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Delft University of Technology

A Manifesto for the Just City

Cities for All

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Cities for All

A MANIFESTO FOR THE JUST CITY



TU Delft Urban Thinkers Campus

Edited by Rocco, Newton, Vergara, van der Watt, Babu, Subendran, Tellez, Caradonna, Di Gioia & Pessoa

TU Delft BK Bouwkunde

TU DELFT GLOBAL URBAN LAB

WORLD URBAN CAMPAIGN



A MANIFESTO FOR THE JUST CITY

Art by Anja van der Watt.

URBAN THINKERS' CAMPUS
November 2020

A MANIFESTO FOR THE JUST CITY

URBAN THINKERS CAMPUS
THE CITY WE NEED

WORLD URBAN CAMPAIGN

GLOBAL URBAN LAB

SJN

TU Delft BK Bouwkunde

The event upon which this book is based took place online over four days: 9, 16, 23 and 30 November 2020. Representatives from 101 universities around the world took place in the discussion, and 43 groups from 25 universities submitted a Manifesto.

This is the third UTC organised by TU Delft. The first UTC took place in 2017 and was titled "Education for the City We Need." The second UTC took place in June 2020 and was titled "The New Normal: Urbanisation in the Global South post COVID-19."
The results of all TU Delft UTCs are available at: http://www.globalurbanlab.org

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ROLE-MODELS

IN OUR SEARCH FOR THE JUST CITY, WE HAVE PEOPLE WHO ILLUMINATE US WITH THEIR IDEAS AND KNOWLEDGE. THEY PROVIDE US WITH THE FRAMEWORKS WE USE TO UNDERSTAND THE CITY AND THE TOOLS TO ACT IN ORDER TO MAKE IT MORE INCLUSIVE. SOME OF THESE LEADERS ARE DEPICTED IN THIS BOOK, TOGETHER WITH A REPRESENTATIVE QUOTE.

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MEET THE ORGANISERS

We are a group of students and teachers at the Faculty of Architecture and the Built Environment of the Delft University of Technology working to make our cities sustainable, fair, and inclusive.



JUST

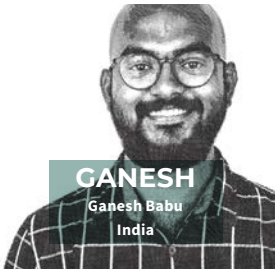


FAIR

INCLUSIVE



SUSTAINABLE





LIVEABLE



GREEN

DIVERSE



AFFORDABLE





RESILIENT





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Write to r.c.rocco@tudelft.nl

ACKNOWLEDGEMENTS

This book is the result of the collective effort of (literally) hundreds of people. First and foremost, we must thank the students who wrote the manifestos showcased here: 172 students from 25 universities all over the world wrote the manifestos in this book, many times encouraged by their teachers.

Students and teachers from 101 universities around the world took part in the URBAN THINKERS CAMPUS organised in November 2020. We'd like to thank all who took part in the UTC, and highlight the work of the World Urban Campaign, the UN-Habitat platform in charge of disseminating, discussing and assisting stakeholders to implement the New Urban Agenda, and who supports the organisation of UTCs.

The TU Delft students involved in the organisation of the UTC and the edition of the book deserve a lot of credit for making this project possible. They are Anja van der Watt, Gabriele Caradonna, Ganesh Babu, Johnathan Sudendran, Lucas di Gioia, and Natalia Tellez.

Our bold speakers, Leilani Farha (the SHIFT), Stijn Oosterlynck (University of Antwerp), Efrat Cohen-Bar (BIMKOM Planners for Panning Rights), Tainá de Paula (Rio de Janeiro City Council) Suraj Yengde (Harvard) brought new perspectives to our debate, and were surprisingly complementary to each other, in ways we could not have imagined when we invited them to take part in this activity. They all have something in common. They are not only knowledgeable about the Just City, but they also work very hard to make it a reality. They all agreed to speak voluntarily.

David Roberts from UCL, with his remarkable workshop on architectural manifestos, is responsible for highlighting the art of writing manifestos and was an early inspiration for this event.

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This book is published by TU Delft OPEN, the open access publisher of the Delft University of Technology. TU Delft OPEN publishes content that is authored, edited or published by staff members of the TU Delft, often in collaboration with others. It publishes both open access books and open access journals. We'd like to thank the whole TU Delft OPEN team, but especially Frédérique Belliard, who has worked day and night (and weekends) for this book to be published.

The Faculty of Architecture and the Built Environment of the TU Delft is a forward-looking institution that gives us the space and the impetus to organise activities like these.

THANK YOU!

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URBAN THINKERS' CAMPUS
November 2020

INTRODUCTION

Between 9 and 30 November 2020, the Global Urban Lab and the Faculty of Architecture and the Built Environment of the TU Delft organised an Urban Thinkers' Campus (UTC) entitled "A Manifesto for the Just City."

The Urban Thinkers' Campus (UTC) model is an initiative of UN-Habitat's World Urban Campaign, conceived in 2014 as an open space for critical exchange between stakeholders and partners. It aims to promote debate and action on sustainable and inclusive urbanisation upholding the principles and guidelines contained in the New Urban Agenda, launched at Habitat-III in 2016 in Quito, Ecuador. UTCs are also envisaged as platforms to advocate enlightened planning and design of our cities and to propose urban solutions for different contexts of development. http://www.worldurbancampaign.org TU Delft is particularly interested in education for "the city we need."

Inspired by the several calls for a Build Back Better attitude post COVID-19, and building upon the UTC organised by TU Delft and partners in the first half of 2020 (UTC#1: THE NEW URBAN NORMAL: URBAN SUSTAINABILITY AND RESILIENCE POST COVID-19), the present UTC addresses the multiple challenges of the "reconstruction period" after the COVID-19 pandemic to achieve a Just City for All. This UTC proposes a radical re-imagining of the city we need through discussion and interaction with students and teachers of the built environment from all over the world and the writing of a Manifesto for a Just City.

The pandemic has exposed serious structural deficiencies in the way our cities are imagined, planned, and governed. These structural deficiencies are wide-ranging and include, for example, the impact of growing inequality and severe economic austerity, leading to the increase of vulnerability to the virus in cities all over the world.

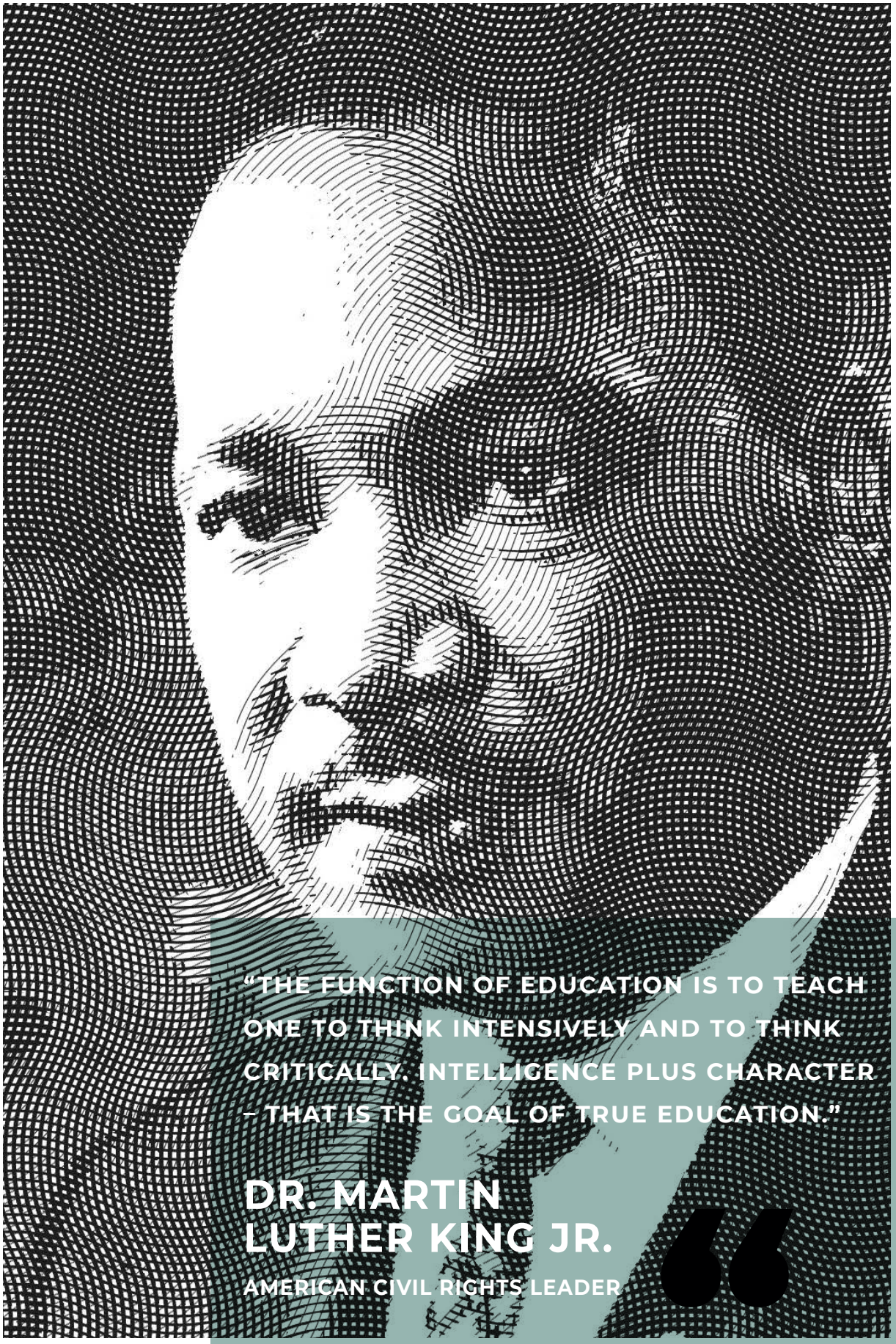


But not everything is doom and gloom. Hardship seems to have awoken progressive forces and the understanding that we all need to act together and in coordination in order to face the public challenges affecting us all: a health crisis, a climate emergency, and a democratic crunch, among others. All these issues have a direct impact on how our cities are imagined, designed, and governed. More specifically, collective coordinated action that is participatory, accountable, transparent, inclusive, and evidence-based is at the top of the agenda.

But how can universities all over the world help students and teachers imagine a radically different future, in which cities are motors of social inclusion and places that help the regeneration of our planet? How to enable students to decolonise their minds and re-imagine an urban future that is sustainable, fair, inclusive, and green?

This UTC brings together students and teachers from universities all over the world to discuss these issues and more and to re-imagine a possible and desirable future for our cities and communities.

Art by Anja van der Watt.



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

DR. MARTIN LUTHER KING JR.

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WHY A MANIFESTO?

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

Throughout history, people have used manifestos to express their desire for POSITIVE CHANGE. Manifestos are short documents that aim to convey a group's or organisation's ideas, values, and objectives. Political parties have manifestos. Artistic movements have manifestos. But architects and urbanists have produced quite a few manifestos, too. *The Charter of Athens* (1933)(Le Corbusier, 1943) is a long and detailed manifesto about Modernist principles in architecture and urbanisation. In 2003, a New Charter of Athens was published, focusing on spatial planning as "vital for the delivery of Sustainable Development" (ECTP, 2003).

Modernism in architecture and urban design was a very important philosophical and aesthetic movement that contributed to the improvement in the quality of life of millions of people around the world by propositioning new, rationally organised, green, and healthy cities. It had a decisive role in housing provision and urbanisation in many parts of the world after the Great War, for instance. But Modernism had its fair share of problems. Maybe the main problem is that Modernism implicitly saw architects and urban designers as "all-knowing," almost super-men (and the majority of architects were indeed men at the time!), who had a universal "answer" to the problem of urban development everywhere.

This creates the problem of "single perspective," in which a certain worldview, stemming from a certain area of expertise, or a certain cultural perspective, dominates the debate and stifles other voices who are not considered bearers of valid knowledge. In this sense, Modernism "ran over" local traditional or vernacular architecture and city-making, which were usually much more connected and adapted to local cultural and geographic conditions. Please note this is a rough generalisation: Modernism had very different "flavours" in different countries. If you want to know more about the critique to modernism, please read Sudjic (2006).

What is most alarming is the fact that many architecture and urbanism schools around the world continue to educate their students in that tradition. This makes us believe we need a complete revolution in architectural and planning education. We need architects, urban planners, sociologists, environmental engineers, landscape designers, urban geographers, and others who can work in multidisciplinary teams and in partnership with citizens who are sensitive to the needs of our planet and who can play new roles bringing together sustainability and social justice.

Today, we know that we must include very different points of view in the conversation in order to cater for the needs of very diverse groups of people living in our cities. We must promote citizen participation, not only to achieve better cities, but also to achieve better democracies. We also have a duty to speak for the most vulnerable, whose voices are never heard in city planning and design.

One important document is the *New Leipzig Charter* (EUKN, 2020), a European manifesto and policy framework for sustainable and fair urbanisation that emphasises participation, democracy, and shared vision-building. Another important document is the *New Green Deal* (Ocasio-Cortez & Markey, 2019). Of course, it was AOC (Representative Alexandria Ocasio-Cortez) and Senator Ed Markey, two very progressive American politicians, who came up with this idea.

The European Green Deal published in 2019 is inspired and informed by its American counterpart. The UK has

some especially good initiatives in this area as well.

The world has changed, and we are now experiencing a shock to most of our natural and human systems (health, the climate, the economy, democracy, inequality). Paraphrasing Professor Faranak Miraftab from the University of Illinois at Urbana-Champaign, we must "decolonise our minds" (Miraftab, 2009) and imagine futures that are radically different from the pathways suggested by the status quo, especially when these pathways are utterly unfair and unsustainable. What would a modern manifesto about sustainable and inclusive urbanisation look like today?

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WORKING THROUGH & WORKING TOWARDS

*HOW TO WRITE AN ARCHITECTURAL MANIFESTO**

DAVID ROBERTS

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*A previous version of this text appeared in Castan-Broto, V., Padan, Y., Roberts, D., & Rendell, J. (2020) ,"A 'Minifesta' and the Promise of Collective Voice", Axon: Creative Explorations.

Manifestos have played a powerful role in architecture and urbanism over the past century. The architectural historian Beatriz Colomina argues, manifestos are "the site of self-invention, innovation, and debate," where "even buildings themselves could be manifestos" (Colomina, 2014). As well as "an indispensable vehicle for setting transformative architectural projects in motion," Craig Buckley warns how manifestos "have also been associated with some of the more problematic elements of such vanguard positioning, from hyperbole, exhortation, and naïveté to misogyny, racism, and sympathies for fascism" (Buckley, 2015). To write a manifesto, therefore, is no simple task.

I run workshops on debating and drafting manifestos as a means to introduce emerging and established spatial practitioners to the range of ethical issues and positions that inform architectural inquiry and to articulate the practitioners they seek to become. I have introduced manifesto writing workshops to Bartlett School of Architecture, Central St Martins and the Aarhus School of Architecture and as part of Break//Line with Miranda Critchley for Fast-Forward Feminism (Roberts, 2020). In February 2020, I was invited to present my work on ethics to the Teaching Design for Values event at TU Delft organised by Amy Thomas and Roberto Rocco, in which I shared my manifesto workshop approach. I was delighted to be contacted by Rocco subsequent to this informing me of his plans to draw from this approach to nurture further manifesto writing in an initiative which has blossomed into these urgent and necessary 43 Manifestos for the Just City, written by 172 students from 25 universities.

My workshop involves six stages: setting out contexts and concepts, negotiating content, configuration, and confrontations, before performing a group concerto. We begin by discussing the contexts of our writing and how these aspects shape its principles and purpose. At a time of climate breakdown and biodiversity loss, systemic social injustices, and inequalities, there is an ethical imperative to move beyond architecture's Western-centric bias, the narratives and concepts we perpetuate (Tayob and Hall, 2019).

Drawing from new global anthologies from critic Jessica Lack and political scientist Penny Weiss, I invite each participant to read a selection of manifestos, to copy words, phrases, and paragraphs that express their ethics onto multicoloured notes and affix them to a wall. As each person shares their rationale for including the line, careful to explain the author and context in which it was written, we listen to previously silenced stories in myriad political contexts, learn tactics to undermine colonialism and censorship, forge solidarity and collective identity (Weiss, 2018). The manifesto, Lack explains, opens up the space through which marginalised voices and experiences can attempt to make the voice of their diversity heard (Lack, 2017).

Taking inspiration from art collective Freee, we deliberate whether we agree with each word, phrase, and point, considering which of these we wish to include or amend in our own response. The work of Freee art collective, comprising Dave Beech, Andy Hewitt, and Mel Jordan, uses manifestos, sculptural kiosks, spoken word choirs, and the "bodily endorsement

Ferguson protest in August 2014. Photo by Jamelle Bouie (detail) - File available on Flickr, CC BY 2.0, https://commons.wikimedia.org/w/index.php?curid=35442332.

of slogan" in an attempt to form community forged in dialogue through the declaration of agreement and disagreement, seeking to reinvigorate manifesto writing as a practical tool for collective political engagement (Jordan, Beech & Hewitt, 2015). The act of drafting a manifesto involves both a relational act of working through as authors respond to the principles and practices set out by others in relation to contemporary forces, and a reflexive relay of working towards which not only reflects but projects as a directive for future acts (Caws, 2015). As we work through and towards, we move, reorder, and rewrite notes across the wall and confront positionality which, as anthropologist Soyini Madison summarises, "forces us to acknowledge our own power, privilege, and biases…. When we turn back on ourselves, we examine our intentions, our methods, and our possible effects" (Madison, 2005).

Rather than defining ourselves against other manifestos, or in reference to the canon, this approach encourages a manifesto defined with and through other writings, sayings, and phrases from outside of what is conventionally regarded as architectural or urban practice. This inclusive gesture redefines both discipline and genre, reframing the manifesto from the individual to collective and opening the page as a collaborative site to an equal multiplicity of other voices.

We conclude by all reading lines together in a concerto of imagination and ideals. This process of collective deliberation and writing has an important history in feminism, as Weiss reminds "collective authorship means that feminist manifestos not only inspire political action but also are the outcome of, or reflect feminist action – a diversity of voices, informed by experience and reflection, and dialogue, together confronting enormous practical and theoretical problems" (Weiss, 2008).



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CAROLINE NEWTON, *ASSOCIATE PROFESSOR OF SPATIAL PLANNING & STRATEGY, TU DELFT. VAN EESTEREN FELLOW.*

GLIMPSES OF THE FUTURE

The summer of 2020 was one of the warmest summers ever recorded in Belgium and the 12-day heatwave the longest ever. And precisely during this time, the province's governor took extra measures to fight the rising corona numbers. On my way to the supermarket, driving on one of Flanders infamous approach roads, I saw a young mother sitting outside her house. Next to her was a toddler having fun in a paddling pool. The cars passed near them, maybe only half a meter away. This scene reminded me of how different people's possibilities and chances are. I was thinking of my own children: also enjoying a refreshing dip in our very own paddling pool. The difference is that they were doing this in our enclosed private garden, far away from the passing cars noise and pollution.

As Soja (2010, p. 56) pointed out, geographically uneven development has always existed. And indeed, looking at history, we know that cities were built along rivers or emerged at the intersection of roads. A castle on the mountainside overlooking the valley gave the lord of the land an incredible advantage because he could see the enemy approaching miles away. Humans started to occupy space in different ways, consolidating the unequal relationships between them. These unequal relations exist on several scales, from the very local to the global level, whereby the unequal appreciation of areas is emphasised by the terminology used. The so-called 'Global North' is referred to as the developed world. It is characterised by having world-class cities full of innovation. In contrast, the Global South is framed as the developing world. Its numerous mega-cities filled with chaos and informality....

But when we look closer, we see that in reality, inequality is growing in the Global North, while we can find more and more social innovations in the Global South.

On the local level, social inequalities are increasingly anchored in space, making change difficult and emancipation challenging.

More than ever, our cities' historical diversity and inclusiveness are under pressure. Moreover, the crises we are facing today are conducive to further segregation and oppression. Rather than being a wake-up call to review the current state of affairs in civil society, crises today seem to encourage a conservative attitude, whereby claims for austerity and reducing the state's role gain acceptance, leading to a further handing over of the organisation of urban life to the market. To illustrate, the refugee crisis in the US has caused the entire refugee detention organisation to be managed by private companies. A perverse effect arises as these companies earn money by keeping people in detention for as long as possible and under [in] "humane" circumstances. All incentives for rapid qualitative integration into society are removed.

Unfortunately, spatial planning also seems to have evolved into a neo-liberal practice, focused exclusively on enabling development and investment instead of empowering citizens. Cities use large scale redevelopments, neighbourhood upgrading and iconic architecture to compete with other cities to attract international companies, more investors and high-income residents. Our space has become nothing more than a commodity. The value of which is influenced by location and expressed in money, determining the possibilities for investments and further developments.

