several decades. It involved the systematic denial or restriction of financial services, such as mortgage lending and insurance, to certain neighbourhoods or communities based on their racial or ethnic composition. The term "redlining" originated from the practice of drawing red lines on maps to delineate areas deemed risky or undesirable for investment.

In Baltimore, redlining has perpetuated social inequities, impeded the attainment of fair and just futures, and cut off certain urban communities from "natural" evolutionary growth and economic prosperity.

The American dream is a work in progress, in that all individuals are not treated equally. Although equality is something we shall continue to aspire to, the idea that we are all similar is not life-affirming. Our differences, quirks, and dissimilarities are what is interesting about us, and they are a life force of any society, especially America.

The evolution of many cities — especially in the United States — is driven by the financial interests of investors and developers, and the structural organisation of cities continues to be influenced by racial bias and a disparity that is challenging to resolve. I believe that much of the American city's genesis is driven by a strong cultural narrative that we should challenge – by providing a different perspective on how to design cities for people.

Architects, designers, city planners, and decision-makers have the intelligence and the tools to make a difference and need to consider the human dimensions of their choices and the consequences of their designs. Our aim, and my personal impact in the profession, should be to provide innovative and creative ideas to address inequalities in the built environment.

During my time in Baltimore, I have studied the impact of policies and design practices in the city that reinforce segregation and dispari-

ties. Ever since I joined Morgan State, the aim of my work has been to heighten public awareness of historical and recent planning decisions that have reinforced segregation and inequity — so that they can serve as lessons to avoid in the future. This current practice builds upon a series of works focused on the history and consequences of redlining in Baltimore and globally.

Over the past five years, I organised and delivered two symposia and a series of virtual webinars (Baltimore Sister Cities, 2022) on redlining, segregation, and inclusion, which collectively instigated dialogues on how design can make spaces more accessible to all and how the new generation of students can advocate for places that permits every life to be accepted. Further, under my mentorship, graduate architecture students explore the potential of design –at all scales– to improve and sustain healthy environments for diverse communities, and to engage the public in ways that elevate the broader community values, aspirations, and collective identity.

On April 18, 2019, I organised a symposium at SA+P (School of Architecture and Planning) at Morgan State University in Baltimore that explored how redlining, and gentrification have shaped and are still influencing Baltimore neighbourhoods. This event was part of ARCH540 Design Studio, a SA+P graduate studio investigating the meaning of a just city applied to Baltimore and Rotterdam. The studio was curated in collaboration with the Rotterdamse Academie van Bouwkunst (RavB).

Through the symposium, it was crucial to understand the legacy of the transformation of place, race, and class in Baltimore and examine how redlining and other policies, practices, and disinvestments have created systematic disparities that not only perpetuate our most pressing social challenges but impede democracy.

In order to unfold this rather complex matter, the symposium was laid out in five parts, all of which worked in conjunction to provide a context for the history and legacy of redlining (Murphy 2, 2019).

Following right after, in October 2019, I offered a second symposium exploring how redlining policies and practices created systemic disparities and inequalities in American Cities. “From Exclusion to Inclusion: Rethinking Infrastructure to Bridge Baltimore’s Divides” provided a content framework and practical solutions to those ‘lines’ that so strongly characterise today’s segregation (Murphy 1, 2019).

When organising a symposium, the goal is to provide a space for dialogues where community representatives can share their insights and visions with architects and urban planners, researchers, and academics. This study intends to further the conversation about how spatial improvements that help communities thrive and attract newcomers can be encouraged while avoiding displacement of the current residents. Through these participatory projects, I hope to inspire students to re-imagine and redesign streetscapes thoughtfully. Streetscapes that emphasise the importance of slow mobility and purposeful ground floor services are those that include shading, spaces for children to play and full accessibility. This approach could help remediate the damage already done by the historical redlining and teach the next generation of architects about community-centred design practices.

As a designer, my international background informs how I read and react to cities, building upon concepts such as evolution and urban transformation and gravitating toward physical responses that lead to community empowerment. My work with students and design collaborators, emphasises the development of strategies to make cities more accessible to all residents and the design of spaces that can improve or enhance their lives. My approach is iterative and inclusive: through each project, whether a hands-on architectural studio, a workshop, an academic symposium conference, or lecture, I engage with the various stakeholders at play and put the needs of end-users — the community residents — at the centre of the decision-making. These stakeholders and end-users provide input and lead the process by informing the design until completion.

Often, the work begins with questions related to architecture, people, and the environment and proceeds in a circular fashion –– community, instructor, students, community, instructor, students. Providing students with just, people-oriented examples from around the world, heightens their awareness of their own surroundings and

enables the next generation of designers to shape better, more equitable, and liveable cities.

In the Summer 2019, I offered "Global Design in Local Italy," an elective course based in Treviso, Italy, that gave students the opportunity to experience global citizenship and explore how design could contribute to creating more "just" spaces and communities. In collaboration with a local non-profit organisation, the students designed and built a small-scale pop-up installation addressing global integration.

Sports became the binding agent for diversity: "Tutti Giocano" (Everyone Plays) became a series of five play areas stretching along a two-mile route. The design team aimed for a short moment of awareness where people across different backgrounds were unified in new social urban spaces (AIA Baltimore, 2019).

In the same year, I initiated an academic exchange between my students in the US and a European Institution around the concept of "just cities." While the European students concentrated on urban acupuncture interventions in west Baltimore, the American students focused on the analysis of a disadvantaged neighbourhood in Baltimore, and the design of (infra)structure aiming at empowering the community of the "superdiverse " area. Superdiversity is the "[...] interplay of variables among an increased number of new, small and scattered, multiple-origin, transnationally connected, socio-economically differentiated and legally stratified immigrants [...]" (Vertovec, 2007). The two groups informed each other on the main sites' characteristics and provided expertise during projects' exchanges and reviews.

A year later, during Fall 2020, my third-year graduate students were offered the opportunity to continue the analysis of equitable design through a project in west Baltimore. This project was an eye-opener to the inequality of space, community, and health food provision. The goal of this project was to provide a sustainable food alternative to the community.

Despite the pandemic, students built one-to-one scale installations for a community garden and designed a food system, which generated valuable ideas on food empowerment for the area.

Finally, in Fall 2021, my studio students worked with a local village for unhoused people. The initial aim was to generate a comprehensive masterplan concept inclusive with a set of policies enabling the village to become a recognised "emergency/welcome" site in Baltimore for unhoused individuals. Parallel to this vision, students were tasked with producing a schematic design based on the selection of one student project by the community.

In Spring 2022, these students built at one-to-one scale the selected design. I believe that architecture students ought to experience a design-and-build studio. According to Tammy Gaber, design-build programs "empowered students with an experience of learning that involves physical construction as well as cooperation with a local community." Design-build is collaborative, a learning experience for students, communities, and professors alike in a circular manner leading to the ultimate goal of community empowerment through decision making and direct transformation of the immediate surroundings.

I am currently developing design studios around infrastructures. Specifically, the Highway to Nowhere in Baltimore is a1.39-mile stretch of U.S. 40 built in the 1970s and originally intended to connect I-70 to I-95 and I-83. That project was stopped, but not until after the road severed several connected, thriving community in west Baltimore. The Highway to Nowhere is everything that went wrong when it came to dividing communities. Although the construction was ultimately halted, hence its name, the damage was already made.

Academic exercises around this area are important: cities and infrastructure can have an incredible impact on the lives of people. In the 1950s, the United States undertook an ambitious national interstate highway project with the goal of building roads to connect American cities. The design was, however, intertwined with racial prejudice creating segregation and impoverishing communities.

Recognising that the design of roads is not impartial is the first step toward a democratic outcome, one that carefully prevents social inequities (Spieler, 2023).

Planners have the responsibility to finally step back and question

the infrastructural system and be willing to challenge the status quo by asking what the motives for public means are (i.e. link vs gentrify; connect vs separate; ...).

Anna Rubbo's Global Studio (Rubbo, 2014) aims at developing processes, knowledge, and skills that enable future professionals to contribute to well-designed and well-planned equitable, sustainable, and socially inclusive cities that support human development. Likewise, my study aims to increase access to quality and living-spatial conditions, end discrimination in the public space, redefine human urbanisation and provide the right to the city to all its citizens.

While involving the community at each stage of the design, I look at Debra Webb's placemaking that advocates the understanding of a community character by articulating the historic, cultural, economic, and cultural context of the community (Webb, 2014) . Design needs to include creative placemaking that "develop a strong sense of place" and "animate public and private spaces, rejuvenate[s] structures and streetscapes, improve[s] local business viability and public safety, and bring[s] diverse, people together to celebrate, inspire, and be inspired."

I inject responsibility and empowerment to the work of my students by following The End of Charity by Nic Frances, a social entrepreneur that once worked for a charity, on social entrepreneurship. In short, we should move past notions of charity and welfare, and focus on creating a value-centred market economy This can be done through "academic acupuncture" allowing those with advantage to use their privilege to help create change.

My students are those with such advantage, so they are charged with this responsibility of designing a better built world for everyone.

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A Contextualised Exploration of Spatial Justice Dimensions in Cape Town, South Africa

A preparatory student exercise to writing a Manifesto for the Just City

Dr Rudolf Perold (ATID)
Rayner Moodley (ATID)
Dr Belinda Verster (URP)

Cape Peninsula University of Technology, South Africa

Built environment students at the Cape Peninsula University of Technology have participated in the Manifesto for the Just City workshops during 2021 and 2022, and lecturers in the departments of Architectural Technology and Interior Design (ATID) and Urban and Regional Planning (URP) have integrated the workshops into their curricula in different ways. After the completion of the 2022 workshops, we decided to develop a collaborative exercise to prepare our students for future Manifestos for the Just City. The objective of this exercise is to explore spatial justice dimensions in the context of Cape Town, South Africa, by means of a literature review and policy analysis. The envisaged outcome of the exercise is a conceptual analysis tool to guide and focus attention on a variety of spatial justice issues at the neighbourhood scale.

The neighbourhood scale was selected for this exercise as it is the nexus between the individual household and the settlement as a whole. As such, the exercise is concerned with the intersection of settlement-wide issues such as location, opportunities, transport, education and employment with household issues such as access to water and sanitation, the removal of refuse, tenure security, rates and taxes, and safety. In developing and testing the tool, our students will familiarise themselves with the spatial justice dimensions embedded in the City of Cape Town's interpretation of the National Spatial Planning and Land use Management Act. These dimensions include mobility, employment, housing, recreation, access to nature and neighbourhood-specific issues. As we are located in a city in the global South, the various manifestations of urban informality will also inform the students exploration of these dimensions.

In order to recognise and benefit from the demographic variety amongst our students, the exercise will commence with students discussing their lived experience of the spatial justice dimensions that have been identified. Subsequent to this discussion, the students will interrogate the City of Cape Town Municipal Spatial Development Framework in the light of these dimensions, so as to draw preliminary conclusions at the settlement level. Then, interdisciplinary student groups will be formed, where each group will analyse a neighbourhood and its district plan, once again in the light of the dimensions identified.

The objective of this exercise is two-fold: first to ground our students in their own lived reality from which rich experiences and knowledge can be drawn, and second to frame the social and disciplinary responsibility of a just professional by unpacking the existing City of Cape Town policy landscape. In doing so, our students will embark on the Manifesto for the Just City workshop with a thorough grounding in their own context.

Potential of rural landscape as the new sustainable low-density settlement approach

Omer Devrim Aksoyak, PhD

Abdullah Gul University (AGU), Faculty of Architecture
Kayseri, Turkey

The population decline in rural areas (Marré, 2020) which has occurred in the last fifty years due to migration from rural to urban areas, brings along problems in the built, natural, and social environments in both rural and urban areas. In a situation where the climate change, we have come to is much more felt, it is pointed out that the necessity of ensuring the rural-urban balance under the title of 'Sustainable Cities and Communities', one of the development goals defined by the United Nations (United Nations Department of Economic and Social Affairs, 2022), while carrying out planning studies in developed and developing countries.

It has an important potential for the contribution of rural areas to the economy, balancing the migration tendency, the continuity of agricultural production, and the protection of the environment and natural resources. While determining the conservation (of natural and cultural values) strategy and principles, it is necessary to follow the contemporary approaches in the world and to determine the rural cultural landscapes in a way that preserves the original characteristics. It is possible to mention that the cultural landscape as a heritage includes technical, scientific, and practical knowledge about human-nature relations, is the reflection of social structures and functional organisations that have changed and transformed from the past to the present, and is living and dynamic systems that include cultural, spiritual, and natural features that contribute to the continuation of bio-cultural diversity. The character of the landscape thus reflects the values of the people who have shaped it, and who continue to live in it (Taylor & Lennon, 2011). In the rural landscape, the natural environment, physical and social structure, and the spatial environment that reflect all the structure, are intertwined. This unity constitutes the heritage itself as a value. The vernacular architectural structure, which reflects the spirit of the place in a rural settlement, can be considered as one of the most important features of the rural landscape, since the natural environment and vegetation are in and together with the settlement, since it contains the space and production systems that ensure the continuity of the economic structure, due to the existence of production and consumption habits that develop according to the ecosystem in which the settlement is located, since daily life is lived

in a sustainable structure with local values and facts of the ecosystem and since it is located in a way that preserves the integrity and originality of the tangible and intangible values specific to the place (Baturayoglu Yoney, Ayataç, & Kevseroglu, 2021).

As a solution to the problems created the idea of low-density settlement model that is in contact with the rural area by dense urbanisation in cities. This statement is about new settlement approach for rural areas those have cultural landscape values due to the potential in rural settlements can be thought of as. At this point it is important to understand how the natural environment is shaped and used by people and the social, cultural, historical, and economic structure of that region should be considered. Socio-cultural and economic data are the values that make a settlement unique to that place, which has affected the physical condition of the settlements as a reflection of knowledge, experience, and cultures in relation to the nature and society. In the light of these data, the potential emerges for people to produce their own housing or to improve and use an existing structure in order to obtain the right to shelter. Especially after the pandemic, it has been better understood that the right to housing does not only include a closed space but is also related to the right to open public space. With the difficulties experienced by middle and low-income individuals, especially in countries experiencing economic contraction, it is expected that people will seek alternative solutions for the right to housing, which is one of the basic human rights. In a system where the "old" is devalued and the "new" produced by the developer+bank is presented as the only alternative, we are on the verge of a period in which it becomes impossible to obtain the right to housing, one of the most basic human rights.

Migration from rural to urban has also led to the shaping of education and health services in cities. Getting a good education and quality healthcare has become difficult in rural areas today. To move from the city to the countryside, solutions should be offered in order to provide important urban and social services in rural areas on a micro scale with a holistic approach. As it is stated by Yona Friedman, "Urban condensation is a systemic disease, a syndrome of obesity. Dispersion is necessary because if the city loosens up, nature will slip back in. There is no reason

for agriculture to be pushed outside of cities. It can become a form of urban occupation, which would enable cities to gain greater autonomy" (Friedman, 2022). The approach should be about new understanding of design of a settlement that prioritises cultural and environmental values, is largely self-sufficient in terms of energy and food resources both during production and living is produced and used with a sustainable and accessible governance approach, and focuses on all living things, including humans, in accordance with the UN's SDGs and its goals (ICOMOS, 2017). Instead of the dense and compact urbanisation model, a sustainable, ecological and low-density urbanisation model with the cultural and natural values of the rural area should be in consideration.

Social and rural development-oriented projects should be developed in order to carry out economy-based solutions. The use of housing areas on the periphery of urban areas for a housing production method similar to the cooperative models implemented in Turkey in the 1950s, where cultural heritage values are identified as the focal area, and the existing ones are repaired and used instead of reproduced, can play a facilitating role in ensuring spatial justice. Opportunities should be created that include existing local values and at the same time generate income. The potential of the products produced in the past regarding the production landscape and the products produced by traditional methods should be investigated. Cooperation should be established to develop products that will make economic development sustainable. The possibilities of clustering and cooperatives should be evaluated on a local scale.

The value arising from the coexistence of the cultural and natural landscape in the settled areas in the rural cultural landscapes creates a potential for a new settlement concept with low density and living together with the natural environment in the rural landscape. In urban settlements with high building density, the built environment and hard surfaces in the urban texture cover the natural environment, creating an artificial living environment. In addition, life in this built environment has a negative effect on climate change due to the amount of carbon emissions it produces. When the threats arising from high-density settlements are evaluated, the development of urban settlements in low-density rural areas emerges as an alternative approach, as well as systematically increa-

sing the ratio of natural surfaces in existing urban settlements within the city.

The planned realisation of housing settlements in rural settlements with low construction and high rural density also provides an important opportunity for new urban life forms to be developed against climate change. It is possible to reveal the potential in these areas by explaining the cultural heritage values and the relationship of intangible heritage with urban morphological formation by morphological reading of cultural landscape areas in rural settlements where life continues. In this way, it will be possible to present low-density rural settlements as a new settlement model with a cultural landscape perspective, as an alternative to the dense urban settlement approach consisting of hard surfaces that increase the negative effects of climate change. There is also a new understanding of social life defined by this idea, which can be put forward as a new settlement approach. It is expected that the communities living in the physical spaces produced with this understanding will be sensitive to the physical and social environment, living in an environment where everyone can find and use their spatial rights equally, and protecting the cultural heritage of all peoples as an added value of social life. In this way, while the heritage will be preserved, the values that make up the urban memory will be kept alive, and the social and economic-based development and spatial justice will be achieved.

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The Just city can only be conceptualised by Just Minds

Decolonising and decapitalising the pedagogy of the 3rd World

Shafinaz Sameen

Assistant Professor, Department of Architecture, Military Institute of Science and Technology (MIST), Dhaka, Bangladesh.
Fulbright Fellow (2018)
Master of Urban Planning, University of Illinois Urbana Champaign (UIUC), USA

During my early years as a faculty in the school of architecture at the Military Institute of Science and Technology (MIST) in Dhaka, I had a realisation one day. I noticed that we, the instructors from Bangladesh, often use the same teaching methods that we ourselves learned when we were students. In most of the urban studios, students prepare maps to show building types based on structure and accordingly propose the removal or consolidation of temporary structures to make way for new developments. Such exercises normalise the easy removals of disadvantaged citizens in the students' (future professionals) eyes, dehumanising the lives of people whose years of existence get uprooted. And in this way academia corroborates the idea that 'development' belongs to a certain group in the city, while others are removable to make way for them. We, often unknowingly, still exercise the age-old concept of urban renewal in academia.

Our curricula barely challenge the processes by which we were trained and that continue to shape our minds and intellect within the colonial imagination. Not only do we educate ourselves as a Third World nation, but we also view our society and apply our learnings in the designing and planning of it through the same minds. The curricula often encourage separating the servers of the city from the served and to provide the bare minimum for the servers to be satisfied with. Formal education in Bangladesh, in my view, is still failing to train beyond the served-server binary.

It is quite recent that we are turning a critical eye toward modernism and decolonising our pedagogical approach. Yet today, there's an emphasis on the need to educate students on advanced technology and sophisticated tools to befit the world that is progressing with robotics. I draw this statement only as a comparison of priorities and not to overlook the importance of efficient tools. Being from the majority world, we are still the receivers of what the other world seemingly has to offer to us, while we are reproducing and redefining our spatial ideologies unchanged of our blind consciousness that is comfortable more to follow than create, overlooking some core gaps.

As an academician from the south, today in my mid-career, it is my

understanding that academic training cannot be solely about producing technical experts, it is significantly about nurturing individuals to be able to outgrow ideologically and adopt wider eyes toward the surroundings. Because without a wider understanding of the expertise they are to provide to the society and a philosophy of their own, they are only to reproduce and recreate the spatial imaginaries they are already a part of, unable to go beyond the colonial and Western influences. The idea of justice primarily manifests itself in the classrooms when we endeavour to train young minds to perceive and think more expansively—moving beyond the constraints of racial, hierarchical, and patriarchal systems to the greatest extent achievable.

It is crucial for academia to grow collectives of individuals who can view their training (i.e., in the technical fields as architecture, engineering, etc.) primarily as a service to the city and its people and not as means of access to profit-making. By that, I state the need to decapitalise the concept of academia which primarily (for the most part) trains students for jobs and prepare for certain sectors that attract profits. I want to draw an example here from a current tension that moves the architects' community of Dhaka regarding the newly published city planning document[1], statutes of which compel to drastically reduce built areas. Not delving into the argument of whether this endeavour effectively brings about substantial changes in its bid to monitor density, I want to shed light on the concerns raised regarding the job insecurity of architects. That it considers construction of residential buildings primarily as an industry as well as a means of architects' income source, and also as sources of profit to the landowners, devaluing the actual use and purpose of dwelling is problematic. The fact that the majority of architect professionals are building their assessments based on this viewpoint is alarming, and an indicator that the profession has become more of a profit-making service.

I also enforce that the idea of justice initiates in the form of empathy toward our surrounding environment and every living organism within it. Empathy is important to facilitate justice in my perspective, to primarily be able to care to address the unheard and under privileged. Students must learn to at least recognise that there exists an imbalance and a concentration of not just resources, but also privileges. They should also learn that they must not knowingly or unknowingly facilitate the concentration.

Academia needs to gradually help to decolonise the minds of future designers and planners of the city. The idea of Justice is crucial in my teachings in my attempt to facilitate an eye to see the traditionally unwelcome groups as the users of the city. I mostly tend to design my studios around marginalised groups primarily to reframe the idea of client as well as infiltrate an understanding of people with different identities as equal users of the city with rights conferred by their very existence. It is important that students see the so-called invisible as actors but within a shadowed realm that needs unveiling, and not lent voices of pity. Gender is my main lens of research now a days and finds its way into my exchange with students most of the time.

In the last few years of my teaching tenure, through different studio projects and theoretical courses, enabling the students to recognise all levels of people as the residents of this city and see beyond the traditional definitions has been my primary strategy. I have been teaching an urban planning course through which I facilitated my students to take part in this year's global student movement around just city. Once, through the course, I initiated a discussion among the students about how safe and free women are to enjoy their right to Dhaka city. One of the students' remarks on the 'mosques' being resistant to women's presence most often, besides other opinions, enabled the whole class to admit that the city is a reflection of cultural-religious norms and is yet to consider women as equal users. I realised that classrooms can provide comfortable environment away from any external influences (i.e., political, religious) for the students to engage in dialogues with their peers and can ignite statements that are often not spoken of. I

1 Detail Area Plan 2022-2035 developed and published in Bangladesh by RAJUK (Development Authority for Dhaka) in 2022. See https://rajuk.portal.gov.bd/site/page/68c8d4af-f493-43de-a54c-b0dc83d56bff. This edition proposes a revised formula of Floor Area Ratio with the objective to curtail the permissible construction/built areas. This particular issue gave rise to much controversies and debates among the architect and planning professionals over its effectiveness to control density as well as its impact on the real estate industry.

believe such discussions contribute not only by adding to the contents but also, such as in this particular example, the points raised enabled the male students to relate with the women's cause to some extent. Reflecting upon individual experiences this way classroom discussions can also humanise one's struggle before others.

In connection to this, humanising others is what I also emphasise in my teaching process. In the Fall of 2021, I conducted an urban design studio which was about re-designing some of Dhaka city's particular areas as inclusive of street vendors and pavement dwellers. The studio expectation was for the students to thoroughly understand the micro-dynamics of the city, daily lives of the street actors and the consequent space production at the intersection of the formal-informal interactions. Above all, my aim was to instigate a perspective among the students to view the otherwise identified as illegal actors, as the main protagonists of their project. Usually, as mentioned in the first paragraph, these groups are easily marked as removable for the benefit of the mainstream or 'formal' group of the city, even within the studio practices. Hence, the project was introduced to influence students' mindset to view the 'informal' actors, who are a significant part of the city's fabric, as rather the everyday participants of the city and not mere problems. The studio process involving rigorous field survey, map generation exercises, one-to-one interviews with the vendors and homeless, and translation of findings into visuals- enabled the students to humanise the otherwise unnoticed existences.

Through all of these attempts, my aim is to infiltrate young minds to develop an eye to see from below, to recognise the inequalities and unfairness that we, even as professionals as well, belonging to the mainstream society often fail to address; to nurture a mindset that will eventually see beyond what their eyes are trained to see. To be able to 'recognise' is fundamental for one to be able to act in my opinion. Academia, in my view, besides its scholarly engagements, can provide an important avenue for (intellectual) activism against colonial and capitalistic notions through its attempt to produce fair professionals who would embrace an attitude to realise cities only as just cities.

Manifestos for the Just City at the Anglia Ruskin University

Dr Sarah Bissett Scott

Module tutor 2022, Planning Principles & Concepts
School of Building and Design
Anglia Ruskin University
Chelmsford, UK

Anglia Ruskin Masters students thoroughly enjoyed this segment of their 'Principles and Concepts' module at our university. It was delivered in the first Trimester of the MSc in Town Planning, in the Faculty of Science and Engineering. Online discussions over the four sessions were stimulating while they were being delivered and later in the classroom when wider debates took place. Students became highly engaged hearing about how other planners are experiencing spatial management in different cultures – the ARU cohort were from a diverse spectrum, some were 'apprentices' from nearby local planning authorities or private planning practices in Essex and Norfolk and occasionally further afield. Others were international students only in the UK for a limited time, from South Asia, Africa and parts of the Middle East and Europe. Clearly, each found new perspectives while they were sharing knowledge between other participating universities. For some of the UK-based students it was exciting to learn about programmes taking place elsewhere; it gave them food for thought about what could be launched in different political climates. For those from other countries, comparisons and similarities were enlightening.

The approach of this online session on spatial justice has key pedagogical elements (Niemi, 2019). The sessions broadly encompass collaboration, reflexivity, building on the learner's existing world-understanding, integration of existing and future knowledge, and an enquiry-based exploration of the topic. However, although this learning experience was welcomed, the additional workload particularly for some part-time students was burdensome at times. Some people had family responsibilities as well as busy jobs to manage. For these and others simply getting home in time after work to join the online sessions was challenging.

Nevertheless, the engagement between these young professionals expanded their own understanding and imaginations on justice and possibilities for local community development. They identified the online sessions as a highly rewarding undertaking for them individually and recognised future collaborations between working planners as opportunities as well as being able to draw some parallels with how

services for spatiality are provided in their own professional sphere of influence.

There was also recognition that cross-cultural experiences could be adapted to contribute positively in new and future contexts. So, the architecturally-designed self-build co-operative housing development with shared community facilities and ownership in one European example was novel for English students. And an example of benefitting from crossing boundaries was the way in which an African village management scheme became articulated as a repeatable methodology for locally-based programmes in the UK.

Finally, students identified that when they were reporting back as ARU teams the experience of broader discussions and discourse helped the different 'real world' knowledge to be embedded with them and thus become a useful cache of information for sourcing post-graduation research and work. Each of their project outcomes was crafted differently, graphically and in content. Shared with the class, outcomes were stimulating and thought-provoking – a teaching outcome from joining the Manifesto group that is to be cherished.

Key factors that the ARU students wanted included in a Manifesto for a Just City were founded on 'equitable planning' and diversification. They identified objectives such as seeking environmental and financial sustainability; addressing growth, development and access to healthy open spaces; and amplifying the role of planners and urban designers in collaborating with communities to address resolution of spatial injustices. Goals for reducing spatial injustice impacts were summarised for example by one team as

- seeking justice at all scales of the built environment
- reimagining city spaces to prioritise the right to the city for all, and
- preserving a sense of belonging for city dwellers through placemaking.

Other teams emphasised accountability and understanding links between politics and spatial outcomes: the importance of placemaking through participatory planning and design purpose. How to achieve spatial justice and what might be planners' future role were both considered vital inclusions to a meaningful manifesto for a just city. The class discourse included considering the nature of justice (distributive and procedural), the agency of communities in urban developments, balancing intergenerational impacts while managing pressures for future growth and environmental change. The proposed Manifestos were submitted as a team assignment at the end of term.

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From Aakash to Zofia

82 manifestos written by 315 contributors from 63 universities



Screeshot of one of the workshop sessions. Printed with permission from participants.

Name	Institution	City	Country
Aakash Haider	Military Institute of Science and Technology	Dhaka	Bangladesh
Aatu Lauri Kristian Jämsä	KU Leuven	Leuven	Belgium
Aayushi Pawar	MKSSS Dr. Bhanuben Nanavati College of Architecture	Pune	India
Abaigeal Burns	Atlantic Technological University	Galway	Ireland
Adithya Lekshmi	Mc Gan's Ooty School Of Architecture	Ooty	India
Aditya Deo Sharma	University of Illinois at Urbana Champaign	Urbana Champaign	USA
Ahaan Marwah	KU Leuven	Leuven	Belgium
Ahmad Akif	KU Leuven	Leuven	Belgium
Ahmed el Bahnasawy	Cairo University	Cairo	Egypt
Ahmet Adnan Kahveci	METU	Ankara	Turkey
Alan Rosillo Galindo	Tecnológico de Monterrey Campus León	Leon	Mexico
Alejandra Ocasio	University of Puerto Rico	San Juan	Puerto Rico
Aleksandra Krutnik	KU Leuven	Leuven	Belgium
Alessandra Rodríguez Mercado	Universidad de Lima	Lima	Peru
Alexander Rakow	KU Leuven	Leuven	Belgium
Alexis Neloms	Alabama A&M University	Huntsville	USA
Alua Akhmet	Vereniging Deltametropool	Rotterdam	The Netherlands
Alvin Ossis	Morgan State University	Baltimore	USA
Amber Thomas	Technological University Dublin	Dublin	Ireland
Amin Jegham	KU Leuven	Leuven	Belgium
Ana-Maria Vasilache	TU Delft	Delft	The Netherlands
Anaïs Stradiot	KU Leuven	Leuven	Belgium
André Filipe Xavier	KU Leuven	Leuven	Belgium
Aneisha Ingram	Alabama A&M University	Huntsville	USA
Angelina Voitash	KU Leuven	Leuven	Belgium
Aniruddh Muvva	RV College of Architecture	Bengaluru	India
Anisha Dara	RV College of Architecture	Bengaluru	India
Anmol Bhargava	TU Delft	Delft	The Netherlands
Anna Pape	KU Leuven	Leuven	Belgium
Aqilah Hendricks	Cape Peninsula University of Technology	Cape Town	South Africa
Aravind Vishnu	KU Leuven Campus Brussels	Brussels	Belgium
Aris Davies	Morgan State University	Baltimore	USA
Arno Chavée	KU Leuven	Leuven	Belgium
Arta Ramadani	KU Leuven	Leuven	Belgium
Arumi Zanira	KU Leuven Campus Brussels	Brussels	Belgium
Asim Muntaim	Military Institute of Science and Technology	Dhaka	Bangladesh
Ava Farahbod	Tehran University of Art	Tehran	Iran

Ayadi Mishra	School of Planning and Architecture	Bhopal	India
Ayan Gasimova	METU	Ankara	Turkey
Bamang Aming	Chandigarh University	Mohali	India
Başak Boztaş	Istanbul Technical University	Istanbul	Turkey
Bianca Esterhuizen	Cape Peninsula University of Technology	Cape Town	South Africa
Bohdan Konetsul	Kyiv National University of Construction and Architecture	Kiev	Ukraine
Büşra Dağ	METU	Ankara	Turkey
Byrone Abrahams	Cape Peninsula University of Technology	Cape Town	South Africa
Carson Vinson	Alabama A&M University	Huntsville	USA
Cassandra Nathan	Alabama A&M University	Huntsville	USA
Chista Goudarzi	University of Tehran	Tehran	Iran
Christian Hickman	Winston-Salem State University	Winston-Salem	USA
Christian Rodriguez Muñoz	Tecnológico de Monterrey Campus León	Leon	Mexico
Chuhao Fang	University College Dublin	Dublin	Ireland
Cícera Sarah Moura Farias	Universidade Federal do Ceará	Fortaleza	Brazil
Claire Reilly	Technological University Dublin	Dublin	Ireland
Claudia Engel	TU Delft	Delft	The Netherlands
Clelia Barberá Ramallo	KU Leuven	Leuven	Belgium
Congye Shen	University College Dublin	Dublin	Ireland
Courtney Carrington	Morgan State University	Baltimore	USA
Danilo Sovilj	KU Leuven Campus Brussels	Brussels	Belgium
Dareen Emad El-Din Saeed	Cairo University	Cairo	Egypt
David Alazaroae	KU Leuven Campus Brussels	Brussels	Belgium
David Prieto Llamas	KU Leuven	Leuven	Belgium
Dhanyashree M	RV College of Architecture	Bengaluru	India
Diah Paramita Sari	KU Leuven Campus Brussels	Brussels	Belgium
Dieudonné Elohym da Costa	Cape Peninsula University of Technology	Cape Town	South Africa
Dilara Uçar	TU Berlin	Berlin	Germany
Dina Pechorina	Copenhagen International School	Copenhagen	Denmark
Dina Yasser Bakr	Cairo University	Cairo	Egypt
Divya Agarwal	TU Delft	Delft	The Netherlands
Donevea Stanfliet	Cape Peninsula University of Technology	Cape Town	South Africa
Duvitri Rajapakse	KU Leuven	Leuven	Belgium
Dylan Adriaanse	Cape Peninsula University of Technology	Cape Town	South Africa
Efe han	KU Leuven	Leuven	Belgium
Effie Kostopoulou	The Bartlett School of Architecture	London	UK
Elina Lenders	KU Leuven	Leuven	Belgium
Emre Gönül	KU Leuven	Leuven	Belgium

Estefanie Quispe Salas	Universidad de Lima	Lima	Peru
Ezgi Cirpanli	KU Leuven	Leuven	Belgium
Ezgi Güney	KU Leuven	Leuven	Belgium
Fatihah Khalis	KU Leuven	Leuven	Belgium
Fawjia Afroj	Military Institute of Science and Technology	Dhaka	Bangladesh
Feike Smithuis	TU Delft	Delft	The Netherlands
Felix Schroeder	KU Leuven	Leuven	Belgium
Flora Celine	Mc Gan's Ooty School Of Architecture	Ooty	India
Francois de Waal	Cape Peninsula University of Technology	Cape Town	South Africa
Franz Brannaschk	KU Leuven	Leuven	Belgium
Gabriel Schumacher Gutierrez	KU Leuven	Leuven	Belgium
Gabriela Lugones Guzman	HafenCity University of Hamburg	Hamburg	Germany
Ghadah Ahmed Ameer	Arab Academy for Science & Technology	Alexandria	Egypt
Ghazal Nematgorgani	HafenCity University of Hamburg	Hamburg	Germany
Guillem Pérez Gregori	KU Leuven	Leuven	Belgium
Guo Diandian	University College Dublin	Dublin	Ireland
Hadeel Abuzaid	METU	Ankara	Turkey
Hana Hamimy	Cairo University	Cairo	Egypt
Hareem Falak	METU	Ankara	Turkey
Helya Sehat	University of Tehran	Tehran	Iran
Hilal Bozkurt	Istanbul Technical University	Istanbul	Turkey
Hongrui Zong	Chang'an University	Xi'an	China
Hongye Chen	KU Leuven	Leuven	Belgium
Huangchen Luo	University College Dublin	Dublin	Ireland
Ian Ross	Morgan State University	Baltimore	USA
Imane Tahere	KU Leuven Campus Brussels	Brussels	Belgium
İnci Nazlıcan Sağırbaş	TU Berlin	Berlin	Germany
Irem Uysal	KU Leuven	Leuven	Belgium
Isabel Artal Sanz	KU Leuven	Leuven	Belgium
Isabella Jaramillo Diaz	Universidad del Valle	Cali	Colombia
Isha Sherlin	Mc Gan's Ooty School Of Architecture	Ooty	India
Ishbel Cora	University of Puerto Rico	San Juan	Puerto Rico
Iva Stefani	HafenCity University of Hamburg	Hamburg	Germany
Jacobus Frederick Visser	Cape Peninsula University of Technology	Cape Town	South Africa
Jad Rizkallah	Anglia Ruskin University	Chelmsford	UK
Jaime Villeta	University of Puerto Rico Campus	San Juan	Puerto Rico
Jānis Aufmanis	KU Leuven	Leuven	Belgium
Jaylyn Headen	Winston-Salem State University	Winston-Salem	USA
Ji Jie	University College Dublin	Dublin	Ireland

Jia Min Chai	KU Leuven	Leuven	Belgium
Jiheng Li	TU Delft	Delft	The Netherlands
Jinghao Chen	Chang'an University	Xi'an	China
Jingzhe Zhou	University College Dublin	Dublin	Ireland
Johanna Zehntner	TU Delft	Delft	The Netherlands
Johannes Krogh	KU Leuven	Leuven	Belgium
Jonathan Burkard	KU Leuven	Leuven	Belgium
Joshua Boyce	Alabama A&M University	Huntsville	USA
Juan Paulino Lozornio González	Tecnológico de Monterrey Campus León	Leon	Mexico
Juliano Fakhry	KU Leuven	Leuven	Belgium
Justyna Pawelczak	KU Leuven Campus Brussels	Brussels	Belgium
Justyna Rusnarczyk	KU Leuven	Leuven	Belgium
Kamatchi Priyadharshini	Mc Gan's Ooty School Of Architecture	Ooty	India
Kameera Faulk	Winston-Salem State University	Winston-Salem	USA
Kaniz Tahsin Masud	Military Institute of Science and Technology	Dhaka	Bangladesh
Kaoutar Mellouki	Politecnico di Milano	Milan	Italy
Karina A. Mendoza Llontop	Bauhaus-Universität Weimar	Weimar	Germany
Katarina Nycha	KU Leuven Campus Brussels	Brussels	Belgium
Ketevan Gogodze	KU Leuven	Leuven	Belgium
Keti Hoxha	POLIS University	Tirana	Albania
Kewin Niewiarowski	KU Leuven	Leuven	Belgium
Khawla Binte Khalid	Military Institute of Science and Technology	Dhaka	Bangladesh
Krishnali Shrimali	MKSSS Dr. B. Nanavati College of Architecture	Pune	India
Kristopher Coleman	Winston-Salem State University	Winston-Salem	USA
Lamya Mubasshira Maahjabeen	Military Institute of Science and Technology	Dhaka	Bangladesh
Lara Makhoul	KU Leuven	Leuven	Belgium
Laura Pérez Corral	KU Leuven	Leuven	Belgium
Laurens De Clercq	KU Leuven	Leuven	Belgium
Leah Hershoff	Morgan State University	Baltimore	USA
Léopold Parras	KU Leuven	Leuven	Belgium
Leslie Martinez	University of Puerto Rico	San Juan	Puerto Rico
Letisia Dimitrova	KU Leuven	Leuven	Belgium
Leyla Abou Chedid	KU Leuven Campus Brussels	Brussels	Belgium
Li Jiaqing	University College Dublin	Dublin	Ireland
Liang Ruiyu	University College Dublin	Dublin	Ireland
Lorelay Christodoulou	Technical University of Crete	Chania	Greece
Louis Frederick Weber	KU Leuven	Leuven	Belgium
Lucas Verlé	KU Leuven	Leuven	Belgium

Lucia Cristina C. Castromonte	Politecnico di Milano	Milan	Italy
Lucy Zhu	KU Leuven	Leuven	Belgium
Luka Verbist	KU Leuven	Leuven	Belgium
Madison Abrams	Winston-Salem State University	Winston-Salem	USA
Mahnoor Shahjehant	National College of Arts at Lahore	Lahore	Pakistan
Mahshid Heshmat	University of Tehran	Tehran	Iran
Maja Wrzeszcz	KU Leuven	Leuven	Belgium
Makayla White	Alabama A&M University	Huntsville	USA
Malek Nacouzi	École Nationale Supérieure d'Architecture de Paris-Belleville	Paris	France
Malik Wright	Alabama A&M University	Huntsville	USA
Marc Jurdak	KU Leuven	Leuven	Belgium
Marh Echtai	TU Delft	Delft	The Netherlands
Maria El Tabib	Politecnico di Milano	Milan	Italy
Maria Michelaki	KU Leuven Campus Brussels	Brussels	Belgium
Maria Soler de Grandes	KU Leuven	Leuven	Belgium
Mariam Shulqamy	RWTH Aachen	Aachen	Germany
Mario Font Martin	University of Puerto Rico	San Juan	Puerto Rico
Marlene Kloßmann	KU Leuven	Leuven	Belgium
Maroua Ben Kiran	Universitat Politècnica de Catalunya	Barcelona	Spain
Marte Forier	KU Leuven	Leuven	Belgium
Marthe Van Endert	KU Leuven	Leuven	Belgium
Matawee Li	HafenCity University of Hamburg	Hamburg	Germany
Matthias Kispert	University of Westminster	London	UK
Maud de Guiran	KU Leuven Campus Brussels	Brussels	Belgium
Mauricio Barriga	Cologne University of Applied Sciences	Cologne	Germany
Max Sandred	KU Leuven	Leuven	Belgium
Mehedi Hasan Shuvo	Military Institute of Science and Technology	Dhaka	Bangladesh
Mehreen Shahid	Institute of Arts and Culture of Lahore	Lahore	Pakistan
Mélanie Lembregts	KU Leuven	Leuven	Belgium
Melika Baghdad Anbarani	KU Leuven	Leuven	Belgium
Micha Nikolussi	KU Leuven	Leuven	Belgium
Michelle de Kock	Cape Peninsula University of Technology	Cape Town	South Africa
Mikuláš Belinský	KU Leuven	Leuven	Belgium
Milca Kasongo	Cape Peninsula University of Technology	Cape Town	South Africa
Milena Verçosa Vieira	Universidade Federal do Ceará	Fortaleza	Brazil
Min Nyo Htun	West Yangon Technological University	Yangon	Myanmar
Minoo Torabi	University of Science and Culture	Tehran	Iran
Mirame Mahmoud El-Sayed	Nile University	Cairo	Egypt
Mohab Salem	Lithuanian Energy Institute	Kaunas	Lithuania

Mohamed Shahwan	Cairo University	Cairo	Egypt
Mohamed Yaseen	Cairo University	Cairo	Egypt
Mona Ahmed Maria	Cairo University	Cairo	Egypt
Mubassia Bin Jannah	Military Institute of Science and Technology	Dhaka	Bangladesh
Mushtashfi Mustakim	Military Institute of Science and Technology	Dhaka	Bangladesh
Mykhailo Shvets-Mashkara	KU Leuven	Leuven	Belgium
Naemeeh Merchant	Morgan State University	Baltimore	USA
Nassim Hosseiny Shamchi	HafenCity University of Hamburg	Hamburg	Germany
Natalia Fic	University of Illinois at Urbana Champaign	Urbana Champaign	USA
Nathan Smithers	TU Delft	Delft	The Netherlands
Nihan Akcan	KU Leuven Campus Brussels	Brussels	Belgium
Nisrine Habib M'samri	Istanbul Nisantasi University	Istanbul	Turkey
Niu Meiqi	University College Dublin	Dublin	Ireland
Noa Ruijten	KU Leuven	Leuven	Belgium
Noha Hatem Mostafa	Cairo University	Cairo	Egypt
Noura Ahbeddou	KU Leuven Campus Brussels	Brussels	Belgium
Nur E Zannat Priom	KU Leuven	Leuven	Belgium
Olawale Joshua Olugbade	KU Leuven	Leuven	Belgium
Olena Kysla	KU Leuven	Leuven	Belgium
Olena Saliy	Kyiv National University of Construction and Architecture	Kiev	Ukraine
Omar Borham	University College of London	London	UK
Ömer Devrim Aksoyak	Abdullah Gül University	Kayseri	Turkey
Ömer Kul	Abdullah Gül University	Kayseri	Turkey
Omnia Akram	Ain Shams University	Cairo	Egypt
Pablo Lucero Garófano	KU Leuven	Leuven	Belgium
Patricia Gamal	Ain Shams University	Cairo	Egypt
Patricia Smith	Winston-Salem State University	Winston-Salem	USA
Paula Andreu	Universitat Politècnica de Catalunya	Barcelona	Spain
Pengyu Ren	Chang'an University	Xi'an	China
Philipp Kleihues	KU Leuven	Leuven	Belgium
Pierrick Chalivet	KU Leuven	Leuven	Belgium
Pola Machinska	KU Leuven	Leuven	Belgium
Pravidhi Rawat	National Law School of India University	Bangalore	India
Priyesha Anantharamakrishnan	RV College of Architecture	Bengaluru	India
Raian Bin Islam	Military Institute of Science and Technology	Dhaka	Bangladesh
Rakibul Al Fahim	Military Institute of Science and Technology	Dhaka	Bangladesh
Ranjana Shah	KU Leuven	Leuven	Belgium
Razaan Reggiori	Cape Peninsula University of Technology	Cape Town	South Africa

Reem Kamel Elnady	Mansoura University	Mansoura	Egypt
Reggie Spivey Jr.	Winston-Salem State University	Winston-Salem	USA
Renan Porto	University of Westminster	London	UK
Renata Mickevičiūtė	KU Leuven	Leuven	Belgium
Rian McGrattan	Technological University Dublin	Dublin	Ireland
Ricard Charles	Morgan State University	Baltimore	USA
Rifah Rezwana	Military Institute of Science and Technology	Dhaka	Bangladesh
Rithvika Dara	University of Illinois at Urbana Champaign	Urbana Champaign	USA
Robert Flack	Cape Peninsula University of Technology	Cape Town	South Africa
Roya Raeisi	KU Leuven	Leuven	Belgium
Ruayera SB Sharazeel	Military Institute Of Science & Technology	Dhaka	Bangladesh
Sabine Chaaya	Politecnico di Milano	Milan	Italy
Salman Shadid	Military Institute of Science and Technology	Dhaka	Bangladesh
Samruddhi Deshpande	MKSSS Dr. Bhanuben Nanavati College	Pune	India
Sania Ahmad	National College of Arts at Lahore	Lahore	Pakistan
Sanjana Shettigar	TU Delft	Delft	The Netherlands
Sara Granger-van den Brand	TU Delft	Delft	The Netherlands
Sara Mohamed Adel Elgamal	Mansoura University	Mansoura	Egypt
Sarya Baran Kılıç	American Highschool of Robert College	Istanbul	Turkey
Şebnem Tan	Abdullah Gül Unıversıty	Kayseri	Turkey
Şenol Aykaç	METU	Ankara	Turkey
Shafkat Yakub	Military Institute of Science & Technology	Dhaka	Bangladesh
Shania Grier	Winston-Salem State University	Winston-Salem	USA
Shashwat Anand	Copenhagen International School	Copenhagen	Denmark
Shen Kaiyuan	University College Dublin	Dublin	Ireland
Sherifa El-Haggan	Cairo University	Cairo	Egypt
Shin Thant Htet	Thanlyin Technological University	Thanlyin	Myanmar
Shirajum Munira	Military Institute Of Science & Technology	Dhaka	Bangladesh
Shorouk Mohamed Khedr	Mansoura University	Mansoura	Egypt
Shruti Sidhu	Chandigarh University	Mohali	India
Simge Büyükbaş	METU	Ankara	Turkey
Siyuan Wang	Chang'an University	Xi'an	China
Sofia Maria Rosso	KU Leuven	Leuven	Belgium
Sohaila Mohammed	Cairo University	Cairo	Egypt
Sose Khachatryan	KU Leuven	Leuven	Belgium
Soukaina Abied	KU Leuven Campus Brussels	Brussels	Belgium
Stelme Girão de Souza	Universidade Federal do Ceará	Fortaleza	Brazil
Sub-ha Binte Shams	Military Institute of Science & Technology	Dhaka	Bangladesh

Suhana Mashiat-E-Rahman	Military Institute of Science & Technology	Dhaka	Bangladesh
Sujan Vandepitte	KU Leuven	Leuven	Belgium
Sumaiya Rahman Timu	Military Institute Of Science & Technology	Dhaka	Bangladesh
Suné Fitzell	Cape Peninsula University of Technology	Cape Town	South Africa
Suzan Mahran	Arab Academy for Science & Technology	Alexandria	Egypt
Swan Yee Htet	West Yangon Technological University	Yangon	Myanmar
Swastik Biswas	Chandigarh University	Mohali	India
Taenaz Shakir	University of Lausanne	Lausanne	Switzerland
Taieba Binta Habib	Military Institute of Science and Technology	Dhaka	Bangladesh
Tamima Afrin Nisu	Military Institute Of Science & Technology	Dhaka	Bangladesh
Tarini Sharma	HafenCity University of Hamburg	Hamburg	Germany
Taryn Traest	Cape Peninsula University of Technology	Cape Town	South Africa
Tasin Tasfia	Military Institute of Science & Technology	Dhaka	Bangladesh
Tavariou Troupe	Alabama A&M University	Huntsville	USA
Tetyana Bratkova	Kyiv National University of Construction and Architecture	Kiev	Ukraine
Tetyana Kashchenko	Kyiv National University of Construction & Architecture	Kiev	Ukraine
Theodora Kirunda	University of Pretoria	Pretoria	South Africa
Thomas Bonte	Vereniging Deltametropool	Rotterdam	The Netherlands
Tia Bou Khalil	KU Leuven	Leuven	Belgium
Tohfa Jahan	Military Institute of Science & Technology	Dhaka	Bangladesh
Toka Hassan	Cairo University	Cairo	Egypt
Tom Fitzgerald	Vereniging Deltametropool	Rotterdam	The Netherlands
Tom Niklas Kohrs	KU Leuven	Leuven	Belgium
Toolika Mishra	Chandigarh University	Mohali	India
Tristan Borromeo	KU Leuven Campus Brussels	Brussels	Belgium
Tyriq Charleus	Morgan State University	Baltimore	USA
Udip Pran Das	Indian Institute of Technology at Bombay	Mumbai	India
Umr Gallie	Cape Peninsula University of Technology	Cape Town	South Africa
Unai Balerdi Murias	KU Leuven	Leuven	Belgium
Uyiosa Aimufua	Morgan State University	Baltimore	USA
Uzma Binte Kibria	Military Institute Of Science & Technology	Dhaka	Bangladesh
Venkata Subrahmanian NV	Indian Institute of Technology at Bombay	Mumbai	India
Vera Vince	TU Delft	Delft	The Netherlands
Veronia Emad	Ain Shams University	Cairo	Egypt
Victoria Andrea Gasca García	Tecnológico de Monterrey Campus León	Leon	Mexico
Vildan Yıldırım	Abdullah Gül Unıversity	Kayseri	Turkey
Vivek Chakravorty	Chandigarh University	Mohali	India

Xiang Li	Chang'an University	Xi'an	China
Yashwant Rawat	School of Planning and Architecture	Bhopal	India
Yasmina Ragab	Cairo University	Cairo	Egypt
Yazeed Harris	Cape Peninsula University of Technology	Cape Town	South Africa
Yinan Qin	KU Leuven	Leuven	Belgium
Yizhou Shen	KU Leuven	Leuven	Belgium
Yoon Ei Kyaw	Chulalongkorn University	Bangkok	Thailand
Yuliia Ignat	KU Leuven Campus Brussels	Brussels	Belgium
Zeynep Ciftci	KU Leuven	Leuven	Belgium
Zihao Dong	University College Dublin	Dublin	Ireland
Zofia Król	KU Leuven	Leuven	Belgium

Distribution of 63 participating universities



Map with distribution of participating universities. Map by Roberto Rocco with Google Maps.

THE RIGHT TO THE CITY IS A CRY & A DEMAND

Henri Lefèbvre

Manifestos for a Just City

Time Manifesto

Sara Granger van den Brand

Ana-Maria Vasilache

TU Delft, The Netherlands

Mariam Shulqamy

RWTH Aachen, Germany

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NEED for a just city equivalates the need for more time. The aftermaths of industrialization have seen daily life dictated by relentless production. As such, the present manifesto is not the first or last call for leisure time as a social right. However, to us, the initiators of the Time Manifesto, time is the only way to liberate and democratize urban environments. We call for an awareness of our disconnection from our cities, societies, neighbours, and surroundings. Every year, entire social housing neighbourhoods disappear to make room for luxurious housing. Every month, refugee camps are dismantled for the lack of proper permits. Every day, bulldozers hit the bricks of houses that have sheltered families for generations. Therefore, we not only make a call for awareness of these losses but also call for reclaiming these lost years, months and days. We call for a redistribution of time. The time that liberates us more than merely for leisure. Time that is more connected to the way we live, the way we act, to the way we produce.Therefore, this is our call: a call for more and better distributed **TIME.**

"THE TIME TO THINK AS A RIGHT"

TIME TO SEE

In a world where loitering has become a criminal offence, we need to allow people the time to take in their surroundings, the time to truly observe what is happening around them. We refer here to the necessity of simply being afforded the time to truly see what creates their daily environments, communities, and worlds and being able to interact with all of their consolidating parts. Simply looking is not enough; in the just city, being guaranteed the time to see is mandatory.



TIME TO THINK

At the same time as seeing our world, perhaps for the first or the hundredth time, we as a society need to afford the time to think. The commodification and marketization of time is a process that has allowed our societies to overlook atrocities, outrages and tragedies by quietly ensuring we do not have time to consider their implications on our world. Oftentimes authoritarian regimes manage public sentiments by ensuring people cannot afford the time to consider their situation over the intensity of daily worries and necessities. The just city sees the time to think as a right, not an affordance.

TIME TO LIVE

And just as pressing, we must ensure people have the time to live. With the increasing global urgency of refugee crises fuelled by wars, climate catastrophes, human rights violations, and economic hardship, we need to recognize that it is a fundamental right to have time to live and make choices about one's life. The just city creates and sustains human environments that give people the time to live, rather than simply being rushed through an uncertain existence.

TIME TO BUILD

The process of building in the city is driven by its economics and the addiction to fast pace production. The pressure of building mass housing for low cost has visibly affected the well-paced building process that considers the city's existing fabric, often replacing situated design with commodified construction. The act of building should not be seen as solely an economic investment; in the just city, building is a response to the symbiosis between time and urban fabric.

TIME TO DESIGN

The late 20th Century introduction of computers and digitized mass manufacturing ensured technology as a means to produce more, faster, enslaving designers to the machine. The drive for increased output in reduced time has generated design environments often wholly disconnected from the societies and communities they affect. In a just city, time is crucial to develop ideas thoroughly and adapt designs to their environment.



TIME TO ADAPT

The centralization of power in urban environments results in decision-making that is frequently exclusionary and one-sided. While planning regulations are essential to healthy urban development, decision-makers should provide time for communities to discuss, analyze and amend initiatives affecting their societies, finding ways for regulations to adapt to an inclusive change. In the just city, lawmakers consider time and reflection as tools for change and adaptation.

"TIME AS A TOOL FOR CHANGE"

TIME TO GATHER

In a fast-developing world, communities need time to gather and unite. It is the small interventions: how we choose to spend our time, how we address urban issues as a community, what actions we take together, and whom we include. That will change our cities and, most importantly, people's lives. It is time to gather and take on responsibility and start acting! In the just city, people, architects and decision-makers have time to gather and work together.

"WE NEED TO SLOW DOWN"



TIME TO PROTEST

While you are reading this, millions of people are affected by governmental and institutional decisions implemented top-down. Contesting these decisions is an inherent civil right. However, authoritarian regimes are not the only political systems employing methods that strip people's time to advocate for their own needs. In the just city, people have the time to protest, defend their interests and have their voices heard.

TIME TO PARTICIPATE

In a rapidly changing urban environment, people do not have enough time to be involved in their city's development and planning processes, shaping their future. Including time for community engagement leads to situated and multifaceted designs. However, individuals from underrepresented communities often do not have the time or resources to engage with their societies' building process. The just city ensures equal platforms and enough time for people to participate in their communities.

NEED for a change. By changing the way we spend our time, we can change the way our cities are developed. Urban environments transform over time, and it is our responsibility to make this transformation for the benefit of the people around us. As such, through this Time Manifesto, we call for a city where time is a social right and acts as a tool of liberation. We need to stop the commodification of time, and we need to do it **NOW!**



Photo by Chris Slupski on Unsplash

The Collective City:
Make it Less Crazy

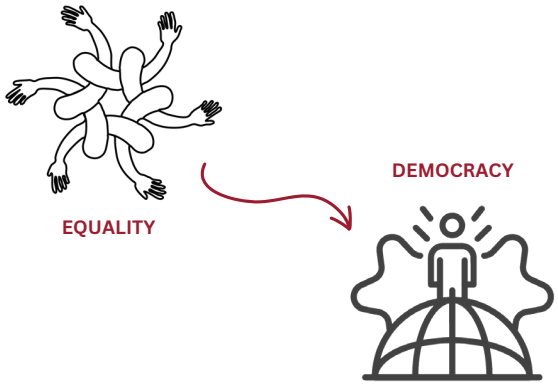
Büşra Dağ
Şenol Aykaç
Ayan Gasimova
Ahmet Adnan Kahveci
METU, Ankara, Turkey

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What is a city? Moreover, how should it be formed? The questions that bother many urbanists for both sustaining user satisfaction and healthy usage of sources provided by nature. Furthermore, this is why a manifesto helps collect opinions and wills from the users of the world...

One of the essential aspects of the city is **equality & democracy**. Every user has a right to a beautiful life and choice; this is what equality and democracy are about in cities. However, nowadays, democracy in cities ceases to be just a political concept. At the same time, it should be a part of city life because people from all walks of life need to express their thoughts and suggestions in an equal, accessible, and unhindered manner and develop in cities in this context. Democracy is strongly **tied to spaces** of all sizes, and those who need democracy the most are the users of urban and lower-scale areas. The people we are talking about are usually a middle class or poor, newly urban, or refugees; They are oppressed groups consisting of unorganized women, men, and children who have little education, are limited only by vital factors, and are sometimes discriminated against. Democracy can exist by providing an environment of solidarity and organizing with the most **vulnerable users of the space.**

To the extent that democracy is suppressed, groups of a better position, namely capital owners, rent owners, and political identities, benefit from the existing situation. At this point, community participation is needed to avoid the negative situation and to create adequate living spaces.



As it can be understood from previous discussions, **community participation** is essential and could fix several problems. Community participation reflects people working together to overcome disadvantages and discrimination and finding solutions to common problems and needs, which includes the participation of the broad community, open and transparent processes, and the unanimity of the public in decision-making on a common denominator. At the same time, it develops **a sense of spatial belonging** by enabling people to shape the space envisaged for their future, which means making improvements in people's communities according to their wishes by giving **a 'voice' to the public** and allowing professionals to gather ideas about the needs of the people.

Collective participation reveals the management approach based on **transparency, accountability, reliability, working harmony, common ground and efficiency, multi-actor and social partnerships, and participatory urban planning**. Compared to traditional planning led only by professionals or politicians, participatory urban planning encourages open dialogue and interaction between the public and decision-makers throughout the process. With the community and decision-makers involved in the whole process, it will be easier for cities to develop a more sustainable Action Plan.

As it can be understood, participation is an aspect of democracy in the city concept. Democracy is the regime of the people to govern themselves freely. With the participation of the people in the process, it is ensured that **a common mind** is formed to solve the city's problems through negotiations, make the city livable, and ensure sustainable development. On the contrary, it prevents decision-makers such as politicians from being **the dominant power in the processing and planning** the people's living environment.

To make this situation clearer, **the Canal Istanbul project**, which the current President of Turkey and his supporters call **a crazy project**, which is planned to be implemented in Turkey, can be considered as a concrete example. With this project, it is planned to divide Istanbul, which plays the role of a connector and transition zone of Europe and Asia, into 3 parts. This phenomenon, which is the focus of discussions, is described as **utopia** by decision makers such as the President, and as **dystopia** by the public and planners. The project, which is the source of this dilemma, cannot create a utopia as mentioned, because this event manifests itself not as a public consensus, but as impositions from above.
In Turkey, situations such as the fact that this project, which may also cause the destruction of the ecosystem, has not been sufficiently discussed by the society, that **this crazy thing is not revealed in all clarity**, and that the canal to be opened serves other purposes than being a transportation network instrument, is widely criticized in Turkey. However, despite all these, the work of the project on the land has started and within the scope of this project, which will deeply affect the ecology and the form of Istanbul between two continents, the ground for social participation is not provided, on the contrary, **public ideas are ignored.**

Participatory urban planning and the understanding of democracy bring together concepts such as equality and horizontal relations in order to eliminate the problems. Therefore, with community participation, common ground can be established collectively without imposing homogeneity. Creating **common ground** ensures fair success for the city resulting from specific agreements based on a negotiation context.

Nevertheless, of course, it is essential to remember that the city is not only about the social aspects of life. It is also about external factors rather than internal ones caused by social conflicts. Such as climate and preservation of resources that we have from nature. One of today's biggest problems is that urbanism and climate change are perceived as two different factors, while they should be considered together, which brings us to climate urbanism. It's vital because the climate can change cities with its impacts. It is everyone's right to take steps to minimize the damage of these effects and to create a safe environment.

In summary, the idea of democracy brings together many concepts, such as justice, accessibility, equality, solidarity, and diversity. With the integrated work of all these concepts, livable, equal, and sustainable, just cities for everyone emerge. **Fairness is an essential component of planning; without this, planning cannot be publicly justified or sustained because competing claims can be decided and enforced by all.**

" PARTICIPATION "



How to Break the Hyper - Normalization Cycle?

Juliano Fakhry
Marc Jurdak
Sujan Vandepitte
KU Leuven, Belgium

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OCT – NOV 2022

Group 3 – KU LEUVEN

Tactical Urbanism – Guerrila Urbanism

Manifesto



Photograp – Juliano Fakhry – Beirut 2022

For The Just City

How To Break The Hyper Normalization cycle

A Manifesto For The Just City – Edition 2 – Group 3 – 2022 ©

Critical Urban Theory – How To Break The Hyper Normalization cycle – Tactical Urbanism – gue

What is hyper normalisation?

The hyper normalisation is a social cycle of non-participation of the peoples in the public sphere resulted by the Doxa in a certain field, a certain structured spaces of position whose properties depends on the position of spaces independent from the functions or properties of theses spaces and by definition its the position of hierarchies as defined by the French sociologist Pierre Bourdieu.

As a consequence of this cycle, a concentration of social capital occupy the physical space resulting in a dominant and dominated position in the social field, a totality of resources depending on a certain field, defined positions inhabited with affordance and thus unequal way of having a conversation.
How to break the cycle?

Appropriation of Public Space

The structure of social space manifests itself, in the most diverse contexts, in the form of spatial oppositions, appropriated physical space functioning as a spontaneous metaphor for the social order, The structure of social space manifests itself, in the most diverse contexts, in the form of spatial oppositions, appropriated physical space functioning as a spontaneous metaphor for the social order. The Struggle of Public Space Appropriation is related to the struggle of opposing a social system to redefine a social space.

In Revolutions and public manifestations, there's a physical appropriation of spaces in which a society expresses themselves by manifesting in the public sphere, but for this essays is not focusing on the physical consequences of public spaces but instead the consequences of physical appropriation on the social spaces.

Many revolutions and manifestation succeeded in altering the perception of the social spaces even after the revolution or at least the physical appropriation of the public sphere for manifestations ended, but had some permanent consequences on the social space and also deteriorating the cycle of hyper normalisation that the society lives in.
And here I would like to mention examples of revolutions that had permanent consequences on the social spaces like the revolution of October 19th 2019 in Beirut or the Gezi park manifestations in Istanbul, while these movements failed in attaining some of their political demands and goals, these movements had succeeded in breaking the cycle of hyper normalisation in a society since theses movements had permanent consequences on the way peoples view public space and political participation in it.

Tactical Urbanism: A Guerrilla Urbanism

Tactical urban planning designates a civic, participatory and ephemeral urban planning, carried by inhabitants, communities and/or activists, which often mobilizes the springs of art and events. It aims to transform the city to make it more convivial and welcoming, and encourages a questioning of the uses of this city. Three criteria make it possible to characterize it: its small scale, its reduced cost and its short-term realization. The term "urban acupuncture" is also used to refer to these small-scale facilities. The sustainable city, the consultation of the inhabitants and the public space are at the heart of the practices of tactical urban planning.
Tactical Urbanism is also referred to as Guerrilla urbanism because it has changes social spaces with referring to a governmental institution, and in a way, it's doing what a revolution is supposed to do.

Revolutions, Manifestations and protest struggle with a big problem, which is facing direct repression from the state organisation, it is sometimes necessary to have revolutions, but a lot of times with the violence and repression of the state and the deception of failure after being repressed, not only peoples will be back to their normalisation cycles but it will deceive them from ever getting involved in the political space after being deceived, so what if there is a way to involve peoples in the political space resulting in a very positive political participation strategically al while transforming the social space.

By tactical urbanism I am not referring to just the cliché spray paint into the ground and colourful sidewalks, as much as I want to appreciate its importance, but by tactical urbanism I am referring to using a civil participatory system in a certain community and society to participate in the political social space, and by involving peoples in a very strategic and political way, the social space will evolve with the perception of its peoples and then the cycle will break.

Critical Urban Theory – How To Break The Hyper Normalization cycle – Tactical Urbanism – gue

Mapping as a tool for justice in the city

Iva Stefani

Matawee Li

HCU, HafenCity, Germany

Keti Hoxha

Polis University, Albania

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Mapping as a tool for justice in the city

A just city is a goal we all share as planners and citizens. In such a city, all its citizens will be capable to enjoy the same standard of living in all its spatial arrangement, regardless of their economic background, gender, belief, or race.Providing basic urban services, ensuring equal participation in decision-making processes, and embracing diversity are the characteristics of just cities.

Due to changes in economic conditions, cities around the world are experiencing rapid urbanisation on a massive scale. The number of urban dwellers surpassed the number of people living in rural areas in 2007 for the first time in history, and the gap is getting bigger and bigger each year. For many cities, the rapid uncontrolled urbanisation is more than they can handle resulting in communities living in vulnerable settings. As vast tracts of land along city edges are converted and transformed into major urban developments, urbanisation in the urban fringe is accelerating rapidly. In some places faster than others. High informality is becoming one of the most daunting challenges for sustainable urban growth. This growth and accelerating migration have led many cities to fail to provide all citizens with just opportunities, equity and democracy.

While the Just City is the aspiration, we are aiming for. The reality is that our cities are now full of inequalities. This begs the question: what are the practical tools that we can use to achieve justice in our cities?

Mapping is a quintessential tool that can help us to implement the envisaged just city. They remain crucial tools in the hands of the planners because they have the ability to supply comprehensive information that can be used in decision making and tingle all sorts of issues that urban life goes through. A map doesn't just define the current state of areas but also describes realities and representation of knowledge.

In many places, the mapping process, especially in the urban context, is a monopoly of the government entities. While maps in itself are neutral and objective in the representation of the environment, the way they are designed can describe different versions of reality. This grants an unbalanced set of power to the officials that can control the narrative of what information a map gives.

But alternative mapping creations are rising like counter-mapping, participatory mapping and critical G.I.S. This movement, supported by many academics and NGOs, is spreading in many cities around the world to engage local communities to tell their stories and present their own world views and their opposition to 'official' maps. This form of mapping relies on capturing the spatial knowledge of the inhabitants themselves. Set in this background, mapping will be used as a critical tool for investigations and analysis. The process in itself can be a tool in engaging citizens in the local planning process as important stakeholders and empower them to ask more questions and demand just planning. This will result in making the planning process a more democratic one. This is extremely valuable in scenarios involving illegal settlements or where mistrust exists between governmental entities and the communities. Counter mapping can portray a more adequate picture on the communities perceived unjust spatial distributions.

Creating a mapping process based on the participation of the community themselves can better convert the injustices present in that community into qualitative data that can be used by planners and decision makers to act. By making informed decisions, we can amend the injustices present in such spatial areas and in doing so, we will be closer to achieving the vision of creating a just city. A properly done multi-participatory mapping process aids the spatial planning decision-making processes.

While the counter mapping movement is a grassroot process on its own, professional help is undoubtedly necessary for converting this vernacular knowledge into usable maps. The creation of digital maps requires certain knowledge of computers and software usage, not found in every community. This is where we as academics, students and activists should come in to help the process.

However, mapping itself isn't a magical tool that will solve all problems. Mapping is merely the process of capturing reality, from a variety of perspectives. However, the important thing mapping is just the capture of reality, the whole of it from diverse perspectives. It is what will be done with this knowledge and how it will be utilised afterwards that's important. What decisions will be taken to ensure a just urban planning outcome.

Most of the core of the cities we have now was built in a time when only a certain group of people had rights over the space and a monochrome voice was heard, leaving many outside the table of participation. That is changing now and growing in the future as more as democratic processes and tools will enable the communities to have the power of their own narratives.

*Mapp used for illustration was created by the authors

Manifesto for a Balanced and Sustainable City

François de Waal
Michelle de Kock
Bianca Esterhuizen
Razaan Reggiori
Donevea Stanfliet
CPUT, Cape Town, South Africa

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Focus on Cape Town

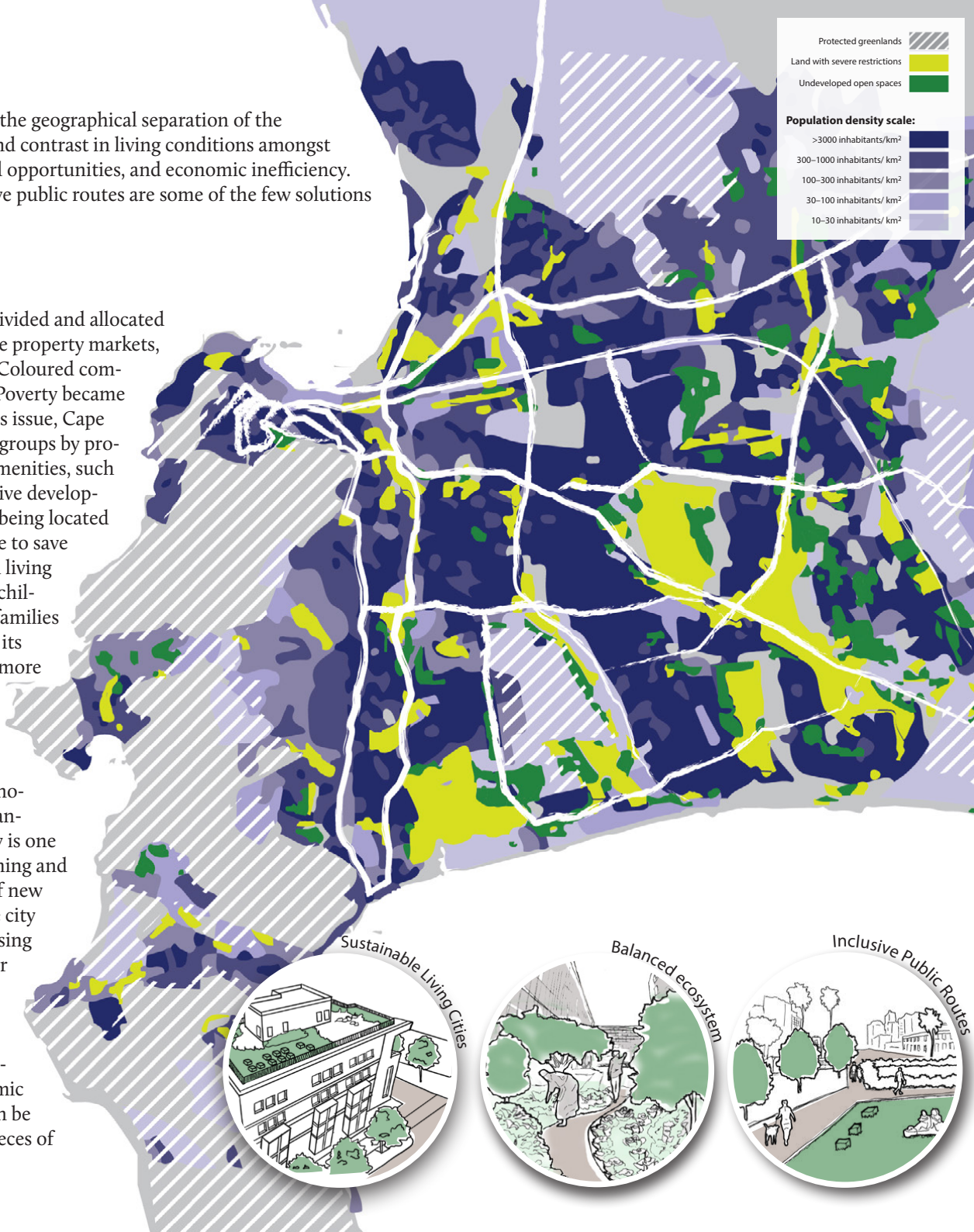
Spatial justice is a concept still being explored in Cape Town. Due to historical events, the geographical separation of the city took place. This separation led to spatial gaps in material prosperity, well-being, and contrast in living conditions amongst different races. A clear sign of injustice within society was observed, along with limited opportunities, and economic inefficiency. Inclusionary housing, sustainable living conditions, a balanced ecosystem, and inclusive public routes are some of the few solutions Cape Town can explore to achieve Spatial Justice.

Inclusionary housing

The root of social injustice started with racial and economic segregation. Races were divided and allocated certain areas in which they should reside. The wealthy were located in areas near prime property markets, therefore being close to their workplace, commercial activity and hospitals. Black and Coloured communities were placed in informal settlements, furthest away from any essential areas. Poverty became prevalent amongst these groups and led to a housing affordability crisis. To combat this issue, Cape Town has already started taking steps toward helping these historically disadvantaged groups by providing inclusive housing. Inclusive housing provides more living units with essential amenities, such as water, sanitation, and electricity, for low to moderate-income families. These inclusive developments allow for economic growth and long-term economic development due to them being located near commercial zones. Those who reside in these inclusive neighborhoods will be able to save up to 40% of their income that would have been spent on travel costs. These improved living conditions not only promote economic growth but also influence the development of children. Schools are made more accessible and the diverse community of mixed-income families encourages growth amongst the youth. Inclusive developments not only help improve its residents' living conditions but, if designed correctly, can also contribute to creating a more sustainable city.

Sustainable living cities

Cities generate 80% of the gross domestic product, they are the core generators of economic growth and have lifted millions out of poverty. As rural-to-urban migration is advancing, sustainable cities are emerging to achieve idyllic urban settings. A sustainable city is one designed to address social, environmental, and economic impacts through urban planning and city management. Many sustainable initiatives can be achieved by the con¬struction of new housing to comply with strict sustainable-building principles, bikes offered all over the city free of charge, public amenities having an environmental manager, organic produce, using electric vehicles, and encouraging the public to live green¬er by adding benefits to their green decisions. Partnerships like the government/state, private sector, and other civil groups can also assist in achieving sustainable cities. This could generate more jobs for people, encouraging them further. The environmental footprints of cities are quite alarming and can threaten the natural resources required to sustain economic development and poverty alleviation rates. The biggest Urban challenge is maintaining economic growth while creating sustainable liveable cities for all. Solutions to these problems can be answered by promoting urban agriculture. This can be achieved by farming in small pieces of land or even considering green roofs on existing city structures.



A balanced ecosystem

Public open spaces are an untapped resource that can be used to enhance the livelihood of a city. Public spaces can be converted into community gardens that elevate local communities as well as enrich the city as a whole. Communal gardens can be bequeathed to less fortunate communities to tend to in which they can grow vegetables to sustain the community. The community will provide for the gardens and the gardens will provide for the community creating an equilibrium. By establishing a balance between the caring and provision from these public gardens a perfectly balanced ecosystem is created which will be sustainable indefinitely as one relies on the other. These spaces will blend the communities as these gardens will enrich the city spaces and encourage gatherings, experiences, and the use of these otherwise obsolete spaces. Instead of barricading unutilized spaces, rather promote the use them and encourage communities to make use of them by creating safer and more welcoming spaces. The land has value but only has worth when used in a positive manner and this worth spills over into surrounding communities while connecting communities and creating desired routes of travel.

Inclusive public routes

The majority of city occupants consist of less fortunate people, making use of public transport, and could be confronted by crime on any given day. One can achieve a balanced sustainable city, by eliminating all issues that make residents' experiences of the spaces uncomfortable. A sustainable city offers alternative public transport equivalent to the overpopulation of the city, to avoid over-crowding and potential crime experiences. Mobility routes should be designed to have 24/7 surveillance to ensure that the user is safe throughout their route. All walking routes should be designed to have constant 360-degree views. A balanced sustainable city includes inclusive considerations into public traveling routes and public transport. To achieve equality within the urban and rural settlements, streets should be made wider in the rural areas so one may pass through and park comfortably without being an obstruction to others. To ensure the safety of travelers, potential hot spot areas should be designed into green interactive spaces and buildings need to be designed in a way that ground floor spaces have full surveillance towards main roads and the foot routes. Where residents wish to make use of their vehicles for traveling purposes, the sustainable city allows for ample parking, underground if need be.

Social justices within cities are unbalanced resulting from past economical and racial inequities. The biggest tool cities have to combat this is urban planning and city management. Cities must identify untapped resources and use them to empower the less fortunate while raising the level of safety and security through safer circulation routes and public transport access to encourage the movement of its occupants through and between communities thus bringing communities together and bridging the divides to build a just city.