Other characteristics, such as air quality, noise, or smell, are intrinsically linked to location in the city and often enforce the attached value. Those living in the more affluent urban neighbourhoods often enjoy less nuisance from noise or smell or better air quality and better access to services. The fragile and vulnerable groups of homeless or urban poor have to settle in unhealthy areas that suffer from health disadvantages. These conditions affect the physical and mental health of already vulnerable population groups.

As Soja has argued (2010, p. 73) being differently located in space can have "deeply oppressive and exploitative effects, especially when maintained over long time periods and rooted in persistent divisions in society such as those based on race, class, and gender." The additional effects of these unjust embodied experiences impact vulnerable groups' possible emancipation. Also, they influence the city's liveability and the attractiveness of urban life as a whole. In this era, where cities are considered as the panacea of all ills caused by climate change, we can no longer allow that the urban organisation limits the enjoyment of urban life for some, while it supports to full use and pleasure of others. As a global society, we can only move forward if we move forward with everyone and leave no one behind. Thus, what we need is a Just City that creates opportunities for all

its inhabitants.
To reach that Just City, we need engaged professionals, who use the idea of spatial justice explicitly as leverage to transition towards that Just City. Once a social organisation is embedded in space, it is challenging to change it. But on the other hand, this also means that if we are aware of the spatial inertia and intentionally work with this, we can embed opportunities in space. Therefore, instead of going along with developers and investors' demands, it is our moral duty to examine how our spatial interventions can also create opportunities for all people to appropriate the city in an integrated manner.

The collection of manifestos in this book is proof that a new generation of spatial practitioners, from architects to planners, has emerged, aware of the importance of building a just and fair city. The manifestos provide a glimpse into a possible bright future, one where all children can peacefully and safely puddle in water in shared and green urban spaces under their parents' approving eye.

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Children playing in the spray of a fire hydrant in Philadelphia (1996). By Kwanesum - Own work, Public Domain, https://commons.wikimedia.org/w/index.php?curid=3825903

THE GLOBAL URBAN LAB

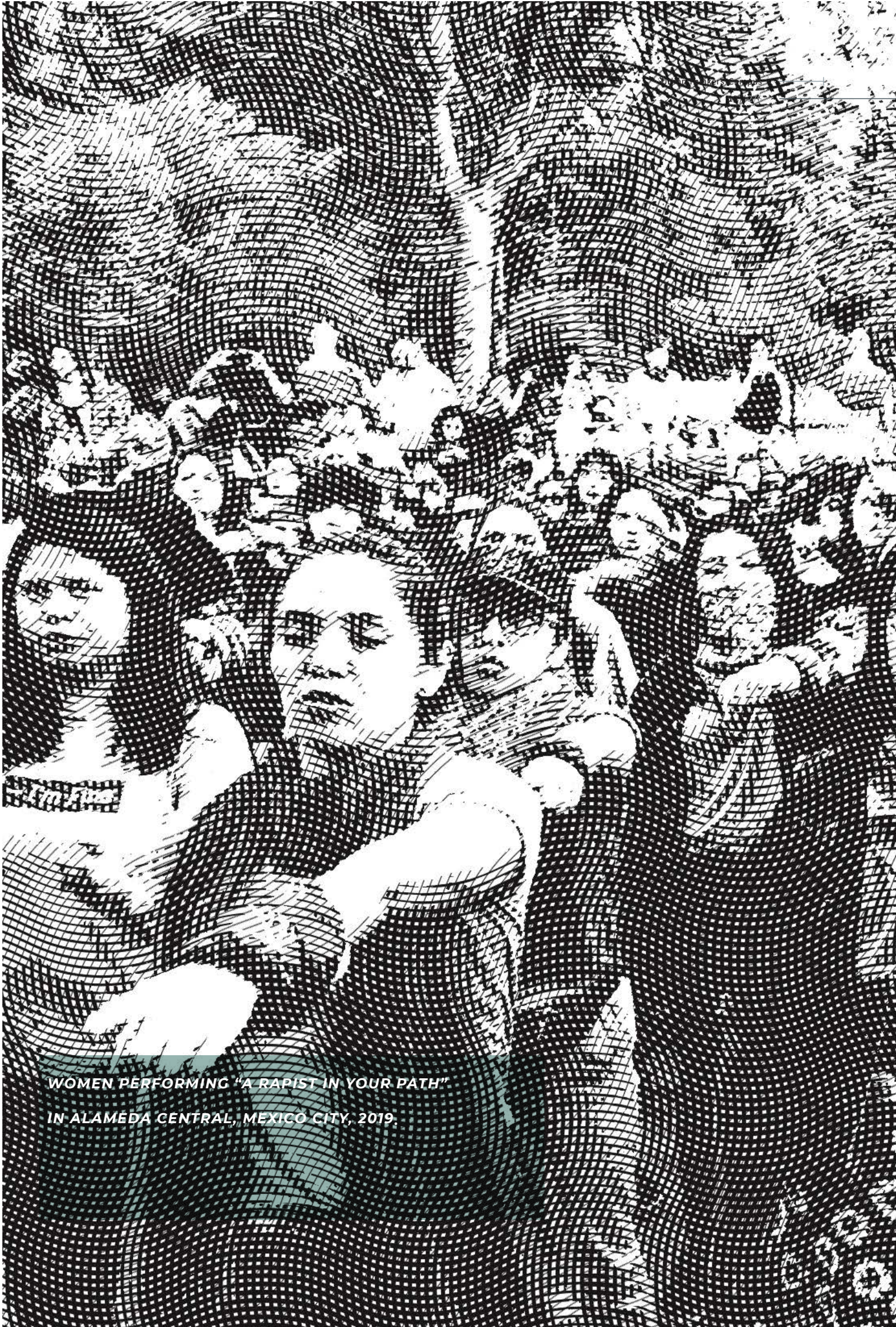
The Global Urban Lab is a communication and action platform, which is part of the TU Delft | Global Initiative. Our goal is to bring visibility and articulation to TU Delft staff and students doing work on urbanisation in the Global South (Low and Middle Income Settings). Next to hosting discussions,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

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

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

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

https://globalurbanlab.org



WOMEN PERFORMING "A RAPIST IN YOUR PATH"

IN ALAMEDA CENTRAL, MEXICO CITY, 2019.

Photo by Wotancito. CC BY-SA 4.0, https://commons.wikimedia.org/w/index.php?curid=84503250.wikimedia.org/w/index.php?curid=44834422

THE SPATIAL JUSTICE NETWORK

PROFESSOR RUSSELL SMITH, WINSTON-SALEM STATE UNIVERSITY, N.C., USA

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

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

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

https://spatial-justice.org

By Phil Stanziola - This image is available from the United States Library of Congress, Public Domain, https://commons.wikimedia.org/w/index.php?curid=14636401



"CITIES HAVE THE CAPABILITY OF PROVIDING SOMETHING FOR EVERYBODY, ONLY BECAUSE, AND ONLY WHEN, THEY ARE CREATED BY EVERYBODY."
— JANE JACOBS, *THE DEATH AND LIFE OF GREAT AMERICAN CITIES*

JANE JACOBS

AMERICAN URBANIST & ACTIVIST

***PROFESSOR RUSSELL SMITH**, WINSTON-SALEM STATE UNIVERSITY, N.C., USA.*

SPATIAL JUSTICE AND LOCAL GOVERNMENT BOUNDARY CHANGE IN THE UNITED STATES: BATTLES FOR BORDERS, BOUNDARIES AND PLACES

The search for 'spatial justice' and characteristics of a 'Just City' are two primary motivating factors in the publication of this larger manifesto. However, answering questions on what makes a city 'just'? and/or how do we achieve spatial justice for citizens within a city?, omits another important component of spatial justice... equity between places and spaces. It is not enough to strive for spatial justice within a city, but we must also seek spatial justice between cities. What follows is the beginnings of a conversations about this inter-urban search for spatial justice as it relates to local government boundary change in the United States that must accompany the existing dialogue occurring around intra-urban spatial justice.

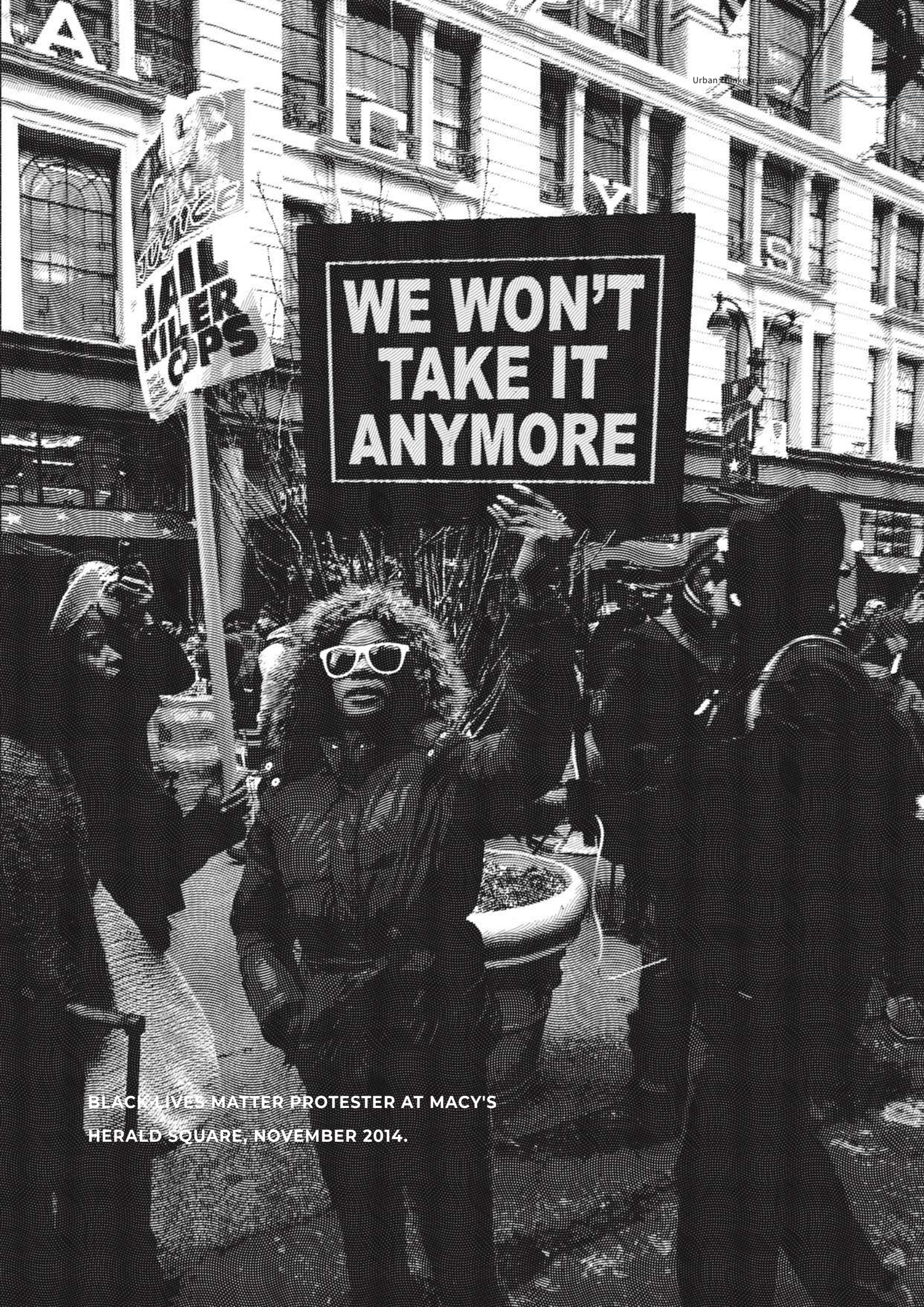
Local government boundary changes (LGBCs) can have profound ramifications for the regions in which they occur. LGBCs create new geographic, political, demographic, economic, and social realities for regions and residents. A new municipality means new taxes, regulations and elected officials. An annexation can provide new and needed public services to a neighbourhood. A merger of two cities or the consolidation of city and county services can create economics of scale. However, little thought has been given to how these borders and boundaries influence spatial (in)justice. Can local government boundary change lead to a more spatially just future? Or are local government boundary change actions cementing existing spatial inequalities through systems of injustice (i.e., legal mechanisms, existing power structures and the creation of borders).

While most research on spatial justice has explored the theoretical concept of spatial justice and issues of equity, fairness, and justice within a specific city (intra), this discussion seeks to begin a conversation on the potential implications that LGBCs can have on the quest for spatial justice between urban spaces (inter). In the United States, LGBCs (e.g., municipal incorporation, annexation, secession, mergers/consolidations and special districts) have historically been used to promulgate spatial inequalities among racial and economic groups. Past research has highlighted the connection between municipal under-bounding and racial spatial exclusion. Numerous examples exist of majority white cities not annexing adjacent and eligible minority communities due to 'economic' factors across the country. These minority communities are often in need of the most basic urban services (i.e., paved roads, water and sewer, etc.), but are excluded from the city and lead to further spatial inequalities and injustices. Likewise, there has been a growth in secession movements, in which white areas of a city are increasingly interested in seceding from a diversifying municipality. Finally, my research has also revealed the incorporation of exclusive enclaves (majority white communities in excess of 90% white) across the United States.

Recently, I have identified an additional use of local government boundary change that has spatial (in)justice implications, but unlike the examples listed above… this LGBC is being instigated by minority populations in several regions of the United States. Since 1990, 45 majority-minority cities (i.e., Cities of Colour) have been established in the United States. These new municipalities have a non-white population greater than 50% and can be found predominately in the South and West regions of the United States. Often comprised of greater than 80% minority populations, these new cities, towns and villages tend to be located near existing majority white municipalities in metropolitan areas.

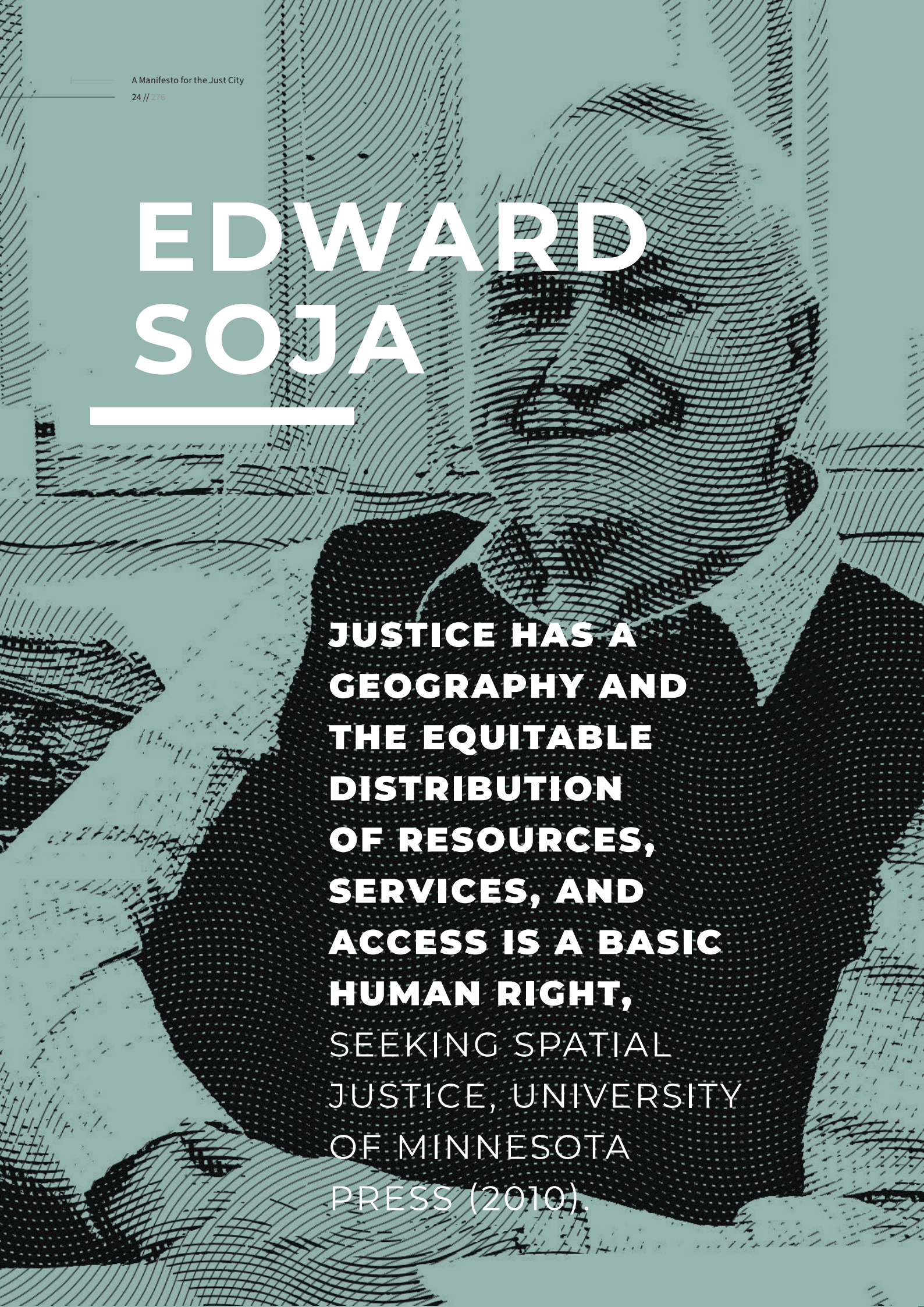
Which brings me to my question, is the creation of a majority-minority municipality an expression of spatial justice or spatial injustice? In the face of rampant overt and covert racist practices by majority white places, is it unreasonable to judge the establishment of majority-minority communities as anything but just! However, this 'tit for tat' game of geographic exclusion can only lead to more division. The spatially just solution is to work towards the creation of inclusive communities for all citizens that is based upon geographic proximities and not racial categories.

Photo by The All-Nite Images from N.Y., N.Y., USA - Black Lives Matter Black Friday, CC BY-SA 2.0, https://commons.wikimedia.org/w/index.php?curid=44834422



BLACK LIVES MATTER PROTESTER AT MACY'S HERALD SQUARE, NOVEMBER 2014.

EDWARD SOJA



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

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

SPATIAL JUSTICE IS MORE RELEVANT THAN EVER

Social justice is undoubtedly one of the greatest challenges of our times, as rampant inequality erodes the fabric of our societies everywhere, undermining trust in governments and institutions, leading to violence and extremism and eating at the very core of democracy.

Growing inequality, socio-spatial fragmentation and lack of access to public goods are threats to the sustainability of our cities, especially when sustainability is understood in its three fundamental dimensions (social, economic and environmental) (Dillard, Dujon, & King, 2009; Larsen, 2012). Social sustainability is under-explored in sustainability studies. Furthermore, spatial planning and design must engage with "two converging, yet distinct social movements: sustainability and social justice"(Campbell, 2013, p. 75) to continue to be relevant. The European Union has made big steps in this direction in its European Green Deal (European Commission, 2019) taking up the notion of just transitions as a core tenet for policy-making.

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

Justice is in fact inscribed in the very notion of sustainability: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987). The same report advances the idea that "… even a narrow notion of physical sustainability implies a concern between generations, a concern that must be logically extended to equity within each generation" (p.43). This speaks to the concept of intergenerational justice having a logical extension to the idea of intragenerational justice, that is, justice in this generation, here and now. And indeed, it seems implausible to imagine a world in which we are so worried about future generations, while disregarding the current generation. It seems improbable that we can achieve justice for the next generations without first achieving justice in this generation by making access to resources equitable, and the distribution of burdens and benefits of development fairer.

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

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



Edward Soja, Distinguished Professor Emeritus of Urban Planning, By UCLA: https://newsroom.ucla.edu/stories/in-memoriam:-edward-soja-distinguished-professor-emeritus-of-urban-planning. © UCLA. Fair use (non-commercial).

if they cannot communicate with us using words and therefore cannot petition for their rights. Justice is a human invention; it doesn't exist in nature. Justice allows us to keep interacting with each other. Nonetheless, it is clear that we must extend the notions of rights and justice to the natural world if we wish to keep interacting with it, lest a purely predatory interaction will lead to our mutual destruction. For Sen, by doing so, we are in fact extending our own freedoms, including the freedom to meet our own needs. He calls it "sustainable freedom": the preservation and expansion (where possible) of the substantive freedoms and capabilities of people today, without compromising the freedoms and capabilities of people in the future (Sen, 2009, pp. 252-253). But we must question even the emphasis on our own needs. For Sen, people have needs, but they also have values, conscience, rationality, freedom, ethics, moral feelings and codes. I would go even further to say that we must also consider the needs of the planet and the various ecosystems that make it a living entity.

THERE IS A GEOGRAPHY OF JUSTICE CONNECTED TO HOW CITIES ARE PLANNED (OR NOT PLANNED), DESIGNED AND MANAGED.

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

For Doreen Massey, the city is the "space of simultaneity" (Massey, 2011). Massey claimed urban space as the dimension of multiplicity: "If time is the dimension of sequence, then [urban] space is the dimension of contemporaneous existence. In that sense, it is the dimension of the social and therefore it is the dimension that poses the political question of how we are going to live together" (Massey, 2011, no page). Massey calls this idea "radical simultaneity", in which stories, ongoing trajectories, and multiple voices happen simultaneously, but not symmetrically. Space is permeated by asymmetrical power relationships, practices and interactions. In a world of growing inequality, scarce resources, and climate emergency, this conception feeds increasing uncertainty about how the burdens and benefits of our coexistence can be fairly distributed among us and whether there is a spatial dimension to social justice. Simultaneously, this triggers a deeper reflection on how to foster spaces of true democracy and participation in deciding how those burdens and benefits are distributed.

This is why SPATIAL JUSTICE seems to be especially relevant, as it allows us to focus on the spatial dimension of the distribution of the burdens and benefits of our association in cities and on the manner this distribution is governed. Spatial justice focuses on two dimensions of justice: distributive justice and procedural justice. On one hand, distributive justice seeks the creation, fair allocation of and access to public goods, resources, and services throughout the city. This is connected to the geography of distribution. On the other hand, justice or injustice can also be found in how resources and public goods are negotiated, planned, designed, managed, and distributed. Justice or injustice can be found in the procedures of negotiation, planning, and decision-making. For example, planning processes that are transparent and allow some form of citizen participation are bound to be more just than those that don't. This is because the incorporation of multiple voices in decision-making processes increases the chances that the wishes, needs, and desires of those voices are integrated in policy. Despite the serious critiques to participatory processes put forward by many, it is difficult to imagine the Just City without participation and co-creation, following the ideas of Henri Lefebvre and his concept of Right to the City (see text on page 8).

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

One of the first proponents of the idea of spatial justice was Edward Soja (2010) as he stated that Spatial Justice "(...) seeks to promote more progressive and participatory forms of democratic politics and social activism, and to provide new ideas about how to mobilise and maintain cohesive collations and regional confederations

of grassroots social activists. (…) Spatial justice as such is not a substitute or alternative to social, economic, or other forms of justice but rather a way of looking at justice from a critical spatial perspective" (Soja, 2010, p. 60). In this perspective, "the spatiality of (in)justice […] affects society and social life just as much as social processes shape the spatiality or specific geography of (in)justice" (Soja, 2010, p. 5).

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

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

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

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

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ROBERTO ROCCO, *DELFT UNIVERSITY OF TECHNOLOGY.*

THE RIGHT TO THE CITY

It was French sociologist and philosopher Henri Lefebvre who in 1968 coined the phrase Le droit à la Ville, 'the Right to the City' (Lefebvre, 1968).

For Lefebvre, this right has simultaneously a more abstract and a more concrete dimension (Aalbers & Gibb, 2014). The abstract dimension is the right to be part of the city as an '*oeuvre*,' as a collective endeavour. It is the right to belong to and the right to co-produce the urban spaces that are created by city dwellers. In other words: "the right not to be alienated from the spaces of everyday life" (Mitchell & Villanueva, 2010, p. 667).

The concrete dimension Lefebvre alludes to is a "claim to integrate social, political, and economic rights, the right to education, work, health, leisure, and accommodation in an urban context that contributes to developing people and space rather than destroying or exploiting people and space" (Aalbers & Gibb, 2014, p. 208). In its abstract symbolic dimension, the Right to the City is "like a cry and a demand" and "can only be formulated as a transformed and renewed right to urban life" (Lefebvre, 1996, p. 158). In other words, the Right to the City is a powerful idea, and a call to action. More recently, this call has been revisited and redefined. Today, it seems more relevant than ever.

David Harvey, for instance, redefined the Right to the City as the power to shape people's living environment to their wishes and desires: "To claim the Right to the City in the sense I mean it here is to claim some kind of shaping power over the processes of urbanisation, over the ways in which our cities are made and re-made and to do so in a fundamental and radical way" (Harvey, 2008b, n.p.). Harvey continues: "From their very inception, cities have arisen through the geographical and social concentrations of a surplus product. Urbanisation has always been, therefore, a class phenomenon of some sort, since surpluses have been extracted from somewhere and from somebody (usually an oppressed peasantry) while the control over the disbursement of the surplus typically lies in a few hands. This general situation persists under capitalism, of course, but in this case, there is an intimate connection with the perpetual search for surplus value (profit) that drives the capitalist dynamic. To produce surplus value, capitalists have to produce a surplus product. Since urbanisation depends on the mobilisation of a surplus product an inner connection emerges between the development of capitalism and urbanisation" (Harvey, 2008a, p. 24).

"We have, however, yet to see a coherent oppositional movement to all of this in the twenty-first century. There are, of course, multitudes of diverse social movements focusing on the urban question already in existence – from India and Brazil to China, Spain, Argentina, and the United States – including a nascent Right to the City movement. The problem is that they have yet to converge on the singular aim of gaining greater control over the uses of the surplus (let alone over the conditions of its production). At this point in history, this has to be a global struggle predominantly with finance capital for that is the scale at which urbanisation processes are now working. To be sure, the political task of organising such a confrontation is difficult if not daunting. But the opportunities are multiple in part because, as this brief history of capitalist urbanisation shows, again and again crises erupt either locally (as in land and property markets in Japan in 1989 or as in the Savings and Loan crisis in the United States of 1987-90) or globally (as in 1973 or now) around the urbanisation process, and in part because the urban is now the point of massive collision – dare we call it class struggle? – between the accumulation by dispossession being visited upon the slums and the developmental drive that seeks to colonise more and more urban space for the affluent to take their urbane and cosmopolitan pleasures" (Harvey, 2008b).

"One step towards unification of these struggles is to focus on the Right to the City as both a working slogan and a political ideal, precisely because it focuses on who it is that commands the inner connection that has prevailed from time immemorial between urbanisation and surplus production and use. The democratisation of the Right to the City and the construction of a broad social movement to enforce its will is imperative, if the dispossessed are to take back control of the city from which they have for so long been excluded and if new modes of controlling capital surpluses as they work through urbanisation processes are to be instituted. Lefebvre was right to insist that the revolution has to be urban, in the broadest sense of that term, or nothing at all" (Harvey, 2008a, p. 40).

Harvey sees the Right to the City from a Marxist perspective, and focuses on the control of 'surpluses,' that is, from the extraction of value from labour and from land. This value extraction is part and parcel of capitalism, but in the last decades it has become both exacerbated and increasingly unfair. Land speculation and land rent have sky-rocketed in some places, making housing all but unaffordable for the great majority of people, while labour has been made 'precarious,' that is, people have been stripped of labour protections and salaries are kept low by the 'gig economy' (Tower-Clark, 2019) and by formulas like 'uberisation' and

‘zero-hour’ contracts, forcing people to have several jobs to make ends meet.

It is useful for us to see the Right to the City from a democratic perspective. In the democratic perspective, citizen participation, co-creation and co-control are elements of justice, insofar they allow vulnerable voices to be heard and to be taken into account in decision-making. Since the making of the city is intertwined with the making of a public sphere, including people in design and planning processes contributes to making better democracies as well, as citizens feel their demands are being heard and their trust in institutions grows. This requires a radically different way of planning and designing, in which designers and planners act as facilitators in co-creation processes and purveyors of expert knowledge, with which citizens can make better decisions.

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HENRI LEFEBVRE

THE TRANSFORMATION OF SOCIETY PRESUPPOSES A COLLECTIVE OWNERSHIP AND MANAGEMENT OF SPACE FOUNDED ON THE PERMANENT PARTICIPATION OF THE “INTERESTED PARTIES,” WITH THEIR MULTIPLE, VARIED AND EVEN CONTRADICTORY INTERESTS. IT THUS ALSO PRESUPPOSES CONFRONTATION [...].

THE PRODUCTION OF SPACE, OXFORD/CAMBRIDGE (MASSACHUSETTS), BLACKWELL, 1991.

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

MEET THE SPEAKERS

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

To better be able to discuss the issues at hand, we were joined by a celebrated line-up of speakers, who helped "set the tone" of the conversation and animate the discussion. The idea was to discuss a few topics and give the participants the opportunity to interact with the speakers and with each other, in short online workshops after each talk. Participants were then tasked with writing a short paragraph in small groups, using some of the ideas discussed during the main talks. This discussion was tremendously enriched by the diversity and reach of the UTC. With more than 100 participating universities, the diversity of points of view would ensure a rich and exciting discussion. We were tremendously felicitous in the choice of speakers. Leilani Farha, former UN Rapporteur for the Right of Housing opened the UTC, by highlighting the centrality of housing for a happy accomplished life and, consequently, for socially sustainable development. She asked difficult questions related to the excessive commodification of housing. One of these difficult questions had to do with the Right to the City: if someone cannot afford a house in a city, should they be allowed to live there? This is not a cynical question, but one that goes to the centre of the current neoliberal thought that guides many governments: must all human relationships and possibilities be mediated by the market? Or is there something else we must concern ourselves with?

Efrat Cohen-Bar from the Israeli collective BIMKOM followed suit with a pungent description of how spatial planning can be a tool for oppression, by describing how it has been used by successive Israeli government to disenfranchise and oppress the Palestinian population, in the hopes that people would "just leave," making a unified Jerusalem and other cities throughout Israel more "Jewish." But Efrat also described how BIMKOM, using spatial planning and the rule of law, is able to assist Palestinian communities achieve some rights, including access to housing and quality public space. Spatial planning is a force for good when people are involved in the planning process. Participatory, efficient spatial planning has a flagrant impact in the quality of life of people. In this case, Efrat helped the audience navigate an extremely difficult conflict, maybe one of the defining conflicts of our times, in which space and resources are at the very centre of the discussion. Another important take-away from Efrat's talk was the discussion on the role of the State in granting rights to people, and the issue of citizenship. In times of pandemic, having access to quality public space and safe and dignified housing have acquired a new dimension.

Stijn Oosterlynck talked about something that connects the two previous talks very well: solidarity. The difference was that Stijn didn't talk about solidarity in an abstract, romanticised manner, but as something very tangible and necessary if we want to live together in cities. He also explored how the State creates and uses solidarity by creating homogeneity and by sometimes creating external shared enemies. He talked at length about how solidarity can be "institutionalised" in the legal and cultural practices of a society. But in face of increasing diversity, how can we keep

and even increase solidarity necessary for us to live together? Stijn asked difficult questions about shrinking "publicity" (the sense of a public realm) and de-solidarisation issued from cities that are now made up of "cultural minorities" and where people need to live with others who are very different from themselves. This de-solidarisation has been largely exploited by populism to create false enemies (most often, immigrants), but again, in today's diverse societies, we can create solidarity by fostering opportunities to share spaces and practices. Again, spatial planners have an important role in imagining these shared processes and places and including people in the planning and design of their own cities.

Tainá de Paula was a very special guest indeed, because she accepted our invitation in the middle of her campaign for city councillor in Rio de Janeiro. Her participation was an occasion to celebrate her election. And what a momentous election it was, because Tainá is one of the few black women urbanists and architects in Brazil. This is relevant because she brings a unique and much needed perspective to city making in Brazil, where the immense majority of planners and designers come from the white middle classes. What was most notable about Tainá's talk was the fact that she spoke about the "urban agenda" as something we are still working on. Contrary to the perception that the New Urban Agenda launched in 2016 in Quito, Ecuador, during the third Habitat convention is a "finished document," it was clear from Tainá's talk that COVID-19 and other public challenges such as climate change and populism demand a continuous re-invention of this Urban Agenda. The pandemic has brought about too many unresolved issues in global development and city-making. For example, she explained that despite the many civil rights gains they had in Brazil since the return of democracy and the enactment of a new progressive constitution in 1988, people in Brazil have become accustomed to the idea of favelas as a housing solution for the poor. This is an unsustainable and profoundly unfair situation. But Tainá gave us another very important message: we must be aware and reinforce the gains achieved during the 20th century and the first decades of the 21st century. There has been progress and we should strive to keep those gains.

And talking about unique perspectives, our last guest, Suraj Yengde, brings another one. Suraj also brings a unique energy to the conversation, with his dancing mane of hair, like an Indian Samson. As a first-generation Dalit scholar, he is able to articulate the pleas and the accomplishments of a group of people who, if put together in a country, would be the 8th most populous on Earth, with more than 200 million people. Dalits are the outcasts of India and populate its slums and village outskirts. Suraj conveys the experiences of Dalits and explains the traditional, religious origins of the caste system in India, and how it impacts urban development today. India was not settled by white colonisers, like the United States, Australia, many countries in Latin America and South Africa, which all have privileged white populations and oppressed darker-skinned citizens. But India has its own modality of racial oppression, as Dalits are the descendants of the original peoples of India oppressed by the conquering lighter-skinned Aryans.

Although the issue of racial oppression is not comparable to the one existing in the West, Dalits still suffer various forms of exclusion, not least spatial exclusion and segregation in the country's slum and outskirts. Suraj's message is one of accomplishment and self-reliance in the face of prejudice. He tells us about the need for the oppressed peoples of the world to organise their struggle for their rights as citizens.



Photo by Fibonacci Blue from Minnesota, USA - Black Lives Matter protest against St. Paul police brutality, CC BY 2.0

RIGHT TO HOUSING

LEILANI FARHA

THE SHIFT

Leilani Farha is a Canadian lawyer and the Global Director of THE SHIFT, a housing initiative. Between June 2014 and April 2020, she was the United Nations special rapporteur on adequate housing. THE SHIFT recognises housing as a human right, not a commodity or an extractive industry. The Shift restores the understanding of housing as home, challenging the ways financial actors undermine the right to housing. Using a human rights framework, The Shift provokes action to end homelessness, unaffordability, and evictions globally.
She is the feature character in the documentary film *PUSH* about the commodification of housing and now hosts a weekly podcast with the Director of the film, called *PUSHBACK* Talks
To know more about The SHIFT, please visit https://www.make-the-shift.org .



"IN ALMOST EVERY SINGLE COUNTRY, IN EVERY REGION, IN CITIES AND TOWNS ACROSS THE GLOBE, WE ARE EXPERIENCING A HUMAN RIGHTS CRISIS – THE HOUSING CRISIS. AND SOMETHING NEEDS TO CHANGE. IT'S TIME TO RECLAIM THE #RIGHT2HOUSING. IT'S TIME TO MAKE THE SHIFT."



SOLIDARITY

STIJN OOSTERLYNCK

UNIVERSITY OF ANTWERP

Stijn Oosterlynck is Associate Professor in Urban Sociology at the University of Antwerp, Sociology department. He is the chair of the Centre for Research on Environmental and Social Change (CRESC, formerly OASeS) and the Antwerp Urban Studies Institute. He teaches courses on urban studies, poverty, and social inequality. His research is concerned with local social innovation and welfare state restructuring, new forms of solidarity in diversity and urban diversity policies. He is also the Academic Director of the newly established Hannah Arendt institute. Hannah Arendt advocated active citizenship in which plurality, connection, critical thinking, and open dialogue are central. This is not only at the heart of a strong democracy, it is also an important goal of the work of the institute: to make everyone participate in the debate and in society.

"SOLIDARITY IN DIVERSITY CAN BE FOSTERED BY PROVIDING (THE OPPORTUNITY TO DEVELOP) SHARED SPACES."



IT IS NO SECRET THAT THE PALESTINIANS OF EAST JERUSALEM HAVE SUFFERED DECADES OF DISTRESS AND DEPRIVATION AT THE HANDS OF [ISRAELI] CITY LEADERS AND GOVERNMENTS.

PLANNING FOR PEACE

EFRAT COHEN-BAR

BIMKOM PLANNERS FOR PLANNING RIGHTS

Efrat is Deputy-Director of Bimkom. Her work within Bimkom has involved coordination of a planning survey of East Jerusalem Palestinian neighbourhoods and an investigation of the "planning deadlock" in the Palestinian neighbourhoods. Formerly, she worked on housing, landscape, and environmental planning projects for a planning firm in Jerusalem. Bimkom – Planners for Planning Rights, is an Israeli human rights organisation formed in 1999 by a group of professional planners and architects, in order to strengthen democracy and human rights in the field of spatial planning and housing policies, in Israel and in Area C of the West Bank, which is under Israeli control. Drawing on values of social justice, good governance, equality, and community participation, Bimkom advances the development of planning policies and practices that are more just and respectful of human rights, and responsive to the needs of local communities.

For more information on Efrat and Bimkom's work, please visit https://bimkom.org.

Screenshot of speaker during the event.

RACE AND SPACE

TAINÁ DE PAULA

CITY
COUNCILWOMAN
RIO DE JANEIRO

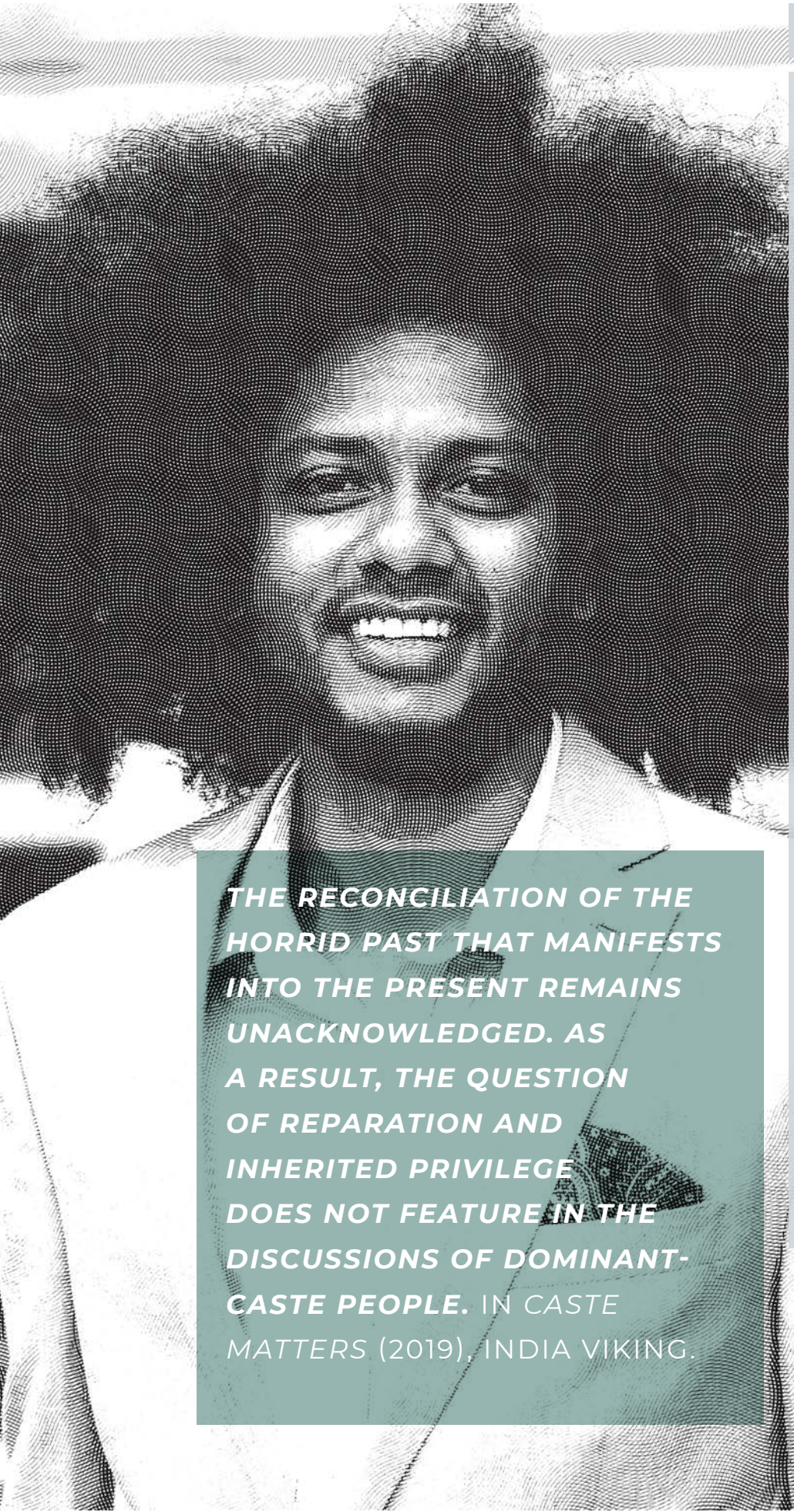
Tainá is a Brazilian architect and urban planner, activist at urban social movements, and specialist in cultural heritage and urbanism at the Federal University of Rio de Janeiro. She has worked in social housing projects, providing technical assistance for grassroots movements fighting for the right to housing. She was just elected councillor for the city of Rio de Janeiro.

To read an article on Tainá (in Portuguese), please visit https://midianinja.org/vereadoresquequeremos/tainadepaula/



"OUR SOCIAL RELATIONSHIPS AND OUR PRODUCTION SYSTEMS WERE BUILT UPON THE RELATIONSHIPS ESTABLISHED BY SLAVERY, PATRONAGE, AND SUBALTERNALISATION OF THE MAJORITY OF OUR WORKING CLASS."