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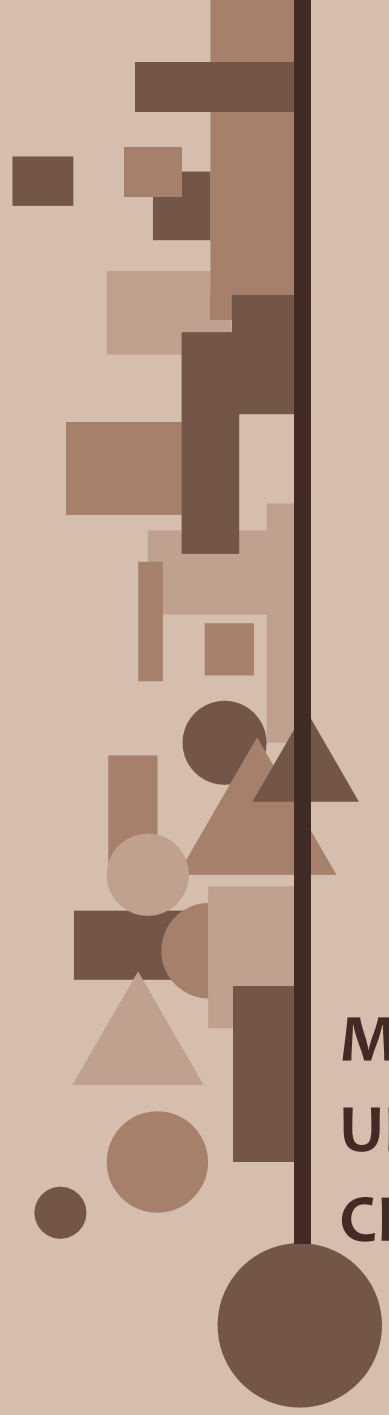
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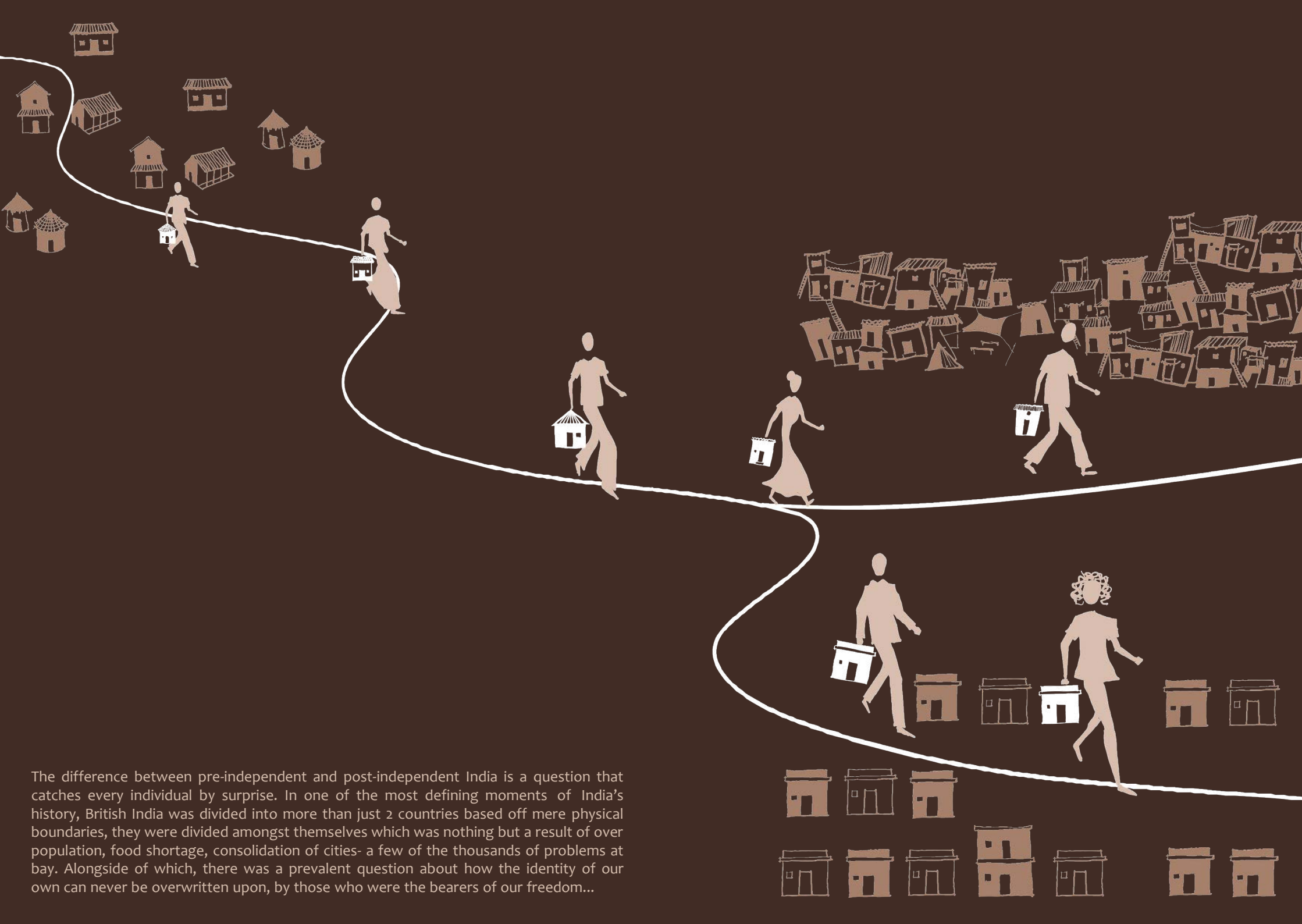
Post-conflict India and the tedium of journeys

Aniruddh Muvva
Anisha Dara
Dhanyashree M
Priyesha Anantharamakrishnan
RVCA, Bangalore, India

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MOVEMENT
URBANISATION
CHARACTER



The difference between pre-independent and post-independent India is a question that catches every individual by surprise. In one of the most defining moments of India's history, British India was divided into more than just 2 countries based off mere physical boundaries, they were divided amongst themselves which was nothing but a result of over population, food shortage, consolidation of cities- a few of the thousands of problems at bay. Alongside of which, there was a prevalent question about how the identity of our own can never be overwritten upon, by those who were the bearers of our freedom...

THE MIGRATION DELIBERATION

The years following independence from colonization saw the Indian subcontinent in a delicate state. The country and its leaders at the Congress were faced with an array of concerns - internal conflicts between states, a rampant rise in communalism, political and constitutional issues, to name a few.

However, it is important to remember that the newly gained independence also brought rise to positive feelings and idealistic aspirations. So it does not stand to surprise that one of the near immediate responses to the acquisition of independence in Indian cities was migration.

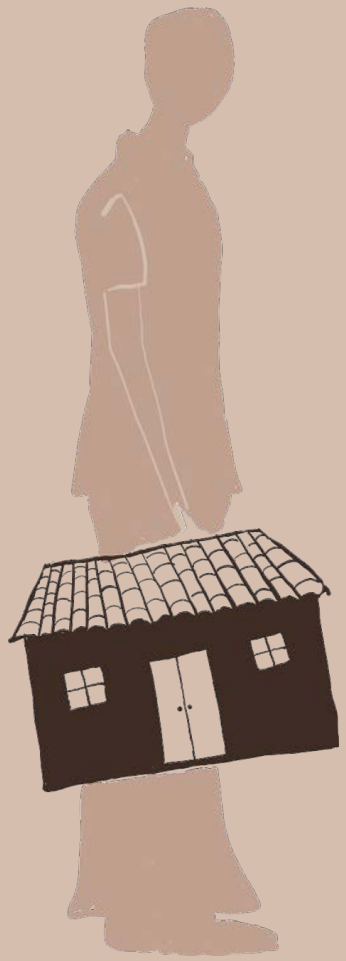
Post-independence migration came in different forms, - the movement of people from India to other countries but most importantly, the movement of people from rural to urban areas within India. This was demonstrated by clear numbers. In the 1901 census [1], the population residing in urban areas was 11.4 percent. There was a rapid increase in the years to follow, and the count according to the 2001 census was almost 30 percent [2].

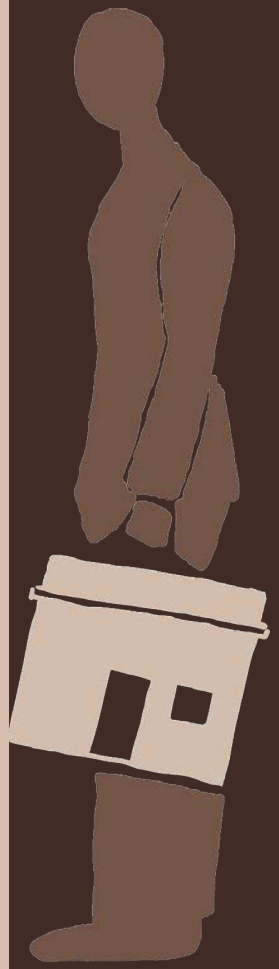
The expeditious increase in the urban population brought rise to one of the most notoriously iconic elements of Indian cities in the form of slums. The related issues were not just the direct and surface level ones like overcrowding, hygiene, etc. But also deep-seated issues that affected the economy and the country as a whole, like poverty and unemployment. These slums, in their later years, became identifying landmarks of some Indian cities, one of the largest being Dharavi in Mumbai, Maharashtra.

Over the years, the Indian government has initiated multiple programs for the management of slums, some of them being the National Slum Development Program (NSDP), Integrated Housing and Slum Development Program (IHSDP), etc. [3] Many of these programs, however, have not proved to be very effective, and the areas occupied by slums have become larger and more sprawling.

A possible solution could be found in the ideas of urban theorist Jane Jacobs [4]. Jacobs condemns the current policies adopted by most slum management programs, that focus on building extremely low-cost and low-quality housing for slum dwellers, which only continues the same vicious cycle.

Instead, slums should focus on making people stay, and slum development programs should attempt to make existing slums more hygienic and habitable, so that they can develop into sustainable communities in the long run. The legitimizing of these informal communities is equally as important, in order to establish a sense of belonging among the people.





THE IDENTITY REFLECTION

Through decades of time and space, originality has become a relic of the bygone age. Our country wasn't the only thing the English had left; their mark was one that stayed. Surely, rapid urbanization was an everlasting effect, but it shouldn't have been at the price of the rich culture of India.

In correspondence, awareness of post-independent India, proves it vital to address the directives, which led countries with newfound independence to identify as third world countries, like ours to abhor against their own history, their own heritage.

Deprivation of craftsmanship lead to a deprivation of identity of its own, because an artists' ideas are influenced by their history alone. With mass production, with expansion of industry, the roots of our heritage were put under urban dominance. Materials which once represented tradition are being replaced with rapid technological advancements. Cities grew with an interest to cater to the needs of the growing population and eventually lost the same thing they were ripped off of once. For this purpose, the Ministry of Culture (MOC) has formulated "Scheme for Safeguarding the Intangible Heritage and Diverse Cultural Traditions of India", with the objective of reinvigorating researchers and scholars so that they may engage in activities for strengthening, protecting, preserving and promoting the rich cultural heritage of India.[5]

The education system of the 20th century is an age-old debate. Perhaps introduction of subjects like craftsmanship honouring the very thing we were once deprived of can be thought of as a way to counter the issue.

Designers, particularly architects have a certain position in society- from where they have the ability to change how people think. Addressing the design styles of today, thereby merging art of our ancestors with the present is an idea that needs to become glorified.

CONCLUSION

A just city is one that provides equal opportunities and experiences to all its citizens, and the two issues studies above directly prevent Indian cities from falling under the category of a just city. Although the goal of a just city may seem somewhat utopian, it is important that we start taking these steps in order to make our cities more inclusive for all who reside in them. The future of our cities lies at stake and it is time we begin manifesting these solutions to a fruitful result.

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Thriving ~~Living~~ in a Banana Republic

Sania Ahmad
Mehreen Shahid
Mahnoor Shahjehan
National College of Arts, Pakistan



'This will make us poorer'- Mega projects bring uncertainity for displaced residents in Lahore.

"Development requires the removal of major sources of unfreedom — poverty as well as tyranny" — Amrytа Sen

Pressure groups should be formed to demand their rights - with diversity in these groups, multi-directional force can be created which is stronger than a solitary effort!

Lahore grapples with worsening traffic congestion.

Policy for a certain number of automobiles per household/ business.

Vehicles considered as collective assets — car pooling among neighbours, collegues.

Varying timings set for working hours by unions within primary, secondary & tertiary sectors that operate privately

In shadow of development, Lahore losing its heritage.

Architects and heritage conservators should be the voice for the residents of historic urban fabric.

These are unnaturally strong monsoon results as a result of climate debt, however can be turned into opportunity by creating water harvesting solutions which can solve both drinking water & irrigation solutions!

Focus on a village by village response, as opposed to creating top-down solutions — rely on existing social networks in the village to enact & provide flood protection & resilience will allow for long lasting change to occur.

Floods wreck havoc in Southern Punjab.

Those living in farmlands & facing flooding head-on can gain a degree of protection by:
- raising the elevation of their dwellings & granaries
- buffer crops planted near the flood lines which can act as temporary reservoirs during flooding.

Make way for the Big Guys! Gentrification in Lahore.

Land use to be determined by social consideration & not land value alone

Development must cater to low income class, hawkers, commuters.

Cities must grow while ensuring optimum population density levels, mixed land use & accessibility.

Predominantly lower income households are the most vulnerable, living close to industrial areas, in informal settlements or close to fields where crops are burnt increasing exposure to particulates.

As Residents of Lahore Choke on Air Pollution, Pakistani Officials Dawdle.

To decrease the sense of helplessness:
- traditional layering of screens & cloth in houses to decrease exposure.
- creation of inner sanctums in all homes through layering
- designation of areas where fuel is burnt for heating / cooking.

Need for protest on a large public scale, lobbying from citizen groups to create pressure & enact policy change.

Pakistan needs to go beyond tree planting to thrive after Covid-19.

Ecological efforts need to be concentrated locally according to needs as opposed to applied indiscriminately on a national level:
- not down on corruption in the chains of administration
- to create a sense of ownership in communities and neighborhoods

Diversity / monoculturalism, climate catastrophe reversal relies on reviving ecosystems of forests as opposed to creating factory-esque lines of trees from one species.

Changed political & social realities need depoliticization of climate efforts & focus on communal building.

Lahore's Roads to Nowhere- highway suffocating the city.

Communities must develop walking & bicycle audit to produce baseline data & detailed recommendations that urban planners can use directly to improve active transportation networks.

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Note: Our manifesto relies on a call back and forth between the negative newscycle about our region and city, some are headlines, some are taken from the body of the articles - each situation is specified.

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Toppa, S. (2022). *'This will make us poorer': Pakistani metro brings uncertainty for displaced residents*. Reuters. https://www.reuters.com/article/us-pakistan-lahore-metro-feature-idUSKBN28W039

A Manifesto for Standing Cities

Inci Nazlican Sağirbaş

Dilara Uçar

TU Berlin, Germany

Hilal Bozkurt

Başak Boztaş

ITU, Istanbul

Simge Büyükbaş

METU, Turkey & HU, Germany

For Standing Cities!

MANIFESTO

not a didactic one

To start writing a manifesto for a “just” city today, it is necessary to open up all the world’s crises (pandemics, migration, capitalism, climate change) to criticism. We rethink the relationship that all the actors of the world have established with the city and have to establish alternative relations with the city. We begin this critique with the following question:

How do we create positions for ourselves as urbanists, architects, researchers, and even humans, with our power and privileges, and how do we reproduce these positions within power relations?

We must remember that we have come together against what and in what ways to create just and inclusive cities. We leave our professional glasses aside as “designers” and approach urbanism as “becoming” in an interdisciplinary, collective, embodied, activist, subjective, inclusive context, practically and theoretically.

We want to breach the relationhip of power hierarchies with capital systems.

We believe we are together in this, but we remember that we are not one and same.* Rosi Braidotti

This text itself is a ‘’becoming’’; instead of a didactic manifesto. It is scribbled, changed, reproduced, and even though it is constantly changing like desires, wishes and hatreds, it constantly meets again in the most necessary context of the urbanism we live in: justice.

Standing for a city can start with anything, and writing and rewriting are one of those things.

fight with inequality through space

it's not a blue print

We hate,

We hate urbanism that treats cities as a simple end-product.

We hate urbanism that prevents cities from standing up for their demands.

We hate urbanism that is supported by authority and control.

We hate urbanism that has not just cities.
We hate urbanism that relies on one's own privileges, power, and agency.

We hate urbanism that allows cities to turn as a factory itself.

We hate urbanism that completely disregards the class struggle.

pov: you're a marxist!

We hate urbanism that displaces people in the name of power and profit.

We hate urbanism which is a luxury that allows "capital" to be reproduced.

moderns and other? NO!

We hate urbanism because it solely cares about "elites."

eat the elite! <3

We hate "rent-seeking" urbanism.

it's the rental system

We hate urbanism which a system that is focused on property.

We hate urbanism because it both causes a housing shortage and exploits it to produce disadvantaged people.

We hate urbanism that only creates "Modernist cities".

stand with all refugee women against european hypocrisy!

by the way what is a property???

We want,

multiple futures beyond a future!

We want urbanism that has JUST CITIES.

We want urbanism that takes the idea of the right to the city into account. RTTC from Lefebvre and Harvey

We want urbanism that puts the future of the city in the hands of its citizens.

We want urbanism that gives people the chance to express their preferences and interests.

We want urbanism that leads to transforming cities as an *oeuvre*.

city as an oeuvre!

which consider the city as a ARTWORK

We want urbanism that allows play in the city.

cities should be places as playground. We are against to DORMITORY CITIES!

We want urbanism that is knowledgeable and capable of empowering its citizens.

We want urbanism that reclaimed urban space.

We want urbanism that empowers those who are disadvantaged.

We want urbanism that organizes collective actions in the city.

Together we're stronger.

We want urbanism that is not human-centric.

for non-human a-human anti-human

We want urbanism that is more activist and goes beyond western academic thought.

We want urbanism ~~urbanism~~ for "others," not just white people from Western Europe.

We want urbanism to stand with all refugees against Western hypocrisy.

We want urbanism that is inclusive.

love slums!

common space:
stavros stavrides

the city as commons

We hate,

We hate urbanism considering just the Western societies, not the "rest".

We hate urbanism that its only concern is vehicles and highways.

We hate urbanism which is **manipulating the non-west.**

We hate urbanism which is **gaslighting** the non-west.

We hate urbanism that is designed for **Le Corbusier "modulor man".**

We hate urbanism that exploits disadvantaged groups and problems of women, queers, children, refugees, disabilities, workers, animals, etc.

We hate urbanism because it puts an emphasis on individuality over **collectivity.**

We hate urbanism which just generates ideas.

We hate urbanism which believes it is only done by architects.

We hate urbanism which thinks urban planners and designers are just **technicians** as a tool on the computer.

We hate urbanism that **acts like three monkeys** in not listening, seeing, and knowing.

We hate urbanism that is not open to **criticism.**

We hate urbanism that is inaccessible to those outside of the academic community.

We want,

We want urbanism that encourages **diversity and heterogeneity.**

We want urbanism that enables cities to withstand the demands of its citizens.

We want urbanism that ensures **inclusion and equity.**
We want urbanism that is a **self-directed and participatory system.**

We want urbanism that includes a system that is inclusive and meets needs by using legal power to realize this system.

We want urbanism to provide a framework that guarantees that every person may **access** and live in a city.

We want urbanism that both do not take advantage of weaknesses and is inclusive, equitable, and embracing.

We want urbanism that **welcomes and hugs.**

We want urbanism that there is **no single dominant master plan.**

We want urbanism that already rejects the idea of dominance and values equality, fairness, and the idea that **a just society is a work in progress.**

We want urbanism that rethinks domestic space.

We want urbanism that **reproduces the common spaces.**

We want urbanism that sees, listens, cares for, and lives is **what we want.****

ALL TOGETHERness

a demand for a right to the city!

stand with "gecekondu" people!

Bring Back the Charm

Naeemah Merchant
Uyiosa Aimufua
Courtney Carrington
Morgan State University, Maryland, USA

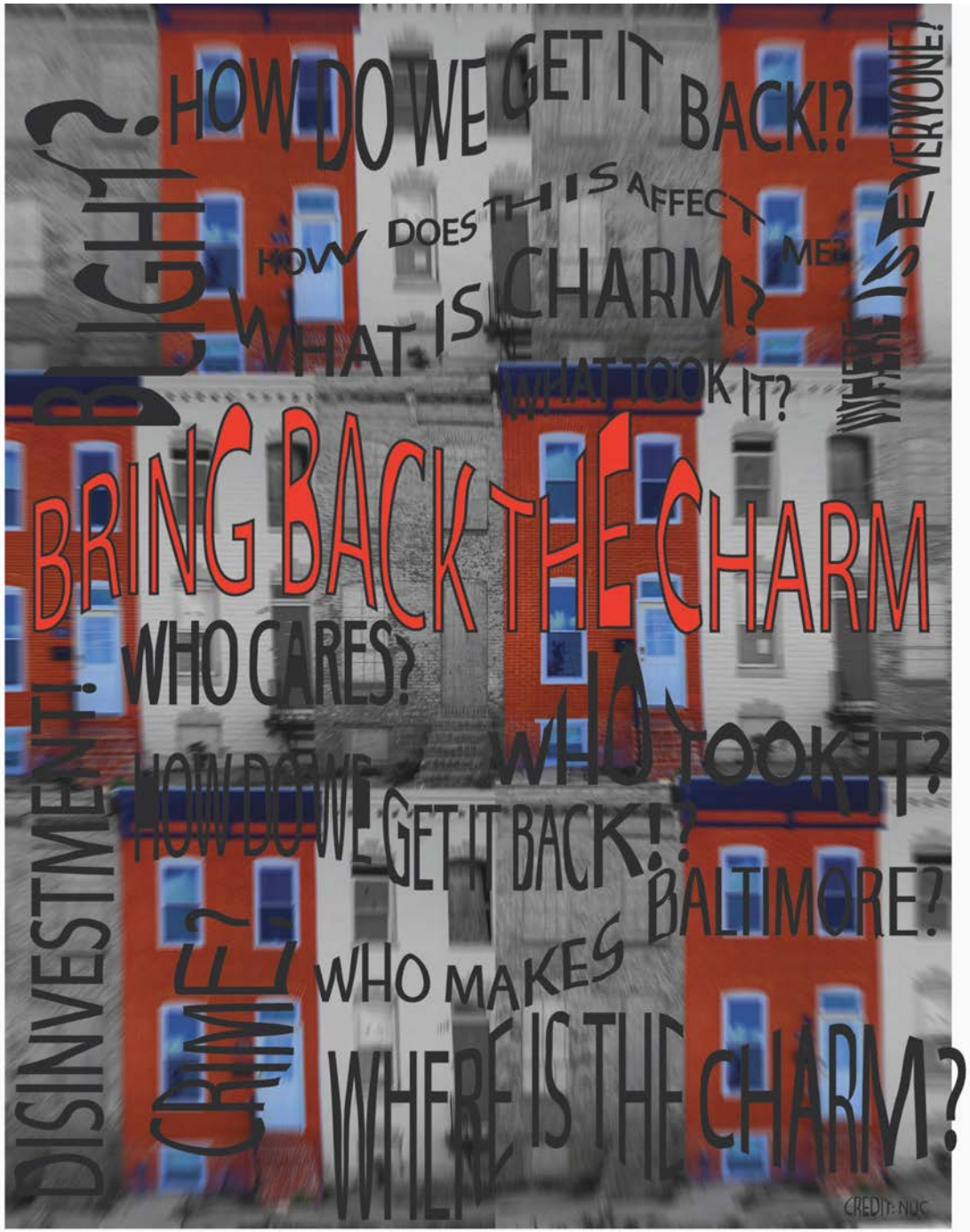


Illustration by authors.

Our Declaration

Blight in Baltimore has been a prevalent issue for many years now so we, NUC, declare that Baltimore has lost its charm. Blight is the characterization of deteriorating and abandoned homes and buildings and walking around Baltimore in specific neighborhoods you can find those on every corner. This is Baltimore, “Charm City”, but we no longer see the charm. We aim to find a way to bring back the charm and resolve the Blight issue in the city.

Baltimore Charm City with No Charm

Baltimore was once known as the charm city, and now it has lost its charm. Due to many different factors, the city has lost its charm and its people. Baltimore's population based on the 2020 and 2021 censuses has declined by 6,000 people, leaving Baltimore with about 585,708 residents. All in part due to the high rates of crime– it’s no secret that Baltimore has a problem with crime and drugs. Baltimore in 2017 recorded a total of 342 homicides, the highest homicide count in the nation that year. High taxes: high poverty– alongside Baltimore’s high crime rates are crushing poverty and sky-high taxes with several studies and articles linking the two together. And poor education– according to The Baltimore Sun: “In fourth...grade reading, only 13 percent of city students are considered proficient or advanced." All these issues feed into an umbrella issue, BLIGHT, which is be discussed further throughout the essay.

Fig 1.

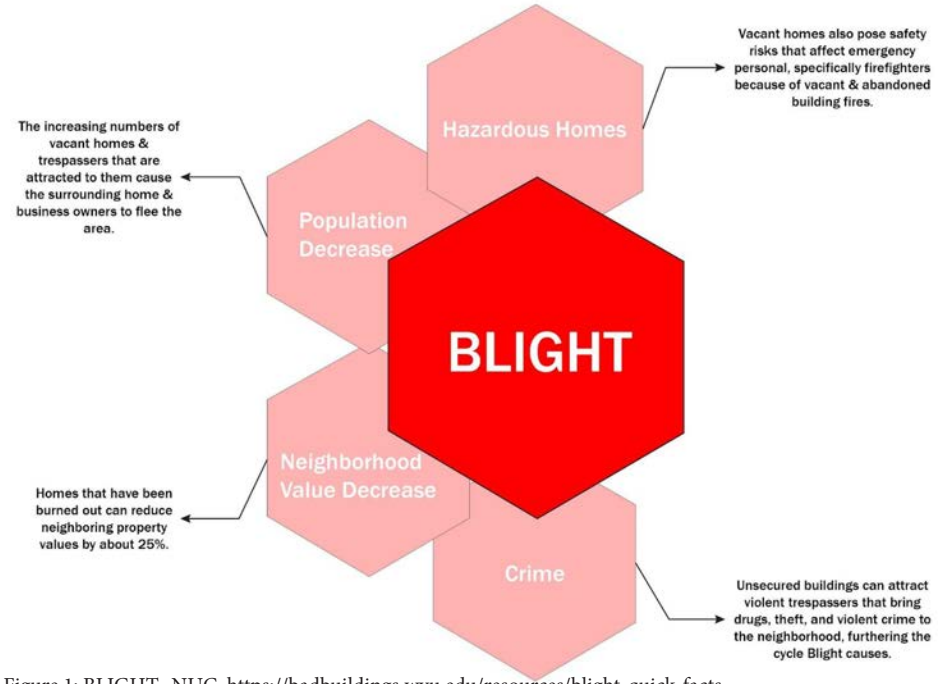


Figure 1: BLIGHT. NUC. https://badbuildings.wvu.edu/resources/blight-quick-facts

Why do they call Baltimore Charm City?

Baltimore was given the name “Charm City” under the leadership of the then-mayor, William Donald Schaefer. Schaefer asked the city's leading advertising executives and creative directors to come up with a new way to promote the city. Their solution was "The Charm City", which refers to Baltimore's history and hidden charm. From that the rest is history. It can be argued that the decline of Baltimore, all began and was caused by the ‘corrupt’ police department. In 2017 Baltimore city recorded 342 murders, its highest per-capita rate ever, double Chicago’s, far higher than any other city of 500,000 or more residents and, astonishingly, a larger number of killings than in New York, a city 14 times as populous. Violence was an epidemic in Baltimore in the early 1990s, just like many other cities, as crack infringed into a drug market long conquered by heroin. This gave way to Martin O’Malley, a city councilman who was elected mayor on an anti-crime platform in 1999. O’Malley pushed for zero tolerance for open-air drug markets and aimed to hold police commanders and officers accountable, and much more. During his term crime fell but the city was full of young men with criminal records and months and years away from jobs and families. Sheila Dixon, the City Council president who finished O’Malley’s

term as mayor after he was elected governor, was unethical during her term in turn opening the gates to far from likable successors. Corruption in Baltimore's government turned areas of Baltimore into “The Black Butterfly” & “The White L” coined by Dr. Lawrence Brown, are terms used to describe the contrast between areas in what some called “The Two Baltimore’s”

How do we restore the charm?

Currently, there are groups educating people about Blight Baltimore and its effects on our city/communities. However, there is one group that is spearheading the mission, called Fight Blight Bmore(FBB). They have been leading the charge in educating the masses about what Blight is doing to Baltimore. FBB has begun making plans to resolve Blight and has been in areas to do good work. However, it shouldn't be on them to get things done. Since their efforts are strong, politicians couldn't ignore the problem anymore and the local media also began to discuss the issues. The media highlights how most problems come from outside investors buying up land on properties and how they aren't taken care of, for financial gain. These investors are parasites to the community, first steps would be creating ways to force investors into taking care of their properties and making it so that it's required that you must live in the properties for a certain number of years before they can do any of thing with the property. Places like Philadelphia Pennsylvania, USA, and Detroit Michigan, USA have explored solutions, and we’ll look into how they can help the city of Baltimore.

What have other cities done?

Philadelphia is a city that has already begun tackling their blight issues. One technique that Philadelphia used to combat the vacant land and property is by adding community gardens to those empty spaces. Their main method to fight blight is by cleaning and greening the vacant lots. They have found that by doing this alone the neighborhood's property value has increased by 20%. This leads to the production of property taxes, which increases the city’s revenue as a whole and they project that this will lead to the decrease of blight significantly.

Conclusion

Blight is destroying the fabric of Baltimore as we know it. Once a city for the working man has turned into a city filled with crime. Baltimore has lost its nickname charm city and is now referred to as “Bodymore, Murderland” in pop culture references. Baltimore deserves much and it begins with cleaning up the stains that feed the negativity that spreads across our city. If Baltimore adopts these methods to fight Blight, “Bodymore, Murderland”, can finally go back to Charm City. There is hope that the Charm City will get its Charm back, it starts with people who care about the city and who will invest back into the city.

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Samaaj, Sarkar aur Bazaar

(Denizens, Hegemony and Markets)

The Triple Bottom Line for Cities

Ayadi Mishra

Yashwant Rawat

SPA, Bhopal, India

Prawidhi Rawat

National Law School, Bangalore, India



Samaaj, Sarkar, aur Bazaar.

The Triple Bottom Line for Cities

Denizens, Hegemony, and Markets

The Triple Bottom Line for Cities

"For the master's tools will never dismantle the master's house."

- Audre Lorde

Architecture and design have had a lot of tools to play with, and after numerous ways to address the questions of inequalities and justice, we cannot possibly realize an inherently and systemically unjust system. With Russell's paradox in mind, one must step out of the system to think of it. And approaching our cities, the questions we raise, hint at how justice could be imagined.

Q1. Who owns nature to allow for access, for use, to exploit?

Humans conquer, or in a modern context, own and commodify. Look around you and you'll see how we conquered and commodified each resource nature has to offer. But do we get to own and restrict nature? Is it just? And if we have conquered, whose portions are we taking from? Historically, we cannot trace origins or come to a quantified amount. These injustices connect us in how and who we take from.

Q2. Whose injustice and justice are we talking about? Who decides what is just and How?

Despite all our efforts to be just, we haven't yet known what justice looks like if our structures are supposed to uphold the status quo. If we keep relegating the collateral damage to the edges, isn't it who suffers still? However, there is no justice without acknowledging the victims of our past. Without attempting to heal the wounds of the past - on a systemic and individual level - there's nothing "new" that can be just.

Q3. What systems are just if not ours?

Cities are a function of time. With a rise in discussions about going back to our "roots", the lens of planning for nature is quite short-sighted. We treat it as an ornament, an addition to "our cities".

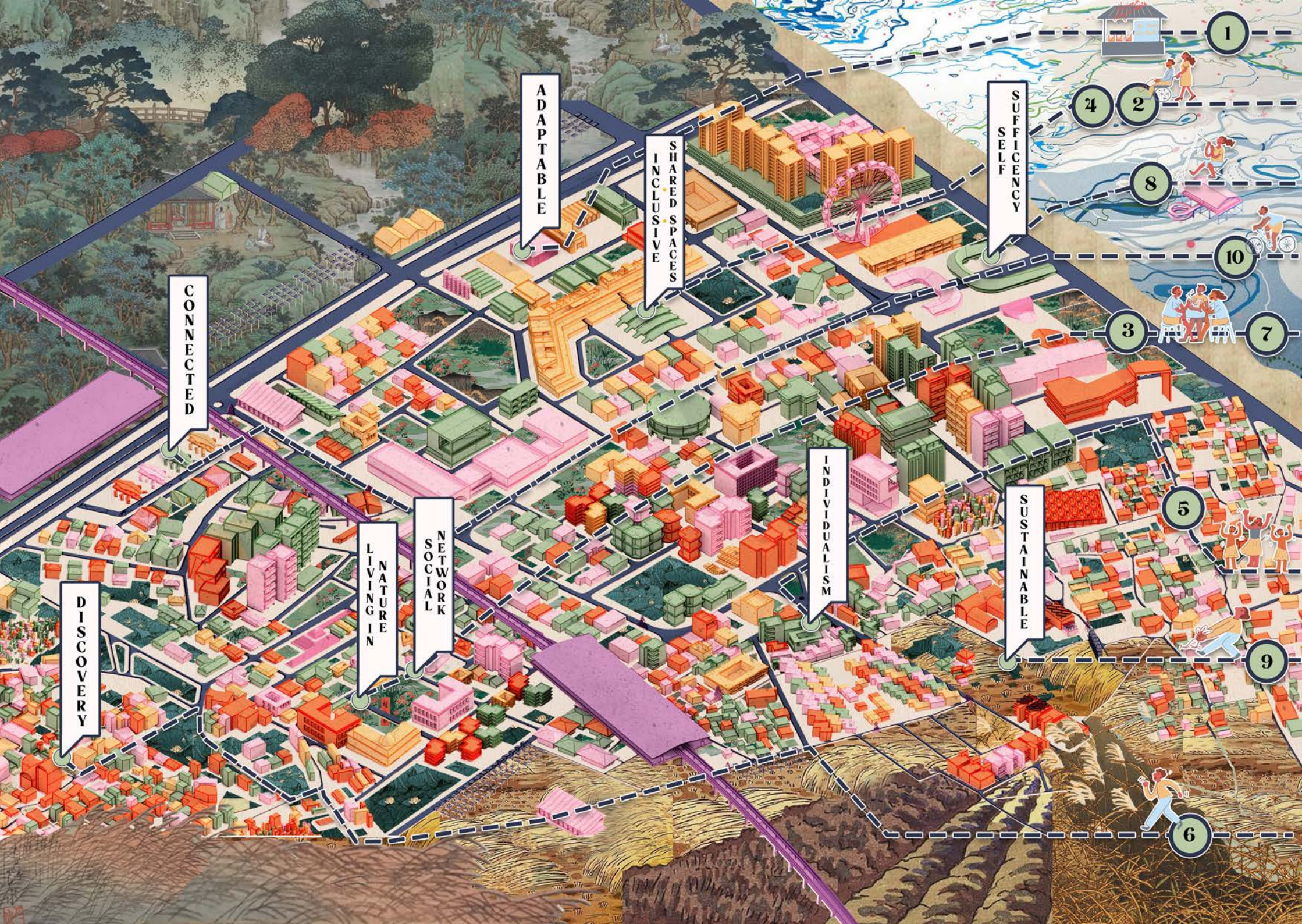
*And just as this notion, we see similar parallels in our theorists alike. Rather than "machines to live in", we see a similarity in humans and cities as organisms that move, transform and adapt. An organism that works on *collectives, collaboration and correlation.* Humans are not alone, it isn't just our city to own. We don't just live *with* nature but rather *in* it. There aren't just things to learn and take from nature but the need to respect and nurture.*

Q4. What are we supposed to feel?

Diversity is ingrained in a just city. When Richard Florida talked about the creative class, we like to emphasize what he talked about "creative cities" as well - the spirit of the city itself that compels and moves through us. Might sound poetic, but essentially, the character of a city can be "felt". A just city needs to feel safe, inclusive, and alive to its residents!

All images in this Manifesto are produced by the authors.




ADAPTABLE
INCLUSIVE
SHARED SPACES
SUFFICENCY
SELF
CONNECTED
INDIVIDUALISM
SUSTAINABLE
DISCOVERY
LIVING IN
NATURE
SOCIAL
NETWORK
1
2
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10

The Just City is Humanistic in its fearlessness, fosters heart-to-heart connections, and gives a safe space to all for belonging, communicating and sharing.

The Just City is Animalistic in its nature, where it offers and shares growth among all, for its playfulness in its grains and imbibing the essence of discovery.

The Just City is Mechanic as it self-sustains, and functions to be adaptable and a place for all. Where harm is to "none" and the city isn't built to fit just "one" the ideals of a Just City are born.

2.

4.

1.

1. *Adaptability of the city as a System:*



Cities build themselves upon their past. Infrastructure is repurposed to create a new space by making the best possible use of it. The creation and then re-creation as a budding then brings everyone as equals and forces us to think of questions of using these resources as well as consequences these eventually have. This isn't limited to buildings but also applies to living things. it's in how we think about energy and its better production, the surroundings as healthy and clean to sustain life, our markets and how it develops around the residents' needs and everything that surrounds us. The cities are building themselves to be more resilient to changes be it climate, or technology while also being grounded in history and nature.

2. *Inclusive for all:*



Cities for all cannot be made without understanding the demands and needs of the people, especially the ones that have been historically excluded. This starts with developing participatory platforms and ensuring their accessibility. Equality of opportunity is only substantial when ways to realize it has been provided to all persons putting them on par. Cities have to recognize the residents' similarities and differences to help fulfil this goal. In consultation with the groups, spaces are made not only to overcome but respect and rejoice in our differences in abilities, languages, gender, religion and culture. However, inclusivity is not just an experience that is limited to certain spaces but travels with us as we live through the city.

4. *Shared Spaces:*

While the city allows and encourages individual expression, the spaces that the city has made for its residents serve as a reminder that this is where everyone belongs in their moments of comfort and discomfort. The spaces inhabited by the people provide them with freedom in their smaller neighbourhoods and then outside of it too. Shared spaces ensure that no group of persons is restricted to just immediate places that they occupy. Cities foster spaces where one heart can connect to another, this is the humanistic nature of our community, a platform to encourage belonging and being, where people can lift each other up and feel shared ownership of the city. But this is attuned further with shared spaces to "be in" - from micro, meso to macro domains.

8.

8. *Self-Sustaining Nature of the city:*



Cities while have grown outwards with our economic practices, have also always looked inwards. The practices inculcated in the city aim to recognize what a neighbourhood needs, and ways for it to be accessible largely within itself while extending the same outwards. Concerns about food security and water crisis are being resolved by engaging in more sustainable practices within the city itself through methods of better farming practices, urban agriculture and rainwater harvesting. Additionally, the life-cycle of products is being increased with more residents coming together in common spaces for swap sales or finding ways to reuse and upcycle what they produce and consume. These practices not only are better for the engagement and preservation of nature but of our community and connection with each other.

10.

10. *Connected:*



Cities have connections that make them fast and reliable, where every day they lean towards mobility and ease of navigation. These connections are inside and with cities as networks and are with citizens but for goods and resources as well. While better developments of roads, cycling lanes and parking areas make private travel easier, forward-looking cities depend on public transport. It's about systems of connections that are connected to themselves and access to different flavours of gentry that exist in the city. Metro and Public Bus systems that are easily accessible, hygienic and safe address concerns of economic disparity and energy use.

Where sustainable consumption and production call upon behaviours for understanding the use of energy and its impact on the Earth as a whole, the physical as well as mental connection systems are clearer and much stronger in a Just City. With the reduced dominance of automobiles in our city, the roadway system is to be safer and designed to make places more connected on foot or bicycle within neighbourhoods. Connections and Networks make us stronger, be it cities, people or families.

3.

7.

3. *Spaces for Social Networks:*



The city serves to connect people and causes with each other - this happens in nature and in safe dominions. Open spaces are built "with residents and the community partners to prioritize needs, create design solutions, and explore micro-enterprise opportunities at the site." While the spaces are comfortable and inviting for living life in harmony surrounded by art, culture and nature, they also serve as spaces for discussions on governance by the city

connecting formal and informal spaces. The markets while serving an economic purpose, are central to the purpose of spaces for social networks- they allow residents to acknowledge, respect and connect with identities that are dissimilar to their own and create better chances for everyone's integration.

7. *Healing (in) Nature:*

Structures are not the only part of our growth, we grow in and with nature. Nature is plentiful and alive, and so is the nature of cities, it does not shy away from its biodiversity and understands it lies with it. We have learned not to control nature with tools and instruments but to live in respect and harmony with it. This reflects in how the citizens engage with it in their backyards with natural overgrown gardens that make connections within the neighbourhood easier. Urban parks, community gardens and other natural public spaces also give us calmer and safer spaces to connect outside of the neighbourhood. Cities are constructed while keeping the fringe and its preservation in mind- our forests, farms and sea that surround the outskirts not only provide for us but also make the city itself more plentiful and alive.

5.

5. *Fostering Individualism :*



Cities are essentially expressions of living, where every individual at some level has a stake in decisions but in the way, they live their own life as well. Individualism comes in when citizens are allowed to experiment without barriers, can enable each other to personal meaning of lives, and foster creative lives and aspirations in the city. With more flexible ordinances and codes, citizens are given the power to solve their problems in their own way to benefit these smaller societies that inevitably form in the urban grain - new businesses and entrepreneurs can create amenities and spaces that promote the exchange of ideas and resources.

With this type of flexibility, cities become labs that help people solve urban design challenges. This individual expression is not just limited to specific persons but extends to how cities create spaces for different communities that have been marginalized over the years to articulate identities through art and more. These spaces are informal and allow harmony and exchange between different belief systems, economic classes and communities.

9.

9. *Sustainable Chains:*



With changing times, the needs of cities and the solution offered have drastically changed and this cycle will continue in face of the global climate crisis. People have started realizing the same and working towards climate change adaptation for the long run and disaster risk reduction for the short term. One key aspect of this is cleaner energy production that is less dependent on exhaustive natural resources and waste reduction and management.

While solar and nuclear energy runs the city other unconventional means like using waste composting for green energy production are being looked into. The sustainability concerns are not limited to energy concerns however, it's in the material we use in our infrastructure, our trade and our cultivation. Keeping this in mind, cities are being made with the future in mind.

6.

6. *Surprise and Delight:*



The Just city is shaped by individuals and citizen-led ideas - creative class helps us imagine what "the could be". The spontaneous nature of cities is taken to various levels, where the citizens and their communities shape their surroundings. These are pop-up shops and spontaneous events, temporality is spaces and tangible infrastructure, miniature parks and impromptu art displays. The city with positive acclaim interrupts our everyday routines and engages us in thought and play - this is the just city that brings up awe. We s the city reaffirm our want to "live" due to the joy of it - making it cross-cutting and bringing this to all groups living in the city.

With meaningful connections through intangible social and tangible physical - the old city and the new interact, where each one is respected and allowed to exist as they want to be. Reaffirming the fragments of the city to a whole, where the strength of "discovery" lies in connections is made when we understand each other and aim to treat each other with care.

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A New Vision towards Huge Scale Infrastructures

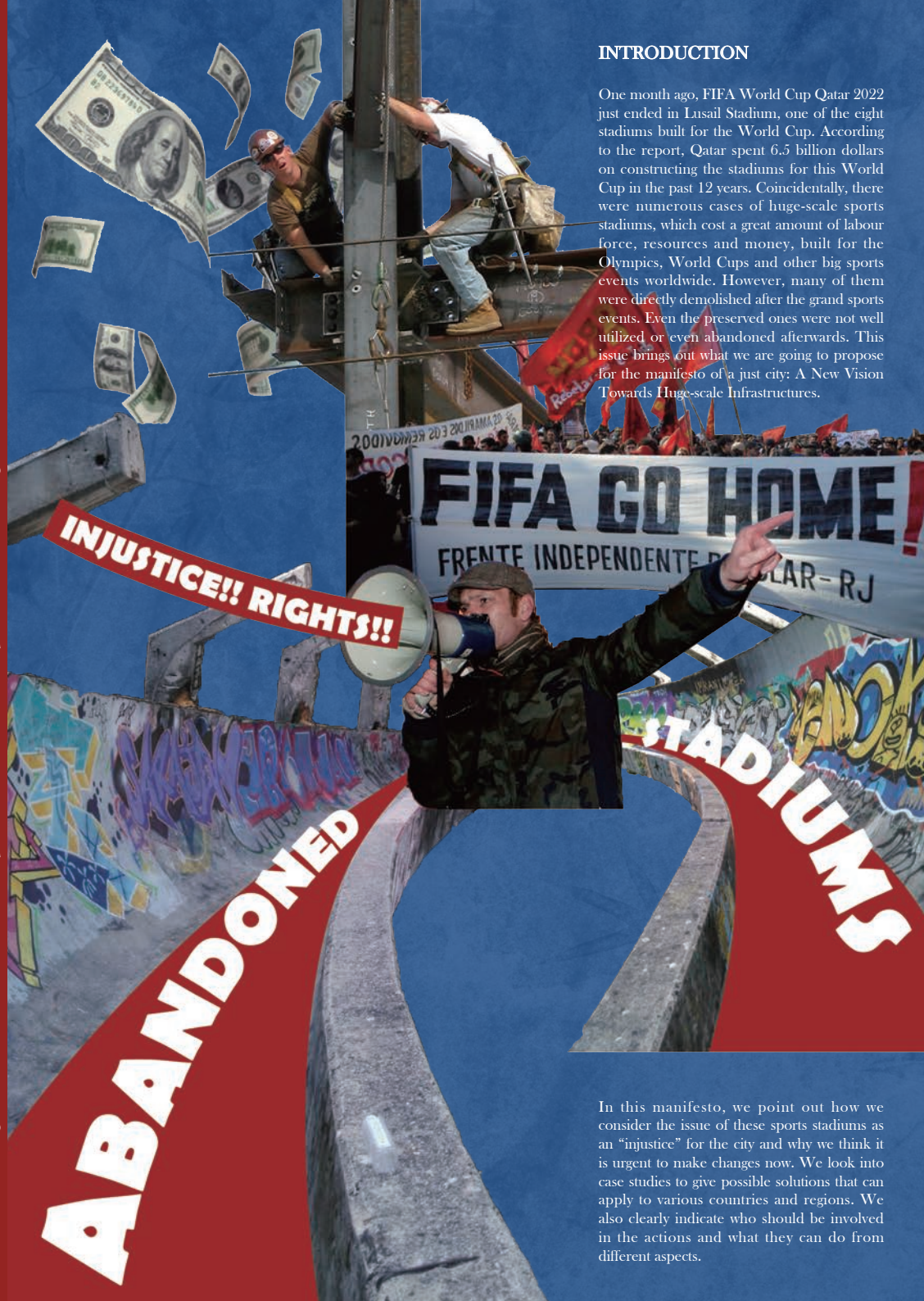
Hongye Chen

Mykhailo Shvets-Mashkara

Zeynet Ciftci

KU Leuven, Brussels, Belgium

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INTRODUCTION

One month ago, FIFA World Cup Qatar 2022 just ended in Lusail Stadium, one of the eight stadiums built for the World Cup. According to the report, Qatar spent 6.5 billion dollars on constructing the stadiums for this World Cup in the past 12 years. Coincidentally, there were numerous cases of huge-scale sports stadiums, which cost a great amount of labour force, resources and money, built for the Olympics, World Cups and other big sports events worldwide. However, many of them were directly demolished after the grand sports events. Even the preserved ones were not well utilized or even abandoned afterwards. This issue brings out what we are going to propose for the manifesto of a just city: A New Vision Towards Huge-scale Infrastructures.

In this manifesto, we point out how we consider the issue of these sports stadiums as an "injustice" for the city and why we think it is urgent to make changes now. We look into case studies to give possible solutions that can apply to various countries and regions. We also clearly indicate who should be involved in the actions and what they can do from different aspects.

HOW INJUSTICE? WHY URGENT?

Being able to host the Olympic Games has always been regarded as the supreme glory of a country and a city. However, German economist Holger Preuss claimed that if the money for the Olympics can be used for education or social welfare, this could be a more long-term and positive investment for the citizens. Moreover, these big sports venues take up a lot of space whether it is in the city itself or nearby. These areas often become abandoned when the events end, though the potential to use them afterwards is good. Thus, they "steal" a lot of space becoming another problem for the city and its residents.

Often, this injustice is also created by politics, especially by populist politicians. In the end, these big events will have a huge positive impact on the state hosting the event glorifying it and in the long term, they will get better out of it in terms of international popularity, and tourism though it does not matter that lower class citizen will not gain anything. The spectacle "was not a neutral form in which capitalism incidentally happened; it was a form of capital itself, and one of the most effective." (Harvey, 2006). He talked about the city as a spectacle in his essay which was about creating eye-catching spaces. But this ideology also brings us back to the venues that are made for these big events such as the Olympics which is a modern example of Harvey's statement of 'The city is a spectacle."

Hosting the games is now gradually considered a lose-lose situation. As a biennial world sports event, the Olympic Games should find a new way out. The construction of these stadiums is one of the most important expenses in preparing for worldwide sports events. Therefore, it is urgent to think about how to make use of these stadiums that are still in use, abandoned or planned to be built in the future.

National Aquatics Center, Beijing China, 2008 & 2022

The 2022 Beijing Winter Olympics used a total of 10 old stadiums of the 2008 Beijing Summer Olympics, including the National Aquatics Center, which is known as "the Water Cube" was converted into "the Ice Cube" for the curling events during the Winter Olympics. At the end of 2019, the "Water Cube" successfully completed the "water-ice conversion" for the first time, which took nearly 60 days. In December 2020, the structure construction of the second "water-ice conversion" was successfully completed, and it took only a dozen days to achieve instead of years. Instead of building a new one, we could possibly choose to renovate the existing stadiums, which are already built. By doing so, it can not only greatly shorten the time for construction, but also reduce other expenses during the construction period.



The Athens Olympic Summer Games, 2004

The Games themselves went smoothly and it was considered a success. Greece had built incredibly good venues for the event. Shortly after it ended, the country's economy fell into crisis and Athens was left with huge bills. The stadiums were left to decay as the city did not have money to maintain them.

WHO CAN CONTRIBUTE?



1. GOVERNMENTS

The government should consider using old stadiums rather than building new ones. Instead of raising the international awareness of the country and the city by hosting the Olympic Games, thereby promoting economic development and improving people's living standards, it is better to spend money on education and public facilities that can actually improve the quality of life. Although huge-scale sports stadiums can also provide additional sports-related public places and facilities for citizens. However, they are by no means urgent and necessary for people whose living standards are relatively at lower levels.



2. ARCHITECTS

When doing stadium design, Architects should consider more sustainable strategies. Rather than focusing on the fancy appearances of the stadiums to impress audiences, design should emphasis more about practicality and flexibility in its function in the future. Then, the Design process should be participatory and include all the necessary professionals and citizens so that they will appropriate the building.

"... belonging is about being involved in decision making, it is about the territorialization and appropriation of space by being involved in designing it." (Fenster, 2005)

During the construction process, the architect should also be thoughtful in the choice of materials using building materials dismantled from abandoned venues, which can be cheaper and more practical.



3. RESIDENTS

The Residents of the area where the new sports infrastructure is going to be built or the old one is reconstructed, should be active and take part in the Design process, telling what they need and what they want to see built. Only by being involved in the process will they become part of it, appropriating it.

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For Women Life Freedom For Justice

Ava Farahbod

Tehran University of Art, Iran

Chista Goudarzi

Mahshid Heshamt

Helya Sehat

University of Tehran, Iran

Minoo Torabi

University of Science & Culture



For Woman Life Freedom For Justice

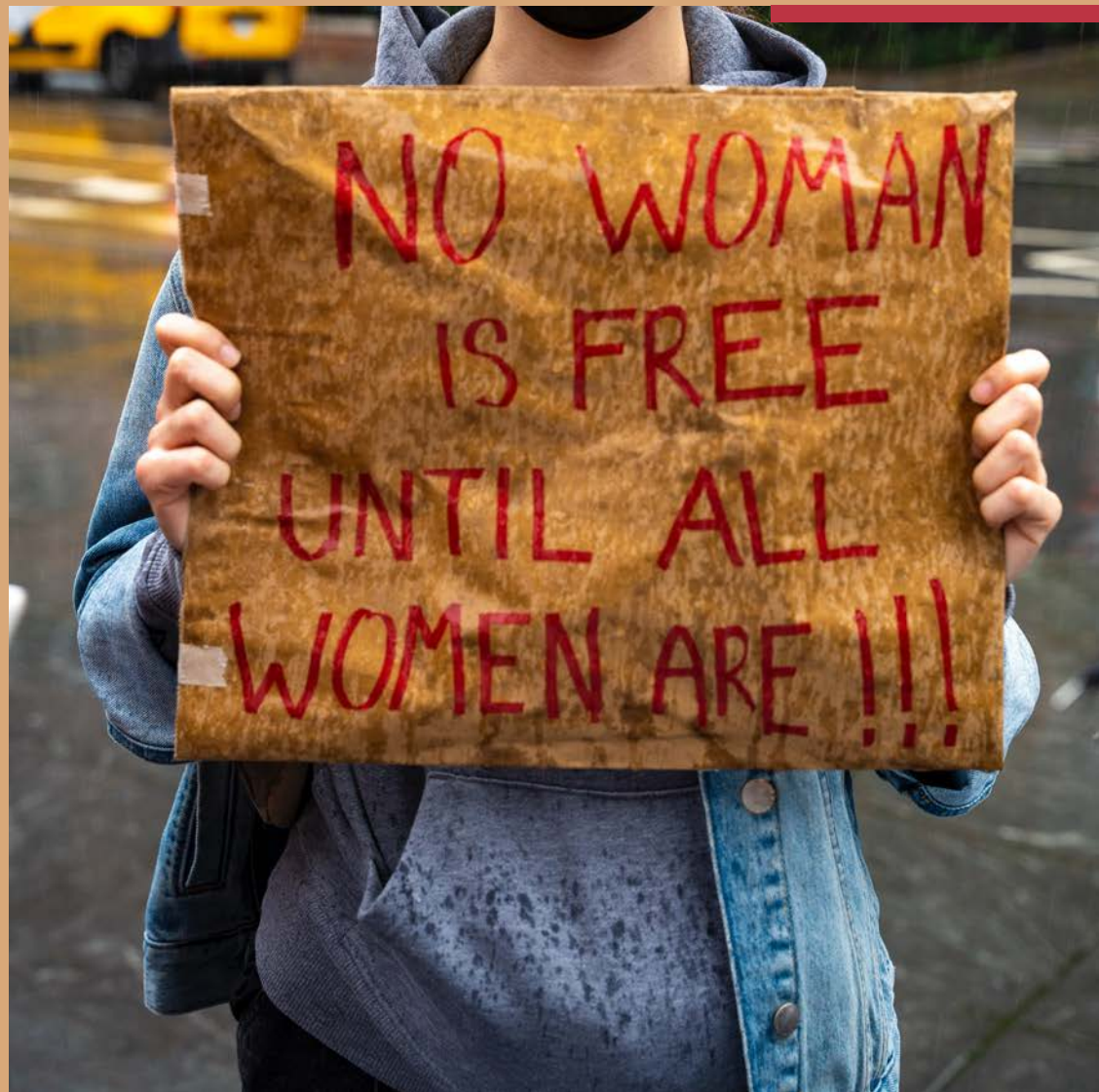


Photo by Emma Guliani: https://www.pexels.com/photo/a-woman-holding-a-poster-14109455/

For Freedom
For Just City

A city is a living being because of its citizens. Every citizen can impact the process of forming a city based on their knowledge, experiences, and skills. When we seek a just city, it means recognizing the rights, needs, and desires of all of its citizens, without distinctions of class, gender, race, religion, age, or income, and providing the necessary condi-.tions and facilities for them

Although the urban space should naturally include all ages, gender, intellectual and ethnic groups, and ideological structures, totalitarian central governments can impose cruel restrictions on citizens including suppression, control of bodies, and homogenization of space by producing a space with masculine gender and patriarchy. According to Foucault, urban .space is used as a tool of oppression and causes the government to dominate woman's bodies (Fainstein, 1996)

How could we have a just city without women?

Women include more than half of the world's population, but in some countries, they are further affected by discrimination and belong to minority groups. In Iran, women are deprived of their fundamental rights, such as the right to dress, .travel, have children, and sing

In this manifesto, we do not want to talk about the injustice and inequality that we, as Iranian women, experience in our everyday life. Also, we want to talk about how Iranian women are living in an insecure environment in their own country and how they should live their daily life under the eye of the ideologies for which the right is meaningless and is .something on its own obligatory

To better understand, we should remind that Protests in Iran against hijab are rooted in over a century of struggle. The histories that led to this moment are also complicated. It's started with the revolution in 1979 when woman's dress had .heavily scrutinized, and adherence to a dress code became compulsory

- The first one was done by a feminist magazine called Zanan (women) in the 1990s, this magazine often highlights the treatment of women both in Iranian law and Iranian society. Zanan was shut down in 2008 for endangering Iran's se-.curity
- .the 1 million signatures campaign aimed at changing discriminatory laws against women in Iran
- After days of silence and frustration, Iranian women started anti-compulsory hijab protests on social media called .""secret freedom
- An Iranian woman in 2017, removed her headscarf to protest against the mandatory hijab. Subsequently, her picture was published as "The Girl of Enghelab Street". Because of that symbolic protest, she was immediately arrested. After .that, the authorities detained 29 women on similar charges the following year
- After years of discrimination, this year with the arrest and death of a young girl in the custody of the 'morality police', the anger of Iranian women exploded. All women and men who walk side by side and shout for a free life for women have understood very well that woman is life and life is not about being alive, but about being free. We need to make .the slogan 'Woman, Life, Freedom' come true in Iran and worldwide



Does insurgent planning ensure womens' rights and above that human rights?

This question can have a simple answer, but when it comes to the lives of people generally considered minorities in society, we should answer it a little more cautiously. As we know, insurgent planning is when people .have their intervention and participation

Insurgent planning transcends the boundary of false dichotomies through public actions encompassing the formal/informal realms of politics and the planned/created spaces of citizen action. By pursuing historical awareness and promoting historical memory of present experiences, it transcends the boundaries of time. Insurgent planning revives the idealism of achieving a just society—an imagination suppressed by the neoliberal illusion .that there is no alternative

Now, Iranian women as active citizens calling for an end to the compulsory hijab, trying to get their human rights, which is the unsolved struggle between their government and woman desires

We are all together now

Despite passing years, Iranian women continue to resist many of these injustices, and for years they have come to the streets to get their rights and cry for freedom. They are injured, imprisoned, and killed. To prove to the world what freedom and equality mean. Using social media and hashtagging can provide awareness about the .situation of people around the world. Iranian women know that gender inequality is an age-old issue

This movement in Iran is full of love for life and femininity and full of justice and equality for years of oppression and domination over Iranian women. The 'Woman, Life, Freedom' is the same as the slogan of the right to the city because it resonates with justice, participation, democracy, freedom, and breaking inequalities and violence in the city, which is famous worldwide. The day will come when justice will prevail all over the world. The city has the right to reclaim space from the totalitarian government of Iran. Furthermore, its expansion can promise hope and freedom, equality and democracy for oppressed men and women all over the world



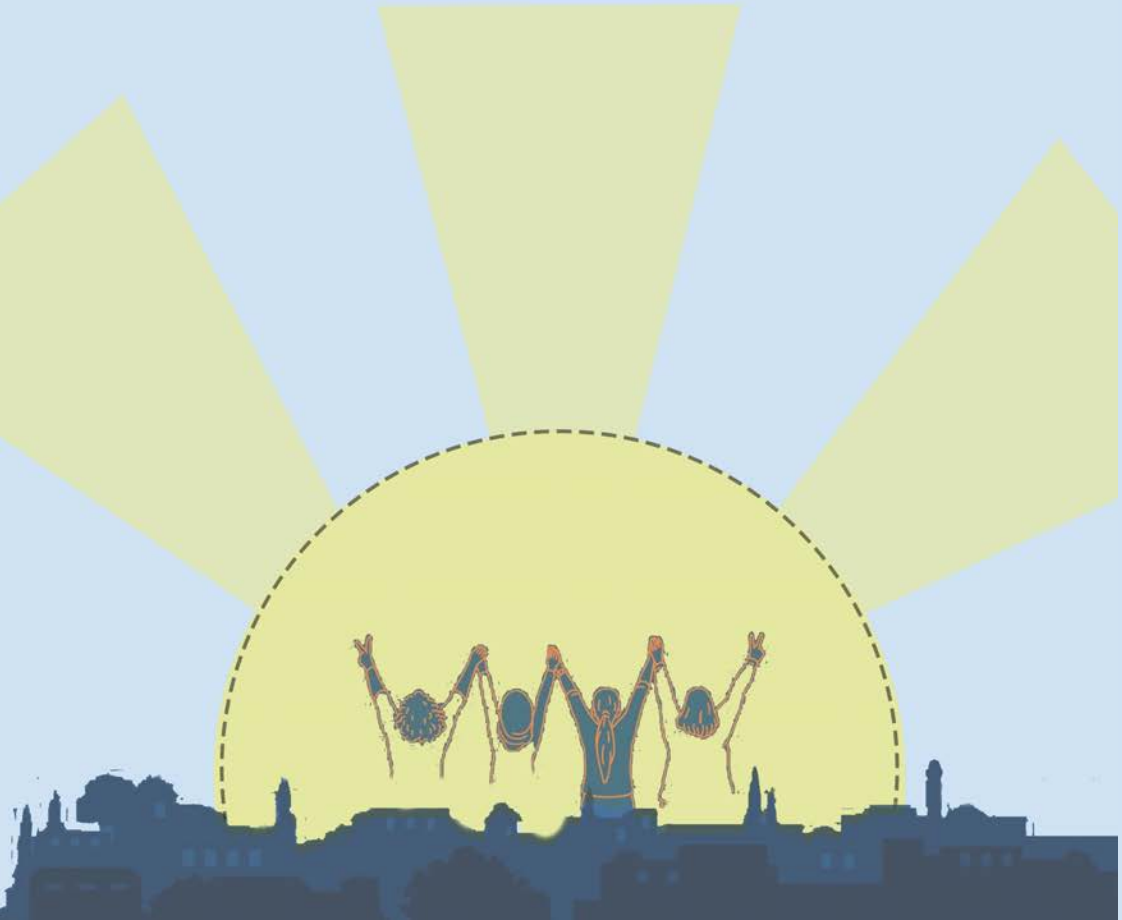
Here is a list of important goals and actions to achieve justice:

- Pursuing social justice with a more general goal and not only specific groups but the coalition of all groups with a common position against cruelty and oppression
- Raising collective and individual awareness and local and global actions as much as possible about freedom, democracy, and equality
- Put women at the heart and the forefront of peace, security, and humanitarian action
- Guaranteeing justice and economic rights
- Guaranteeing the right to the body
- Global support of women and men for justice movements

Women in Iran have been hoping for a brighter future because even in the most deprived places and under the most challenging pressures, whether social or economic, there are always brilliant minds who are silent, and it is time to empower them. We invite individuals to become aware of women's empowerment and stand with them in their .struggle for justice

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Parallel Worlds

A Call for an "Absolute" JUST World

Sara Mohamed Adel Elgamal

Reem Kamel Elnady

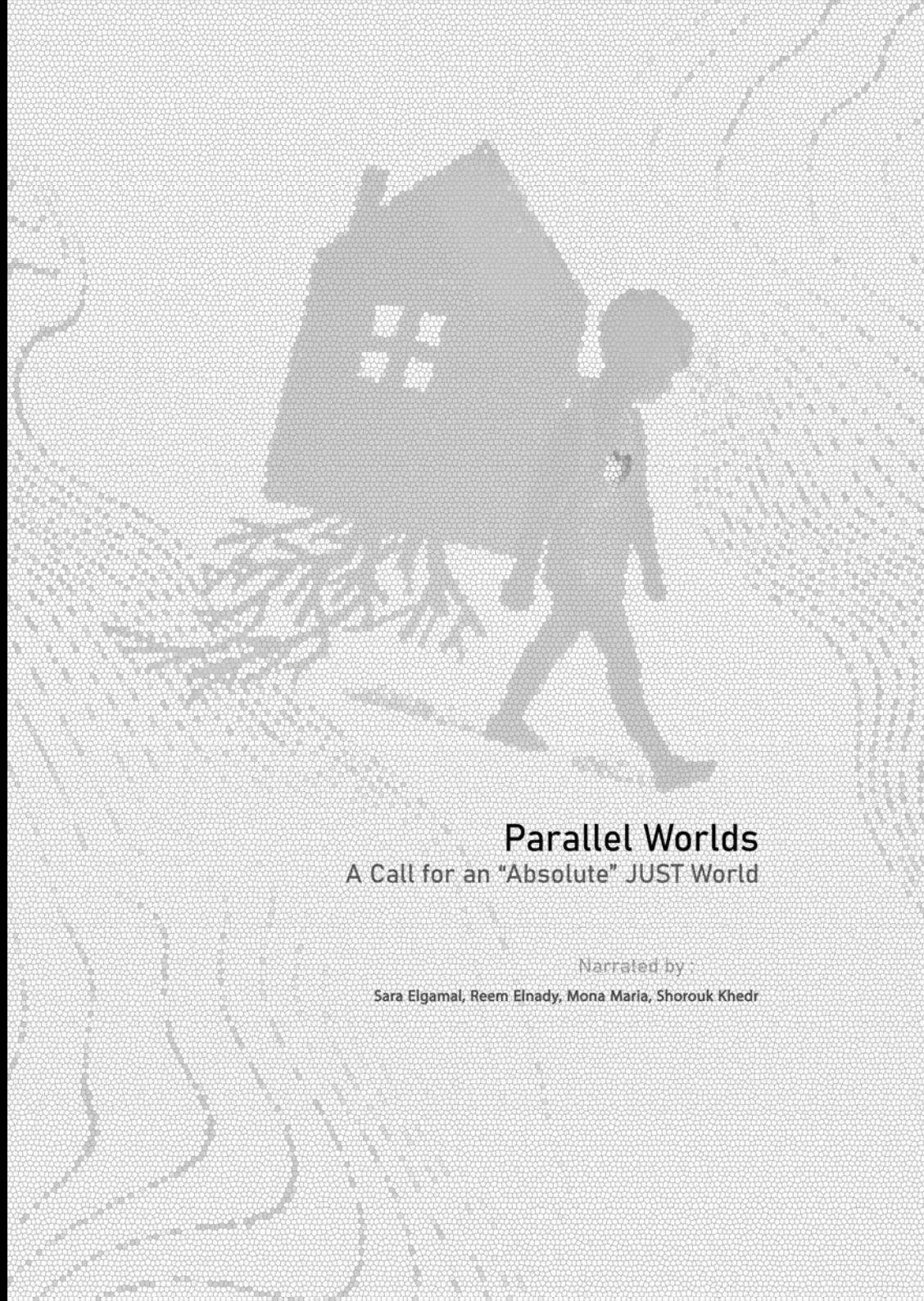
Shorouk Mohamed Khedr

Mansoura University, Egypt

Mona Ahmed Maria

Cairo University, Egypt

All drawing s in this Manifesto are made by the authors.



Parallel Worlds,

"A Call for an "Absolute" JUST World"

Disclaimer: Our manifesto addresses the crisis of refugees of occupied countries. However, the following article does not intend to be political. It does not aim to shed light on the double standards and hypocrisy of the world towards refugees based on nationality, color, religion, or hidden political agendas. Nor is it written for the purpose of understanding the dilemma of why media, boycotts, and even sports can be used to show support for one occupied country, while being forbidden for another. Neither does it aim to help the reader comprehend how the resistance of one occupied country can be glorified while another is vilified and demonized; nor apprehend how the colonization of one country is rightfully labeled as a war and another unlawfully understated as a conflict. Rather our manifesto addresses the case of refugees of occupied countries as humans. Men, women, and children who have been through the exact same devastating crisis.When they woke up one day to find their countries in a state of war and in a blink of an eye, they found themselves with no shelter, no home, and no country with the urgent need to RUNAWAY!

The stories presented in our manifesto are inspired from true stories of refugees fleeing from their occupied homelands. The stories highlight how the journey of Ukrainian refugees completely differs from that of Palestinian refugees. While addressing how the world selectively empathizes with refugees due to multi-layered discrimination and how this selective empathy influences how these refugees are seen, treated, accepted, and embraced.

When media reports warned of potential radiation leaks from the nuclear power plant, I decided to leave; I packed in two hours and left my house. I went to the railway station, where hundreds of women and children were waiting for days for any train to take them west. Finally, when the train arrived, I was able to board it with my daughter and my son in the crowd.

After 23 hours when we arrived in Lviv, volunteers surrounded us and offered us a private hotel room with a hot meal. Two days later we took a bus to Kraków, where I had a friend there, and he was willing to house us in exchange for a small government subsidy. It suddenly hit me, I used to be a successful professional with an important job, but now I'm a refugee, with nothing, in a new place where I know no one. Later on, my children were able to enroll in a Polish school, and I found a job as a mathematics teacher.

People here are very nice and helpful, and the Polish government is providing us with all the assistance we require. However, it appears that we will not be returning anytime soon. It's difficult to predict, I'm not sure how long we'll be here. I can't help but ask, **Why did I have to go through this?** I had never given much thought to Palestinian refugees because it was never something I imagined happening to us. I never imagined I'd go through war like them and end up in a similar situation.

I was born into occupation. Living in a colonized country, occupied Palestine, is all I ever knew. Deadly airstrikes and bomb attacks were sounds I grew familiar with. I was a student of law back in Gaza, with a strong belief that Palestine will be free with our resistance against the oppressor, the colonizer. But the attacks became too harsh to bear, and made life in Gaza impossible. I decided to leave Gaza, **my home**, dreaming of a better life in Europe. It took me two years to plan and save money for my journey to Europe. I had no option but to make my way to Europe from Turkey by sea, using the well-known **"death boats"** to reach Greece. The same journey that killed a number of my neighbors, friends, and family members.

My journey is filled with harsh details and is too intense to be narrated in a few sentences. Along the way, I remember wishing for a safer route for Palestinian refugees of war to seek asylum in Europe while keeping a shred of their dignity. **I wish I never left my homeland** and spared myself the suffering of almost drowning in the middle of the sea, being smuggled in like an animal, chased by border guards like a criminal, suffering extreme starvation and thirst, and having to sleep in a garbage bag.

Now that I reached my destination, I did learn that Gazans are resilient, they are capable of escaping war, blockades, and border guards. Although it is true that I am physically safer after seeking asylum, I don't believe that I will ever recover from the trauma of how I was treated, how I am treated, as a Palestinian refugee in Europe.

There is no doubt that **horrific double standards and racism** is part of our modern world. Ukrainian refugees were welcomed, while Palestinians were denied the right to seek sanctuary. The media portrays Ukrainian refugees as **white, and civilized,** but when it comes to **third-world countries**, the media turns a blind eye and becomes even more unjust.

This war revealed the ugly truth despite all the human rights slogans adopted by European countries. These humanitarian movements of **empathy** that have sprung up around the world to support Ukrainians have raised serious concerns: Why are there **different standards** for how problems are perceived, reported, and handled? **Why does the media label refugees based on their backgrounds?**

Our Manifesto is "A call for an absolute just world"

We need to trim *the parallels* between the two worlds.

'All refugees must be treated the same and all human suffering must receive the same compensative empathy.

No holding out for absolute justice, and all forms of *selective empathy, double standards,* and *racism* towards refugees must end.

"The world MUST BE fairer, more just, and more equal for all refugees without *discrimination* based on nationality, ethnic backgrounds,skin color, or religion."





Understanding the Just City by Housing Rotterdam

Alua Akhmet

Thomas Bonte

Tom Fitzgerald

Vereniging Deltametropool,

Rotterdam, The Netherlands

vereniging
delta
metropool



Photo by Thomas Bonte

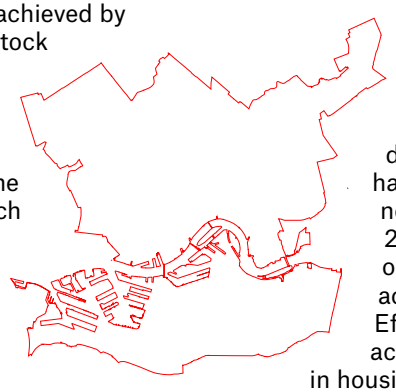
The Just City is a broad concept that extends across disciplines and aspects of a city. For the purposes of the manifesto we have attempted to put forward four key tenets of the Just City contextualised through the issue of housing in the Dutch city of Rotterdam. This manifesto is not an all-encompassing source on what makes a Just City, however it puts forward some philosophies that can be applied to different contexts around the world.

This manifesto suggests Opportunity, Diversity, Democracy and Resilience as the 4 key tenets of the Just City.

Opportunity

The Just City should present an opportunity for all its residents to lead happy and fulfilling lives. A city can facilitate this, by providing its citizens/inhabitants with the resources they need to not only survive but also to meet their desires.

In the instance of housing and Rotterdam this can first be achieved by ensuring that there is the required quantity of houses at a price point acceptable to the entire population. This can be achieved by increasing the housing stock and the city does have intentions of doing so with 58,000 units currently in some stage of development within the city. Other methods which can be used for getting enough houses are for example creating different types of houses or using price caps.



Beyond the purely quantitative need for housing, there is a need for quality in the housingstock. Ensuring that houses are built in proximity to the relevant infrastructure and services so that the populace do not just survive but can thrive.

This has been achieved in Rotterdam with typically good Dutch walking, cycling and public transport access to the relevant services. This has helped in positioning the city as a vibrant international hub (Kourtik et al, 2022).

Diversity

Diversity serves as both an opportunity and a potential pitfall for the formation of a Just City. Failing to consider diversity can result in segregation, discrimination and ghettoisation harmful practices that can serve to harm both the victims and perpetrators (Wright, Ellis, Holloway & Wong, 2013).

If properly harnessed, diversity can aid innovation through a wider range of stimuli and external knowledge, improving problem solving and ideas generation in the process (Lee, 2015). Rotterdam has a hugely diverse population with over half the population being of non Dutch descent (CBS, 2020). This presents the opportunity for the city to access the benefits of diversity. Efforts should be made to accommodate this population in housing by creating a stock that is tailored to their needs, incorporating and accommodating different demographics, something the city has purposely avoided in the past (Ouwehand & Doff, 2013).

Democracy

Democracy is of course a tenet of the Just City but what makes it a unique characteristic is the fact that is an essential matter in realising the Just City. Jane Jacobs famously said, “Cities have the capability of providing something for everybody, only because, and only when, they are created by everybody” (Jacobs, 1962 p. 238).

Many cities voice their desire to achieve real citizen engagement but few fail to realise this desire. A Just City will realise degrees of citizen power and avoid falling into the pitfalls of tokenism and non participation (Arnstein, 1969). This can be achieved by being innovative in its approach to citizen engagement, Rotterdam has done so by engaging its citizens through a series of living labs which have helped in inspiring, engaging and creating social innovation (Mulder, 2012).

Resilience

The past three years the coronavirus pandemic and Russia’s invasion of Ukraine have highlighted the need for heightened resilience within the global populace. Resilience has increasingly been described as activities that are smart, sustainable and secure. Smart as in cities can be able to accept new innovations, secure as in able to respond to new threats and sustainable as in capable of being part of the solution to future threats (Newman et al, 2019).

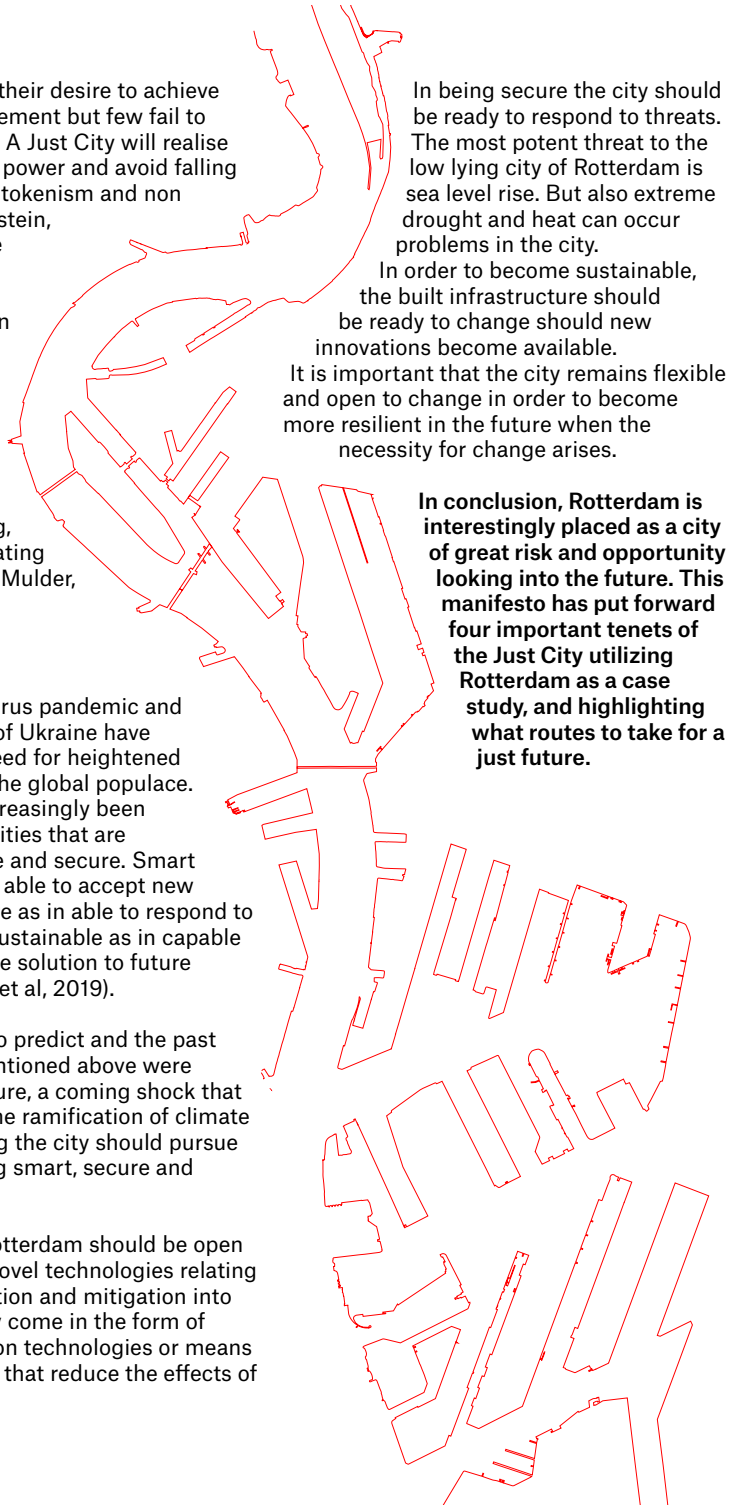
Shocks are hard to predict and the past two that were mentioned above were unforeseen in nature, a coming shock that is predictable is the ramification of climate change. In housing the city should pursue resilience by being smart, secure and sustainable.

In being smart, Rotterdam should be open to incorporating novel technologies relating to climate adaptation and mitigation into housing. This may come in the form of improved insulation technologies or means of urban greening that reduce the effects of climate change.

In being secure the city should be ready to respond to threats. The most potent threat to the low lying city of Rotterdam is sea level rise. But also extreme drought and heat can occur problems in the city.

In order to become sustainable, the built infrastructure should be ready to change should new innovations become available. It is important that the city remains flexible and open to change in order to become more resilient in the future when the necessity for change arises.

In conclusion, Rotterdam is interestingly placed as a city of great risk and opportunity looking into the future. This manifesto has put forward four important tenets of the Just City utilizing Rotterdam as a case study, and highlighting what routes to take for a just future.



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Considered: Resident of Heritage Site

Hongrui Zong
Siyuan Wang
Pengyu Ren
Xiang Li
Jinghao Chen
Chang'an University, Xi'an, China

In 1976, the World Heritage Committee established the World Heritage List, which promoted the wave of historical and cultural heritage protection around the world. By declaring "World Heritage", all countries have rationally developed and protected the heritage in the list, which not only preserves the historical details of the region but also excavates its economic benefits. However, with the supplement of the list and the constant attention of the society to the heritage, the problem of over-development of the commercialization of the site is becoming more and more serious. "Demolition - reconstruction - publicity" eventually leads to the "destructive development" of the heritage site. This homogenization development mode can not only be converted into sustainable economic benefits but also destroys the unique historical meaning of the site itself.

This kind of "destructive development" is essentially a contempt for culture and an excessive emphasis on the economy. The development of cultural sites should not only be the "continuation heritage" of their geographical location but also focus on the broader "social welfare and interests" contained in the culture itself (Szilágyi et al., 2021). Therefore, all parts of the world began to attach importance to the development of historical and cultural sites in the sustainable development paradigm, put forward a "people-centered approach" to the protection of cultural heritage, promote the formation of community bodies and protect "living heritage" (Haselberger & Krist, 2022). Based on the different bearing modes of the background or context, for the historical heritage around the world, it is necessary to form its own unique development plan according to local conditions to achieve the sustainable development of the city.