Source: Campanha de Mulher https://campanhademulher.org/project/taina-de-paula-rio-de-janeiro-rj/. Printed with permission.



THE RECONCILIATION OF THE HORRID PAST THAT MANIFESTS INTO THE PRESENT REMAINS UNACKNOWLEDGED. AS A RESULT, THE QUESTION OF REPARATION AND INHERITED PRIVILEGE DOES NOT FEATURE IN THE DISCUSSIONS OF DOMINANT-CASTE PEOPLE. IN *CASTE MATTERS* (2019), INDIA VIKING.

RACE AND SPACE

SURAJ YENGDE

KENNEDY SCHOOL OF PUBLIC POLICY, HARVARD

Dr. Suraj Yengde is one of India's leading scholars and public intellectuals. He is the author of the best-seller *Caste Matters* and co-editor of award winning anthology *The Radical in Ambedkar. Caste Matters* was recently featured in the prestigious "Best Non-fiction Books of the Decade" list by The Hindu.

Suraj is currently a Senior Fellow at the Harvard Kennedy School of Public Policy. He holds a Research Associate position with the department of African and African American Studies, a non-resident fellow at the Hutchins Centre for African and African American Research, and is part of the founding team of Initiative for Institutional Anti-Racism and Accountability (IARA) at Harvard University.

To know more about Suraj's activities, please visit: https://scholar.harvard.edu/surajyengde/about
To know more about his book *Caste Matters*, please visit: https://penguin.co.in/book/caste-matters/

Photo provided by speaker. Printed with permission.

Photo provided by speaker. Printed with permission.
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2019 HONG KONG ANTI-EXTRADITIO
LAW PROTES ON 27 JULY 20

LEILANI FARHA

THE SHIFT, FOR THE RIGHT TO HOUSING

SUMMARY BY LUZ MARIA VERGARA D'ALENÇON, *POST-DOCTORAL FELLOW, TU DELFT*

Leilani started with the question: Who are the cities for? Cities are and must be for everyone, they are the place where people have access to jobs and livelihoods, and thus, where they can survive. Leilani explains that cities are for everyone because we need a mix of people for cities to run, and this mix gives life, energy and diversity. However, COVID-19 has exposed the unsustainable path under which cities have become generic places that lack identity, and have evidenced the existent housing crisis.

Leilani described this crisis as the violation of the right to housing. Housing precariousness, risk of eviction, and weak tenant protection are common problems in cities around the globe. The speaker explained that both developed and development countries have very weak tenure protections. This implies, for example, that rents can be increased dramatically from one day to the next. Furthermore, the lack of tenant protection can lead to eviction and then to homelessness. In this regard, Leilani pointed out that homelessness has increased despite the increasing wealth in cities. Under the state of homelessness, low-income and deprived groups start getting pushed out of the city.

Leilani discussed a problematic, but common asked question: If they cannot afford to live in cities, do they have the right to live in cities? The main problem is that we have created cities that are unaffordable for a part of the population, and then we suggest they don't have the right to live there. In order to tackle this challenge, the speaker proposed key principles. First, cities and government should put in legislation that they



commit to the recognition of housing as a fundamental human right. By committing to the right to housing, governments can commit at the same time to ensure that cities are for everyone. In this regard, human rights' frameworks address structural inequalities. Second, the legislation should then stress that the government must enact human rights based on a housing strategy. Third, this strategy should include measurable goals and time-line, principles of non-discrimination, inclusion and diversity, and the methods to ensure affordability (on what households can afford), and security of tenure. Finally, Leilani talked about citizen participation. She mentioned that, if the opportunities are offered, citizens are eager to contribute in deciding the future of the city, and they often come up with practical ideas.

Questions from the audience:

- What do you think about making social housing a public infrastructure?

Leilani: The question will always be about management. We need to disrupt the current thinking about housing provision (e.g., only market can provide or only the government can provide). Government provision is important, but needs to happen in collaboration with inhabitants.

- What do we do in different countries in Latin America where process of speculation and financialisation are developed and supported by the State?
Leilani: When speculation is not directly state sponsored, most economies have a speculative nature to real estate. Seems 'light' to legislate the right to housing, but we are suggesting the disruption of economies. The starting point is to have housing as a human right. For example, Canada 7% of GDP is related to fees from real estate transactions. This is an area that is fundamental to the economies in which we are working.

- What would be the role of rural areas? Would they be marginalised?

Leilani: Ensure people in rural areas have what they need to be able to stay where they are. Figure out a way to ensure that rural areas have services that they need. For example, toilet, water, internet, access to transportation.

- Are there countries that are doing things well?

Finland: Target to not have homeless people by 2027. Ahead of their target.

South Africa: Right of housing in their constitution. It is possible to make a legal claim in court.

Singapore: Interesting taxation laws around the financialisation of housing.

There are interesting initiatives of local Governments working certain strategies, like Berlin, Barcelona, and Amsterdam. But still, we need more strategies around to the right to housing. Shift, as a global movement, focuses on the implementation of the right to housing.

- How to make an extra step to improve the right of housing for people given inequality is growing with time?

There are days when I think we cannot change the system, but there are other days when you decide to keep trying. There are so many actions at the local level, if we can united them as a global movement, maybe we have a chance.

- How does price and demand supply inform the framework to the right to housing?

Supply, demand is complex. We have to ask: Who is creating what demand?, Is it real demand?.

The demand is really for basic housing. Supply is being dictated by money, and the equation is all skewed, that is why this is a complex topic. The Issue is what kind of supply we have.

PROTESTS IN DOWNTOWN SÃO PAULO AGAINST THE IMPRISONMENT OF HOUSING MOVEMENT LEADERS.



Photo by Elineudo Meira, © Elineudo Meira/ MidiaNinja. Printed with permission.

EFRAT COHEN-BAR

BIMKOM COLLECTIVE, ISRAEL

SUMMARY BY ROBERTO ROCCO

Efrat opens her talk by stating that the pandemic does not affect communities and people equally. This inequality is sometimes based on discrimination that took place [even] before the pandemic. She would like to talk about Israel and the areas that are governed by Israel. Israel also affects Gaza strip, but I am not going to talk about it. We will talk about the most affected communities in Israel, we will map them and then we will talk about who lives where and how they are affected.

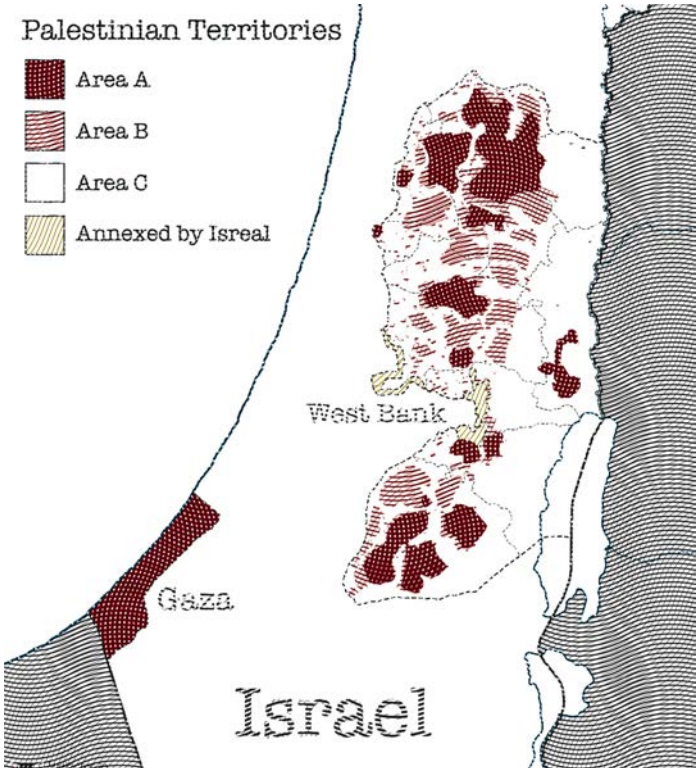
Then we will talk [specifically] about Jerusalem, which is my [area] of expertise in BIMKOM. Let's art with the mapping. Here you see Israel and the green area is the West Bank, which includes areas A, B and C and East Jerusalem, and you see the smaller strip down there which is Gaza strip. The first division we see here is between the people who live inside Israel and the people who are not citizens of Israel and they live on those two areas, the West Bank and Gaza. In this area we have Jews, or Israelis and Palestine Arabs. Most people live close to the sea, while less people live in the Negev desert. Most Palestine Arabs live in the Negev, in the West Bank, in the North, in the Galilee. They don't live in the centre along the Mediterranean Sea, in Tel Aviv. Of course, this is a generalisation. In Tel Aviv, for example there is an Arab community in Jaffa, but in general we can say there is an area for Jews and an area for Arabs. In the Negev, for example, there are Jews and Arabs, but in Israel we don't live in the same communities. Either divided settlements or separate neighbourhoods in the same city. Looking at the map, we can the area where there is an intensity of economic activity, culture, and infrastructure. Everything is more intensive in the centre and less intense in the periphery. And we can see that the West Bank and the Negev and Galilee in the North are less intense. This is the periphery in Israel. We can see that density and intensity are very concentrated in the area where the majority of the Jewish people live



along the shore of the Mediterranean and in the direction of Jerusalem. Looking at the socio-economic classes, we can see that it always looks the same: the high classes along the shore of the Mediterranean, the lower classes all over actually. The poorer areas are in the Negev where the Bedouins live and where poverty is very spread all over the Negev. Looking at the employment, you can see that the high-tech is concentrated around the Tel Aviv area. Agriculture is all over, but not in the centre of Israel. There is lack of employment of course in the occupied territories. Every aspect of life is separated in the same way. We can see that all the goods are concentrated in one small strip, but what about all the others? We as BIMKOM planners for planning rights, we usually work with the others, so to speak. So, let's see who the others are. We can find the others in the centre, but mostly in the periphery, Jews of lower class, the ultra-orthodox Jews who are a specific category. Somehow, they are considered to be of lower class, but on the other hand, they are very connected to the government, so they have a specific status in between. It is very interesting to talk about them, but we will not be able to today. Let's continue with the others, Arab settlements in Israel, Bedouin Arabs in Negev (but not only), Palestinian residents in East Jerusalem, and Palestinians all over the west bank. So, these are the big groups who are considered to be the periphery of all the aspects I mentioned before: employment, culture, education, infrastructure and planning. So, the further away from the centre, the basic elements for a reasonable life are missing. Talking about planning and development, we can talk about the environment and the culture. What is more crucial for the communities we are talking about is the planning, the possibility to build your house, to have water, sewerage, electricity, education and health care. Each group of people I've mentioned has their own difficulties and some of them have all the difficulties. They are missing everything. And some of them are in between. So, what are they actually missing? They are not only missing things, but we can see that some of the communities I mentioned suffer from residential density in times of lock-down during the pandemic. No room for isolation. Lack of infrastructure, water, electricity, internet, which brings them to lack of computers, difficulties studying from home, resulting in low tech employment. We were talking about the [great] opportunity we have to meet all together here, [people] from all over the world. In the low-tech community, there would be no possibility for such an event. We in BIMKOM work with this kind of community. They cannot work from home. Maybe they could in the agricultural sector, but if they are working in tourism, in hotels, in restaurants, they are more affected by the pandemic. We can [also] see that in these communities there is a lack of quality open spaces, which is special problematic during

lock-downs. We see dependency on public transportation. In Israel, public transportation is not good anyway, but during times of lock-down, it is much worse. There are times when it doesn't run at all. We can see people who do have cars and other opportunities, or they have money to take a cab. But for people who are dependent on public transportation, they suffer more from the lock-down.

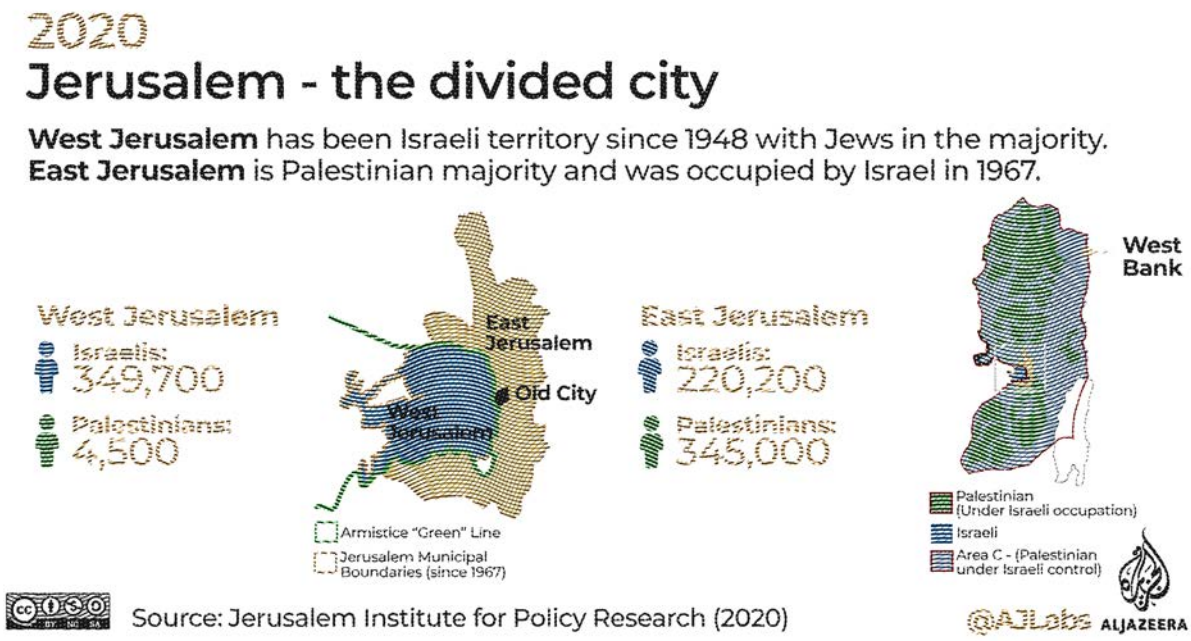
I should also mention the threat of home demolitions, which affect almost all of the Palestinian and Arab communities that I have just described. This is connected to the political agenda of Israel, specifically in East Jerusalem. There, the Israeli government wants the land, but without the people. Planning is a very strong tool to do this. If we don't want people [Palestinians] in East Jerusalem, maybe if we don't allow them to build houses, they will leave, and we won't have to deal with this "problem." I will talk about this [in more detail] later on.



Palestine ABC Areas. Source: https://www.welcometopalestine.com/ © Welcome to Palestina. Fair use (non-commercial).

I want to talk specifically about the Palestinian community in East Jerusalem. There is a green line, diving West and East Jerusalem. You can see the Palestinian neighbourhoods and [in grey] the Israeli settlements in East Jerusalem. I am not sure what you know about the conflict in Israel, but let's say we have a diversity of Arab communities. We call them the Arabs of 48, [who were there in 1948]. With the establishment of the Israeli State, there are Arab communities who stayed in Israel and they became citizens of the country. In 1967, we added the Arabs of 67 in the West Bank and East Jerusalem. The Arabs of 67 were the ones who suffered the occupation of the 1967 war. They are divided in two groups, one is the people in the West Bank who don't hold an Israeli ID card, but they don't have another nationality. They have the Palestinian authority, which is not a full state, as it doesn't have all the bodies of a real estate. Secondly, we have the group of Palestinians that are residents of East Jerusalem. They hold an Israeli ID card, so they are residents, but not citizens. So, they can work all over Israel ad they can cross borders, but they cannot participate in the national elections in Israel. They can participate in the elections at the municipal level, but most of them choose not to, because they don't recognise the Israeli occupation of East Jerusalem, [in other words] they don't recognise the unification of Jerusalem, although they can enjoy many things. When you have a residency in Jerusalem, you have many privileges, compared to the people [living] in the West Bank. So, I will show some images of East Jerusalem and I will talk about the political situation there. If you ever saw any images from East Jerusalem, maybe you haven't seen these. Since the beginning, after the war in 67 and the annexation of East Jerusalem, Israel has treated the Palestinians in East Jerusalem as a demographic problem. The idea was that East Jerusalem should hold a majority of Jews and planning was one of the tools to keep this so-called demographic balance. Of course, it is not a "balance," but the will to have a Jewish majority in a [unified] Jerusalem. The idea was that if people would not be able to build and live in Jerusalem, they would choose to leave the borders of the united city and would move to the West Bank. They would then lose their residency in Jerusalem and we would get a majority of Jews in the city. Some of this happened, and many people left Jerusalem for the West Bank and abroad. The people who left were the wealthiest people in East Jerusalem. The poor people could not leave, and they had to stay, and they needed the plans that would allow them to build. But Israel hesitated [delivering] this kind of plans. If people chose to build their houses without a plan or a permit, as you see here, the authorities came and demolished their houses. Nobody knows how many houses were demolished in East Jerusalem, but around 30,000 to 40,000 housing units were built without planning permits and were considered illegal.

According to the Israeli law, if you build illegally, the authorities can come and demolish this house. but people did it anyway. They risked all their money trying to build a home. For many years, the municipality prepared plans that allowed very little possibility to build. You can see that the problem is not only permits to build houses, but it is also the infrastructure, the cleaning of the streets, when you build without



permit you cannot connect your house to electricity, to sewerage, to water. So, in many of those houses, they don't have electricity, and they need to connect themselves to a generator, or connect themselves to a neighbour to get electricity. Here you see a playground, which is one of the first playgrounds in East Jerusalem, one of the first playground's that we in BIMKOM developed with people from one of the neighbourhoods.

Seven years ago, for a population of 300,000 people (about 40 % of the whole population of Jerusalem), there were only 5 playgrounds in East Jerusalem. [In the occasion of] the lock-down, people in East Jerusalem suffered much more than others when the government limited the distance one could travel away from their home. People really felt the lack of playgrounds when they had to stay at home with their kids. Look at the containers at the top of the building, these are water containers, because the water infrastructure is problematic and each family needs to put a container [to hold water] at the top of the building, which sometimes is very problematic. People felt the lock down much more strongly in these neighbourhoods, because of the lack of quality open spaces. After we started to build more gardens with the community, now there are 16 playgrounds. We started with three playgrounds, but we also took the municipality to court and they were told that they needed to build playgrounds also in the East of the city, so they started doing it, and we tried to help. Now there are 16 playgrounds in the whole of East Jerusalem. For comparison, in each single neighbourhood in West Jerusalem, there are dozens of playgrounds. 16 playgrounds maybe would be enough for one neighbourhood. Also, in schools, in places where there is no electricity and where electricity is not provided all day long, and people don't have computers at home, people cannot study from a distance. [In my family] each one of us seats in a different room, I can lecture here, the kids can play in the other room. In many houses in East Jerusalem and other communities I mentioned this is not possible. If schools are closed, there is no education possible.

We work with people in East Jerusalem, with the planning and other authorities and with the communities. We never go alone to talk about individual communities. First, we go and meet the community, for example a small non-recognised village in the Negev, or a sub-neighbourhood in East Jerusalem, or a small community in area C, we check with the communities what problems they have. They lack a road in the small village in area C, or they live in a non-recognised village in the Negev and they don't have a school or water. We work with them to get them recognition, to make the Israeli authorities recognise this small village. We write documents together, we work via the authorities, and sometimes we have some success, and a village is recognised and gets the ability to stay where they are. So, we start the struggle for adequate planning, because when Jews are planning for the Bedouin communities, they think of how they live, not about the specific needs of that community and how they want to live. So, we write a document together, we call it the planning principles. With this document, we go to the authorities and tell them we need to plan this location in such and such way. For example, in Jerusalem, the municipality does prepare plans, but they prepare plans that do not allow for a lot of housing development. As I mentioned, they don't want these populations to grow in the city. In Jerusalem, we now face a phenomenon of planning a lot for the Palestinian community, but not housing. The phenomenon of building illegally will continue, because people must build, they must live somewhere. So, we then go to court, we submit objections to plans for Israeli settlements in Palestinian lands. In urban renewal in cities in Israel, we work with authorities to strengthen participation in planning processes.

STIJN OOSTERLYNCK

UNIVERSITY OF ANTWERP, BELGIUM

SUMMARY BY CAROLINE NEWTON, ASSOCIATE PROFESSOR OF SPATIAL PLANNING, TU DELFT. VAN EESTEREN FELLOW.

Stijn Oosterlynck stresses that he is talking from the perspective of doing research in Belgium, thus the issue of solidarity in diversity is talked about from a Western perspective.

1. Away from solidarity by assimilation towards solidarity in diversity

The main challenge when looking into solidarity is that in the public debate you see a very strong rise over the last 10 years to a neo-assimilation whereby diversity is seen as a challenge (and so something you need to limit as much as possible). In the research project, the challenge was to see how solidarity can be built without reducing diversity.

The Divercities project looked at diversity in 13 European cities. In most policy contexts, the researchers found a retreat from a solidarity approach to one that actually returns to assimilation (thus trying to organise societies to reduce the diversity - especially religious diversity).