Take Xi'an as an example. Xi'an is a world-famous historical and cultural city designated by UNESCO. As a large-scale urban heritage area, Xi'an City Wall is the most typical "living heritage". Xi'an City Wall is the largest and most complete ancient city wall in China. Today's Xi'an City Wall District belongs to the old urban area of Xi'an City. It is based on the requirements of the protection of the city wall, but also to prevent the decline and loss of vitality of the inner city of Xi'an. The "Imperial City Revitalization Plan" was launched with the intention of urban renewal within the city wall. In order to enhance and improve the environmental quality within the city wall, the Imperial City Revival Plan relocated the administrative center and evacuated the residents. Therefore, in urban planning, the tertiary industry has developed rapidly in the city wall, which further weakened the functions of the primary industry and residential areas. The evacuation and resettlement of a large number of people present the gentrification problem belonging to Xi'an Imperial City. The regional gap between the rich and the poor within the city wall has widened, and the "poverty belt around the city wall" has emerged. The landscape here is mostly old-fashioned residential areas, with low buildings, aging infrastructure, primary service industry as the main industry, underdeveloped middle and high-end businesses, a serious aging population, and a lack of social vitality. The

residents in this area have weakened their contact with the outside world at the "edge of the center", and the living environment is poor. In addition, the residents of some major blocks are also displaced due to large-scale urban structural adjustment and loss of economic resources, and their living environment is forced to make way for the urban renewal process of heritage protection and development.

As a platform to balance the issues of urban development and historical heritage protection, "the Imperial City Revival Plan" has played a positive role in urban planning, but the quality of life of residents in Xi'an City Wall has been affected. Because of the emergence of gentrification, the interests of residents living in historical heritage have been directly affected. Residents use the words of historical protection to negotiate their own vision tactically, but this has also become the main reason why historical conservationists ignore their position (Chen et al. 2020). They focus on the architectural environment of historical blocks and ignore the factors of residents. Residents are at the edge of politics, so they have to make compromises, not to seek equal rights and interests, but to seek compensation. In this evolution, the concept of urban power has gradually been misinterpreted as the combination of transaction allocation and process mobilization (Chen et al. 2020).

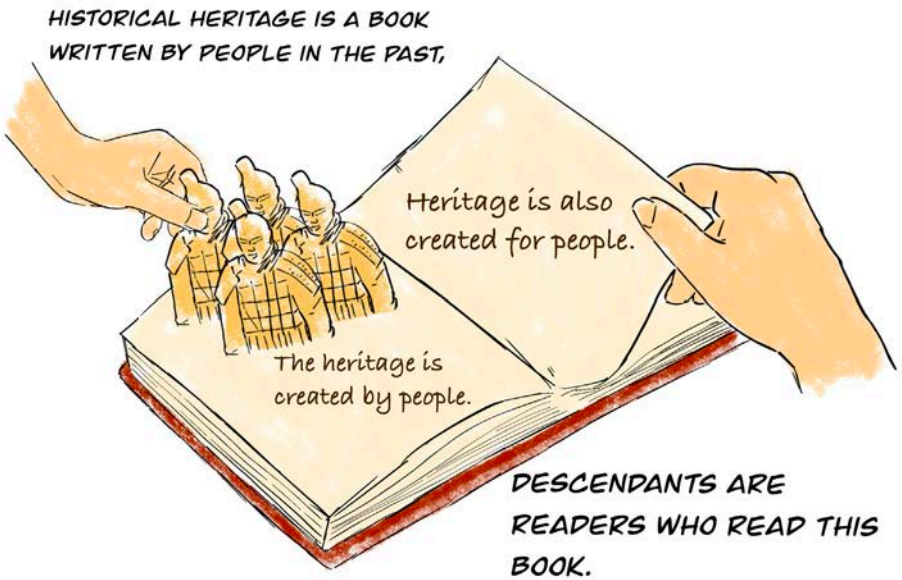


Illustration by the group.

Therefore, what we call for is that the redevelopment process of historical heritage should safeguard the interests of its community residents. The vision of historical conservation needs to be more inclusive. The institutions, practitioners, communities, and network relationships in the area where the historical heritage is located need to cooperate with each other and fully consider the development wishes of the people in the heritage community. Community residents should make it clear that they have the right to construct a survival home, actively communicate effectively with urban development planners, reasonably maintain their living conditions in the historical city site area, and establish a sustainable community. And such a community can serve as a living heritage of history and culture "The carrier of development. The protectors of cultural heritage should not only guide the protection of historical and cultural heritage in material terms but also protect the existing social and cultural models of historical blocks". What we advocate is to include the sustainability of the community life model and the right of local residents to live in the legislation of historical protection. Through the three visions of the development of historical sites, the vision of historical protection, the vision of urban development, and the vision of community residents, we finally need to find a balance. The goal to be achieved is the balanced development of the three. That is to say, while ensuring that the residents in the historical and cultural sites can enjoy high-quality life, the city can carry out the revitalization based on historical and cultural protection through redevelopment. Future people can live on the land nurtured by historical and cultural heritage, enjoy a better life, build a sustainable city, preserve the material heritage, and continue to inherit the spiritual core of culture.

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The Sky is BLUE Not Orange

Aneisha Ingram

Joshua Boyce

Cassandra Nathan

Alexis Neloms

Alabama A&M University, USA

In a time when money and power are the driving forces of society, it is imperative that the well-being of those who have to suffer for this cause be made a priority. The moral compass of politicians and other societal leaders has shifted under the weight of corporate greed. The success of Detroit's economy is a direct result of years of shortsighted environmental policies alongside social and disguised racial policies. These policies were permission for redlining, gentrification, debilitating public transportation, and fueling an automotive industry for the economic growth of the elite. The consequences of these policies and actions are manufacturing and industrial plants and freeways that cause extreme pollution. How much longer will people have to suffer the tragedies of environmental injustices before the problem is completely resolved? There never should be days of experiencing orange, smoke-filled skies as a result of heavy air pollution. Lack of accountability, excuses, lies, and manipulation will no longer be tolerated. Residents of Detroit, Michigan, deserve clean air, and they deserve it now.

It is not only our aspirations to become influential urban planners that drive us to create this manifesto. It is our morals, compassion, and understanding of that which is right and that which is wrong. We cannot build a just city on any foundation other than that of social equity. This group understands the need for affirmative action as the implemented systems of oppression are not lost on us. It is not equality that we seek. Though racial segregation and discrimination were ruled as being illegal, one cannot argue that there is no proof of social inequities against minority groups. A just city is one that has no space for racial capitalism. Detroit's population is over 75% Black, with the majority of residents in low-income communities. Corporate giants consider inhabitants as collateral damage in their destructive quest for financial gain. How immoral should human beings become before we realize the main priority should be to have everyone standing on the same leveled ground regardless of race, wealth, sexual orientation, religion, or disability? Air pollution in Detroit is not accidental, especially in communities that are majority Black and Latino. In 2019 the rate at which Black per-

sons were being hospitalized in the city was three times more than the rate for White people. Detroit's premature birth rate in 2021 was 14.6% compared to the national rate of 10.1%. Black mothers were experiencing a preterm birth rate 62% higher than mothers of other races in the entire state. These statistics are not sufficient in describing the atrocities in the city, and the residents can bear it no more. The time has long passed for us to stand up for justice.

Exclusionary urban development cannot be present in a just city. Orange smoke-filled skies are a result of heavy air pollution attributable to the presence of coal-fired power plants and petroleum refineries. Ironically, these are in close proximity to places where Black residents live, work, play and learn instead of in designated areas distant from civilization and suitable for such operations. Considering a vast majority of homes and schools in Detroit are within 150-200 meters of a major freeway or roadway, vehicular sources of pollution are also a problem. There were a recorded 990,000 missed days of school and 721 premature deaths mainly due to PM2.5. Implementing green infrastructure (trees) as buffers around schools, businesses, and residences can reduce the presence and effects of pollutants. Solutions are on the table; why is there very little change?

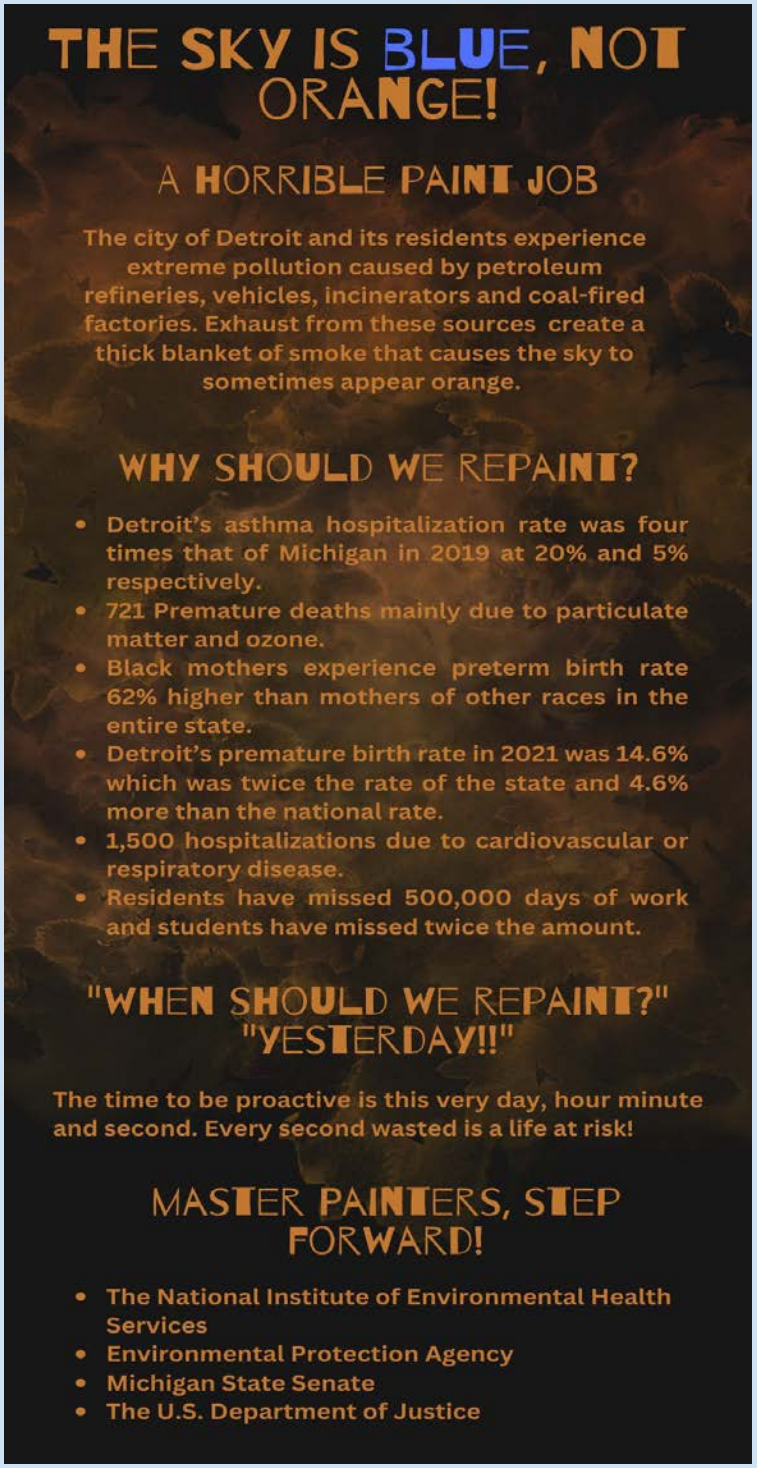
"I think education is power. I think that being able to communicate with people is power. One of my main goals on the planet is to encourage people to empower themselves."- Oprah Winfrey.

A just city educates and gives voice to the voiceless. The organization of community campaigns for the people, by the people, is an avenue for the sharing of knowledge. If community members know their rights and know how to seek justice for themselves, it is likely that they will not be overpowered by policies and developments that bring them harm. If we have to pressure the National Institute of Environmental Health Service (NIEHS) into conducting more extensive publicly available research to detail how air pollution influences the development of respiratory and cardiovascular diseases, we must. How can residents protect and advocate for themselves if the information is not readily or easily accessible? Everyone has a role to play. Let us educate each other on how to conserve energy by using energy-efficient bulbs, eco-friendly appliances, and eating sustainably to reduce carbon footprints.

Accountability is not determined by status in a just city. Though the Natural Resource and Environmental Protection Act is still in effect, the Michigan State Senate and the U.S. Department of Justice need to implement stricter laws and review policies that apply to every source that contributes to air pollution. Any breach in agreement and laws on emission limits will have to warrant immediate consequences as long as there is sufficient proof. No one company can be allowed to violate the resident's right to clean air and smoke-free skies and be let off with just a Notice to Comply (N.C.). We cannot have cases such as that of the Marathon oil refinery. They received 15 notices of violation from the Michigan Department of Environmental Quality but denied all claims of exceeding the state and federal emission limits and were only penalized for approximately 5.

Reject perfunctory state and federal attempts to resolve Detroit's extreme air pollution. A just city is built on integrity and maximum effort. There is no doubt that the parties responsible for promoting environmental justice are doing their jobs; however, we all know they need to be working at their full capacity. Again, racial capitalism and its fuels of racial injustices and inequalities are at play. The U.S. Environmental Protection Agency is at work in Detroit granting funds to help reduce diesel emissions but is that enough? The rate at which the emission of particulate matter (PM2.5), nitrous oxide (NO2), ozone (O3), and sulfur dioxide (SO2) are increasing hospitalizations, and premature deaths are indications that more has to be done.

The Just City we envision is a place of peace, equity, strength, unity, and prosperity for all. "Remember, upon the conduct of each depends the fate of all." – Alexander The Great.



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Supporting the Future of America

Carson Vinson

Tavarion Troupe

Makayla White

Malik Wright

Alabama A&M University, USA



Supporting the Future of America

With 45 million new buyers entering the most competitive housing market of the 2000s the time for action is now! How must we advocate for *supporting the future of America* if we cannot give them the ground to stand on. The fact is, America is becoming brown. By 2040 America's current minorities will be the majority. The deprivation of resources that disproportionately affects minorities has resulted in the largest gap between rich and poor seen in the United States since its inception. The disparity between livable wage and affordable housing is the number one threat to American citizens under 30. The next 10 years are crucial, as how we handle our young adults will determine the course America takes for the next 100 years. It is our responsibility to cultivate a fair market for everyone to achieve the life that they desire no matter their background or skin color. A society where everyone succeeds is impossible . But a society where everyone receives the same chance to succeed is the future.

Supporting the Future of America

In order to increase economic mobility and reduce intergenerational poverty, affordable housing is key. Affordable housing is working with certain sections of society whose income is below the median household income to provide them with housing they can afford. Research shows that the most cost effective way to reduce childhood poverty and increase economic mobility is to increase access to affordable housing.
A lack of affordable housing puts more households at risk of homelessness, overcrowding and poor housing quality.

Stable and affordable housing supports mental health and way of life. It limits stress related to financial burden, having to move housing frequently, and by offering an escape from abusive home environments. Homeownership can have many benefits along with a sense of control over their environment. Not only does it improve the way of life for people in the community but also can boost the local economy. Healthier population means a healthier economy, fewer evictions, improved government infrastructure and more job opportunities. People from low income households are more likely to live in poorer quality housing, which can negatively impact their health. Living in an overcrowded place, people may be at an increased risk of poorer mental health , food insecurity , and infectious diseases. A healthy economy starts with the health of its people.

Supporting the Future of America

The issues of livable wages in America are more of a problem than people think. Across America minimum wage plays a big role in impoverished communities. As the cost of living skyrockets the average minimum wages stay the same and that is a big problem. The working class of the United States suffers when the cost-of-living increases, but people are getting paid the same. The average minimum wage in America is $8.60 but the average cost of living is $61,344. This shows how minimum wages being so low is holding working people back from living what is considered a comfortable life. Also, people in America living check to check are not living comfortably. This is a proven fact in high crime rate communities and why people sell drugs because working a legit job isn't cutting it now. Also, the loss of jobs and companies around the US has in crippled America's development and progress on getting a hold on poverty in communities. Since 2010 the prices of homes have almost tripled, and since 2010 the federal price of minimum wage has remained the same. The states that have increased minimum wage do not reflect the average living cost of an American in 2022.

Supporting the Future of America

Economic inequality is linked to the concepts of equity: Equality of result and equality of opportunity. Wage setting by the capitalist market is a key source of economic disparity in modern economies. The truth that the extremely wealthy grew their earning power by ten times compared to the bottom half of American households in just two years comes as no surprise to those who have been observing the decades-long gap between the wealthiest and the poor in the United States. Richer households would be taxed more, and government funds would be used to strengthen the social safety net, helping to decrease the wealth gap and transfer more money to those who are more inclined to spend it. Income inequality examines how large the gaps in what people earn in the economy are. Wealth inequality evaluates how a tiny number of individuals hold the majority of the world's assets. According to ecnmy.org it states that, "Even if we all started with the same income and wealth, inequality would still be there, for reasons that economics might not always take into account. Someone with certain physical disabilities might need to invest in much more infrastructure around them - ramps, lifts, wheelchairs - than an able-bodied person in the same financial situation. A single parent living in a society with no public social care would have a much harder trade-off to make between caring for their child and going to work than a single parent on the same income in a society with a bigger social care sector. So when it comes to economic inequality, the problem runs deeper than just differences in our finances" (ecnmy.org). This still contributes to people who are still going to face such economic inequality due to their individual needs. A better system for distribution of wealth is needed in order to compensate everyone.

Supporting the Future of America

When brought into the light it is easy to see where America went wrong. The generational stream of money, resources and influence all floated to the top while young minorities were left at the bottom of the river to drown. Not anymore! We are the life vest, the oxygen tank and the boat to help those who are drowning. We reject the thought that young adults are just means of strengthening the old and wealthy through undervalued labor. It is our duty to employ such politicians to create change in the percentage of wealth that filters to the top when built on the backs of those who receive nothing in return. Uplifting our young people through resources, education and equity is the key to building a better future. America is a land of opportunity. So let it be. Not just for those with the silver spoon but for those who never had one. America is the land of the free. So let it be. Not just those who live above line but those who work 80 hour weeks just to see it. And America is home of the brave so be brave because together we can accomplish whatever we put our minds to.

Manifestos for Just City

Guo Diandian

Ji Jie

Li Jiaqin

Liang Ruiyu

Niu Meiqi

Shen Kaiyuan

UCD, Dublin, Ireland

Uncle Sam. poster by James Montgomery Flagg. Public Domain. https://en.wikipedia.org/wiki/Uncle_Sam

MANIFESTOS FOR JUST CITY



"We envision a just city where the individual interest is united with the common good, where everyone has equal rights and equal opportunities."

EQUITY

EFFICIENCY

Considering more about the poor, disabilities, the old



JUMP INTO ACTION NOW!

Our manifestos mainly focus on how to balance equity and efficiency, from the aspects of transportation, open space, housing, education rights, and medical care. Each aspect include the injustices, the better future (vision statement), ways to realize (vision making). In the end, we use a timeline to show the urgency, and call on every single person to act immediately.

Vision Statements:

A Just city has sustainable and smart development systems, including a safe traffic network, open and green public spaces, equal housing opportunities for native residents and migrant workers, equal rights, and smart medical care for every residents.

Residents (the elderly, children, natives, and migrants) would have a good built environment, including easily accessed travel modes, a comfortable microclimate for living, properly equipped houses, a good sanitation system.

Transportation

The Injustices:

Nowadays, urban roads are mostly car-oriented, which is convenient for people traveling by car, but for individual businesses and cyclists, they prefer short transportation and micro-transportation.

Driving is for recreation
Cycling is for exercising
Driving electric vehicles is for tough life

According to the bicycle economy researched by Jenny Lin, adding more bicycle lanes in a city will promote the development of businesses along the street and social equity.

Vision Statement:

To achieve smart traffic network with short, sharing, and slow transportation modes.

Reasonable distribution of road network, including mini-traffic, short traffic, long traffic. There is a radius of one mile around every bus stop with accessible sidewalks, trails, and bike lanes [1].

The governments should:

1 promote electric driveways and develop green and sustainable energy.
2 promote pedestrian priority by changing the narrow mixed-traffic roads into non-motorized roads and encouraging residents to use public transportation.
3 improve road travel safety for pedestrians
4 establish progressive funding for electric public transportation and expand electric vehicle charging infrastructures.
5 promote the formation of efficient, safe and green logistics, especially in the first and last kilometer

The public: Choose green and environmentally friendly travel modes, such as and .

[1] Front&Centered,Disability Rights Washington's Disability Mobility Initiative and 350 Washington (2022) Just transition in transportation. Available at:https://frontandcentered.org/just-transition-in-transportation/

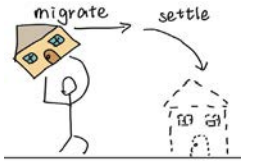
Housing



The Injustices and Vision Making:

In the United States, colored communities are still experiencing homelessness and displacement. Segregation, as a legacy problem, leads to insufficient investment in the communities where black families live. Therefore, we call on governments at all levels to stop perpetuating assembly. They need to:

1 diversify different kinds of community housing to make these communities more ethnically and economically inclusive.
2 respond to "Not in my back yard (NIMBY)" in a non-confrontational way to promote the establishment of culturally and ethnically diverse communities [1].
3 encourage the development of mixed income housing.
4 provide preferential policies to support private investment in building houses in poverty and aggregated neighborhoods.



Our own ownership

In many countries of the Global South,
private real estate companies commercialize houses with the support of national policies. Due to this situation, governments need to:

1 establish specific housing fund and public funds for the poor, the disabled, and the old.
2 repair or demolish vacant houses with potential safety hazards in the city.

Also, Use property tax to realize housing justice:

1 Tax base: The local government should provide guiding prices for second-handed houses every three to five years. The tax base should be the guiding prices times certain weights, preventing overvaluation.
2 Tax rate: It should be calculated in a progressive system, with housing numbers and the tax rates in a positive correlation
3 Tax reliefs: Tax preferences should be given to the retired and the disabled.
4 For people who can not afford the annual tax, it should be completed once by the undertakers during transacting or inheriting before transferring the ownership

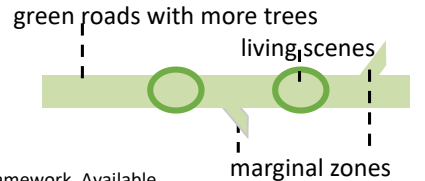
Open Space

More physical facilities for living and improve the mix of uses for the old, children, and the disabilities.

Residents have full access to green and open spaces through constructing green roads, living scenes, and marginal zones.



Our own ownership



Our own ownership

[1] Envicom Corporation (2001) Los Angeles citywide general plan framework. Available at :https://planning.lacity.org/cwd/framwk/chapters/06/06.htm
[2] Rachel Bratt, et al.,(2016) A Right to Housing : Foundation for a New Social Agenda, Temple University Press, ProQuest Ebook Central.

Our own ownership
Our own ownership

Urban planners need to:

1 give priority to the development of open space to the public such as schools, kindergartens and libraries.

2 let local residents participate in the design of local parks, and respond the needs.

3 reserve the flood plains, landside areas, and deep terrain areas as open spaces to minimize environmental risks to the public [1].

4 preserving habitat linkages, where feasible, to provide wildlife corridors and to protect natural animal ranges [1].



Our own ownership

Education Rights



The Injustices:

263 million children and youth are out of school according to the most recent figures available from the UNESCO Institute for Statistics.

Vision making:

Schools need to

1 repeal the laws that lead to discrimination, and ensure that schools are equally suitable for disabled children, and should not discriminate any kid for sex, religion, etc.

2 train teachers regularly to ensure that students can obtain high-quality children's education [2].

International financial institutions, enterprises and parents should also actively participate in activities to ensure that every child could receive high-quality education.

Medical Care

The COVID-19 pandemic has highlighted the inequities of health care in the vast majority of cities around the world.

Strengthen the construction of medical education and personnel, and promote the development of medical undertakings

Provide community medical care and take medical care into consideration when constructing communities

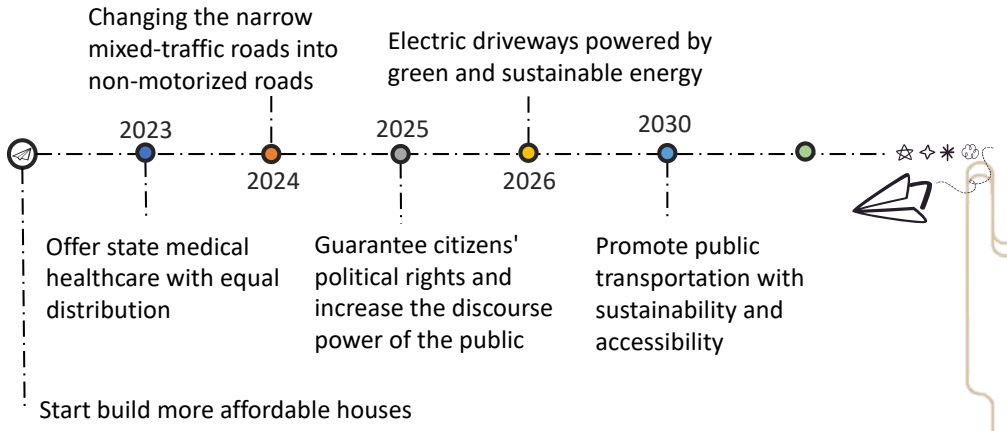
[2] 5.Global business coalition for education(2023) Their world, Available at: https://theirworld.org/resources/right-to-education/

We select one area in the City Center of Xi'an, China to analyze how to realize the just city.



Our own ownership

We strongly argue that in the post-epidemic era, medical care is the most urgent thing that need governments, medicine factories, and hospitals to take some actions immediately. Although previous studies have shown that China should develop housing first and then improve the medical system due to medical services are concentrated in high-income areas [1].



[1] Zhao, M., Liu, S., & Qi, W. (2018). Spatial differentiation and influencing mechanism of medical care accessibility in beijing: A migrant equality perspective. Chinese Geographical Science, 28(2), 353-362.

Recovering Our Cities

Alan Rosillo Galindo
Christian Rodríguez Muñoz
María Sofía Ramos Pérez
Victoria Andrea Gasca García
Juan Paulino Lozornio González

Tecnológico de Monterrey, León, Guanajuato, México

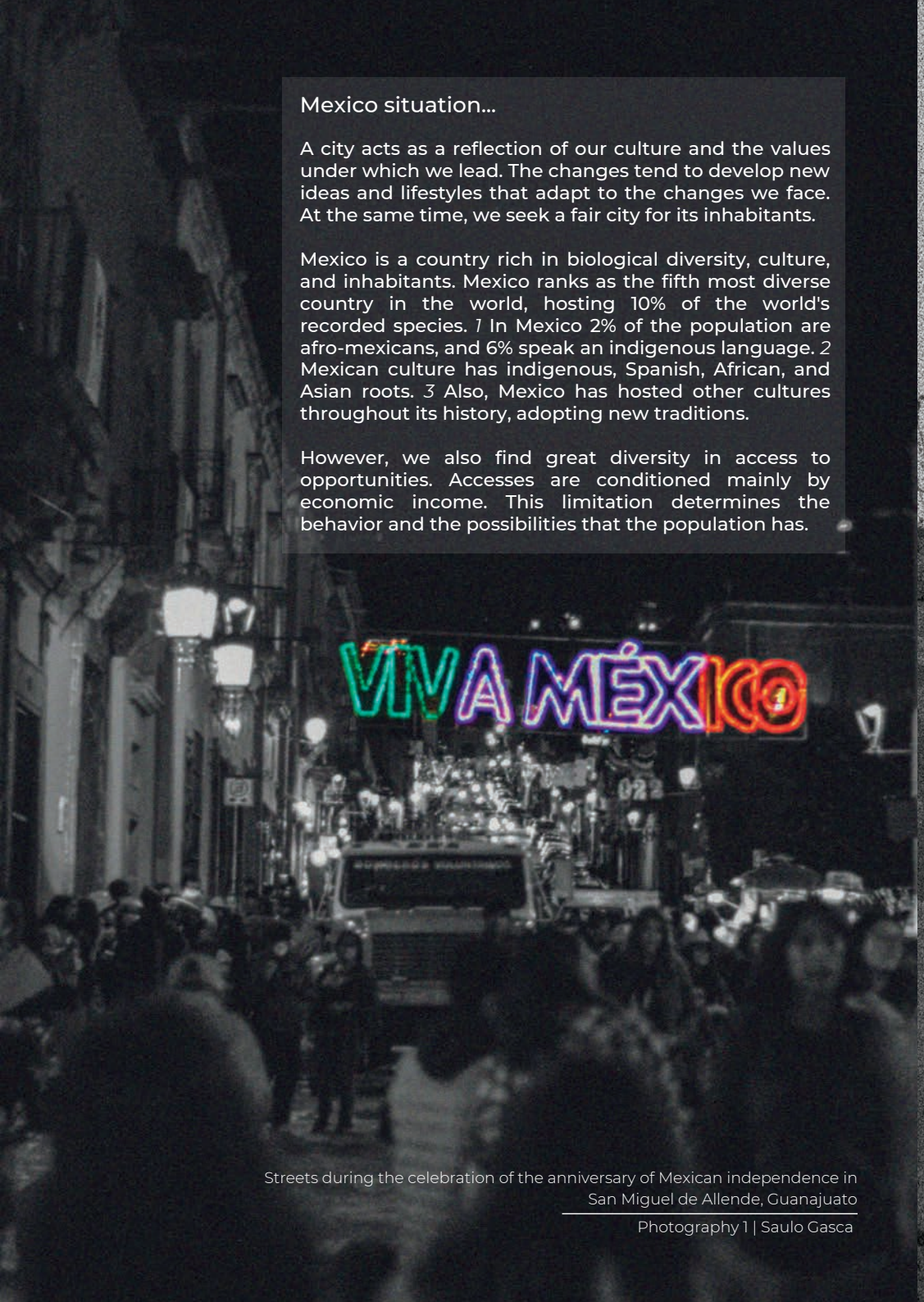


Mexico situation...

A city acts as a reflection of our culture and the values under which we lead. The changes tend to develop new ideas and lifestyles that adapt to the changes we face. At the same time, we seek a fair city for its inhabitants.

Mexico is a country rich in biological diversity, culture, and inhabitants. Mexico ranks as the fifth most diverse country in the world, hosting 10% of the world's recorded species. *1* In Mexico 2% of the population are afro-mexicans, and 6% speak an indigenous language. *2* Mexican culture has indigenous, Spanish, African, and Asian roots. *3* Also, Mexico has hosted other cultures throughout its history, adopting new traditions.

However, we also find great diversity in access to opportunities. Accesses are conditioned mainly by economic income. This limitation determines the behavior and the possibilities that the population has.



Streets during the celebration of the anniversary of Mexican independence in San Miguel de Allende, Guanajuato

Photography 1 | Saulo Gasca

In 2021, according to a list published by the consulting firm McKinsey & co, Mexico was positioned among the 10 countries that concentrate 60% of current wealth. *4* On the other hand, from 2018 to 2020, it was reported that the number of people in poverty increased from 51.9 to 55.7 million people. *5* Also, about 45% of the houses in the country are not considered decent. *6*

These differences begin to materialize in the development of public spaces. At the same time, how people behave will be affected. According to a survey made in 2020, 84% of people over the age of 18 consider it unsafe to live in the city of Leon, Guanajuato. *7*

Deteriorated house located in the center of the city of Leon, Ganajuato

Photography 2 | Victoria Gasca

One of the main problems experienced in the urbanization of Mexican cities is that they are not made to respond to the equality of the citizens who pass through them. Speaking from a gender perspective, we could say that the streets are not safe for women, but neither do they have the necessary to be used by people with disabilities, leaving out the needs of all types of users, typifying once again the inequality in that they can only be used by privileged people. For women there may be several simple solutions so that they can continue to be pedestrians on the streets without being afraid of being harassed. On the other hand, for people with disabilities it is essential that they are implemented ren every corner, to facilitate the crossing between street and street. In addition, you have to think of sidewalks flat enough and without so many "imperfections" to allow people to move in a more appropriate way without having trouble using the streets.

Deteriorated sidewalk in the city of Leon, Ganajuato

Photography 3 | Sofia Ramos

Nowadays Mexican cities are following the same growth and development from the same typology guided by chaos. Participants in accelerated growth and expansion, with processes of demographic transition with new types of families, reduced households and new housing demands and deep social inequality. It is necessary to start guiding and ordering the type of urban growth towards an alternative model, respecting the compact ideal but balancing by a coordinated, clean and equitable connected medium, prioritizing an open urban sense and not imprisoned, to provide these new urban spots with oxygenated spaces, which play the role of passive filter for the development and reduction of marginalized areas.

Carrying out the development of a methodology that allows oxygenated and transparent growth within the process of urbanization is very important to help with the development of cities mainly from a social order, in this way we would be preventing marginal areas. Making these spaces help to generate the perspective of transparency allowing people to be encouraged to transit more through these spaces, which would help the internal communication of the city with its social media so that the economic media do not concentrate only in certain parts of the cities but spread.

Street with old buildings located in the center of the town of Tequila, Jalisco

Photography 4 | Alan Rosillo

To make the city and its spaces functional in terms of sustainability is one of the proposals that we have developed as Mexican citizens, How will we do it?, there is this bad habit of throwing the garbage you have in your hands or in your pockets to the street or sidewalks in almost every Mexican city, this is bad, since there's times when you are walking on the sidewalk and all of a sudden you see a big pile of garbage on the sidewalk's floor that obstructs the way, so instead of going the way you should walk through, you go down to the street, this is dangerous because you walking on the street can cause an accident.
On the other hand, there's people that think it's a good idea to keep leaving more garbage when there's already a pile of garbage accumulated on the sidewalk.

What we propose to do is putting brand new trash cans with ashtray included that we designed. In terms of design, the trash can is very minimalistic, but it works perfectly for solving the problem we have.
The idea is to put these trash cans every 10 - 15 meters; starting with populated areas such as downtowns and zones with the most pedestrian or foot traffic. This is one way to stop the accumulation of garbage on streets and the pollution it generates.

Public plaza located in the center of the city of Leon, Ganajuato
Photography 5 | Christian Rodriguez

At the end...

In conclusion, both Mexican cities and the rest of the planet are on the right track and have ample potential to continue improving and become better spaces where we can develop better as a culture and as individuals.

Now that we have analyzed our environments and we know the deficiencies they currently have, the next step that all of us must take is to begin to disseminate this information to everyone within our reach, specifically to those who have sufficient resources and contacts to expedite and implement the proposals mentioned in the previous pages; therefore, in the not too distant future we will have these initiatives already applied to the places where we live, turning the city into what it always should and must be, a fair place.

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View of the city Leon, Ganajuato
Photography 6 | Christian Rodriguez

The Just City

Shashwat Anand

Dina Pechorina

Copenhagen

International School, Denmark

A just city is one which embraces equity, democracy, and diversity and it is one which allows all future generations to live sustainably in a healthy environment (Fainstein, 2021).

Over the last few years, the COVID-19 pandemic has hit hard across the globe killing millions of people and exacerbating unemployment levels to a point of crisis. With globalization skyrocketing across the world, rapid urbanization is becoming a massive problem for many cities. The increasing population has meant that infrastructure and affordable housing does not suffice to meet the needs of citizens. Moreover, this has led to the increase in crime, congestion, and poverty. To promote equity, a just city must aim to increase establishments of private and public businesses attracting numerous more jobs which can enhance important services including waste disposal systems. This would make a more efficient and productive society.

Access to private and public education must be broadened through the increase in investment of schools with better facilities and implementing technology that will strengthen the quality of learning.

Furthermore, the climate crisis has ensued intense weather patterns from droughts to storms devastating the lives of people across the world. A just city must invest in adequate renewable resources from wind and solar to hydroelectric power stations to ensure society can progress both economically and sustainably.

Food insecurity is another pervasive issue which has led to the spread of infectious diseases, poor health, and several malnutrition problems. A just city must look to open numerous more opportunities for farming jobs and creating a network where non-perishable food can be donated. Adequate farming technology must be invested in so that more sustainable agriculture can be practiced. From a societal point of view, food waste must be limited from creating effective meal plans to storing leftovers smartly.

A just city should integrate health systems into the planning and designing of an urban environment which can lead to improved social outcomes for different

groups and ages. Increasing health is particularly related to many of the Sustainable Development goals which emphasize how healthier populations are necessary for economic, social, and environmental sustainability. However, while good access to healthcare resources including clinics, doctors and pharmacists is crucial, it is important to also influence living in these urban environments and incorporate this into the planning and structure of the city (Wildfire, 2023).

Very insightful information can be sourced from the COVID-19 pandemic; the infrastructure within urban environments like schools or public transport can support the spread of disease. Hence cities need to prevent and be prepared against such health threats like a pandemic so that these cities continue thriving economically consequently protecting social effects. Additionally, planning or designing cities to incorporate more plants and greenery would improve air quality and create more enjoyable microclimates.

These greeneries such as parks and gardens can further improve general wellbeing and mental health where all inhabitants can happily coexist and live a more active lifestyle. The design of public spaces largely influences people's decision in the way they move and commute to their destinations. Creating strategies to construct public areas, encouraging walking and cycling to errands and to make public transport more accessible to incite less use of cars will help increase environmental sustainability (Ramboll, 2023).

Environmental sustainability can also be increased by planning streets which create safe pathways for cyclists and pedestrians, and creating more aesthetically pleasing paths that include green and blue infrastructure for active movement. In addition, including seating to encourage different groups such as elderly and or disabled citizens and families to rest during trips outside would attract more people to actively move without using a car. Housing designs and planning can often isolate elderly groups. Hence mixed developments can provide for all generations and solve this issue by improving community social interactions.

Creating opportunities for co-housing can cluster communities together, allowing for elderly people to live independently supported by their own groups. By creating a place for social events within the community for example where groups can share common interests or hobbies, or sports can improve the physical and mental health of these groups (WHO, 2023).

By clearly creating strategies that target all these areas will benefit and aid in the enhancement and development of cities. All of the previous strategies provide the best chance for a resilient, healthy and just future.

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Distribution of Mass Migrants to Urban Spaces

Vildan Yıldırım

Şebnem Tan

Ömer Kul

Ömer Devrim Aksoyak (instructor)

Abdullah Gül University, Turkey

When the environmental conditions that the human body is used to change, while trying to adapt to the new environmental conditions, the metabolism of the person recognizes the bacteria on the ground and receives serious reactions. Since we will only consider the effects of this change on the person from a biological perspective, we can evaluate the cause, effect and solutions much more analytically.
Let's get out of this metaphorical lab and hypothetical experiment we've created and look at the real and multi-layered effects of this change.

MIGRATION

Migration is a critical change process that has serious effects on the mental and social relations of the individual. While these individuals are trying to adapt to the new ground they are in, they come under a serious level of stress about their religious traditions, cultural norms, social structures and selves that will affect their mental health.

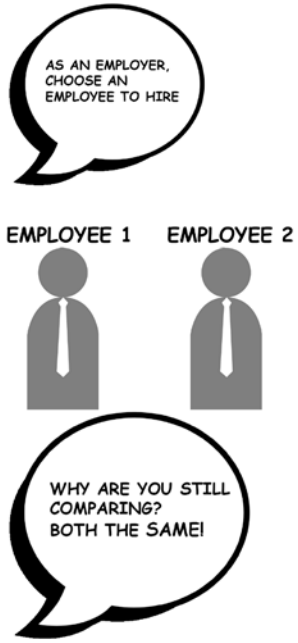
Immigrants experience a number of stressors that can affect their mental health, including loss of cultural norms, religious traditions, and social support systems, adjustment to a new culture, and changes in identity and self-concept.

Mass migrations deeply affect the social, demographic, spatial and economic situation of the country of immigration. The problem that usually arises is in two ways. The first is the changes in the settled order of the city, and the second is the problems experienced by the immigrant masses. According to the Final Report of the I. International Conference on Migration and Security (11-13 November



2016), immigrants who have lost their orientation with migration cannot adapt to the settled conditions of the city, but often cause these conditions to change without even being aware of it. The main reason for the changes they have brought about in the settled order of the city is that they carry the socio-cultural effects of the settlement they come from to the new settlement they migrate to and experience cultural interaction. Immigrants tend to live with people who are similar to their own profiles with the motive of feeling safe (Ergun,2016). Sahabiye, Mevlana, Eskişehir Vineyards areas in Kayseri, Turkey are districts that are heavily used by immigrants for settlement purposes. The spatial effects of immigrants to these districts have been in the form of reflecting their own cultures. Hookah, Perfume and Dessert shops opened are among the effects of the culture that is not found in the district but that came with immigration. A dual structure emerges between the group that came to the city as a result of migration and the former residents of the city (Türk, 2015: 47). The fact that immigrants use the whole city homogeneously like other urban residents rather than being a specific neighborhood may be one of the factors that prevent this situation from happening. Because immigrants need to interact with other citizens in order to feel safe and adapt to the city and the existing urban order.

One of the problems of the adaptation process experienced by the immigrant masses is being labeled by the society. Being labeled as an immigrant individual can make them feel excluded. It is known that migration creates orientation problems for people. If the individual does not receive the necessary support for participation in social life, them gradually tries to adapt to the society in "learned helplessness". Problems that occur as a result of stigmatization and social exclusion are not easily solvable problems for individuals who have problems in the field of mental health, not only in our country but all over the world (Psikoofis, 2020). It starts with individuals in a healthy society structure. It is not possible to change social attitudes all at once, but individuals can leave behaviors and attitudes that include labeling, starting with themselves. The distribution of mass refugees into urban spaces affects economic structure of cities and the quality of life for refugees. Therefore, it is significant to adopt a fair and sustainable approach by



considering the economic impact of these distributions. Both beneficial and harmful impacts should be considered.

Refugees' utilization of urban areas can contribute to the growth of regional economy, businesses, and service sector. Also, refugees can increase economic activity by meeting the need for labor force. Economic activities can be diversified and grown by utilizing the different cultures, experiences, and skills of refugees. The intensive use of urban areas by refugees may lead to a lack of tolerance between the local population and refugees, which can hinder the ability to integrate comfortably into urban life. This condition leads to labeling to refugees, and this makes it harder for them to find work. In other words, there is inequality of opportunity for refugees.

Therefore, in terms of the distribution of mass refugees in urban areas, both the improvement of the refugees' living, and housing conditions and the strengthening of the economy should be aimed for. In this direction, the needs and demands of refugees should be considered in urban planning, and necessary steps should be taken to expand housing and job opportunities (Rudiger, Spencer, 2003).



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Adapting to Climate Change:

A Manifesto for Decolonizing a Just Recovery

Mario Font Martin
Alejandra M. Ocasio Estrada
Ishbel Cora
Jaime Villeta García
Leslie Martinez
UPR, Río Piedras, Puerto Rico

"There are those who invest money for development. But there are also those who invest their hearts and knowledge to achieve transformations in times of crisis. And that is the path from which we will never stray."

The scientific community has warned us that our planet has been giving warning signs about the deterioration of the environment. In different forums and spaces, there is an argument about the **immediate** need to reduce the toxic emissions that contaminate our air, water, and soil, but unfortunately the ecological footprint of the human being is increasing and what has been done so far has not been enough. Faced with this alarming situation, globally, many governments, nations and organizations are just beginning to take positions, initiatives, and responsible decisions to face and mitigate the effects of climate change and reduce toxic emissions. As it is evident, Puerto Rico is dealing with concurrent financial and atmospheric disasters that cause numerous issues for the people, marginalized communities, and the environment.

As we keep revealing more information about our ecosystem, it is vital to prioritize all urban planning emphasizing sustainable development that contains a country strategy bearing in mind the physical limits of the environment and its natural change. In turn, it is imperative to design a new framework that considers the costs and benefits associated with the development of climate change. In our opinion, one of the most reasonable solutions is the movement towards a Just Recovery, and to ask the following question: What qualities should a Just Recovery consider, to be called a Just Recovery?

It is the claim of the writers here that it was proposed to develop an urban plan that has the purpose of **protecting land of high agricultural value, providing for sustainable development**, and requiring its integration into the electrical network to adjust to a **safe and sustainable economy**. Thus, directing the planning process towards comprehensive sustainable development, which ensures the judicious use of land and promotes the conservation of natural resources for the enjoyment and benefit of all. The world has changed, and we are now experiencing an impact on most of our natural resources through climate change. Given this panorama, we must promote **citizen participation** not only to achieve better cities, but also to achieve better democracies.

It is important to understand how community involvement and supportive networks are examples of the objectives that should be considered in what we can perceive as a Just Recovery. In Puerto Rico and its coast and communities, these spontaneous collective support —from the community itself. Emphasizing this "self-management" and community participation from equal positions ensures the deconstruction of the history we know, unmasking the use of false neutrality and hegemony, in the construction and development of a prosperous Just Recovery.

Urbanism with a gender perspective has as one of Its objectives, to observe reality from points other than those that are "neutral". That is, the masculine and patriarchal hierarchy, which is very exclusive. We can also add that, from necessity arises the desire to survive; however, it does not eliminate unintended consequences.

Giving the City back to its people!

Restructuring the Urban Fabric

Robert Flack

Dylan Adriaanse

Aqilah Hendricks

Yazeed Harris

Byrone Abrahams

CPUT, Cape Town, South Africa

GIVING THE CITY BACK TO THE PEOPLE !

RESTRUCTURING THE URBAN FABRIC

Our vision for a **just city** is to redevelop the urban sector by empowering the city for the people to feel more connected to one another. By **restructuring the urban fabric** by means of a **systematic approach** we can provide safety and security, develop areas for creativity and gatherings, making the city more accessible through public transit, and maintaining the cities sustainability by decreasing reliance on state services. As a result of the pandemic, the marginalized sector has been exposed by rising inflation as individuals struggle to meet their fundamental needs. Giving the city back to the people is a way to cultivate **equality** and **diversity** in the city.



Pedestrianising the city

An intervention can be made to give the city back to the people through means of **pedestrianising** our cities. By taking a more **human scaled approach**, with emphasis on our people, we could create **walkable cities** which allow people to navigate through and around spaces and places in a healthier, cleaner and safer environment. To achieve this, we would need to give back open public spaces which have been removed by **urbanization** and create larger pathways which links up to **green zones** that are easily accessible, safer, and sustainable. Already there are scooters and bicycles available which can be rented out, used, and dropped off to navigate areas in our city in a convenient way, yet, there is hardly space to make this intervention a normal activity. On a larger scale, many people navigate around our large cities through the use of **public transport** such as trains, busses, and taxis. The development of public transport to be more accessible, cleaner, and safer could allow more user interaction and negate the need for private transportation. Through the **efficiency** of public transportation, our cities high road traffic congestion could be lowered which in turn causes roads to become smaller, easier traffic flow, time efficiency as well as the reduction in our **carbon footprint**.

Sustainable cities

We need to rethink the way that we design, build, finance and share our homes, neighborhoods, and cities. The aim is to make it easier to live sustainably and affordably, ensuring more fulfilling ways of living together. Living sustainably should not feel like a burden, rather it should be a natural part of life. Through encouraging **sustainable neighborhoods**, we can promote **environmental accountability**, reconnecting citizens to the natural landscape and making them invested in the health of their environment. A transition to a more **energy efficient** mindset is required, decreasing the reliance on the national grid and fossil fuel energy production. A way that this could be achieved is through the concept of **urban villages**, this could reduce the total cost of living and help people live more sustainable fulfilling lives by incorporating shared urban gardens to produce local and sustainable foods in a way that is **efficient and profitable**. Urban villages could create livable environments within a larger city that suite the unique needs of residents by being able to adapt to the pulse of daily life. This approach creates a shared **collective** city in which communities and people are **reconnected** through public participation.



All images in this Manifesto produced by the group.

Conclusion

A **sustainable utopia** could be created by incorporating community initiatives that uplift people and give them a sense of **belonging and responsibility**, as well as chances to empower and grow themselves. By rearranging disadvantaged regions in a grid format rather than a clustered structure the city could be made more **efficient** in terms of traffic and more open. With increased **public participation** the people of the city will have more pride in their city, jobs will be created, and the potential of returning the city to the people becomes a reality.

Catering for the marginalised

A just city is one that allows **equal access** for all people and catering for the marginalised can improve **equity and unity** in South Africa. These people have a right to the city and many of them are **living under poor circumstances** and being excluded from the urban setting. There is speculative sprawl where different income levels achieve different privileges in society. They live in clustered informal settlements with a lack of clean water and sanitary spaces. These areas are not safe. Interventions to provide these people with adequate low cost housing in and around the city that are designed **sustainably** with provision to clean water and sanitary spaces. They should have **equal access** to resources and poorer households can be moved into the city to **boost the economy**. Rearranging these poor areas in a grid setting instead of a clustered organisation. Recreational facilities can be implemented to **boost social interaction** which will promote **safer and healthier environments**. Providing jobs and volunteering initiatives can improve the economic development of the city, especially after the pandemic left many unemployed. Commercial and public facilities can be invested in to provide fresh local foods and trades in a walking distance. The marginalised deserve **social and spatial justice**.

Public safety and security

By creating and implementing public security policies that strike an **equilibrium** between reducing crime and criminal justice efforts, we will eliminate crime and violence in a stable manner. The **personal and environmental factors** that are linked to violence include high poverty rates, poor accessibility to job and educational opportunities, drug and alcohol addiction, an absence of community cohesion, and essence emotions of despair and discontentment towards the coming decades, especially among the youth. These matters should be addressed to enhance people's perspectives of safety. Public safety can create **social inclusion**. Public participation, in terms of community watch organizations, could increase social interaction and cohesion, creating a sense of **communal belonging** and public pride within a space. In many cases the communities don't trust the police. By implementing an integrated approach to public safety and security, whereby the community and police **work together** to create safe and secure public environments. This could foster trust and hope in communities a tiny investment in safety will result in a **prosperous future**! For one's general wellbeing and mental health, it's critical to feel protected. Observing other people in the neighborhood, having friends who live nearby, having access to convenient amenities, and having good connections with neighbors are all elements that might enhance one's sense of neighborhood safety.

DYLAN ADRIAANSE | ROBERT FLACK | AQILAH HENDRICKS | YAZEED HARRIS | BYRONE ABRAHAMS

Cultural Heritage:

Insignificant or Indispensable Towards a Sustainable and Just City?

Noha Hatem Mostafa
Dina Yasser Bakr
Dareen Emad El-Din Saeed
Cairo University, Egypt



All photos included in the manifesto are taken by the authors during a trip to Muscat, Oman.

A SOCIETY UNITED

Communities are comprised of both the tangible and intangible attributes of cultural heritage. It is either represented in a physical form such as historic sites, buildings, sculptures, ...etc. or in the non-physical inherited history that is reflected in their collective values and beliefs (The Concept and History of Cultural Heritage, n.d.).

If you get to observe the citizens of a city, you will be able to discern numerous shared traits that identify them as members of the same community. Traits as simple as their fashion choice, the way they engage in conversation, or their sense of humor. These similarities are considered "the collective identity that indicates the particularity and distinguishing features of the community" (Ratanakosol et al., 1970).

WE ARE OUR CITIES

Renowned architect Jan Gehl stated that it is unjust when we disregard the human dimension when designing cities. When we neglect what they need, who they are, or what they believe in. He perceives the city as the building block that forms the community; we are a mirror of the city we live in (Gehl, 2010). With no doubt, a community's culture, if unopposed, will be reflected in the city they live in.

CULTURE AS THE ARTERY OF DESIGN

Cultural heritage is such a vital constituent of a community because it helps in creating a place that increases the citizens' sense of belonging. By creating a sustainable environment, the habits, cultures, and perception of human needs should be dictated through people-led urban spaces, where there is a clear understanding of how people want to use the city. (Joseph,2021). Optimization of the urban space is achieved when there is a full understanding of spaces and the environment around it. It's not just concerned with the aesthetics of a space but with cultural incentives surrounding it (Blanc,2010).

JUSTICE THROUGH CULTURE

- Urban space design that reflects the shared beliefs of the community.
- Embracing the cultural heritage of the community.
- The urban space influences people's quality of life, it's crucial to mirror who they are.
- Communities that strive to reinstate their culture, beliefs and most important of all, their needs.
- Say no to a soulless design that leads to a soulless community.
- A full understanding of spaces and the environment around it

INJUSTICE OF STANDARDIZATION

We see it as an injustice when cities are designed with disregard to the community's culture. It is discriminatory against a certain community when there is a globalized or standardized approach in designing cities that blurs or wipes out said community's cultural heritage. Cultural exposure is seen as a positive method to increase knowledge and to facilitate trust between two different cultures (Abdel-Rahim et al, 2021). However, the questionable method with which people make use of social media led to extreme westernization in various aspects of life, including urban space design and architecture. The adaptation of western culture among societies misguides individuals into perceiving anything that is not western feel... less. Communities, in turn, are discouraged from embracing their history and culture.

A SOCIETY EXPLORED

Cities are rapidly competing with one another; it turned into a race for the attraction of financial and human resources (Shirvani Dastgerdi & De Luca, 2019). However, when we trace the most the most publicized sites encouraged by communities for tourists to visit, they would largely include the historic sites that are dense with the city's cultural heritage. To get to know a city, you would need to experience its streets where they represent the value of traditional urban culture.

CULTURAL HERITAGE: INDISPENSABLE

The urbanization of cities and the lack of identity generated from the disregard to users as well as the cultural context drove urban cities into a deteriorated state. This decline threatens cities, old and new, of losing their functional capabilities as well as their cultural background (Hwang, 2014).

That's why culture-led urban design unites culture and socio-economic drivers in order to attract users to main cultural attractions increasing the sustainability of cities (Bianchini, F.; Parkinson, M., 1993). This generates economic diversity and richness through the operation of mixed-use services. It uses the historic assets of a city to create a unique identity and prevent urban decline which enhances community characteristics and the natural environment.

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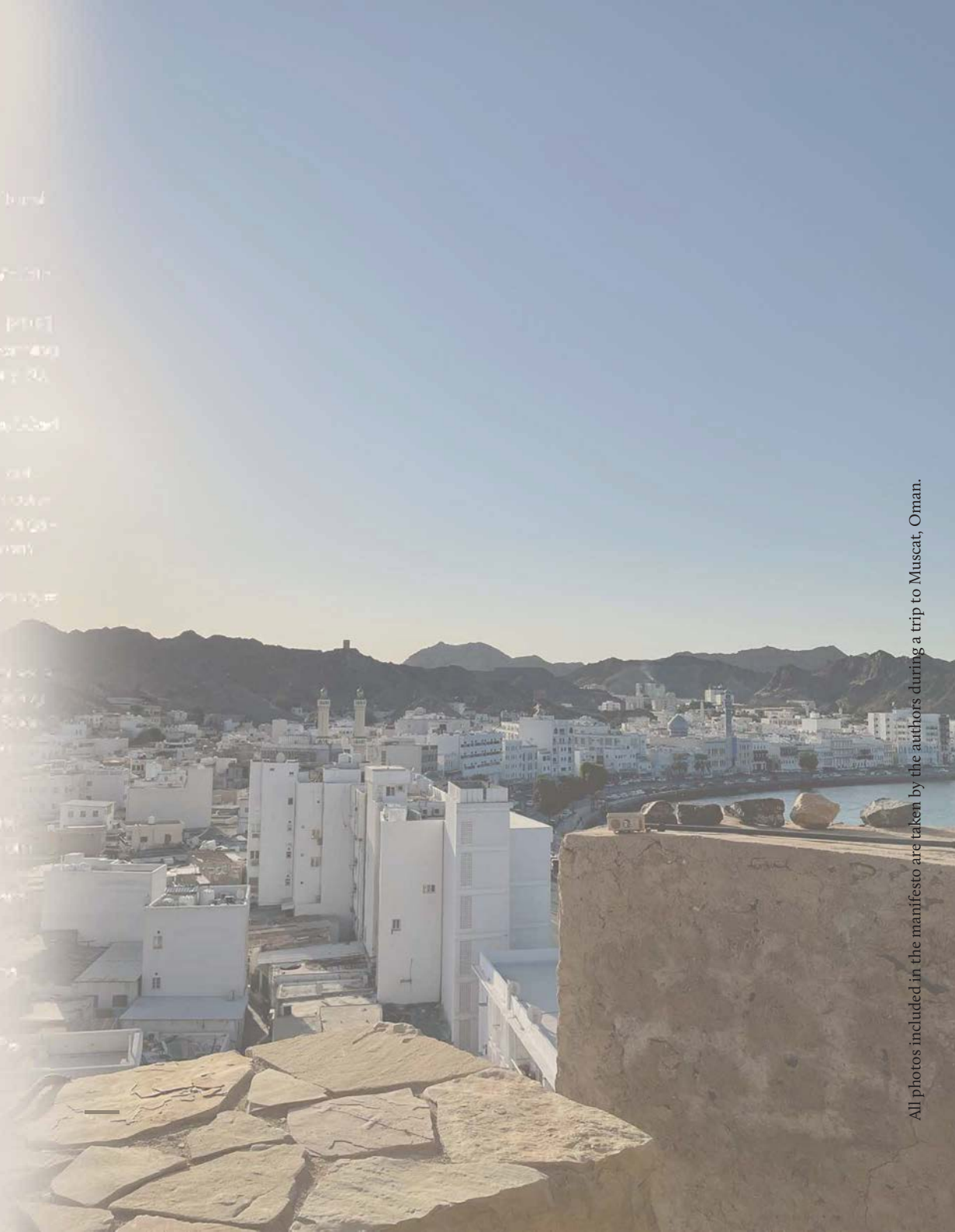
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All photos included in the manifesto are taken by the authors during a trip to Muscat, Oman.

The Pursuit of a Just City:

A Humanising Perspective

Mohab Salem
LEI, Lithuania
Suzan Mahran
AASTMT, Egypt



All illustrations in this Manifesto are produced by the authors.



وَنَحنُ في عالَمٍ صيغَت أَوائِلُهُ ... عَلى الفَسادِ فَغَيِّ قَولُنا فَسَدوا

أبو علاء المعري ٩٧٣ - ١٠٥٧ م

In a modern world where landing on the moon is not an ethereal dream anymore. With an unimaginable plethora of technologies had been, people still lack their essentials for survival. Does this posit a quandary of what is the **Just City**?

As straightforward as this question is, the answer is elusive and hard to grasp. Academically, there are myriad definitions of the city according to different scholars and their core specialisations. However, such a question refers to people's perception of the word and how they feel about it rather than the rigorous, strict definitions that distance people from their daily commonalities.

WHAT IS A CITY?

Lewis Mumford's perspective of a city is exemplary. Although the definition is academic, it is lively and poetic; and respects the human aspect in all regards. Mumford views a city as a place of art and art per se, a place for theatres and a theatre per se [1]. The definition's reflection on Shakespeare's famous monologue when he says, "All the world's a stage, and all the men and women merely players", adds beauty to the beauty [2]. Mumford's definition was humanising the city, and it is not only a place for commercial transactions and a place where people exchange mutual benefits. It is not only a place where people submit to a higher authority and tend to have more mild manners for civility and justice [1].

The definition was metaphorical, where people share resources in daily city life. It portrays the city's essence, where all other daily errands are merely a manifestation. It is essential to impeach the social contract in which the three philosophers (Locke, Hobbes, and Rousseau) theorised its premises upon which the city/society was established. They claimed that humans were born free, and to withhold such freedom among his fellow humans, he must submit to a higher authority where they all surrender and bestow their freedom to such divine power [3]. Such a simple and abstract understanding of the social contract suffices to reveal the bipolar unity of human beings that Mumford emphasised and the social contract overlooked/ ruled out.



What is a JUST CITY?

This is not a contemporary question. It has been raised and answered since Plato until our present time. The question of the ideal city/Utopia has been addressed by Plato, Al Ghazali, Thomas Moore, Le Corbusier, and many others. The attempts to seek Utopian cities either benefitted the sovereign or satisfied designers' imaginations. Yet, the answer was not conclusive. There is no imperative reference for a prosperous utopia. However, we are in dire need of utopian thinking. It is beneficial to digest the current challenges by continuously critiquing the status quo and creating a vision for a better future [4].

Today, many scholars from all walks of science have raised the question out of necessity and urgency. From an optimistic side, the current city is ultimately flourished, digital and globalised, where people are just humans regardless of their sex or origin, and it is probably eco-friendly as well. For a moment, suppose the irregularities/anomalies are discarded from such bold, broad aforementioned allegation. It is possible to refute this fundamentally by stripping all such garnish layer by layer. Yes, many people would condone that the current city is ultimately efficient and addresses human needs adequately. Nevertheless, it is like a machine and people living are like gears. To keep it functional and practical, it needs discipline. Notably, the sentimental allegory of Mumford has disappeared, and a machine alters the theatre. The gears in the machine are powerless.

They are mere objects to control the machine. Such a metaphor recalls Karl Marx's words on workers' alienation and David Harvey's discourse on capitalism and urbanism. The alienation meant here is existential, when humans feel estranged in the city and among his community, resulting from the city's extreme functionality and discipline. Humans need a place that addresses not only their deeply earthed needs but also their heavenly hovering spiritual/artistic instincts, a place that respects the dual nature of a human being. Humans need a place where they feel belonging, a place that is built as they aspire.

On contrary, cities are built to gratify minority social classes, the bourgeoisie, and are gentrified to content capitalists. This seldom helps cities. It only avails upper-class society's needs and reflects their superior status and services, a looming threat to more segregation, vandalism, and conflicts.

Humans need a place that addresses not only their deeply earthed needs but also their heavenly hovering spiritual/artistic instincts.



WHAT IS A JUST CITY?

The pursuit of a just city is not only an eternal quest that would bring human history to an end with a determined form and configuration of the city but Faustian as well, which is alluring. It adheres to the demonic dream of being God. Hence, any vision for the just city ought to regard the angelic and the diabolical innated human condition. Such a vision keeps human history evolving despite the fact that it evolves for the sake of a mirage.

Consequently and optimally, what should be fought for under the name of the just city is people empowerment. Unfortunately, in the name of the same people, the people empowerment notion has been compromised to ameliorate a de facto and discriminatory system. The notion no longer disrupts the status quo to establish a new doctrine/regime based on justice. A regime that outcomes a resilient society vis a vis upper authority where people have to be the decision-makers, the planners and the builders themselves. It is inconceivable to envisage a just city without people empowerment. City dwellers are the most knowledgeable about how cities work and how to decipher the ambiguous patterns of their daily lives [5],[6]. That is why city dwellers have the right to create their cities, per Lefever's perception.

People covet a city where there are no more uprooting people unwittingly. A city where no one is left, designed by all and for all, the community we live in cries out for sustaining a lively life with self-determination.



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Re-defining Democracy

Ahmed el Bahnasawy
Hana Hamimy
Mohamed Yaseen
Sohaila Mohammed
Cairo University, Egypt



A NEEDED PARADIGM SHIFT FOR INCLUSIVITY THROUGH ARCHITECTURE.

AHMED HANY
HANA WALEED
MOHAMMED ALAA
SOHAILA MOHAMMED

In light of the fact that architecture may influence how we perceive the world, it is clear from an examination of architectural history that politics and architecture are related. With the help of architecture giving us the choice of visualizing what we think about, communities may build systems that reflect their social customs and cultural practices. As a result, leaders utilize it to convey how they view reality, how they wish to be perceived by the general public, how they want to impose their beliefs on the general public, and how they exercise control over it. By redefining democracy, we need to give a voice to the users rather than allowing all decision-making privileges to the stakeholders which lead to failed projects that end up unused and abandoned. (UKEssays, 2018).

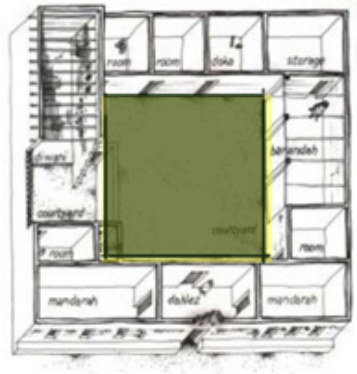
CASE STUDIES:

There are several relocation projects that can be used as case studies, although focusing on cases where the relocation **failed** due to ignoring the customs of the residents those can be clearly seen in The Nubian Displacement project and the Maspero Triangle project.

The New Nubia Project

The New Nubia project or as the locals ended up calling it "Tahgeer", which means displacement lacked all of the social and cultural factors of Nubian villages. For example, Nagas' which were smaller communities within a Nubian village where families or relatives live together or their relationship with the Nile River and the farmlands. Nubian homes were seen as a collection of areas where events and activities occurred rather than as individual rooms. Only when the home is presented as a location where social and cultural events take place inside of it can it be completely understood.(Menna Agha, 2016)

The court in a typical Nubian home was considered the center of the Nubian life and one of the most important zones therefore it took up a huge part of the home.



Source: Mahgoub, Y. (2013). The Nubian Experience: A study of the social and cultural meanings of Architecture.



Source: The Author

The role of women in Nubian society is undeniable and so in turn the kitchen was one of the main zones inside a Nubian home, not to mention decorations of the home exteriors which were also done by skilled women.

It was a very communal setting with people helping each other build their houses and were suddenly displaced into new settlements that **ignored** all of their culture and customs and ignored the roles of women in their society



Source: The Author

Mastaba is an extension of the Nubian home to the outside for socializing with the neighbors.

All these elements were ignored during the design of the new homes leading to the **dissatisfaction** of the Nubian families which three generations later still consider it a forced displacement.

The Maspero Project

The Maspero triangle is considered another forced eviction project, where the locals weren't allowed to renovate their home due to the area being "under construction planning" while the actual plan to wait until the houses give in and then empty the area to sell to high paying corporations to the point where in 2008 two houses fell on their residents due to lack of repair.

After the incident the governorate forced evictions due to "unsafe housing conditions" and the youth of Maspero established "The voluntary alliance of the youth and people of Maspero in defense of the land and housing rights" and started the slogan "Yes to development, no to forced evictions" collecting signatures till they reached 4000 signatures of locals looking to making their homes better places while the rest called them crazy and were sure they were going to get arrested since there wasn't political freedom at the time. Ironically, during that very year, the government issued new plans which were called "Cairo 2050" to transform the city where Maspero triangle was being turned into a tourist center. (Dina Wahba, 2020)

THIS IS A CALL FOR CHANGE

RE-DEFINING DEMOCRACY

An Architectural Viewpoint.







Re-defining democracy is giving a **voice** to the residents who will actually use the settlements to prevent their abandonment or forced displacement.

Since architecture is the visual reflection of beliefs, customs and cultures and life choices, **democracy** need to be exercised during the design process, thus allowing the populace to channel their voices in a visual, material medium around them and **giving power to the people** by showing them the effect their opinion has on their surroundings. When people realize their impact on their life and their surroundings, they will be encouraged to be proactive in their duties invoking one of the main principles of democracy, citizen participation.

It will also allow people to choose their own life and how they want to lead it rather than being forced into certain conditions that may or may not respect their choices, thus emphasizing the value of every human being and their freedom of expression which is another principle of democracy.

To live in a just city, we shouldn't exclude the less fortunate and only focus on stakeholders, but rather **build a community** for them. It will allow the less fortunate residents to stop the abuse of power of those with better means or are higher up the economic ladder dictating how everyone should lead their lives in the "right" or "civilized" way which most of the time is their personal lifestyle.

Allowing residents, the power of choice will promote equity where the basic requirements of life will be met to every person uniquely according to their specific needs.

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For a Haven called "Home"

Suhana Mashiat-E-Rahman
Lamya Mubasshira Maahjabeen
Tohfa Jahan
MIST, Dhaka, Bangladesh

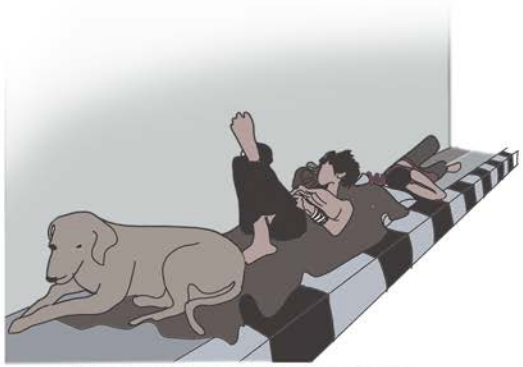
All illustrations in this Manifesto are produced by the authors.



For a Haven called "Home"



A street child deprived of his rights.



A street children no diferent from stray animals

Poverty has been a major issue for a developing nation, such as Bangladesh. Despite its rapid economic growth, poverty still lingers beneath its international stature. Poor children on the streets has become a common scenario of the cities of Bangladesh. It's not really surprising to come across several street children when one decides to go out, be it by taking a car ride, or simply on foot. We will find some of them begging for money, some trying to sell cheap products, and then again, some just wandering around. **Mehmet Murad Ildan** said, *"The presence of even a single poor child on the street means a million defeats for mankind"*

A just city should be a place where children can live freely, practicing their basic human rights, owning the city, where they can have a **Haven called "Home".** Every child of a nation born rich or poor, homeless or not, are the flag bearers of Tomorrow's Nation. They need a sense of belonging. A just city has to be **perceived as home** by these deprived children, where they will belong, rather than being social outcasts.

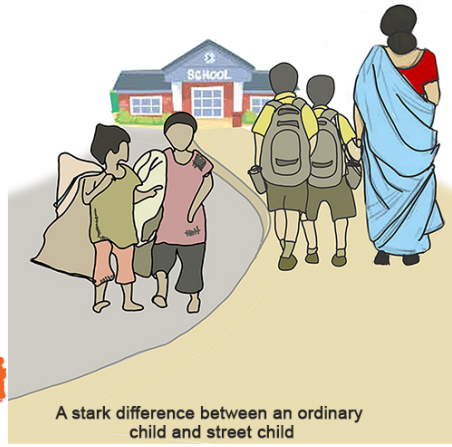
Main challenges

1. HOMELESSNESS

With nowhere to go, these deprived children took to public spaces like roadside streets, parks, railway stations, dump stations, empty fields etc. as their homes. They remain exposed to the harshness of mother nature. Civilized people see them as intruders and ward them off causing them to flock here and there helplessly. **The first and the foremost thing to do is to provide them their home, their identity.**

2. NO CUSTODIAN

It has been speculated that most of the street children don't have any guardians to take care of them. If they do have one, their guardians are too poor to provide anything for them. Thus, they don't have anyone to protect them and put a shelter above their heads. They are on their own since a very young age. **They need someone to be responsible for them and to stand by them.**



A stark difference between an ordinary child and street child

3. HUNGER INDUCED DRUG ADDICTION

Due to lack of food, they opt for drugs that reduces their pain for hunger. Most of them are the only bread winners of their little family. At times of failing to earn enough money for food, they prioritize drugs to mitigate their hunger. **Right to food has to be ensured for every child.**

4. POVERTY ENCOURAGING SOCIAL CRIMES

The street children, since a very young age starts to learn about money; whereas they should be playing with their toys and friends. They start begging on the streets. If it isn't enough to pass the day by, then they eventually start social crimes like pick-pocketing, snatching, and sometimes more worse crimes. **Measures should be taken in order to alleviate poverty for the needy children.**

5. LACK OF EDUCATION

The street children lack education, morals, values that would've guided them for a better living, and differentiate between right and wrong. Many NGOs take initiative and carry out the steps to educate them with proper basic knowledge. But these steps don't reach every street child there is. **Right to education is their fundamental right. It cannot be skipped.**

6. VULNERABILITY

Street children are vulnerable to various problems and dangers.

- **Child trafficking**
- **Child labor**
- **Various diseases**
- **Harmful substances produced in the construction fields and dumping areas**
- **Exposure to cold and heat out on the streets**
- **Social crimes**
- **Offenders**



Street children facing the cruelty of nature

7. SOCIETY'S REJECTION

The civilized part of the society looks down upon the street children. As the children come from unhealthy places, people tend to shoo them off. It creates a sense of marginalization within them. They become the social outcasts. They develop **INSECURITY, IDENTITY CRISIS, INEQUALITY, EMOTIONAL DISCREPANCY**. They belong in our society. They are children of this nation. **People must acknowledge their existence and try to empathize with their given conditions.**

WHAT A JUST CITY SHOULD PROVIDE?

1. EMPOWERING THE CHILDREN

A JUST CITY is what **empowers the deprived street children physically, mentally, emotionally, in cultural, social, religious aspects.** These should be backed by the community, government and environment.
The street children should be able to feel secured in the community. They must be able to practice their basic rights and be encouraged to look at the world around them freely. All they need is a safe place for them to own and belong to without worrying about an uncertain tomorrow.

2. PLATFORM FOR DIALOGUE

A platform should be present to welcome dialogues for the people focusing on the lifestyle of these deprived children. If not us, then on whom will these children depend on? **Our empathy for them can guarantee their tomorrow.** So, we are the ones responsible for these children. Only we can decide to help them connect with the community, environment and the people. We must be responsible enough to hear their voices, cry for their needs and help them build their home. All these have to be communicated to implement. Communication is the key.



The street children enjoying their time as a "child"



A street child working for survival

3. ACCESSIBILITY

Street children are considered as hindrances to the greater population. They are not allowed to roam freely considering their blurry background. They need a community space where they can connect with people and the environment and be curious to explore. What they need is **a child friendly, secured, interacting, inclusive space** that never puts bar on their movements. These places should be easily accessible for them.

4. SOLIDARITY AND INCLUSIVITY

Sometimes the lifestyle and identity of these children get threatened. This leads to internal disputes. But these very children wandering on the streets are no different than the ones playing with their toys at home under the gentle care of their parents. We must **drop the lens of disparity** and look in to their lives. Community spaces like parks, schools, playgrounds, gardens bring people and children together. A community space that draws positive emotions can cause people to enjoy each other's company irrespective of their social background.
A just city should provide spaces the children can appropriate and use in their own manner. The planners and representatives should take extra care in making a space that is inclusive and child friendly to encourage children to be fearless in voicing their opinions and interact in harmony. Rather than overshadowing these children, they should be lifted up from their unfortunate disposition.

5. SUSTAINABLE ENVIRONMENT

A sustainable environment assures a secured lifestyle. A just city should be prepared by creating resilient infrastructures that can withstand the common casualties. It should promote good health and reserve the resources. The street children are most vulnerable to the harshness of nature and diseases. **A healthy and sustainable sanctuary will safeguard their future and enable recovery.** In this just city the children will be able to procure their natural healthy growth, both physically and mentally.

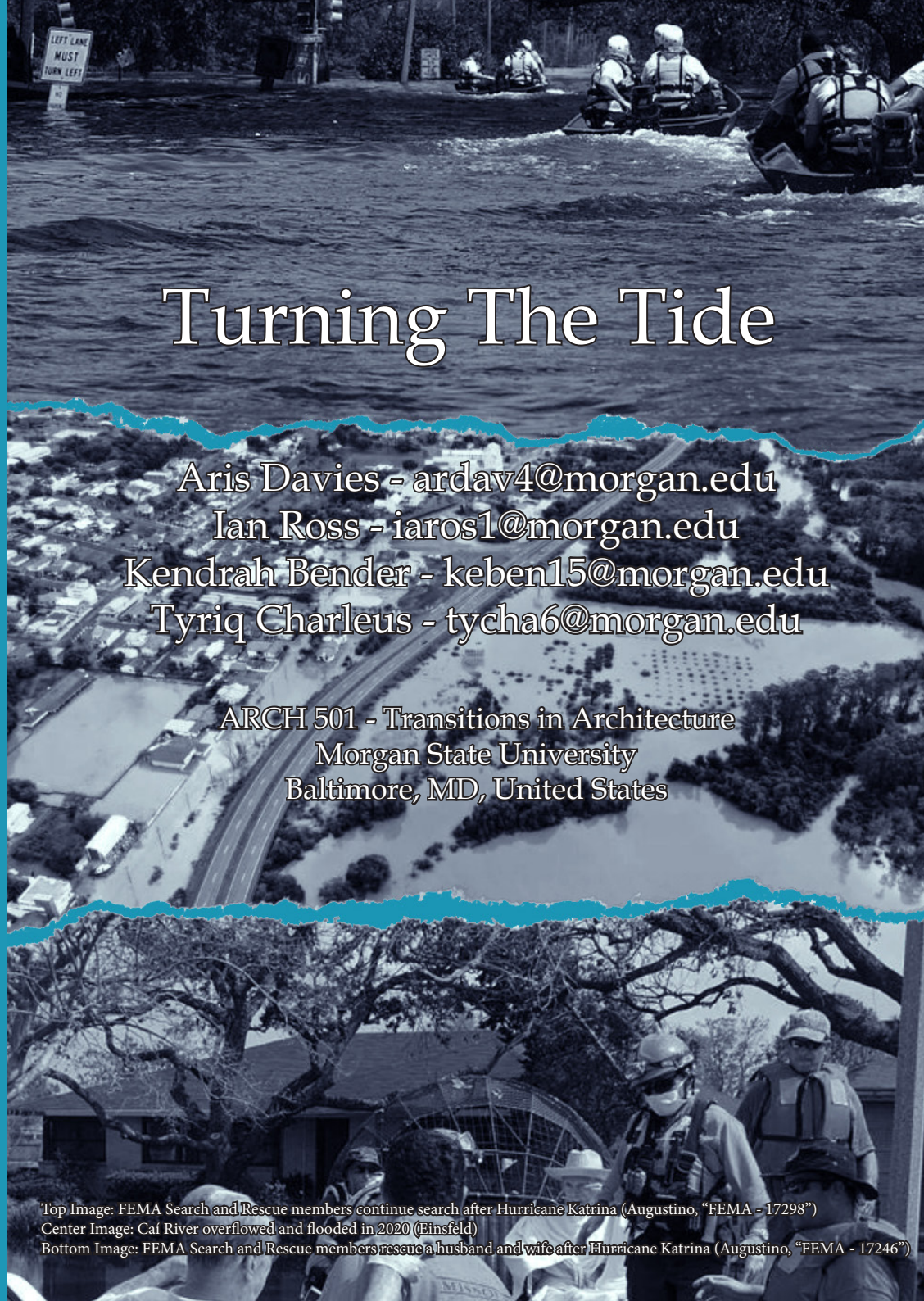
Today's children are the answers of tomorrow's nation. More and more children are taking upon streets as their homes daily. Rather than waiting for years to get things back to normal, WE MUST START ACTING NOW TO CONSERVE THE FUTURE! It is our responsibility to hold these deprived, homeless children in the cocoon of care, respect, equality and security. City planners and political representatives must start to see beyond the clouds of disparity and build A JUST CITY that emphasizes IDENTITY, SOLIDARITY, INCLUSIVITY, SUSTAINABILITY, SECURITY, ACCESSIBILITY, EQUALITY and BASIC RIGHTS. The children should be provided with equal privileges. A just city must be designed FOR these deprived children, NOT to impose on them.



Turning the Tide

Tyriq Charleus
Aris Davies
Ian Ross
Tohfa Jahan
MSU, Baltimore, MD, USA

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Turning The Tide

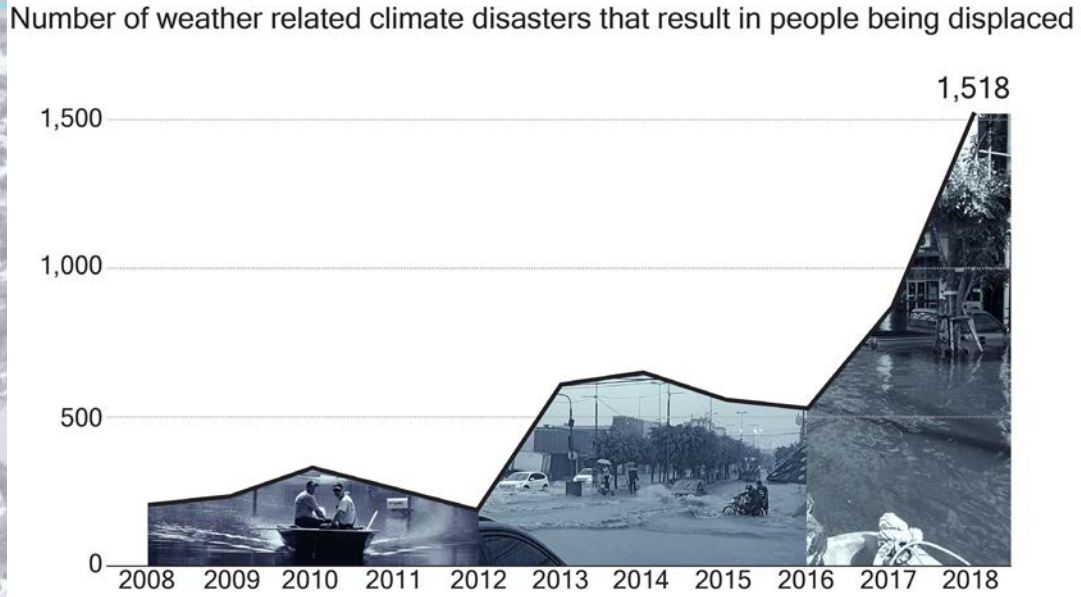
Aris Davies - ardav4@morgan.edu
Ian Ross - iaros1@morgan.edu
Kendrah Bender - keben15@morgan.edu
Tyriq Charleus - tycha6@morgan.edu

ARCH 501 - Transitions in Architecture
Morgan State University
Baltimore, MD, United States

Top Image: FEMA Search and Rescue members continue search after Hurricane Katrina (Augustino, "FEMA - 17298")
Center Image: Caí River overflowed and flooded in 2020 (Einsfeld)
Bottom Image: FEMA Search and Rescue members rescue a husband and wife after Hurricane Katrina (Augustino, "FEMA - 17246")

THE PROBLEM

Global warming is one of the most serious problems impacting humanity's present and future on the Earth, and coastal cities such as Baltimore will face a multitude of problems resulting from the consequences of climate change ("Climate Impacts").

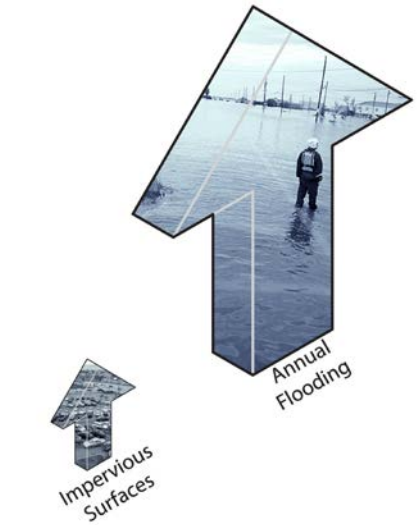


Climate Disasters that result in displacement have skyrocketed since 2008 (Wood). Left image shows search and rescue members delivering food after Tropical Storm Fay (Bahler). Center image shows flooding in Vitória de Santo Antão (Luiz79). Right image shows a Thai soldier boating through a flooded Panthum Thani (Voice of America).

Sea levels are rising at an alarming level ("Climate Impacts"). This, as well as more severe and more frequent rain storms are causing cities to experience flooding much more often than in previous decades ("Climate Impacts"). A major challenge that we in Baltimore, Maryland are facing because of climate change is **urban flooding**.

THE CHALLENGE

Cities are filled with impervious surfaces such as concrete, asphalt, and brick that stop rain water from getting reabsorbed into the groundwater. Because of this, even moderate levels of rainfall have the potential to **overwhelm** most stormwater systems, causing them to overflow and flood, triggering **urban flooding** (Collins).



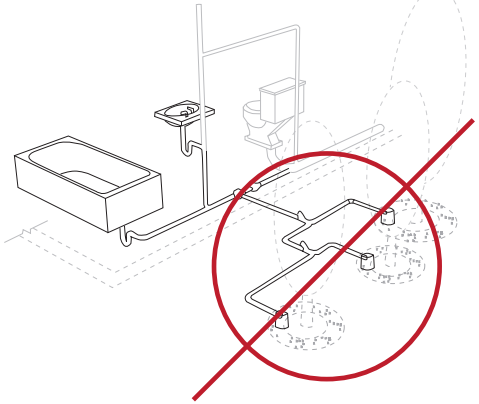
According to a Study by Johns Hopkins University, for every 1% increase in hardscape, there is a 3.3% increase of flooding annually (Blum). Left Image shows a Parking lot in San Jose, CA (Elf). Right image shows a FEMA task force conducting searches (Augustino, "Indiana")

In Baltimore, **urban flooding** has been an issue we have faced for years; the last serious flood was as recent as October 2021. **Urban flooding** occurs in Baltimore when our stormwater system cannot handle the amount of rainfall; when this happens, it backs up and overflows into the streets through storm drains. Not only does this damage the stormwater system, but the flooding can damage infrastructure, such as roads and bridges, but it also causes loss of wages due to being unable to go to work, and loss of time due to being stuck in traffic and being rerouted around flooded roads (Weber). **Urban flooding** disproportionately affects low-income and minority families, who are more likely to live in flood-prone areas and less likely to have flood insurance (Weber).

Because **urban flooding** is caused by rainwater, it has nothing to do with bodies of water, and can occur outside of traditional floodplains (Weber). Ellicott City, a suburb of Baltimore, is heavily affected by **urban flooding**, even though it is nearly 20 miles inland of the Baltimore Harbor.

THE SOLUTION

There is a solution to this challenge, and that solution is **Greywater Systems**. **Greywater systems** is a water recycling process that uses gently used water from washing machines, showers, bathtubs, and bathroom sinks ("The Three Types"). This water is then recycled and used for other purposes. These systems use an effective filtration system to remove hair, lint, and other impurities in order to reuse the water. The most common thing they are used for now is irrigation for lawns. But that is not all it can be used for (Decarbo). Another common use is to reuse the water for flushing toilets. They can also be used for growing food, but the water must be applied directly to the soil, and shouldn't come in contact with the food. **Greywater systems** can help the environment by cutting down on wasted water, as well as providing groundwater recharge.

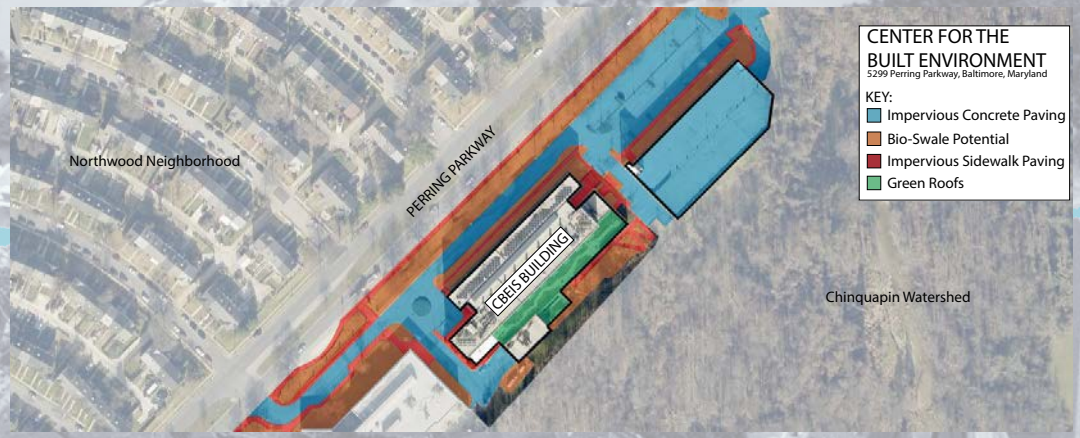


This diagram shows how a simple greywater system works. This system does the bare minimum, and we recommend against it because the other types of systems do a much better job of filtering and reusing water

There are three types of **greywater systems**: Laundry-to-Landscape, Simple, and complex systems. Laundry-to-landscape, also known as hand bucketing, collects water by hand and reuses it to irrigate lawns. Simple systems, also known as GDD use a dedicated waste pipe to collect water and reuse it for irrigation. Finally, complex systems, also called a GTS, works the same as a simple system but with the added benefit of filtering and storing the water, allowing it to be used for toilet flushing and cold water laundry systems, as well as irrigation ("The Three Types"). All new houses should have complex **greywater systems** added during construction, and there should be programs to help existing homes have at the very least simple systems added to them.

CASE STUDY: CBEIS

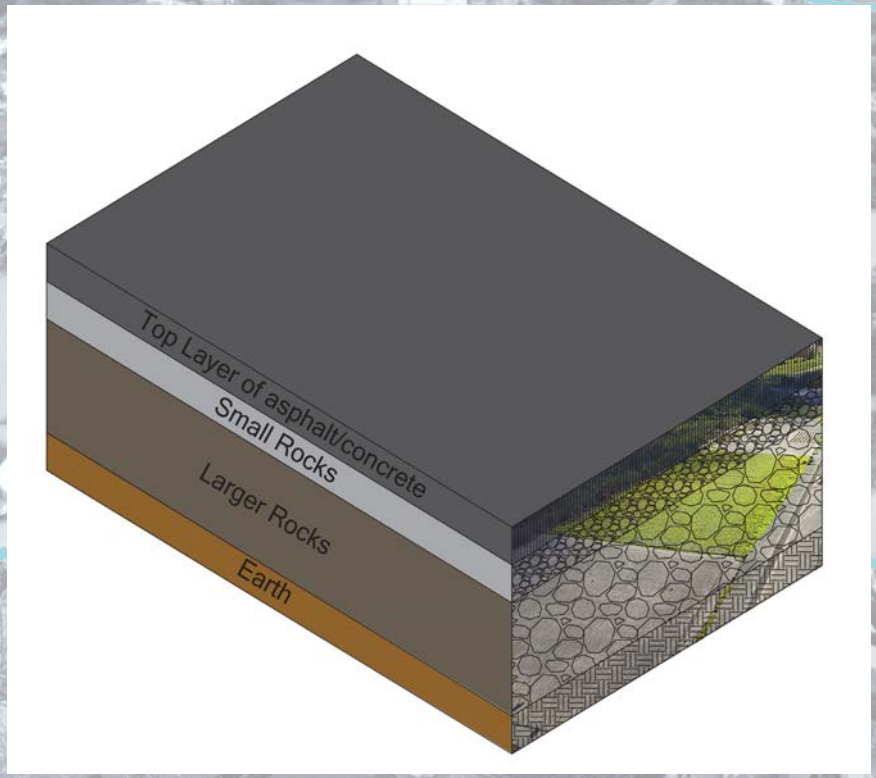
CBEIS is at Morgan State University's far-most North end and is a symbol for sustainability in Baltimore receiving LEED Gold Certification ("Center for the Built Environment"). The building features excellent strategies like gray water systems to reduce wastewater, two **green roofs**, daylighting strategies, PV curtain wall panels, and many more. However, this does not go far enough to save our planet! As a new building that was erected in a time where climate sustainability is so critical, it is a disappointment as far as being a leader of its class. For example, water on and around this building should be captured at every opportunity in order to sustain itself, the student body, and the surrounding community. Being able to filter this water within a gray water system could give the Center for the Built Environment the chance to store water, redistribute water, and use the filtered water for all of the building's necessary systems. Promoting **greywater systems** and the potential to filter water in the future to support communities with every building is our most pressing agenda item. We need to use CBEIS as an example of an opportunity missed, and a reminder of potential for the future.



This Diagram shows the existing hardscape at CBEIS. The green roof is a great addition, but the building could be better. The impervious concrete could be repaved as pervious, which would greatly help drainage around the school.

PERVIOUS CONCRETE

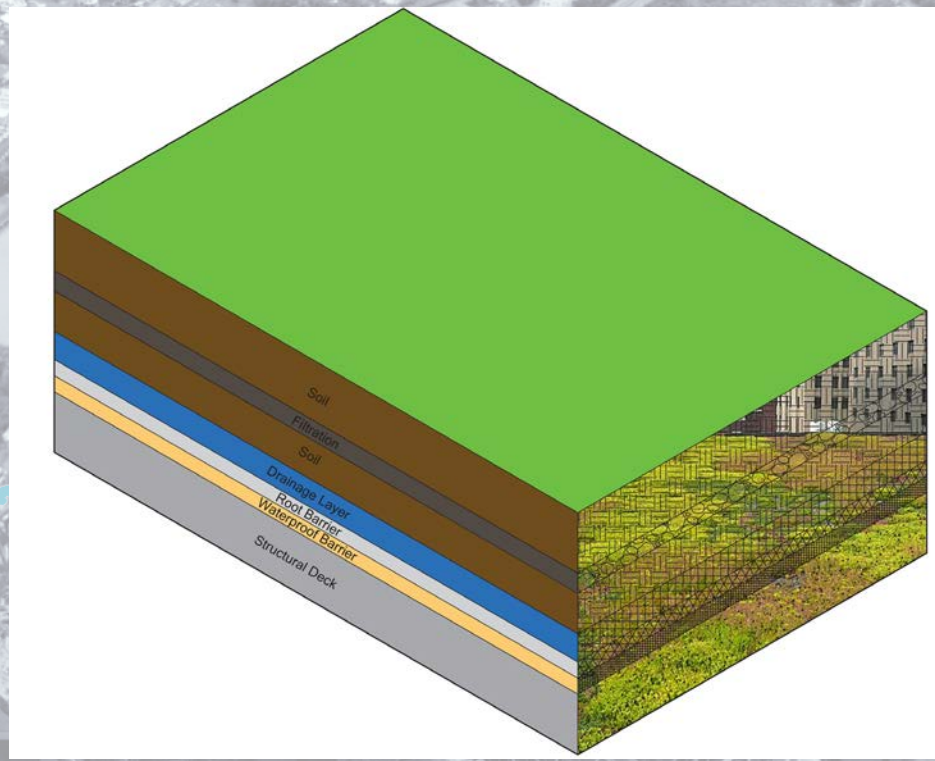
Pervious concrete is a new type of concrete that allows water to pass through it by having void spaces that make it less solid than normal concrete while still keeping its strength. It allows water to filter through at a rapid rate, and allows the stormwater to be filtered into the rainwater ("Paving and Asphalt"). It also acts as a filter that can keep debris and trash out of water systems. This concrete should be applied to sidewalks all over the city, and should also be applied to low and medium traffic roads that are not near areas where hazardous spills can happen.



Pervious concrete works by having small pockets of air throughout that allows for water to filter through it at a much faster rate than normal concrete (Paving and Asphalt). Image shows a pervious concrete sidewalk after a storm (Hoke).

GREEN ROOFS

Green roofs can be used to collect rainwater and add it to a home's greywater system. **Green roofs** are roofs that grow small plants on them. They use systems to control the growth of roots and control the drainage of rainwater. As well as the benefits of controlling rainwater, these roofs regulate indoor temperature, reduce heat islands, and provide shade ("About Green Roofs"). **Green roofs** work well in areas where water infiltration is a challenge due to compacted soil and shallow bedrock, as well as in places where existing soil contamination is present. **Green roofs** would be a great addition to Baltimore, working in tandem with new greywater systems to control stormwater and put it to new uses.



Green roofs are made with various layers of soil and filtration. There are many positive effects of having a green roof, such as better stormwater management and a reduction of the urban heat island effect ("About Green Roofs"). Image shows a green roof installed in a city (USEPA).

WHAT NEEDS TO HAPPEN

The problem of **urban flooding** can seem like an unsurpassable challenge, but we can solve it. We must convince those in power that this problem not only can be solved, but must be solved. If we all band together and unite behind these new technologies, **urban flooding** in Baltimore can become a distant memory. If our city could rebuild after the great fire 100 years ago, and if our city can build massive skyscrapers downtown, then our city can repave roads and add new systems to houses. **We can do this!**



COMMUNITY



Top Image: Jericho Street Fair - 2021 (Marshall)
Bottom Image: volunteering at Second Harvest Food Bank in Daly City (Speier)

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Cairo:

A Just City Model Pre-westernization

Toka Hassan

Sherifa El-Haggan

Yasmina Ragab

Mohamed Shahwan

Cairo University, Egypt

Omar Borham

UCL, London



HOW CAN WE DESIGN FOR THE FUTURE IF WE ARE NOT WILLING TO RECOGNIZE THE PAST?

For the past decades, cities of the global South have been struggling with various urban pressures including unprecedented increase in urban population, aggravated manifestations of climate change, desired segregation of gated communities, uncontrolled spread of informal settlements, as well as incompetence of existing gray and green infrastructures.

In 2023, the global South still stands at the periphery of the worldviews and its perspectives. We are still living by the rules of elite western dominance. Indigenous and traditional local approaches are being neglected and marginalized (Glück, 2015). As a part of the Global South, Contemporary Arab cities are not exempt from facing that hurdle. They are facing various urban pressures and are steadily losing many of their civilizational and cultural assets and values. Many flaws in the city's temporal-spatial structure are occuring, causing the city to be undeniably unjust to its inhabitants (Bell & Shalit, 2014). The city of Cairo, the capital of Egypt, stands as an emblematic example of the current age struggle to create a just city without disregarding the history, the heritage, and the culture of its citizens.

"WE SHAPE OUR BUILDINGS, THEREAFTER, THEY SHAPE US", Winston Churchill, 1943.

The old Arab city model has faded since the early nineteenth century due to various urban pressures (Bell & Shalit, 2014). In a highly globalized and modern world, cities, hosting more than half of the world's population, find themselves in a constant quest to create a competitive edge (Spijkerman, 2017). The old city was at a crossroads to restructure in order to emulate the **"ILLUSIVE PERFECT WESTERN MODEL"** (Sadiq, Taiyb, Fethi, & Khalil, 2020) while retaining its local identity and traditions (Naheed & Shooshtarian, 2022). This presumed development and uplifting of the city was carried out following a strict global westernized development agenda with no considerations to local contextuality and identity. Gentrification created a rigid image for wealth, homogenizing Egyptian culture, leading to collective numbness, and placeness (Spijkerman, 2017). Today, the city is struggling with the erosion of values and loss of tangible and intangible heritage. We find ourselves in a battle between the individualistic, consumerist, materialistic and lavishing lifestyle, and the social, spiritual, moral and simplistic lifestyle (Ghosh, 2018).

OUR [PAST] IS THE FOUNDATIONAL DEBUT TO CREATE A JUST, RESILIENT, INCLUSIVE, RESTORATIVE, SOCIALLY RESPONSIBLE, EQUITABLE, AND UNIQUE [FUTURE].

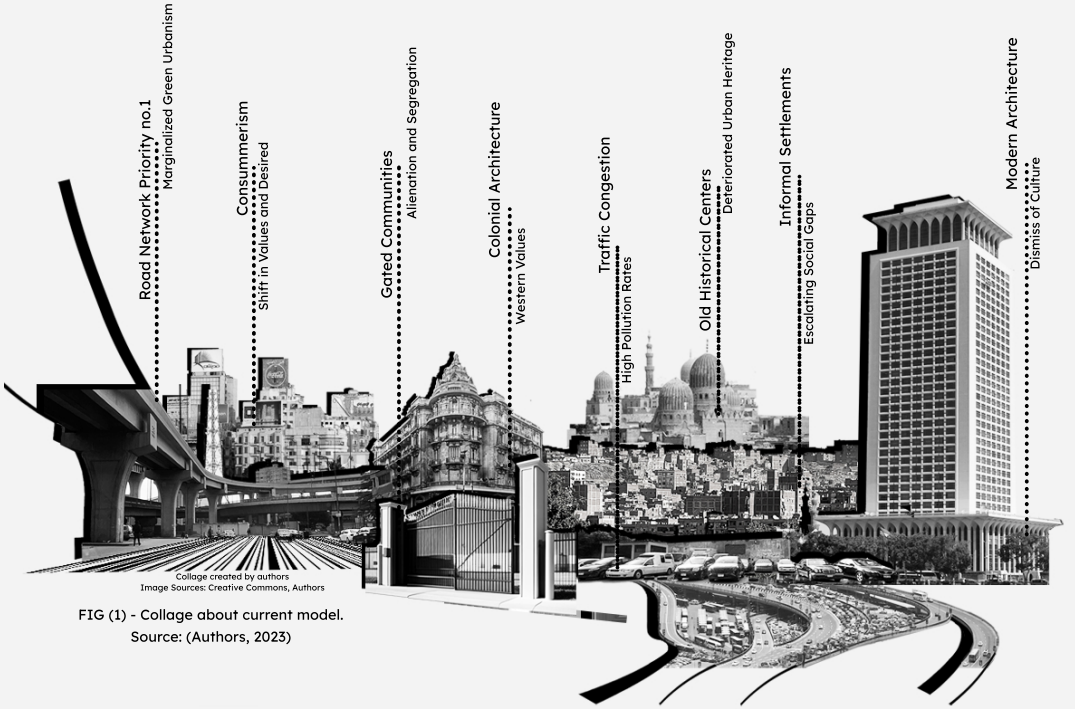


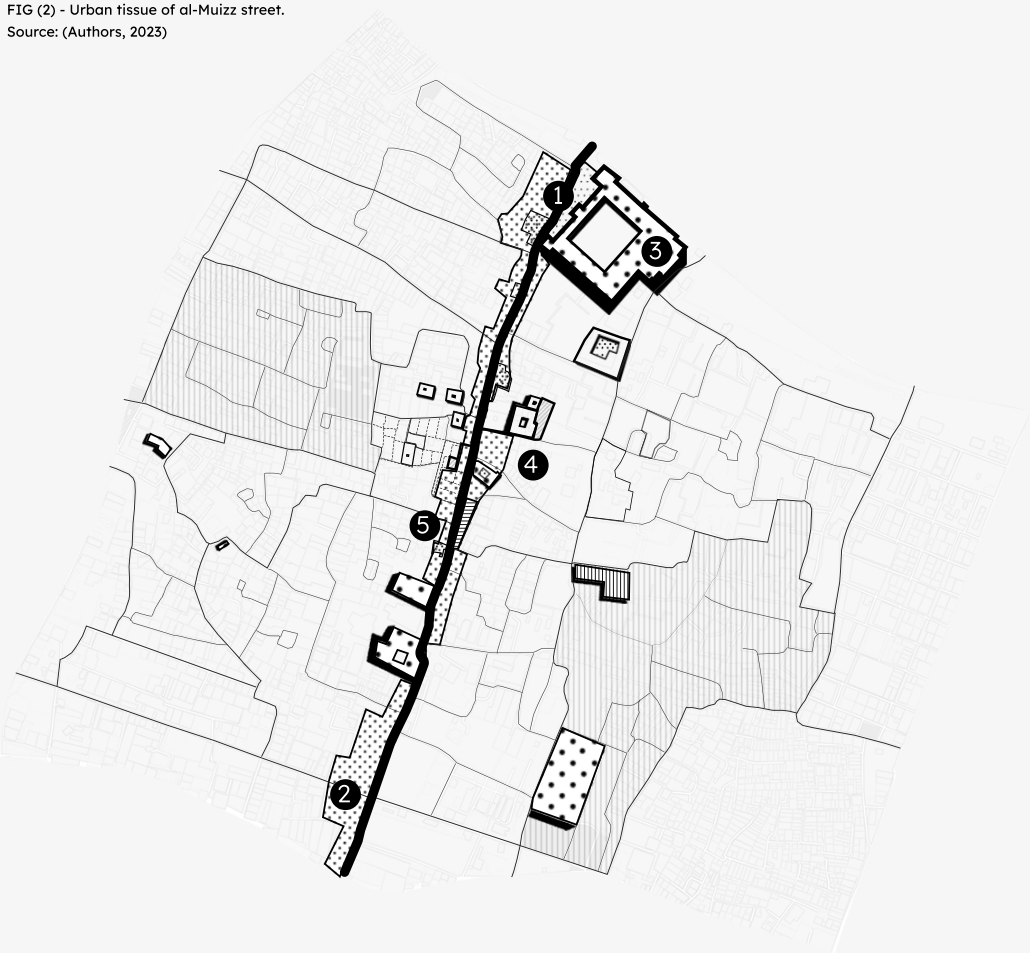
FIG (1) - Collage about current model.
Source: (Authors, 2023)



OLD CITY
MODEL

The Old city model was just, as it was based on a set of social, geographic and cultural factors that allowed its inhabitants to thrive. The city was resilient, thermally comfortable, advocated for social diversity, and allowed economic prosperity (Mansour, 2015). Accordingly, the jurisprudence of urbanism in Islamic-Arabic cities will be identified through the following components:

FIG (2) - Urban tissue of al-Muizz street.
Source: (Authors, 2023)



1. Roads Network
2. Markets and Commercial Areas
3. Grand Mosque (Public Building as heart of the city)
4. Social Endowment (waqf)
5. Mixed Uses

01.
HIERARCHY OF ROADS NETWORK
AND ENVIRONMENTAL ORIENTATION

There's a westernized notion that old city roads are narrow and nonfunctional. However, during that era they satisfied principles of hierarchy and human scale to enhance walkability, liveability, safety and environmental efficiency.

It promoted heavy mobility in main streets with public buildings, commercial activities and amenities, while limiting it to a minimum in secondary streets and cul-de-sac which were designated for residential use, therefore some sites were public, liveable and energetic while others were private, calm and safe.

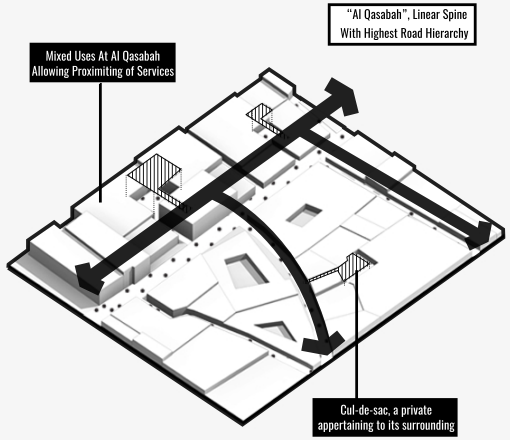


FIG (3) - Hierarchy of roads in old city model
. Source: (Authors, 2023)

02.
FREE & COMPETITIVE MARKET

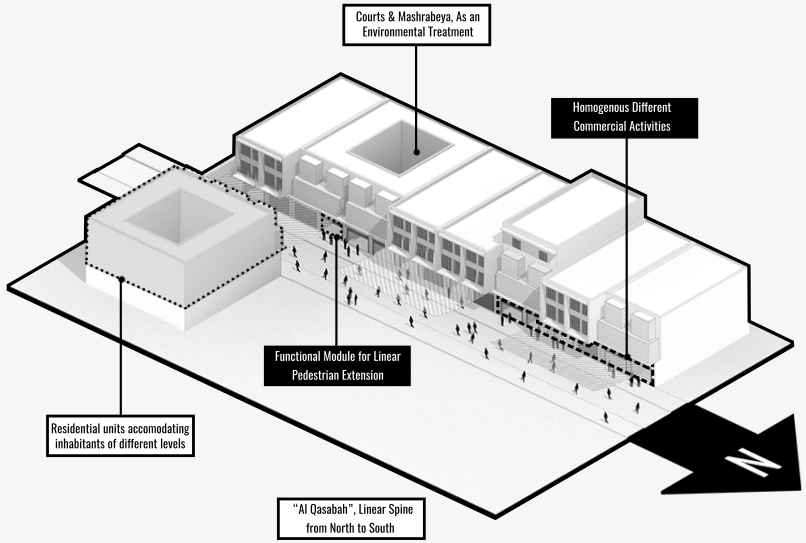


FIG (4) - Markets in old city model. Source: (Authors, 2023)

The marketplaces formed the city spine, referred to as Al-Qasabah, which runs from north to south presenting a variety of industries and economic specialization, which resulted in economic efficiency. It adheres to the notion of "no harm"

03.

PUBLIC BUILDINGS

AS THE HEART OF THE CITY

The mosque served as the city's religious, scientific, and social hub, and all other public buildings were built around it. In a more general and inclusive manner, the availability of a platform that played the role of a main spiritual, scientific and social node at the center of the city was considered an important pivotal asset in the city planning and dynamics.

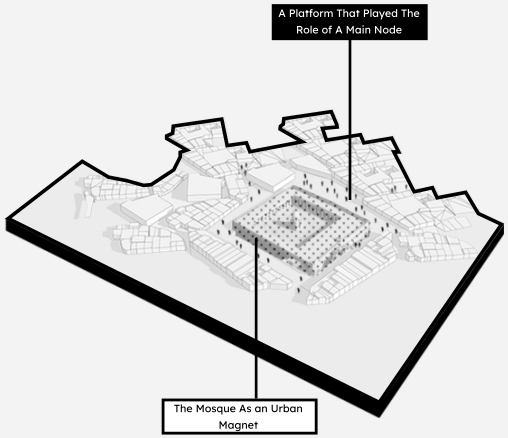
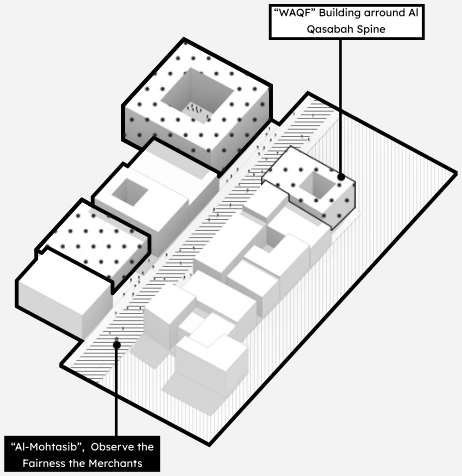


FIG (5) - The Mosque as a public building working as urban magnet.
Source (Authors, 2023)

04.

SOCIAL ENDOWMENT

(WAQF)





Al-Mohtasib is a person who plays an essential role in adjusting changes in the built environment in order to accomplish social justice, equality, and no harm.

The urban management approach in cities is alwaqf (the endowment of property for social purposes), which is similar to NGOs today. It reflects the significance of social responsibility and the provision of services. It was critical in terms of wealth distribution, poverty reduction, and social cohesion.

FIG (6) - Diagram showing social endowment within the city.
Source (Authors, 2023).

05.

MIXED USE CITIES

The proximity of necessary services and the juxtaposition of these activities allowed the city to be liveable.Not to mention, the principle of "causing no harm" was critical in deciding where industries should be located and segregating them from residential areas

THE TRUE BEAUTY OF THE CITY LIES WITHIN ITS AUTHENTICITY

The Southern-Arabic urban fabric incorporates one of the oldest and most successful models of a just city. The mere mimicry of that past model is not what is advocated for in this manifesto, it is rather a call to take a step back and look into our own culture and heritage. Our main drive in the manifesto revolves around the city's real culture and identity. Because how can you be JUST without having the space to be TRUE to yourself? We call for a **JUST CITY** that accommodates the current and futuristic needs of the globalized world while staying true to our essence and character. The old city model ought to be dismantled to unravel the past most influential and successful dynamics. Only then, a truly just contemporary city model can be created.

A JUST CITY RECOGNIZES THE PAST & FLAVORES ITS ESSENCE.

A JUST CITY BUILDS FOR THE FUTURE THROUGH UNRAVELLING THE LAYERS OF THE PAST.

LET'S DECOLONIZE OUR MINDS TO

RENEW OUR IDENTITY

A JUST CITY IS

INCLUSIVE

MORAL

DYNAMIC

SOCIALLY RESPONSIBLE

RESILIENT

HEALTHY

SOCIALLY COHESIVE

HUMANE

BEAUTIFUL

ATTRACTIVE

SAFE

SCIENTIFIC

COMPETITIVE

SUSTAINBLE

DIVERSE

ETHICAL

SPIRITUAL

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Figure sources

Cover Page: Collage designed by authors

1: Untitled [Cairo, Egypt]. Original from the Minneapolis Institute of Art. Public Domain. https://www.rawpixel.com/image/7653100/photo-image-vintage-art-public-domain

2: Mosquée de Kaid Bey. Original from the Minneapolis Institute of Art. Public Domain. https://www.rawpixel.com/image/7651429/photo-image-vintage-art-public-domain

Figure (1): Collage designed by authors

1: Dan (2008). Billboards in Cairo. CC BY-SA 2.0 https://www.flickr.com/photos/twiga_swala/2265223953

2: Map drawn by authors.

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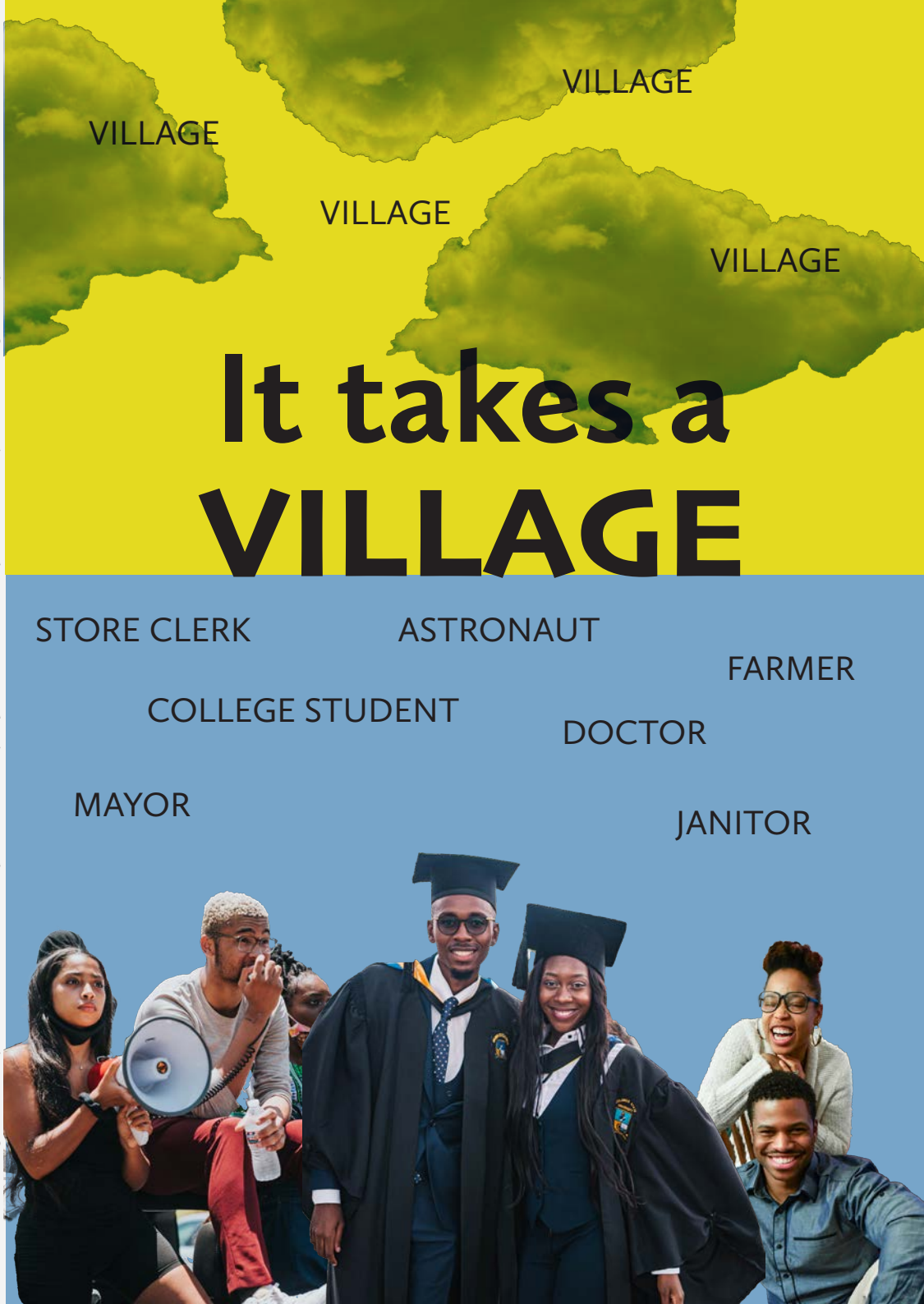
4: View of Cairo, Egypt skyline showing minarets, temple spires and other structures. Exact Date Shot Unknown. Public Domain. https://nara.getarchive.net/media/view-of-cairo-egypt-skyline-showing-minarets-temple-spires-and-other-structures-8c09b4

5: Photo designed by authors using mid journey

6: Photos taken by authors.

It takes a village

Ricard Charles
Leah Hershoff
Alvin Ossis
MSU, Baltimore, MD, USA



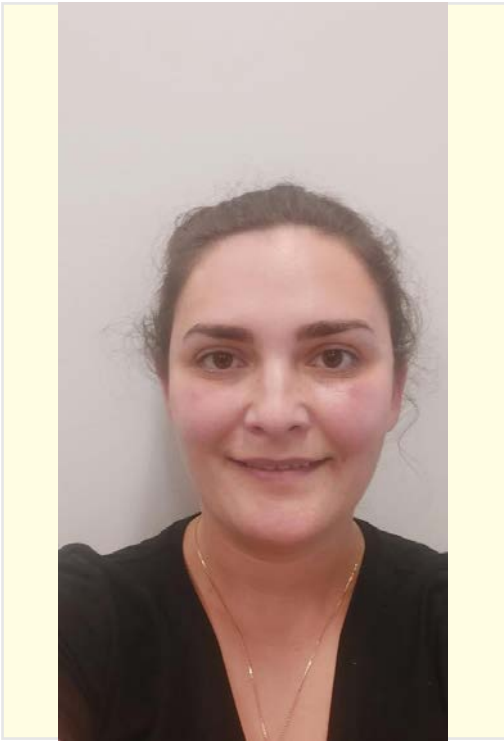
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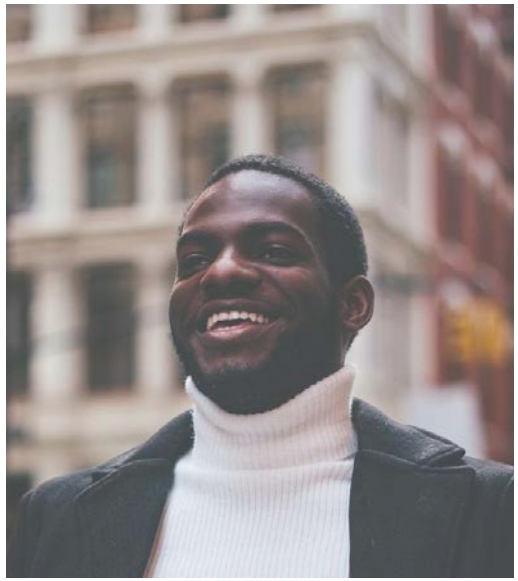
Alvin Ossis



Leah Hershoff

Baltimore is failing its children. The school proficiency level is decreasing, and it is our fault as the village; "More than 75% test at elementary level in math and reading at Baltimore City High School," (Fox Baltimore). A child can only grow as much as the environment that it is in. Baltimore city crime is up, while the population decreases annually, and the amount of healthy food is not within close proximity of where Baltimoreans inhabit; (Neighborhood Scout, Fox Baltimore, and Baltimore City Health Department). This is in direct correlation with the lack of catering to enrich the youth. Each child deserves to prosper mentally, physically, and emotionally. When this is in effect, the city can truly prosper, from the fruits of the labor of the village. This is where Baltimore has hired a group of professional individuals, the Just-Us City group to restore the fabric of Baltimore by catering towards our youth. The city of Baltimore introduces the Just- Us City Group.

We the members of a Just-Us City Group declare that the city of Baltimore will be healed by us, the people. We will come together with our children and invigorate their future. Just as those before us lived collectively, we must come together as one to fortify this land of Baltimore. The Just-Us City business incorporated knows the amount of effort it takes to raise a child has been the same since the dawn of civilization; it takes a village. This can be seen through the story of three children from Baltimore City that have experienced the impact of Just-Us City: Hope, Dream, and Vision.



Ricard Charles

Photos by authors.



Just-Us City Master Plan



Just-Us City Vignette

Collage by authors. Photos taken by authors.

City Center

New Park

Renovated Schools

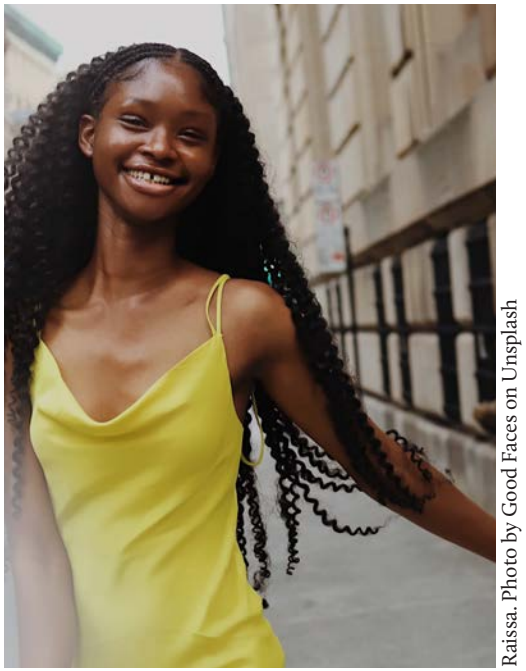
Vacant or Missing Rowhomes

Revitalized Street

Pedestrian Focused Street

Rail

Map by authors.



Raissa. Photo by Good Faces on Unsplash

Hope comes back home a little earlier than usual from school. Her Grandpa asks her how her first day back to school, knowing she typically misses the summer. Hope replies with excitement that this first day of school was one of the best days of her life. She goes on to explain how a couple of adults came to speak to her class and told them that they could be anything they wanted. Hope goes on about how she met an astronaut, and a doctor, and all kinds of other cool jobs. The adults called themselves villagers and said that they would come back a lot of times to help the students be exactly who they want. Grandpa begins to match Hope's excitement as she recounts her fabulous day. "That sounds amazing Hope, what else happened today?" She continues to inquire, hoping to learn more about her great day. Hope recounts all about how the school gave her one of those new laptops that she always wanted. Now she can do her homework from anywhere. They even got let out early from school because their teachers asked them to go study, play, and dream.



Collage by authors.Photos taken by authors.

Just City Vignette



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That same time as Hope was talking to her grandpa, Dream, her classmate, was playing in the newly constructed neighborhood park while his mother watched. Dream recognized some of the people that were in the park from the school wide assembly earlier. Dream asks one of the doctors he recognized from earlier what she was doing there at the park. The doctor explains that the Just-Us City Group has volunteering for exercise and life coaches for the youth. We are here to discuss with you and your parents exactly what it'll take for you to become the best physical version of yourself.

Just-Us City Vignette



Photo by Ernest Brillo on Unsplash. Unsplash licence.

That weekend in the same neighborhood, a couple blocks down, Hope and Dream's classmate named Vision seemed a little anxious. She sat under a tree in the middle of the new city center created by the Just-Us City. Vision and her new village family were discussing her week. The community meeting was about to commence. She confides in a villager about how she has a geometry test on Monday, and she does not know where to start with studying.

The villager assures her that everything will be just fine, as Mathew the local grocery clerk is proficient in math, he is available for tutoring on Sundays. The villager lightly interrogates even further to ask what else is on Vision's mind. She mentioned that school has been more fun lately, but also has been stressful. The Just-Us City offers life coaches as well so Vision and students like her can discuss their issues after the school board weekly meetings. At that moment, satisfied with what she has just heard, the City Councilman begins the meeting.

Hope, Dream, and Vision continue to interact with the new school system, park, and city center.

They continue to meet with the villagers, including their personal trainers, life coach, and tutors, for years. There were several obstacles in the young adult's life but though the Just-Us City and the villages help, the kids were able to be the successful people they envisioned to be.

Twenty years later today, Hope now thrives as the Mayor Baltimore, Dream is now a medical researcher for John Hopkins, a medical facility in Baltimore, and Vision became a city planner. They all continue to live in Baltimore giving back to both the city and the youth. They listen to what the school system and the village need to continue to restore Baltimore. They work alongside Baltimore to continue the construct of The Just Us City Group.

Children are our future. They must be in the right environment that encourages them to have a vision, hope, and dream of tomorrow. A seed planted into the youth's mind will blossom. The youth do not deserve to grow up in a world that is broken. The steps to properly heal any city was given to us by the Just-Us-City: Gather the villagers together to heal the children. By doing this it will unfold back in multitudes. So, this a call to every city to gather as one to heal the youth because it truly takes a village.



Collage by authors.Photos taken by authors.

Just-US City Kids Grown Up



Map by authors.

The Just City has no need for speed

Tia Bou Khalil
Sose Khachatryan
Tom Kohrs
Pola Machinska
Felix Schröder
KU Leuven, Brussels, Belgium

THE JUST CITY HAS NO NEED FOR SPEED

INTRODUCTION

Our planet is going through a massive environmental crisis, which emerged through the anthropocene and the mass-urbanization. Movement as one factor defining each person, plant, or animal habit, has a massive impact on how we cooperate with, and exploit the planet.
For a Just City, we have to first tackle the Mobility crisis. It links all major challenges together which cities are nowadays facing; problems related to climate change, financial pressures, inequality of access, resources and health. Movement is an act of politics and we want to call for more equal mobility.

MOVE AT NO COST!

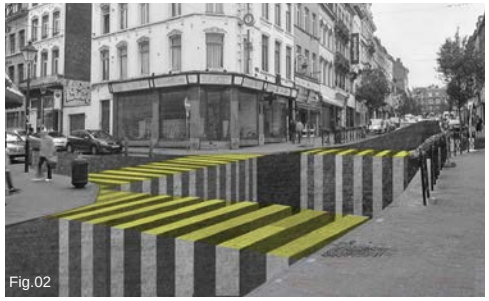
Create Financial Access to Sustainable Mobility Systems.

Current forms of mass transit seem financially inaccessible. Equal access to sustainable modes of mobility can be achieved through subsidies by the public administration. From the local, national to global scale. While the systems have to be affordable, investments into the public transportation systems have to be made as well, in order to cope with the growing demand and to make public/shared transportation attractive and reliable.


Fig.01

INSURGENT MOBILITY PLANNING

Rebellious planning and actions overcome thoughts of rigid mobility systems. Informal actions make space for a bottom-up mobility methodology. From the creation of pop-up cycling lanes in hyper-motorized urban areas to the search for socially just alternatives to policing. Social movements are forging new pathways to re-envision sustainable transportation systems.


Fig.02

ZEBRA CROSS THE CITY!

A new idea of a walkable/strollable street will enhance livability, security and sustainable experiences in our local neighborhoods. All together leading to more social interactions, healthier lifestyles as well as streets that offer habitats for both humans and non-human city dwellers.

Motorized traffic makes much of our public space inhospitable: turning that around reinforces our communities. Secondly, let's make active mobility the mode of choice for trips. The slow movement must be fostered in the perception of traffic by each individual's daily habits. This can be done by urban planning measures, such as traffic speed reduction and fast mobility restrictions.


Fig.03

INTRODUCE MOBILE COMMONS

Parts of traffic planning should be also left to autonomous planning - to introduce mobile commons. New planning methodologies from urban planners must look into the co-creation of pathways and infrastructure. Institutions should deepen long-term analytics and fluctuations within the urban space, by working interdisciplinary. Traffic networks can then emerge by slow transition solutions for humans and non-humans. It's about the reduction of dependencies by smart urban planning.

Shared mobility systems should be generalized, decommodified and easily accessible, as for example free public bike units - a form of collective ownership of individual mobility units.

PUT VULNERABLE PEOPLE AT FIRST

Urban planners and the city government must put vulnerable people first to ensure accessibility to public infrastructures for all. Public investments and legislations need to systematically update cities' mobility systems to include each and everyone.
For example, many cities are still lacking equal access to public transport stations or vehicles.

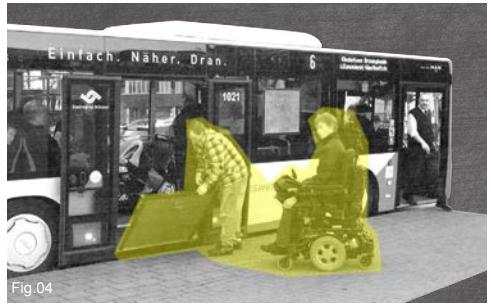


Fig.04

LIMIT DEAD PARKING SPACE

A parked car is a dead and dusty non-usable space. Local Institutions should subsidize new ways to share individual mobility. By increasing costs of parking in the city, the relation between private single car space and public accessed space can be further balanced. Cities should subsidize inhabitants who want to use public transportation modes, and somehow limit and tax those who want to keep using their individual vehicles. Each parked, unused car means 12m2 of the environment being seized by individuals, withholding it from being transformed into common space.


Fig.05

FOSTER INCLUSIVE MOBILITY DECISION MAKING

Many cities lack inclusive and participatory mobility planning, which includes all parties like current car users, cyclists, urban planners and representatives of public transportation networks. Through negotiation, communication and finally participation, a shift in public opinions about mobility is possible. By decentralizing and making mobility decisions a right to all, the city will turn into a just hub.

SPEED-REFUSAL FOR FASTER SOCIAL CHANGE

The access for all humans to drive with certain fast-mobility at any time has become something seemingly granted. It's deeply rooted in many people's expectations. . To ensure a more equal use of our environment, we should rethink our role and habits, with a slight degradation of use, especially at night. This rather radical move could lead to including certain non-human species again in the urban fabric. Fast mobility requires light, produces noise and pollution. Slow mobility at night would balance the juxtaposed city-scape.


Fig.06

WALK THE HIGHWAYS!

Re-Introduction of the Human Scale into the Urban Fabric.

It's time for a new era! Smart downscaling and dismantling could change the notion of "the street" to "green corridors". Different scales of mobility can be put in a new relation. Smart planning should reduce traffic corridors and should lead to shorter dependencies.

Urban planning and the cityscape are depending on and affecting scales of mobility: public transportation as a common resource on a large scale (the entire city and its surroundings), down to the individual mobility, even outside or beneath the human scale.

CONCLUSION

One step towards a just city must be done by a new perception of movement. It's the duty by each user in the public sphere, as well as to the institutions to react now! There is no time to waste when it comes to an environmentally friendly, accessible and sustainable city. Relatively easy actions can be done to achieve the transformation.

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Fig.02 - Zebra Cross The City!
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Fig.03 - Introduce Mobile Commons:
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Fig.04 - Put Vulnerable People At First:
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Fig.05 - Limit Dead Parking Space:
own photograph, Pola Machinska

Fig.06 - Walk the Highways!
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It's not only about Just City: it's about Just Development

Rifa Rezwana
Khawla Binte Khalid
Aktaruzzaman Haider
Sub-ha Binte Shams
MIST, Dhaka, Bangladesh

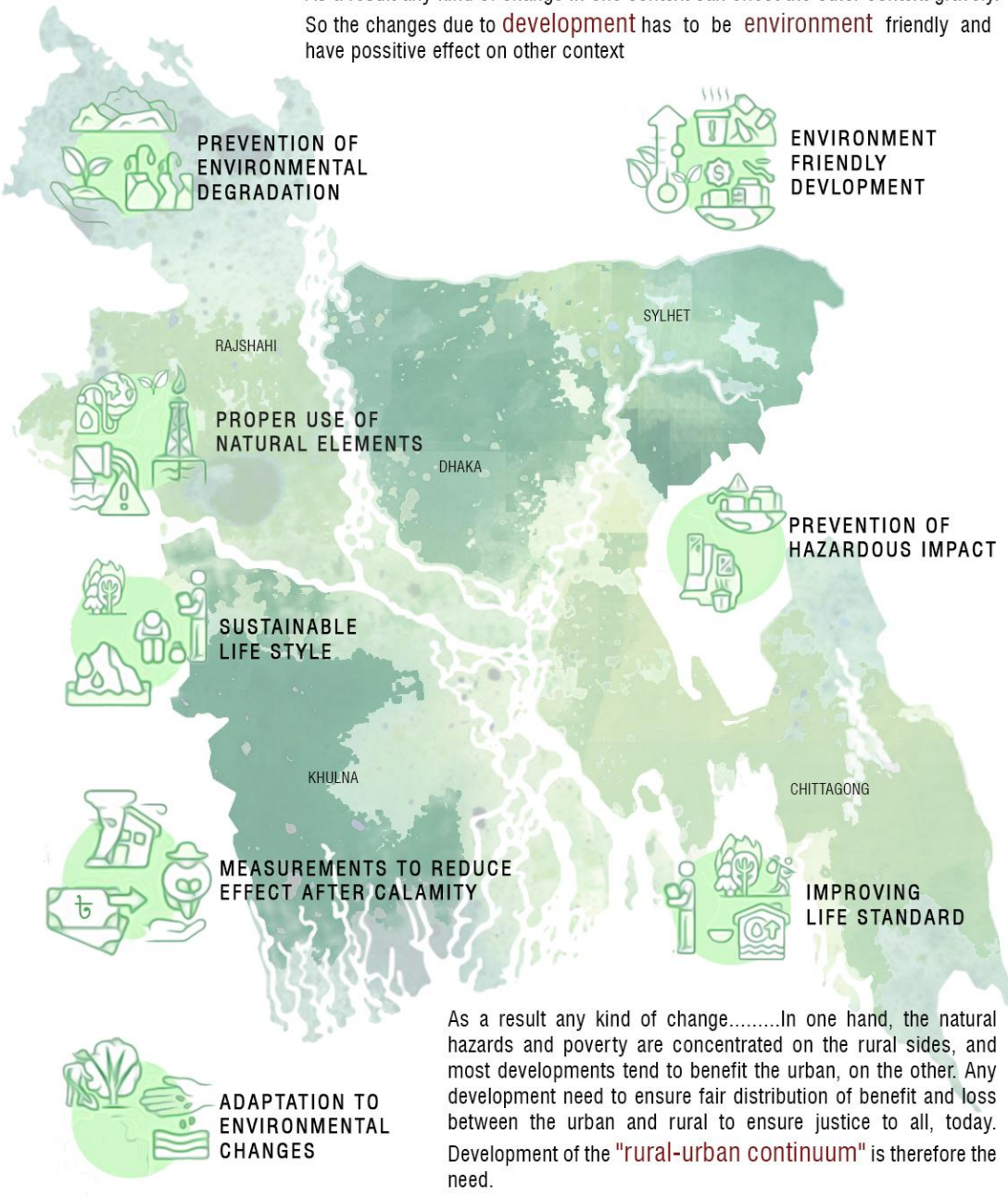
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ENVIRONMENTAL DEVELOPMENT JUSTICE

JUSTICE IS A MAJOR CONCERN REGARDING ENVIRONMENTAL DEVELOPMENT

IT'S NOT ONLY ABOUT JUST CITY; IT'S ABOUT JUST DEVELOPMENT

In Bangladesh urban and rural context are massively dependent on each other. As a result any kind of change in one context can effect the other context gravely. So the changes due to development has to be environment friendly and have possitive effect on other context



As a result any kind of change.....In one hand, the natural hazards and poverty are concentrated on the rural sides, and most developments tend to benefit the urban, on the other. Any development need to ensure fair distribution of benefit and loss between the urban and rural to ensure justice to all, today. Development of the "rural-urban continuum" is therefore the need.

Towards a Resident-Oriented City

Zihao Dong
Congye Shen
Huangchen Luo
Jingzhe Zhou
Chuhao Fang
University College Dublin, Ireland

Thousands of years ago, the development of agriculture led people to give up hunting and gathering in favour of settling in a specific wealthy land. As more and more people arrived, the settlement grew larger and larger. Eventually, the city appeared. Since then, generations of people have contributed to the city, constructing buildings, roads, sewers, schools, factories and other factors that have made the city what it is today. From this, a basic concept can be clarified: the city is created and developed by its residents, who are the masters of the city.

A just city should put people at its core. This requires it to consider the interests of all its inhabitants first. Residents are the ultimate purpose of urban development. To ignore the rights of residents for other purposes is like putting the cart before the horse. Better living conditions should be provided to residents as far as possible, including enough housing, adequate infrastructure, good public services and a liveable environment. Another objective of the righteous city is equality. This requires cities to work towards reducing economic inequality, social inequality and discrimination. This goal aims to ensure that the rights of every individual are safeguarded, especially vulnerable people. All groups and individuals from different cultures, races and classes should be able to benefit from urban development. As the result, a pluralistic, inclusive and equitable society could be informed.

In the modern world, cities face more complex and serious challenges than before: threats from climate change, displacement, crime, social inequalities, inefficient administration, and lack of democratic decision-making processes... Many of them have become global problems that hinder the development of cities and the progress of societies. Facing these challenges requires the joint efforts of all, and in particular places greater demands on the managers of cities. Decision-makers and planners should be aware of who they derive their power and to who they need to be accountable. Cities are not their political capital, and they are not supposed to serve a certain interest group. They should put themselves in the position of the people and plan for the development of the city from the perspective of its inhabitants. More importantly, the voices of the people should be heard since every change in the city has a bearing on the lives of locals. Democracy needs to be established to ensure that each resident has the right to expression and thus to increase residents' participation in the city's decisions, which eventually protects the interests of all citizens.

We believe that the move towards a resident-oriented just city encompasses the following five areas:

Environment

A just city requires efforts to improve the urban environment. This not only improves the livability of the city but is also closely linked to the health of residents. However, the task of enhancing the environment is becoming difficult today in the context of climate change and frequent extreme weather. Some cities are relocating factories to the suburbs in order to improve the environment in the main area, which in turn harms local people. Planners should uphold the principle of 'environmental justice', which distributes environmental risks and benefits fairly and reduces the environmental damage caused by negative externalities. Under this approach, everyone enjoys the benefits of environmental resources, while assuming their fair share of environmental responsibility. This is a balance of rights and responsibilities that protects the rights of individuals while improving the environment.

Economy

A just city is a city for everyone even with their differences from an economic perspective. Equity means that each person should have access to tools that are customized to meet their needs. The requirement for a life with qualitative spatial usage, which includes suitable housing, representation in urban planning, and fair treatment of every citizen, is met by the tools of space, goods, and services. The specialization of the workforce introduced us to the city, which brought us enormous riches, in terms of economic fairness, or what might be viewed as economic solidarity. Everyone ought to be able to benefit from this success and be given the chance to adjust to various circumstances. Economic solidarity, however, is about collaboration rather than just equalization because doing so would undermine the diversity we appreciate. The city will be able to ensure sustained welfare for all those in need thanks to increased unity born of respecting differences.

Public Service

A just city requires good public service resources. These include high-quality compulsory education, affordable health care, timely and effective emergency services, convenient public transport and adequate public facilities. These services largely determine the life quality of citizens and further shape the culture of the city. Significantly, these public services should be available to each individual. Everyone has the opportunity to benefit from the amenities offered by these services, whatever their social status. This must be a basic principle in the development of public services. Without this principle, protection of the rights of vulnerable groups will be difficult and some unjustified means may be used by opportunists seeking to take up more public resources. Thus, public services will lose their 'public' character. This will lead the city in the opposite direction of the vision of a just city and exacerbate social inequalities and class divisions. To avoid this, the use and allocation of public resources should be strictly monitored.

Infrastructure

A just city needs to provide a complete and accessible infrastructure. Infrastructure is the backbone of a city. Well-maintained roads, energy supplies and drainage systems meet the basic needs of residents and provide the foundation for a functioning city. People live in different parts of the city, and the uneven distribution of infrastructure will result in people in need not being able to access it in time. Cities need to ensure good spatial accessibility to infrastructure in order to eliminate this inequality due to geographical location and thus ensure that every resident has the right to utilize the infrastructure. In addition, cities should focus more on the special needs of the infrastructure of specific groups, such as mothers and babies, the elderly and the disabled.

Community

A just city represents good community building. As the units that constitute a city, communities have a profound impact on the culture and vitality of the city, as well as being closely linked to each resident. A thriving community can create a unique and attractive community culture. These multiple community cultures come together to form the ethos of the city. Creating thriving communities requires positive neighbourhood relations. The ancient Chinese philosophers believed that people in a community should be friendly not limited to their own family, and love not only their kids. This vision is still relevant today. Its realisation depends on many factors, such as education, environment, economy and infrastructure as mentioned above.

Cities are created by residents, cities are driven by residents , and cities are aimed at residents. It is by first establishing the principle of putting residents first that we can be on the right path to building cities.

A Just City without Space Privatisation

Unai Balardi

Pablo Lucero

Laura Pérez

David Prieto

KU Leuven, Brussels, Belgium

Images in this Manifesto were produced by the authors.

Gated communities are residential areas surrounded by a physical barrier. There are enclosed by gates or walls and can only be accessed through a limited number of controlled entry points.

These communities are often designed to provide a sense of exclusivity and security for their residents. Some common examples of gated communities include residential neighbourhoods, condominium complexes, and retirement communities. These communities may also have additional amenities, such as private parks or recreation centres. There are also planned developments that include a variety of amenities, such as swimming pools, golf courses, and community centres. All these amenities are only accessible to residents. The exact features and amenities of a gated community can vary, but they are generally designed to provide a secure and exclusive living environment for their residents.

The most extreme gated communities such as those that can be found in Africa or America are usually located near troubled areas as they are designed for people who have that feeling of insecurity and have the money to afford it.

For example, in Brazil, a century ago Sao Paolo used to be a centralized city, and the only difference between the rich and the poor is that the former used to live in bigger and more luxurious houses while the second used to live in a small place, shared with many family members. This makes a very visual change from one side to the other because the difference between one side and the other is extremely high. On one side, the ones living in the gated community have their luxury space with all the services for their comfort. On the other side, the ones living on the non-gated spaces, live in a precarious situation where they must share every square meter of their little house with all their family.





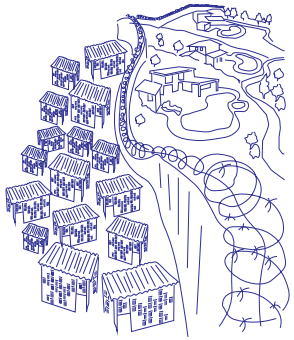
However, gated communities can also be found in apparently safer countries such as Belgium. Bokrijkpark, for example, is a gated community that advertises itself as a gated community that combines facilities, security and is designed for people looking for a heaven of peace and quiet as the residents are isolated. In this complex the aim is to limit human contact and maintain the security they seek without the need to have security patrolling, using cameras to monitor the environment.

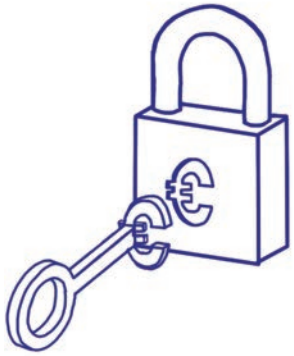
Another less excessive example, still in the capital, is the gated community of "le square des bois" or "le square des milliardaires", a closed alley in one of the city's most expensive neighborhoods. This street was built in 1913 especially for the families that made up the upper economic and industrial layer of the country and around 1993 fences were put up to close off access to the alley, making it one of the few gated communities you can find in the city.

WHY ARE THEY THREATING THE ¨JUST CITY¨?

01 INEQUALITY

This further reinforces the differences between the living conditions of the rich and the poor. Only those who can afford it will be able to live in a gated community, leaving those with less economic capabilities without options. Instead of living in a city with more diversity among citizens, creating these communities only further distances people. A divided city, where some people see themselves as superior to others, will never be a fair city for all.





02 PRIVATISATION

Another reason that explains why gated communities create an injustice in the city is that they use public space and privatize it. This is not fair because the city should be equal for everyone, and your economic or racial conditions cannot determine whether you can enter a place or not. Both in the most extreme cases and those found in more developed cities, because of this discrimination gated communities create differences in areas of the city thus avoiding a union within it.

03 ISOLATION

Moreover, the creation of these constructions in complete disconnection with the essence of the cities where they are built is an attempt against the urban system itself. The way of isolating these citizens contributes to self-denying the idea of the real city. Gated communities have produced a self-perpetuating cycle that locks them into this fake reality, restricting the flow of inter-social relations. They pretend to get closer to ¨nature¨ by virtue of its electrified fences and patrolling guards.

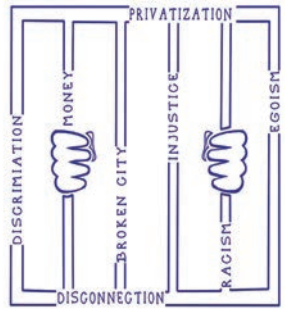


WHAT COULD WE DO TO SOLVE THE PROBLEM OF THE SECURITY AND TO IMPROVE THE SOCIAL RELATIONS IN THE CITY ?



The problem of the security in the city is not solve with the Gated communities, it is only solved for those who can pay to live there. If there were more people in the streets, the delinquent will feel more pressure and the crimes will be reduced.

A solution to do that is to open the Gated communities to the rest of the population and create a semi-public space. It could be a security guard in the zone who is protecting the people if something happens. Also, these spaces could close the doors at night, when most crimes happen, and it keep being a safe zone. During the day, the children could play together, go to the same school and there will not be places only for a little group of "rich" people. Doing that, the social interactions between different people increase and the city will be more interactive. If we do not open those spaces the city will be like a cheese ball with small dots inside where there is a bubble of a life that is not real, it is an illusion of what the real city is. The interaction between people of different neighborhoods and different social characteristics will open the mind to the people and they will be more united, they will be a city.



Safe City for Women

CALL FOR WOMEN'S
SAFE ACCESS TO PUBLIC SPACE

FROM THE PERSPECTIVE OF HOW WOMEN
MOVE IN THE CITY

Mikuláš Belinský
Nur E Zannat Priom
Mélanie Juliette Lembregts
Melika Baghban Anbarani
Olawale Joshua Olugbade
KU Leuven, Belgium

Call for women's safe access to public space from the perspective of how women move in a city

Today's context makes the just city a utopian dream. However, it is always possible to dream and think about solutions. Cities have long been designed by men, from above rather than bottom-up and using an intersectional approach. Patriarchal power relations and economic forces are some of the factors that have shaped cities worldwide, creating unequal and unsafe cities for women. Progress has already been made in some cities but there is still much to do to have just cities for all worldwide.

Women and girls are much more vulnerable to violence, especially sexual harassment in public spaces and public transport than men. Women from visible minorities such as race, class, caste, ability, ethnicity, low socioeconomic backgrounds, and religion are even more vulnerable. Moreover, some women's access to public places is limited due to cultural reasons (UN Women, 2020).

Feeling unsafe in the city makes them less independent. It is limiting their chances for economic opportunities and growth. According to Laila Ait Bihi Ouali (2020),
ing unsafe can lead to social, professional, economic, and health problems for those affected. In this case, women who feel unsafe on public transport might turn down shift work at certain times of day or avoid social or work events that require traveling a certain route."

WE WANT TO PROPOSE A CALL TO ACTION TO MAKE PUBLIC SPACES AND PUBLIC TRANSPORT SAFER FOR OUR GIRLS AND WOMEN THAT BETTER RESPOND TO THEIR NEEDS.

of a safe city for women and girls is one where they don't fear accessing public spaces or public transport no matter the time of day or who occupies these places and they don't feel threatened or insecure while using them.
Such spaces include residential, commercial, and industrial sectors, parks, third spaces, bike paths, recreational equipment, tunnels, overpasses, bridges, parking, and public transport (City of Montre-



Change needs to happen at many levels, not just in terms of city design, but also at the level of policy-making. Design strategies alone cannot change things. It is when several stakeholders and actors such as governments at the local and national level, women's rights advocates, women organizations, UN agencies, professionals from various fields, and the citizens will work together that change will occur (UN Women, 2020).

Manifesto for the Just City 2023



Call for action Change will not happen overnight, but it must happen if we want a just city that is safe for women. Some strategies will require more time while others can already be implemented. Here are some short-term and long-term strategies to limit and eradicate the reproduction of inequalities.

Design solution

1. Importance of **changing the social norm** about how women are perceived. **Change can occure** if **people are educated** about the fact that **women are equal to men** and have the same rights as them. Once people's mentalities change, **women** would be more **naturally integrated** in **decision-making**.

Short-term

- CAMPAIGNS
- WORKSHOPS
- SEMINARS
- TRAINING SESSIONS

Those actions can bring **awareness** are good ways to start.
They are an effective way to make people conscious of this issue. (UNHabitat, 2012)

Long-term

Those **consciounsness** can lead to **long-term changes**.
Raising children with awarness about the issue is key to have informed citizens and limit discrimination.
Formal education is **not enough.**
Children should know that both men and women have the same rights and they both can participate and use public spaces and transport **without fear**.

2. Encourage the **participation** of women, particularly **women coming from visible minorities** in the design of public spaces, public transport and policymaking. They are in the best position to know how to create a safer environment since they are the most confronted with danger.



3. **other actions** such as effective surveillance of public spaces whether it is through:

- CCTV
- security cameras network
- patrols.

It is possible to **develop assistance services hotlines** for 24/7 **apps** to indicate dangerous areas.
Schedules of publictransport can be modified to **assure transport for women working on night shifts**.

(Brogan C, 2020)

Design solutions:

- making sure there is **adequate lighting** in public spaces
- transport is crucial to **feeling safer**
- **clear signage** so women can easily locate themselves (City of Montreal, 2002).



Design strategies:

- designing public spaces and public transport in a way to **assure social control**.
- public spaces are used for **various activities** that **satisfy** the **needs of women and men**, making them lively at all times of the day.



To conclude, strategies must be slightly adapted in each place that they are implemented since context is different. Change will happen only when patriarchal power relations will no longer dominate, and women will use public spaces and public transport without fear. It will lead to the equality between men and women! It is difficult to bring change to cities that have been designed by men for centuries, without including the women using them. However, it is necessary to achieve a safer and more just city.

YOU CAN MAKE IT HAPPEN IF YOU CARE ENOUGH!

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Manifesto for a more Sustainable Environment

Jad Rizkallah

ARU, Chelmsford, UK

A Sustainable Approach for the Built Environment

If we begin to value our natural ***recourses differently by*** *reinvestingin t* ***he natural*** *capital,* ***such as energy,*** *m aterials,* ***water, fibre and topsoil then*** *we* ***will hav****ethe basis of future sustainability* ***and*** *the basis of future pr osperity.*

Presented by Jad Rizkallah

Manifesto for A more Sustainable Environment

Demand, Services & Social Aspects

In association with, human behaviour is the centre of the problem and also the solution if associated in relevant policies, adapted infrastructures and if technologies are available. Climate change effects everybody but 10% of the richest people are responsible of 40% of the emissions. So they need to question their lifestyles culture norms and eventually change.

Agriculture, Forestry & Other Land Use

To avoid climate change, we must: conserve ecosystems, improve food chains and resort to healthier diets, restore and sustainably manage carbon rich environments, reduce greenhouse gas usage, reduce food waste. These alternatives can mitigate 8 to 14 giga tonnes of carbon dioxide per year for now to 2050 at relatively low cost.

Cities & Buildings can go to net zero carbon dioxide emissions towards the middle of the century yet, the next decade is critical because both of these involve infrastructure that will commit us to emitting in certain ways. In cities the most important goal is to improve their designs in order to collocate jobs and homes together and to enable better transportation systems where we actually can perhaps do active transport..

Manifesto For a Just City

THE 3 P'S

Triple bottom line as a three legged stool
-Ecological sustainability
-Economic sustainability
-Social responsibility



Architectures Enviromental Impact

The impacts of residential and commercial buildings in the usa include
72% of all usa electricity consumption
39% of primary energy use
38% of all carbon dioxide emissions
40% of raw material use
30% of waste output or 136 million tons annually

Planning principles vary depending on the state of each area. Each region holds unique needs, thus what may me feasible in one place may not be feasible in the other. It is essential to consider the requirements that allow an area to be habitable.

A Journey from Neglected to Cherished

Kamatchi Priyadharshini
Adithya Lekshmi A.
Isha Sherlin
Flora Celine F.
McGan's Ooty, The Nilgiris, India

In a world of urbanization forgotten lays the ratio of greenery of a nation

Increase in carbon dioxide and ozone holes are something that make us live in caution.

Increase in concrete jungle has created a livelihood stumble

India is one of the countries undergoing rapid urbanization as well rapid land degradation, (cited by UN in 2015 report). About 30 percent of landmass in India is derelict and is of no use. As the trend of real estate boomed the ratio of new buildings, the demand for land increased with leaps and bounds. Interestingly, the ratio of abandoned buildings also increased simultaneously and after years of no use the land loses its potential to be of any use and is turned out to be derelict. Adding on to the human factors, natural factors such as calamities ruin the nature of land and the repair is never fixed which in turn gives away a massive ratio of degraded lands, which can be turned out to be useful spaces for people.

With increasing need for built up space, the need for green spaces and breathing, recreational spaces is certainly lost.

With the expansion of cities the roads and buildings are expanded unlike the recreational and communal space for the people, which is closely related to the psychological impact of the residents.

India has one of the highest variants of land masses ranging from deserts to coastal suburbs to saline mangroves. The Thar desert in India is one of the biggest deserts covering 4.56 percent of landmass in India. Like the Thar desert, the dusted landform of lucknow, coastal derelicts of Mumbai and saline mangroves of sundarban, abandoned mining and quarry zones of karnataka and many more abandoned lands in India can be reclaimed into various other functional CBD'S.

LAND RECLAMATION FROM HOUSING PROJECTS:

Housing is the major demand in India and one of the major scams in the construction industry is abundant and half built housing projects that are a source to illegal activities .Few housing buildings are left half built by the builders due to the mismanagement of funds while few housing projects are demolished by the government for violating the building standards . As the half built buildings occupy more land, instead of demolishing them they can be repurposed into hospitals , shopping complexes etc.

Housing has more demand in India and we could variably see housing typologies from tents in pedestrian pavements to Porsh 11 storey bungalows. Many abandoned residences could possibly be inherited properties of indian-foreign citizens and abandoned havelis in cities such that of Karaikudi which might have issue of right to the beholder . Such abandoned housings can be claimed by policy renewal and converted into either leased activity spaces or remodeled housing options or cultural hubs for the people .

LAND RECLAMATION FOR TOURISM



Dubai by SPOT-5 Satellite. 25 Sept 2006. CNES. CC BY-SA 3.0

The Palm Jumeirah, Dubai
Project cost: $12bn (£8.5bn) | Land reclaimed: 5.6km2
The Palm is the world's most instantly recognisable land reclamation site, shaped like a giant palm tree stretching out into the Persian Gulf. (source : modus journal)
As such reclamations can be carried out in coasts of Mumbai and the deserts of thar region can be slowly reclaimed with commercial and vegetational activities. India is a country with one of the highest tourism economies and the reclaimed lands can be used to create luxury spots or tourism attractions to generate revenue out of it for the good of the nation increasing tourism employment.

LAND RECLAMATION FOR TOURISM



Map of new developments in Dubai (Palm Jebel Ali, Palm Jumeirah, Palm Deira, The World, The Universe, Dubai Waterfront and other), Jan 2010, by Lencer and W like wiki. CC BY-SA 4.0

The Palm Jumeirah, Dubai Project cost: $12bn (£8.5bn) | Land reclaimed: 5.6km2
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LAND RECLAMATION FOR ECOLOGICAL BALANCE

Delhi and Haryana face the smog issue every winter and the reason for it is clearly lack of vegetation and worsened climatic conditions in Delhi . Delhi itself has its very own Porsche area, where the microclimate is at least 6 degrees lesser than that of the city itself. Delhi also has its abandoned monuments, such as the satpula bridge which stands as dried up river and when reclaimed could become a restored monument of historical importance.

RECTIFICATION AND IDEOLOGY

1. Reclaiming the derelict lands with indigenous flora and fauna and housing the species.
2. Polder formation near coastal cities with vehicular connectivity for tourism attraction and recreational zones.
3. Remodeling or repurposing the abandoned buildings for residential and recreational options
4. Restoring the historical monuments and waterbodies to improve heritage importance and for the sustainable use of water for an efficient city.

ADAPTATION OF PALUDARIUM IN DESIGN OF CITIES

Paludarium refers to creating a community of aquariums with both terrestrial and aquatic elements into the tank. Similarly the cities should be designed as such it houses all ecological elements into it instead of just housing humans and few domestic animals exhaling the indigenous and traditional floras and faunas of that place. For example: Madurai was once a city filled with Kadamba trees and now only one tree of that kind is existing in the city owing to the development the city lost.its identity and a species of tree with medicinal values.

Adding upon to this we could also use this strategy to create a dimension to the urban territory inclusive of elements of the ecosystem. Linking and bridging the gap between flora ,fauna and man with strategic planning of derelict land and the city .

Through land reclamation and abandoned building reconstruction and re usage we as architects can create a world that can improve not only the quality of life but also create a safe and secure atmosphere for the refugees and also for the people living on the streets and the slum .This approach can in turn lead to reduced slums and also help in reducing the number of slums .it also helps in increasing the green ratio , recreational or interactive spaces improving the lifestyle of people residing in it .

THE END

Sensitizing Cities: a case of India

Toolika Mishra
Bamang Aming
Swastik Biswas
Vivek Chakravorty
Shruti Sidhu
UIA, CU, Mohali, India

Ultimately we need to recognize that while humans continue to build urban landscapes, we share these spaces with other species.

DAVID SUZUKI

Figure 1
The Era of gender fluidity

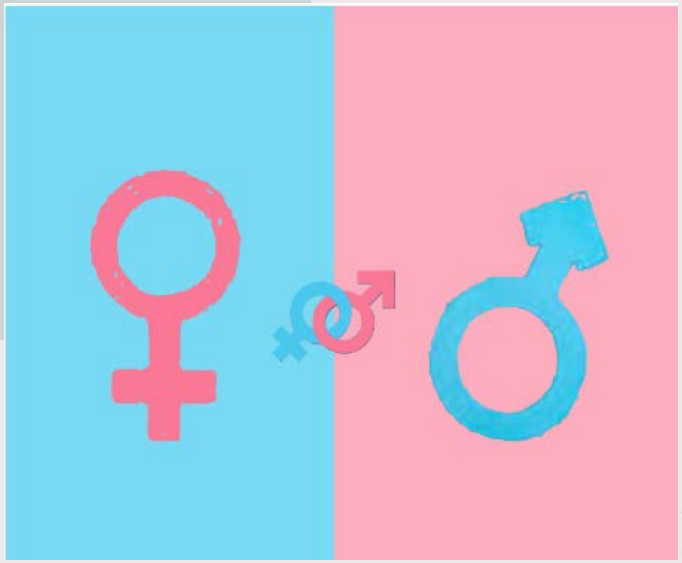


Fig. 1: Own image.

Throughout the past, we have been focusing on the settlements based on their morphology. But now it's high time to address the masked voids. India, currently the home to more than 1.41 billion people, is still yearning for proper implementation of rules, or in other words, cognizance. In India, the cities have been defined according to the jurisdiction they follow, the population they inhabit, and the economy. Different cities take up various factors but what stays common are the people who give life to it. For a better understanding, we can say, their safety, sense of belongingness, and sanity.