In contrast to the policy context, the civil society organisations working in those 13 cities started initiatives to accept diversity and work with this diversity. So, in reality and on the local level we see a more positive approach.

This tension is an illustration that when you look closer there seem to be possibilities to embrace diversity. And thus alternatives for assimilation theory exist whereby one can look for solidarity in diversity.

2. Increased ethnic and multicultural diversity in cities.

Solidarity is a very difficult term. It is not an easy concept to define and operationalise.



Solidarity is about the willingness of people to share resources with each other, and so it is about sharing and redistribution.

This willingness is fostered when people have the feeling that they have something in common, that they share something (e.g., a shared religion, but also a shared future, etc.).

The DieGem project's aim was to identify new forms of solidarity that are not challenged by diversity. This is inspired by Bauman who explains that solidarity has to be taught anew because our society has drastically changed. Established forms of solidarity do not seem to go well together with new forms of diversity. Our society has changed so much, so we need to rethink what solidarity could mean in this changed society.

3. Solidarity is a key term for sociology

Four different sources of solidarity:

(i) Awareness of interdependence: the division of labour makes us aware that we need each other. This awareness makes us willing to be in solidarity with each other;
(ii) Shared norms and values (being part of a society with shared values, a shared history, (even if it is an imagined history). It is this perspective on solidarity on which the assimilation idea is constructed;
(iii) Having a shared enemy (this also means that the solidarity doesn't extent to the 'enemy');
(iv) Encounter (a more American approach, e.g., Chicago school). Small and informal interaction with strangers in public space nurtures solidarity ('conviviality').

Although these four forms are important, they emerged from within a spatial and temporal context which is no longer valid. We thus need to rethink solidarity, also as a solidarity emerging in our current spatial and temporal context.

The importance of the context is illustrated by looking at the history in Europe, where solidarity has been institutionalised. We have levels of redistribution close to ⅓ of GDP. But of course, redistribution is not always from the rich to the poor. Small forms of sharing resources (helping the elderly, etc.) have been centralised and organised on the national level and have been secularised and bureaucratised.

4. The nation state and its difficult relation to solidarity in diversity
The development of the welfare state was also fuelled by the nation state formation, understood as culturally homogeneous settings, with shared norms and values because of shared history.

However, migration and increased diversity are questioning the nation state, as a nation state needs boundaries and in temporal terms the nation state is built on continuity (at least in the perception).
Ethnic and cultural diversity questions both the spatial limits and temporal continuation of the nation state.

Migration brings in new perspectives and intergenerational continuity is no longer there and has become a source of division.

5. The urban as the promising scale to foster solidarity in diversity.

Increasingly, cities are no longer made out of one cultural majority. They have become a city of minorities. Any attempt to include majorities will exclude minorities. This is not the direction.

When the first settlers arrived in the US, they had to create a new shared history. This is then used as the basis for forms of solidarity. But today we cannot wait for a generation when all these newcomers create a shared story. We need to be able to interfere here and now.

The DieGem project thus tried to see how solidarities were created at the local level. The ability to 'share' is crucial, but theirs is not a shared history, or a shared cultural framework. The sharing needs to be something with a lower threshold. The researchers in the project observed that people share places and practices. Sometimes these places people share might not be those of their own choosing, but it is a shared space in the end. And in these spaces, people share activities and practices. It is through these shared activities that solidarity in diversity is being created.

6. Examples:

Youth movement, youth associations:

- Commitment: young people share their time to organise things with others.
- So, how can you promote solidarity in diversity? Most youth movements are not always very successful. Why is this so difficult, since the threshold seems rather low? In fact, it is difficult because their solidarity is based on the same sort of solidarity as that created by the nation state. The youngsters commit themselves because they went themselves to the youth movement, because they learned it from their parents etc., so based on historical continuity. And they are supported by the community and get help from local entrepreneurs. Maybe these local entrepreneurs have also been part of the youth movements when they were young, so for them it is a small step to support those movements.

Research in Molenbeek:

- Chiro: wanted to be active in the neighbourhood and started to think how they could establish their work in the neighbourhood again. They started training young girls who could involve the local community. Very interestingly, these girls started to question the model of the organisation (e.g., veil as part of the uniform, why would they have activities on Sunday afternoons, etc.). The most controversial issue was something they did not expect. They said they needed expert professional support (e.g., children with war history, etc.).
- In fact, they were pretty successful in recreating the youth movement in Molenbeek, but it took a lot of negotiation. They did not take history as assumed, but rethought how the association should ideally look like, while taking into account the current reality.

Example from Leuven:

- A school with high performers, as it was linked to university employees.
- In 5 to 7 years, the population of the school became more diverse. Initially, the school team didn't respond well and the bond between teachers and pupils eroded.
- This only changed when a new school director arrived. He had no previous history with the school and focused on building a community with the people that were in the school. He also tried to reconnect the school with the neighbourhood through very simple actions: he was there every morning, talked to parents, etc. And he connected to local organisations (e.g., voluntary organisations who organise study groups, etc.).

KEY TAKE AWAY:

Solidarity is a concept that is related to the specific spatial and historical context. In today's diverse society, solidarity can be found at the local level, in shared spaces and practices. This is a new layer that is added to the institutionalised forms of solidarity. Solidarity in diversity can be fostered by providing the opportunity to develop shared spaces.

THE 2019–2020 CHILEAN PROTESTS, KNOWN IN CHILE AS THE 'ESTALLIDO SOCIAL', WERE A SERIES OF MASSIVE DEMONSTRATIONS AGAINST GOVERNMENT NEO-LIBERAL POLICY AND OTHER SOCIAL AILMENTS.

Demonstration in Santiago de Chile. Photo by Susana Hidalgo on Instagram (@su_hidalgo). Reproduced with permission. Photo available at HTTPS://drive.google.com/file/d/1gzhBgICl74f55XuKurj6xS4rptyMzuHg/view?usp=sharing



TAINÁ DE PAULA

BRAZILIAN URBANIST AND ACTIVIST, CITY COUNCILLOR FOR RIO DE JANEIRO, BRAZIL

SUMMARY BY ROBERTO ROCCO

For Tainá, this is a very auspicious moment to talk about problems of urban development. This has been a very productive year in terms of the organisation of an agenda containing issues of social justice, the Right to the City and the right to housing. The electoral year in Brazil has allowed people to build direct proposals for a new urban agenda. The pandemic has opened a window to discuss the future of our cities. Together with Brazilian scholar and activist Erminia Maricato, Tainá organises a series of debates on the new urban agenda for Brazil, which is titled BR Cidades. This platform is accessible via the link: https://www.brcidades.org

In this national platform, they discuss the institutional dimension of urban development while making concrete proposals for change. The big challenge they have as urban activists is to organise a propositional agenda to face the ultra-neoliberal agenda being implemented in Brazilian cities. This ultra-neo-liberal agenda is eroding the democratic sphere. Despite being a woman and a left-wing politician, Tainá does not see herself as representing only left-wing ideas but wishes to engage with a broad spectrum of social movements towards the construction of a democratic agenda for the city. She sees the need for dialogue and consensus between different political groups as essential. In this sense, she highlights two points:

1. We must critically understand what we have built in terms of a democratic urban agenda in the 20th century.
2. In light of the COVID-19 pandemic, we must conceive a new urban agenda to face our [new] urban problems.



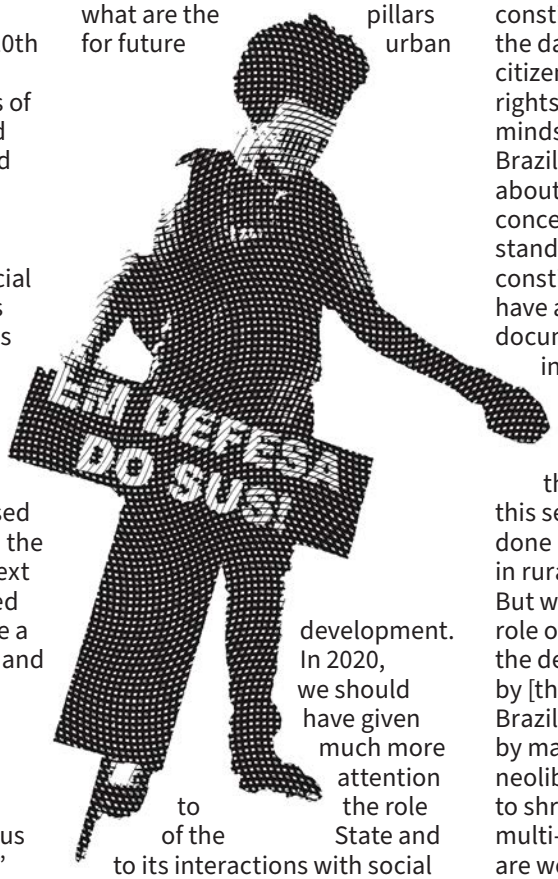
Contrary to many of her urban activist peers, Tainá sees the need to make a critical inventory of the achievements of last century and the first two decades of this century, in a process she calls "the tidying of the house," that is, to organise and critically understand what are the non-negotiable accomplishments we have reached in terms of the struggle for urban rights.

Tainá focuses the discussion on the critical understanding of the "hyper-urbanisation" process of Brazilian cities. Brazilian cities experienced a process of hyper-urbanisation because of the implementation of a [radical] neoliberal agenda in its cities. But Brazilian urbanists during the 20th century are also partly to blame, because they have reinforced this dynamic intellectually and conceptually. In this sense, it is important to reflect on why the dialogue between the urban agenda in Brazil and emerging global agendas, which have introduced new practices and parameters, has failed. Tainá highlights the lack of a socio-environmental agenda with popular appeal and support in Brazil. "We do not have an environmental agenda in Brazil that is supported by a broad social base outside of the environmentalist movement. We have not given enough attention to this environmental agenda, but the pandemic has opened a window for us to discuss it, because of the environmental and sanitary causes and consequences of the virus."

Beyond that, Tainá, speaking from the perspective of one of the few black women urbanists in Brazil, notes the small contribution of architects and urbanists towards the construction of processes of racial and social inclusion. "Our social relationships and our production systems were built upon the relationships established by slavery, patronage and subalternalisation of the majority of our working class, which was originally black and which in the 20th century became [not only] black but also mixed-race, relegated to favelas and Brazilian urban peripheries. In this sense, it is our task into imagine how those characteristics, which are proper not only to the Brazilian economy but to Latin American economies in general, can give up the ultra-casualisation of work that characterises it. We must understand that slums and

urban peripheries are inhabited by an exploited class, for whom social mobility is very difficult. Those places perpetuate an oppressive social dynamic."

"We have banalised what we should have done during the 20th century to balance the socio-territorial and racial inequities of our cities. We urbanists should reflect on how we have worked to balance these dynamics in Brazilian cities. In this sense, it is very important to tie the urban agenda to a broader social agenda. How can we build this theoretical and practical nexus between urbanisation and social progress, giving more attention to the relationships between work, race and space? Harvey, Žižek, and others have discussed capitalism as unsustainable in the mid to long terms. There is a text written by Slavoj Žižek included in a book titled "Corona Virus e a luta de classes" (Corona-virus and the Class Struggle) [The book is available for free download from: https://terrasemamos.files.wordpress.com/2020/03/coronavc3adrus-e-a-luta-de-classes-tsa.pdf]. It has a curious title "Um golpe como "Kill Bill" no capitalismo (A 'Kill Bill' strike to Capitalism), making reference to the near-fatal blow given to capitalism by COVID-19. [The text in Spanish is available from https://ctxt.es/es/20200302/Firmas/31443/Slavoj-Zizek-coronavirus-virus-sistema-Orban-comunismo-liberalismo.htm] This allegory, comparing the blow given to capitalism by COVID-19 to the blow shown in the movie "Kill Bill" by Quentin Tarantino, is very useful to understand capitalism today. With COVID-19, we have understood that countries are able to produce less, and still have universal basic income, including those countries that have been notorious defenders of ultra-neoliberalism. There is a new possible economic dynamic that has revealed itself during the corona virus pandemic, including the worlds of labour and production. For Tainá, it is important to look for analogous impacts on how our cities work, having life and human dignity as crucial elements for the discussion of an urban agenda for the future. We must decide what are the pillars for future urban development. In 2020, we should have given much more attention to the role of the State and to its interactions with social movements and their mediators. Having a robust state made all the difference during the pandemic. Brazil has not collapsed and indeed has survived [it far-right leader] Bolsonaro thanks to the existence of a robust public health system [the SUS: Sistema Unico de Saúde]. For Joe Biden and Kamala Harris to defeat Trumpism, they had to work on mediation and dialogue with a broad social base. Dialogue and consensus are important elements to conceive viable social and urban agenda post-pandemic. "But must decide what are the non-negotiable clauses in this dialogue. In great measure, the concern about human life has been absent from the discussion in urbanism in the 20th century. In Brazil, we have gotten used to favelas and urban peripheries as "housing solutions," without seeking real solutions for the issue of Right to the City and the demolition of the social hierarchies that put favelas as the "only solution" for poor and black people in Brazil. The social agreements we have achieved with our 1988 federal constitution have not penetrated the daily conversations of our citizens. The debate about civil rights has not laid roots in the minds of Brazilian citizens. The Brazilian 1988 constitution brings about very progressive ideas and concepts, even by international standards. It was only with this constitution that blacks in Brazil have achieved full civil rights. This document had a civilizing role, insofar it contemplated urban rights such as access to water, sewerage, and other services, and recognised the social function of land. In this sense, there is still work to be done in terms of universal rights in rural and urban areas in Brazil. But we must still reflect on the role of the State and counteract the denial of civil rights promoted by [the far-right president of Brazil] Jair Bolsonaro, considered by many as an agent of ultra-neoliberalism, with the mission to shrink the state. We have a multi-dimensional mission: How are we going to secure the rights obtained during the 20th century? How are we going to build a more solid urban agenda, that incorporates poverty alleviation and wealth redistribution more robustly? How are we going to incorporate a racial agenda that benefits the majority of people in Brazil? How are we going to come up with an urban agenda that is concerned with the defence of civil rights of the black and mixed citizens? And how can we go deeper in the discussion of civil and urban rights, in the counter current of what the [far-right] president of Brazil has prompted? Bolsonaro sells an image of ultra-neoliberalism, taking a series of obligations off the State. [Against this] we must go back to the conception of an urban agenda for the future that has the life of people as a basic premise and citizen participation as a central tenet.



Coalizão Negra pede impeachment de Bolsonaro e faz protesto. Sergio Lima/ Poder360. © Poder360 Fair use (non-commercial).

SURAJ YENGDE

HARVARD'S KENNEDY SCHOOL OF PUBLIC POLICY, US

SUMMARY BY ROBERTO ROCCO

Suraj Yengde starts his talk by reminding the audience India is experiencing a similar fate to Brazil in terms of a right-wing populist government that is still going strong in its second term and may achieve a third and even a fourth term in power. It is in the context of the most populous democracy of the planet that Suraj develops his project of putting Dalits at the centre of the discussion. "Unlike other parts of the world that were colonised by white settlers, who erupted in local contexts and granted a superior status to people thanks to the quantity of melanin in their skin, we don't have the same problem in India, a problem connected to the tonality of one's skin and the idea of white supremacy. What we do have in India is a Brahmin supremacy. In an academic context we call it Brahmanical supremacy. I will break down this terminology for those who are not familiar with it so you can make sense of the problems we are grappling with. [We must look at] the context of India's civilization, which we can frame as one of those antiquities that had a pre-modern world existing in this context, in which [for example], Mohenjo-Daro [HTTPS://en.wikipedia.org/wiki/Mohenjo-Daro], was the ultimate civilization that had re-described how you frame and exercise a kind of utopia in new urban environments."

But Mohenjo-Daro was challenged by immigration from Aryan regions, from the inland steppe into the Indian heartland. Hence, one of the earliest experiences of colonisation happens in the northern part of India [around 2000 BCE].

What happened about two thousand years ago is that a law is drawn, basically a law that reproduced what several hundred years later the Europeans did to



the rest of the world and that we see coming up again in apartheid South Africa and in Jim Crow America. That law is a warning system, a system that literally translates into a colour system. This colour system was later codified and made into a strict hierarchical caste system. It was called Varna-based order.

A person who was born to a Brahmin family, was destined to be a Brahmin, an Übermensch. The top. In Nietzschean analogy it is someone who is a superhuman.

And if you belong to the second, third, fourth groups you were distinctly lower to the one above but always superior to the one lowest. There were four major categories that were divided according to one's caste status, and thereby occupations were given to each group. The Brahmin remained at the top. At the bottom [and outside of the traditional caste system] were people who were not counted within the human ecology, the untouchables. Untouchables were the defeated tribes of the native Indians who were then subjugated and dehumanised.

The essence of untouchability prescribes three forms. First is, of course, the untouched, the touch being the most poisonous thing for a pure soul. The Untouchables were declared impure by the very virtue of their birth. My grandmother grew up as an untouchable. Then there was a second aspect which was spatially fundamental to maintaining the caste system, which invisibility.

You are not supposed to see a person who belongs to the untouchable caste. So, the sight of an untouchable would make you impure. And of course, the third was unapproachability. The cutting off of corporeal relations of an entire swath of the population. Now, this is something that has been there for well over two millennia. But this primary doctrine remained the law of the land until the colonial times, when the British came. They tried to intervene [against] a document titled Manu-smriti, which translates as the laws of Manu. [The Manu-smriti prescribes to Hindus their Dharma—i.e., the set of obligations incumbent on each as a member of one of the four castes (Varnas) and engaged in one of the four stages of life (Ashramas). It is attributed to the legendary first man and

lawgiver, Manu aka Sumati Bhargava. The received text dates from circa 100 BCE. [Source: Encyclopaedia Britannica]. This was the law of the land. This was how the pre-colonial apartheid existed in India. When India gets its independence or rather, its transfer of power from the British in 1947 and its actual independence in 1950, that's when the Indian Constitution is enacted, and India becomes a republic. What happens to the former untouchables? They do not become touchable and neither do they become approachable or seeable.

The urban infrastructure almost immediately replicates the model of India's rural society. Now, Gandhi, someone who came from the dominant Baniya caste, third in the rank recognised the caste system, and was favourable to maintaining a strict hierarchical order, which was spatially segregated. [He called this new spatial order] the Village Republics which was borrowed from the British colonial official. So, the village republic meant a self-sufficient village, which does not need to rely on exterior resources and can go about its own business. However, the people who were doing the filthiest and cheapest jobs were not given a place in this village. The people who are higher up in the existing economic order would definitely want the untouchables to have a place but outside the village, because they would have access not only to their labour, but also to the surplus value they would create with that labour.

And that's why the fashioning of villages as being self-sufficient entities didn't sit well with the lowest castes or what we call the Dalit population.

And to counter that, a call was made by Gandhi's arch-rival, an untouchable and a leader in his own right, Dr. Ambedkar, who appealed to Indian Dalits to leave the villages. [Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956), also known as Babasaheb Ambedkar, was an Indian jurist, economist, politician and social reformer, who inspired the Dalit Buddhist movement and campaigned against social discrimination towards the untouchables (Dalits). Source: HTTPS://en.wikipedia.org/wiki/B._R._Ambedkar]

Why would the Dalits leave the village economy? Because in rural areas, they were forced to live



outside the villages. This made the process of basic survival an uphill task. To fetch water, attend schools, or visit conveyance stores one had to walk miles and through the caste codes in place. In order to survive, people relied on an agrarian economy. And in India, the feudal lord belongs to the dominant upper castes. So economic relations were reinforced through caste lines.

And so, being forced to remain segregated outside of the village, almost on the periphery of society, made the Dalit families prone to suffer atrocities. And that's why we even see today major caste-based discrimination and violence taking place in the form of atrocities in these communities.

So, when Dalits leave their villages and come to urban area, what do they do? They become part of an informal economy. And despite the value that their labour brings into the urban economy, the state blatantly ignores its responsibilities of providing them basic means to survive. The areas they occupy eventually get translated into the modern slums in India. My grandparents and their parents were those village escapees who, upon arriving in urban areas occupied a land which became known as slum and it carries the same stigma for over three generations. Almost 35% of India's urban inhabitants lives in slums.

Of every five slum dwellers in India, one is a Dalit. About 28 % of India's population according to the 2011 census data is Dalit, which means that Dalit existence is overwhelmingly and disproportionately conditioned upon the urban marginalisation of this community.

Now, how does that impact an agenda of an equal utopian society we usually envision? When you read the annals of post 1948 South African apartheid, you realise that the system managed not only to segregate, but to condition the socio-political lives of the black, white and other so-called coloured communities.