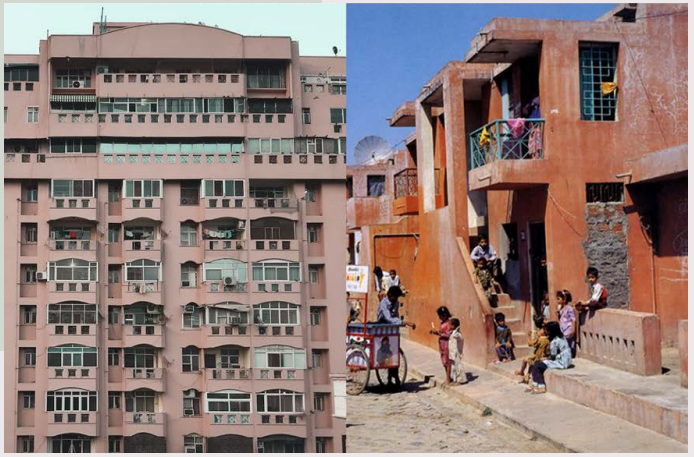
UNFORTUNATELY, INDIA RANKS 3RD IN THE WORLD IN CASES OF CRIMES COMMITTED

Sourced from World Bank

We lack the motive of sensitizing our public spaces by simply creating infrastructural density all around forgetting our roots.
Unfortunately, India ranks 3 in the world in cases of crimes committed . Such heart-wrenching events make it more of an emotional business than just a logical act. According to Indian mythology, we use to follow the concept of community building, but with the changing time and rapid rise in demands that aspect of Indians is diminishing. To restore the true core of Indian cities, we need to take a turn and change the series of thoughts that have followed for many years now. The construction taking place in cities is being done ignoring the very crucial point which is our environment. At this moment in time, only development is not the need but to understand spatial justice with a balance of hard-scape and soft-scape. In a developing country like ours, there is a direction to be followed to keep it on track, the case is comparable to that of us humans. The study of human behavior speaks about the reaction to any situation as per the contained energy in one's self.Many studies and psychologists have stated that channeling energy is crucial to preventing any misleads by human beings. We act as a small pack with a huge amount of energy, which we utilize in our day-to-day work, which makes it a sensible act overall to create a healthy community

Following this concept, we have devised a solution called Channelizing energy through activities. Indian cities have been known to be a place for human interaction, public gathering, and socialization, all these factors were the pillars of our public spaces, which are seen to be vanishing day by day. Through our solutions and proposed strategies, we are trying to cope with the following issues and produce an overall better condition. We, being one of the biggest democracies of the world, should promote fundamental rights and their optimistic implications. Now the question comes here, how can we, as an architect/planners add to this? The very much used concept of activity mapping, which is to be implied taking up small pockets in each Indian city. This study will help us understand the movement patterns may it be pedestrian or vehicular, Traffic congestions, and human interaction. According to the following study, we can introduce some street-based activities, creating spaces that are more pedestrian friendly, which will eventually lead to more human-centric spaces.

Figure 2
Unethical high rise buildings destroying the sense of community



Creation of more such spaces, we have some more areas on board to be addressed such as sensitization of spatial planning and infrastructure planning, gender sensitization, and cross-cultural feeds. Sensitization of spatial and infrastructural planning involves the concept of spatial justice as discussed above. Very Importantly in today's time, gender sensitization is in action in India, and many government initiatives and non-Governmental organizations are working on giving a better experience to all genders. This started by keeping the provision of planning the public toilets, but unfortunately, some of them still lacked the exact standards to be followed.

SENSITIZATION OF SPATIAL PLANNING AND INFRASTRUCTURE PLANNING, GENDER SENSITIZATION, AND CROSS-CULTURAL FEEDS.

Now, this is where more of the concern is to be shown and worked on. This focuses on the phrase that if we are really onto something, it should be done following the set rules and with in-depth knowledge, as less work, and more talk can be fatal too.
The same is with universal accessibility and inclusivity which also caters to cross-culture, which is somewhere in the process of developing in our country. The issues mentioned above and the solutions are solely based on observation and our vision to make Indian cities better livable cities for all.

Image source

Fig.2 (left): Moody shots of buildings-apartment, by Shivansh Singh (2022), Ghaziabad, U.P., India. https://images.unsplash.com/photo-1645107035905-145279a84f7d?ixlib=rb-4.0.3&ixid=M3wxMjA3fDB8MHxwaG9oby1wYWdlfHx8fGVufDB8fHx8fA%3D%3D&auto=format&fit=crop&w=1935&q=80
Fig. 2 (right): Aranya housing Indore, by Paniker, J. (1995), Indore, M.P., India. Architecture and Development. https://architecture-in-development.org/images/projects/401/3268/f1/4.png , CC BY-NC-SA 3.0

Envisioning a Feminist City

Fawjia Afroj
Kaniz Tahsin
Mubassira Bin Jannah
Mushtasfi Mustakim
MIST, Dhaka, Bangladesh

Images in this Manifesto are produced by members of the group.



Envisioning A FEMINIST CITY

The concept has become important in contemporary urban design— it calls for gender responsive spatial planning and the participation of all gender groups in the urban design process. However, **Dhaka**, the capital of **Bangladesh**, has been planned and built to suit the needs of just 1 particular gender—the **able bodied, working male.** People of other genders face difficulties in transportaion and mobility around public spaces.

The reality is that men and women in Dhaka aren't able to use and enjoy public services the same way/ to the same extent. Women face restrictions in accessibility in various public spaces. The quality of life and the forms of accessibility Dhaka offers its people vary as per their gender and other factors— here, women can't access all public spaces as easily as men as they don't feel safe due to overcrowding, lack of legal help and men's lack of respect for women.

Dhaka needs gender equity rather than gender equality— not equating one gender with another, but facilitating equal opportunities for all genders to overcome their socio-historical challenges by ensuring fairness in the distribution of resources. The individual needs of all genders must be recognized and addressed in an intersectional manner that can redress the gross imbalances made between the male-female binary. In brief, equivalent treatment must be ensured in terms of rights, benefits, obligations, and opportunities.



A safe city for women is a safe city for all

Here we propose a few steps that can be taken to make Dhaka safe for women:

Firstly, solid walls must be avoided unless necessary— these are harmful to women's safety as these obstruct visibility.

Secondly, user diversity must be ensured in public spaces. Multigender and multigenerational spaces are the most comforting. A thriving street life can make us feel safe— certainly, no woman will feel safe getting onto a bus with no one else but men at 10 pm, but the presence of other women will make her feel safe.

Thirdly, more public toilets must be made for women. Most public toilets in Dhaka are disproportionately for men— that's why women in some areas are at risk of being attacked when looking for a place to relieve themselves. So, it's essential to design more public toilets for women so that they can relieve themselves without fear.

And lastly, innovative mobile apps can be introduced for women— e.g. the safe cities organization, **Safetipin** has developed apps that map the safety levels of various areas based on lighting and public transport. Visibility in a public space is crucial to make a woman feel safe— it's a kind of natural surveillance; the reassuring presence of locals, passers-by and shop owners makes a lone pedestrian feel safe.

City without Barriers

Sumaiya Rahman Timu
Ruayera SB Sharazeel
Shirajum Munira
Tamima Afrin Nisu
Uzma Binte Kibria
MIST, Dhaka, Bangladesh



Images in this Manifesto are produced by members of the group.

"Helping someone else through difficulty is where civilzation starts"
-Margaret Mead

However disabled people often do not get the help they need . due to lack of accessibility they feel alienated in their own city

- Tactile Tiles
- Accessible ramps
- Location guiding
- accessible bus pickup
- Feedback based design

A city can only be considered just when it is designed for everyone. No people should feel unwelcome from their own city. A little empathy and a helping hand can go a long way in creating a just city for all.

The Struggle of Housing Rights:

The Fight for Justice Against the Forced Evictions During the Military Rule and Revolution in Myanmar

Yoon Ei Kyaw

Shin Thant Htet

Min Nyo Htun

Swan Yee Htet

VSA, Yangon, Myanmar

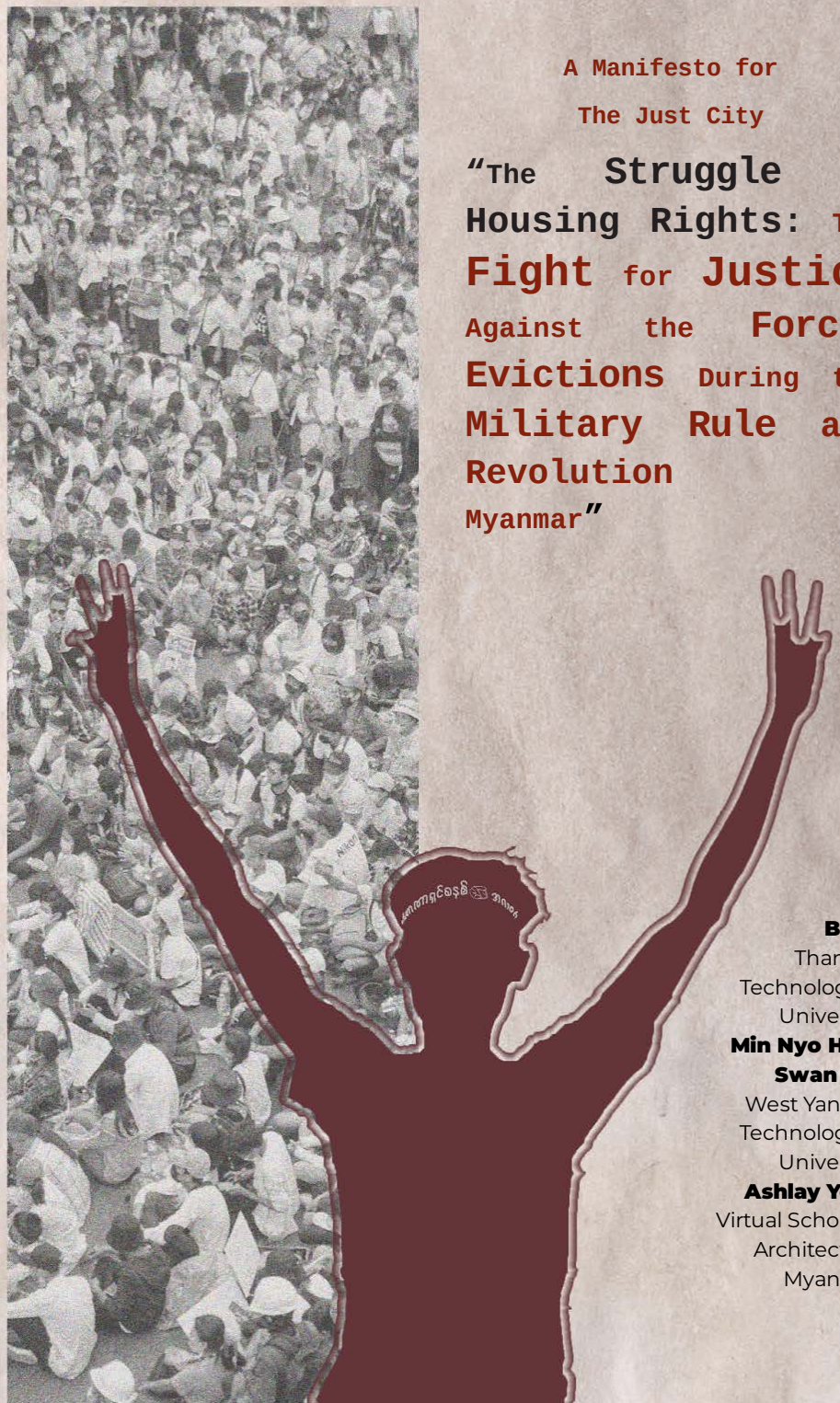


Photo taken by anonymous protester and printed here with permission from the author. Art by authors.

A Manifesto for

The Just City

“The Struggle of Housing Rights: The Fight for Justice Against the Forced Evictions During the Military Rule and Revolution in Myanmar”

Brina
Thanlyin Technological University
Min Nyo Htun
Swan Yee
West Yangon Technological University
Ashlay Yoon
Virtual School of Architecture Myanmar

The Fight for Justice Against the Forced Evictions During the Military Rule and Revolution in Myanmar

ကျူးကျော်: Kyu Kyaw /n/ "invasion," which refers to illegally living on other people's properties or state own vacant land without permission.

The phrase is sometimes used to stigmatize people living in informal settlements.

UN-Habitat did preliminary mapping in 2016 and found that about 370,000 people, or about 7% of Yangon's population, live in informal settlements and resettlement areas. Some of these people live in areas prone to disasters, such as riverbanks, drainage ways, along major and other roads, near industrial plots, and in ditches, swamps, and creeks along the side of roads. Since the 2021 military coup, Yangon's housing market has become increasingly unaffordable.

Furthermore, Spatial justice in Myanmar cities has dwindled and is defenceless. According to news reports and UN experts, over 50,000 people are at risk of forced evictions and housing destruction.

Article 25 of the Universal Declaration of Human Rights (UDHR) says that everyone has the right to a standard of living that is good for their health and well-being and that of their family. This includes food, clothing, housing, medical care, and other social services.

In Myanmar, however, where democracy and freedom have been usurped, the justice of housing rights is called into doubt.

Spatial violence and the loss of housing rights are not new issues in Yangon and other cities in Myanmar but relatively long-standing consequences of the country's conflicts and military coups since independence. With this, we attempted to manifest a just city based on the issues and challenges we experienced during a difficult period.

Suppose we realise why the struggle for housing rights in Myanmar has been a long-standing issue and why it has recently become even more pressing. In that case, we must look into the following facts:



❖ Poverty and Massive Industrial Laid off

The powerless labour law needs to be stronger to prevent massive industrial layoffs within factories barely surviving during the coup.

❖ Internal Displacement

Economic hardships, military tyranny, and unfortunate climate events in their hometowns have pushed the less privileged to move to Yangon's outskirts.

❖ Unaffordable Housing Market

Unbalanced political and economic structures concentrating power and wealth in a small elite or military-prioritized cronyism worsen the situation. The military coup dashed underprivileged hopes for affordable housing during civilian rule. It's a myth now.

❖ Forced Eviction

As the military and their supporters consolidate power and control resources, the poor have been forcibly evicted from their shelters and invaded vacant lands, often without warning or compensation.

❖ Negligence Impact

Political restrictions, uncertain employment, insecure living conditions, higher inflation, and the COVID-19 pandemic without adequate healthcare make the urban poor vulnerable. This vulnerable group needs more legal protection and effective community-based organizations. The military is intimidating public services that protect, assist, and raise awareness about urban poor issues.

Due to the severe daily problems, individuals in lower socio-economic groups must find ways to cope despite significant physical and mental impacts. The instability has led to mental breakdowns, severe depressive disorders, and cases of suicide. These individuals are losing their sense of belonging and ability to access fundamental human rights, necessities, and infrastructure. The military's abuse of power has taken away not only their homes and land but also their citizenship rights, including the right to vote.

"Our vision of a just city starts with adequate shelter and progresses to an inclusive, liveable, and prosperous society. We believe that providing well living conditions without bulldozers while addressing spatial issues is consistent with the democracy and freedom we seek."

Because of the country's political instability, the aforementioned causes and their consequences have yet to be resolved. So, spatial justice may remain a dilemma for less privileged communities even after the revolution. *Democracy, equity, and diversity are the three governing principles of Feinstein's "Just City" concept. They embody the three governing principles of urban justice.*

So, when we consider housing issues in the ideal just city, we agree with Feinstein's concept and the importance of benefiting vulnerable communities.

The strategies for achieving the vision must be implemented holistically, involving all stakeholders. Thus, we call on the **5 groups of people** in the city to collaborate at the national level to alter the current housing and spatial injustice situations.



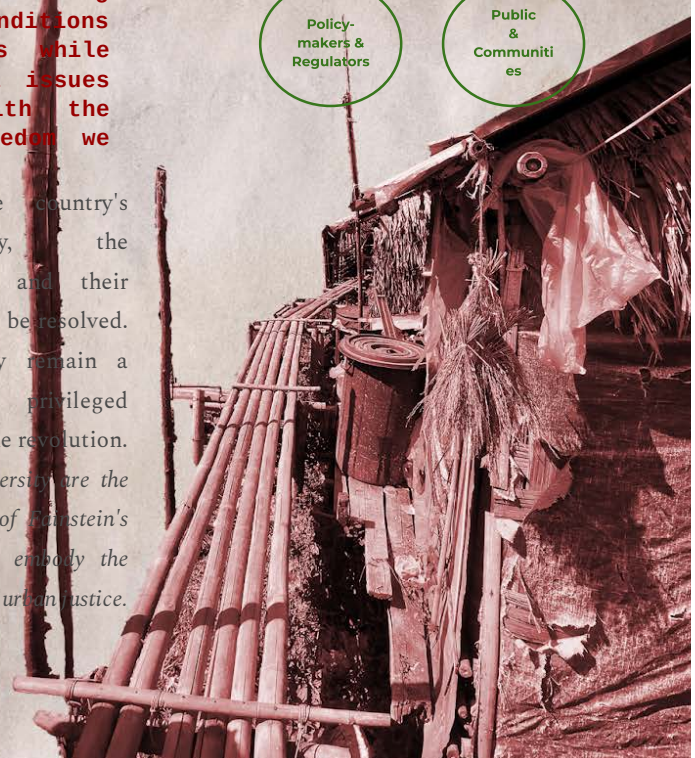


Photo by Yoon Ei Kyaw (author).

The revolution is not only about political changes but also about regaining rights such as spatial justice. LIBERTY, EQUITY, and FRATERNITY must urgently lead our imagined just city, as symbolised by the three-finger salute from the pro-democracy protests.

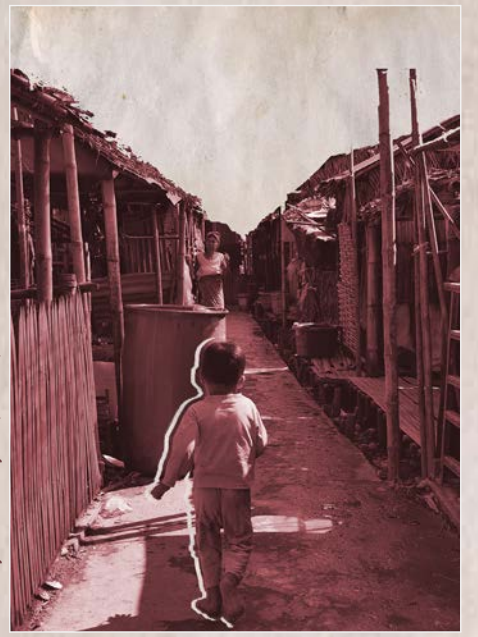


Photo by Yoon Ei Kyaw (author).

"Will we ever be able to build a just city that promotes equality for the less fortunate?"

"Equal cohabitation may no longer be a utopian dream attributable to the social bubble chain of the just city microcosm."

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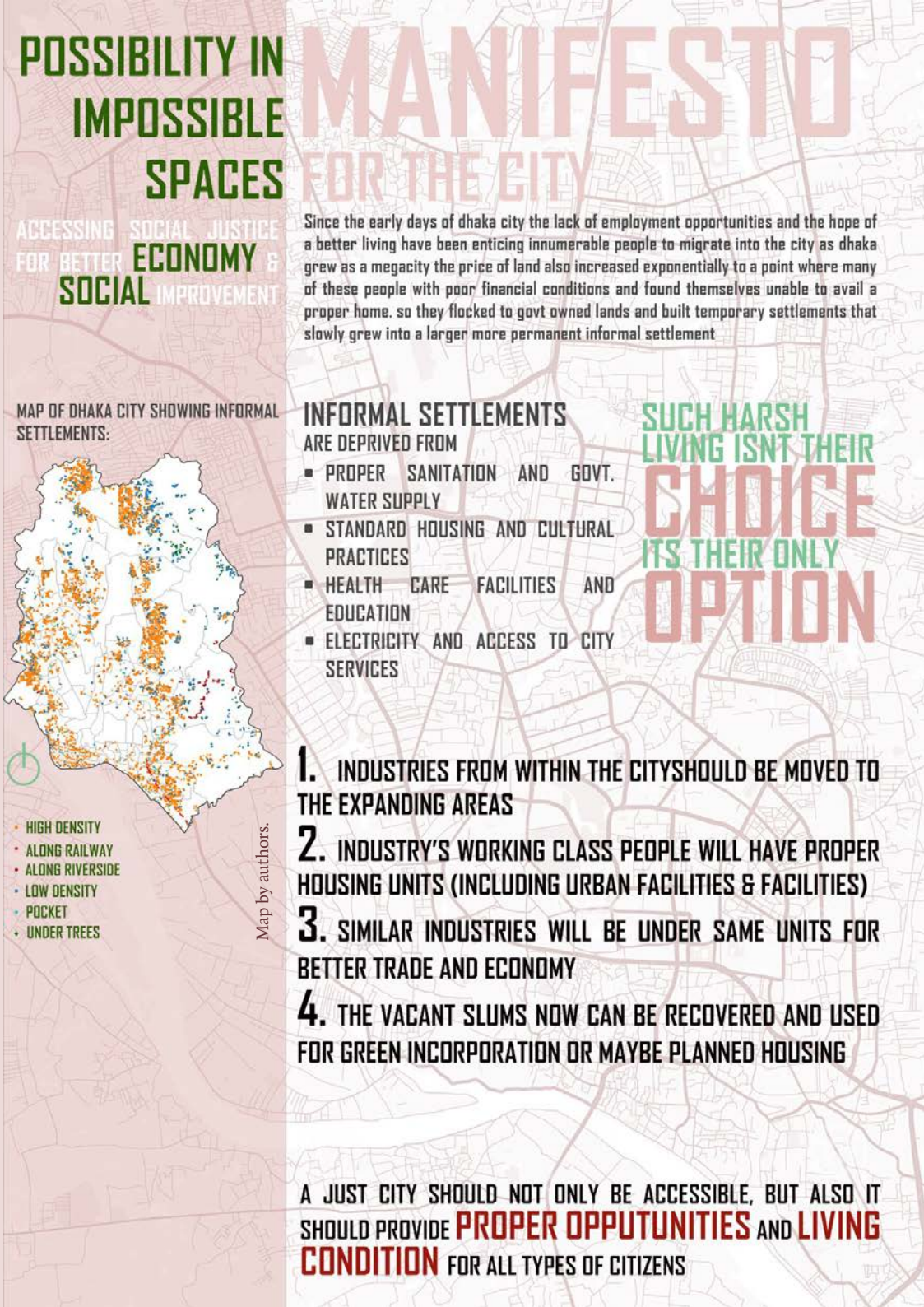
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Possibility in Impossible Spaces

Asim Muntakim
Salman Shadid
Raian Bin Islam
Safkat Yakub
MIST, Dhaka, Bangladesh



Justice for a Better Life

Natalia Fic

Aditya Deo Sharma

Rithvika Dara

UIUC, Illinois, USA

The surrounding physical, social, and economic environment predicts an individual's life expectancy/opportunity. Life expectancy can vary by zip code and by neighbourhood. Cities throughout the globe contain segregated spaces which exacerbate racial and income divides and can serve as a predictor for an individual's future outcome.

Urban planning is the ultimate tool for battling injustices in our cities.

We Manifest

We manifest a world in which one's future is not dictated by the zip codes of the location of what we call home.

We manifest for Equity in Opportunities.

We manifest for Equity to live in Better Environments.

We manifest for Equity to have the courage to pursue the DREAM, courage to take a RISK.

We manifest a system where the VOICES of the silenced are HEARD.

We manifest a socially progressive world along the side of development in economy.

We propose a shift away from traditional land-use focused planning to a comprehensive form of planning which emphasizes policy and social work. Social workers are vital to examining/analysing the well-being of citizens and should be directly involved in urban planning efforts.

There are several components that are vital to a healthy and just city. The needs of residents vary according to geographic location and socioeconomic status, but at the foundation of human dignity is equitable access to housing, mental and physical healthcare, and social opportunity and mobility. Individuals worldwide are subject to the imbalance of power and unjust institutions in our societies.

- Who defines accessibility? Are planning organizations made up of diverse individuals with a variety of life experiences and perspectives? Are citizens able to communicate their ideas to policy makers in an effective manner? Who implements plans and decides which issues are discussed/prioritized?
- Are citizens safe? Are there other services besides police that citizens have access to in case of an emergency? What happens if an individual has a mental health emergency or crisis?
- Are opportunities equally distributed across the community? Do citizens have equal access to education, career, health care, etc.? Is everyone offered an equal chance of succeeding?

Equitable access to healthcare: a direct influence on the quality of life is the unequal distribution of hospitals' resources or capabilities to deliver high-quality healthcare. The populations of regions where people are forced to live in toxic and hazardous conditions are also those who experience the worst health conditions. Their working circumstances, the water they drink, and the air they breathe may be worse than one of the wealthy might conceive. Despite being producers of the global food supply, the people of the producing countries consume adulterated food. They are yet again the populations who may receive the worst medical care.

Housing Affordability: and equitable housing are two intersectional issues that impact communities and individuals across the world. The lack of affordable and equitable housing can lead to homelessness, gentrification, and increased income inequality. Investing in affordable and equitable housing can help to create stronger, more inclusive communities, and promote economic stability for individuals and families.

Equality in Education and Employment: providing equal access to high-quality education for all students, regardless of their ability to pay or where they live or without discrimination based on gender, social class, or ethnicity. Establishing a system that eliminates the influence of monopoly, nepotism, and patriarchy, and empowers individuals to take risks and achieve success.

Equity on Streets: achieving street safety and universal accessibility for all socio-economic groups, genders, ages, and individuals with disabilities will lead to greater equity. The ease of independent movement empowers people to do more and better. Making the street infrastructure and transit safer and disable friendly would encourage people to shift towards more non-auto mode of transit.

Climate Justice: protecting the most vulnerable people and the most threatened resources. Mending our approach toward resources use and being conscious about carbon footprint at all levels—individual, industrial, and global. Climate justice is also justice to the natives, non-exploiting or capitalizing native resources to an extent where it leads to alterations on a global scale.

TOOLS FOR JUST CITIES

- Democratic Planning Processes in which everyone is identified as an equal, important stakeholder in the decision-making process. Community residents are at the forefront of planning processes.
- Restorative Practices which promote healing, rehabilitation, easy access to social services (social workers equipped with violence and trauma training, mental and behavioural health

services), support systems for women and families, strength, and connection among community members (social cohesion), addressing past injustices/conflicts that have occurred in the community, civic engagement from citizens.

- Educating Planners about the importance of community engagement; proper training, and the addressing of stereotypes, biases, and prejudices. Planners should represent a multitude of cultures and experiences. Continued engagement and monitoring of the plan are key to its vitality and ensuring it is completed.
- Redefining what inclusiveness means with purposeful design and plans for those who are not considered the city status quo and determine what is truly inclusive.
- Implementing Alternatives to the traditional punitive methods of prisons and policing. Individuals and families are traumatized by the psychological and physical violence which exists in disinvested communities outside of prisons and inside prisons. Restorative justice can attack the root cause of the crime/harm and allow victims and offenders alike to be stakeholders in their own justice process.
- Prioritization through Policies that would support, promote, and encourage equity while delivering greater aid and benefits to those who and projects that advance justice. Policies that help and elevate the disadvantaged encourage administration to attain the objectives of economic, healthcare, and climate justice.
- Guarantee in Finance through funding initiatives and donating support to institutions and organizations that aim to protect and promote equity and the quality of life for all. Collaborate and contribute to the organizations', institutions' research and development, skill-building, participatory field research, and implementation efforts. Work and finance with the activists and sectors which benefit the populations without the hidden intent of capitalization.

Bangalore: Just City Towards: Sustainability and Resilience

Aayushi A. Pawar
Krishnali A. Shrimali
Samruddhi S. Deshpande
UIUC, Illinois, USA

SUSTAINABILITY RESILIENCE

All cities are mad, but the madness is gallant. All cities are beautiful, but the beauty is grim.

THINK BIG...

SUSTAINABILITY...?

Cities occupy only 2% of the Earth's terrestrial surface but consume over 75% of natural resources and produce more than 60% of greenhouse gas emissions.

Sustainability is a societal goal that relates to the ability of people to safely co-exist on Earth over a long time.

THREE PILLARS OF SUSTAINABILITY:

- Environmental
- Economic
- Social

WE ARE THE GENERATION THAT CAN PREVENT IRREPARABLE DAMAGE TO THE PLANET.

Creating quality urban lifestyles, building stronger communities.

PROMOTING SUSTAINABLE BUILDING

A green or sustainable building is a building that can maintain or improve:

1. The quality of life and harmonise within the local climate, tradition, culture.
2. The environment in the region.
3. Conserve energy, resources, and recycling materials.
4. Reduce the amount hazardous substances to which human and other organisms are (or may be) exposed and
5. The local and global ecosystem throughout the entire building life cycle.

- A building designed to be ecologically correct by using resources efficiently, using internal recycling, renewable energy sources, recyclable or biodegradable construction materials, and blending in with the local environment, particularly in out-of-town locations.
- The aims are to reduce to a minimum the environmental impact, and to take human health factors into consideration.
- Green or sustainable building is the practice of creating healthier and more resource-efficient models of construction, renovation, operation, maintenance, and demolition.

SUBSTANTIAL ELEMENTS THAT CONTRIBUTE TO SUSTAINABLE CITIES

- Building site positioning to take advantage of energy efficiencies.
- Materials selection – Sensitivity to indoor air quality conditions; avoidance of use of volatile, organic compounds.
- Use of renewable energy sources – Solar electric; wind generated electric; geothermal, or solar thermal, heating.
- Carbon neutral – The property's operations will not result in carbon dioxide emissions released into the atmosphere, either incurred directly by the building, or indirectly by suppliers of energy to the building.
- Energy efficiency – Materials providing isolation qualities in roofing, walls, windows, or energy absorption in extreme climates; reflective coatings in warm climates.
- Sharing of parking structures with other uses (i.e. as in a mixed-use development).
- Low energy usage – High SEER rated air conditioning; energy efficient lighting, and appliances.
- Building Design – Making use of daylight to illuminate

Interiors; use of natural ventilation.
• Water Use Reduction – Rainwater retention systems; drought-tolerant plantings; low water usage shower heads and toilets.
• Public Transportation Proximity – Public transit-served locations allowing residents to travel by public transportation to and from their occupation or entertainment venues without need for automobile travel.

SUSTAINABLE BUILDING MATERIALS

We must put an end to those bad long-standing habits of squandering natural resources. Sustainable building materials or green building materials can be the solution.

We are wrong to consider vehicles as the only polluting factors, as buildings consume 20 – 50% of the physical resources, according to their environment.

CHALLENGES

• Mankind shaped cities to meet its essential needs. For protection, for sustenance, for communication.

• Should consider the environment a priority, to help cities become more sustainable, more pleasant places to live.

MISSION

• Design sustainable and appealing infrastructure. Outfitting houses with sustainable technology.

• Tackle projects by adopting an approach focusing on the environmental and digital transition (low-energy options, nature-based solutions, circular economy, smart objects, etc.).

APPROACH

• Study the needs & potential of territories and organisations.
• Characterise the de-carbonated energy sources, water requirements and supply conditions.
• Manage the project, from permitting to financing levers (innovation, carbon finance, subsidies, etc.)
• Designing the engineering of the sites' infrastructures and supervising the execution of the works.

CLIMATE

Combination of tropical wet and dry climate - borders on a hot semi-arid climate.

It offers advisory services to the industry in the areas of:

• Green buildings
• Energy Efficiency
• Water Management
• Environmental management
• Passive Strategies

Blueprint for ‘The Just City’

Suné Fitzell
Umr Gallie
Milca Mayita Kasonga
Taryn Traest
Jacobus Frederick Visser
CPUT, Cape Town, South Africa

BLUEPRINT FOR .... !THE JUST CITY!

South African cities are amongst **the most unequal in the world**, as one of the intractable corollaries of apartheid and post-apartheid social economic paradigms. One of the signs of unjust cities is the establishment and **proliferation of informal settlements** that accommodate the historically underprivileged, marginalized, and vulnerable. There has been significant investment in community-driven slum enumeration, upgrading, and development (Weru,2004).

Disconnect between government and citizens:

A **top-down planning approach** is, in theory, a structured idea, significantly too simple to understand the **diverse needs** of over-populated cities. Individuals and communities have different needs, but with **insensitive top down planning** there is no way that the disconnected "top" can possibly consider all the different needs. Therefore the "top" conveniently defines an average of the needs and "gives" a supposedly cost-effective standardised "product" which means some of the peoples' needs might well be met, **but the majority won't be.**

Our just city will change the "give everything" attitude and rather **"give means to do self".** This "giving" that our just city will give to its citizens is in the form of allowing for and acknowledging spaces for **urban agriculture** and that is where the intervention from the unjust "top" ends. The rest is left to the citizens to create their own order. Rather than giving us what they think we need, in a just city, we should be given the **opportunity and the means to provide for our own needs.**



“I am what I am because of who we all are”

Reasons for informal settlements:

Among poverty, unemployment, inequity, and apartheid-era evictions, informal settlements are also due to urban planners' **unrealistic population growth calculations**. This population growth is due to the employment options and availability in city centres, among others. Current city infrastructure does not accommodate enough housing close to city centres that accommodate rentals for citizens that fall in the lower income brackets. As lower income households likely make use of public transport, the need to be close to these centres are vital to avoid expenses on transportation. Thus, resulting in the citizen's necessity to start informal settlements to accommodate their need to be closer to areas of employment.

Informal settlements are often connected with **severe environmental issues** and various forms of social and economic exclusion that prevent individuals and cities from reaching their full potential for human development and economic prosperity. Thus, exploiting the potential for sustainable development generated by urbanisation and facilitated by expanding local action is vitally dependent on developing "cities without slums". Although the magnitude and extent of population increase and poverty are unprecedented, the **fundamental essence of the problem is not**. So why do authorities still use the excuse of unprecedented growth when the fundamental problems **have been around for decades?**



The idea of spontaneous order:

The idea that communities will **organise themselves** into well-functioning communities is **responsible** and **just**. A seemingly logical structure imposed onto a community seems like a logical approach but it creates **chaos** when trying to please everyone with **"blanket"** solutions. A bottom-up organisation of communities might seem chaotic, but there emerges **order** as a result of the synergy between considerate neighbours.

Community programs as solution:



These groups in our just city are likely to from as citizens congregate to ensure safety and a **sense of community**. These communities can serve as a potential network that serve the citizens with some of their necessities where unjust governmental services cannot, such as electricity or water supply.These congregations can establish a communication line that gives citizens the **power and liberty** to link and communicate directly to their municipalities where they can voice their immediate and future concerns. Encouraging the **concept of UBUNTU** as the community sees individual needs as communal needs.

HUMANITY

UBUNTU

TO OTHERS

Governmental service issues within informal settlements:

Citizens in informal settlements don't have **dignified** access to basic necessities. As these settlements do not have sufficient access to water, lavatory facilities, or safe electricity supply. Municipalities are currently aiding on a **superficial level**. However, these citizen's are having to walk far for access to water and ablutions, and the dwellings that are lucky to have electricity are often faced with unsafe electrical connections.

In the **South African context,** we concentrate on the subset of slums and informal settlements, where the spatial layout of dwellings and businesses don't allow for adequate space for establishing formal networked urban amenities such as roadways and sanitation networks. On a physical level, these settlements are identified by informal or unplanned land uses. This frequently results in a lack of connectivity between locations of employment and living and infrastructure and services. Although some access for personal movement is always available in practice, many areas of human activity in communities lack a location and cannot be reached by car. This means that essential services such as water and sanitation are **unavailable** in homes and workplaces, and emergency services such as ambulances or fire protection are nearly impossible to provide, creating conditions that hinder normal activities, degrade the environment, and **worsen humanitarian crises.**



The need for self-determination:

Growing urban populations, for various reasons, means **cities are left unable to keep up with demands**. This is as a result of insufficient or unjust planning for growing populations. As a result many in the city's poor areas are left without demands being met. The failure to plan sufficiently and the failure to deliver services means that there are **too many people for centralised planning to work sufficiently.**

If centralised planning fails to deliver the needs of the people, the obvious solution is to **decentralise planning**. We are calling for the **recognition of insurgent planning** where citizens have a say in the future of our city - **the true sense of liberty**. Combining the problems of centralised planning and insufficient services leads to a single solution of **decentralised domestic-scale urban agriculture** - this gives citizens a just liberty and allows citizens to meet their own needs for food production.



Reference: Adegun, O.B. (2018). Exploring just sustainability in re-blocking intervention in a Johannesburg informal settlement. *Journal of Asian and African Studies*, 53(5), 782-796.

Handdrawn illustrations by group

The Living City

Claire Reilly
Amber Thomas
Rian McGrattan
TU Dublin, Ireland
Abaigeal Burns
ATU, Galway, Ireland

All illustrations in this Manifesto are made by the authors.



THE LIVING CITY



A city is a **community**, in which every group is interconnected and interacts like an ecosystem in a perfect **symbiosis.** The cities we see today can unfortunately fall into a parasitic dynamic, with only one element benefiting. The action needed to achieve symbiosis is the living city, which is 'constantly **evolving** and **optimising** to the needs of the people from the bottom up.' (Price, 2018), functioning like an ecosystem where every element is **connected**. This model creates the Just City concept which is true symbiosis, working in perfect **harmony** to ensure **democracy**, **diversity** and **equity**. Each element is equally as important as the last and works in tandem with each other, emphasising the importance of a **decentralised** government. Manicured societies lack true connection to nature defining how we live.

The **Living City** model which weaves nature into the fabric of cities. Society has been manufactured to ensure cities lack true public **participation**, **responsibility** and **collaboration**. In order to empower citizens, local government should encourage and fund community action to create a hive working towards a common goal.

PARTICIPATIVE DEMOCRACY

The key issue we see in democracy in Ireland today is the 'learned helplessness' forced upon citizens creating an apathetic mentality and discouraging **participation** in local government.

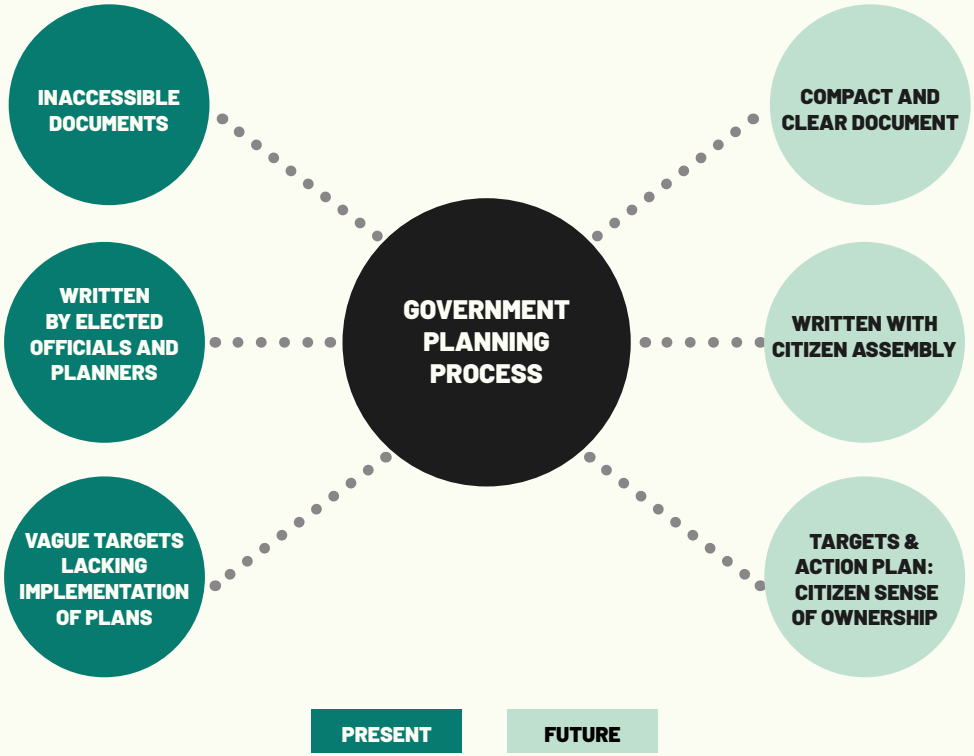
A more **collaborative** approach will need to be taken to strengthen citizen involvement and encourage social **responsibility** at a **local** level.

This approach should help to minimise conflict and elevate underrepresented voices within the community. In this way, the citizens are the foundation of society, in a bottom-up approach.

We envision a co-operative hive approach through a (SSE) **Social and Solidarity Economy** which prioritises social and environmental profitability (Hanon, 2020).

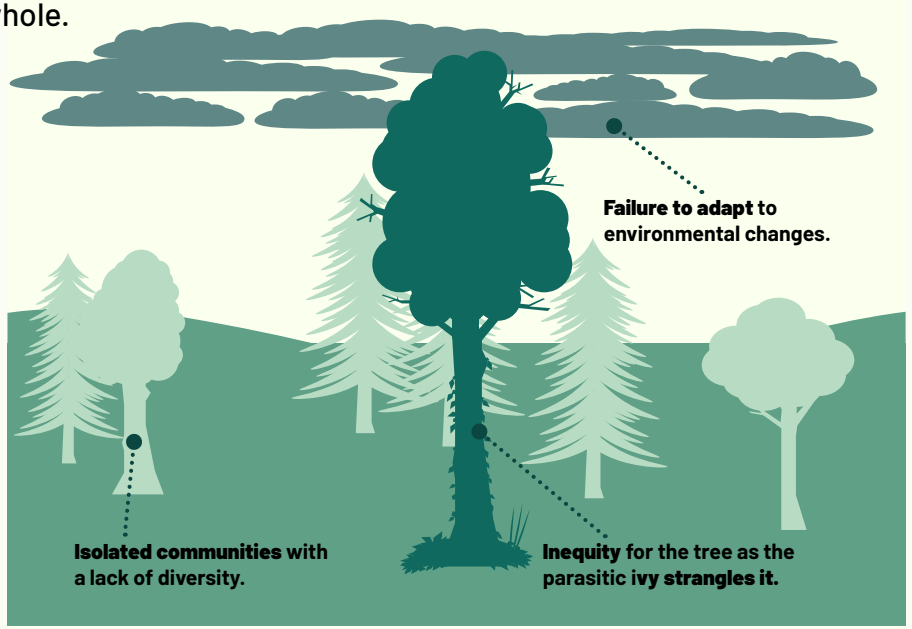


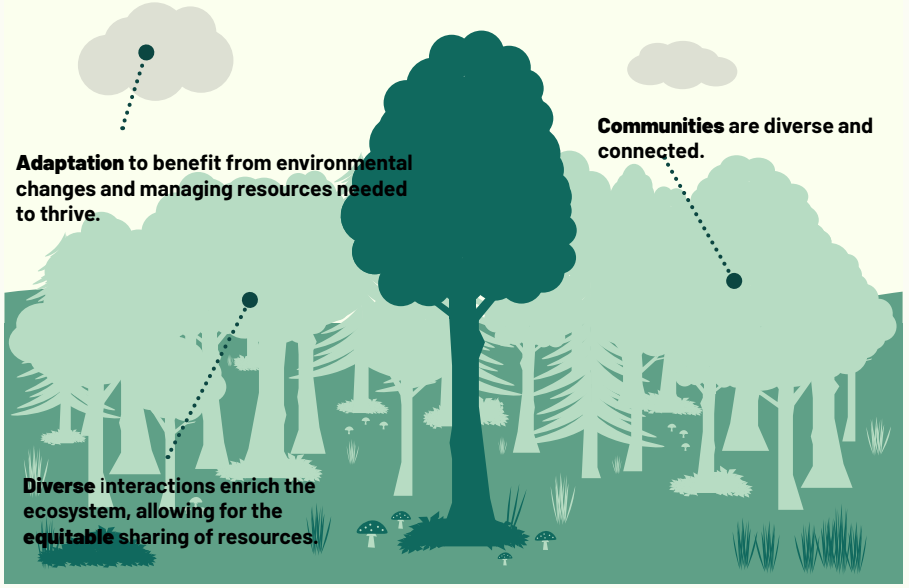
CURRENT VS FUTURE ENGAGEMENT



A FOREST COMMUNITY

A forest community - this is how we envision our diverse city street-scapes functioning. Jane Jacobs (Jacobs, 1963, pp.50) likens the community on the street to a ballet, with each individual dancing their distinctive role, reinforcing each other and creating an orderly whole.





THE EXISTING CITY DYNAMIC

Lack of **diversity** in housing types and unattainably high rents.

People living in **unsuitable** conditions on the streets and in **emergency accommodation.**



'Artificial' Nature - made for human consumption and found in segregated patches lacking in native diversity.

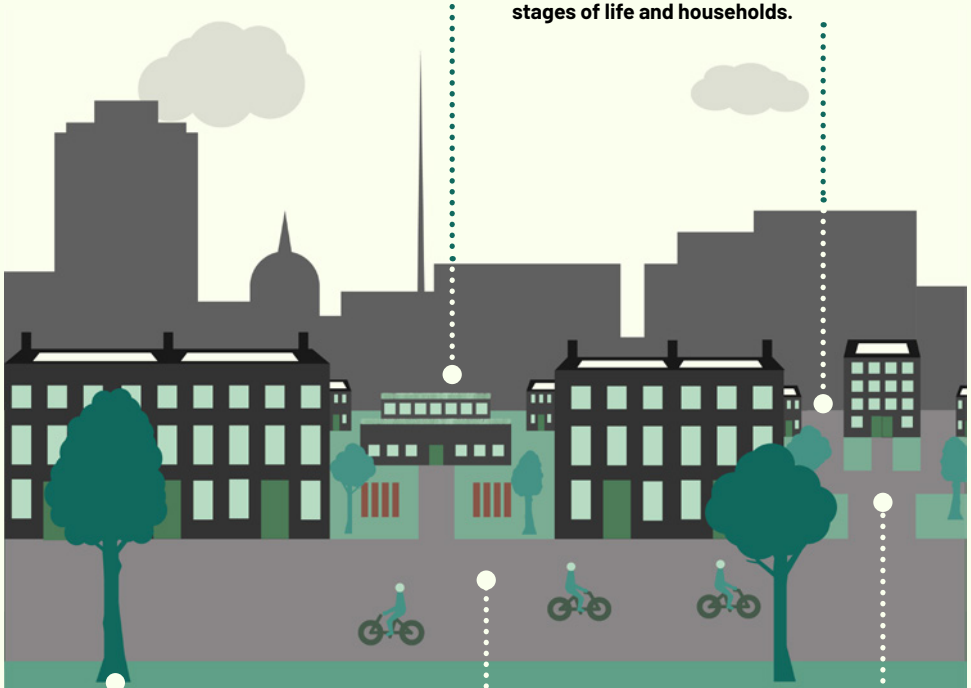
Over-reliance on **finite** resources and a disregard for the health of people and the planet.

Inadequate registration of **vacant** buildings resulting in **unrestricted** land hoarding.

THE LIVING CITY DYNAMIC

Community building is a focal point for citizen **engagement**; **empowering** citizens to engage with the local government. This mixed usage building hosts citizen assemblies including government and partnerships meetings, workshops, and public consultations.

Diverse housing designs for a **mixed tenure** (low and high density), suitable for different stages of life and households.



Considered, **human-centred** neighborhoods with access to local amenities and services such as sustainable **transport.**

Nature is **'woven into the fabric of the city'.** Diversity of nature in public and residential areas. Native species are incorporated into the built environment.

Vacancies are managed through:
1. Citizen **reports** through empowerment (NBC, 2022).
2. **Registration**
3. **Taxation**

30 JANUARY 2023

DUBLIN, IRELAND
EUROPE, EARTH

Dear Citizen,

We urge you to **participate** in local government to your fullest extent; join **community** groups and volunteer. In our future model, citizens will have an **equal social responsibility** in their area as the government and they will assist and facilitate the development of their city. Up-skill and form a community group with the your fellow citizens. Power to the people!

Dear Planner, and those in the field,

You must work with the community. Up-skill and take different approaches with more risks; allow for the facilitation of planning from different perspectives.
We will need to pave the way for the **community**. As a planner, you will act as a **facilitator** for action in the community. You can support this action through legislation at a higher level and work in **multidisciplinary** teams for a truly considered city.

Dear Policymaker,

You must engage with the **community** and establish a relationship of trust to encourage **engagement**, especially among historically marginalised groups. You must treat community groups as **equal** players with expertise in their area, by listening. True legislative change has to happen in order to achieve the goals of citizen **empowerment** and planned **equity.**

Sincerely,

An Forógra gCumannach.

"AR SCÁTH A CHÉILE A MHAIREANN NA NDAOINE"

"PEOPLE LIVE IN EACH OTHER'S SHADOWS"

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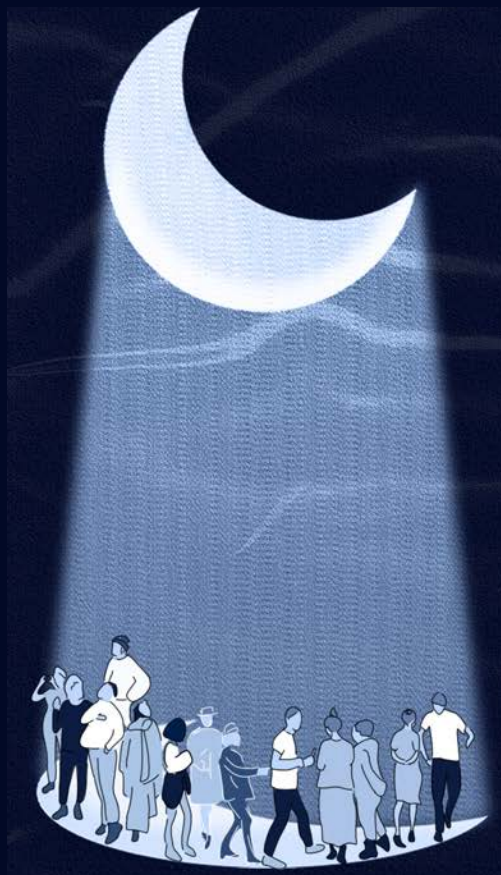
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Rethinking Unsafe Nocturnal Public Spaces

Yuliia Ignat
Maria Michelaki
Danilo Sovilj
KU Leuven, Brussels, Belgium

All illustrations in this Manifesto are made by the authors.



RETHINKING UNSAFE NOCTURNAL PUBLIC SPACES

ALL HAVE THE RIGHT TO:
Use public space during day and night
Proper infrastructure
Proper design

ALL MUST:
Be represented
Be heard

IN THE NEW PUBLIC SPACE:
We will no longer have to feel unsafe
We will no longer have to calculate our every move
We will coexist in peace

SAFETY IS *FREEDOM*

THE FEELING OF SAFETY IN PUBLIC PLACES

The spatial aspect of vulnerability in public places

The social groups who have been systematically excluded from participating in the rights and privileges of our society are now beginning to demand their inclusion. This shift is long overdue, and it is encouraging to see society beginning to address the issue. The time has come to take action in order to create spaces that are designed with **justice, diversity** and **safety** in mind.

There is no longer an excuse for designing public space without considering the feeling of safety as a priority. It is time for diversity in the decision making processes. There is no more space for assumptions and systemic inequalities. Indifference means complicity.

The issue

The feeling of danger while walking through gloomy, poorly lit urban spaces is a common experience. The fear of getting in trouble by running into "the wrong people" discourages the use of public space properly during night time. It is evident that women and the members of the LGBTQ+ community are the most susceptible to this type of attacks and, thus, fear. This doesn't mean that men are not also afraid to use public spaces during nighttime. [1] [2] [3] [4]

One of the main reasons for this occurrence is the "top-down" planning approach, which drives the designer away from reality. As a result, suboptimally designed space gets misused and differentiated. [5] The abandonment of certain spaces, even if it happens during a fraction of the day, doesn't go unnoticed. In such places of "absence" fear emerges.

Safety is freedom!

- All have the right to use public space during **day** and during **night**.
- All have the right to proper infrastructure.
- All have the right to proper design.
- All must be represented.
- All must be heard.

In the New Public Space we will no longer have to feel unsafe, we will no longer have to calculate our every move, we will coexist in peace.

Educators, Policy Makers, Designers and Residents: We all have the **right** and the **obligation** for systematic change.

What are the ways?
Let's start with the simple things!



Residents and authority collaboration

Informal surveillance plays an important role in providing safety in public spaces. "Eyes on the street" prevent crimes from happening. Evidently, it makes sense to design public areas in a way that includes various types of uses. In such manner, a circulation of users is created. Space doesn't become "deserted" during night time. Additionally, it needs to feel "looked after". This gives the impression of community and authorities' presence. [6] [7]

It is a good idea to let local city dwellers that are affected by the issue take part in problem solving. Local authorities can turn to people for solutions. It is initiative aiming to narrow down the gap between professional expertise, official practice and practical knowledge. Ruling parties ought to leave space for people to feel engaged and take part in positive change. [8]

Education on a local level

In places where masses meet, regulations are a necessity. Education plays the most important role in enlightening users on the importance of coexistence, mutual respect and understanding. Communication with citizens needs to be clear, empowering and encouraging.

Urban commons

As space can affect people, one significant part of the solution is changing the space itself. That is why giving the right for management to local inhabitants can make a big difference.

In the urban commons the users are fully responsible for maintenance and the well-being of the physical space. However, this remains a rare practice, which means that, normally, there is no community or responsible group of people to deal with the problem as it emerges. To change this tendency, on an urban, governmental level, groups of dwellers need to be encouraged to unite and work together for the common good. Even by-passers can be positively affected by the change. Managing working together with people from different backgrounds for a common goal will benefit the community way beyond solving the current issue. Time spent in an attempt to improve the space we reside in, automatically creates a connection to the place and a sense of belonging. [9] [10]

Conclusion

Public places can feel unsafe at any time. But all of those fears and dangers are reinforced when the lights are out. By making "nocturnal spaces" safer, the feeling of security throughout the whole day is simultaneously improved. The solution can be found in diversifying the decision-making processes and the inclusion of the users.

Public space must now be designed by all, for all.

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Note: All the images and diagrams are produced by the authors of this Manifesto. Illustrations can be published with the Manifesto, which they are a part of.

An Open-Eye Approach towards Bengal Renaissance

Rakibul Al Fahim

Mehedi Hasan

Taieba Binta Habib

Tasin Tasfia

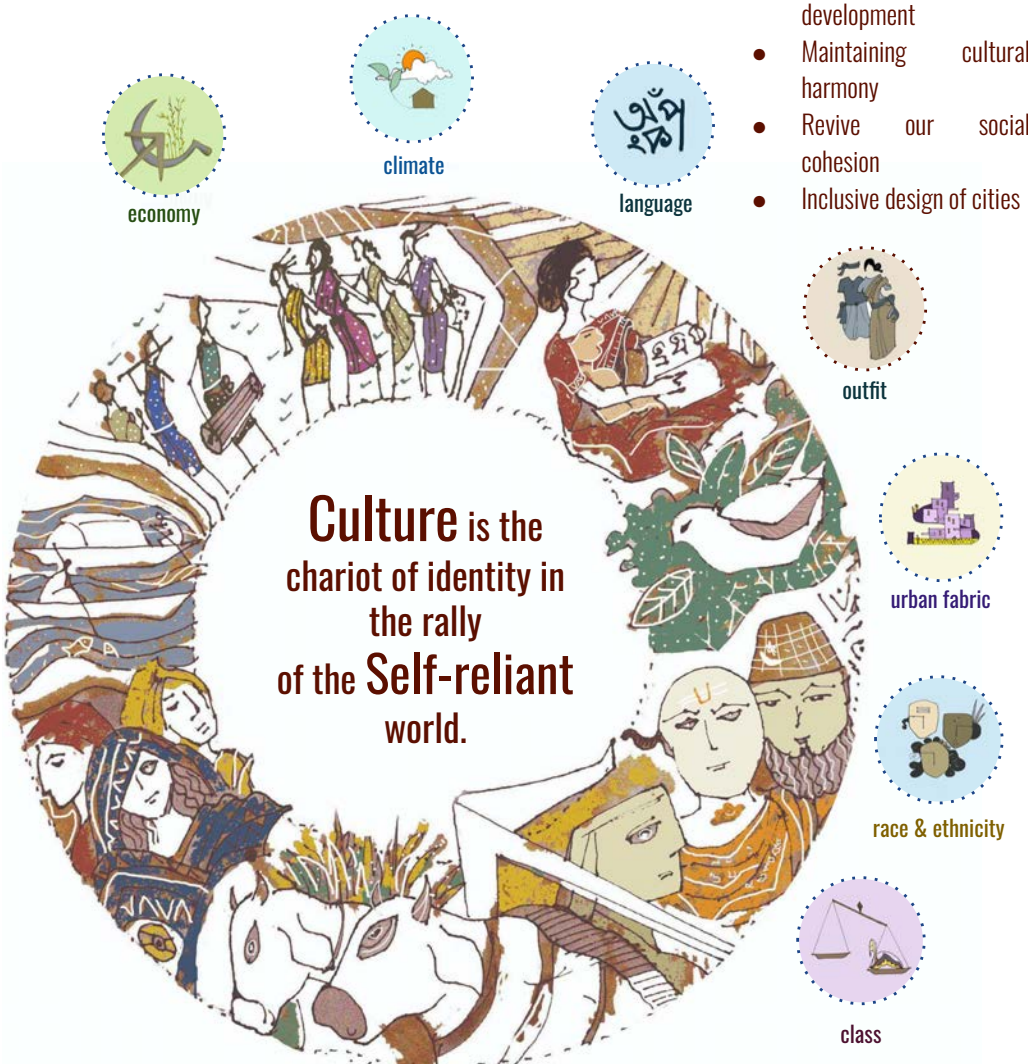
MIST, Dhaka, Bangladesh

an open-eye approach towards BENGAL RENAISSANCE

The Citizens of Bangladesh are blind to the fact that the colourful western urban life is the standard form of urbanization.

How cultural adaptation in urbanization can boost up our identity:

- Distinctive pattern of development
- Maintaining cultural harmony
- Revive our social cohesion
- Inclusive design of cities



Due to **industrialisation**, the potential economic growth of indigenous products was lost. Promotion & regular use of fabric like **'Jamdani', 'Taat'** can prevent the dominance of westernization & represent Bangladesh in the global market.

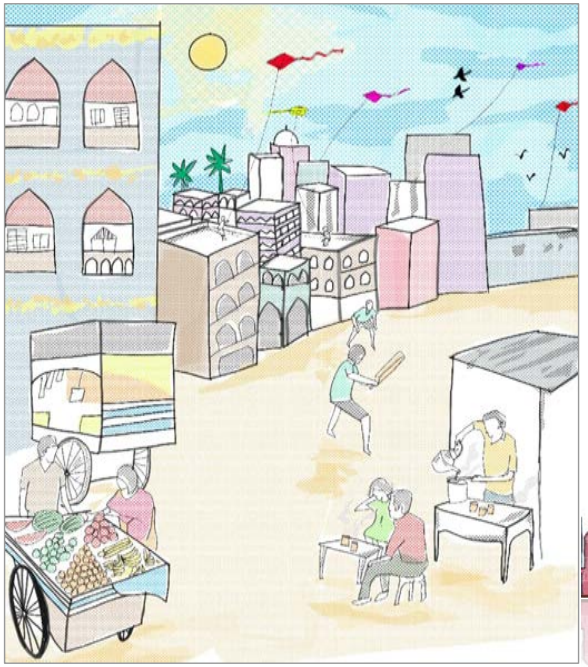




The difference between the rich and poor in our society is the **lack of equity**. Traditional rural **'Haat'** system can be introduced at market place which will be more **accessible & affordable**.

Present social structure is so influenced by foreign cultures that wearing **traditional outfit, speaking native language** on regular basis **has become orthodox**. This may slowly kill our cultural practices.





Our city fabric incorporates **exotic elements** not representative of our climate & culture. Exploration & advancement of **Vernacular materials** can do justice to the cityscapes by preserving identity.



Possible Outcomes

- Reduced inequalities among urbanites in terms of appearance.
- Scope of discrimination minimized by spatial experience.
- Connection with the root & cognizance of self identity.
- Ultimately,fair & strong community building.

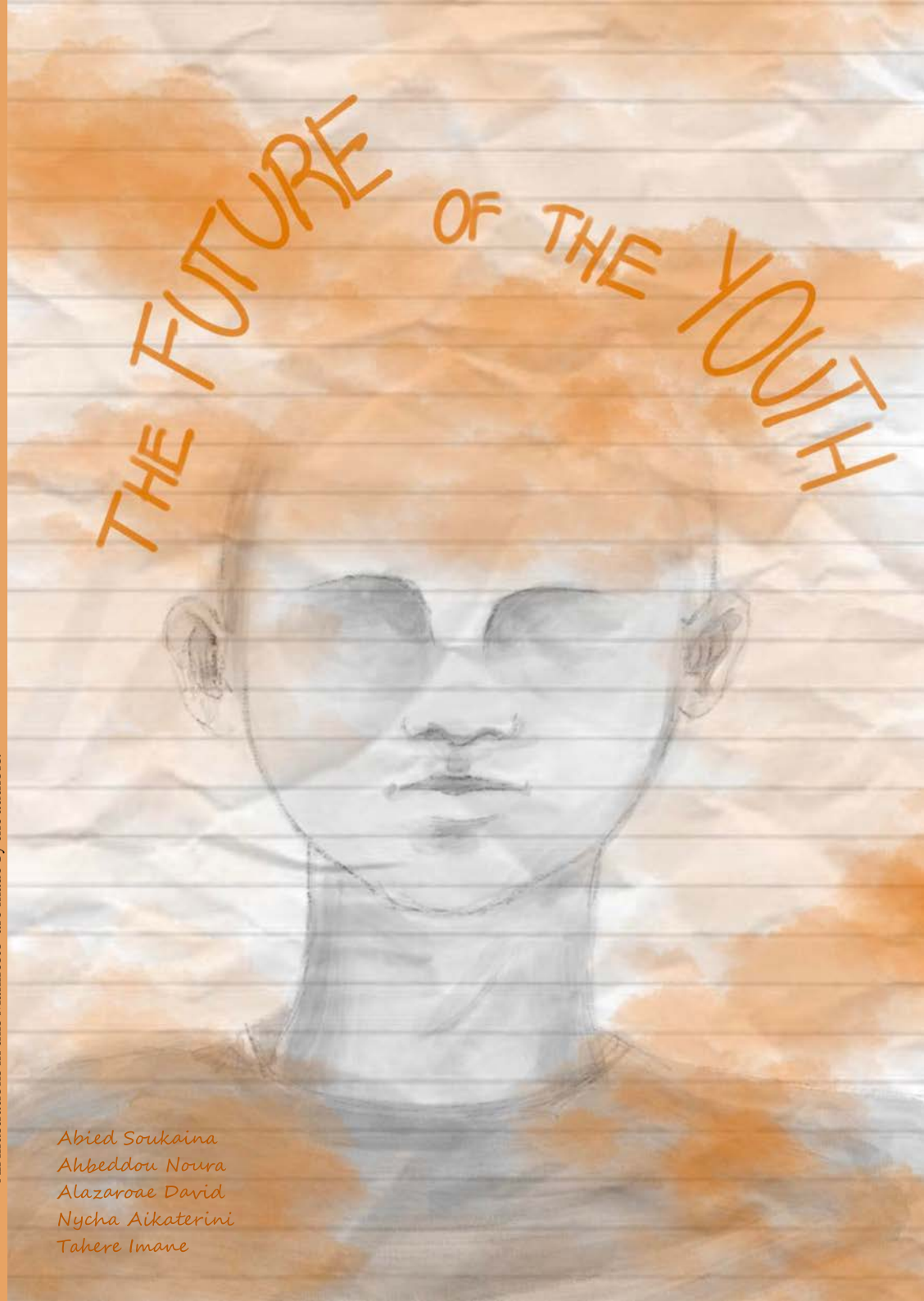


City should provide scopes for its habitants to practice their culture, nurture sense of belonging, enrich hospitality & facilitate a humane urbanism.

The Future of the Youth

Soukaina Abied
Noura Ahbeddou
David Alazaroae
Katarina Nycha
Imane Tahere
KU Leuven, Brussels, Belgium

All illustrations in this Manifesto are made by the authors.



23/1/23



YOUTH

As we know, the city is a place with a great diversity in culture, socio-economic classes, nationalities but also with a great diversity in opportunities. The city holds the vital part of the human race's development. We could state it as the place of the future. In a city with a multitude of communities, very often we forget about those who will be building the future of today's lives: the students. Even so there remain a few questions. Is the city a place where the young/next generation can bloom in? Is the city a place that can assist the younger generation's development? How can we make the city just for the young generation?



As you might or might not know the young generation forms the backbone of urban development and is an important pillar of social and economic stability. By putting the emphasis on their needs, we can restructure and reorganize the city with a more futuristic character. The city no longer becomes only a tool for production but for developing as well. We develop together with the city. The city becomes part of the people living in it. By doing so, the place becomes more human and less of a strange fabric/machine where we have to fit in or work in.

YOUTH

A just city is a city where students don't need to be concerned about THE(IR) FUTURE.

1. Deteriorating the mental health

One of the important issues is the mental health of students. Studying and trying to get a degree has become progressively more mentally difficult. This might lead to students losing their interest in learning about their passion. As a consequence, you could have a generation that is not interested in their job. This makes the base of the society weak whilst it should be a strong one, where people are motivated and passionate about their jobs. If not, the performance could be negatively impacted by this fact.

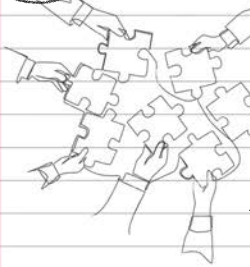


Losing interest has many impacts on academic level. Poor grades cause sadness, conflict, low self esteem, which in the long run has consequences such as social isolation and emotional distress. Grade point average and intention to drop out are also both significantly impacted by mental health.

Schools and more broadly, the city, should be a place where the young can follow their dreams without being pressured about it. The first step to that is to support and encourage the students more. The classic way of grading students is a conflicting one that encourages unhealthy competitiveness and a feeling of superiority. Having a good school-system sets the base to a good relationship with school and avoids issues mentioned before.

Helping students to manage the workload, providing affordable therapy and further also appreciating and encouraging them for their daily efforts are small and simple solutions that would create a healthier relationship with school.

2. Inclusivity in every form



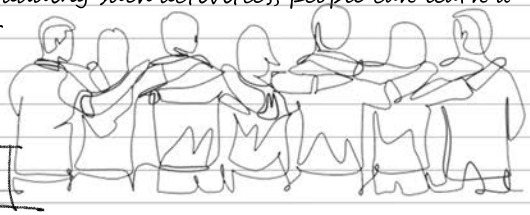
Exclusion and discrimination have been an issue for a long time. When it comes to limitations in accessibility or participation, your cultural, national or socio-economic background can possibly be a cause of that.

Individuals are shaped and defined by their background. Aspects such as religion, culture and nationality bring norms and values with them that shape their identity.

Therefore, the city should be a place where the young generation can freely express their identity and who they are as a human being. It is not only respectful towards them but it also helps the individual to find its place within the city.

For example, an ongoing debate is the one on banning religious symbolism in schools and in workspaces. Many schools were convinced that you could create a "neutral environment" with this new adjustment. These symbols are a big part of students' identities. By removing them, they lose an important part of themselves.

Another example is a lack of prayer, meditation or spiritual rooms in schools. Over the past couple of years the amount of religious students has been diminishing, but that doesn't mean that it's not present anymore. Nowadays there aren't that many schools or workplaces that include prayer or spiritual rooms. Many students are in need of that moment of finding peace throughout the day. This could improve comfortability and even boost their work process. By adding such activities, people can learn a lot about each other's spiritual or religious background and therefore comprehend theirbeliefs better. Having these spaces could helpus respect and include each other more.



Moreover, creating a just city cannot happen from one day to another. As of right now the young generation has a very poor representation within the city; it is being considered inferior to the older generation. However, not only are there specific issues that concern the youth directly, but also they are the ones that are going to live in the future city and therefore they should have a say in it. Furthermore, the youngsters should be more engaged in social and political matters and for that to happen, seminars could be organized every year to keep the students informed on the current situation and raise awareness on important issues going on, while leaving space for debates and discussions to occur. This way, students engage from an early age on socio-political actuality and are able to participate actively as they get older.

Another solution to this problem could be forming a new platform where youngsters propose or write their opinions on specific matters. By giving them the chance to speak up about their perspectives on the city, new ideas and solutions could arise to the nowadays ongoing problems. Furthermore, there are usually initiatives formed by students and those should be heard and spread around more. Society needs the young generation's fresh way of thinking to move forward. By implementing their flexible and open-minded way of thinking we could learn new things; we can develop altogether with the city. As the city develops, we will too. In other words, the city is us and we are the city too.

3. Where to go, besides the library and coffee shops

Another issue is the education environment for students. When it comes to studying most of the students think about an amended place to study or work in, because of their situation at home that they must face. Sadly, there aren't enough of them. We also cannot overlook the coffee and library study issues. From paying overpriced lattés to waiting 2 hours in the rain to claim a study spot in the library. Some faculties often close on weekends andvevenings, which makes meeting up to make group work or late night studying difficult. We should strive for more availability of common places, study and work rooms.





An effective answer to this problem could be providing the students with various kinds of working/studying spaces. These spaces could be rented by different universities for students to use, while also offering 24/7 accessibility so they have freedom to work according to their schedule. This could also promote meeting new people, socializing and getting to know one another. Therefore, the city could also provide the students with enjoyable working and studying environments that are easily accessible for them. Lastly, the campus could provide the students with health-oriented spaces as well, to help them disconnect from the school life and face the pressure of workload.These are all needed in the life of a student, especially after the covid-19 pandemic.

4. What after my degree?

Finding a job is not always the easiest thing. It's a tough journey that requires a lot of time and patience; especially for people that just graduated. Applying for a job requires most of the time experience which can be very challenging for most of the students that just graduated. We want to include more open-minded thinking and understanding for freshly graduated students. Everyone has a starting point and we should be able to give them an equal opportunity. In other words, the university could offer an experience in the early stages of the degree on how it is to work in the field. Furthermore, the city could also offer more communication opportunities with companies in order for students to find the best working environment for the students. The city should be a place for equality where opportunities are given to students.



The Walkable City

Dieudonné Elohym da Costa
CPUT, Cape Town, South Africa
Mauricio Barriga
TH Köln, Cologne, Germany
Theodora Kirunda
UP, Cape Town, South Africa



THE WALKABLE CITY

PROMOTING WALKABILITY THROUGH DIALOGUE

Photo credit: Mauricio Barriga

Our cities still suffer the results of old-fashioned ideals of planning. Focusing on cars and roads, designers have underestimated the importance of other means of transportation. More and more, cities have been filled with larger streets and highways, introducing more cars and more traffic, longer commuting distances, and making walking less appealing and safe. Inconveniently, public transportation has also not been a priority.

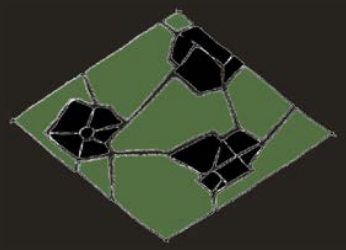
DECISIONS CAME FROM HIERARCHIES AND THE VOICES OF PEOPLE WERE NOT CONSIDERED.

Cities, especially in the global south, are still evolving into species of overwhelming car race games, where pedestrians and cyclists have to evade the risks of being hit. Our cities in the global south have been used as experimentation ground for failed city utopias! Being able to walk to our destinations has become a privilege limited to touristic and fancy areas. Insecurity has been caused by lonesome paths, with no coffee shops, parks, restaurants or businesses but walls. Cars and walls. Walking has turned into the transportation means of the unprivileged who cannot afford a car, motorbike, or taxi ride. If you walk or cycle, you might become prey, especially at night, and even more if you are a woman...

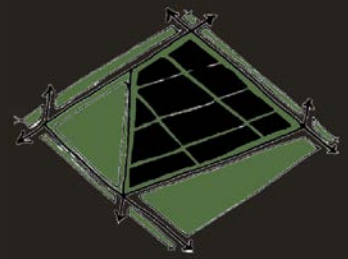
Photo by Mauricio Barriga. All other illustrations made by the group.

WALKABILITY

We want our cities to change! We want to imagine a different future! We believe in walkable, safer, and healthier cities, re-created by the power of dialogue and inclusion of citizens in decision-making. We want less cars and smaller roads. We want to be able to walk short and long distances, not only as the last-mile part of commuting but as a way of enjoying our surroundings and taking ownership of our spaces. We imagine a city where kids can play outside, on the streets! We believe that more walking is related to more presence of local shops strengthening our diversity as well as identity! More efficient transportation is key to this change and can be achieved with less expensive car infrastructure while fostering social cohesion and making cities lively and livable.



Decentralisation



Car-free Areas

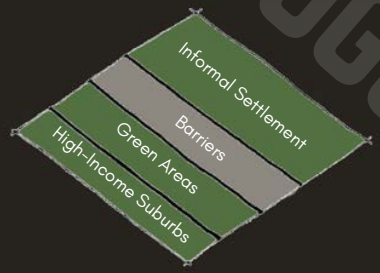


Multi-functionality

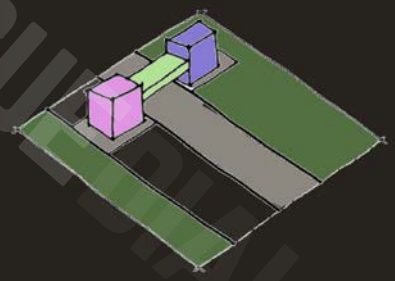
DIALOGUE

Traditional city planning and decision making happens only at political level, without citizen intervention and without inclusive processes that guarantee their needs. The result has proven to be not sustainable neither environmentally, socially, nor economically speaking, besides promoting injustice. Cities in developed countries which decades ago incurred in such ventures are now advancing to huge infrastructure transformations to revert those ideas and foster walkable cities. This has cost hundreds of millions of dollars which largely come from citizen taxes. In the global south we cannot allow us the time and financial luxury of making such mistakes again. Our cities are some of the fastest growing urbs in the world. New infrastructure and changes to the existing one are being planned at this moment. The traditional approach would increase insecurity, car accidents, poorer air quality and consequently higher mortality rates, as well as contributing to the collapse of the health system. Also, our most important resource will be hindered, our social cohesion. Streets empty of people, full of cars.

For these changes to be possible, it is mainly the political authorities who have to change their mindsets and demand different approaches from their city planners. However, we as individuals and collectives of our cities can and must exercise our power to demand such changes. Our taxes pay this infrastructure. No fast transformations can happen without citizen approval and support. The power we have can be exercised by means of dialogue and communication. Part of the transformation we need comes from us, responsibly taking ownership of our spaces, without violence and supporting inclusion.

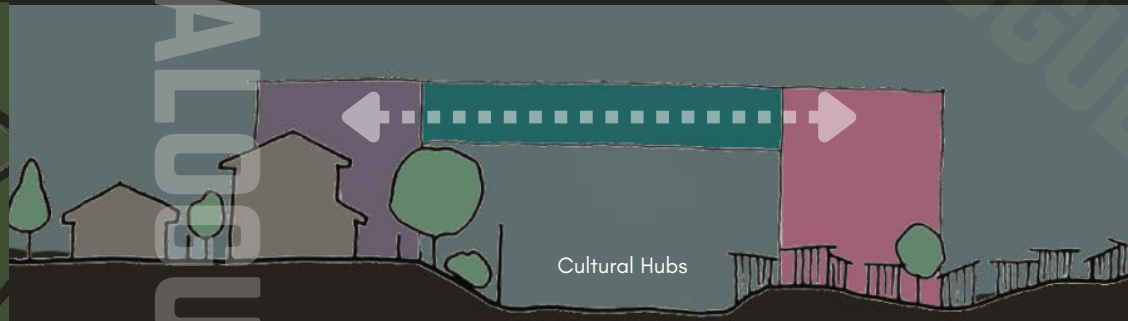


Spatial Inequality



Urban Edges





Conclusion

A walkable city brings social, environmental and economic benefits. The changes we need and want can be achieved! We have the power of creating our future and we must reclaim it for our cities! We do not want a future built on the same mistakes of the past. We can work together to build the future we all deserve, especially for younger generations. A future based on dialogue, where decisions in our spaces are consensual and not imposed, where we finally transform car cities and make them healthy, safe and walkable.

Food For Thought

- Hopkins, R. (2019). *From What Is to What If: Unleashing the power of imagination to create the future we want*. Chelsea Green Publishing.
- Speck, J. (2018). *Walkable city rules: 101 steps to making better places*. Island Press.

The Walkable City

PROMOTING WALKABILITY THROUGH DIALOGUE

1. Use public transport, walking and cycling as alternative means of transportation when possible. We have to make ourselves visible and make the need for alternative infrastructure obvious!
2. Organise walking tours in our neighborhoods to get to know our local shops and our neighbors. Discuss our need for safe walking. Start the dialogue!
3. Use participatory maps to show the areas where we feel safe, where not, and where changes are needed. Empower our people and give them voices!
4. Organise committees that communicate with city officials and pass on the changes we want to see. Organise our thoughts and actions. Extend the dialogue to the authorities!
5. Establish collaboration programs with universities, NGOs, and other institutions. Look for support to sharpen our ideas and extend our impact. Extend the dialogue to other stakeholders!

WALKABILITY THE WALKABLE CITY

A Call to Question

Ahaan Marwah
André Xavier
Gabriel Schumacher Gutierrez
Jānis Aufmanis
Johannes Krogh
KU Leuven, Brussels, Belgium

A Call to Question

9 Everyday Questions to Your City

Ahaan Marwah | André Xavier | Gabriel Schumacher Gutierrez | Jānis Aufmanis | Johannes Krogh

For you (a citizen),

Here we propose 9 questions that we invite the readers to ask themselves and make them reflect on their city. What do they mean to them? And which principles do they stand for? It has often been the raising of simple questions, that has enabled the exposing of greater underlaying injustices in society. Therefore, we propose that it is those small, everyday questions, which act as catalysts for individuals, to create awareness and subsequently foster a culture of change. It is our understanding, that mobility, space, safety, community, and political processes serve as key lenses, through which the city can be seen. Reflecting on those aspects through the following questions is the goal of our manifesto.



Photo by Nachelle Nocom at pexels.com

The city consists of people, buildings, shelter, infrastructure, and other amenities that are crucial. However, what makes a city more than an assembly of built matter is its people and communities. Being a part of a community is vital and gives the individual a sense of belonging.

Where do you belong?

People living together and sharing space spins an ever-expanding web of interactions and shared experiences. A city that promotes interaction will build strong communities.

When did you last talk to your neighbour?

While observing public space in the city it is evident that economic and social barriers are constructed around them. These spatial characteristics are often set to favour politically and economically beneficial factors, rather than the social wellbeing of their citizens. The characteristics of public space determine how one uses the city and shapes the behaviour of society.

Can you sit here?

The privatization of public space should have no influence on the rights of the people that inhabit it and how they are able to use it. The boundary between public and private space, Commercial and non-commercial space is blurring, and the boundary might not be the same for everyone.

Can you afford to be here?

When thinking about a city for everyone, it is crucial to consider the aspect of security. Personal security determines not only where to go, but when to go in the city. Being safe physically ensures not only that you can inhabit a space like the street you live in, but also to move freely within the city.

Do you feel safe here?

Transit and mobility in the city are essential for its operations - it is a precondition for any other public activities to take place and for economic and social processes to run. Since mobility is clearly a spatial topic, it also is direct evidence of the state of spatial justice - for whom is it the most comfortable to move around the city?

How did you get here?

The right to display your opinions and beliefs, either in discontentment or in blandishment, should know no boundaries. The ability to protest is a key area when seeking a just city because it's one of many ways to ask for change when needed.

Can you speak freely here?

It may be true that the freedom to navigate through the city is connected to one's privilege to choose the most convenient means of movement, while others may be restricted to the only means available.

Can you go anywhere you like?

People should be able to make themselves heard in case of unhappiness and, at the same time, know that their voices are being heard. Although protests are a means of manifesting peoples' ideas, there should be other ways of doing so. Therefore, the habitants of a just city should know where they can make their opinions heard, and by whom.