That was already happening in early 18th century India, where spatial segregation, including determining the times when untouchables were allowed to enter the city were already being decided in western Maharashtra, where a law in this regard was passed under the tyrannical Peshwa Brahmin rule. There were two reasons for this. First, this followed precepts from religious scriptures that underscore the

Dalit or Untouchable Woman of Bombay (Mumbai) according to Indian Caste System - 1942. Author unknown Public domain, https://commons.wikimedia.org/w/index.php?curid=22107602

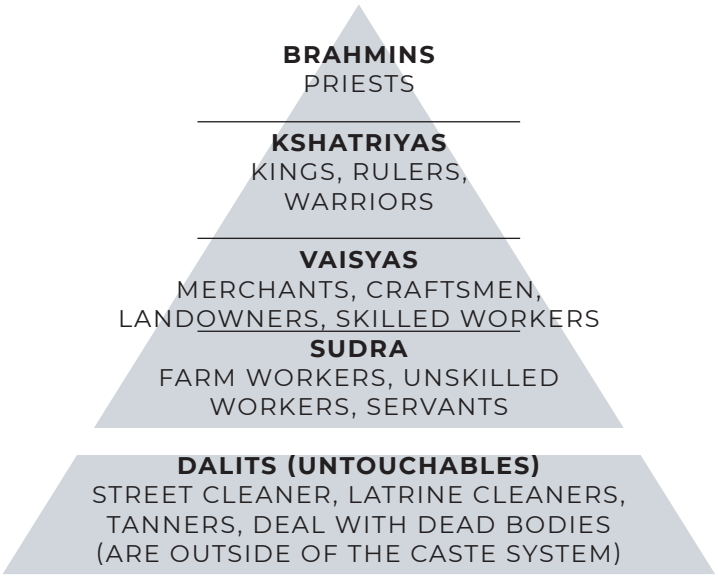
Hindu dogma. Secondly, there was also fear of the mixture with Dalit blood, that is, fear of miscegenation. And that's why a clear-cut demarcation of the times Dalit could enter the city and what they could and could not do was introduced. You can find many similar parallels in colonial societies in various parts of the world, which basically followed similar rules.

But what we are talking about here? Caste discrimination pre-dates some of the other instances of discrimination we know about. Now, this situation is also related to the agenda of environmental challenges we must discuss. Whenever we discuss the Green Deal for example, the consensus around environmental justice does not fit the reality of caste discrimination nor does it offer any solutions for it. This is because caste discrimination is unlike the challenges faced by the working classes of other parts of the world.

This is about the caste oppressed people whose agenda then gets subverted. Whereas the Dalit's livelihood is a delicate complex subject. The rural settlements like the one my family came from are left behind because of the lack of opportunities, and people go to urban areas searching for jobs. Eventually, they started developing their own little economy. And then eventually over two generations the Dalits created an area for themselves. The State then came and started extracting taxes from them. That's why there is always resistance among this population. Slums also brought something positive, that is urbanity. And that brings the idea of rebellion and revolution.

Dalits use the space of the city to talk about their fundamental rights and the right to establish themselves as equal citizens.

Even today, the many slum dwellers in India are refugees inside the Indian nation. The country doesn't give them [full] citizenship. Sometimes if they are Muslims, they are called 'Bangladeshi', people who are from outside the Indian nation.



THE INDIAN CASTE SYSTEM

Source: https://simple.wikipedia.org/wiki/Caste

When it comes to Dalits, they are called criminals. And that's why citizenship for these groups remains a contested issue.

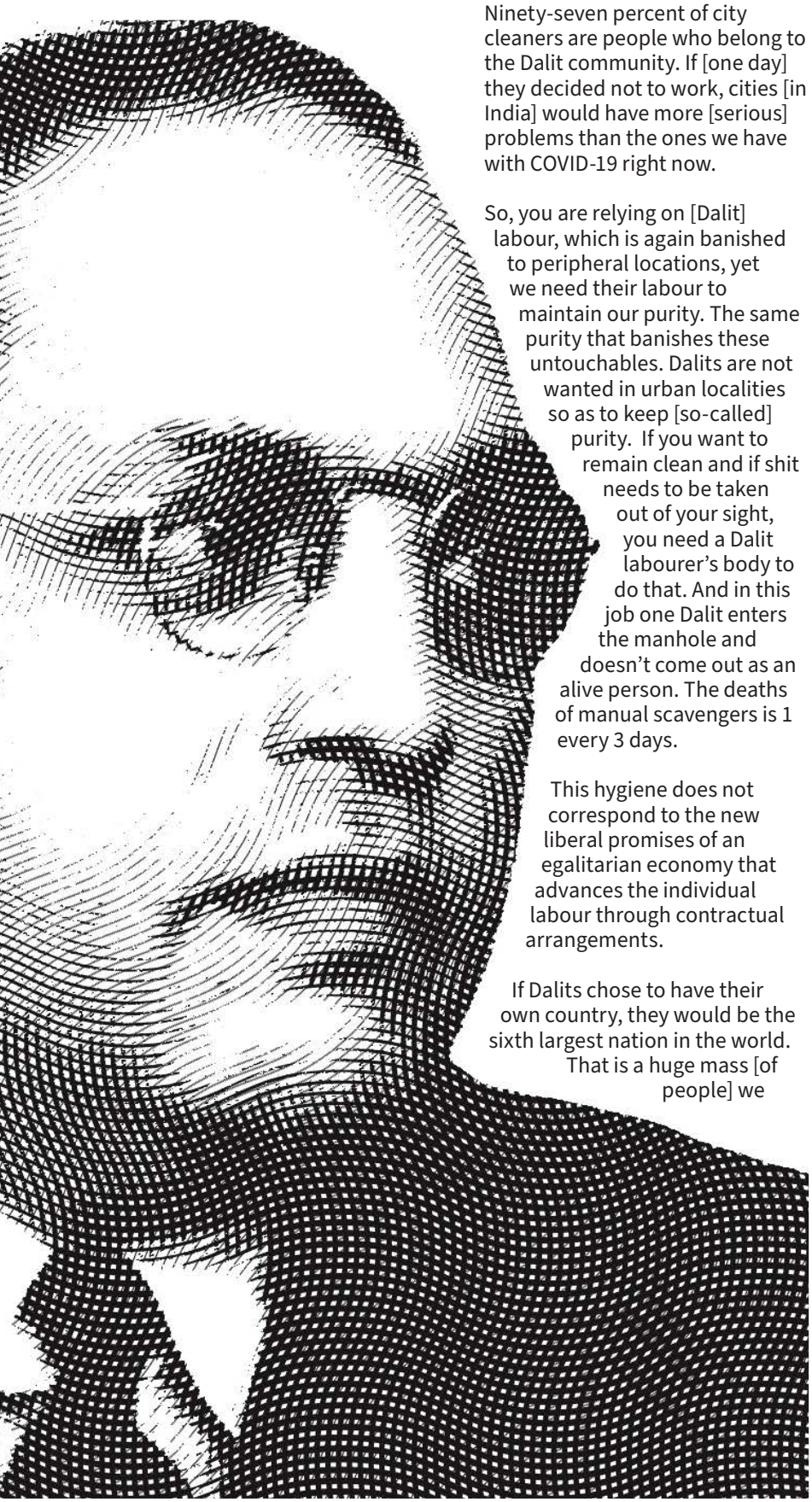
Many urban planners have romanticised the idea of slums and tried to compare Indian slums with favelas, and with African slums. But slums in the Indian context represent caste segregation. Indian slums don't exist outside this vicious circle put in place to control an enormous mass of people. And that's why I make two distinctions. Untouchability is social separation. In a normal context, what we have is social separation between communities, which we can observe in many kinds of societies as it predicated on socialites and belongings. However, when it comes to untouchability, in addition to social separation, there is territorial segregation and territorial control is taken away from this mass of people.

What we see today in major cities in India is [segregation]. Sixty percent of neighbourhoods in Calcutta don't have a single Dalit resident. In Gujarat, prime minister Narendra Modi's home state, 80 percent of neighbourhoods in Ahmedabad and Vadodara don't have Dalit residents. If you go down to Bangalore, 21 percent of neighbourhoods don't have Dalit residents.

So, what does it mean? Dalit labour that has been banished from integrating into the city and spaces were created for Dalits to remain marginalised. The social segregation based on caste [prevalent in rural areas] was immediately replicated in cities.

We have not addressed the duplication of this very vicious caste-based segregation into urban areas. Political parties have done an excellent work in [hiding behind] aggregated data where you see larger neighbourhoods being mixed, but segregation happens at the smaller scale. That's why the prime locations which are considered sacred are Brahmin occupied spaces. And you can find [the same pattern] in cities like Chennai and Bombay and in every other Indian city, where they have created gated communities, which are almost equivalent to those you can find in Johannesburg where the former white colonisers live.

[But] how is city cleanliness maintained? And this is the catch.



Cities [in India] are kept clean by this [marginalised] population. Ninety-seven percent of city cleaners are people who belong to the Dalit community. If [one day] they decided not to work, cities [in India] would have more [serious] problems than the ones we have with COVID-19 right now.

So, you are relying on [Dalit] labour, which is again banished to peripheral locations, yet we need their labour to maintain our purity. The same purity that banishes these untouchables. Dalits are not wanted in urban localities so as to keep [so-called] purity. If you want to remain clean and if shit needs to be taken out of your sight, you need a Dalit labourer's body to do that. And in this job one Dalit enters the manhole and doesn't come out as an alive person. The deaths of manual scavengers is 1 every 3 days.

This hygiene does not correspond to the new liberal promises of an egalitarian economy that advances the individual labour through contractual arrangements.

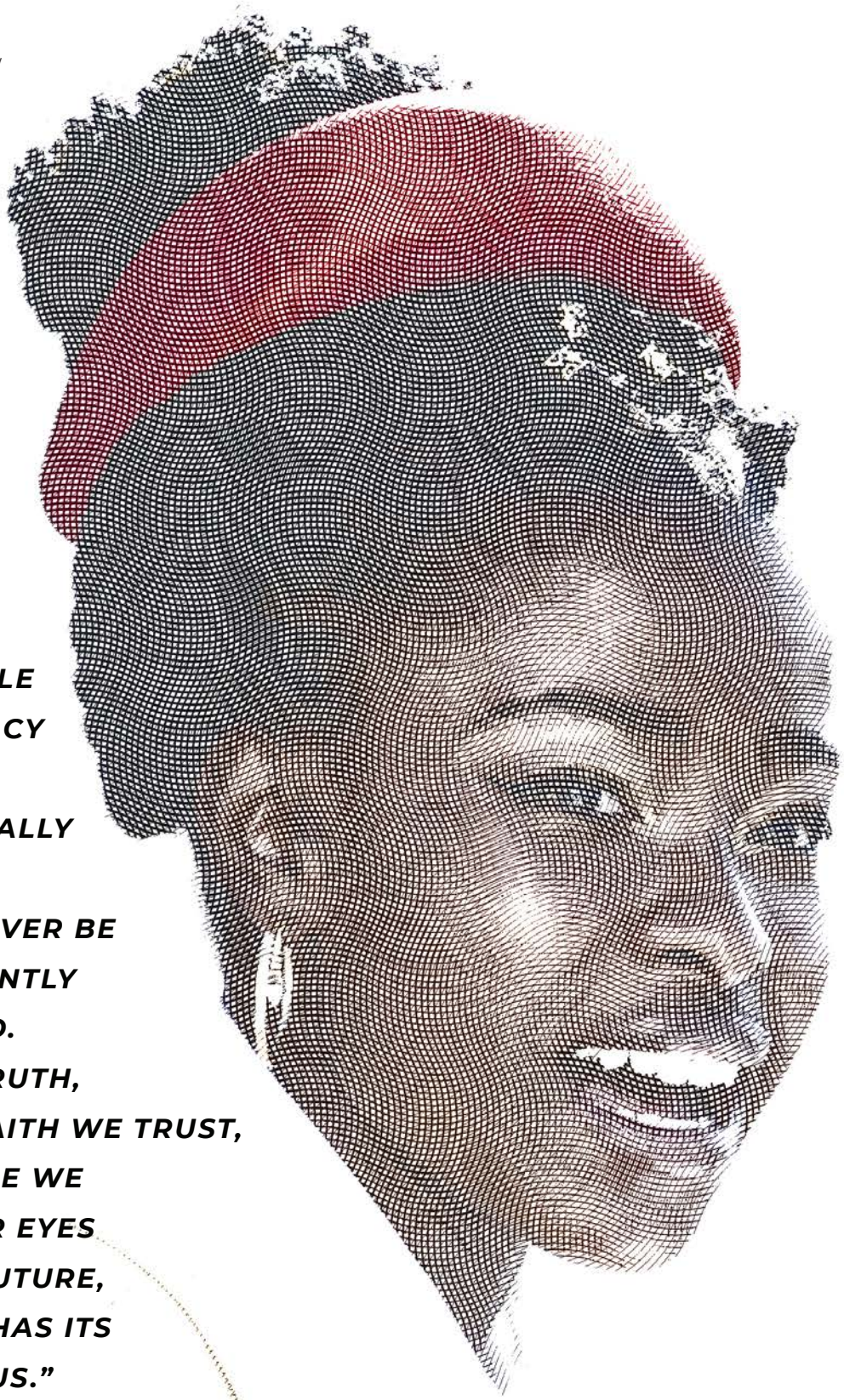
If Dalits chose to have their own country, they would be the sixth largest nation in the world. That is a huge mass [of people] we are talking about. What we need to understand is how the Dalit rebellion becomes a state problem. Today, these people are seen as almost urban terrorists. And so, if Dalits were to remain in their rural world, they would be terrorised by the feudal caste. If they come to urban centres, they get terrorised by the state. The people who continue to occupy [more and more] urban land and who displace Dalits [from their houses] belong to a specific caste of people in Bombay.

These are the immigrants, Sindhi community from Punjab who came to occupy the land and are now building and creating new [high-rise] properties on our promises of this developing economy. Therefore, I think that when we talk about [urban] space [in India], we need to understand that Dalits remain the most oppressed people in the world, and more particularly the Dalit women. Dalit women are not just oppressed because they are women, they are oppressed because they are poor. They are oppressed because they [occupy] the most marginalised sections [of society] where their articulation cannot foment new revolutionary dynamics.

People ask me, can there be a revolution? I have a pessimistic response, because unlike the French Revolution, when they blasted the Bastille, the people who will rebel [in India] will have to take three modes of transportation to get to the site [of the revolution]. The state again controls [urban space] and urban infrastructure. Would the revolution then take place in rural parts, as it did in Mao's China? The answer is not encouraging because here too Dalits are put in a situation of being a minority and forced outside the village.

DR. BABASAHEB AMBEDKAR WAS AN INDIAN SOCIAL REFORMER AND A CHAMPION FOR THE RIGHTS OF DALITS.

Source: http://anithawnp.webnode.com/indian-heroes/dr-b-r-ambedkar/. Public domain.



“BUT WHILE DEMOCRACY CAN BE PERIODICALLY DELAYED, IT CAN NEVER BE PERMANENTLY DEFEATED. IN THIS TRUTH, IN THIS FAITH WE TRUST, FOR WHILE WE HAVE OUR EYES ON THE FUTURE, HISTORY HAS ITS EYES ON US.”

AMANDA GORMAN

AMERICAN POET

Amanda Gorman recites her inaugural poem, “The Hill We Climb,” during the 59th Presidential Inauguration ceremony in Washington, Jan. 20, 2021. DOD Photo by Navy Petty Officer 1st Class Carlos M. Vasquez II). CC. BY 2.0

INSIGHTS FROM THE ORGANISERS



A TRANSFORMATION OF PRACTICE IN LIGHT OF THE CHALLENGES AHEAD

BY ANJA VAN DER WATT, MASTER'S STUDENT AT THE FACULTY OF ARCHITECTURE AND THE BUILT ENVIRONMENT, TU DEFT.

The COVID-19 pandemic continues to disrupt our world, revealing some deeply-rooted systemic inequalities in our societies over the past year. These inequalities were addressed during the "The Manifesto for the Just City" digital workshops, where students from all over the world gathered online to discuss and define what a truly "just" city means. Despite participants joining from across time zones, the compilation of manifestos enclosed in this publication all have one thing in common: each strives to improve a piece of this world through spatial visions. Seeing fellow students demonstrate their devotion to changing the built environment for the better has replenished my hope in the future generation of spatial practitioners.



In my time studying architecture at TU Delft, I have seen countless projects with the same motivation to change the urban environment for the better, with the direction of students' research underpinned by key social and environmental values. Topics such as: public health, food security, ecological design and race in space – to name but a few – challenge conventional modes of architectural production which so often exclude parts of society. It is clear that students want to make a positive impact through the work they do. Through making room for these "alternative" ways of spatial investigation, avenues of discourse around these topics are opened up in the academic realm. Yet, these student projects and their utopian perspectives are often criticised for being naïve, evade the political processes which require reform (Ingersoll 2016). This can leave the student in a dilemma: to propose a project outside of the current political situation, imagining an alternative reality and risk being considered "radical" or "unrealistic"; or to work within the boundaries of society, remaining complicit with the current systems in place.

Economic imperatives still drown out progressive ambitions of these students, evident in both study and practice. Architectural schools persist with rewarding the effort of the individual rather than the collective, with little emphasis on cross-pollination from different disciplines. Perception of success is reflected in the "starchitect" ideology, still respected in architectural culture and education. This ideology of individualism is reinforced through award systems, competitions and self-branding, embodied in confident pitches of shiny new-builds (Till 2021). In practice, the gig-based nature of architectural production can render the efforts of the spatial designer – no matter how noble or well-intended – to firstly serve their client: the one who pays the bill.

Capitalist forces also dominate our attitude to ecological issues. In a world defined by money, the commodification and cheap exploitation of nature allows for economic "progress" by following the linear extractive "take-make-use-lose." This degenerative economic model guarantees content demand, as well as its corresponding waste. The climate and ecological implications are stark: the IPCC report (2018) makes it clear that the climate crisis is indeed a crisis of social justice. Designers must better respect and understand nature's systems in order to accommodate human ones.

When short-term economic incentives are prioritised over the long-term social and ecological requirements of our planet, it begs the question: how can spatial designers secure agency over a project in order to defend the values they set out to achieve? Below, I present a few suggestions to make that happen:

1. Together is better

We must champion interdisciplinary collaboration and participatory approaches. By learning from people who have different perspectives, experiences and expertise to ourselves, we can break free from our silos and empathise with those with different world views. Inclusivity in design should extend to people regardless of race, gender, sexual orientation, class, as well as other forms of life. If provided with a platform, use that platform. But know when to pass the microphone to amplify the voices of those less heard.

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2. Between hope and critical thinking

"There is no way to mobilize the will without firing the imagination first." George Brugmans, Director of International Architecture Biennial Rotterdam (IABR).

Spatial practitioners are trained to both synthesise information across scales and mediate the space between spatial thinking, politics and economics. They are, therefore, well equipped to imagine and communicate alternative realities that are yet to be, using a unique combination of hope and critical thinking. They can instil hope that is based on critical excavation of the current constructs of power: a realistic understanding which enables transformative actions to follow (Hyde, Harris, and Marcaccio 2021b).

"There is no way to mobilize the will without firing the imagination first. Brugmans, 2020.

3. Make way for alternatives

We need to be open to alternative ways of doing things.

Advocating for the Just City will become increasingly relevant as the climate and ecological emergency unfolds over the coming decade. This crucial topic needs to be at the centre of discourse across disciplines. With urban practitioners being so deeply connected to materials, processes, and societal issues, these reflective problem solvers are provided with a unique opportunity to use their skills to respond to the challenges ahead. Rather than remaining complicit, young spatial designers need to use their networks and platforms to advocate for what is right: to fight for the Just City.

If you're interested in how to get involved with advocating for less damaging architectural practice, take a look at the following organisations:

ACAN Architects' Climate Action Network https://www.architectscan.org/
Architects Declare https://www.architectsdeclare.com/
Anthropocene Architecture School patreon.com/AnthropoceneArchitectureSchool

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"Ours is the first generation to deeply understand the damage we have been doing to our planetary household. And probably the last generation with the chance to do something transformative about it." Kate Raworth, 2017.

THE CHILEAN SOCIAL OUTBURST

OR THE CRISIS OF THE NEOLIBERAL MODEL IN LATIN AMERICA

LUZ MARIA VERGARA D'ALENÇON, *POST-DOCTORAL RESEARCHER AT THE DEPARTMENT OF MANAGEMENT IN THE BUILT ENVIRONMENT, TU DELFT.*

In October 2019, the Chilean president Sebastian Piñera, declared in an interview with the Financial Times that Chile was an 'oasis' in a troubled Latin America. A few weeks after this interview, the country was facing its biggest social revolution since the dictatorship (1973-1990). How was it possible that the most prominent and stable economy in Latin America was having a national-wide social outburst followed by looting, riots, and brutal police repression?



The spark was the raise of the subway fare in Santiago, but this was only the tip of an iceberg of underlying and systemic social problems. Students called for mass protests refusing to pay the new fare which turned into manifestations outside the metro stations. As the protests scaled up in intensity, the Government used the police force, evoked the State Security Law (that allows higher penalties in crimes against public order) and, one day later, implemented a State of Emergency allowing military forces to contain the protests. The extreme disconnection between the political elite and the citizens was evident in the eve of October 18th, the most difficult night in the last decades: while subway stations and public buildings were burning, the president was enjoying a pizza with his family in a renowned restaurant in the city. The first lady even compared the upheaval to an alien invasion. Between October 2019 and March 2020, the National Human Rights Institute (INDH) handled 4075 situations of human rights violations (physical, sexual and psychological) mainly against the police (93%). There have been 2,063 gun injures, and 405 ocular damage cases due to projectile impacts (INDH,2020).

The first days of riots turned into massive manifestations all over the country. It was a cathartic experience of a society that had accumulated years of discontent and abuse from the political and economic system. 'Chile awakened' was the main motto chanted by citizens while taking over the streets: "The word dignity echoed as the most obvious demand related to the retirement systems, wages, health care, and education, to the point that the most emblematic meeting place for the protest, Plaza Baquedano, began to be called Plaza Dignidad (Dignity Square)" (Freire, 2020, pp.156-157). On October 25th, 1.2 million citizens demonstrated peacefully in Plaza Dignidad, in which was recalled as the biggest demonstration in the past 30 years.

The initial spontaneous protests quickly evolved into a claim against increasing inequality, evidenced by the precariousness of middle and low-income classes. The slogan 'it's not 30 pesos, it's 30 years' pointed this out explicitly: the raise of $0.04 in the subway fare was a drop in the bucket of years of political disaffection, and the prevalence of a ruthless neoliberal model introduced during the dictatorship but maintained and even consolidated during democracy. Furthermore, the feeling of impunity and abuse stemmed from cases of collusion between large companies, and the illegal financing of political parties added to the general discontent (Oyarzún-Serrano, 2020). The demands moved towards the need for a new social pact under the shape of a new Constitution. The current constitution imposed in 1980 by the dictatorship of Pinochet had been a straitjacket hindering social transformations while deepening the neoliberal model (Heiss, 2020). On November 25th, political parties reached a historical agreement to call for a referendum to decide whether Chileans wanted a new Constitution.

As David Harvey has stated, neoliberalism is a political project carried out by the corporate capitalist class. Neoliberal ethic has the form of individuality and freedom: a strong private property and market freedom accompanied by a limited role of the State (Harvey, 2007). During the 80's, Chile became the laboratory of neoliberal reforms in housing, education, health, and pensions. In housing, the design of a market-oriented policy transferred the responsibility for housing provision to the private sector resulting in mass-housing production in the outskirts of

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the cities. Housing was defined as goods acquired through family savings efforts with State contributions via subsidy. Private companies competed then to offer a cheaper product while the government deregulated the sector, reducing construction standards and reforming the land market (Rolnik, 2019). This created an illusion of freedom: "the government uses public resources to commercialise products of appalling quantity which will never be bought if people had money and real freedom of choice" (Rolnik, 2019. Pp.89). However, this model proved to be "efficient" in addressing quantitative housing deficits and it was quickly reproduced in Latin American countries and in South Africa.

Thirty years under the neoliberal model have resulted in unequal and spatially segregated cities. Latin American metropolises are the sum of fragmented pieces of different realities, so that it is hard to imagine they belong to the same city, or even the same country. In Santiago de Chile, the standard of green areas per inhabitant can be up to 20 times higher in wealthier boroughs compared to boroughs where social housing is predominant (56 m2/inhabitant in Vitacura versus 2.4 m2/inhabitant in La Pintana) (Reyes & Figueroa, 2010). The same logic applies to mobility, housing quality or access to services. The homogeneous areas of low-quality social housing in the periphery have led to a new form of urban poverty, this time hidden under the illusion of 'the dream of home ownership.'

A cathartic experience of a society that had accumulated years of discontent and abuse from the political and economic system.

It is not a coincidence that one of the main anthems of this revolution has been the song "the ball of the cast-aside" *(el baile de los que sobran*), because the city is lived and perceived differently by its inhabitants from different social classes. Some of them enjoy their privileges while others are invisible citizens: unwanted by the market and forgotten by the State. During the social outbreak, the public space, the same that lacks green areas, services and infrastructure, witnessed the march of the invisible citizens demanding dignity.

On October 25th 2020, a year after the social outbreak, 78% of Chileans chose 'to approve' the development of a new constitution, by a body of citizens democratically elected and under gender parity. After the Chilean social outbreak, demonstrations have followed in Peru, Colombia and Ecuador. The feminist public performance titled "A Rapist in Your Path" against patriarchal violence, has been reproduced by women all over the world. In the midst of the pandemic and a new constitutional process, Chile is facing one of its most uncertain scenarios. Despite these complexities, we have the incredible opportunity to change the direction of our current socio-political model: ironically, one of the major crises of the neoliberal model is unfolding in the same place where it was originated.

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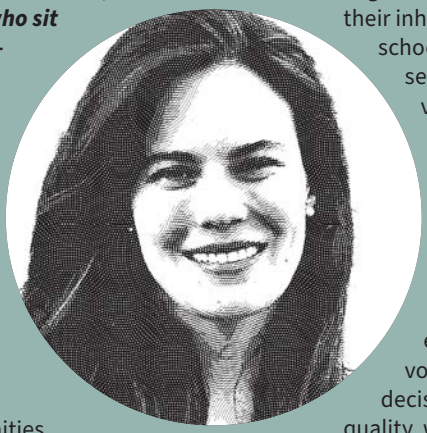
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SOCIO-SPATIAL MOBILITY IN NEIGHBOURHOODS AND CITIES

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"To live in the world means essentially that a world of things is between those who have it in common, as a table is located between those who sit around it; the world, like every in-between, relates and separates men at the same time." Hannah Arendt (1958)



The relationship between a neighbourhood with the city is a key element for urban planning, as this relationship shapes how people access services and amenities, determining the living qualities of the area. Strong place-surrounding relationships can provide better opportunities and resources for local inhabitants. When a place cannot satisfy the needs of its locals, socio-spatial mobility occurs, people migrate permanently to new places that can provide the resources they need.

Socio-spatial mobility is a "movement of people between different residential neighbourhoods with differing levels of social deprivation" (Nieuwenhuis, Tammaru, van Ham, Hedman, & Manley, 2019, p. 178). The movement of people can be determined by economic, social, professional, or family factors, although it also depends on the opportunities offered by the housing market. People move out of neighbourhoods or cities to attain a higher quality of life and try to create an equilibrium between job opportunities, housing needs and the resources provided in the place they are living at. The residential change is led by a social advantage satisfaction and as an overall social gain (Clark, van Ham, & Coulter, 2011). For a city to work adequately it needs to have sustainable development. Following the Brundtland Report: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development, 1987, p. 41). For sustainable growth to happen, inhabitants' basic needs and rights must be satisfied. Thus, neighbourhoods must provide opportunities to their inhabitants such as access to jobs, good schools, quality housing choices, safe streets, services and strong social networks (Clark, van Ham, & Coulter, 2011).

Places are created by the people who inhabit them. Gwen van Eijk (2010) states that people need networks to be able to have access to valuable resources. This implies the opportunity to have access to information, jobs and education opportunities, and a political voice to be able to influence political decisions. Networks may vary in size and quality, which may be seen as the resources that can be obtained through these networks. The diversity of these opportunities and networks are the key factors in socioeconomic inequality (van Eijk, 2010) and socio-spatial mobility, as they are factors in residential preferences (Nieuwenhuis, Tammaru, van Ham, Hedman, & Manley, 2019). If there is a balanced focus between places and people, stronger integration between a neighbourhood and its community can lead to a change between social inequality and deprivation (Clark, van Ham, & Coulter, 2011).

Social inequality and deprivation of resources leads to spatial segregation, resulting in urban conflict. This can be observed in the uneven distribution and exchange of resources generated by the exclusiveness of goods and networks in a city. As a result, it causes socio-spatial mobility in neighbourhoods, especially if resources are scarce or unattainable. The concept of network has two dimensions: physical and functional. Physical networks concern infrastructure systems, by which different locations are connected to each other. Functional networks relate to spatial interactions between urban spaces, in which economic activities and people are involved. In this sense, interaction becomes a concept that links different systems (Cheng, Bertolini, le Clerq, & Kapoen, 2013). In an

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urban perspective, functionality relates to space, artifacts or activities performed in a location (Živković, Lalović, Milojević, & Nikezić, 2019). Depending on the number of functions performed, a location could be mono-functional or multifunctional. "Multifunctional" can be understood as a feature of a place that performs several functions through which different goals are being accomplished at the same time (Živković, Lalović, Milojević, & Nikezić, 2019). "Mono-functional" is understood as the opposite.

The spatial development of a city or neighbourhood is thus linked to its functionality, which can be broken down into two parts: supply and demand (Živković, Lalović, Milojević, & Nikezić, 2019). Supply can be understood as the offer of resources. As Gwen van Eijk (2010) argues, "supply" describes the resources provided or the activities that are realized within a geographical location, in this sense the jobs, the quality of housing choices, education entities, safe neighbourhoods, services and strong social networks that are offered. "Demand" can be understood as the social goals, values, or social expectations created in this location (Živković, Lalović, Milojević, & Nikezić, 2019). In this case the needs of the citizens should be met. A neighbourhood's supply not only needs to satisfy the demand towards housing, networks and services, there is also an inclusion sentiment that needs to be achieved. If there is a widening of differences between neighbourhoods, the need to attain a higher quality of life will be the cause of socio-spatial mobility.

For a community to feel integrated, people need to feel that they belong, and there needs to be some kind of shared common ground among citizens. In an urban context, this is present in the places which a community shares and the way they engage in place-based practices. Spatial boundaries delineating shared spaces make this phenomena flourish (Oosterlynck, 2020). Therefore, socio-spatial mobility could be mitigated by encouraging places to become multifunctional, providing resources *in situ* and creating the conditions for the community to not move and live elsewhere to satisfy their needs. This will generate better integration within a city and its neighbourhoods. As a consequence, networks will be strengthened, and growth will become more sustainable.

To ensure this, neighbourhoods need to be planned not as a whole but as a sum of multiple parts. They need to be conceived as an open system that interconnects with different resources and neighbourhoods from the city. Their small scale on the planning of a city should not be underestimated, given that they are the physical space where the new, the odd and the possible can happen. In the end, a city is defined by the structure of all its neighbourhoods and the quality of life that each affords to its inhabitants. As Hannah Arendt says, it's the in-between, on a common ground that relates and separates the people who live in it, in this case: the neighbourhood and its city.

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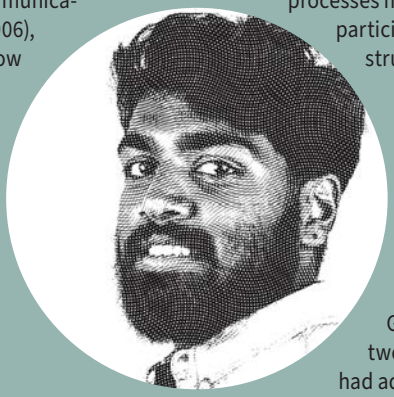
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PROCEDURE AND DISTRIBUTION ARE NOT ENOUGH! WE NEED TO RECOGNISE THE DIFFERENCES

A CRITICAL SURVEY ON CONTESTED DEBATES WITHIN SPATIAL JUSTICE AND JUSTICE-PLANNING DISCOURSE.

JOHNATHAN SUBENDRAN, *ARCHITECT, MASTER'S STUDENT IN URBANISM, TU DELFT*

The contemporary discourse on spatial justice and planning that is focused on justice have largely been driven by liberal democratic notions. In planning, this perspective is reflected in the communicative turn (Healey 1996, Yiftachel 2006), which includes a shift towards justice, and how planning can democratise processes and outcomes of the distribution of the fruits of urban development, and the procedures that promote justice (Soja 2010). Namely, these ideas have been put forward by contemporary thinkers such as Patsy Healey, Elinor Ostrom, David Harvey, Edward Soja, and Susan Fainstein to name a few.



Many of these authors promote ideas about democracy in their respective works. This is a central concern in Elinor Ostrom's work on the management of the commons (van Laerhoven & Ostrom 2007). Patsy Healey's work on communicative or inclusionary planning urges the active participation of all citizens in planning, and especially the empowerment of silent actors within communities (Healey 1996).

Given these assumptions of justice, the notion of Spatial Justice can be considered to stem from liberal democracy and Rawlsian ideas about justice (Miraftab, 2017). Liberal democracy entails the separation of government and power, through the nation-state framework. Rawlsian ideas give importance to individual rights and fair treatment and are frankly built on the liberal ideal of freedom and democratic governance (Ibid).

However, emerging criticism describes this planning theorisation as unable to address deeply ingrained layers of conflict, oppressive power structures, and imposition (Ibid).
The work of Faranak Miraftab, an Iranian scholar, urges the epistemological shift from Rawlsian justice ideals towards a more Youngian approach that addresses the structural issues and causes of inequality. "Planning theorisation needs to make an ontological and epistemological break with the ideas, and political philosophies that guided it through much of the 20th century." (Ibid). She extends this thought by describing that decades of professional planning have largely advocated and continue to focus on inclusion through participation within liberal democratic ideals. Miraftab asserts that although these processes may loosely recognise differences and call for participation, they lack the capacity to challenge structural issues of power.

This tension between planning processes and context is further explained through the work of Vanessa Watson, a South African scholar in planning theory. She describes an increased gap between urban planning and the growing issues of poverty, informality, and rapid urbanisation in the Global South. Watson explains the modernist twentieth-century planning paradigm has had adverse effects on vulnerable populations. Planning was used to prevent the cohabitation of less desired residents such as low income and ethnic minorities. As Peter Hall explains, planning was used to protect the property of the wealthy and exclude the poor (Hall 1998).

Watson also urges us to expand the notions of planning to address issues of the Global South, which implies extending our literature references beyond the ones provided by the Global North. Watson's perspective can be explained through two key points. First, planning approaches largely stemming from the Global North are based on decontextualised assumptions, which are rarely applicable in other contexts (Watson 2009). Second, the recognition of increasingly 'conflicting rationalities' of planning between marginalised populations and neoliberal governments, in which planning is often in the hands of market-oriented professionals, which drives negligence and keeps the needs of marginalised citizens in the peripheries. These conflicting rationalities could provide valuable insights and pave new norms within planning theory (Ibid).

Oren Yiftachel, an Israeli professor of political geography, urban studies, and urban planning, goes on to extend criticism on current planning theories to say the intrinsic relation between urban and regional planning and "ethnically guided spatial change" is rarely addressed. He says the challenges emerging

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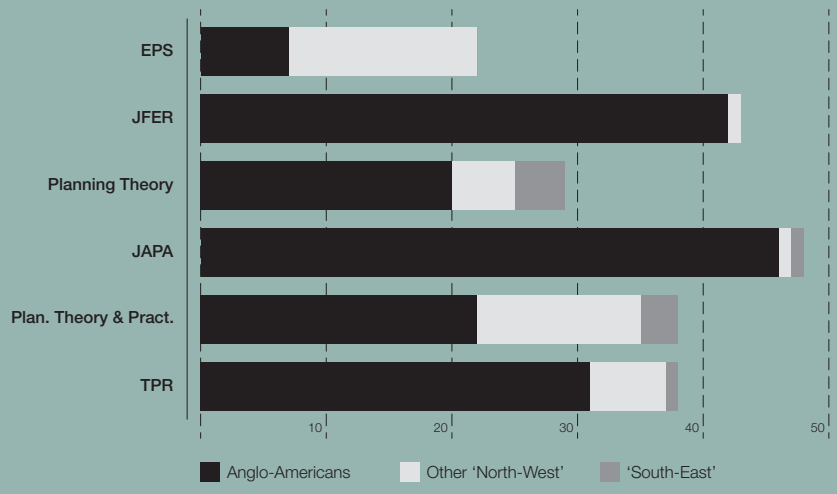


Figure 1: Mapping the gatekeepers of planning knowledge . Editorial Board members of international planning journals. Adapted from "Re-Engaging Planning Theory? Towards South-Eastern Perspectives" (Yiftachel 2006).

from ethnic conflicts are overlooked in the current discourses of planning theories, and "illustrates a conspicuous mismatch between main concerns of planning theory and the actual material consequences of planning" (Yiftachel 2006). Like the previous critics, he argues that despite the rich and valuable insights of the "communicative turn" in planning theory, this communicative turn has become a reflection of the political settings of the North-West (where most mainstream theories emerge). Yiftachel urges us to draw conceptualisations from realities of the South-East and perhaps create a sub-level of theorisation that could "genuinely engage" with specific realities of starkly different non-Western contexts, to ultimately avert the downfalls of "domineering universalism, [and] offer meaningful generalisations to guide and inspire students, scholars, and practitioners" (Ibid). In his writings, he reinforces this planning hegemony through a table illustrating the "gatekeepers of planning knowledge."

The pigeonholing of planning knowledge by largely western, mainly Anglo-Americans is clear in this table (fig. 1) and demonstrates the silence of the alternative perspectives, in this case from the South-East.

It is evident there is a significant misalignment between current planning notions and frameworks which misrepresent the realities of contexts where space is an 'ethnically guided challenge'(Ibid). Efforts to re-engage planning are urgent if the future entails a contextualised planning process that is emblematic of the realities on the ground.

Given the various critical perspectives on communicative planning theories, it is clear several problematic assumptions and ideas beg the question whether these dominant ideas are relevant to contexts outside their originating (mainly Western) contexts (Perera 2012, Miraftab 2017, Watson 2009, Yiftachel 2006, Young 1990). First, the liberal notion of democracy in which most of these ideas pivot around is not universal. Therefore, alternative perspectives that acknowledge varying cultural and social frameworks may also lend themselves to emerging democratising planning processes in the South-East axis and provide alternative futures towards justice. For example, the leading assumption that inclusionary and communicative planning urges participation of citizens and communities can only exist if the political setting permits equitable rights to all citizens regardless of religion, culture, ethnicity, gender, and physical and mental capability. This is not the case in many places, where large swaths of the population are excluded based on their identity or race, making communicative planning all but impossible.

On this note, the second key takeaway is, drawing from Iris Marion Young's works, the recognition that difference is crucial to constitute a democratic process towards justice. This recognition of difference could avoid the pitfalls of universalisation, but rather recognise different groups with different needs. In turn, as Miraftab points out, this could expose structural issues that perpetuate injustice and challenge the normative planning processes, to ultimately support the agency of individuals and collective self-determination (Miraftab 2017). Recognition of differences helps us seek new types of knowledge from non-Western perspectives, which helps us address conditions such as ethnic-conflict, intersectional forms of oppression, socio-cultural dynamics, and political contexts beyond Western liberal normatives.

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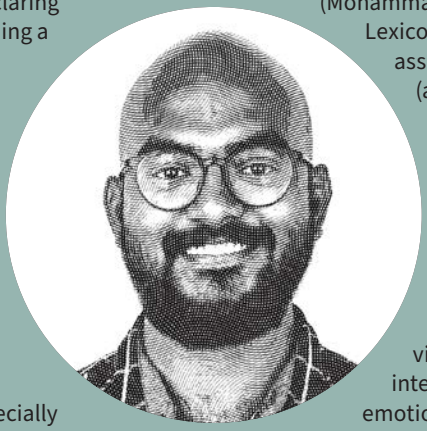
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A SENTIMENT ANALYSIS

OF THE MANIFESTOS FOR THE JUST CITY

BY GANESH BABU, MASTER STUDENT AT THE FACULTY OF ARCHITECTURE AND THE BUILT ENVIRONMENT, TU DEFT.

After a wonderful series of discussions, students from around the world were inspired to write manifestos. Manifestos declaring their stances towards building a Just City for the future.



While there has been no dearth of manifestos in recent years, this particular moment in history presents a new context. We've been all locked up in our homes for more than a year fighting against a global pandemic, bombarded with a constant stream of overlapping crises. Students and teachers with a general proclivity to social learning settings struggled especially with educational activities moving to a virtual medium in most parts of the world. While it was an interesting learning experience on making the knowledge production/transfer process resilient, it'd be safe to assume that the experiences of this past year would have coloured our perspectives of the world a shade darker.

It is in this context, the manifestos written by students around the world present an interesting window into how this generation of future urban planners and designers take a stance for a Just City.

A meta-analysis of the 43 manifestos in this document, could provide interesting insights on that. But how do you analyse predominantly subjective manifestos written from different perspectives from around the world?

Methodology

Sentiment analysis refers to the use of natural language processing, text analysis and computational linguistics to systematically identify, extract, quantify, and assign affective states to subjective information. It is predominantly used in online applications to evaluate the sentiment in user generated content such as comments on a product page at scale to determine response.

For this, I used the NRC Word-Emotion Association Lexicon (Mohammad & Turney, 2013). The NRC Emotion Lexicon is a list of English words and their associations with eight basic emotions (anger, fear, anticipation, trust, surprise, sadness, joy, and disgust) and two sentiments (negative and positive). Evaluating the text of the manifestos against the Lexicon would give us the predominant sentiment and emotions in the document.