Who will listen to you?

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What are your questions?

I am because We are

Nassim Hosseiny Shamchi
Tarini Sharma
Gabriela Lugones Guzman
Ghazal Nematgorgani
HCU, Hamburg, Germany

All illustrations in this Manifesto are made by the authors.



We have a vision of a city and of a people, where they are one and the same. I = the people = the city

The just city is a renaissance of our city, where my well-being is woven into yours; I am part of a whole, and I am not whole without the other.

Our just city is an imagined future that has real-world consequences in the present. It is the vision of peace that ends wars, the prospect of the quintessential city that drives change. And while these visions and narratives might be divergent, the paths that lead to them converge on some core values.

The smallest act of kindness is worth more than the greatest intention.

- Khalil Gibran



Our city is **inclusive**

In our city, there is no "**us**" and "**them**", but a beautifully diverse "**we**". Where this diversity **is approached with curiosity and is honoured** because we are all humans who feel the same emotions and have the same needs. In our city these **needs are met, boundaries respected, rights safeguarded and interdependencies created.**

Our city is **resilient**

Our city stands **prepared** in the face of threats posed by a **changing climate** and an **unstable, but evolving society.** For the ones posed by nature, we are humbled by and are at the mercy of the elements, but we brace ourselves **through our technology and scientific knowledge.** For the crises posed by man, we believe in the **potential to learn from our failures** and rise as a society together, once again rebuilt.

Our city is **circular**

In our city, the innate appreciation of our natural heritage makes us **accountable** for our **impact on the environment**. We are mindful of the resources we take from nature, using them efficiently, and evolving them as a resource again. This **circularity ingrained in daily routines** translates to a **circular economy** in our city.



Our city is **just**

In our city, **"just" is not an adjective, but a verb; not a description or quality, but a practice** - in systems, in society, in everyday routine. Where **democratic values are so deeply rooted** in lifestyle and routine, that one person's oppression means the entire society's oppression. Our city follows a "**no person left behind**" policy, and progress is measured in happiness and well-being.

Our city is **equitable**

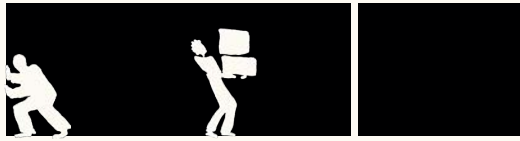
Our city **uplifts those who need the boost** to reach a level playing field, and by doing so, it **acknowledges our differences, enhances our strengths and minimises our weaknesses** for an equitable advancement of the community.

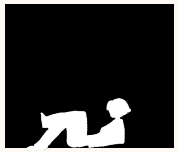


POLICY

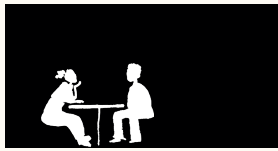


- **A universal basic income** funded by a just taxation system
- **Access to sustainable and just infrastructure** - housing, education, healthcare, public utilities and communications, based on equitable principles
- **The right to hold the state accountable** for its actions, to answer to the citizen, and to change the law when demanded.
- **Decentralised governance** that promotes community-centric rights and responsibilities.
- **Incentivising self-employment** and small local businesses

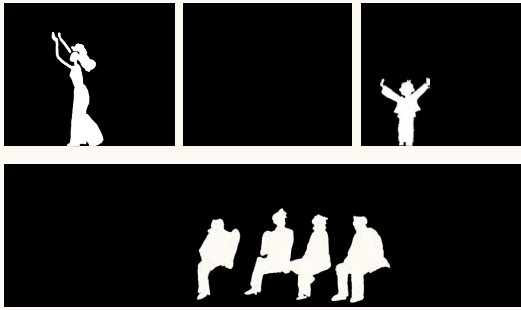




INFRASTRUCTURE



- Green, clean and **local energy production** and supply.
- **20-minute city** - a network of dense, mixed-use neighbourhoods, where everything can be accessed within 20 minutes of walking.
- An **efficient and free public transport system** that is accessible to all sections of society, is barrier-free and safe.
- **Upgrade existing buildings** to comply with more efficient standards.
- **Design for disassembly** - use of modular components that allow buildings to be multifunctional.
- Integration of **nature-based solutions** for a resilient city

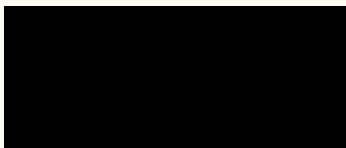


LIFESTYLE



- Follow a circular economy, where **Waste is a design flaw**, that needs to be minimised and at best, utilised as raw material.
- Plant-based menus at restaurants - with the option of animal-based products, to encourage the shift to more **sustainable and locally produced foods.**
- **Neighbourhood libraries**, where products are up for renting and sharing, to be repaired or upcycled, in exchange for skills and interaction.





HOW
DO WE GET THERE?

Our society consists of various actors that are uniquely equipped to drive this change. Achieving this vision requires a commitment to the core values mentioned before, and further principles that branch out of them.

Justice is not something that can be achieved overnight, but something that must be continuously worked towards.

cooperation *over* competition!



CALL FOR ACTION

REPRESENTATIVES OF THE SOCIETY

We call on you to use your power to **take conscious action**, amend laws that no longer serve the people, and **safeguard the rights of all citizens**. Keeping in mind the bigger picture, **fund green innovation, and delegate decision-making** through decentralised governance. Be **transparent and accountable**, base your opinions on facts and use your leadership to guide the masses on an ethical path.

PRODUCERS AND MANUFACTURERS

We call on you to follow **carbon-neutral circular design strategies** with open blueprints, accessibility to repair manuals and tools, take-back policies, recycling and safe disposal of waste. **Minimise your environmental impact**, educate your consumer and reinforce strong workplace ethics.

ARCHITECTS AND PLANNERS

We call on you to get off your pedestal to **understand what the people need** and make them aware of how your **designs align with the values** stated above using your visual prowess. Respect their difference of opinion and understand their resistance to change. While you have the power to mould the behaviour of the citizens through strategic design, encourage participation in the process.

ACADEMICIANS

We call on you to convey your expertise where it is needed. Your research and knowledge are powerful, **your innovations are key to change**. You are our voice of reason, so **simplify your science for the masses and counsel our policymakers.**

YOU AND I

You and I are the most important actors of change, **the ones with the loudest voices that hold the immense power of transformation**. So I implore You, my friend, my partner, my neighbour, my brothers and sisters, comrades and fellows, to use this power responsibly.

To speak up, question, resist, ridicule, have an opinion, change that opinion, learn and unlearn, adapt and evolve this mighty beast called society. I believe in your potential to invent a better tomorrow by acting today!

$ vs City

Ghadah Ahmed Ameer

AAST, Cairo, Egypt

Mirame Mahmoud Abd El-Moniem El-Sayed

Nile University, Cairo, Egypt



New Administrative Capital of Egypt. Photo by Mohamed Ouda - Own work, CC BY-SA 4.0, https://commons.wikimedia.org/w/index.php?curid=124920179

HIERARCHY OF NEEDs

Urban globalization through **losing my identity-7000 years old civilization-** and neglecting my own needs. Today is the era of cities, with a focus on more marketed cities. Countries are sometimes only recognized by just one mega successful city (technology, smart..etc) as New York, Paris and Dubai. This type of **city branding** brainwashed not only communities but also decision akers. Leaving us with heterogeneous projects all over the city. **This kind of identity crisis** could be dated back to Khedive Ismail aiming for Cairo to be “apart from Paris” till now the same concept “aiming for another Dubai here in Cairo”. **Mimicking another city** is never a solution, those cities emerged from their own visions and needs expressing their own identities, culture and community needs they are successful for their uniqueness.

Dollar versus city new projects, those projects only serve a specific class of the community, leaving the majority behind. Egyptian currency inflation is a mirror for spending more on un urgent topics. Does the city supply the community with basic needs to move forward for the luxurious aims? Highest tower in Africa then what? An economic response to these kinds of projects which mimic the foreign countries, is happening through Egyptian **currency inflation.** The answer is open for discussion. Economic crisis happened and now we are surviving our basic level of needs like getting the main Egyptian dish " **foul**".

New developments

New Era

Mono_Rail

Flyovers

Compounds with a foreign styles

Fastest train

Highest tower

Widest road

Mega billboards and signs

"Foul "and towers

Vs

CITY

Meeting the community's basic needs now is a struggle. people ask more now, *"is it worth it?"* to build flyovers towers and new cities and face this giant inflation in response.



عقدة الخواجه
xenophilia



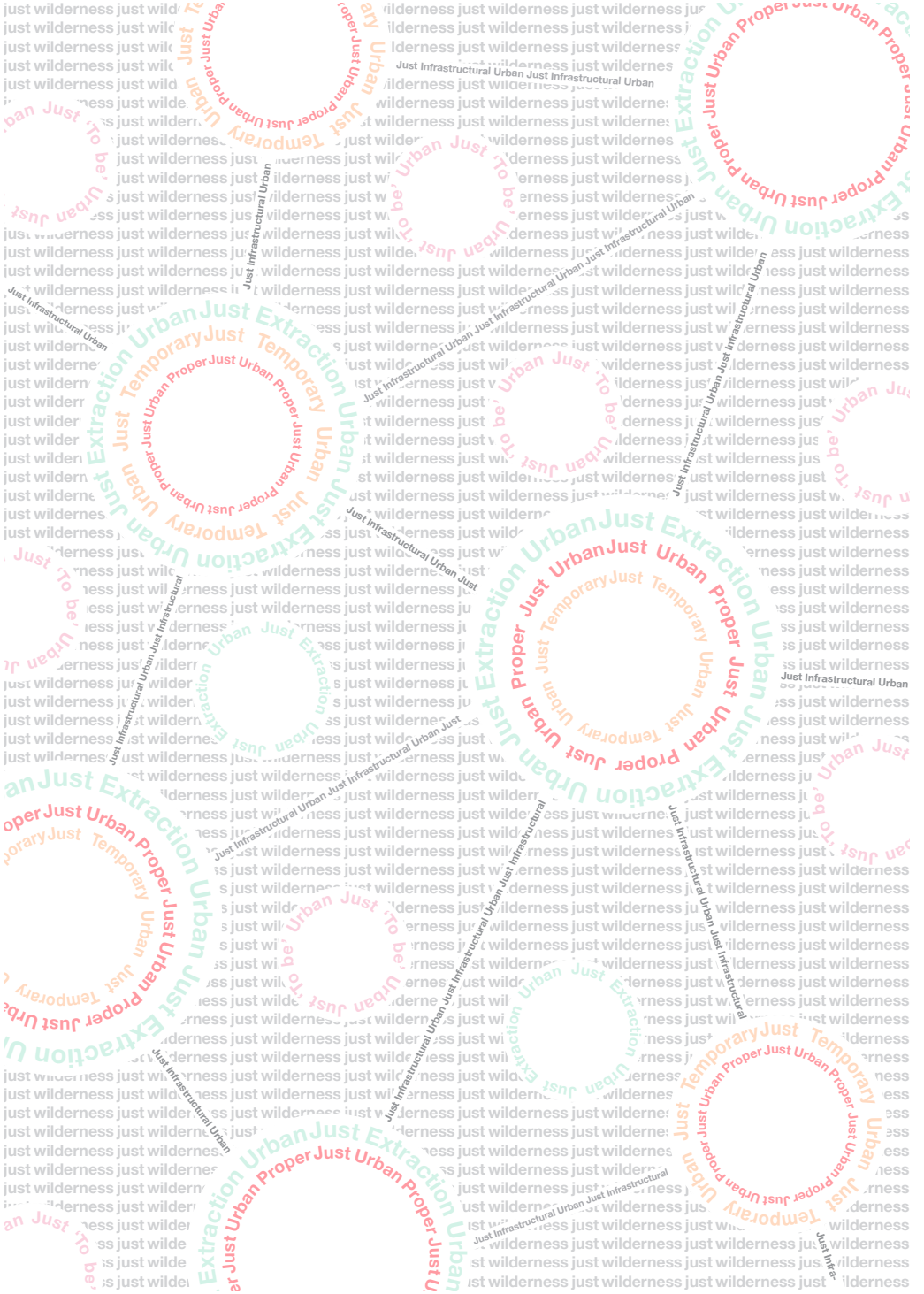
Maslow's Hierarchy of Needs Theory

Call for Actions !

- Authorize public ownership.
- Assert **disabilities** rights.
- **Empower** women rights.
- **Qualified** public **transportation** for enhancing mobility
- Prioritizing **human needs**
- Prioritizing **local** materials and goals
- Increasing **human awareness** about recycling and **climate change**

A Just Urban

Anmol Bhargava
Claudia Engel
Divya Agarwal
Feike Smithuis
Johanna Zehntner
Jiheng Li
Marh Echtai
Nathan Smithers
Vera Vince
TU Delft, The Netherlands


just wilderness just wilderness just wilderness
Just Infrastructural Urban Just Infrastructural Urban
Temporary Urban Just Proper Just Urban Proper Just Urban
Just Extraction Urban Just Temporary Just Urban Proper
Just Urban Proper Just Urban Proper Just Urban
Just Infrastructural Urban Just Infrastructural Urban
To be, Urban Just To be, Urban Just
Just Extraction Urban Just Temporary Just Urban Proper
Just Infrastructural Urban Just Infrastructural Urban
Proper Just Urban Proper Just Urban Proper Just
Just Infrastructural Urban Just Infrastructural Urban
Just Temporary Just Temporary Just Urban Just
Just Infrastructural Urban Just Infrastructural Urban
Just Extraction Urban Just Extraction Urban Just
Just Infrastructural Urban Just Infrastructural Urban
Just Urban Proper Just Urban Proper Just Urban

The just city consists of two words - 'JUST' and 'CITY.'

For the context of this manifesto, 'JUST' is defined as justice which is fair behaviour and treatment to every individual. A 'CITY' is the climax of the urban form. Cities vary in geography, density, political regimes, and their functions. To only focus on cities would be limiting hence we look at the Urban instead.
Urban is defined as the totality of human influence on the natural environment creating the human landscape. This manifesto speaks about the 'JUST URBAN.' Income and material inequality, environmental impacts and lack of safety are ever present in urban space and increasing. The current and historic city is the magnet pulling in humans and resources to be devoured. Hence, a Just Urban can never be seen in isolation from what it drags in. It considers the whole range of the human environment but also sees it in relation to the Wilderness which humans rely on but have so mercilessly dominated and destroyed.
The technocratic managerial class likes to analyse and zone the tiniest branches within this Urban. Although functional for urban-related fields, it is alienated from common understanding and experience. We define Urban in five primary types and the Wilderness to which it is contrasted.

I. JUST URBAN PROPER provides democratic housing, utilities, and safety for all. This space encompasses every permanent space for occupation. From a single house in a field to a city, metropolises, or a planet wide city.

II. JUST EXTRACTION URBAN works with the Wilderness, respecting the limits of its natural system to support human life. It is the largest urban form created in terms of area. It consists of spaces meant for extraction such as mining and forests or spaces of production such as farmland and factories.

III. JUST INFRASTRUCTURAL URBAN connects people, not being limited by artificial borders, while limiting the fragmentation of the Wilderness. Roads, railways, airports, etc connect the different urban forms with each other for the transportation of people and resources.

IV. JUST TEMPORARY URBAN allows people the freedom to choose to live outside of the confines of Urban Proper. Temporary Urban can be argued is the oldest form of the Urban. Our ancestors moved around through vast wilderness to temporarily settle in one place for a time to then move on again. This is still practiced in many parts of the world in different forms although under constant encroachment from Urban Proper spaces and state influence.

V. JUST 'TO BE' URBAN let go of the urge to control and map every meter of the earth. 'To Be' Urban is the bureaucratic transitional urban form to catalogue and abstracted spaces outside of human control. A place might still be Wilderness, but when a decision about such a place has been made its fate is sealed.

JUST WILDERNESS is the space on which all life can rely and thrive for countless future generations. The Wilderness are the untouched environments, a contrast to the concrete of the Urban.

These types are used as a framework to analyse and make clear what a Just Urban entails. The necessity to talk about a 'Just Urban' proves the existence of an 'UN-JUST URBAN.' Lesser privileged communities are on the brink of this injustice and have always existed in the Urban Proper. With the rise of the urban planning profession in the late 18th century these injustices became institutionalised in the design form.
In MASTER PLANS, cities were designed in segregated fragments, such as Paris and Vienna to expand or transform the premodern Urban Proper. The planner's aesthetic preferences were forced upon the city's inhabitants over their preferred necessities. Examples of this are seen in the 1898 Garden City model by Ebenezer Howard and 1920s The Neighbourhood Unit by Clarence Perry.
Families belonging to similar ranks would be accommodated in these neighbourhoods. These families resided in the bigger houses closer to the public amenities, SEGREGATING the rest from an equal or just share. The architects and urbanists we so often praise are nothing more than destructive authoritarian generals of the bourgeoisie. Designing for the few, not the many. These models were adopted by planners worldwide, resulting in repetitive segregation and cookie-cutter neighbourhood strategies. Function lays bare all the issues with our POLITICAL ECONOMY, an inconvenient truth we love to ignore.

Just Urban, therefore, is hardly about design and overwhelmingly about power. Just Urban, allows every person to fully EXPRESS and develop themselves within their community without fear of material or social coercion. In the Just Urban area we can mock, critique, and discriminate against the bourgeoisie who crack down on actions for a just city. A just city represents its own citizens and is not used for a nationalistic or planners' narrative. Architecture as one of the oldest art forms is at the same time the most expensive art form in all of history, making it servile to capital and politics. The power of the few has prevailed over death, life, and well-being. The creation of the built environment in which justice or injustice can occur does not stand in isolation. It is an ENCROACHMENT on the Wilderness. This encroachment is now in a critical stage, the environmental collapse of our biosphere is fast approaching. Wilderness is viewed as a stakeholder in the Just Urban. Wilderness elements can be present in Extraction and Urban Proper but are subject to their every whim. One of the most important elements is HEALTHY SOIL. When there is provision for healthy soil and vegetation to fully grow, it can reach its full potential to provide ecological services in support of Urban Proper.

The criminal neglect we show to the wilderness has put us on the road to barbarism.

The depletion and poisoning of the soil within Urban Proper decreases the wellbeing and liveability of its inhabitants especially its underclass. Wilderness is seldom valued, and human needs have brought precious flora and fauna on the brink of extinction, many already gone forever. We fail to recognise the simple context of 'healthy soil is healthy life.' Without nature, people cannot exist. Without soil, Wilderness cannot exist. Healthy soil equals life and FOOD SECURITY.

Extraction Urban as the largest urban has the most destructive effect on the Wilderness. Depleting and poisoning soil, cutting down forests and fracturing ecosystems. If NATURE is dying, are we also dead? The commodities sold to us like biological foods and healthy lifestyles who claim to be harmless to the wilderness are still produced in an unsustainable economic structure being only affordable to the bourgeoisie, it implicitly shames the ones who can't acquire them.

REDISTRIBUTION OF POWER is evident to create a Just Urban. Decisions, analyses, and problems are always going to differ in place and time. The following case study proves this point but has as a throughline that local control is not respected, causing the collapse of communities from the Urban Proper to the Temporary Urban. Equal distribution of countries' wealth is one of the most important aspects of SOCIAL JUSTICE. However, a large part of our current world's wealth is plundered by a capitalist colonial system to serve the interest of the first-world countries, by stealing other countries' wealth, and destabilising them. The current situation of today's world that we are witnessing is a consequence of this injustice. The first step for justice is to liberate these countries from the domination of this colonialism and to give people the right to self-determination. Another step is to abolish the obedience to countries that police the world and consider themselves more privileged due to their race, colour, and faith.

After the beginning of the Syrian revolution, international parties such as the USA and Russia joined the war and started to intervene in the conflict based on their interests in the region destroying Infrastructure Urban and Urban Proper in a region devoid of political and economic stability for decades. URBAN LAWS began to take a more severe and extreme form to strengthen the presence of the Syrian regime within Urban Proper, and to ensure its survival. Among these laws was the new property law in 2015. A law that was established while the regime regained control of large parts of Syria after the displacement of its residents, either through continuous bombing operations, siege, or displacement. These new laws were legalisation of illegal methods of stealing private ownerships to impose a new identity on these destroyed areas through gentrification forcing its residents into Temporary Urban spaces.
Modern housing complexes, towers, and tourist facilities that are being implemented by foreign companies with long-term investment contracts do not support the Syrian economy. They serve as compensation for the military support provided by these countries. These areas were evacuated from their indigenous inhabitants based on their anti-regime political positions and religious affiliations.

Their URBAN MEMORY was erased after being destroyed and bombed by a systematic policy for years. Syrians lost their homes and belonging to the land. They were displaced internally and externally searching for the minimum necessities of life in a country severed by war and co-

rrupted by the power of government. We cannot talk about the Just Urban Proper when there is no value to human lives, memories, and identities.

DEMANDS: DEMOCRATIC CONTROL OVER URBAN SPACES

We demand that housing, utilities and services are freely accessible and in democratic communal control. Participative activities and encouraging citizen participation through education, transparency and policies demanding community input. Their self-expression is encouraged, especially through social and political gatherings. The city thus accepts its identity as a political stage, with the main actors being its citizens, instead of selecting elites, which are oftentimes not even residents. The urban planner is there a servant of the city, not guided by political and economic forces but guided by popular will.

CLIMATE JUSTICE

The destruction of the Wilderness should end. A Just Wilderness and a Just Urban go hand in hand. Clean soil and waters is a priority to ensure future survival. The expansion and transformation of the Urban should always relate itself to its impact on the Wilderness.

FREE EXPRESSION OF IDENTITY

The physical, socio-economic, and political environment of cities should not simply be made for a "model citizen" but be designed along the margins, anticipating, and helping with the needs of those at the bottom and restricting the greed on the top. This would ensure Just Infrastructural Urban and supportive services for those in need. Vulnerable groups include everybody who identifies as a woman and children, senior citizens and communities who statistically belong to the minority groups. The wide range of identities and experiences can be seen in places of play. Where the control of power is less, there is more play. In the Global South, women are expected to perform chores away from the world in the apparently 'safe' bounds of her house. Children should maintain discipline when they're in the open, else they could be harmed by these powerful forces. There are specific places where these playful activities should be performed – in the home, playground, or school. For senior citizens – care homes, homes and parks are the safest places. Every space has limitations to play due to the intangible but obeyed blanket of power. Places where women, children and elderly can exist without fear of safety is a place where justice can grow within Urban Proper.

ACTION

We live in alienated times. Alienation from our neighbours, our labour and our politicians. Reaching a Just Urban and Just Wilderness requires action now locally with our neighbours in our neighbourhoods:

TALK TO YOUR NEIGHBOURHOOD.

A connected neighbourhood is a resilient neighbourhood. Getting to know your neighbours and their qualities and struggles makes a neighbourhood adaptable to future challenges.

SEIZE THE MEANS OF PAVEMENT

The seizing of the spatial arrangement indoors and outdoors by its inhabitants makes them active agents in the creation of a Just Urban. Organising not only in the workplace but also in the neighbourhood strengthens both. Local knowledge and experience is often disregarded in favour of the planner. The making of play and communal spaces and wilderness elements brings people together.

CONCLUSION

The city is the result of countless people living, working and dying within it and for it. A Just Urban has never been achieved. The continuing trend of urbanisation forces us together. The many that live in the city never get to control, organise and design it being exclusive to the elite. The power over our streets and buildings will be under the control of its inhabitants. Building and developing our urban spaces with the Wilderness not against it. The natural support systems of the Wilderness provide life to the Urban and its inhabitants. The power to control the Urban and prevent the destruction of the Wilderness are the most important challenges of our time. The power over death, life and well-being.

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Note: This manifesto is the outcome of a series of conversations and discussions between the group members sharing their personal motivation and experiences and from diverse backgrounds which served as our biggest reference.

Text edited by Feike Smithhuis & Divya Agarwal.

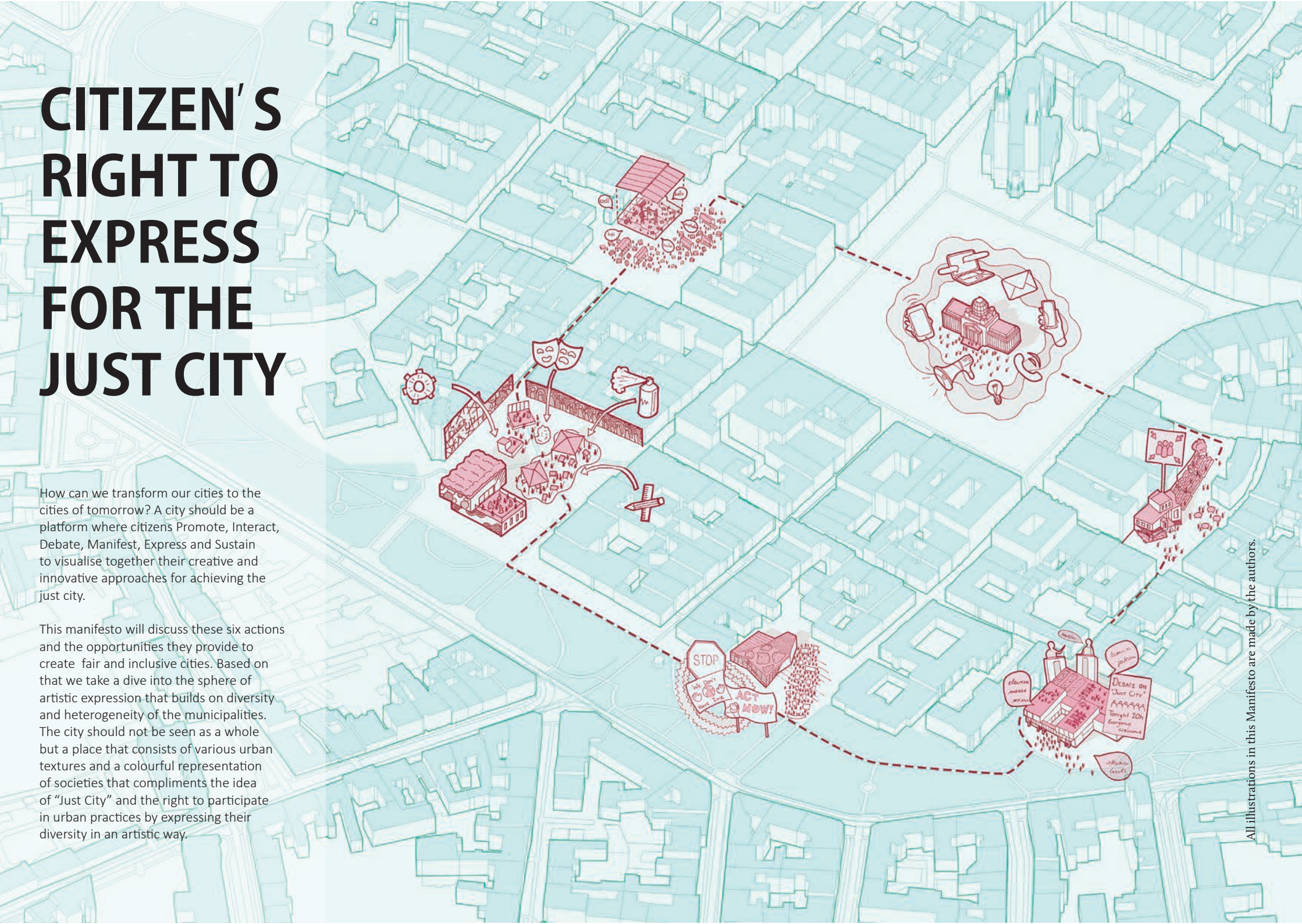
Citizen's Rights to Express for the Just City

Ezgi Cirpanli
Irem Uysal
Guillem Pérez Gregori
Maria Soler de Grandes
Zofia Król
KU Leuven, Brussels, Belgium

CITIZEN'S RIGHT TO EXPRESS FOR THE JUST CITY

How can we transform our cities to the cities of tomorrow? A city should be a platform where citizens Promote, Interact, Debate, Manifest, Express and Sustain to visualise together their creative and innovative approaches for achieving the just city.

This manifesto will discuss these six actions and the opportunities they provide to create fair and inclusive cities. Based on that we take a dive into the sphere of artistic expression that builds on diversity and heterogeneity of the municipalities. The city should not be seen as a whole but a place that consists of various urban textures and a colourful representation of societies that compliments the idea of "Just City" and the right to participate in urban practices by expressing their diversity in an artistic way.



All illustrations in this Manifesto are made by the authors.

PROMOTE



According to the 2005 UNESCO Convention *"a new framework for informed, transparent and participatory systems of governance for culture"* (1) has been established. It aims to achieve freedom and reduce inequalities when it comes to artistic expression for every individual. Focusing on the urban aspect of it means understanding that each city differs from each other and inhabitants should have the opportunity to express themselves and their opinions vividly.

Encouraging cities to start building on their diversity by promoting collective actions, the goal is to transform neighbourhoods into sanctuaries of artistic self-expression (2). The movement creates cultural living museums that mirror the citizens. More activities should be available to inhabitants and the means of spreading the information about them is through the adaptation to the current technological developments. Reaching modern city dwellers by media is the way of spreading the information within generations.

INTERACT

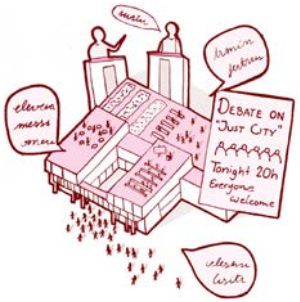


"...urbanity as a function of quantity of people developing social interaction..." (3)

Common spaces are spatial nodes formed by society. They are for people to interact with each other and contribute to the social output of a city (3). The reasons for the interaction to happen can be the purpose of promoting collective work and questioning the main aspects of co-existing to make a potential change. There is a necessity for people to be more participative and expressive about how to establish a common world or a city with public spaces that promote sociocultural expressions and embrace diversity (4).

By reclaiming and maintaining common spaces, citizens are able to re-appropriate the city and transform it into a site of politics to reach the main goal of right to express for just city.

DEBATE



In order to achieve the *'just city'*, committed citizens working together for a positive and forward-looking city as well as a new organization of the triangle "politics-experts-citizens" is crucial.

Creating a platform, where citizens are able to formulate ambitions together and present different opinions and insights, offers the unique opportunity to articulate creative responses for the urgent and complex social issues of our time and crises our cities face.

In the platform of debate, everyone - citizens, artists, designers, scientists, policy-makers, experts, etc., - should come together in all their diversity to ask questions and visualize the cities of tomorrow. Also, to test and assess alternatives against current policy and actual reality is a big step towards achieving the goal.

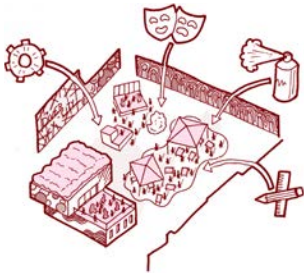
MANIFEST



"Spaces for public involvement become sites for 'citizenship participation' only when citizens gain meaningful opportunities to exercise voice and hold to account those who invite them to participate" (5).

Artistic expression is a way to take an action as citizens and a form of public voice to participate in urban practices. It has been used to reclaim the city throughout history; urban tissue can be used as a canvas for inhabitants to manifest their opinions, but also as a means to rehabilitate the forgotten or seemingly unavailable places in the city. Manifesting, is the result of people coming together and coming up with solutions to the problems of urban living. It's a way of expressing their outlook in a manner that is safe, yet visible to all. Artistic expression is also a way of spreading the word out to achieve the main goal- the justice city. Moreover, the art created by groups or individuals can easily be transmitted to the virtual world and then spread even further.

EXPRESS

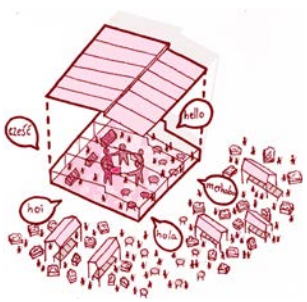


The citizens' right to express themselves freely creates an extraordinary opportunity to re-image our cities and change how the city is perceived by its inhabitants.

The act of expression goes beyond pure communication, it is a way for citizens to reclaim their city and be a part of the city's progress. Providing opportunities and spaces for expression also creates safe havens for expression on a different scale, shifting the top down approach of imagining the city.

Additionally, when the freedom of expression is respected and strengthened the diversity of cultural expressions is also empowered and as a result of this individual wellbeing and quality of life is enriched.

SUSTAIN



"Cultural diversity can be protected and promoted only if human rights and fundamental freedoms, such as freedom of expression, information and communication, as well as the ability of individuals to have access to diverse cultural expressions, are guaranteed." (6)

Sustaining and embracing cultural diversity is a core step of participation in urban planning and right to the city. People's presence in cultural life has been linked to personal development and empowerment, social cohesiveness and individual and community identity creation (7). Cultural diversity enriches artistic expressions and representation of individuals and groups from different backgrounds. Artistic expressions empower the cultural diversities and encourages them to claim their right to the city which leads to enhancing the interaction between different parts of society while achieving the main goal, the just city.

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The Final Manifesto

Luka Verbist

Lucas Verlé

Marte Forier

Marthe Van Endert

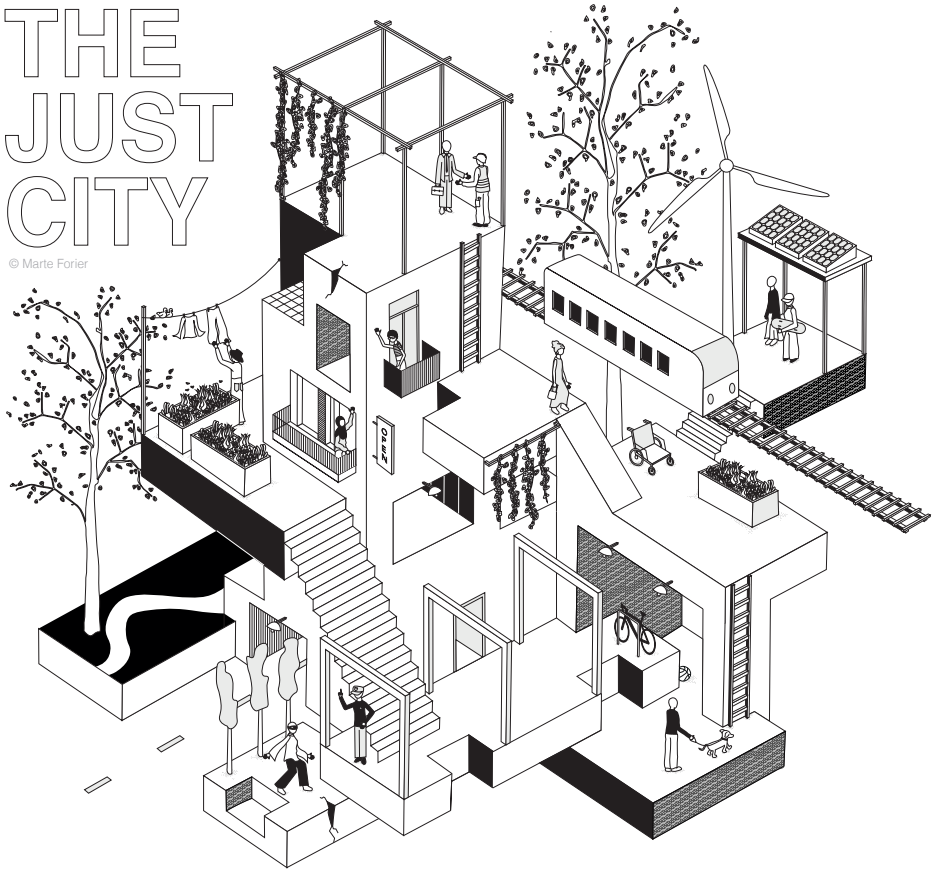
Noa Ruijten

KU Leuven, Brussels, Belgium

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MANIFESTO for

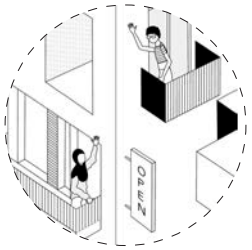
THE JUST CITY



In the days of Modernism, the idea of separation of functions dominated the discourse upon architecture and urban planning. We strongly believe that integrating those ideas in a contemporary context, would play a key role in the alienation of different groups, whether ethnic, social, cultural, religious or gender-related. It could institutionalise an estrangement between ways of living in general. For that reason we see strengths in inverting this idea of separation. A just city should be organised in a cohesive manner, where everything is intertwined. Only then there will be harmony.

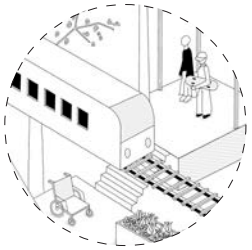
collision of cultures

A city has been given shape by its inhabitants, as well as the people are shaped by their surroundings. Starting from this statement, we can establish the importance of urban planning. We believe the just city should see to it that people with many differences constantly cross paths with one another. That's why groups who differ in their view on life, or who have different backgrounds in all facets should be mixed in housing. This would not be imposed directly by the government but could be realised by mixed urban design. All types of residential housing should exist next to each other, not segregated. The effects will be extended into the public spheres, resulting in mixing on sidewalks, schools, parks,... The collision of cultures will slowly form city residents into open-minded, respectful and intrigued people. The difference in social class and work context could lead to an interesting exchange in and between neighbourhoods, which can create initiatives that have to do with unity in a greater sense.



accessibility and mobility

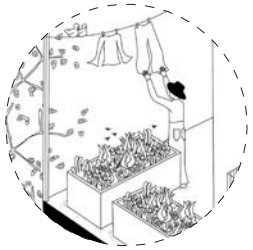
In the just city there is no such thing as ‘bad’ or ‘less desirable’ areas. This is realised through an equal distribution of the different functions over the entire city; the city is completely decentralised. As a result, no matter where you are, every point on a map is equally accessible, preventing preferences in ‘locations’ for working, living or leisure. This vision can only be realised by using a high-performance public transportation network and by prioritising sidewalks and bike lanes instead of highways. Difference in capital would not in any way influence the neighbourhood where people choose to live, since every area is equally valued. No one is forced to live in places that are less ‘connected’ and mobility is a daily indicator of this spatial justice.



fusion of initiatives and disciplines

The city serves as a gathering of initiatives and disciplines. City governance provides the casco for these initiatives and disciplines, from where citizens can shape their own environment and occupations. Since the people experience “the field” every day, they provide the most significant insights and are thus able to organise bottom-up initiatives. This allows the people to write their own development course, based on their specific needs. The future of the city lies in the hands of its end users. In conjunction with the blending of backgrounds and functions, all disciplines come together and form an intertwining. Citizens form a contingent community, where knowledge is shared and provided amongst each other. Every person has their own importance in the establishment of the just city.





symbiosis

But above all, the just city is an intriguing combination of a tumultuous ecosystem and its extremely varied inhabitants. It’s a post-antropocentristic city and not only designed for people, but for all forms of life. Therefore, urban design is not just a solution for current needs, it carries the responsibility of the effects that it has on the planet into the future. Through planned infrastructure, public green spaces and smart waste removal, the city is smog-free and full of thriving green ecosystems, with more cyclists and pedestrians than cars. The reduction of greenhouse gas emissions and the demand for higher food production for a fast-growing population, are challenges that are being taken on by actively supporting urban farming. Circularity and sustainability are recurring themes in every layer of society, with symbiosis as the ultimate goal.



obligatory control systems

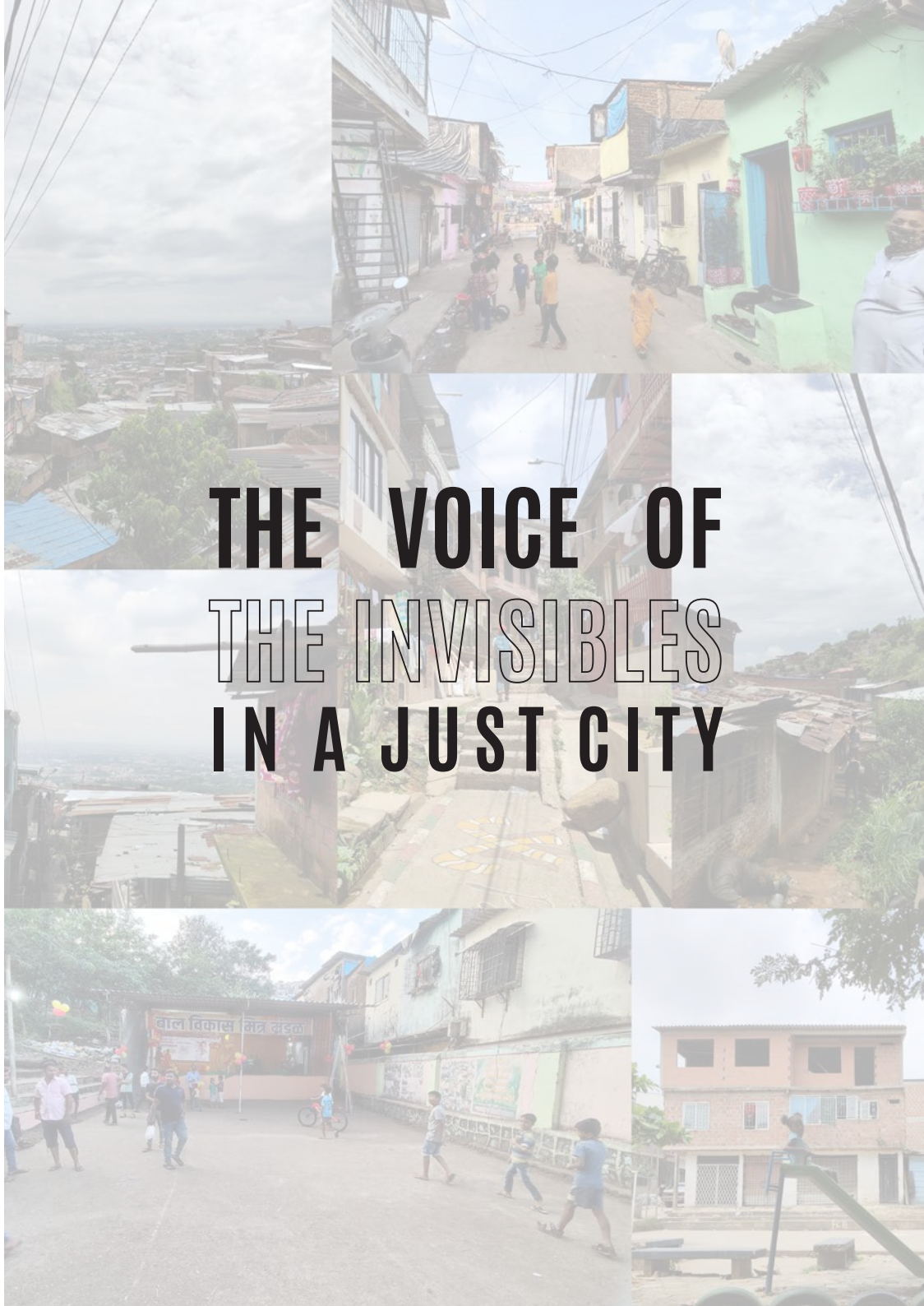
As the city has its own discourse, it most certainly needs an adapted control system. We stand firm behind our vision of a ‘free’ and easy-going surrounding, but there are some aspects that should be respected. To start, the city has an extremely high environmental footprint. The planet and its nature should be seen as an equal actor in the development of the just city. We suggest that measurements and initiatives should be taken to give back what will be stripped. Authorities should have this as a top priority, anything that has been done contrary to mother earth should be fined harshly.

Secondly, the role of the authorities is to see to it that chances are divided equally. Any form of targeted benefiting or disadvantage will not be tolerated. Severe offences done to other people will be punished correspondingly and taken seriously. When a group or person is majorly damaged by someone else, it affects their role, chances and development in the context of the just city. The authorities should operate in a way they are highly respected, but not feared.

The Voice of the Invisibles in a Just City

Isabella Jaramillo Diaz
Univalle, Cali, Colombia
Ranjana Shah
KU Leuven, Ghent, Belgium
Sanjana Shettigar
TU Delft, The Netherlands

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P U R P O S E

The formulation of this manifesto is a product of the prevailing world economic situation. For centuries, in countries of the Global South like ours - Colombia and India, citizens have encountered systemic oppression, which resulted in a poor quality of life. Some sections of society are often neglected by the government and development authorities. These communities are at the forefront of economic and climate crises. Urban transitions impact their livelihoods directly and severely. Our population is diverse; each person experiences the city differently.

Our countries have enormous cultural, environmental and human potential. To fully utilise this potential, we must change the course of the urban planning discipline. The cities we shape today will be our homes for the foreseeable future. Therefore, the people, their experiences, needs and rights must be the priority. We are talking about bottom-up urbanism, about implementing democracy in design to achieve socio-spatial equity and a just city.

To this end, we consider it essential to include an intersectional approach in public policies and urban and architectural design. The intersectional approach is a theoretical, methodological and political perspective that allows for a comprehensive approach to the diverse realities that stem from oppression and privilege. This perspective makes it possible to understand that discrimination and social exclusion are not isolated problems; rather, they are interlaced with factors of disadvantage that manifest themselves in urban space.

APPLYING THE INTERSECTIONAL APPROACH IN PUBLIC POLICIES ALLOWS A CLOSER ANALYSIS OF THE REALITY OF COMMUNITIES, INEQUALITIES, SEGREGATIONS AND DISCRIMINATIONS.

Intersectional and well-balanced policies provide every resident with fair access to fundamental infrastructure and assistance.


India


Colombia

C A L L F O R A C T I O N

'Of the people, by the people, for the people' - the principles of democracy should also be the foundation of the just city. Representation from all segments of society is necessary - the academics, authorities and citizens. Everyone has a distinct duty to envision and envisage the opportune city.

1 E D U C A T E

All social groups should be involved in urban processes to make them efficient and comprehensive. Citizens, activists, local NGOs, community leaders and social workers can create awareness amongst the masses. The objective is to inform and empower communities through education. It is not about the socialisation of urban projects from a top-down perspective; it is about pedagogy for the communities about the processes and for the urban planners about the communities and their needs to formulate projects together.

2 P A R T I C I P A T E

Citizen participation in decision-making is of utmost importance; this includes formal and informal settlers. The inclusion of diverse groups can be made possible by collecting and analysing community data through an intersectional approach. Settlements and dwellers are havens of vast indigenous knowledge; they are also the best spokespersons for their surroundings. Their participation will lead to well-rounded unconventional projects. The city should have urban infrastructures - services, shared facilities and public spaces based on the needs established through participatory processes.

3 C O L L A B O R A T E

We should promote strategic alliances between the public sector, communities (especially grassroots-level organisations and social collectives), the private sector, academia and non-governmental organisations to co-produce ideas and articulate complete and complex dimensions. To elaborate designs and propose alternatives with empathy and in favour of the collective good.

4 R E G U L A T E

The governing authorities should decentralise the power that has favoured the privileged for decades. To this end, we must pay attention to vulnerable communities and their voluntary processes to find the socio-spatial justice we seek. The authorities should persevere towards unbiased development, distribution of infrastructure and upliftment of the marginalised communities. Efforts should be made to regularise informal settlements and incorporate them into the urban fabric of the city.

O U T C O M E

Empowered Society

Empowerment enables self-confidence in citizens by providing a platform to voice their opinions, problems, expectations and aspirations. By acting on these concerns, we will instil a sense of identity, community and well-being; so that they can thrive and phase out the persistent marginalisation.

Accessible + Collective Amenities

Most informal settlements lack regulated basic amenities. Arrangement of these is necessary for the smooth functioning of regular life. Collective ownership of the same will inspire public participation, dialogue and care - for each other and the amenities.

Safe Neighbourhoods

Safe neighbourhoods are not only those that are devoid of violence; but also those that provide equal employment, healthcare and education without discrimination based on race or gender. When the community is safe, one can dismiss apprehension and prosper into a worthy citizen.

Inclusive + Multicultural Spaces

The provision of an engaging physical environment and clean, vibrant public spaces are essential to connect with neighbours and have a shared outlook. These spaces should be comfortable for people of all ages, backgrounds, and genders and diversities.

Representation of Communities

By involving members of various sections of society, we ensure the representation of all the social identities. This makes communities competent and ambitious for their positive advancement. It also safeguards the interests of all, the collective good, as opposed to, only the privileged.

All images and photos presented were made by the group



Colombia



India

Social Marges and Spatial Design

Anaïs Stradiot

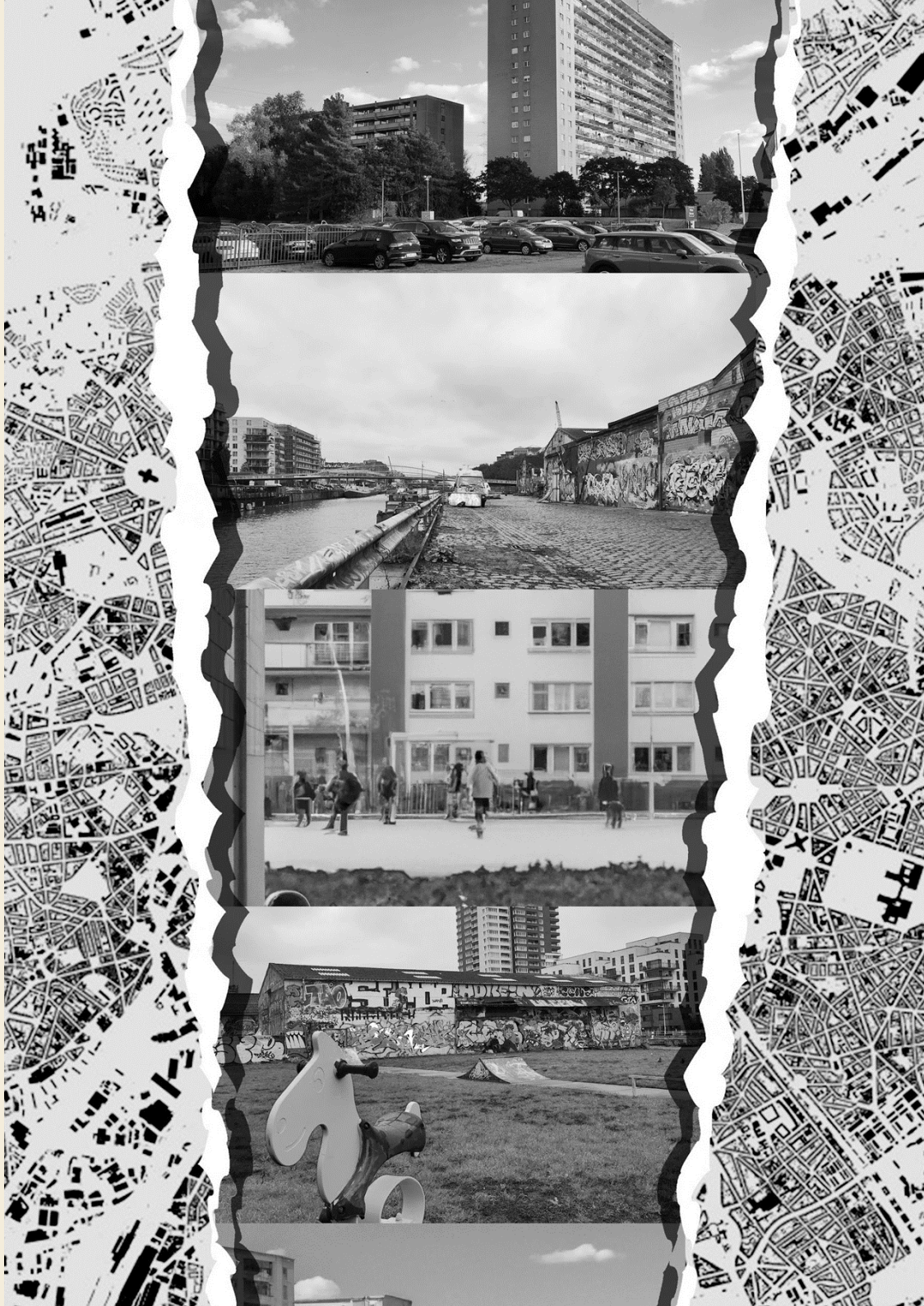
Arno Chavée

Lucy Zhu

Pierrick Chalivet

KU Leuven, Brussels, Belgium

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MARGINALIZED SPACES

and populations are critical points in the research of a just city because they often experience the most severe and persistent forms of inequality and injustice. By focusing on these spaces and populations, researchers and policymakers can gain a deeper understanding of the structural and systemic factors that contribute to urban inequality and can develop more effective strategies for addressing these issues.

MARGINALIZATION

is the process of pushing a group of people to the periphery of society while limiting their access to essential resources, formal structures, and the economy. Exclusion can occur in different ways, political, social, and economic. There are several types of marginalized spaces in capitalistic cities all around the world. The most extreme kinds are slums. The Second urbanization wave is considered to be the origin of the creation and the expansion of this type of extreme marges. While it could easily be argued that the ways to resolve this issue would be through very practical solutions: improve access to; water, sanitation facilities, sufficient living area, quality of dwelling... These cases of margins are in fact symptomatic of an even wider problem in cities today.

MAJOR PROBLEMS

AT THE ORIGIN OF THE MARGINS

In the pursuit of resolving the major problems happening in the most marginalized spaces of cities, we first need to clearly define them. Marginalization is often caused by poverty, discrimination, and structural disadvantages. There are two main types of marginalization, social and spatial. Social marginalization focuses on exclusion from the 'mainstream' society. Spatial marginalization is linked to the geographical remoteness of an area of infrastructure and development, typically in developing countries. People who live in marginalized spaces are often dealing with a lack of access to essential needs such as money, adequate housing, education, and healthcare.

Poverty is often an indicator of marginality. It also causes inequality, vulnerability, and exclusion. Families dealing with poverty often spend most of their time and energy trying to provide. This leaves none to advocate for better public space and resources. Since they don't have the voice to call for better infrastructure, no one listens to their needs. Society further marginalizes the impoverished by not providing adequate housing. It is also clear that there is a lack of green and leisure infrastructure in poorer neighborhoods. This leads to substandard health and a lower rate of perceived happiness in these communities.

VIABLE SOLUTIONS

FOR URBAN DESIGNERS AND OTHER ACTORS

Understanding the critical value of public space

A first solution against the segregation of spaces in today's cities is to give more attention to the public space.

As David Harvey talks about it in *The political economy of public space,* the public space has an "inherent porosity" where public and private know little boundary. It is a place where you can't hide or be hidden. If urban designers and the big actors of urban planning would give more attention to that open space, they would be able to see the differences between the richer included classes and the poorer excluded people. When what is private is brought into the light of the public, it becomes impossible to be indifferent to the inequalities that margins are experiencing.

Rethinking our way to plan and design cities

The term "planning" in itself demonstrates a habit of urban planners to only look down on the city when it comes to designing it. Their top down approach should nevertheless be combined with a more bottom up one. The complexity of the urban tissue is not entirely due to spatial issues and can't be completely solved only by looking at it this way.

In his essay "Walking in the City", published in 1980, De Certeau explored the importance of integrating a more intimate street view to reflect on the city. It allows contrast when related to a view taken through "the celestial eye of a god". According to him, walkers transform empty places into lived spaces through "improvisations, shortcuts, and wandering". From above, it would be impossible to distinguish and report this appropriation of space.

It is even more true for more marginalized areas of a city which are *complex socio-political, cultural, institutional interactions and networks overlapping*.

Changing in the representations of the poor/margins:

Why is there a need for change in representation: as seen through the eyes of Gautam Bahn, he wrote about the evictions of the urban poor in Millenial Delhi .

As he proves in his text, when the margins are represented incorrectly there was a rise in evictions due to the aestetization of poverty. Aestetization being the simplification that changes the relationship between the viewer and the viewed. In the case of the slums in Delhi it lead to reducing it to its built environment, a flat image a singular representation.

How should we attempt to change the way of representing the margins? When we talk about representation the most logical first step being the organization of our public services in a way that they give a voice to the marginalized.

In doing so we can simultaneously start engaging the poor in policy-making: concerning poverty and social exclusion. This should also be linked to a wider reflection on the general conditions for the development of a more participatory democracy.

Rethinking Participation:

In a similar vein, it would be important to rethink the involvement of the public in the search for solutions when aiming for a just city.

The best way to approach the complexity of marginalized spaces should be by encouraging local states and community participation. In the article *Insurgent Planning: Situating Radical Planning in the Global South*" the author Faranak Miraftab links local participation to the progressive recognition of marginalized communities in the public sphere. He takes the example of Bolivia where the state, by promoting community participation, helped strengthen the indigenous rights movement which led to the election of the first indigenous president. His theory of insurgent planning as opposed to radical planning also suggests that planning should not be an exclusive subjectivity. It must involve multiple actors and without all of them necessarily being professionally trained.

Rethinking our way to plan and design cities

Another solution that we are convinced has become a necessity today, should directly concern the design process.

The term "planning" in itself demonstrates a habit of urban planners to only look down on the city when it comes to designing it. Their top-down approach should nevertheless be combined with a more bottom-up one.

The complexity of the urban tissue is not entirely due to spatial issues and can't be completely solved only by looking at it this way.

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It is even more true for more marginalized areas of a city which are "complex socio-political, cultural, institutional interactions and networks overlapping". (Mark Swilling - *Rethinking Urbanism*)

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A Just City is not Just a City

Emre Gönül

Ezgi Guney

Kewin Niewiarowski

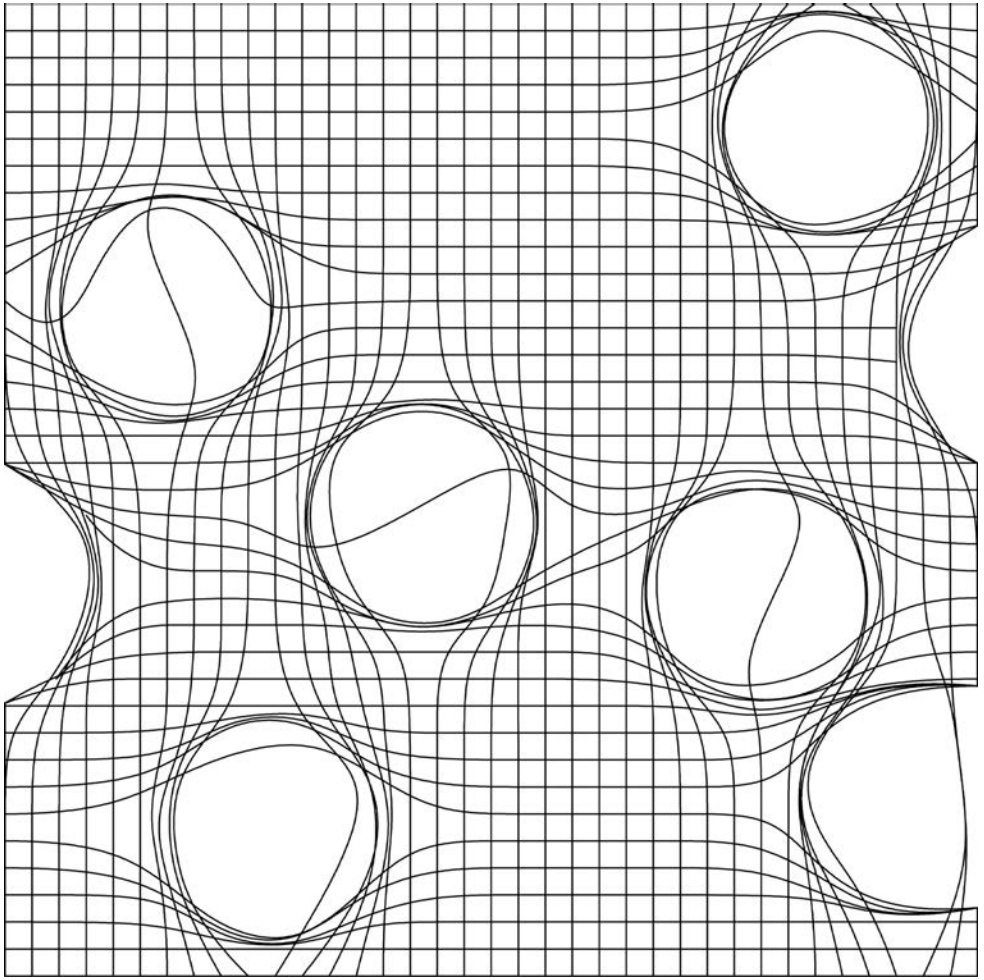
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Maja Wrzeszcz

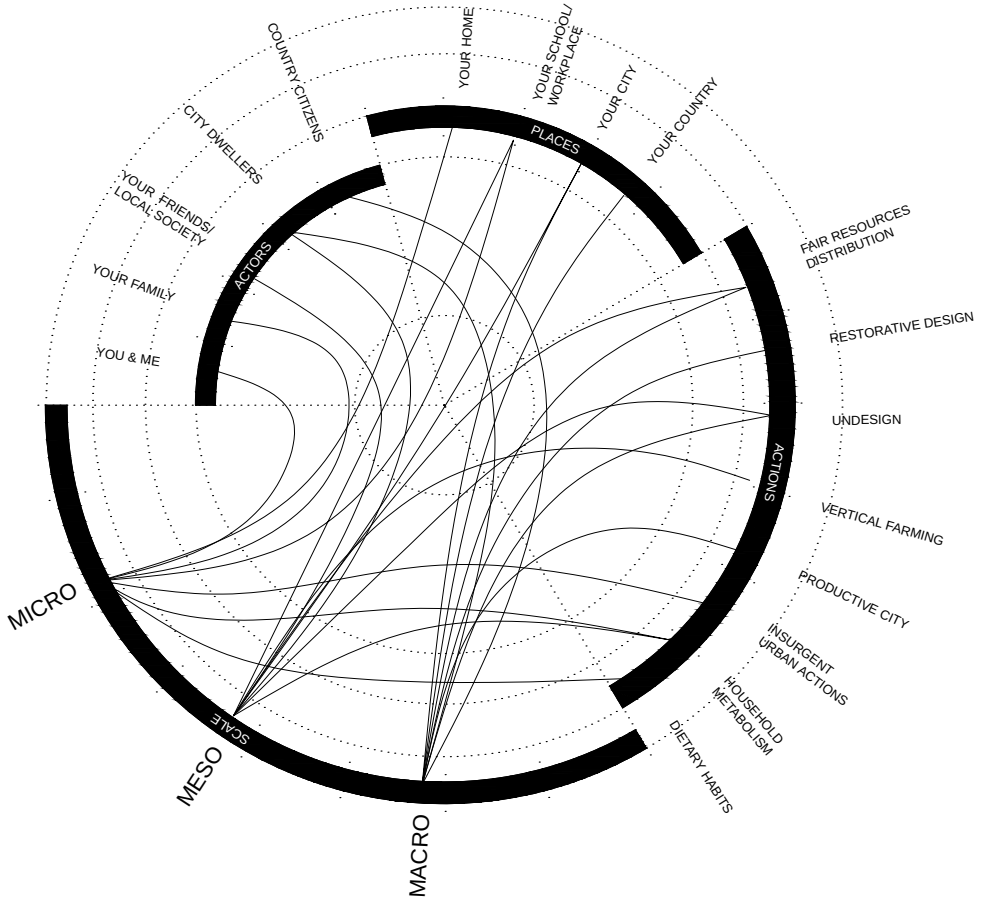
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PUNCTUAL AND GLOBAL INTERVENTION TACTICS



The city is not an isolated entity, its embedded in a complex interplay with its inhabitants, as well as with its surroundings. In an increasingly urbanized world, the role of cities is growing and there is an urgent need to rethink the concept of the city itself. We can't think about the city without recognizing its interconnectedness, its impact on the environment, and the representation of actors within it. We call for expanding our understanding of the city and questioning the dualism between nature and culture.



Historically in European culture, humankind has been considered as dominant species and entitled to subdue the earth, and cities have been regarded as the antithesis of nature. Following Bruno Latour's vision of "political ecology", we perceive the city as a complex web of relationships between human and non-human actors, and whose presence must be exposed, reexamined, and politicized to make a city more just.

Being human is not only a matter of being alive under extreme circumstances; we need to have a feeling of understanding toward other living beings. Each emerging development in human history has been somehow impacting nature. We believe, however, that a non-extractive, non-dismissive, on the contrary compatible, and deferential approach is possible in a myriad of ways. Leave aside our magnificence; the ecosystem is more crucial than egos.

We need a new narrative, a radically different view on actors in the community. A post-humanist perspective that understands the commons as the result of inter-species negotiations that allows as many actors as possible to coexist without inequality or violence. This negotiation extends beyond the scale of the city – we are a part of an ecosystem and there cannot be justice without biodiversity and sustainability. Our relationship with nature is strongly linked to major challenges we are facing: climate crisis, land use and food production, health issues, the commodification and distribution of resources etc.

Our manifesto is a starting point for the change. We propose actions that can be undertaken at different levels: MICRO (personal), MESO (city), and MACRO (planet). We strongly believe that only the combination of these scales can bring about change. The feeling of an agency on a personal level can help to empower citizens to challenge the existing narrative and demand a systematic transformation.

MICRO MESO MACRO

Dietary habits

More than 38% of the habitable area worldwide is occupied by animal husbandry. As agricultural land expands, biodiversity and wildlife disappear - they are directly linked to each other. Animal agriculture generates nearly 15% of total global greenhouse gas emissions, which is greater than all the transportation emissions combined. Limit the consumption of meat to reduce your impact on global warming and contribute to wildlife restoration.

Household metabolism

Look at your household as a living organism. What resources does it ‚devour' and what resources does it ‚expel'? Strive to make the flow of energy and matter as circular as possible - minimize what goes in and out of it. Save energy, share, maintain, reuse, refurbish, and in the end – recycle!

Insurgent urban actions

Flower meadows support biodiversity by providing food and shelter for beneficial pollinators, birds, and small mammals. Vegetation has an insulating function, preventing the heat island effect and accumulating dust and pollutants.
Start guerilla gardening! Remove disused paving slabs and turn useless lawns into rich meadows. Act individually or in collaboration with your neighbors. Fight for your rights to beautiful surroundings and a better microclimate!

Productive city

The United Nations projects that the global population will reach 9.7 billion people in 2050, and 10.4 billion in 2100. It makes the issue of food production crucial. We call for bringing it to the city, to minimize the ecological costs of transport and to create communities around it. Transform the unused plots in the city into temporary farming lands. These will produce food, but also help to create a community around it and activate persons in vulnerable conditions (such as in the crisis of unemployment or homelessness).

Vertical farming

Introduce vertical farming in the city. Hydroponic and aeroponic systems allow for more efficient production of food in a limited space. This contributes to leaving more space for wildlife beyond the city's borders.

Inclusive design

Transforming a neighborhood in a city often leads to gentrification and the erasure of the existing communities. When transforming or building neighborhoods address the needs of various actors: local communities, vulnerable groups, migrants but also animals and plants. Inscribe the rights of different groups and species into regulations and planning documents and constantly update them.

Undesign

Nowadays construction and building industry generate almost 40% of total carbon emissions. Non-renewable resources (such as sand etc.) are intensively used and will become scarce. Reconsider non-doing. Let the plants grow freely in degraded habitats and learn to refrain from intervention. If designing, promote non-extractive and environmentally contextual architecture and design forms.

Restorative design

The loss of biodiversity and natural habitats reached such an alarming level, that acting sustainably is just not enough. We need restorative design and regenerative strategies for natural ecosystems. Create a global system of Wilderness Parks. Nature knows no administrative borders and operates as one complex system. Turn islands of nature surrounded by man-made areas into islands of a man surrounded by nature.

Fair resources distribution

Resource usage and consequences of climate change are not distributed equally across the globe. To ensure fair and sustainable use of resources every person can use 2000 watts of energy per day.
Developing countries should be entitled to greater quotas in the development process, and developed countries must learn to reduce their consumption of energy. Seek a balance between economic development and biodiversity restoration.

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Figures:

Diagram inspiration: https://i.pinimg.com/originals/fe/ac/ea/feacea76f2483f4b177f29bdca4f00e1.png

All illustrations made by the group. Own work.

A City of Commons

Lorelai Christodoulou
TU Crete, Greece
Sarya Baran Kılıç
The American Robert College, Istanbul, Turkey

All illustrations in this Manifesto are made by the authors, except where indicated.



Abstract.

The just city is a city of commons.

Commons are the alternative of our capitalist world as we are shifting into a more livable way of being. Since we argue that spontaneity, creativity and initiation are important elements for a community to thrive, we view commons as shared spaces in which commoners manifest their own needs and values.

Commons are places of solidarity, co-decision and engagement that come together with a high sense of community, discipline and responsibility. Living in a city of commons means honoring the interests of the marginalized and taking into consideration the wellbeing of the community.

To common is to participate in all aspects of social and political life in order to counterbalance the division of capitalist cities. To common is to work together to solve problems, to govern and to equally share local public goods.

Commoning is a self-organizing and autonomous way of existing in urban spaces, nevertheless, depended on public discussion, cooperation and equity. We highly reject the notion of neo-liberalism being the only possible way of governing and we view commons as not only a physical and tangible manifestation of urban spaces, but also as an arena for political shift. We believe that the urban space is not only cultivated by people's values and aesthetics, but both-way, it transforms and reshapes our way of thinking and what we prioritize.

We support the idea of developing a new economy that passes on private interest and exploitation by envisaging post-capitalist perspectives emerging through alternative forms of social organization. Commons are inextricable to a solidarity economy that attempts to distribute public goods and services through forms of association and collaboration based on sharing practices (Stavrides, 2016).

To achieve such a way of living and designing our cities we must first be able to envisage it. To do so, we illustrate a few key conditions that we experience in today's capitalism, in contrast to how they would look like in the city of commons.





Global Starvation bigger threat than COVID-19 in many refugee camps. Source Amnesty International. Printed with permission.

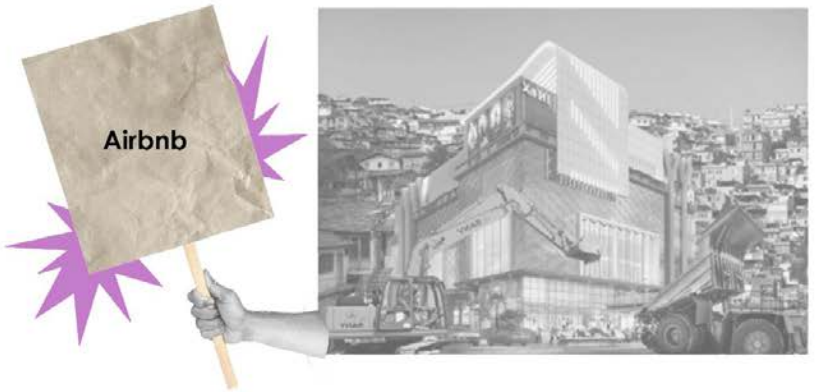
In capitalism, refugees are faciliated in temporary facilities supposedly to shelter and meet the basic needs of those groups. In reality, refugees live in especially harsh conditions facing poverty, health, educational and security challenges. Especially refugee and migrant women and girls have to deal with a greater risk in maternal, newborn, and child health, sexual and reproductive health, and violence (Bonyan Organization, 2022).



Refugees did not choose to barricade themselves in a culturally and socially homeneous urban comminity (Stavrides, 2016). In the city of commons, their everyday practices are visible and expanding in a shared world. Instead of settling in invited spaces, refugees are inventing their own, developing into areas for commoning. Refugees along with commoners are creating networks of solidarity and cooperation in which women and girls have a central role in. Commoning practices spread the awareness which encourage movements for their civil rights protection and honors their culture.



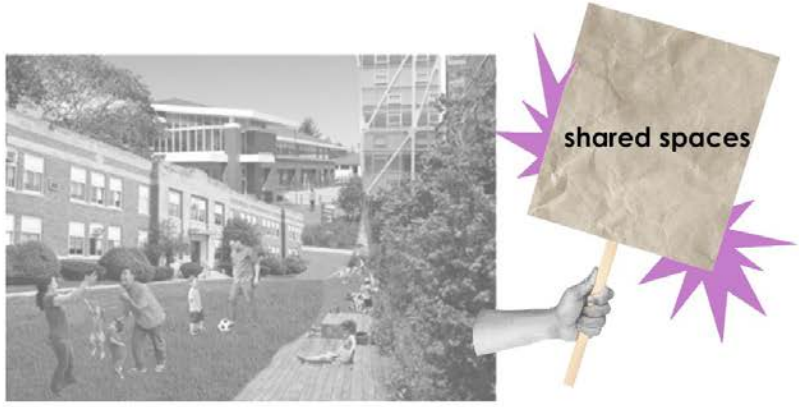
In capitalism, the decisions about governance and urban planning are usually top-down driven and implemented without taking into consideration the wishes of the community and the vulnerable. Usually motivated by private interest and profit, they fail to distribute public goods in a just way.



In capitalism, the development of the city depends on private invesments that are gentrificating specific neighborhoods causing the displacement of their inhabitants.



The city of commons is a city of participation, deliberation, co-creation and co-decision. Participation is based on the community's work and problem-solving capacity. It can be manifested as a their desire for full participation as a right to the city to be reclaimed or as a self-management of the urbna space as commons (Karyotis, 2019). Participatoy processes deliver urban policies that are better informed about the needs of the community and are more just, because they include the voices of the vulnerable and silent (Sen, 2009).



In the city of commons, Community Land Trusts (CLT) ensure that people's homes are permanently and genuinely affordable. The CLT retains ownership of the land, either for a limited period of time or perpetually, whereas homes and other buildings are in individual ownership. CLTs are non-profit, democratic, community-led organizations that act as long-term stewards of the land, while ensuring that any additional value generated is retained within the CLT (SHICC, 2020).



In capitalism, public green space is usually a privilage of high-income neighbourhoods. It is mostly a matter of aesthetics and is not used to produce public goods. Private green space on the other hand is an indicator of wealth within the housholds because it requires extra space as well as private recources in order to maintain it.



In the city of commons, shared green spaces are a means of community engagement, togetherness, co-creation and production of public goods. Urban argiculture and plant seeding provides healthy nutrition and sanitation which are basic rights for all.



In capitalism, internet connection is often limited within closed spaces and is not accessible for all. This creates detachment and introversion, apart from injustice given the fact that many settlements in the world do not posses the infrastructure for such a service provision.



In the city of commons, internet is not commercialized, provided in shared spaces as means of connecting rather than isolating. It is a public service accessible for the citizens despite their financial status and a means of shared knowledge and information.



In capitalism, most parts of the world are relied on cars when it comes to mobility. Big infrastructure divides the landscape, local roads confine public space and transform neighbourhoods into noisy and polluted areas. Market driven urban planning decisions in big cities, benefit car mobility (car purchases, car loans, insurance and fuel purchases, parkind and road taxes) and deminish small - human scale of our cities.



The city of commons is a walkable city that uses its capital to reinforce public transportation of sustainable mobility. Commons include parking structures that can store citizens' bicycles promoting a car-free city. The just city is a playful city with increased public space for humans to walk, run, wheel and wonder. Streets are inclusive and inviting, making the citizens feeling safe by minimizing injury.

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p.s.: #tu_delft_summerschool2022 crew says hi

Three Little Pigs in the City

(Or the unexpected virtue of denormalizing western city models)[1]

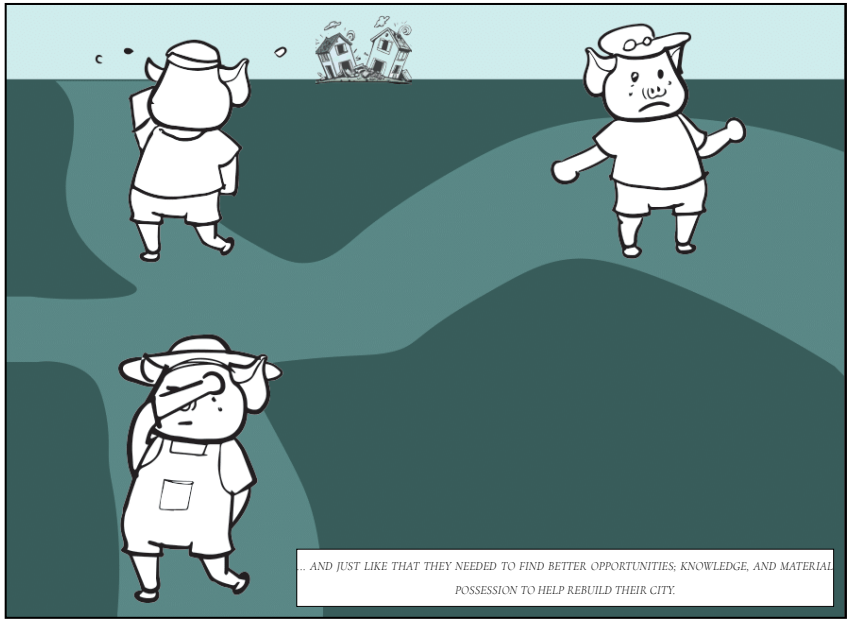
Leyla Abou Chedid

Diah Paramita Sari

Arumi Zanira

KU Leuven, Brussels, Belgium





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PART I
INTRODUCTION

Once upon a time, in a city called Somewhere, there lived three little pigs named Girl-Major, Snowball, and Pink-Eye[2]. They lived a happy life until the Wolf came to the city. The wolf destroyed houses and attempted to eat the three little pigs. They were forced to leave their families. In the following story, we will follow the three little pigs journeyed to find their new home.

The big bad wolf can be seen as representing the changes in a city's power dynamics and the displacement and marginalization of certain groups. The wolf's attempt to eat the three little pigs represents how vulnerable communities can be targeted and pushed out of their homes and neighborhoods by those in power.



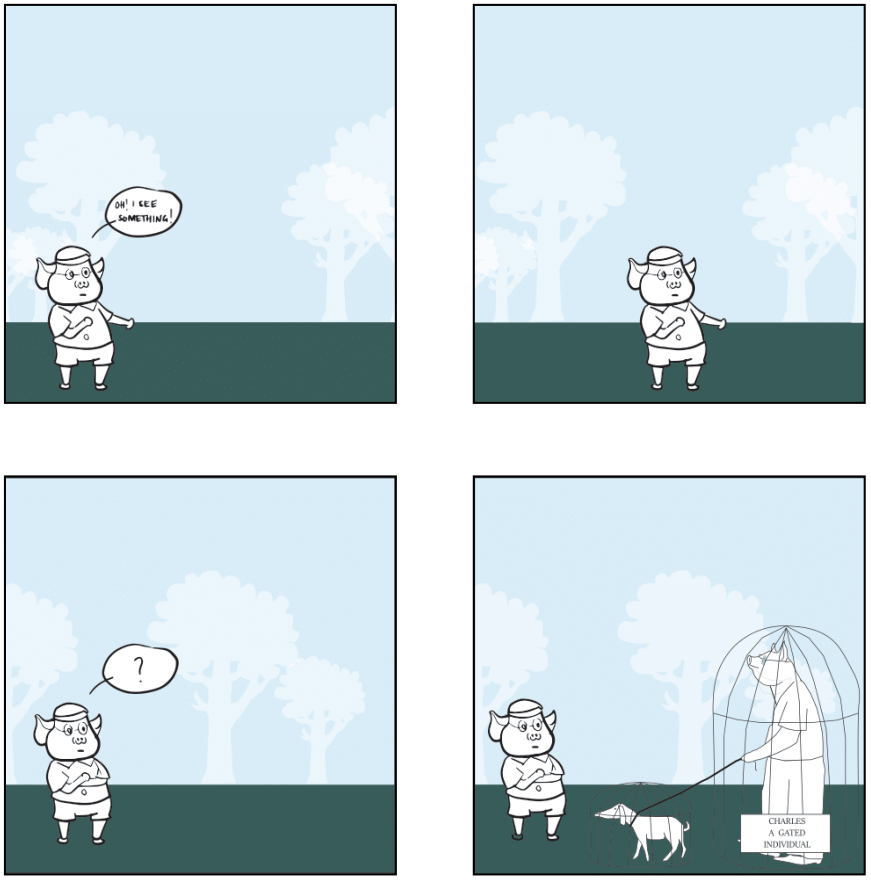
PART II
THE SEARCH FOR A JUST CITY

The City of Omelas

Girl-Major journeyed to the City of Omelas[3]. Omelas was not the sanctuary she had hoped for. Instead, it had become a heavily gentrified city, with tall buildings and crowded streets. The influx of investment from distant countries had led to large infrastructure projects, but at the expense of the eviction of local creature. The once-thriving community was now a playground for industrial interests.

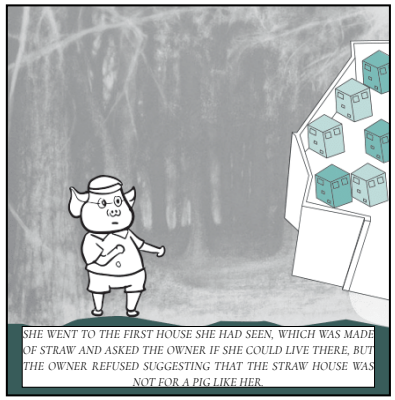
Girl-Major, like many other residents, lived in an urban pocket, a place for the displaced and dispossessed. Girl-Major found herself struggling to find a place to live and a job to support herself. She saw how the city's residents, particularly those from marginalized communities, were unjustly left behind in the rush for profit and progress.

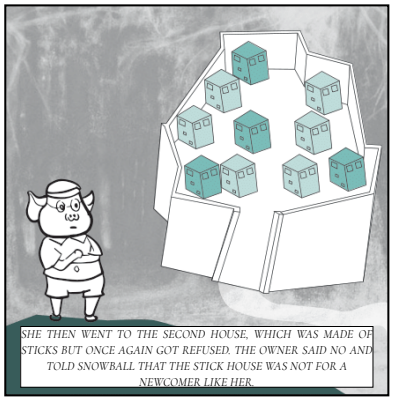
Girl-Major's struggles were a reflection of the way that capitalist society creates and perpetuates inequality and injustice[4]. Her story is a reminder of the ways that some groups are left out of the "club" that is capitalist society, and how urbanism can be used as a tool for marginalization and exclusion. It is a call to action for creating a more just and equitable society for all.

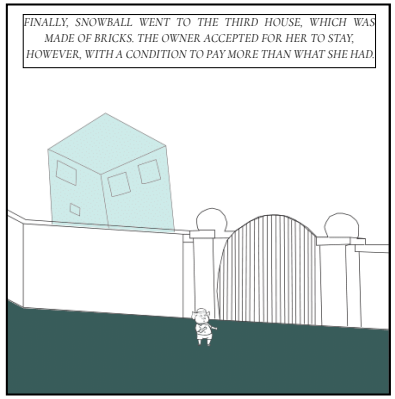


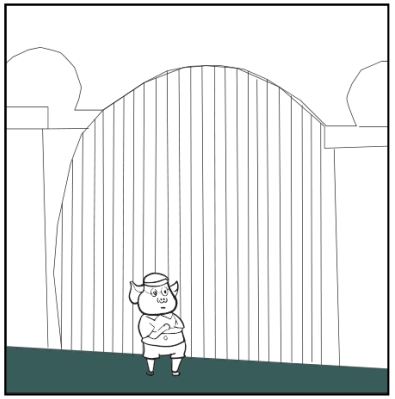
The City of Leandra

When Snowball arrived in Leandra[5], she found the city had a large gate around the neighborhoods, separating the people inside from the rest of the city. Snowball was intimidated by the gate, and felt fearful of what might be on the other side.



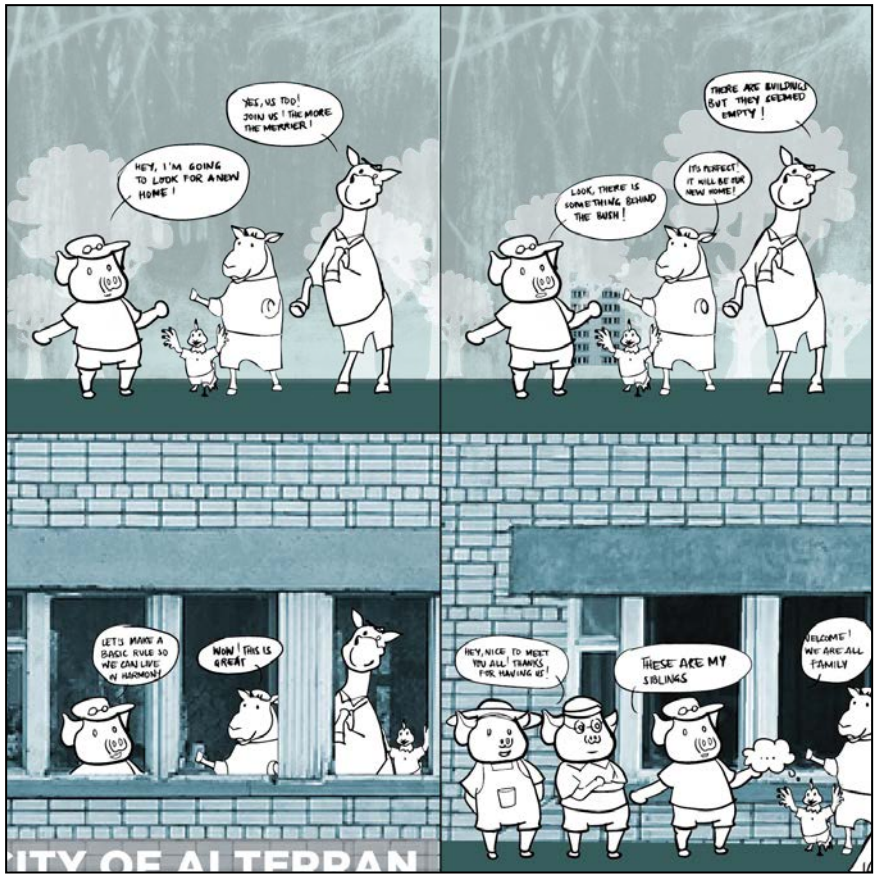






Snowball felt isolated and missed her siblings. She thought that safety and security should not come at the cost of other being's freedom and connection with others.

The term "gated communities" are usually defined as fenced housing developments[6], access to the public is restricted, characterized by legal arrangements which tie the residents to a mutual code of conduct and usually shared responsibility for management. This notion is known as a worldwide tendency, where "gating" describes a form of spatial protection whereas the word "community" denotes to a specific social body of persons. The dividers emulate social relations shaped by the functioning and operational of the city. Gates display a powerful indication of exclusion to those that are unwelcome.



The City of Alterran

With numerous new friends, Pink-Eye arrived in abandoned Alterran[7]. They worked together to reappropriate Alterran into a home where they all shared resources and formed a community.

At first, Pink-Eye thought that this way of living was perfect, but as time passed, she realized that the idea of forcing "commoning" did not work for her. Pink-Eye's culture from Somewhere was different and she missed the sense of individuality and privacy. Alterran was not the utopia she thought it was, and that the true sense of community and belonging is not about forcing a specific way of living but rather to respect and accept differences.

Cities have become commodified spaces, thus the idea of the commons has emerged, providing new ways of collective living that are less dependent on commodification. The commons are socially generated, and cities are socially constructed entities. Therefore, cities are the perfect places to explore the commons.

However, the true challenge of the commons[8] is to maintain its sustainability. In a world infused with capitalist notions, the temptation of individual gains from the dissolution of the commons is a constant threat. The question of how to ensure strong cooperation among existing members, and possibly new ones, is crucial in building a new world. It requires collective work among groups of people who may initially be strangers, with different cultural, geographical, or political backgrounds.

PART III
IMPOSITION, DISPOSITION

In the end, the three little pigs left their cities and met at the last city, which is called "The Third Place"[9]. It was different from Omelas, Leandra and Alterran, and was the equilibrium in search of the just city; a place where different backgrounds, cultures, and ways of life could come together and live in harmony.

There, they could build their own houses, work on their own terms, and participate in the community in a way that felt right for them. They were able to respect and accept each other's differences and still find a sense of community and belonging.

We have seen how neoliberal ideologies have infiltrated urban development in the global south. By adopting these standards of living that are governed by 'free market' economics, cities in the global south face conflicts of interests, which pushes some vulnerable groups within them to the brink of breaking. The dispossessed. It is true that some groups can thrive-the determinists[10] , but that should not be the sole measure of progress.

Marx's theory of historical materialism posits that the economic base of society (i.e. the mode of production) determines the superstructure (i.e. the legal and political systems, culture, etc.) and that societies progress through different stages of development[11]. In relation to the problem of imposing Western city standards in the global south, it can be used to understand how the capitalist economic system of the West has led to the spread of Western urban development models around the world.

As a result, there are forms of resistances all over the world, where the dipossessed are reclaiming back their rights to their city. Some forms of resistance include: grassroot organizing, direct action, legal action, community development, or even squatting. Resistance allows new possibilities to emerge, and these examples of resistances that we know now, is just the beginning.

Annotated References

1 Sub-title inspired from Birdman or (The Unexpected Virtue of Ignorance), a 2014 American black comedy-drama film directed by Alejandro G. Iñárritu. Starring Michael Keaton, Zach Galifianakis, Edward Norton, Andrea Riseborough, Amy Ryan, Emma Stone, and Naomi Watts. The film was released on October 17, 2014 by Fox Searchlight Pictures.

2 Name of the characters were tribute to: Old Major, Snowball, Pinkeye. Orwell, G. (2009). Animal Farm: A Fairy Story. HarperCollins.

3 Omelas, inspired by: Le Guin, Ursula. (1973). The Ones Who Walk Away from Omelas. New Harpers.

4 Bourdieu, P. (1986). The Forms of Capital. in J. G. Richardson (ed.) Handbook of Theory and Research for the Sociology of Education, Greenwood Press, 241-258.

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6 Hook, D., & Vrdoljak, M. (2002). Gated communities, heterotopia and a 'rights' of privilege: a 'heterotopology' of the South African security-park. Geoforum, 33(2), 195–219. https://doi.org/10.1016/s0016-7185(01)00039-2

7 Alterran, inspired by: Le Guin, U. (1971). Planet of Exile. Ace Books.

8 Huron, A. (2015). Working with Strangers in Saturated Space: Reclaiming and Maintaining the Urban Commons. Antipode, 47(4), 963–979. https://doi.org/10.1111/anti.12141

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9 Kern, L. (2020). Feminist City: A Field Guide. Verso Books.

10 Bourdieu, P. (1986) The Forms of Capital, in J. G. Richardson (ed.), Handbook of Theory and Research for the Sociology of Education, 241-258. Greenwood Press.

11 Marx, K., & Engels, F. (1998). The German Ideology: Including Theses on Feuerbach and Introduction to The Critique of Political Economy. Prometheus.

Marx, K. (1859). A Contribution to the Critique of Political Economy. Progress Publishers.

And last but not least... The story is a tribute also to:

Galdone, P., & Galdone, J. C. (1984). The Three Little Pigs (Paul Galdone Nursery Classic) (Illustrated). Clarion Books.

Orwell, G. (2009). Animal Farm: A Fairy Story. HarperCollins.

The CiTeen

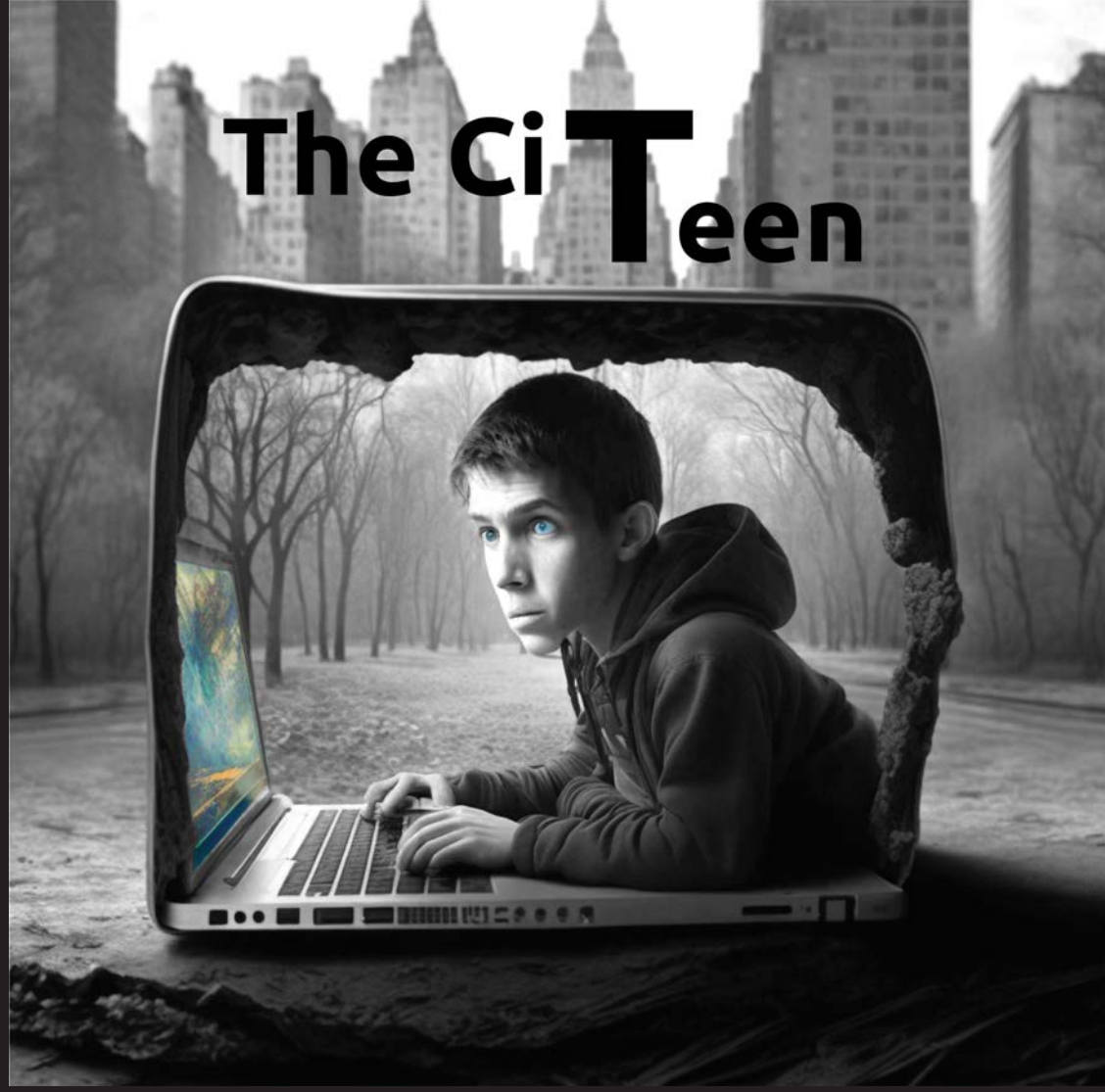
Lucia Cristina Coronel Castromonte

PoliMi, Milan, Italy

Nisrine Habib M'samri

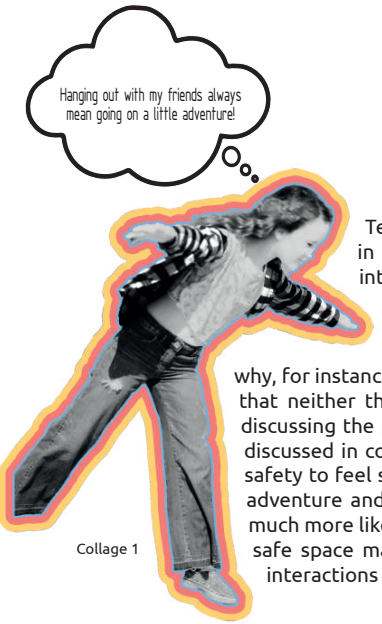
İstanbul Nişantaşı Üniversitesi, Turkey

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Collage 0 (cover): Teenager torn between virtual and real world. Image generated using Artifical Inteligence, Midjourney.

The Ci Teen



Collage 1

Teenagers who are considered the future citizens are currently growing in different contexts than previous generations. Virtualization of social interaction and lack of security together with growing stigmatisation of the city are shaping behaviours that can drive to the dead of public spaces. The majority of teenagers lately perceive public spaces as limiting and inaccessible. The most typical response to the question of why, for instance, public parks are not their preferred and most frequented location is that neither they nor their parents judge them as safe and secure spaces. When discussing the planning of public spaces, safety is a subjective quality that is always discussed in conjunction with other crucial aspects. Teenagers need more than just safety to feel secure. They require places that are intimate, private, have a sense of adventure and exploration, and reinforce their sense of belonging. Teenagers are much more likely to value a public space if they had an involvement in designing it. A safe space may also be one that encourages good communication and in-person interactions with people. Safety and social aspects of a space are intertwined.

The World Health Organization (WHO) defines an adolescent as any person between ages 10 and 19. Teenagers are in a transitional phase from childhood and adulthood. During this process some changes in their anatomy as well as in their perception of the world and in the way they relate to it. These changes can bring anticipation and anxiety for both children and their families.

In this context it becomes highly relevant to ensure safe spaces for the correct development of teenagers, and not only that, but enhance the quality of these spaces in such a way that can offer more and new experiences.

Security/Adventure/Belonging/Engagement

Teenagers use city streets and public parks for a variety of activities, but also for psychological comfort. To provide psychological comfort, locations must be secure, private, and secluded to allow teenagers to spend time alone and gain a greater comfort level with solitude.(Cele 2013) Security is essential in private and intimate areas. Landscape design typically only considers public social gathering places, which overlooks some critical aspects of adolescent development.(Owens, 1997),

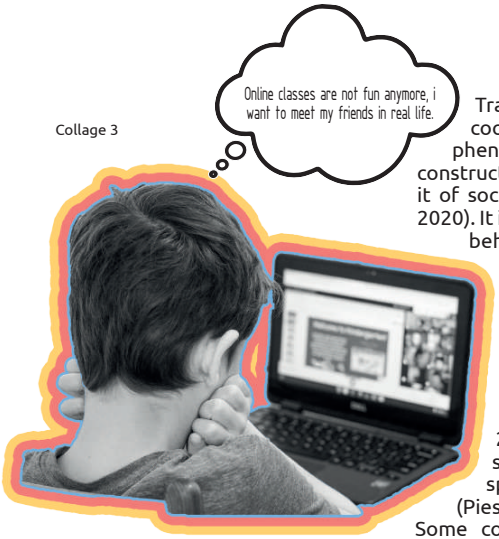
Furthermore, while some places, like public parks, may provide both privacy and security, they lack the adventurous quality that teenagers yearn for. (Owens 1988) Natural parks and undeveloped agricultural lands are the most prized outdoor spaces by teenagers because they provide opportunities to connect with nature and natural landscapes. These locations are the most highly valued for their restorative aspects, with features such as beauty, the ability to be alone, and specific natural elements.
Teenagers must be included in planning discussions, involved in space design, taught the necessary skills, and encouraged to draw on their personal experiences to make them feel safe and welcome in the city's streets and public spaces. Cities can design areas that give teenagers a sense of control and belonging thanks to their insights.



Collage 2

In the contemporary world, the increasing use of virtual spaces to interact has become part of daily life, mainly for teenagers. The access to virtual spaces seems to be more feasible and is not so regulated by adults as the access to real public spaces. Thus, these spaces become an alternative mainly for those who live in hostile metropolises.

Virtualization of Social Space



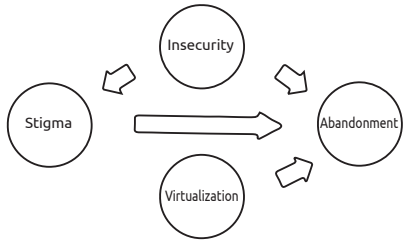
Collage 3

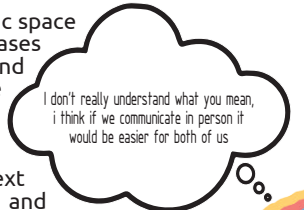
Traditional social space is limited by the geographical coordinates. Nevertheless, the digital revolution produces a phenomenon of virtualization of social space, which means the construction of a new communication universe and the transfer to it of social interactions regardless of the user's location (Sandu, 2020). It is stated that virtualization of the social space modifies the behavioural habits (Habermas, 2000).

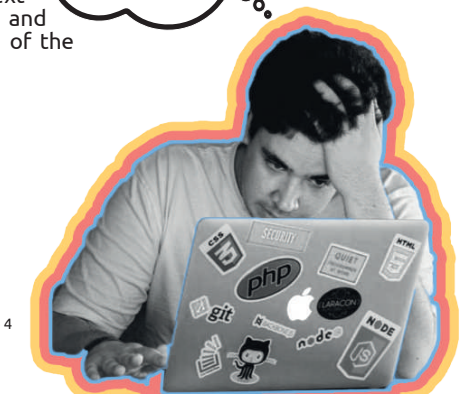
Virtualization creates a new dimension of communicational space, but denies a defining element of the human condition, that of the face-to-face relationship with otherness (Sandu, 2003). Furthermore, the virtualization of the social space also implies the manifestation of a series of socio-pathologies. Examples of them are "fake news epidemic" (Allington & Dhavan, 2020; Bargaoanu, 2018), "infodemia" (Armanca, 2020) or socio-pathologies related to the large number of hours spent on the Internet that can degenerate into addictions (Pies, 2009; Cash et al., 2012).
Some consequences could be the decrease in the emotional intensity of social interactions, and a deconstruction of the idea of belonging to a group. The loss of the quality of human interactions will be perceived after a while, when there will be a tendency to return to immediate relationships (Sandu, 2020).
In a world becoming more virtual, which has its positive side, we must also be aware of the loss of presence in real spatial spaces that can be caused by other factors such as insecurity. The neglect of spaces for interaction in our cities and a growing trend towards virtualization, puts us in front of a future with deserted public spaces.

Vicious circle of abandonment

A vicious circle of decay and abandonment of the public space starts by the lack of security in it. This in its time increases the stigmatisation about the public spaces and consequently more people desist from using these spaces. In parallel, virtualization of social interaction moves users from real public spaces to virtual spaces. This shift is mainly noticed in teenagers who are more related to the use of new technologies. In this context new behaviours oriented to avoid the public space and substitute it with a virtual one can drive to the death of the public space in our cities.







Collage 4

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Figures

Collage 0 (cover): Teenager torn between virtual and real world. Image generated using Artifical Inteligence, Midjourney.

Collage 1: Active teenager. Photo by Annie Spratt. Unsplash licence. Layout and organization by the authors.

Collage 2: Photo of young girl by Nisrine Habib M'samri. Own ownership. Layout and organization by the authors.

Collage 3: Guy with laptop. Photo Thomas Parkby. Unsplash licence. Layout and organization by the authors.

Collage 4: Frustated teenager. Photo by Tim Gouw. Unsplash licence. Layout and organization by the authors.

The Inclusive City

Nihan Akcan
Tristan Borromeo
Maud de Guiran
Justyna Pawelczak
Aravind Vishnu
KU Leuven, Brussels, Belgium

TOLERATE!

ARTICULATE!

PARTICIPATE!

We are writing this manifesto from our position as architecture students because we feel that it is essential to reflect and express our vision of a (more) just city. We are a group composed of three girls and two boys, each with quite different backgrounds and experiences, so we have been able to exchange and confront our ideas and then put on paper the aspects that we feel are essential to participate in the just functioning of a city. We approached the subject by asking the following three questions: who should be included as a priority in our vision of a just city, how to implement this and why this is a current and important subject.

WHO IS THE JUST CITY FOR?

Social inclusion plays a key role in the design of a just city, as today it is not just about social homogeneity, but more importantly about diversity in society. Spatial practices implicitly determine the conditions of social life, which consequently creates divisions in society and a sense of lack of belonging. Integration addresses the problem of comfort, safety, and engagement within new forms of citizenship. Why, despite the definition of citizenship, which is "full membership in the community" [Marshall], are people still marginalized? Everyone should have the right to use and participate in daily urban life.

"Unseen" people within society are facing prejudice directly and indirectly on daily basis, which stems from ignorance by privileged ones. We should consider people affected by the exclusion simultaneously both as cohesive groups as well as independent individuals who face this problem separately. Exclusion affects both the quality of life and the equity of society. This raises questions:

Is the right to the city reserved for the privileged?
Isn't safety and participation a primary right for every citizen?
Why isn't solidarity the main goal of social integration?

HOW TO ACHIEVE AN INCLUSIVE CITY?

We visualize our future 'Just City' as embracing the inhabitants with open arms, devoid of the classification on the bases of class, creed, gender, age or other privileges. As the urbanization, human population and technology advance at an unprecedented pace, humankind as a global society has reached new heights, along with it the higher need for more inclusive social spaces. The vision seems utopian, but through time, discourse, theories and experiments around the globe, society has opened more ways to achieve more inclusive spaces.

We believe that analyzing and perceiving the new 'just city' as a heterotopia can help to uproot and redefine the existing norms and social orders which facilitates exclusion. Through insurgent planning and citizenship, different communities and a wide array of actors can be included and thus avoid creating sanctioned spaces for participation[Miraftab,2009]. This hot-pot, we belive leads to further discourse, politicizing and theorizing about inclusivity regardless of differences and unity in diversity. A cycle of state and global level urban policies and more discourse regarding this is thus initiated which ultimately leads to more comfort, belonging and commitment to the inhabitants of the new just city. Cultural, ethnic and historical context should be considered and gender power relations are re-imagined[Fenster, 2005].The need for legal, political and cultural articulations also has it importance in creating an inclusive city [Bhan, 2009]. This inclusion should not only be a perceived one but also the equality should be redistributed. Thus, a spectacle of the 'just city' can be realized with a vision of inclusivity.

WHY INCLUSION IS IMPORTANT?

Inclusion and spatial justice has long been a part of the conversation when it comes to (city)planning. It is important to question the neoliberal notion of citizenship. Why is it that the people who benefit from the city are not the people who need it the most? Maybe the biggest answer to this question is that the disadvantaged citizens are seen as an objective of professional intervention under neoliberal capitalism. (Miraftab) The creation of the "other" affects the collective consciousness and furthermore, the actions of a society in general. Fainstein's notion of equity is a keyword discussing the right to the city.

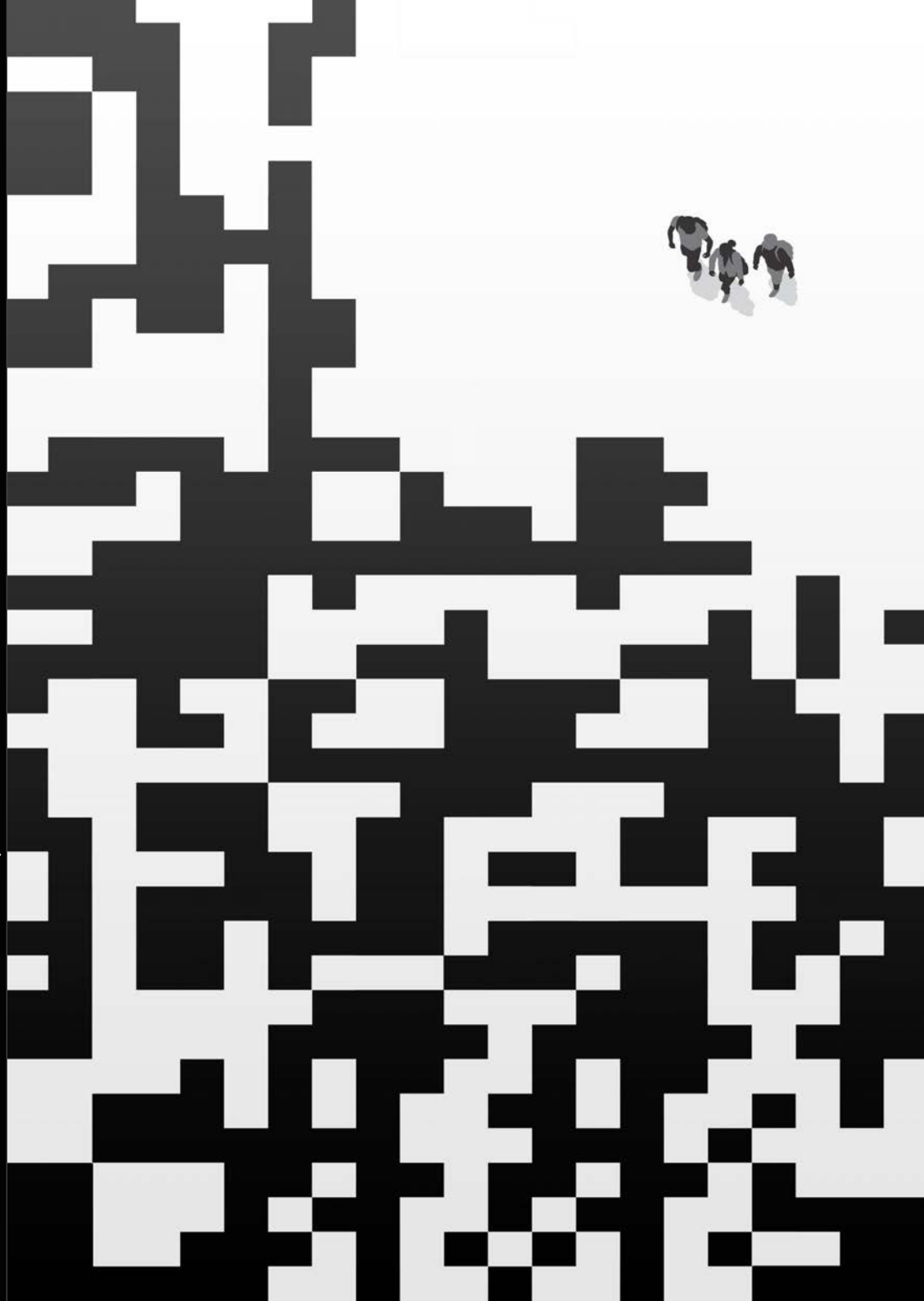
To be a part of the city and take action, one must feel compelled and invited to do so, in order to start this chain reaction of re-gaining consciousness and claiming the city. Any citizen should be aware of their role in the city as an agent. An agent is less likely to care if they feel like they are not seen. In order to be seen, equity instead of equality, should be the norm of planning because not everyone has the same needs, or some needs are more urgent than others. By recognizing the marginalized groups as active agents and mobilizing these communities, this positive chain reaction might take place. This brings us back to the main topic of inclusivity in an urban context.

We think it is important and necessary to have this reflection, which has many links and connections with our choice of study, namely architecture. But this discussion also makes sense to us and especially because we are convinced that it is time to change some of our conceptions, which today show their flaws on many levels. Growing inequalities, the privatization of public space, the commodification of vital needs, evictions and many other factors are detrimental to or simply do not allow the just functioning of today's cities. With this manifesto we want to stress the importance and encourage all spatial practitioners to rethink and propose a more open approach, especially with regard to other fields such as the social sciences.

The Exclusion of Platform Urbanism

Amin Jegham
Elina Lenders
Olena Kysla
Renata Mickevičiūtė
KU Leuven, Brussels, Belgium

All illustrations in this Manifesto are made by the authors.



THE EXCLUSION OF PLATFORM URBANISM

In the last decade, there has been a significant rise in the use of digital platforms. They have changed the way we socialize, find communities to associate ourselves with, and our relationship with commodities in general. Especially during the COVID-19 crisis, the influence of digital platforms over the physical sphere has become evident. The digitalization of the city by platforms, with their main goal being profit, has created new forms of exclusion in the city. A critical question arises - who has access to the digitized platforms of the city and who is rejected by it?



THE DIGITAL COMMUNITY

The digitalization of the city has been sold to us by highlighting its convenience in making our lives easier, however, there is also another side to this story, which is exclusion and inaccessibility. To have full access to the city these days you need to use a smartphone and have access to mobile data. Any kind of social activity such as ordering at a bar or a restaurant, or paying for public transport usually happens by scanning a QR code, which takes you to a website or a special app, that you need to download too. This can be challenging for people of older age who don't use the latest technology or people who happen to run out of mobile data or even have an outdated smartphone. Hereby the digital community is creating a new city for the few.

The inclusive digital community should provide these new platforms in a way that they co-exist with the old ways of the city. Thus, a shift to digitalized services should be thoughtful leaving enough room for all social groups to participate in the change without excluding anyone. There should also always be a non-digitized option to keep the city accessible to everyone.



NEWCOMERS TO THE NEW DIGITIZED CITY

While most of these problems are solvable for locals, what about the newcomers to the city and tourists? They usually face difficulties while getting around and exploring the city with expensive mobile data, being overwhelmed with new information, various apps, and OR codes. To get full access to the digitized city you need to be connected to look things up, order online, pay online, etc. Having no mobile data means missing out.



Cities should provide a good free-access public internet service around the whole city to make it more accessible for its newcomers.

"GREEN" APPLICATIONS

There has also been a rise in all sorts of new applications claiming to pave the way to a greener, more inclusive future. *Too Good To Go*, for example, is an application created to decrease food waste. For a lower price you can pick up the excess food restaurants have left at the end of the day. While at first sight, their intentions seem community-driven, they take a percentage of the money earned, which makes *Too Good To Go* a greenwashed version of *UberEATS*.

A second question arises - with whom the products can be shared? To be able to have access to the food, you need internet access on a mobile phone and even a mobile banking account. This creates a community of sharing food that already excludes the most vulnerable people from their community.

Only the privileged with access to the digital platform can profit from a system that could benefit those with lesser economic power.

New green applications should make sure to stand by their green visions and make sure they do not just do it for the most approachable groups but really use their platforms to reach the social groups most in need of their services.

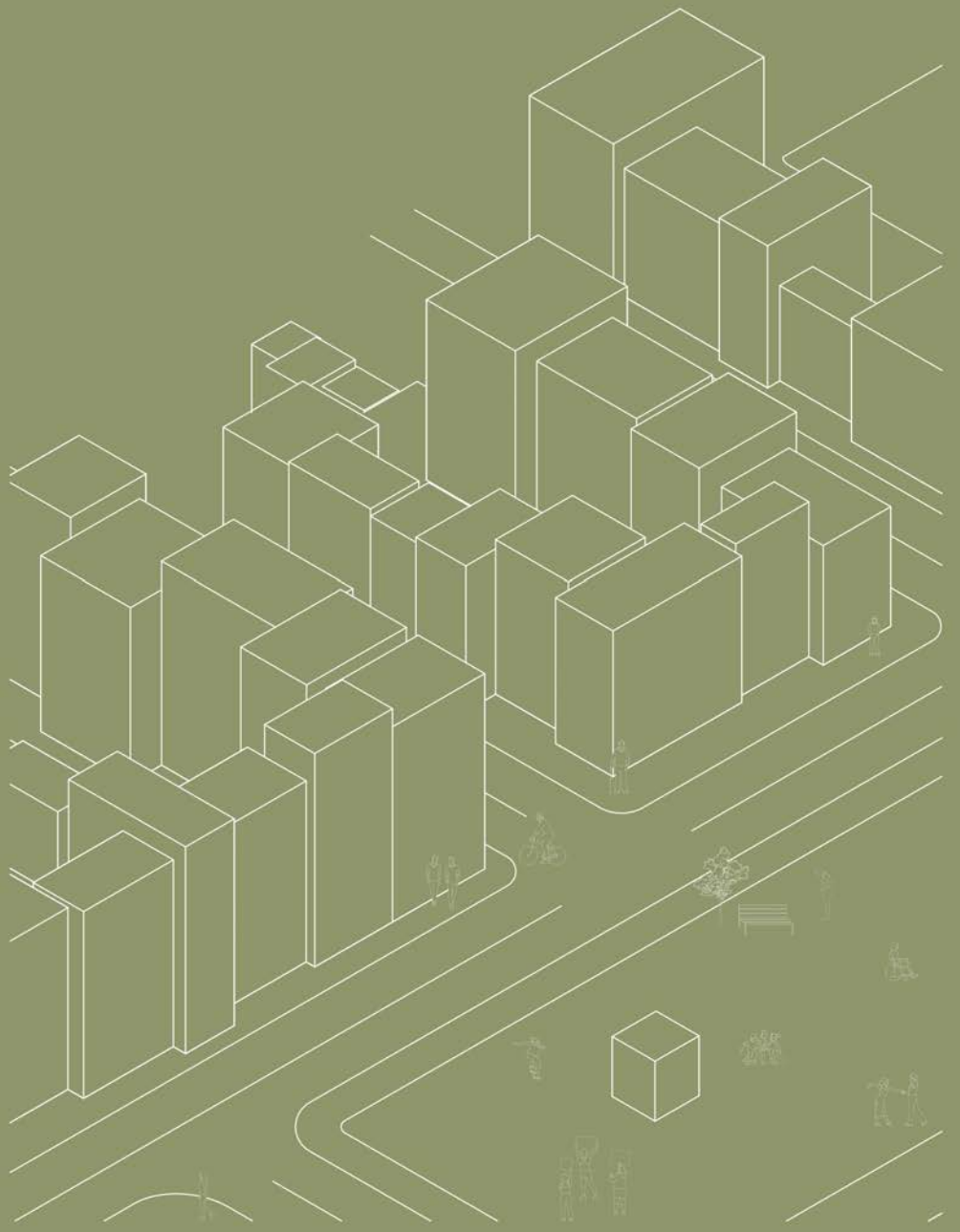
CONCLUSION

To work towards a just city, we must reevaluate the way digital platforms are giving shape to our urban fabric. Striving towards a more efficient alternative to the physical city through digital platforms in the way we are doing now creates a city for the few, not for all. So maybe we should not strive to go completely digital? What do you think?

The City as an Inclusive Social Space

Angelina Voitash
Clelia Barberá Ramallo
Max Sandred
Micha Nikolussi
Roya Raeisi
KU Leuven, Brussels, Belgium

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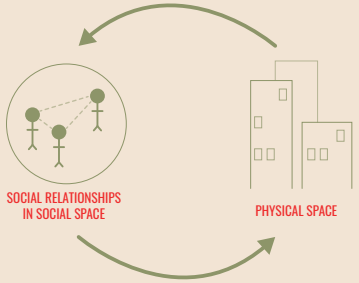


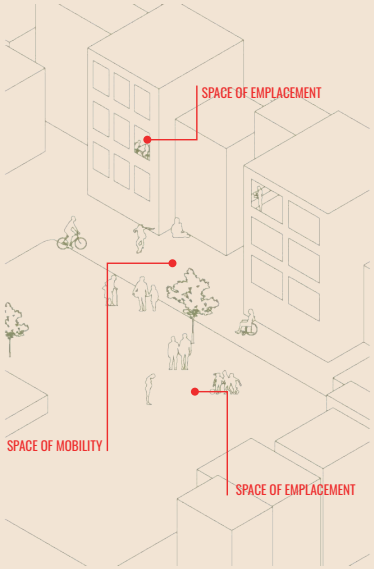
THE CITY AS AN INCLUSIVE SOCIAL SPACE

IN SITE EFFECTS, PIERRE BOURDIEU HIGHLIGHTS THE IMPORTANT, INEXTRICABLE RELATIONSHIP BETWEEN

SOCIAL SPACE / PHYSICAL SPACE

SOCIAL SPACE REFERS TO THE ABSTRACT SPACE WHERE SOCIAL RELATIONSHIPS AND POWER STRUCTURES EXIST, WHILE PHYSICAL SPACE REFERS TO THE PHYSICAL, SPATIAL WORLD WE INHABIT. **POWER STRUCTURES AND RELATIONSHIPS WITHIN SOCIAL SPACE SHAPE THE PHYSICAL WORLD WE LIVE IN, WHILE PHYSICAL SPACE STRUCTURES AND REINFORCES OUR RELATIONSHIPS IN SOCIAL SPACE.**[1]





TODAY WE ARE FACED WITH COUNTLESS GLOBAL CRISES THAT WILL INEVITABLY CAUSE OUR CITIES TO CONTINUE TO GROW, AND FORCE THEIR SPATIAL ORGANIZATION TO CHANGE. THESE CHALLENGES MAKE IT ABSOLUTELY IMPERATIVE THAT WE FIND BETTER WAYS TO LIVE TOGETHER.

CITIES ARE SPATIAL CONGLOMERATIONS THAT ENABLE PEOPLE TO MOVE BETWEEN DIFFERENT SOCIAL ACTIVITIES
- **WE REFER TO THESE SPACES AS THE CITY'S**

SPACES OF MOBILITY

CITIES ENABLE PEOPLE TO FIND THEIR OWN SENSE OF EMPLACEMENT IN SPECIFIC PLACES WHILE LIVING IN CLOSE PROXIMITY TO ONE ANOTHER
- **WE REFER TO THIS AS THE CITY'S**

SPACES OF EMPLACEMENT

IT IS CLEAR THAT THE CURRENT CITIES WE LIVE IN ARE ONLY PLANNED WITH THE WELL-BEING OF CERTAIN SOCIAL GROUPS IN MIND. **THE PHYSICAL SPACE OF THE CITY IMPOSES UNJUST POWER RELATIONSHIPS ONTO OUR CIVILIZATION THAT REINFORCE EXPLOITATIVE AND UNJUST SOCIAL STRUCTURES.**
IN ORDER TO ADDRESS THIS ISSUE, THE CITY'S **PHYSICAL SPACE** - OF MOBILITY AND OF EMPLACEMENT - **MUST BE RE-IMAGINED TO PROMOTE AN INCLUSIVE SOCIAL SPACE.**

1. BOURDIEU, PIERRE. SITE EFFECTS. 1999



SPACES OF MOBILITY ARE PLACES IN WHICH ALL SOCIAL GROUPS COLLIDE AND MOVE THROUGH THE CITY. THESE ARE STREETS, PUBLIC TRANSPORTATION ETC. THAT MAKE IT POSSIBLE TO PARTICIPATE IN SOCIAL SPACE. FOR INSTANCE, THE ROADS BETWEEN BUILDINGS MAKE IT POSSIBLE FOR A STUDENT TO ACCESS A SCHOOL.

IT IS CLEAR THAT NOT ALL SOCIAL GROUPS HAVE EQUAL ACCESS TO SPACES OF MOBILITY.

EXAMPLES OF ISSUES:

THE CONTEMPORARY CITY IS CLEARLY DESIGNED FROM A MALE PERSPECTIVE, WITHOUT CONSIDERATIONS FOR THE SAFE MOBILITY OF WOMEN.

PEOPLE WITH DISABILITIES ARE OFTEN UNABLE TO ACCESS CERTAIN PLACES OF MOBILITY (UNDERGROUND METRO STATIONS, SIDEWALKS ETC.).

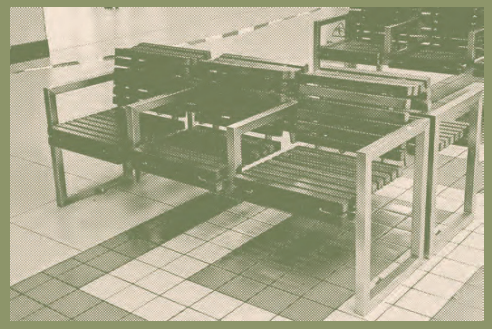
THE CITY IS SPATIALLY PLANNED IN A MANNER THAT VALUES CARS (THAT ONLY SOME CAN AFFORD) OVER PEDESTRIANS



INACCESIBLE WHEELCHAIR RAMP - PLACE LIEDTS - BRUSSELS
PHOTO BY AUTHORS

SPACES OF EMPLACEMENT ARE PLACES WHERE AN INDIVIDUAL OR SOCIAL GROUP FEELS A SENSE OF BELONGING. THESE VARY DEPENDING ON SOCIAL GROUPS AND INDIVIDUALS, BUT SOME EXAMPLES COULD BE HOUSES, PARKS, BARS.

TODAY'S CITIES FAIL TO PROVIDE SPACES OF EMPLACEMENT FOR ALL SOCIAL GROUPS.



BENCH THAT PREVENTS A PERSON-EXPERIENCING-HOMELESSNESS FROM SLEEPING - GARE DU NORD - BRUSSELS
PHOTO BY AUTHORS

PEOPLE EXPERIENCING HOMELESSNESS ARE A GOOD EXAMPLE OF A SOCIAL GROUP THAT IS NOT ABLE TO ADEQUATELY FIND A SENSE OF HOME/EMPLACEMENT IN THE CITY. FROM ONE COUNT IN NOVEMBER 2016, THERE WERE 3,386 PEOPLE EXPERIENCING HOMELESSNESS IN BRUSSELS. THIS NUMBER IS A 96% INCREASE SINCE 2008.[2] PUBLIC SPACES IN TODAY'S CITIES ARE DESIGNED TO PREVENT PEOPLE EXPERIENCING HOMELESSNESS TO FIND THEIR OWN PLACES OF EMPLACEMENT.

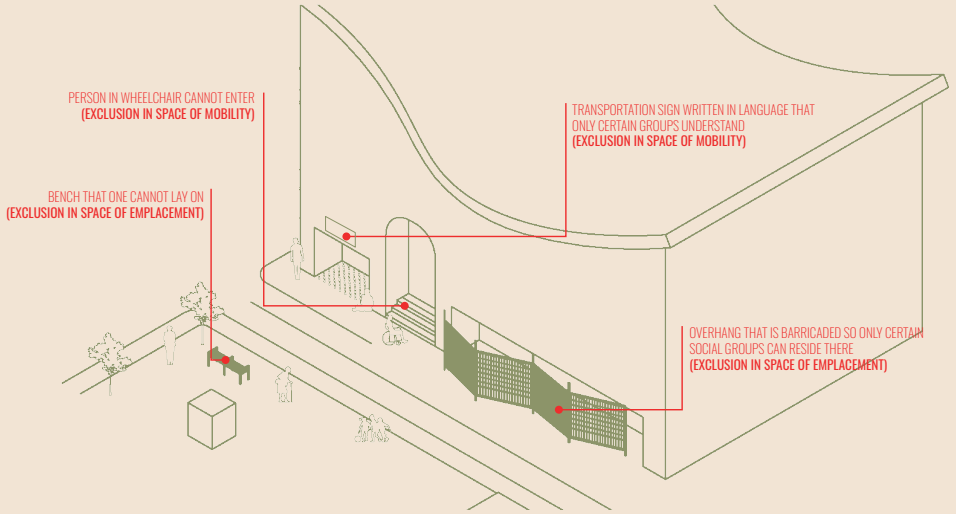
2. BIRCAN, T., SCHOCKAERT, I., & NICAISE, I. (2018). MORE THAN A ROOF: A STATISTICAL PROFILE OF HOMELESS PEOPLE IN BELGIUM. EUROPEAN JOURNAL OF HOMELESSNESS, 12(2), 35-57.

THE SPATIAL PLANNING OF THE CONTEMPORARY CITY NOT ONLY DEPRIVES MANY SOCIAL GROUPS OF LITERAL SHELTER, BUT ALSO PROMOTES A DYNAMIC IN SOCIAL SPACE WHERE SOME GROUPS ARE NOT WELCOME TO SETTLE INTO THE GENERAL SOCIETY.



CALL TO ACTION

ARCHITECTS AND SPATIAL PLANNERS PLAY A CRUCIAL ROLE IN ENSURING THAT THE SOCIAL SPACES OF OUR SOCIETIES ARE JUST BY TRANSFORMING PHYSICAL SPACE. THIS ROLE IS OFTEN UNRECOGNIZED BY PRACTITIONERS AND POLITICIANS IN TODAY'S CITIES - WHERE ARCHITECTURE IS RATHER SEEN AS AN AESTHETIC AND TECHNICAL DISCIPLINE DRIVEN BY ECONOMIC RETURNS. IT IS ABSOLUTELY IMPERATIVE THAT THE FIELD OF ARCHITECTURE BE RECOGNIZED AS **A DISCIPLINE THAT SITS BETWEEN BOURDIEU'S DISTINCTION BETWEEN PHYSICAL AND SOCIAL SPACE.** THE CITY'S SPACES OF MOBILITY AND EMPLACEMENT MUST BE REIMAGINED AS INCLUSIVE SPACES FOR ALL SOCIAL GROUPS. MOST CONTEMPORARY ARCHITECTURAL PROJECTS IN OUR CAPITALISTIC SOCIETY ARE BUILT FOR SPECIFIC CLIENTS WHO HAVE PERSONAL AGENDAS AND **ALTHOUGH THEY MAY SEEM BEAUTIFUL AND INNOVATIVE TO THE GENERAL PUBLIC, THEY ACTUALLY ENFORCE UNJUST POWER STRUCTURES.**



WHEN APPROACHING A NEW PROJECT, AN ARCHITECT OR SPATIAL PLANNER MUST CONSIDER

- BOURDIEU'S ARGUMENT THAT PHYSICAL SPACE AND SOCIAL SPACE ARE INEXTRICABLY LINKED, AND THAT CHANGES IN ONE WILL INEVITABLY AFFECT THE OTHER
- THAT THE CITY PROVIDES THE INFRASTRUCTURE FOR A FUNCTIONING (BUT OFTEN UNJUST) SOCIAL SPACE BY PROVIDING SPACES OF MOBILITY AND EMPLACEMENT

WHEN APPROACHING A NEW PROJECT, AN ARCHITECT OR SPATIAL PLANNER MUST ENSURE

- THAT THEY ARE FULLY FAMILIAR WITH THE SOCIAL SPACE THAT THEIR WORK WILL AFFECT, AND UNDERSTAND WHICH SOCIAL GROUPS ARE USING RELEVANT SPACES OF MOBILITY AND EMPLACEMENT.
- THAT THEIR PROJECT DOES NOT PROMOTE ONE SOCIAL GROUP OVER ANOTHER BY HINDERING CERTAIN GROUPS FROM ACCESSING SPACES OF MOBILITY, AND DOES NOT PROMOTE THE EMPLACEMENT OF CERTAIN GROUPS OVER ANOTHER.

IN ORDER TO HONESTLY FOLLOW THE ABOVE-MENTIONED CHECKLIST, THE ARCHITECTURAL DESIGN PROCESS **CANNOT BE CENTRED AROUND ECONOMIC RETURNS AND AESTHETICS** THAT ARE DESIRED BY CLIENTS. **THE DESIGN OF SPACE MUST BE REIMAGINED AS A PROCESS THAT IS DRIVEN BY AN INCLUSIVE AND BROAD RANGE OF VOICES, BY A CAREFUL ANALYSIS OF PLACE AND CULTURE, AND THAT IS PATIENT AND EMPATHETIC.**



Advocacy for Climate Justice:

A Co-Planning Process

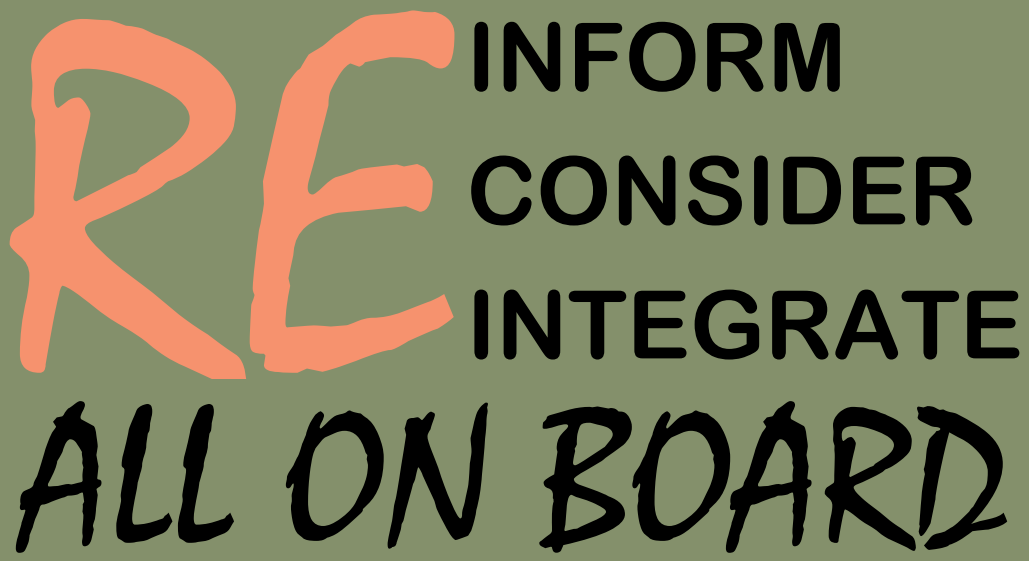
Omnia Akram

Patricia Gamal

Veronia Emad

ASU, Cairo, Egypt

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As it's evident, our cities are experiencing climate change challenges causing numerous effects on the environment and community, especially the vulnerable groups. So, a need to advocate for climate justice, where Climate justice is a concept that recognizes the need to address the social and economic inequalities that are exacerbated by climate change. To imagine achieving climate justice, we need to consider what we can do with the most vulnerable groups and how we can ensure addressing their needs.

TO DEMONSTRATE OUR IDEA FOR ADVOCACY FOR CLIMATE JUSTICE, WE CONSIDERED CLIMATE JUSTICE AS A COPLANNING PROCESS WHERE WE NEED TO FOLLOW SEVERAL STEPS TO REACH A CLIMATE ACTION.

1. RE-INFORM

Re-informing people's awareness is the first step in advocating for climate justice which it helps in defining the problem of the action plan. Mobilizing people through an awareness workshop ensures the facilitation of behavioral change and societal support for the climate action required in the subsequent phases. We can create a collective effort to protect our planet by engaging citizens and educating them on the importance of taking action. We can create a greater sense of urgency and inspire people to take action by raising awareness of the issue. By doing so, we can build a more unified and powerful climate change movement. Finally, mobilizing people and raising awareness are critical steps toward climate action. We must ensure at this phase spreading the message of climate justice and the need for urgent action.



2. RE-CONSIDER

Reconsidering stakeholders' needs and perceptions is the second step in advocating for climate justice. Co-planning is about creating a space for dialogue and collaboration to ensure that different groups' voice is heard. It is about giving stakeholders, especially the vulnerable ones who are affected by climate change a platform to share their stories, express their needs and perception, and be part of the decision-making process.

When advocating for climate justice, it's crucial to recognize the importance of local knowledge and expertise and ensure that it is considered when developing climate change policies. Moreover, by engaging the community in this process, it is possible to create a comprehensive plan to address the climate crisis tailored to the specific needs of the community. Consequently, combining the challenges faced by those most affected by climate change and technical knowledge about climate change is critical for climate action development.





3. RE-INTEGRATE

Reintegrating different stakeholders in the decision-making is the third step to ensure climate justice. Co-planning is related to creating a sense of ownership and responsibility by empowering the different stakeholders to take action and to be part of the solution through the whole process with varying levels of engagement. It is about ensuring that everyone has a role to play in addressing climate change and that we all have a responsibility to ensure that our actions are equitable and just. This means that everyone involved should be given an equal opportunity to voice their opinion and to be an active part of the decision-making process.

At this phase, we must prioritize the voices of the most vulnerable communities affected by climate change in the climate movement and climate policy development. This phase enables different stakeholders to evaluate potential measures, including imagining alternatives, selecting performance measures, and assessing consequences. Consequently, to ensure that the measures taken are effective and beneficial to the community and that stakeholders come together to contribute to the effort to reach a shared climate action goal.



4. ALL ON BOARD

The last phase in achieving climate justice is ensuring that all stakeholders are on board. This means that all parties involved in climate action—from individual citizens to large organizations—need to be united and committed to working together under a specific climate action to make it successful. This requires establishing a common vision and shared goals among all stakeholders, as well as a clear understanding of each member's roles and responsibilities. Also, there must be an explicit agreement on the specifics of the action which includes: deciding how it will be implemented and establishing a system of evaluation to measure its success.

We need to be all on board against climate change challenges, as achieving a just and livable planet is our responsibility. Climate justice is an inspiring call to action for all of us to have a responsibility to take action and ensure that those most affected by climate change are not left behind. It is a call to recognize the interconnectedness of all life on this planet while taking action to protect our planet and its inhabitants. It is a call to ensure that all of us are informed about the challenge, considered when putting objectives into action, and engaged in decision-making.

Empower the Equality of the Housing Market

Chai Jia Min

Efe Han

Franz Brannaschk

Lara Makhoul

Laurens De Clercq

KU Leuven, Brussels, Belgium

All illustrations in this Manifesto are made by the authors.



EMPOWER THE EQUALITY OF THE HOUSING MARKET

A JUST CITY IS ONE THAT PRIORITIZES THE NEEDS AND WELL-BEING OF ALL ITS RESIDENTS, ENSURING THAT EVERYONE HAS ACCESS TO AFFORDABLE HOUSING AND FAIR TREATMENT. INCLUSIVITY IS AT THE HEART OF THIS VISION. IT MEANS CREATING A CITY WHERE PEOPLE OF ALL BACKGROUNDS AND INCOME LEVELS CAN LIVE, WORK, AND THRIVE TOGETHER.

PROBLEM

OVERVIEW

DISCRIMINATION IN HOUSING EXISTS IN VARIOUS FORMS AND IS OFTEN LINKED TO FACTORS SUCH AS ORIGIN, GENDER, INCOME, AGE, DISABILITY, AND FAMILY COMPOSITION.

THIS DISCRIMINATION RESULTS IN CLEAR SPATIAL SEGREGATION IN CITIES, WHERE CERTAIN GROUPS ARE CONCENTRATED IN SPECIFIC AREAS BASED ON THEIR BACKGROUNDS.

THIS EXCLUSION IS OFTEN ROOTED IN PERSONAL FEAR AND HOSTILITY TOWARDS FOREIGN ETHNIC GROUPS AND RESULTS IN UNEQUAL ACCESS TO HOUSING FOR MARGINALIZED GROUPS.

DISCRIMINATION IN HOUSING SUPPLY ALSO OCCURS WHEN THESE GROUPS ARE UNABLE TO ACCESS SUITABLE HOUSING. THIS FURTHER EXACERBATES THE PROBLEM OF HOUSING DISCRIMINATION AND EXCLUSION.

WHY?

ONE OF THE MAIN REASONS WHY DISCRIMINATION IN THE HOUSING MARKET HAPPENS IS THE FACT OF **IGNORANCE, UNFAMILIARITY AND UNAWARENESS** TOWARDS CERTAIN CIRCUMSTANCES.

LEADS TO **INEQUALITY** TOWARDS THOSE FROM DIFFERENT ETHNICITIES, RELIGIOUS OR POLITICAL BELIEFS, OR DIFFERENT IDENTITIES, CAN LEAD TO DIFFICULTIES IN FINDING HOUSING.

FOR PROPERTY OWNERS, IT IS **DIFFICULT TO EVICT TENANTS** BEFORE THE END OF THEIR CONTRACT, CAUSING THEM TO BE WARY OF WHO THEY RENT TO. AN EXISITNG HESITANCE, COMBINED WITH **INHERENT BIAS** AND UNWILLINGNESS TO RENT TO CERTAIN GROUPS OF PEOPLE (FOR EXAMPLE WITH HISTORY OF EVICTIONS), KEEPS THE EXCLUSION CEILING TO EXIST AND **PREVENTS THE BIAS TO BE ERASED**.



HOW?

IGNORING OR NOT RESPONDING IN A WAY THAT PREVENTS BUILDING A SUCCESSFUL AGREEMENT.

NOT PROVIDING ENOUGH INFORMATION, THAT MAKES FURTHER MEETINGS IMPOSSIBLE.

NOT ALLOWING PEOPLE ON THEIR PROPERTY BY OUTPRICING CERTAIN INDIVIDUALS.

HOW DOES IT AFFECT THE INHABITANTS?

DISCRIMINATED PEOPLE ARE FORMING COMMUNITIES IN FURTHER DISTRICTS, DUE TO BEING PUSHED OUT OF AREAS WHERE THEY WERE NOT ACCEPTED.

HOUSING PRICES IN AREAS WITH LOWER-QUALITY HOUSING ARE RISING DUE TO HIGH DEMAND.

PROVIDES ACCESS TO OPPORTUNITIES AND NETWORKING, SUCH AS THE JOB MARKET AND PUBLIC SERVICES.

LONGER COMMUTE FROM WORK OR OTHER LOCATIONS, MOTIVATES SOME PEOPLE TO FIND A SOLUTION TO THESE PROBLEMS.

PUBLIC AUTHORITIES PLAY A CRUCIAL ROLE IN ENSURING THAT ALL RESIDENTS HAVE ACCESS TO AFFORDABLE AND SUITABLE HOUSING.

HOUSING DISCRIMINATION AND EXCLUSION IS A MAJOR CONCERNS AFFECTING MANY INDIVIDUALS AND FAMILIES WORLDWIDE.

HOW CAN IT BE SOLVED?

BY EDUCATING INDIVIDUALS ABOUT THE DIFFERENCES THEY ARE UNAWARE OF.

CREATING SUPPORTIVE SYSTEMS.

GETTING SELF INVOLVED IN THE TOPIC. MANY PEOPLE ARE SILENT TOWARDS IT.

PROFESSIONAL AID THAT MAKES DISCRIMINATIONS FADE AWAY, DURING PROPERTY ACQUISITION AND RENTAL.

RADICAL CHANGES IN SOCIETY/ GOVERNANCE:

- **AFFORDABLE HOUSING:** MAKING SURE THAT EVERYONE IN THE CITY HAS ACCESS TO AFFORDABLE HOUSING OPTIONS, REGARDLESS OF THEIR INCOME LEVEL.
- **RENTAL SUBSIDIES:** OFFERING FINANCIAL ASSISTANCE TO LOW-INCOME RENTERS TO HELP THEM AFFORD HOUSING.
- **RENT CONTROL:** REGULATING THE AMOUNT LANDLORDS CAN CHARGE FOR RENT TO PREVENT THEM FROM PRICING LOW-INCOME RENTERS OUT OF THE MARKET.
- **INCLUSIONARY ZONING:** REQUIRING DEVELOPERS TO INCLUDE A CERTAIN PERCENTAGE OF AFFORDABLE HOUSING UNITS IN NEW DEVELOPMENTS.
- **PROTECTIONS FOR RENTERS:** PROVIDING RENTERS WITH LEGAL PROTECTIONS AGAINST EVICTION AND DISCRIMINATION BY LANDLORDS.
- **COMMUNITY LAND TRUSTS:** CREATING NON-PROFIT ORGANIZATIONS THAT ACQUIRE LAND FOR AFFORDABLE HOUSING DEVELOPMENTS, TO KEEP THE HOUSING PERMANENTLY AFFORDABLE.

WAY OUT

- **TRANSPARENCY** IN THE ALLOCATION OF APARTMENTS, TENANTS, AND LANDLORDS BEHAVE TRANSPARENTLY FOLLOWING A FLOWCHART
- AN ORGANIZATION THAT ACTS AS AN **INTERMEDIARY FOR TENANTS AND LANDLORDS.** WITH THE POWER OF LEGAL SUPPORT. SUBSIDIZED BY THE STATE TO SUPPORT THE PRINCIPLE THAT ALL PEOPLE ARE EQUAL
- **A DIRECT COMPLAINT COMPARTMENT** AT STATE OFFICES FOR DISCRIMINATION IN THE HOUSING MARKET / ACCESS FOR MEDIAS
- SIMPLE **CLEAR LANGUAGE IN NEGOTIATIONS** ABOUT THE POSSIBLE HOUSING UNIT
- **DISABILITY-FRIENDLY BUILDING** HELPS EVERYONE
- **FURTHER TRAINING POSSIBILITIES (REQUIREMENT)** FOR REAL ESTATE AGENTS AND LANDLORDS TO THE CLEARING UP AND HANDLING TO THE TOPIC OF RACISM IN THE HOUSING MARKET
- **NETWORK** BETWEEN NON-PUBLIC AND PUBLIC ORGANIZATIONS IN BUSINESS AND POLITICS



CONCLUSION

THE FIGHT FOR FAIR HOUSING IS AN ONGOING AND CRUCIAL ISSUE THAT REQUIRES THE ATTENTION AND ACTION OF GOVERNING AUTHORITIES. TO ADDRESS THIS ISSUE, IT IS ESSENTIAL FOR GOVERNMENTS TO IMPLEMENT SOLID POLICIES AND TAKE FIRM ACTION, SUCH AS ENACTING FAIR HOUSING ACTS, TO PREVENT DISCRIMINATION.

ON A MICROSCALE, THE CITY MUST FOCUS ON MEETING THE BASIC NEED FOR SHELTER FOR ALL ITS INHABITANTS, RECOGNIZING THAT HOUSING IS A FUNDAMENTAL UNIT OF SOCIETY THAT FORMS THE FOUNDATION OF A COMMUNITY.

ON A MESOSCALE, THE CITY MUST WORK TO COMBAT SEGREGATION AND PROMOTE INTEGRATION WITHIN THE COMMUNITY.

ON A MACROSCALE, THE GOAL SHOULD BE THE FORMATION OF A JUST CITY, WHERE ALL COMMUNITIES HAVE EQUAL ACCESS TO HOUSING AND OPPORTUNITIES.

DENYING ANYONE EQUAL ACCESS TO HOUSING IS UNJUST AND VIOLATES THE BASIC HUMAN NEED FOR SHELTER.

DEMANDS FOR THE JUST CITY

THE JUST CITY WILL PRIORITISE INCLUSIVITY AND FAIR TREATMENT FOR ALL INHABITANTS. **INCLUSIVITY**

THE JUST CITY WILL ESTABLISH A SAFE AND SECURE ENVIRONMENT FOR INDIVIDUALS, COMMUNITIES, AND THE CITY AS A WHOLE. **SAFETY**

THE JUST CITY WILL SUPPORT ITS INHABITANTS' RESPECTIVE VOICE IN OBTAINING THEIR RIGHT OF ABODE IN THE CITY. **RIGHTS**

THE JUST CITY IS GROUNDED TO SUPPORT ITS INHABITANTS AND VICE VERSA. **SUPPORT**

THE JUST CITY WILL USE ITS LEGISLATIVE POWER TO REPRESENT THE VOICES OF INHABITANTS AND ENSURE EQUAL ACCESS TO HOUSING RIGHTS AND ALLOCATION FOR ALL. **LEGISLATION**

JUSTICE

OUR DEMAND IS FOR A JUST CITY, WHERE ALL INDIVIDUALS HAVE THE OPPORTUNITY TO PLANT ROOTS AND CALL THE LIVING SPACE THEIR OWN, AND SHAPE THEIR SURROUNDINGS AS PART OF A GREATER COLLECTIVE!

Degentrification:

A Manifesto 4 Urban Justice

Kaoutar Mellouki

PoliMi, Milan, Italy

Maroua Ben Kiran

Paula Andreu

UPC, Barcelona, Spain

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DEGENTRIFICATION

- A MANIFESTO 4 URBAN JUSTICE -

Although set to increase the well-being and the livability of the urban realm, the dynamics of development and real estate strategies contribute to processes of urban gentrification. Whether it targets the built environment, sustainability or improving a city's economic model, gentrification in all its aspects lays spatial foundation to social injustice in cities.

Initially, urban gentrification referred to the process of transforming a neighbourhood's character by bringing in more affluent inhabitants and businesses. This tendency of shifting neighborhood to increase the economic capital led to significant social issues due to the subsequent demographic displacement of the population. While some believe that the prevalent fear of displacement in the gentrification debate prevents the consideration of progressive urban redevelopment initiatives, others reckon the decrease of the social capital as an argument in opposition to it. When pushed to leave, local communities with limited resources are not only relocated but compelled to cut ties with their neighborhood's history and culture. According to Chester Hartman, forced house changes on those who have minimal resources leads to believe the "right to move" to be an overwhelming reality in today's society.

"The right to move" to be an overwhelming reality in today's society
(Hartman, 1998).

In the wake of climate change concerns and the becoming of cities, the debate on gentrification shed the light on the lopsided beneficial gain of sustainable environmental policies. Whereas research on gentrification considers the impact of transformations in the built environment on the changes of the demographic compositions, 'ecological gentrification' conceptualizes the repercussions of environmental planning of green spaces on the displacement or exclusion of the economically vulnerable population (Dooling, 2009).

As an emerging concept, green gentrification targets the social disparities induced by either the reactivation of polluted or disenfranchised neighborhoods or the provision of public green amenities. The dynamics of green gentrification calls attention to what could be referred to as the green space paradox. It argues that the incorporation of spatial improvements not only nourishes the displacement of low-income communities but also contributes to a heterogeneous distribution of benefits, serving more the property owners than the residents of the disadvantaged areas (Sieg et al., 2004).

Alongside urban and green gentrification, the outbreak of Covid-19 pandemic introduced a novel aspect of gentrification linked to short-term mass tourism. With the flexibility to work remotely from any part of the world, digital nomads incorporated a new model of short-term income for landlords and rental companies. The shift from a long term predefined rental price to a short-term varying income encouraged an unbalanced access to rentals for local communities in comparison to the newcomers. Although still in the dark, this new model of living promotes new synergies of co-living behind which local attractiveness provokes a slow displacement of local communities for more beneficial profits.

Urban strategies addressing environmental concerns serves mainly wealthy stakeholders. By promoting parks development or major function changes within the neighborhoods, urban projects target property value increases and amplifies gentrification. As such, supporting urban sustainability and ecological values becomes the playing ground of social injustices.

How can urban growth promote new values while advocating for URBAN JUSTICE?

4 THE JUST CITY IS A CONTEXT-SPECIFIC ATTITUDE.

IN THIS SENSE, THE MANIFESTO IS A FRAMEWORK OF 8 KEY PROPOSALS LAYOUT TO SETUP A NEW PITCH IN THE DE-GENTRIFICATION OVERTURN.

BETTER PLANIFICATION

Uncertainty surrounds new development projects since local neighbors frequently oppose and legislation reforms may not always take effect. To avoid delays costing time and money, developers should opt for better planification stratgies including the local communities at every stage of the project and especially in the decision making regardless of the scale of intervention.

INCLUSIVITY & EQUITY

Inclusivity and equity must go beyond compliance with established legislations and put upfront the behaviors of the targeted society. Government's requests for development proposals must include a social impact scoring component. The social impact of a project should be recognized by developers, and governments should promote them to do so.

INFRASTRUCTURAL UPGRADE

Large taxpayer subsidies and private property rights are frequently used to fund local government projects like convention centers or parks. Even if redevelopment is essential for economic improvement, it is mandatory to understand the potential impact of new infrastructural projects and simultaneously work on reducing its influence. An upgrade in a neighborhood's primary infrastructure is a catalyst for change.

LOCAL CULTURE PRESERVATION

One of the major concerns about gentrification is the settlement of newcomers in established areas and the change of the local culture. This puts at risk multiple opportunities of networking, participation, and sharing local values that make living in a community so enjoyable. To preserve the local tradition of a neighborhood, redevelopment should prioritise identity recognition through integration processes.

AFFORDABLITY & DIVERSITY

Diverse housing options are necessary for diverse communities. New residential development projects must offer affordable housing components suitable for all. In this case, it would be easier for people with modest incomes to locate housing in redeveloping communities since there are a variety of housing options available at various price points.

RESTORATIVE COMMUNITY

Inclusive urban ecological restoration as an alternative strategy to riparian zones or re-wilding approaches. Prior to the environmental restoration concerns, urban agriculture and community garden spaces encourage local participation in the decision making, creates jobs among the community and helps empower a sustainable food production chain. Among other benefits, it also reduces maintenance costs due to its active and circular lifecycle.

RECYCLING THE EXISTING

Instead of introducing new spaces in neighborhoods, recycling the nearby geographical opportunities reduces the probability of both urban and green gentrification. The success of these bottom-up urban strategies helps with the provision of affordable housing programs and local businesses establishment. It relies on the introduction of rent control policies and the encouragement of home ownership.

SUSTAINABLE TRANSITION

Reduce the tension between environmental sustainability and social justice by introducing transitional landscapes strategies instead of speculative development approaches. Beyond the model of the green injustice favored by private land development, transitional landscapes aim to integrate ecological concerns into the current occupation of the urban landscape. This new model targets mitigating ecological damages without negatively impacting vulnerable residents.

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Is it a Just City or Just a Nice City?

Ahmad Akif
Duvitri Rajapakse
Franz Brannaschk
Lara Makhoul
Laurens De Clercq
KU Leuven, Brussels, Belgium

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IS IT A JUST CITY ? OR A NICE CITY ?

THE SELECTION OF CASE STUDIES PRESENTED AS COMICS EMPHASIZE A VARIETY OF RECOGNIZED AND PARTIALLY UNFAMILIAR SITUATIONS ON A GLOBAL SCALE, BY HIGHLIGHTING PRACTICES WHICH CAN BE CONSIDERED UNJUST ACCORDING TO THE DIVERSE IMAGE OF A JUST SPACE.

THROUGH BREAKING DOWN ELEMENTS
CENTRAL TO THE CONCEPTUALIZATION OF A JUST SPACE, WITH PRIMARY FOCUS ON,

1. MINORITY INTEGRATION
2. RELIGIOUS DIVERSITY
3. GENDER EQUALITY
4. INCLUSIVE CITIZENSHIP
5. CITIZEN PARTICIPATION

THE COMIC STRIPS AIMS TOWARDS ESTABLISHING RECOGNIZABLE INTERPRETATIONS OF A JUST SPACE.

1. PEOPLE WITHOUT A COUNTRY



AS A RESULT OF CENTURY-LASTING SEGREGATION COMBINED WITH THEIR OWN TRADITIONS, ROMANI PEOPLE'S LIFESTYLE IS OFTEN ISOLATED FROM THE SOCIETY. IT MAY SEEM THAT ROMANI OF EASTERN EUROPE ARE SATISFIED WITH THAT, CONSIDERING THAT THE MAJORITY OF THEM DON'T EVEN TRY TO IMPROVE THEIR LIVING CONDITIONS, TO GET LEGAL DOCUMENTS OR TO GAIN EDUCATION.

BUT IS IT REALLY JUST FOR THEM, AS THEY DON'T COMPLAIN, OR THERE ARE INDEED SOME UNJUST REASONS LEADING TO THAT?

ROMANI TRY NOT TO INTERFERE IN THE SOCIAL AND POLITICAL LIFE OF THE SURROUNDING ENVIRONMENT, SO AS NOT TO PROVOKE A NEGATIVE ATTITUDE TOWARDS THEMSELVES AND NOT TO ATTRACT SPECIAL ATTENTION BECAUSE OF THIS, THEIR NEEDS ARE LIMITED TO THE SIMPLEST THINGS. THEY ARE AFRAID OF BECOMING A PART OF THE SOCIETY, BECAUSE THE SOCIETY, APPARENTLY, DOESN'T WANT THEM. IT'S NOT READY YET, NEITHER MENTALLY NOR THROUGH SOCIAL SERVICES.

AT THIS POINT,
INTEGRATION MEANS ACCEPTANCE. THE ONLY WAY TO CREATE A JUST CITY FOR THE MINORITY PEOPLE IS TO GET TO UNDERSTAND THEIR SPECIFICS AND DIFFERENCES AND DEVELOP THE SITUATION WITH RESPECT TO THEIR TRADITIONS AND CULTURES.

2. THE (UN)HAPPINESS OF BHUTHAN



THE DETRIMENTAL EFFECTS OF THE GNP OR CAPITALISTIC METHODS ARE EXPOSED BY BHUTAN, AN UPSIDE-DOWN NATION THAT IS REGARDED AS ONE OF THE HAPPIEST NATIONS. THE CONCEPT OF GROSS NATIONAL HAPPINESS (GNH), A WAY TO ASSESS LIFE QUALITY, HAS ALTERED THE BHUTANESE PEOPLE'S THINKING AND THE WAYS IN WHICH THEIR SYSTEM OPERATES. MAJOR ADVANTAGES INCLUDE THEIR IDEA OF INTERNAL SUCCESS AND THE COUNTRY DEMONSTRATING MODEL BEHAVIOR IN ADDRESSING GLOBAL CLIMATE CHANGE BY BEING THE ONLY ONE WITH A CARBON NEGATIVE ECONOMY AND A PIONEER IN SUSTAINABLE DEVELOPMENT.

THE COMPUTATION OF HAPPINESS, HOWEVER, IS A "FLEETING STATE OF MIND," AND SOME PEOPLE TEND TO FAKE IT. THE MOST SIGNIFICANT FACTOR IS BHUTAN'S ONGOING OPPRESSION OF ITS MINORITIES AND ETHNIC CLEANSING IS A TOPIC THAT IS NOT ADDRESSED. THE SYSTEM PRESERVES WITHIN A BUBBLE AND EXTERMINATES ANYTHING THAT DOESN'T CONFORM TO ITS METHODS.

SO IS BUTAN REALLY A HAPPY COUNTRY? OR IS IT AN EMPTY SLOGAN WITH AN UNDERLINING PROBLEM?

3. GENDER INEQUALITY IN RURAL INDIA



WOMEN IN RURAL INDIA ARE CONSIDERED IMPURE AND UNTOUCHABLE. FOR HAVING A HEALTHY FUNCTIONING BODY: QUARANTINED INTO "HUTS", VULNERABLE & ALONE.

MENSTRUATION IS FRAUGHT WITH MYTHS AND TABOOS. IT IS CONSIDERED DIRTY, IMPURE AND UNHOLY BY CULTURAL AND RELIGIOUS BELIEFS AS A RESULT, MENSTRUATION IS SHROUDED IN A CULTURE OF SILENCE AND SHAME. DURING THEIR PERIODS, MENSTRUATING WOMEN ARE FREQUENTLY REQUIRED TO ADHERE TO A SET OF RESTRICTIONS SUCH AS NOT ENTERING TO PUBLIC LOCATIONS, TEMPLES, OR PERFORMING PRAYERS, NOT ENTERING THE KITCHEN, AND NOT TOUCHING SPECIFIC FOODS. WOMEN ARE CONFINED OUTSIDE THEIR OWN HOMES IN PARTICULARLY DEVOUT HOUSEHOLDS (BALCONIES, GARDEN HUTS, COMMON MENSTRUAL HUTS OUTSIDE OF THE VILLAGE) THESE SHACKS WITH NO TOILETS HARDLY OFFER ANY BASIC AMENITIES AND ARE TYPICALLY FOUND ON THE OUTSKIRTS OF VILLAGES OR NEAR FORESTS.

FOR A CITY TO BE JUST, ALL CITIZENS, IRRESPECTIVE OF GENDER, MUST BE TREATED EQUALLY, AND THEY SHOULD NOT BE DEPRIVED OF FUNDAMENTAL HUMAN NECESSITIES SUCH AS SUFFICIENT CLEAN SHELTERS, SANITARY FACILITIES, SOCIAL CONTACT, AND SO ON FOR WHATEVER REASON.

A FEMINIST-REDEVELOPED CITY IS MORE THAN JUST A CITY DESIGNED FOR WOMEN, WHERE WOMEN FEEL SAFE, NOT DISCRIMINATED AGAINST, AND EMPOWERED.

1. DOHA'S FOUL PLAY



THE 2030 NATIONAL VISION ENVISIONS QATAR, TO BE CAPABLE OF SUSTAINING ITS OWN DEVELOPMENT AND PROVIDING A HIGH STANDARD OF LIVING FOR ITS PEOPLE.

ONE OF THE KEY CHALLENGES THAT IT ADDRESSSES ARE THE SIZE AND QUALITY OF THE EXPATRIATE LABOR FORCE, WHICH ALREADY ACCOUNTS TO 90% OF QATAR'S POPULATION. THIS YIELDS AN IMBALANCED SOCIETY WHERE SEGREGATION LAWS GOVERN MIGRANTS, EXCLUDING THEM FROM CITIZENSHIP RIGHTS IN

THE NAME OF NATIONAL DEVELOPMENT AND SAFEGUARDING LOCAL CULTURAL RIGHTS & PUBLIC SERVICE NEEDS. QATAR'S TRIBAL NATURE AFFECTS ITS SOCIO-POLITICAL CONTEXT, AS FRAMING EXCLUSIONS RESTRICTS CITIZENSHIP ACQUISITION, BUT ALSO THEIR MOBILITY, ACCESS TO STATE WELFARE, HOUSING & HEALTHCARE.

THE KAFALA SYSTEM, A CONTROVERSIAL LEGAL FRAMEWORK THAT ALLOWS TOTAL CONTROL OVER MIGRANT LABOR HAS LED TO HEAVY CRITICISM LEADING TOWARDS THE FIFA WORLD CUP DUE TO ILLICIT RECRUITMENT AGENCIES, HIGH FATALITY RATES AND WORKER MISTREATMENT.

5. THE LOSERS OF THE NORDIC MODEL



«YOU SHOULD NOT THINK YOU ARE ANYTHING SPECIAL», THE FIRST PARAGRAPH OF THE SCANDINAVIAN SOCIAL CODE, JANTELOVEN. THE CODE DICTATES EMPHASIS ON COLLECTIVE ACCOMPLISHMENTS, NOT INDIVIDUAL.

SCANDINAVIANS BELIEVE THAT IT IS EVERYONE'S RESPONSIBILITY TO SUPPORT THE COMMON GOOD. HEALTH CARE, WELFARE, EQUALITY AND HAPPINESS STAND OUT WHEN SCANDINAVIANS REFERENCE THEIR STRENGTHS. THE DANISH CAPITAL OF COPENHAGEN IS CONSISTENTLY RANKED AS ONE OF THE WORLD'S MOST LIVABLE CITIES WITH MORE BICYCLES THAN PEOPLE. ARCHITECT JAN GEHL TRANSFORMED COPENHAGEN INTO A CITY FOR THE PEOPLE.

IN ADDITION, DANES ARE ONE OF THE HAPPIEST PEOPLE IN THE WORLD. IF EVERYBODY CONTRIBUTES AND PAYS THEIR SHARE, THE INSTITUTIONS PROVIDING SOCIAL SECURITY CAN SUPPORT THE ONES WHO NEED IT. INDIVIDUALS NOT PARTICIPATING IN THE WELFARE STATE OFTEN DO NOT UNDERSTAND HOW TO NAVIGATE THE SYSTEM OR ARE INCAPACITATED. THROUGH BEING PERCEIVED AS NON-PARTICIPANTS.

THE INDIVIDUALS UNABLE TO UTILIZE THEIR LEGAL RIGHT TO THE CITY AND SOCIAL SECURITY ARE MARGINALIZED BY THE PARTICIPATING MAJORITY. LESS FORTUNATE INDIVIDUALS CHOSE NOT TO TAKE ADVANTAGE OF THE SYSTEM CREATED TO BENEFIT THEM, WHILE CAPABLE INDIVIDUALS UNDERSTAND AND TAKE ADVANTAGE OF IT.

EMPHASIZING THE NINTH PARAGRAPH IN JANTELOVEN «YOU SHOULD NOT THINK ANYBODY CARES ABOUT YOU».

THESE CASE STUDIES ARE NOT REVOLUTIONARY, THE FOUNDATION OF THE CONCEPT IS EXCLUSIVE. A JUST CITY OR SOCIETY CAN BE PERCEIVED AS A UTOPIA, AN IMAGE OF A CONTEMPORARY SPACE WITH A DIVERSE AND EQUAL AUDIENCE.

DIVERSITY INCLUDES A VARIETY OF APPROACHES TOWARDS THE CONCEPT OF A JUST SPACE, AN INDIVIDUAL OR CLUSTERED PERCEPTION, DIFFERENTIATED BASED ON CULTURAL, GENDERED, RELIGIOUS OR GEOGRAPHICAL ASPECTS. CONSTRUCTING A JUST SPACE INCLUDES RECOGNIZING THESE ASPECTS AND ACTUALIZING INCLUSIVITY IN THE NEW STATUS QUO.

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Make the city a wonderful space for everyone

Arta Ramadani
Fatihah Khalis
Yinan Qin
Yizhou Shen
KU Leuven, Brussels, Belgium

All illustrations in this Manifesto are made by the authors.

1. A just city should be diverse, inclusive and variable

What does it look like?

1. A just city with diversity,tolerance and variability would make people feel mentally relaxed and peace, and any different voices are allowed here. Everyone has different growth environ ment with various cultural background, which makes everyone different in every way.
2. A friendly relationship would be formed between different groups (in various senses: ethnic, cultural, geographical) in this city and a voice that is different from others can always be respected, there is no suppression between different groups, regardless of the number of people in those groups.
3. Things are changing all the time and there is no right or wrong. Whether it is nature, human society, or human thinking, they are constantly moving, changing, and developing, and the development of things is universal and objective.

What are the goals?

1. Everyone is encouraged to have their own ideas and express themselves freely. They should not be judged, even though their ideas are in the minority.
2. All the individuals and social groups are having an equal relationship, the just city is free from discrimination, condescension and xenophobia.

What actions can be taken?

1. Everybody respect different opinions and do not judge others.
2. Set up community organizations to propagate that we can not put labels on things to indicate that it's good or bad, and also some other important promotional slogans.
3. The government applies the same policy rules to each group and individual.
4. Police force can also pay more attention on avoid various forms of bullying in the city.





2. A just city should give same social resources to the illiterate

If a city skews social resources, it can lead to economic inequality, social inequality, political inequality, lack of trust in government, tensions and conflicts, negative impact on mental and physical health, socio-economic segregation, and reduced economic growth. It is essential for a city to work towards more equitable distribution of resources and address the underlying structural issues that lead to skewed distribution of resources.

What are the goals?

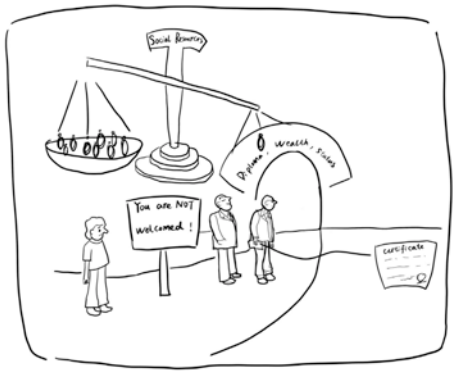
A just city for illiterate people is one that recognizes the inherent dignity and worth of every person, and works to ensure that everyone has the opportunity to thrive. It will be inclusive, equitable and accessible for all. Creating a just city for illiterate people requires a multi-faceted approach that addresses the needs of individuals at all levels of society. By working together, we can create a city that is inclusive, equitable and accessible for all.

What does a just city for illiterate people look like?

A just city for illiterate people is one where everyone has access to the same opportunities and resources, regardless of their ability to read and write. This means that public spaces, transportation, and government services must be designed to be accessible to all, including those who are illiterate.
In this city, all forms of communication, from street signs to public announcements, will be made using visual aids and clear, simple language. this city will prioritize the needs of its most vulnerable citizens, including those who are illiterate. This means providing affordable housing, healthcare, and other essential services to those who need it most. Furthermore, the city will encourage community building, and actively involve its citizens in decision-making processes. This will empower individuals, particularly those who are illiterate, to have a voice in shaping the policies and programs that affect their lives.
Residents will not be blocked from accessing information because of insufficient knowledge, and those with less education will not be cheated or taken advantage of (in politics or otherwise) by another group.

What can we do to Un-Skew Resource Distribution?

- Design public spaces and transportation to be accessible to all, including those who are illite rate. This includes providing clear, simple signage and instructions, as well as making sure that buildings and transportation are physically accessible to those with disabilities.
- Provide affordable housing, healthcare, and other essential services to those who need it most. This includes ensuring that low-income individuals and families have access to safe, clean, and affordable housing.
- For redistributing material resources when implementing just to city, we should always consi der multiple factors such as gender, age, and nature of work, because a complete average is actually a kind of unevenness.
- For redistributing information resources, cities should make information open and trans parent, and most importantly, authentic. By giving more choice and decision-making power to the public, people have the right to know (or decide not to know) what's going on in their city and to respond in varying degrees, but they shouldn't be deceived.
- Cities should not politically guide information and mislead public opinion on their resident.



3. A just city should have safe environments for women

A just city is a place where all individuals, including women, are safe and able to live their lives without fear of violence or discrimination.
There are some key issues and challenges for instance gender-based violence, harassment and the lack of representation.

- Gender-based violence: Women in many cities around the world face high rates of violence, including sexual assault and domestic abuse. A just city must take steps to prevent and address this violence, and to support and empower survivors.
- Harassment: Women also face high rates of street harassment, in some countries more then others, which can make it difficult for women to feel safe and confident in public spaces.
- Lack of representation: Women are often underrepresented in decision-making positions, which can lead to policies and systems that do not adequately address their needs and concerns.

What are the goals?

Implement comprehensive strategies to prevent and address gender-based violence, including education and awareness campaigns, support services for survivors, and accountability for perpetrators.

- Create safe and welcoming public spaces for women, including through the use of lighting, surveillance, and other measures to reduce the risk of harassment and violence.
- Promote the representation and leadership of women in all sectors, including in government, business, and civil society.

Places like parks where people can go for a walk with their dog, or a run enjoying the green wildlife of the city, are examples of unsafe spaces for women. At night it's dark, but even in daylight it could be an unsafe place for women. It's not only about preventing crimes against women from happening but also being able to propose evidence when something like this happens. Because of a lack of surveillance, there often would be no proof of these crimes. And cases would be dropped because of the lack of evidence.

What does a safe city for women look like?

A feeling of security can be created through inclusive urban design. Creating more visibility and shared streets. A place that is too overcrowded can also feel unsafe, so a good balance must be kept. In some countries when a women doesn't feel safe, it could affect their ability to go to work or enroll in higher education, impacting their empowerment and rights. When women have this fear of attack, it could limit their achievement and lead them into poverty. When we look back in history cities were more designed by men for men. Safe spaces weren't an important topic in their urban planning or transport planning. Because men didn't had to worry about their safety. Even in the 21 century there still is a difference in how men vs. women navigate through the city. Steps should be taken all over the world to make the streets safer and to provide women with a sense of security when navigating through the city. Today women are more than ever consulted while creating new urban developments. Designing urban environments that are safe and welcoming for women involves considering a range of factors, including lighting, landscaping, and the layout of streets and public spaces.

Here are a few specific strategies that can be effective in creating inclusive, women-friendly urban spaces:

1. Provide well-lit and well-maintained streets and public spaces: Good lighting can help deter crime and make women feel safer when walking at night.
2. Incorporate seating and rest areas: Women may feel more vulnerable when standing for long periods of time, so providing seating and rest areas can make a space feel more welcoming.
3. Create clear sightlines: Designing streets and public spaces with clear sightlines can help women feel safer by allowing them to see what is happening around them.
4. Include diverse and accessible amenities: Women may have different needs and preferences when it comes to amenities such as restrooms and drinking fountains. Ensuring that these amenities are diverse and accessible can make a space more inclusive for women.
5. Engage with the community: Involving the community in the design process can help ensure that the needs and concerns of women are taken into account. This can involve holding public meetings, conducting surveys, and gathering input from community groups.



What actions can be taken?

- Work with community organizations and experts to develop and implement effective strategies to prevent and address gender-based violence.
- Engage with women's groups and advocates to gather insights and ideas on how to create safe and welcoming public spaces.
- Partner with organizations and initiatives that promote the representation and leadership of women in order to amplify their voices and ensure that their needs are being heard and addressed.

4. A just cities would have urban spaces that highlight the local identity.

Understanding and breaking the pattern of neo-colonization in urban and architectural development.

Centuries colonizer has use planning and buildings implanted throughout its colonies. Physically building manifestation of their ideals and dominating spaces that comes along with spatial segregation to strengthen their position in class. This projection of ideals is usually foreign to the context of the environment. Nonetheless it has creep into the colony minds that these ideals are the way towards developing into modernity. Even to this day conceptualizing an inherent identity and culture of a certain national into buildings and public spaces is being done by a foreign eye. In order for the foreign eye to construct these concepts, surely it has gone through the effort in understanding the culture or identity that they tried to re-construct through the participation of the national for its validity, therefore why usually there is no acknowledgement to this? This absence of acknowledgement further strengthening the notion that the ideals of the foreigner (typically in this case; the westerners) even when it's not their identity and culture, is still the above than the national. Looking other that the surface of abstractions in building design we can also take a look at how in materializing these abstracts could also be one of the ways that further dismissing the national. Oftentimes without the involvement of the local architects in certain area, the material selections and the specifications chosen might not be materials that in reality could easily be resourced locally. This might be due to the fact of, lacking the contacts and knowledge of locally designed or produced materials, it could also perhaps be the language barrier, making the effort in finding local material difficult.

What are the actions to be taken?

1. Every collaborators should be represented and be acknowledged.
2. Taking into account that the materials produced and used in the building do not abuse any other country.
3. Each nation should use locally produced and designed materials where it's possible.
4. Research and breaking the idealization of western urban and architectural spaces planning.
5. Marketing materials for the development should creatively highlight the pride of the local material use and planning.
6. Redrafting of policies of collaborations in urban or architectural developments.

What are the goals?

1. To highlight the local productions and what better ways for it to be enshrined in form of a building. This would also create a space that feels truly de-colonialized and comfortable for the locals to use.
2. To further ingrain and showcase local material in public spaces or cityscapes.
3. To makes spaces that are aligned with the local culture and therefore creating a true identity in the cityscapes.



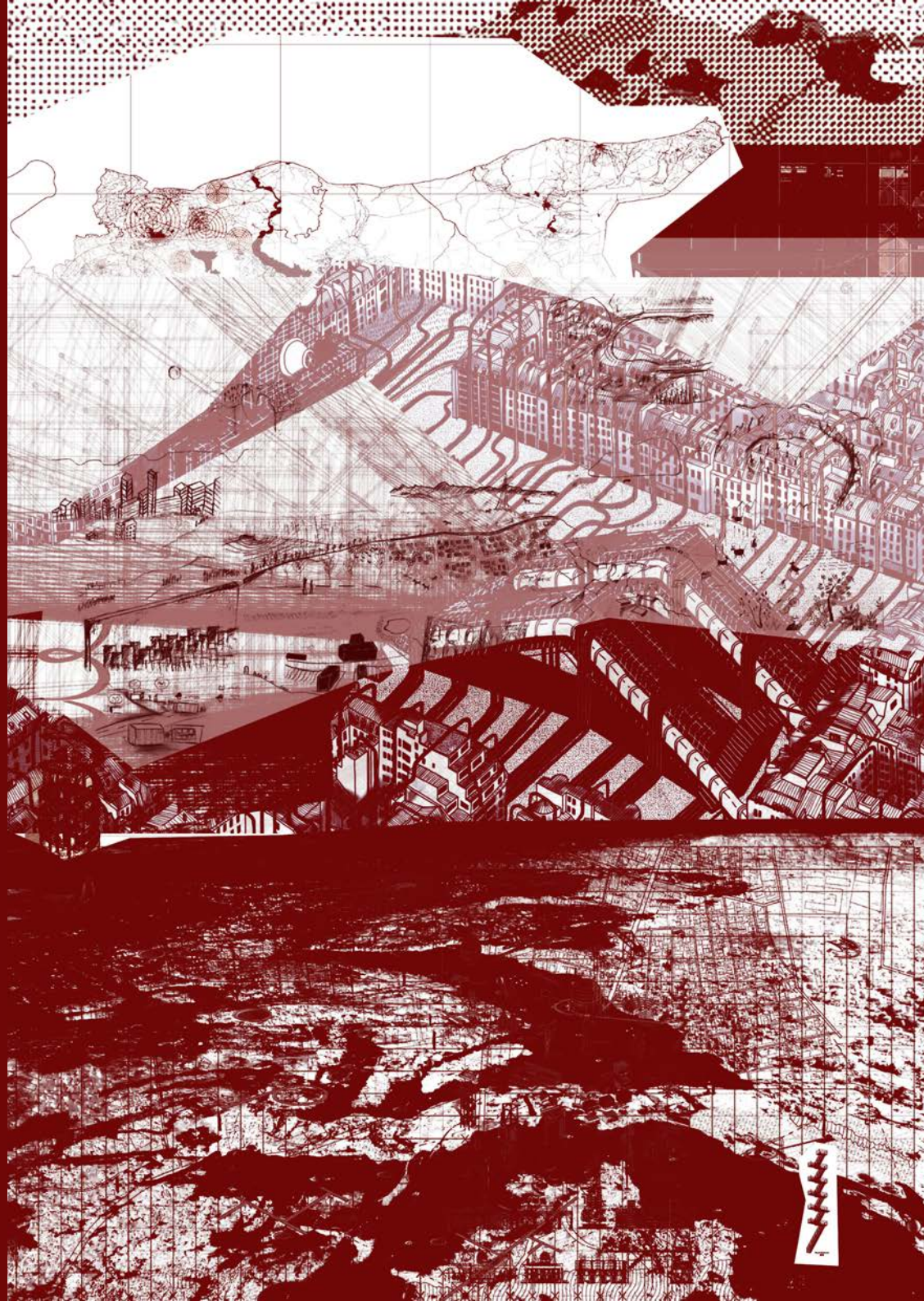
Who is the Audience?

This manifesto is intended for all members of the community, including women, men, and non-binary individuals, as well as policymakers, business leaders, and other stakeholders who have the power to create change.

Cosmopolitical Institute for Beings and their Representatives

Alexander Rakow
Ketevan Gogodze
Louis Frederick Weber
Sofia Maria Rosso
Philipp Kleihues
KU Leuven, Brussels, Belgium

All illustrations in this Manifesto are made by the authors.



MANIFESTO FOR THE JUST CITY

Cosmopolitical Institute for Beings and their Representatives

1. Inevitability of urban residency

City growth and the maintenance of this global mega-trend is a given fact that will not change in the future. Tendencies and development of urban areas are accurately described in the World City Report[1] which is also claiming that an adaptive approach dependent on the location of the city, the political and economical context such as the historic and cultural influences is needed. The complexities of existence in a multifaceted and multilayered, ever changing global community, stand in contrast with the reality of circumstantial inheritance. Generating a masterplan or general approach on the just city is therefore difficult. Identifying the necessary underlying conditions, that transcend these dissimilarities in an interurban but also rural environment, is therefore paramount.
The most common shared needs have to be addressed on a personal level in order to compel global change. They are the need to:

- universal basic income
- universal health coverage
- universal housing
- universal transportation / access
- universal administrative / legal access
- multilateral city co-operations
- bodily autonomy

We define the distinctive needs as building blocks of social life and paradigms to a collective survival. Therefore, they have to be seen as rights, that are unwavering and inalterable.
In order to facilitate the upholding of these rights in diverging global dogmas, an overarching, yet site specific adaptable solution has to be implemented in order to contrast the disparate approach to justice in different places.

2. Cosmopolitical Institute for Beings and their Representatives

A Cosmopolitical Institute for Beings and their Representatives would act as an extensive instrument for defending and implementing the formerly stated rights on a global scale. Enshrined, in its core would be the rights to a just city, which act as pillars and guiding principles. It would not just be a call to action in those places where humans rights are abused, but acts mainly proactively in shaping societies by improving circumstances for every individual. As an intermediate, that gives a voice to other parties, it would place executive and financial power into the hands of those who are unheard. It would engage people to communicate the simplification of bureaucratic apparatuses, guarantee political independence to a populus and education to aid in the manifestation and concretisation of specific projects and the surrounding infrastructure. It would enable further participation, self-governance and fulfillment on a fair and equal playing field. Being detached from governmental institutions, but following one purpose, it gives a baseline for an evolving society of the future on many scales.

Open source / Transparency

The Cosmopolitical Institute for Being and their Representatives is an open source. A platform defined by communities to share and generate ideas and education. Welcoming embodied knowledge with a non-biased approach towards the people that intend to collaborate is elementary to empower shared experience, expertise and support. Opportunity to introduce personal history, aims and views in an independent environment where no justification for nation, gender or general situation is needed in the kickstarting moment of co-operations or requests. Every being is recognised in the moment of encounter without judgment. A selfdetermined, voluntary way of access and exit is key to the open source character of the institute, giving stage to (in-)formal and embodied education and action of its members.
The unconditional release of information, ideas and support guarantees an evolving process and a multitude of authors, allowing insightful and transparent action in constant communication with the institute and the environment. Requesting selflessness on such a high level might not be comforting for all individuals but since it is non-obligatory the experience can create a future affinity towards it.

Spatial character

The core principles defined as certain by the Cosmopolitical Institute for Beings and their Representatives are adaptable to different scales and circumstances, depending on the underlying cultural and historical context, mirroring the genius loci by promoting participation. The embraced inner- and intercity network is also inclusive towards and between rural spaces which are on the verge of becoming a city in order to foster synergies to supplement each others qualities.
Materializing through an interactive planning process in close cooperation with local authorities, professionals, non-professionals and residents, the space is highly contextualized and varies according to the traditional techniques, availability of material and property. Institutionalizing a diversity of hanging programs it becomes an expanding and contracting sphere of temporary residences, administration, cultural work, constantly re-crafting its margins and scopes of action. A typological solution can not be decided on beforehand since the situation can require condensed, dispersed, (re-)used, integrative, manifested or temporary structures. Respective the responsibility of building, these decisions are mainly taken by the people constructing the Institute for their fellow living forms.

[1] https://unhabitat.org/sites/default/files/2022/06/wcr_2022.pdf

City of Contrasts

A Democratic Manifesto for a More Just and Equitable Mumbai



Taenaz Shakir

University of Lausanne, Switzerland

Udip Pran Das

Venkata Subrahmanian NV

IIT Bombay, India

All illustrations in this Manifesto are made by the authors.



Mumbai is India's most populous city and the financial capital, situated on the west coast of India. It is one of the world's most densely populated urban areas and home to some of the world's richest people and most expensive real estate. It is also home to some of the world's poorest urban population and Asia's largest slum, Dharavi. The megapolis has a population of 22 million and 4 out of every 100 residents of Mumbai lives in Dharavi. Dharavi is spread across 2.5 square kilometres in the heart of Mumbai city, which faces a severe shortage of space (The Mint, 2023). Dharavi's inhabitants mostly work as drivers, cooks, chauffeurs and nannies for Mumbai's better-off population. It is a hub for several small-scale industries like leather, footwear, clothes and medicine manufacture. The uniqueness of Dharavi also lies in its ability to embody everything the city of Mumbai stands for – diversity, resilience, and ingenuity.

In an attempt to cover up the prominent slum in the cityscape, especially to create a 'good impression' in front of important foreign convoys, the Dharavi redevelopment project was awarded to one of India's richest company - the Adani Group. It is important to note that the redevelopment of Dharavi has finally taken off after a delay of two decades. In 2022, Adani Realty won the bid of the Dharavi Redevelopment Project for a massive Rs 50 billion (about 612 million USD). Adani Group is in charge of several projects of the federal and provincial governments in India through public-private partnerships (PPPs). Adani Realty's 900 million USD project of redevelopment of a port in the southern Indian state of Kerala has been stalled for months due to protests from the public (Reuters, 2022).

It is estimated that over 58,000 families live within the Dharavi slum area. Residents of Dharavi are worried about the future of the informal sector and the various businesses that are thriving in the settlement. The slum in itself has a very diverse culture, which will most likely not survive the transformation into a homogenous high-rise building (Outlook India, 2022), especially if it is being built with little to no participation from the community.

City-making in Mumbai seems to have become a trampling ground for the convergent forces of powerful political actors and the rich. We need a different kind of politics – one that will disrupt the prevailing elitism by foregrounding the voices of the masses. We need a different kind of politics because, as Audrey Lorde put it succinctly, "*master's tools will never dismantle the master's house*." This manifesto is about what those tools may look like. Between stagnant contrasts and exciting leaps into the future, what we have is a window – a *portal* to the possibility of a more just city. City-making is an innately political process – there will always be contestations and contradictions; there will always be the interplay of ideologies and political beliefs; there will always be conflicting narratives and stories. Instead of denying the role of politics, this manifesto attempts to embrace it.

THE MANIFESTO

DELIBERATION. Democracies flourish only through deliberation. All perspectives and views must necessarily be heard. A crucial function of a democracy is to give voices to the voiceless – this has to be done by ensuring that the local elected representatives are always in touch with communities. They must also be held accountable to both the people that they represent and the larger political structures of the city. Inaction must be punished – impeach, disqualify, penalize – lay bare all mechanisms of collective, representative democratic actions available to the people. City-making must not be conducted without due deliberation with people who are affected. Resettlement & rehabilitation schemes must not be designed without prior notice and deliberations with communities. Demolitions must be the exception, not the norm – if at all they happen, rehabilitation must occur prior to demolition. Infrastructure projects must be sensitive to the demands of the communities. As a rule, the community must be involved in the planning and implementation of urban policies, schemes, and projects.

SOCIAL JUSTICE. Democracy is not about the tyranny of the majority; instead, it is about the protection of minorities against the tyranny of the majority. The city must protect its most vulnerable – persons belonging to oppressed castes, classes, religions, and genders. While the representation of minorities in democratic governance is important, ensuring social justice also requires us to think further. Some of the imperative steps are affirmative action, strict laws against discrimination, and the protection of minorities from police brutality.

HOUSING JUSTICE. In many ways, democracy becomes all but a nominal claim if the citizens do not have secure dwellings to live in – because housing is a fundamental human right. The state must do all it can to ensure access to affordable housing to all its citizens. It must confront the historical wealth inequalities and other structural factors that have caused the rich and the elite to have gatekept access to land and built environments, leaving the majority in precarious homelessness. Democratic politics is the only way that we can ensure housing justice.

ECONOMIC OPPORTUNITIES. Social security goes hand in hand with equitable and universal access to economic institutions and employment opportunities. Beyond employment security, the state must also have formal legal mechanisms to ensure fair treatment, minimum living wages, and safe working environments for all its workers. Moreover, discriminatory practices in the workplace have to be prohibited and penalized. Labour rights must always have a priority over profits.

MOBILITY & INFRASTRUCTURE. The city must invest in its public transportation facilities. Currently, the Mumbai local trains, which are the main mode of transportation are overcrowded and plagued with delays and accidental deaths. This has inevitably led to a boom in private cars, contributing to long and dense traffic blocks and environmental pollution. The city must have more trains, more buses, more routes, and more connectivity. Currently majority of the houses in Dharavi lack access to basic services. The situation is similar in the case of several other low-income settlements in the city. Access to a clean environment is one of the basic constitutional rights of citizens in India. Basic provisions like electricity, water supply, sewage, and solid waste management are some of the deliverables to a resident of the city from its government.

HEALTHCARE. The city must invest more in healthcare. Currently, private hospitals are inaccessible to most, and public hospitals are unreliable. More finances must be allocated to developing facilities and accessibility of public healthcare centres and hospitals. Moreover, these facilities must be made available to all – for free. The government has a duty to protect its most vulnerable citizens from diseases and health disruptions. Universal health coverage is a necessary imperative for a just city.



Cities for people, not for profit.

In remaking our cities, the guiding maxim should always be the fact that cities are for people, and not for profits – a rallying call made by recent urban theorists in the context of global rise of aggressive and exploitative neoliberalism in urban spaces (Brenner, Marcuse & Mayer, 2012). This manifesto has been our attempt to make sense of what true democracy would look like in urban practice.

Despite these challenges, the people of Mumbai are resilient. They make the most of what they have and find ways to thrive in the face of adversity. They create vibrant communities in the most unlikely of places, and their spirit and determination are an inspiration to us all.
As we navigate the concrete jungles of modern cities, let's not forget the injustices that exist within it. We must work towards creating a more equitable and sustainable city for all its residents, regardless of their socioeconomic status, religion, caste, and gender. This means investing in affordable housing, improving transportation infrastructure and services, and providing access to quality education and healthcare. Let's remember that behind every towering skyscraper, there are real people with real stories and real struggles. It's time for Mumbai to live up to its potential as a city of dreams – a maximum city for all its citizens.

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Manifesto of the Just City

Tetyana Bratkova
Tetyana Kashchenko
Bohdan Konetsul
Olena Saliy
KNUCA, Kyiv, Ukraine

All illustrations in this Manifesto are made by the authors.

The architectural environment is a complex system that develops in a multi-vector manner, with the creation of historical layers. That is why architects need to provide the possibility of development and flexibility, which will allow to adapt our environment to the changing needs of people and society.

Since the time of Ancient Greece, mankind has operated with the concept of justice. Justice is an elementary property of a person as a moral being in his attitude towards other people. Legal justice is a categorically unconditional moral obligation of the government — higher than any of its progressive intentions and aspirations. According to Plato, justice is the highest human virtue, without which it is impossible to achieve harmony. "A just society is one in which each person fully realizes his natural abilities." [1]. Thomas Hobbes believed: "justice is an unchanging will to give each person his due. Where there is no general authority, there is no law, and where there is no law, there is no justice" [2]. The modern Ukrainian philosopher Toftul writes: "Justice is the general ratio of values, good among themselves and their specific distribution between individuals, the proper order of human coexistence, which corresponds to ideas about the essence of man and his inalienable rights" [3]. This virtue is manifested in all areas of a person's life, in his immediate environment. Because of this, architects must think about cities in such a way that their design encourages the establishment of equality and justice.

The goals of this sustainable development also include the creation of fair cities: 11. Sustainable development of cities and communities; 16. Peace, justice and strong institutions; 17. Partnership for sustainable development [4]. The document "New Urban Development Program" HABITAT III declares the principles and obligations on equal rights and possibilities, in particular, point 14 [5].

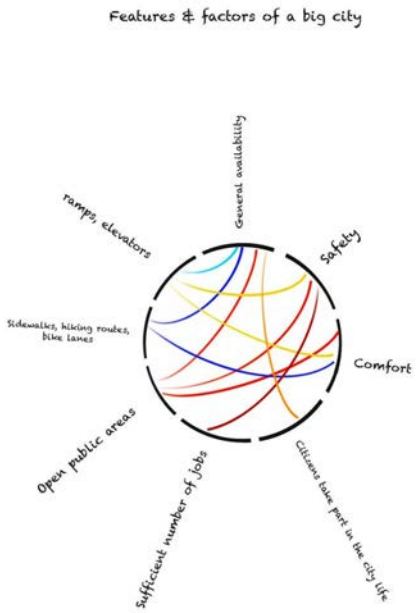
survival → basic needs → comfort → justice of the higher level

Implementation of justice in the urban environment has certain levels. If there is no equality in society in ensuring the physical security of the level of survival caused by war, the provision of basic needs recedes into the background. In general, it can be illustrated as follows: survival - basic needs - justice in the realization of the higher-level needs. It is important to implement these levels according to the needs of the population.

In Ukraine, the issue of survival under Russian aggression is much more important than temporary household power outages.

More than half of the world's population lives in cities, and this number will increase in the future.

Therefore, in our time, when people especially value their safety, opportunities for realization and emotional state, a fair city has the following most important features:



1. Security - has many levels, protection of citizens from war, security from crime, protection of vulnerable sections of the population;

2. General accessibility – the spread of accessibility norms from the creation of inclusive areas to the urban environment as a whole, reliance not only on private construction but also social projects, further changes in design norms;

3. Comfort - consideration of many factors, from physical safety to planning decisions, psychological and emotional comfort;

4. Participation of citizens in the life of the city - democratic decisions, encouragement of citizens to social and political activities, cooperation, unity, mutual support;

5. Availability of the necessary number of jobs - creation of local means of production, support of small businesses;

6. Sustainable development - social housing programs, social diversification; inclusive economy, environmental sustainability;

7. Ecology and energy efficiency - approach to a circular economy, promotion of secondary use of resources, alternative energy sources at the state level, social projects.

City authorities and residents should support the formation of open housing complexes or public areas that are accessible to all, not just certain sections of the population.

People should also have the right to choose the direction of the city's development, the public buildings, institutions, etc. its needs, control city processes, make proposals for the city's development, hold discussions with local authorities.

The city authorities should promote the creation of new jobs, support the labour market and thus develop the city.

City streets, roads, sidewalks, as well as government institutions, public institutions and residential buildings, should be accessible to all groups of the population, including the less mobile.

The health of city residents is directly related to their physical activity. It is necessary to create pedestrian routes, bicycle paths,

recreation areas, add green spaces and, if possible, limit the movement of cars, thereby reducing their number.

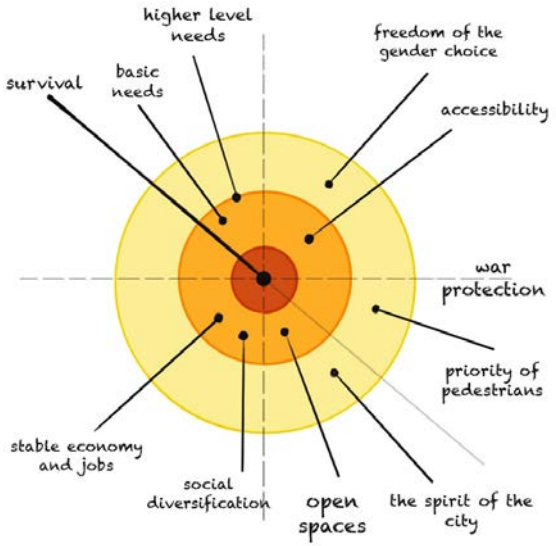
People with special abilities have had difficulties in fully integrating into society since ancient times. This opportunity gap has become even wider with the advent of standardization and the mechanisms and machines adapted to most people.

After the victory of Ukraine, the problem of equality of opportunities in the city will become especially acute, since a large part of the veterans sacrificed their health for their country. It will be the duty of the state to do as much as possible for them, and the duty of architects will be to develop projects that will become a safe space for all people, regardless of their capabilities.

Great attention to economic development will need to be paid to the reconstruction of the destroyed cities of Ukraine, the number of which is increasing due to the Russian invasion of Ukraine.

If we do not take into account the above-mentioned criteria for the formation of a just city, new cities, instead of adopting the "spirit" of historically formed, but now destroyed settlements, can instead become ghost cities.

The general methodology of the formation of the architectural environment based on the ethical criterion of justice in the process of implementation involves civil society, individuals - users and professional architects, transforms the urban space, provides the basis for the creation of an adaptive progressive architectural environment.



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Disconnect

Malek Nacouzi
ENSA, Paris, France
Maria El Tabib
Sabine Chaaya
PoliMi, Milan, Italy

Where are you?
Where are you when you are consuming those words?
Where are you when you are online?
Where is the person at the end of the line?
What is the spatiality of an online shop, of a netflix movie, of a spotify concert, or an online exhibition?
We still use Google Maps to get back home.
We are guided through the city by QR codes, our transportation system is punctuated by notifications.

We've all equally been given access to the virtual city. In this anonymous network, no data is necessarily given on your appearance, race or gender. All have access to information, leisures, art, and ultimately, to the world.

Does the virtual space make the city just? The virtual city gives access to protection, economic opportunity and education. But at what cost? This accessibility has altered the experience of our cities, favored generic typologies over authentic ones, corrupted social interactions or encounters and, as such, despatialized the city. Its simulacrum has become inevitable.

We have to create a just city using its driving force - technology. We have to convert this powerful platform into a peaceful, just and fair interface. Let's embrace the connected city by learning to live with it. In the face of indifference and normalization, we want to fight for reality, for singularity and uniqueness, for feelings. Only by being aware of the tools we have, of their impact on cities' morphologies and dynamics, can we really address, formulate and understand the challenges at stake.

There is no just city, only a fight towards justice.

Affordable Housing for All

Aatu Lauri Kristian Jämsä
Aleksandra Krutnik
Isabel Artal Sanz
KU Leuven, Brussels, Belgium

All illustrations in this Manifesto are made by the authors.



AFFORDABLE HOUSING FOR ALL!

About **3 BILLION** people are expected to live
WITHOUT ADEQUATE SHELTER
in 2050 **IF WE DON'T** **ACT NOW!**

HOW TO ACT?

SHELTERS FOR HOMELESS & REFUGEES.
Every human being should have a roof and walls around their place to sleep.

LEGALIZE INSURGENT HOUSING.
Government should be required to reclaim the land from the landlord for reclaiming it to squatters. It is taxpayer money, but on the other hand it is cheaper than providing a home, and according to a large amount of literature, legalizing insurgent planning stabilizes the system as a whole. (Miraftab, 2009)

NON-PROFITABLE SOCIAL HOUSING.
Non-profitable organizations (or state/city) to also keep the market prices more stable and affordable. Social non-profit housing tends to avoid the market prices increasing uncontrollably.

HOUSING BENEFITS.
If one can't afford a home, they should be provided a shelter, housing benefits or an automatic permit to build a home 'insurgently' without a fear of demolition or forced relocation.

RIGHT TO THE CITY FOR ALL!

EVERYMAN'S RIGHTS.
It is in the constitution of some countries, which means that every human being can legally wander in nature, no matter who owns the land or what purpose the land is for. Could the same concept be applied in the cities? It could, especially in the inner yards of apartment blocks and neighborhoods as a whole.

GATED COMMUNITIES TO BE UNIVERSALLY ILLEGAL.
Gated communities just divert crimes to other areas, increase segregation and so on, decrease living conditions and safety in poor neighborhoods.

AFFORDABLE AND SAFE MOBILITY.
Cycling and walking should take a bigger role in infrastructure planning, and cycling paths should be safe, separated from large roads so that even children could feel safe to ride a bike. Large highways should not segregate neighborhoods.

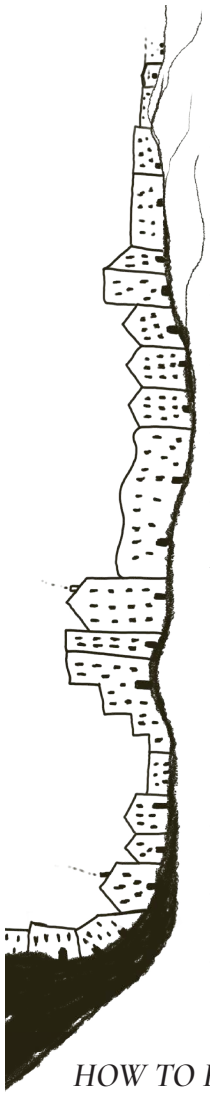
GRASSROOTS STRATEGIES.
To know what ordinary people really need. It helps to keep citizens satisfied, to stabilize the system and to direct the funds to well-needed services instead of spending money on unnecessary expenses.

SAFETY FOR ALL.
In terms of social help, lighting, walkability, small blocks and equal distribution of law enforcement.

AFFORDABLE AND CLEAN WATER.
Access to water and sanitation is a fundamental human right.

HOW TO ACCESS THE HOUSING MARKET?

CASE: SPAIN



Spanish young people are in the top 5 of living with their parents the longest. **Why does this happen?**

Some people could attribute it to Mediterranean culture that is heavily based on a family system where we are more economically dependent from our previous generations. But the reason is a big amount of social/ economical problems that Spain has been crawling for decades.

The average age to leave your parents' house in Spain is **30**. 46% of people between the ages of 25 and 34 are still living with their parents, which is 4 times above the average European rates.

There is a huge difference between the Mediterranean countries and the northern countries which means that **inequality of the youth population in a European level exists.**

This rate has been increasing since 2010, right after the global crisis of 2008, when the housing bubble started to recover again.

The biggest problem is the **precarity of the employment market**. The bad conditions of the jobs in Spain where they must accept jobs that are underpaid and for those that are over prepared.

The housing price has been rising in an exponential way for the last few years, a 26 year old should dedicate **3,4** times their annual income to be able to pay their mortgage.

The market is not regulated so it's in the hands of the banks and private companies that get advantage of the economical and laboral crisis.

We are talking about this social economical problem from the perspective of privileged groups. We tend to forget that Spain lived under a far-right dictatorship from 1939 to 1975. While the rest of Europe was developing in different ways after World War II, Spain was socially and economically stuck for 35 years.

Even though the Spanish developed as a society since the dictatorship ended, it is true that a huge part of the population are descendants of the dictatorship, some of them are still like-minded to the dictatorship ideology, and they are the ones who are more likely to still be in powerful positions.

So, if we analyze this housing problem situation from a gender, race or social class perspective it is a lot more **complicated.**

There is a bigger work precarity in women than in men, because of their conditions, the gender pay gap is a real problem and it doesn't help to emancipate and be independent from a most likely patriarchal family core.

This inequality and the impossibility of having access to housing grows in the centers of big cities like Madrid or Barcelona, where the housing market has a bigger tension.

This obliges people who can't afford an overpriced house in the center of the city, to live in neighborhoods where the different options of public transport are more likely to have worse conditions or/and where the **safety cannot be assured.**

HOW TO FIX THIS PROBLEM?

The problem of accessing housing is something happening all over Europe. In Berlin, Germany they had similar problems and they resolved them by applying new laws to regulate the housing price only in the areas where the tension in the housing market was higher and this stopped the tendency of the market to increase the rent prices.

MORE NON-PROFITABLE SOCIAL HOUSING!

Disparities in Housing:

Patterns we see regularly

Jaylyn Headen

Kameera Faulk

Kristopher Coleman

Patricia Smith

Shania Grier

WSSU, North Carolina, USA



Houses in Winston-Salem. Photo by Mariama Jallow NC Health News. https://www.northcarolinahealthnews.org/author/mariamajallow/

There are many issues related to housing disparities that are evident both locally and worldwide. Housing disparities can happen for numerous reasons; discrimination, income disadvantages (lower and middle classes), disease outbreak(s), social as well as racial discrimination and occupation displacement (typically for economic reasons), etc. In today's manifesto we will be bringing more awareness about housing displacement, specifically concerning the city of Winston-Salem, with a focus on Forsyth County, NC, USA. The focus is on establishing ideas and solutions to stop this from continuing in many communities. The main efforts of this manifest revolve around creating changes for the future. Our desire for change is not just locally, but we hope that what we suggest can inspire other communities globally who struggle with this same issue. We must act to make beneficial changes to our environment, society, and housing market.

In 2014, Harvard University produced a study which showed that Forsyth County, North Carolina, was ranked as having the third worst economic mobility in the United States (Chetty et al. 2014). In addition to this data, Winston-Salem was declared the have the second fastest rate of growing poverty levels in the entire country based on an economic study conducted by New America (2020). With the global pandemic outbreak of Coronavirus, also known as COVID-19, it only increased the rapid loss of housing for many as well as the poverty rates due to the rise in unemployment. In Forsyth County, on July 1st, 2020, many residents were evicted out of their homes, even though the CDC (Centers for Disease Control) banned evictions on September 1st, 2019. The remaining payments were still due by January 1st despite rent forgiveness and relief which was not granted from the government. The pandemic brought awareness to the housing and eviction issues happening in Forsyth County. But even with this information, even prior to the COVID-19 pandemic, housing disparities and inequalities have always been a neglected issue. It is safe to conclude that there are several reasons why this was such a neglected issue for such a long time. Those reasons are related to the injustices of racial discrimination and segregated housing that have changed the demographic landscape within Forsyth County.

In 1940, racial housing restrictions were ended by a North Carolina Supreme Court ruling but, redlining was still frequent in African American neighborhoods. In addition to these findings, the act of stealing heirs' property and/or informal family land effected the lives of many African American families and their access to integrational wealth through property ownership (New America 2020). Neighborhoods away from downtown Winston-Salem and on the west side of the U.S. Route 52, are shown to have lower poverty and home loss rates and higher levels of homeownership. Due to this, certain areas within Forsyth County struggle with low economic opportunities and the necessary resources to prosper in life. However, the policymakers of Forsyth County are trying to take charge in creating more economic growth.

Winston Salem has always had an issue related to racial division and it is evident that those same issues that occurred in the city during the early 20th century are getting worse. In 2018, the city-wide poverty rate was at a staggering 20.6 percent, four points lower than 1980 (Benzow and Fikri 2020). When most people look at the city of Winston Salem, they make comparisons to Detroit and Memphis which are two of the most dangerous and economically challenged cities in the United States. From the mid and late 1980s to now the city has done nothing but go backwards in social mobility and affordable housing opportunities. These problems have impacted the people and communities that call Winston their home and the city continues to neglect and disrespect the African American and Hispanic communities.

To address and find better solutions for these problems, the city should allow for more developments in areas where minority and low-income families can have access to the same opportunities for development as communities with whiter individuals. Businesses and private corporations should not be allowed to purchase large sections of land and developmental space for African Americans living in Winston-Salem. In the housing marketplace, certain taxes and residential developers have increased the price and value of homes in many communities causing a disparity in financial inequalities within the area.

It is important that the city acknowledges and helps the communities that need the help the most as it relates to their progression in society as individuals. When you take a deeper dive into the historical significance and present condition of Winston Salem, you can see there are many underlying issues that need dire help and changes that need to be implemented in this case. There are also many geographical injustices that have been plaguing the city since the early 1900s, of which the city turns a blind eye towards racial discrimination, and a sheer lack of morality towards certain racial demographics in the city. The consequences of housing disparities in Winston Salem and around the world have caused many financial, emotional, and physical problems for individuals living in communities with higher rates of poverty and homelessness resulting from housing inequalities and housing displacement.

Over the last two decades, housing displacements, evictions and foreclosures have become a growing issue in many communities and cities in Forsyth County and other counties around the world. There are many low-class and middle-class households that cannot afford the increased rates within the housing market that are associated with rent and mortgages. The growing division between income and housing rates has caused turmoil within the lives of individuals that cannot deal with the financial burden and emotional distress of the situation. In addition to these disparities, it can also be stated that there is a lack of affordable housing in Winston Salem and around the world. Housing displacement affects the people, community, economy, and the housing market, which relies on supply and demand of the area. As we've discussed in this paper, discrimination, disease outbreak(s), and occupation displacement, and income/economic disadvantages are the main causes for housing displacement in Forsyth County. There's a history of inequity which has had a huge impact on the following generations in the city of Winston-Salem and we're sure other cities as well. We don't want history to keep repeating itself but a good first step is bringing awareness to the situation and having discussion(s) about it.

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A Just City:

Social Mobilizations and Accessibility to Open Spaces for Public Use in Lima

Alessandra Rodríguez Mercado

ULima, Peru

Estefanie Rosa Quispe Salas

IAAC, Barcelona, Spain

Karina A. Mendoza Llontop

BU Weimar, Germany



Manifestaciones Fiestas Patrias (Lima, Peru). Photo by Dayana Vanessa Godo Rocca. CC BY-SA 4.0

A just City:

Social mobilizations and accessibility to open spaces for public use in Lima.

In the latest events happened in Perú[1], where large social mobilizations have been seen in different parts of our country showing their discontent and rejection of the current political crisis, we have also observed how Peruvians have wanted to enter the squares of the Historic Center of Lima to raise their voices, but have been prevented by the police. This situation has led us to question whether access to open spaces for public use in the current Peruvian context is really helping Peruvians to live in just cities.

Thinking in a just city is thinking about Henri Lefevre's postulate on the "Right to the city" and about how all the citizens can contribute to having a better city from different perspectives. The Global Platform for the Right to the City (GPR2C) presents a very clear definition of this right. "The right to the city us the right of all the inhabitants, present and future, permanent and temporary, to inhabit, use, occupy, produce, transform, govern and enjoy just, inclusive, safe, sustainable, fair and democratic cities, towns and urban settlements defined as common goods for a dignified life, which must be shared and belong to all members of the community..." (Right to the City, Agenda, For the Implementation of the 2030 Agenda for Sustainable Development and the New Urban Agenda" - Right to the city, n.d.)

Peruvians from different parts of Peru, who have mobilized to Lima, had all the right to enter the squares, because by definition and nature, public spaces are open spaces for the use and domain of the State, that is, of all the citizens, according to the Peruvian Law for the management and protection of public spaces. It is paradoxical to think that people can use the streets but not squares to carry out a mobilization. Since the Greeks, squares have been used to present ideas, debate them and even reach a consensus or solution. Of course, from another point of view we could consider that the authorities have tried to protect the ornaments of the squares and prevent them from being affected. However, the restriction of accessibility to squares in the current context is questionable, when these in many past mobilizations have been the meeting and dialogue to solve political and social crises.

Addressing the current situation in Peru, we consider that it is necessary to make a general call to all authorities, planners, urban designers, architects and citizens to understand the importance of public space as a tool for expression and mediation in a democratic society. In that sense, we consider the following points of discussion to be of high priority:

1. **Accessibility to public spaces is a right of all citizens and it is key to determine the role of the city as a space for democracy or as a tool for control.** The city should be a space for expression, interaction and mediation and therefore, public space must be accessible, safe and diverse. In the context of social mobilization, we also emphasize that accessibility is not only about the lack of walls, gates or restricted entry, it is also having enough squares, parks and walkable streets for all citizens, it is about the equal distribution of quality public space, where people can easily get to and express themselves.

[1] Review https://www.nytimes.com/es/2023/01/27/espanol/peru-protestas-policia-boluarte.html



Montage. Plaza San Martin, Lima, Peru. By gatodemichi https://commons.wikimedia.org/wiki/File:Plaza_San_Martin_aa.jpg and Manifestaciones Fiestas Patrias, by Dayana V. Godo Rocca. https://commons.wikimedia.org/wiki/File:Manifestaciones_en_fiestas_patrias.jpg and Fuera Castillo deliquente, Yal by Katherina Sutizal. https://commons.wikimedia.org/wiki/File:Cartel_-%22Fuera_Castillo_delincuente._Fuera_ya!%22_en_las_manifestaciones_de_28_de_julio_del_2022._Lima_-_Perú.jpg

“

The right to the city is far more than the individual liberty to access urban resources: it is a right to change ourselves by changing the city.”

- The right to the city by David Henry

The current conflict in Peru is painful, however, it sheds light on the importance of public space in the construction of a democratic society. The lessons learned and that we continue to learn from this situation should not be forgotten and should help us to build just cities. Cities where streets, parks and squares are not only spaces for freedom of expression, but where it is promoted and done with safety and respect.

2. **Respect is a right and a duty in public space.** Any type of expression and interaction should be led with respect for all citizens and for the city itself. Social mobilization in public spaces should not be a synonym of violence and chaos when guided with respect for the freedom of expression and opinion, equality and the life of every member of society. It is also important to mention that respect for our environment is also essential. No plaza, park, street, private property or landscape should be damaged in the process of social mobilization. Our cities hold irreplaceable historical, cultural and ecological values that make up our collective identity. Therefore, taking care of them is an act of respect to ourselves, to others and to future generations.

3. **Public spaces have a symbolic value, they are a reflection of who we are as a society, but they also have the capacity to influence our interactions.** In that sense, we encourage authorities, professionals involved in the planning /design of the urban environment, academia and citizens to collaborate in the process of reimagining public spaces as a scenario for expression and mediation. We encourage the development of new research on the topic, civic education and the inclusion of new technologies that can promote accessible, free, safe and diverse public spaces for social mobilization.

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No More Social Housing

Anna Pape
Jonathan Burkard
Léopold Parras
Letisia Dimitrova
Marlene Kloßmann
KU Leuven, Brussels, Belgium



NO MORE SOCIAL HOUSING !

"Modern, flexible, urban: lifestyle at the highest level, the exclusive residential project directly on the waterfront, a new form of majesty, a residential idyll for people with high demands on location, architecture and relaxed lifestyle,living at its best - central & unique, exclusive flats and penthouses in a class of their own, prestige without compromise"

These are all advertisements that have been appearing more and more frequently in all European cities in recent years and are becoming more and more concise.

Is this the answer to the question of housing and to the severe shortage of living space in the cities of the future?

This text is about the tight housing market situation in many countries and the long-standing and steady demand for subsidized and affordable housing. These deficits and the rise in rents in the urban context are leading to gentrification and segregation of the city, which is causing an enormous change in the inhabitants structure. In order to prevent such a displacement process from continuing, a new answer to the housing question must be formulated - a social and public welfare oriented answer.

Group 135
Letisia Dimitrova
Leopold Parras
Marlene Koßmann
Jonathan Burkard
Anna Pape

Housing should not be another investment product

The financialisation of housing is visible and noticeable in urban space and is often marketed as an investment product. The high investment costs and expected returns are then compensated by rent increases (Kadi 2020). In an urban context, especially in conurbations, financialisation promotes socio-spatial polarization and exclusion (Heeg 2013). Housing as a basic need is being pushed into the background, and the lack of it poses problems for many people, especially those on lower incomes. As an elementary component of our lives, the "right to housing" has been unanimously adopted by the United Nations since 1966 as a sub-article "Right to an adequate standard of living, including the right to housing" of the Social Covenant (long: International Covenant on Economic, Social and Cultural Rights, ICCPR). The Covenant has already been ratified by 171 states.

Evade or reduce?

When the cost of housing rises faster than income, people with low incomes can no longer afford the flat or neighbourhood they want to live in. Thus, in popular neighbourhoods where there is a high demand for housing and the market can rent out more and more expensive flats, a process of displacement (gentrification) of people with lower incomes occurs (Drexler 2016). This part of the

population is forced to move to neighbourhoods with low rents, which in gentrified neighbourhoods leads to an enormous change in the structure of the inhabitants and promotes homogeneous structures. The second alternative is to reduce the living space in order to minimise the share of total earnings in the expenses of a dwelling. Since the increase in living space per person is generally an expression of growth and prosperity, the comulsion to reduce living space also leads to a change in the urban structure.

Learning from Harry Potter

Dissolving stigmas - social housing should become invisible in the urban fabric.

Social housing structures and Council Housing have an insane stigma attached to them. Higher rents push lower-income people to the outskirts of the city, where rents are still affordable and cheap. Who has the right to live in the city and who does not? Isn't it time to work on a counter-model to the capitalist housing market? Social housing is both spatially and socially stigmatized. Certain addresses allow other people to directly infer one's supposed social position in society and can influence an individual's chance in life, for example in the working market. Does social housing always mean low construction price and therefore low architectural resolution ? Are we able to construct a social housing in the city with escaping to the city commodification laws?

How does the quality of the space and of the materials deployed in this space, can influence social relations ?
Similar to Harry Potter, social housing should also put on a cloak. How can this cloak be implemented architecturally? A social mix is important for the city of the future.

!

We need to break down the stigmas to give everyone, no matter what their social position in society is, an equal chance and participation in the city !

Implement social housing into the city as a tool of densification, promoting diversification and avoiding segregation.

Using existing building structures as a source!

Implement smaller scale interventions for the in-between spaces instead of large-scale social islands surrounding the city!

Also invest into high quality, appropriate building materials when it comes to social housing!

Invest into state-owned cooperative housing concepts to avoid a privatization of this housing sector!

Provoke a larger social mix within the buildings through adaptive/flexible floor plans!

Participate!
As a society we should make sure that everybody can afford to live in the city. Housing affects us all.

Just Data:

Guidelines to Democratising Urban Information

Cícera Sarah Moura Farias
Milena Verçosa Vieira
Stelme Girão de Souza
UFC, Ceará, Brazil

All images in this Manifesto are produced by the authors.

JUST DATA

Guidelines to democratize urban information

A datum is a record of an attribute of a given object of reality. For example, The number of people living in a house is a datum. Data sets provide us with information that can be understood and analyzed and also transformed into indicators, that is, indices that point to some observed issue, e.g. HDI (Human Development Index). In relation to urban planning in the global south, data is a powerful asset for acknowledging, understanding, and visualizing urban spaces and their problematics. The usage of ICTs (Information and Communications Technologies) and GIS (Geographical Informations Systems) for storing, managing and visualizing urban information is a step to research urban tissues that is getting easier nowadays, but it still demands a power not equally accessed within the society in southern cities nor in comparison to the north. Then, when it comes to building a just city, it is urgent that we, as civil members of society, claim access to data and to urban planning processes. Meanwhile, the government must democratize the information it possesses and supervise the limits of allowance to private companies of keeping private data they produce on public interest matters.

1. Open Source Policy and Data Reliability

It is remarkable that a significant part of the data currently generated is not under the domain of public institutions but private companies. The increased relevance of "big data" tends to boost the protagonism of the private sector in data production, which leads us to more significant difficulties in accessing data and uncertainties about the purposes of their use. The opening of big data represents a fundamental step towards sharing the power attributed to holders of data and information, which, therefore, also implies the democratization and enhancement of its use. Pursuing the creation of networks connecting the various actors present in cities is an essential task for initiatives that propose an "open source" urbanism. It is imperative to establish citizen participation not only in the production and sharing of data but also in its appropriation and practical use.

2. Data Governance and Urban Agency

Although, legally, government data are public, it is known that, in practice, there is much to advance in the implementation of availability policies. Therefore, it is essential to build opportunities to return public investments made in the construction and maintenance of a technological apparatus in the form of new knowledge about urban dynamics and patterns, as well as effective evaluations of public actions and their reflections on the city. Thus, it will be possible to subsidize the elaboration of well-informed urban plans and policies with horizons beyond the short term.

3. Data Education

Throughout the development of ICTs (Information and Communication Technologies) and the rise of "big data", within a globalized capitalist context, data has become a valuable commodity, given that its production and appropriation is associated with power. In this sense, private companies and the state own not only a large part of this data, but also access, understanding, and the *know-how* to manipulate the information. On the other side, civil society and, in particular, minority populations, often experience difficulty in accessing important data that informs about the city and its problems, and at times, even when these data are public, it lacks the appropriate apparatus for reading and interpreting the information. It is urgent, therefore, that the public authorities not only make data more publicly available but also facilitate their access and promote the learning of data production and manipulation tools, in order to make the public debate about data and the process of planning urban public policies more fair and participatory.

4. Bottom-up production of data

At the same time that the government must take initiative on democratizing access to data and on building participatory decision-making processes, popular action aimed at producing *bottom-up data* is essential, through an insurgent perspective of asserting the power to the people. Therefore, society members and communities must produce their own data about the urban environment in which they live and manipulate it to claim the right to the city and to propose urban development strategies for a fairer city more adjusted to their realities and demands. Data and indicators are great tools for modeling and analyzing reality but they are not unbiased. Having this in mind, a bottom up-production is also a strategy that presents a great potential for discovering data-based information that is more accurate to the needs and demands of a community, while making it possible for them to create new narratives about their realities that escape from traditional ideas that don't necessarily represent them. Thus, community leaders and non-profit organizations must take action to plan projects of collecting and producing local databases in participatory approaches to dialogue urban disputes with the government and private companies.

"Embracing the imaginaries of datafication emerging from the Souths, foregrounding empowering ways of thinking data from the margins"

Housing Inequalities in Winston-Salem

Christian Hickman

Madison Abrams

Patricia Smith

Reggie Spivey Jr.

WSSU, North Carolina, USA

In recent years the City of Winston-Salem, North Carolina, USA has seen a major rise in issues related to housing. Close to 20,000 people have moved to Winston-Salem in the past 10 years, putting a strain on local housing availability and affordability (Rohde 2022). However, during that same time the city has witnessed a decline in affordable housing opportunities and a transformation in the local economy that has not benefited all residents. Although there have been progressions, there are still many reasons why Winston-Salem has a housing crisis and why there might be hope for better solutions on the horizon.

In recent years studies have shown that Forsyth County has the third worst economic mobility in the United States (Chetty et al. 2014). It was also discovered that Winston-Salem, has the second fastest rate in the growth of poverty concentration in the country. How are these certain economic mobility roadblocks bound up with housing, a fundamental human right that for so many across the United States is under threat? The New America's Future of Property Rights program teamed up with Wake University and Winston-Salem University to analyze five years of Forsyth County eviction, mortgage or foreclosure, and tax foreclosure data. "Government officials, housing advocates, real estate developers were interviewed in order to gain an in-depth understanding of local issues related to housing and why it's declining in the city (New America 2020)". However, during these interviews Covid-19 made its grand entrance, which not only had an impact on the report, but housing within the city as well.

When Covid-19 became an issue a lot of the population lost their jobs and funding became limited. That's when the government stepped in and started creating all these programs to help the low-income population including banning evictions until the following year. These programs provided temporary relief but are not a long term solution and in recent months people are being evicted once again. For this reason, many communities and housing developments have been negatively effected and neglected during the pandemic.

One potential solution may lie very near Winston-Salem State University (WSSU). When we started attending WSSU, we noticed there were a lot of abandoned or just low-down looking homes that surrounded the school. We ask the question ask... why do these homes look like this? Why doesn't the city take a portion of money and go in and fix their homes up and rent or sell them. These underutilized and vacant properties can potentially provide an inventory of low-cost housing solutions for the city's residents. However, political will to address this situation has always been missing...especially as it relates to minorities within the city. There has been a lack of concern for the well being and livelihood of minority communities as it pertains to their advancements and ability to maintain their own lives.

Which brings us to my next point of why housing in Winston-Salem needs to be addressed. The City of Winston-Salem has a history of undermining African American

neighborhoods through a variety of different means. This has historically included urban renewal projects (e.g. the construction of US 52), redlining, racialized zoning and restrictive covenants and deed restrictions. All of these efforts, harmed African Americans and has resulted in a large inter-generational wealth gap. In the past decade, Winston Salem has lost a large majority of its top product producing factories and the union systems that had been put in place to provide benefits to the employees as well as the central business district within the area. Thriving companies such as Reynolds Tobacco, Hanes Brand and Western Electric had previously generated large amounts of revenue but fell short in terms of business expansions as well as supply and demand. Housing disparities within the city have resulted from income inequalities, lack of resources for employees and an overall discrimination against minority individuals in regards to property ownership and affordable housing options.

There are many changes that need to be made in the Winston-Salem if we want to stop the housing problems from continuing. There are programs and policies that can be put in place to counteract the effects of housing disparities and inequalities that are present today. One solution to fix the problem would be updating and evaluating the census data associated with eviction rates, housing loss and foreclosures over a given time period in order to understand how fast or slow changes are occurring. The data will be beneficial in understanding what social, economic and environmental factors play a role in the social mobility and overall progression of a community. Another solution would be increasing wages for all individuals and their occupations so that they can maintain other costs of living while adjusting to the financial strain of the housing market. The benefits of a higher income allow individuals the opportunity to gain financial freedom from bills and taxes associated with housing maintenance, housing associations and mortgage/rent payments. In addition to these solutions, there need to be more affordable housing options for different classes of individuals as well as programs and projects that support the idea of investing and rebuilding. In doing so, these programs will give individuals access to a wider range of opportunities and resources that do not necessarily depend on their financial liabilities (Glasco 2022). Lastly, there needs to be more detailed communication between landlords and tenants in order to understand legal responsibilities and liabilities from both sides of the housing market. Tenants should be given proper knowledge about financial homeownership and the legal rights they have in terms of how upgrades and changes need to be implemented.

Through a concerted effort by all parties, Winston-Salem can address the issue of housing inequality and bring more affordable housing options to its residents. The development of community land trusts may provide a key to giving people control over their own futures and put a roof over their heads. The City of Winston-Salem needs to spend more time and effort on stabilizing and regenerating its housing market for the benefit of all individuals regardless of their racial background, social class and quality of life. The housing market within the region can be improved overtime with the help of proper spatial planning efforts, economic land developments, and an evaluation into the internal problems that need to be addressed. Additional efforts need to be refocused on providing more affordable housing opportunities through land and property ownership policies that benefit generations of families. The City of Winston-Salem Salem needs to be more realistic and effective in terms of the progressions that need to be made in relation to its overall population growth. As the population increases, the city of Winston Salem as well as Forsyth County need to understand and recognize the social and cultural issues that plague minority communities. Housing disparities cause many challenges for minority communities and their ability to progress at the same rate in society as predominantly White Americans. If we believe that housing is a universal right, then more needs to be done to provide housing opportunities for all of Winston-Salem's residents. In the end, our city will be judged by how we treat the least among us and not the wealthiest!

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People, Places and more than Human

Effie Kostopoulou
UCL, London, UK
Matthias Kispert
Renan Porto
UoW, Westminster, UK

All images in this Manifesto are produced by the authors.

People, Places and more than Human: Past -Present -Future

MEMORY

How we relate to the memory of places, constructs our identities and everyday lives. The monuments and memorials we build, the stories we read and perform create through embodiment our social selves. They create bondages and connection to a place or separation and anxiety of the unfit.

Who tells the stories matter more than ever. The social upheaval of recent years call for more participation, representation, and inclusive interpretation allowing voices and gestures to act out.

After a busy day of work, after a week with your mind overloaded with so many demands, how to exhale the pressure and have a relaxing breath when the air is highly polluted? After decades dedicated to working, it is not fair to have as compensation diseases caused by the toxins thrown into the air. How to depressurise your mind walking along a dead river where there is more threat than conditions for organic life? After centuries to produce these spaces, it is not fair that the more vulnerable inhabiting it are the most exposed to intense floods of toxic water that take away what was built along their lives.

A city cannot be just when it is a sickening environment that diminishes our well-being and sickens us physically and mentally. A city cannot be a sacrifice site. Making a city a home requires unmaking the separation between organic and non-organic life. It is to give health to rocks, earth, water, and air where our bodies lie, our feet step, our eyes shine, our noses inhale, our ears listen, our brains breathe, and our hearts blossom. Our porous skin, our eyes, mouth, ears, and nose are our open membrane through it the city inhabits us, as do the planet and the cosmos as well. We wish for cities that do not kill us when the vast immensity that composes us keeps alive a taste for infinity.



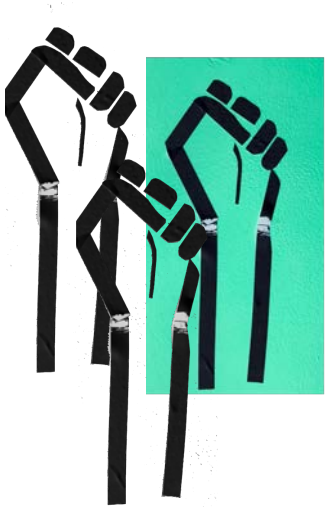
In a just city, decent living space is a right, not a commodity.

In a just city, new and redevelopment are decided democratically.

A just city does not burn fossil fuel to power itself.

In a just city, public and muscle-powered transport are the main means of getting around.

A just city provides sanctuary and cares for its most vulnerable inhabitants, human and more-than-human.



NOW

Activism can be a route to collective reflection, reasoning, and imagination. It calls for an 'act now' within a matter of urgency for the seen and unseen and its implications for the future. These are the forms of collective memory in our current times.

Public space No space can be more democratic than public space. Albeit sometimes disguised, it is still the most open and inclusive space where diverse encounters can happen. A just city has public space in which people can encounter each other and spend time together without having merely to consume.

FUTURE

Indigenous wisdom and learnings for becoming our more symbiotic selves through acts of othering , of landscapes and nature for securing our common future.



Images produced by the authors.

Post Pandemic dialogue for Just Urban Knitters

A manifesto for social healing through just open urban spaces during Covid-19 Pandemic and the way forward

Hareem Falak
Hadeel Abuzaid
METU, Turkey

All images in this Manifesto are produced by the authors.

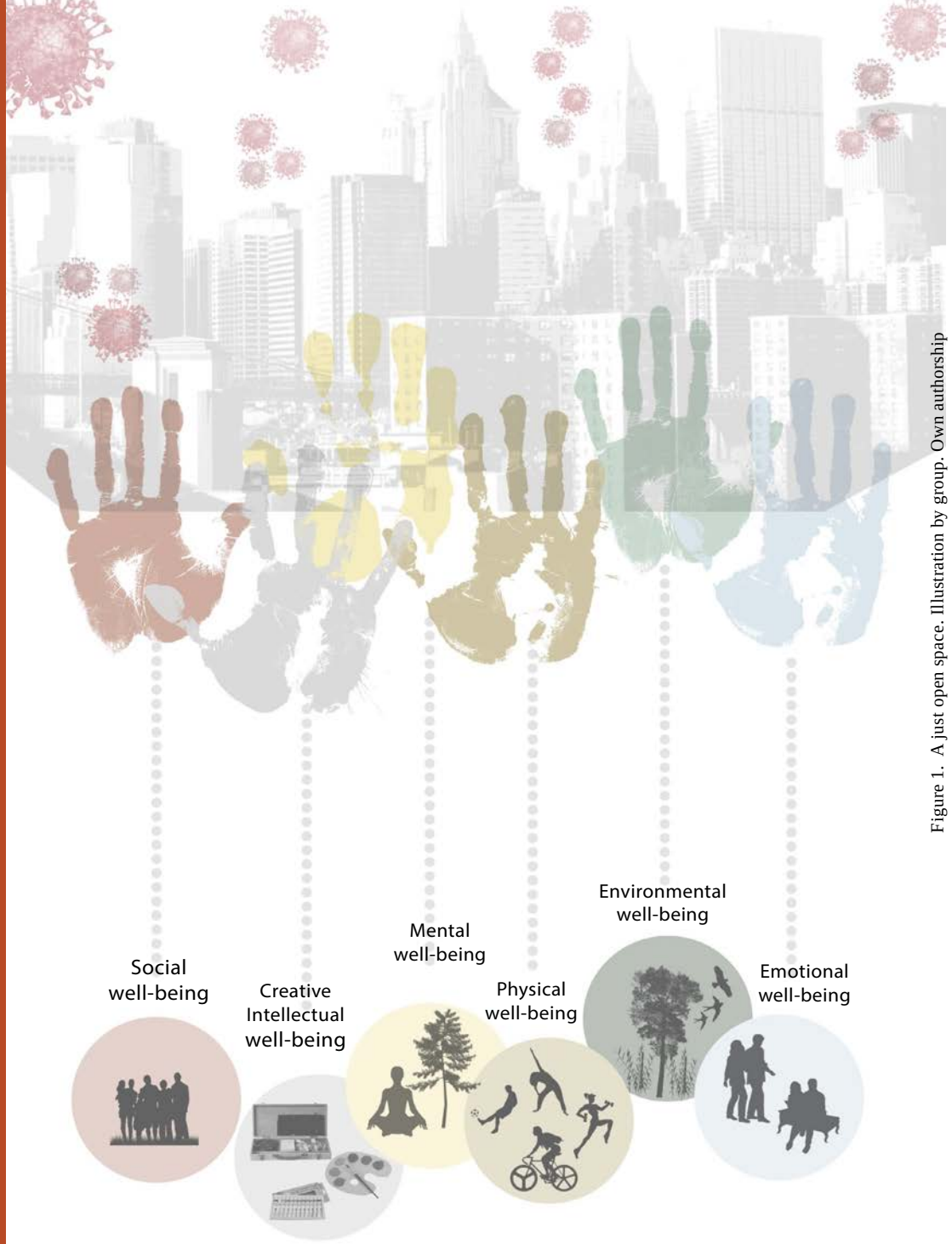


Figure 1. A just open space. Illustration by group. Own authorship

A JUST CITY = A JUST SPACE

The quality of urban open **spaces** for being **A Just;** an amenity for healing the **city**

JUST OPEN SPACES; RE-IMAGINING THE OPEN SPACES POST-PANDEMIC-JUSTICE FOR SOCIAL WELL-BEING

Open spaces in the city play the role of “urban Knitters”; they not only make the people come together but also enhance the image, conviviality and livability of other urban spaces associated with them. Open spaces refer to "grounds for sports and games,… unbuilt land, natural areas, voids which are open to view, and assembly outdoor places" (Lynch, 1995: 396). Many studies prove the correlation between open urban spaces and human well-being due to their impact on reducing stress, increasing physical and mental welfare along with maintaining healthy social connections between the people and the natural environment.



Figure 2. Right to the city. Illustration by group. Own authorship

HEALTH, SOCIAL WELL-BEING AND URBAN DEVELOPMENT

It is widely accepted that the urban planning discipline came into being to respond to the public health crises arising due to the industrial revolution and ever since it played an essential role in disease prevention and fostering healthier environments for city inhabitants. The recent literature has revealed that subjective social-well being entangles with objective health (Holy-Hasted & Burchell, 2022). A regional public health information paper published in 2010 for the Wellington region, “Healthy open spaces", presented the essential parameters for open public urban spaces to contribute positively to well-being. These parameters are accessibility, offering opportunities for physical activity, and the ability of the built environment and natural features to inspire a deep connection to the place.

HAREEM FALAK | | HADEEL ABUZAID

I believe pandemics throughout history are an opportunity to make better, just and more sustainable choices than before. For the recovery, we need strategies to improve the resilience of cities and communities, set up climate measures that can help the economy and public health, and enhance social equity and sustainability for all to return to better normal.

I am drawn to the challenges of health problems related to urban planning, including creating sustainable infrastructures and addressing social justice issues. Re-imagining open space justice for social healing requires an inclusive approach, addressing residents' needs and offering adapted opportunities for community engagement.

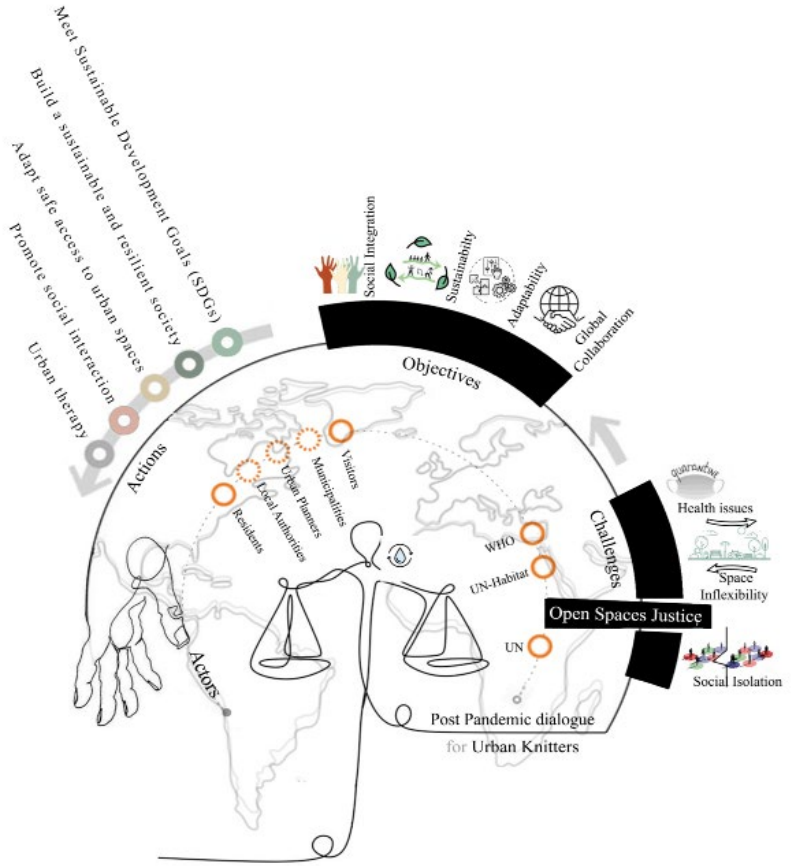


Figure 4. Post Pandemic- Open space Justice. Illustration by group. Own authorship

Figure 3. Illustration by group. Own authorship

FROM THE 1990S.... TO 2019!

Throughout history, pandemics have brought unprecedented interest and attention to the intersection between health and urban planning. In the 1990s, Haussmann redesigned Paris to open up its congested streets amidst the spread of Cholera, so was Edinburgh's new town planning by James Craig, and Barcelona's famous master plan by Cerda primarily focused on incorporating sunlight and fresh air within the city.

In late 2019 the world was hit by the Covid-19 pandemic and densely populated urban areas abruptly turned to forbidden guidelines and social distancing with wearing facemasks was considered a primary measure to survive. During lockdowns experience, open urban spaces like green parks and game grounds became a safer option over closed public spaces amidst the spread of the virus for social interaction with maintaining social distancing, which proved to be beneficial for mental and physical well-being.



Figure 5. Illustration by group. Own authorship

THE CHALLENGES

Today, in a post-pandemic time, we are learning to coexist with the Covid-19 virus; but the challenge is to ensure a new "right to the city" that confines human well-being needs to adapt to the future health crisis. A just-open urban space translated to the right to reinvent and change the form of urban spaces according to new needs. Nowadays, Social well-being is of utmost importance than before due to the adverse psychological effects of quarantine and isolation. The inflexibility of our urban spaces is a primary reason that forces us to go into lockdowns each time the virus is spread. Therefore, a new urban dialogue is required to talk about further design strategies that focus on placing the balance between social distancing and social well-being.

More research is needed for reimagining new forms of social engagement that could support cities' post-pandemic recovery. Thinking beyond formally designated open spaces and maximising informal open spaces including spaces between buildings, podiums and terraces, and designing private and semi-private spaces such as balconies and courtyards would provide accessible and safe void areas for all.

CALL FOR ACTIONS

The motivation of the post-pandemic urban dialogue should be not to return to “normal” but to build an enhanced, more sustainable and resilient society. The challenge is to respond to the current health crisis by planning a just and sustainable environment for people, economies and the planet. Urban therapy can be addressed as an urban archetype to evaluate the role of city planning approaches in promoting psychological, health and social well-being.

This manifesto aims to highlight the importance of social well-being after the adverse effects of lockdown isolation measures during Covid-19 and invites to brainstorm innovative designs for urban open spaces to work as "Therapeutic Environments" to enhance inhabitants' health and promote social interaction. A well-thought-through just open space design code at a city level can adapt safer access of the population to urban spaces, constrain the spread of disease, improve resilience to future pandemics and have drastic effects on the quality of human well-being.

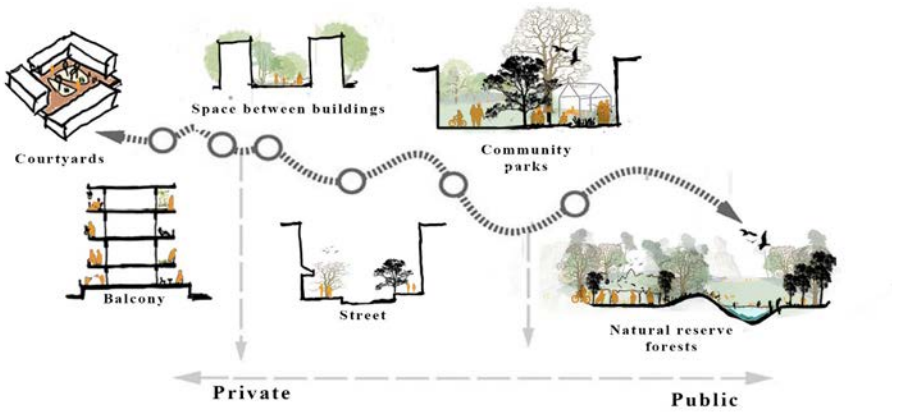


Figure 6. Formal and Informal open urban spaces. Illustration by group. Own authorship

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The workshop **Manifesto for the Just City** is a digital lecture and debate series composed of four online sessions with leading academics and practitioners in the fields of urban theory, urban planning and spatial justice. Upon participation in the online lecture series, teams of students are invited to draft a **Manifesto for the Just City**, expressing what their visions for cities that are sustainable, fair and inclusive for all.

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