The raw data from this process is visualised in comparison with an equal interval classification. For each sentiment/emotion, the range of results (number of words in the category) from the manifestos are classified in five equal intervals – well above average, slightly above average, average, below average, well below average and are visualised as such.

Results

While most of the manifestos had more positive words than negative words, typical of any long document, the difference indicates how different students chose to frame their issues. The ones with high negative word associations, tend to explain the current crisis in detail and frame their manifestos from that perspective. It is interesting to note that 7 out of 10 manifestos with students from universities in the global south, had above average number of negative word associations and all the 5 manifestos from a university in the USA had average or above average negative word associations, reflecting how they've framed their manifestos.

Shorter manifestos inevitably become the outliers, since they have relatively less words overall, and thus have less words per emotion as well. On average, the most common emotions were Trust, Anticipation, Joy, Fear, Sadness, Anger, Surprise, and Disgust in that order. While the manifesto entitled "The Right to a Safe Haven" from the

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USA had an unusually large number of positive emotional associations, skewing the average, the manifesto titled "For Quality, Equality and Justice: a Manifesto for a New City" from Brazil had an unusually large number of negative emotional associations.

Additionally, not all students chose to write emotional manifestos. While there are 1000-word manifestos with large word associations on both ends of the spectrum, there are ones with below average emotional associations as well, showing an attempt to write manifestos in a neutral tone.

It is relieving in a sense to see the diversity with which my peers from around the world chose to frame their manifestos. Any strong leaning on one side would have been problematic as it would have been either too cynical or too optimistic about the future. However, the general tendency to frame the manifestos in a positive sentiment, as evidenced by a higher average of positive word associations, and the comparatively higher usage of words associated with trust and anticipation reveals a general hope for the future.

I didn't derive a composite sentiment or emotion score for all the manifestos to try and avoid oversimplification of the diversity of the manifestos on show in this document. You'll find the data used for the analysis in CSV format in the GitHub link given below, if you want to recreate the results.

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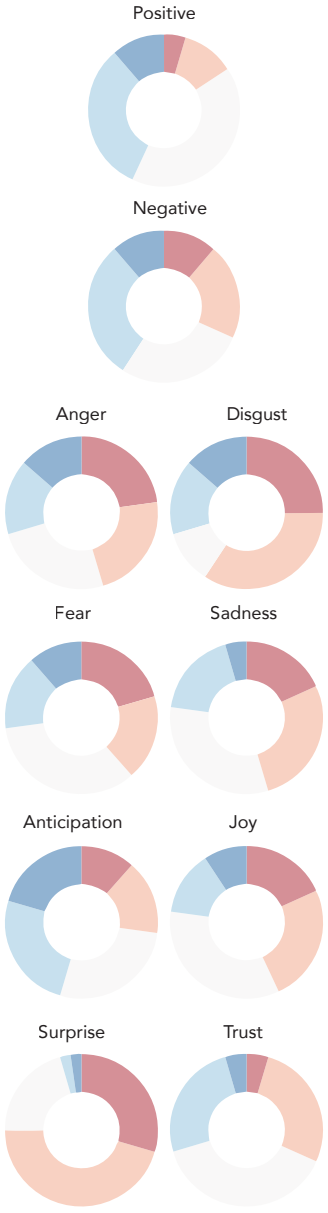
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	Country of University	Word Count	Sentiment		
			Positive	Negative	Anger
The New Normal	The Netherlands	710	44	27	09
Educating Towards a Just City	Belgium	1096	92	22	10
Covid 19 Reset - for the Just City	USA	986	84	33	19
Towards the Sensitive City	Italy	967	78	09	05
Recognizing Rights is Not Enough!	Germany	949	94	18	10
Build Back Better	The Netherlands	947	68	22	06
10 Points for Equity and Equality in the Built Environment	UK	987	87	32	13
A Just City is an Equitable City	UK	896	103	14	08
The Right to a Safe Haven	USA	1009	76	20	07
A Just City 2025 Catalogue: Planning Edition	Belgium	488	32	18	06
Post Pandemic	Belgium	970	77	28	04
Bursting the Spatial and Socio-Economic Bubbles in Cities	The Netherlands	946	60	13	04
Ad-Just the City, Re-Balance the Planet	DK, GE, IT	982	80	16	07
1000, A manifesto on urbanisation in the 21st century	Belgium	1129	82	24	13
For Quality, Equality and Justice: a Manifesto for a New City	Brazil	964	66	41	15
Manifesto for the Just City	UK	793	69	16	05
City as a Juxtaposition	Iran	697	41	05	03
ICI - a Manifesto for [Urban] Justice	Italy	971	82	35	16
Manifesto for a Just City	India	957	87	33	13
Our Calls for Change in City and Society	Germany	1003	68	20	04
Inclusion and Marginalization, the Architecture of Oppression	USA	1015	67	27	08
A Manifesto for the Just City	Belgium	1238	101	18	06
Justice in the Light of Solidarity	Iran	975	70	36	14
Rethinking the Right to the City in Search of Democracy, Inclusivity, and Solidarity	UK	995	54	33	13
Roots of Diversity-Nutrition for a Just City	The Netherlands	882	69	19	15
City for Everyone in the Information Age	IT, CN, NL	966	66	30	08
Time to Act!	Belgium, Chile	607	47	11	05
Our Manifesto for the Just City!	UK	721	54	24	09
Planning for Justice	Brazil	888	69	15	07
For a Modern and Sustainable Urbanisation	France	969	64	20	10
We Will Make Our Cities Bloom!	France	450	15	24	11
Reclaiming Urban Space	Belgium	1193	103	28	09
Sweet, Sweet Home	France	1062	61	26	16
Cities are Escalators	The Netherlands	369	35	04	02
Manifesto to Equality Cities	Brazil	1047	78	37	19
The Just City	USA	992	60	34	10
We will be All and We will all be One	The Netherlands	847	46	28	17
The Way We Evolved With Our Cities:	India	899	56	28	17
Is it Just a City or a Just City	India	940	83	32	11
A Manifesto for the Just City	Belgium	1181	112	14	04
Becoming the Just City	Belgium	677	62	10	06
The Manifesto of a Unified and Transparent Just City	USA	698	76	26	04
The Just City Manifesto	UK	954	81	25	11
What is the Just City, Where do you Fit in?	Belgium	967	55	28	12

Emotions

Disgust	Fear	Sadness	Anticipation	Joy	Surprise	Trust
02	10	10	14	14	01	29
07	16	12	30	21	13	44
09	18	18	34	17	05	37
03	08	05	26	18	10	38
03	12	11	27	22	07	47
02	10	09	21	07	03	24
03	13	20	34	24	03	50
02	14	07	32	24	03	42
03	15	18	33	29	19	66
04	12	15	09	07	03	19
04	13	14	34	13	03	34
02	10	05	21	12	05	28
02	06	03	24	13	04	35
06	19	10	25	18	04	33
13	25	24	25	16	07	34
02	12	11	29	16	08	29
0	03	01	13	05	05	24
12	24	15	17	19	06	44
12	19	17	27	29	09	55
04	11	05	20	17	02	39
06	19	13	31	17	08	41
05	11	10	31	16	07	40
10	21	20	22	17	07	33
13	18	20	16	11	04	30
11	09	08	29	18	11	50
04	07	09	27	15	07	45
01	05	05	17	07	06	24
04	13	08	24	16	11	33
02	04	03	23	04	0	38
03	17	08	17	11	02	44
07	14	09	09	05	04	11
06	08	12	27	28	03	50
10	16	17	28	19	08	34
01	04	03	14	05	02	26
09	20	25	23	12	04	41
03	16	12	21	19	04	42
12	22	11	25	08	04	25
08	24	15	18	17	09	29
05	16	14	17	15	0	38
05	07	07	24	25	04	50
04	07	07	15	11	02	29
01	07	18	35	32	04	54
09	14	11	22	21	04	47
08	12	13	21	13	11	30

Average



- Well above average
- Slightly above average
- Average
- Slightly below average
- Well below average

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MANIFESTO FOR JUST PLANNING EDUCATION

THE ORGANISERS

1. The Right to the City is the right to co-plan and co-design the city. Education must prepare young planners to co-plan, co-design, and co-learn with citizens and other stakeholders. Every citizen must be capacitated to help plan and design their own city, and students must learn how to facilitate this process.

2. The city belongs to all who contribute to its life. Education must prepare young planners & designers to recognise the rights, needs, and desires of all citizens, without distinctions of class, race, gender, sexual preferences, gender identity, religion, and more.

3. A city planned and designed from the point of view of the most vulnerable is a good city for everyone. Education must prepare students to walk in the

shoes of the most vulnerable, to develop empathy, and to accept the interdependencies between people in society. The most powerful citizens are interdependent with the most vulnerable, and rather than promote competition and self-interest, planning and design must recognise that interdependence and promote collaboration and learning. A city that caters to the needs of the vulnerable is a good city for all.

4. The city belongs to all genders and sexual orientations. Students must be prepared to design with and for women, LGBT+, and all who wish to live peacefully in the city. Women, LGBT+ people, and all others must be able to plan, design, and manage the city they need.

5. The city belongs to all races and ethnicities, but reparation and recognition for the mistakes of the past include empowering black, brown, and other minority citizens to plan and design a city that welcomes all.

6. Adequate housing is a human right. Nobody should be homeless because they can't afford adequate housing. Schools must teach alternative and innovative housing design and management that sees housing as interconnected and

integral to other human rights. Planning schools must recognise that housing affordability is more than the price of a housing unit, but is an integral part of an ecosystem of opportunities, services, and amenities necessary for human flourishing.

7. Environmental justice means everyone must have access to pure air, fresh water, green energy, and green spaces. Planning and design schools must put environmental and spatial justice and the health of our planet at the centre of their curriculums. Environmental justice is also crucial also for public health, including how cities respond to public health crises.

8. The city is home to other forms of life. Recognising that animals, rivers, trees, and insects are part of the Earth system of life, planning and design schools must teach their students about the rights of nature and encourage nature-based solutions.

9. The city is a commons. Education must highlight how the city can offer public goods, shared spaces, public services, and resources which are accessible to all citizens. Education must conceptualise the city as a commons, and as a collective endeavour.

10. To plan and design cities and communities, we must understand local contexts. Planning and design education must encourage the North-South debate beyond the predominant north-centric and Anglo-Saxon sources of knowledge and give a voice to alternative forms of knowledge that are not commonly recognised as deserving of attention, such as the tacit knowledge of women, the elderly, children, people with disabilities, minorities, and more. People's tacit knowledge is part of the heritage of a place.

11. The City is a Place where we try to understand and value political differences and democracy. Education must make the political tasks involved in spatial planning and design explicit. Participatory planning has the potential to strengthen the democratic experience through just and inclusive procedures. Architects, planners, and urban designers should address the need to create spaces for encounter, dialogue, and understanding of the "other", via co-design and active citizen engagement.

THE MANIFESTOS

“



THE NEW NORMAL



ANGIE RIZK
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We have become accustomed to seeing many of those phrases in our cities of today. They hide injustices behind them, and if honestly spoken, they would be far more scarring.

Not Allowed	**WE DON'T WANT YOU. WE DON'T WANT YOU.**
Conditions Apply	**WE CHOOSE WHO WE WANT.**
Citizens Only	**REFUGEES ARE NOT WELCOME.**
Majority Rules	**WE DON'T CARE ABOUT THE REST.**
Not Eligible	**YOU DON'T FIT OUR IMPOSED STANDARDS.**

Today, we should be questioning what we see as "normal"; our society should learn to look into those phrases with the eye of the unallowed, the unwanted, the unwelcome, the minority, and the ineligible!

The challenges faced by our cities in 2020 are no longer bound to matters of environment, resources, technology, and sustainability. The COVID-19 Pandemic has exposed the virus of injustice that has been rotting in our cities. When the whole world shared the same enemy, access to safety was a privilege.

"Privilege is when you think that something is not a problem because it's not a problem for you personally." – David Guider.

When privilege surfaced during the pandemic, injustices in the cities were brought to light. Injustice is found in architecture and housing, it is found in urban planning, urban spaces, urban infrastructure, and city services.

Injustice is embodied in architecture when housing exceeded its definition as a mere shelter. Access to accommodative architecture, well-lit spaces, proper ventilation, and privacy have become a privilege, not a right in the pandemic. What about those who live in the slums? Those who were denied the right to housing simply because they were refugees, they did not belong, or they were not welcome? This is where we call for the Just City, where housing policies need to be more inclusive, and proper architecture needs to be more attainable. Maybe it is time to let go of expensive architectural solutions and return to our ancestors who, through little effort, incorporated light, sunshine, warmth, and ventilation in their vernacular homes.

Injustice is embodied in urban planning when segregation is accentuated with plans that serve the benefit of one part of society. Segregation happens when urban plans do not account for all societal groups, when urban plans put economic sustainability in front of social sustainability, when the price of the square meter is far more important than the price of social cohesion. Far more explicitly, segregation brings out the social divide where people can feel strangers in their own cities. This is a call to revisit our urban planning policies that should encompass all layers of society and all streams of community. This is a wake-up call to remember that social integration results in resilient societies, who through a global pandemic can support each other as a community and as a whole body.

Injustice is embodied in the public urban spaces that are decreasing in size, that are replaced by investment projects, and that are restricting what we would like to call urban freedom.

Public spaces are slowly being privatised in the name of public private partnerships for the sake of developing urban projects. This is creating a limit on the urban freedom, where going to a public area comes with a manual of Dos and Don'ts. This calls us to look back onto our cities, to give more freedom to the public, to make room for spontaneity in urban planning, and to let our cities be shaped by those who inhabit them.

Injustice in embodied in the infrastructure, specifically the health dimension of our cities. During the pandemic, safety was a privilege and that is the most basic human needs. Inequalities were not only available on a city scale, but furthermore on a world scale. Like cities, different countries had access to different tools, and many people had to die because of lack of access, because of injustice. We need to rethink the priorities in our city's infrastructure, are bridges more important than public hospitals?

Injustice can be found in all the layers, but to achieve the Just City, we, as society, should let go of the slogans we have become so impartial to, and create a new normal where we put forward our values of

INTEGRATION
EQUALITY
ACCESS
COMMUNITY
SPONTANEITY
SAFETY

AND MOST IMPORTANTLY,

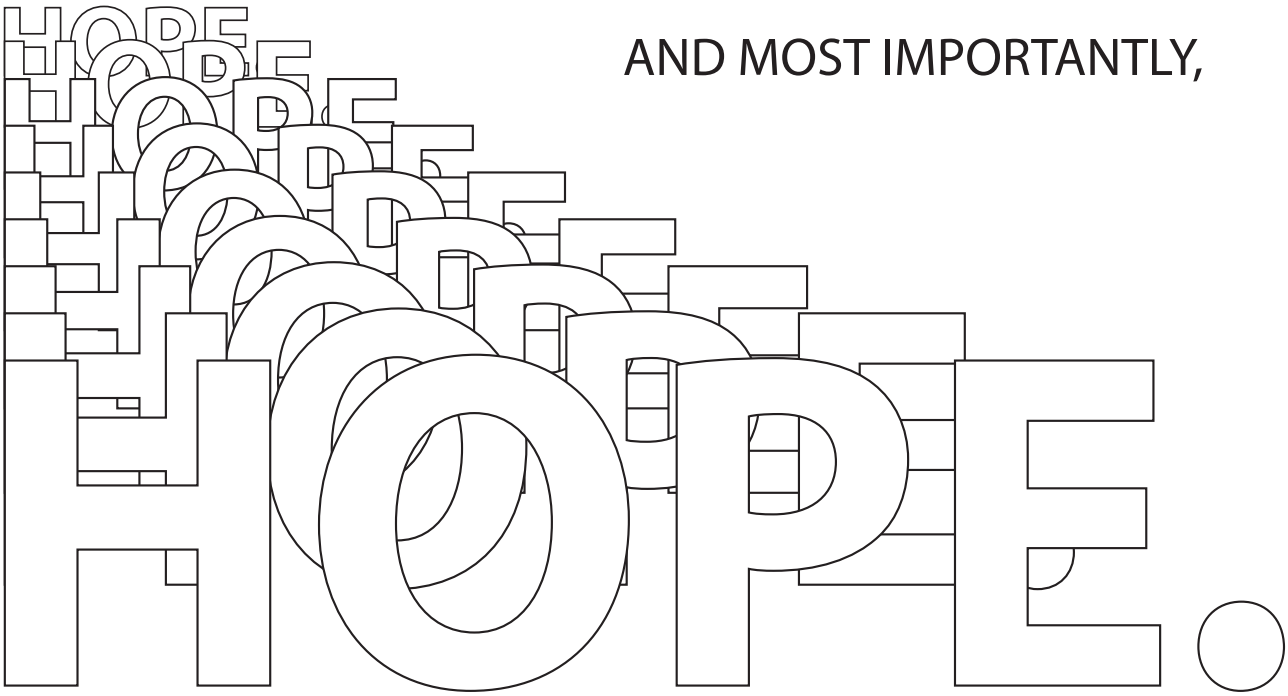
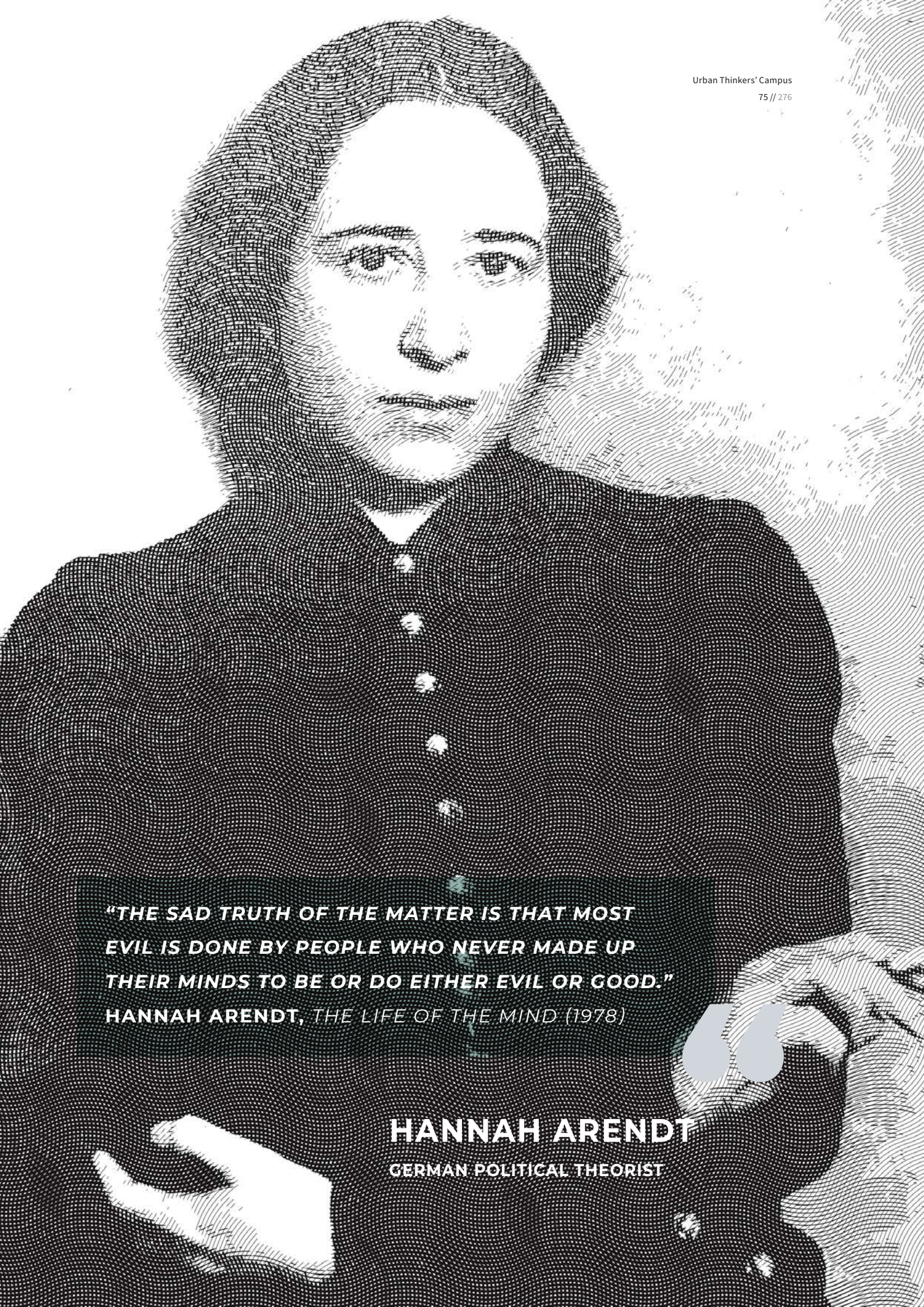


Photo by unknown author - Young-Bruehl, Elisabeth Yale University Press Hannah Arendt: For Love of the World ISBN: 978-0-300-10588-9., Public Domain, https://commons.wikimedia.org/w/index.php?curid=73609659

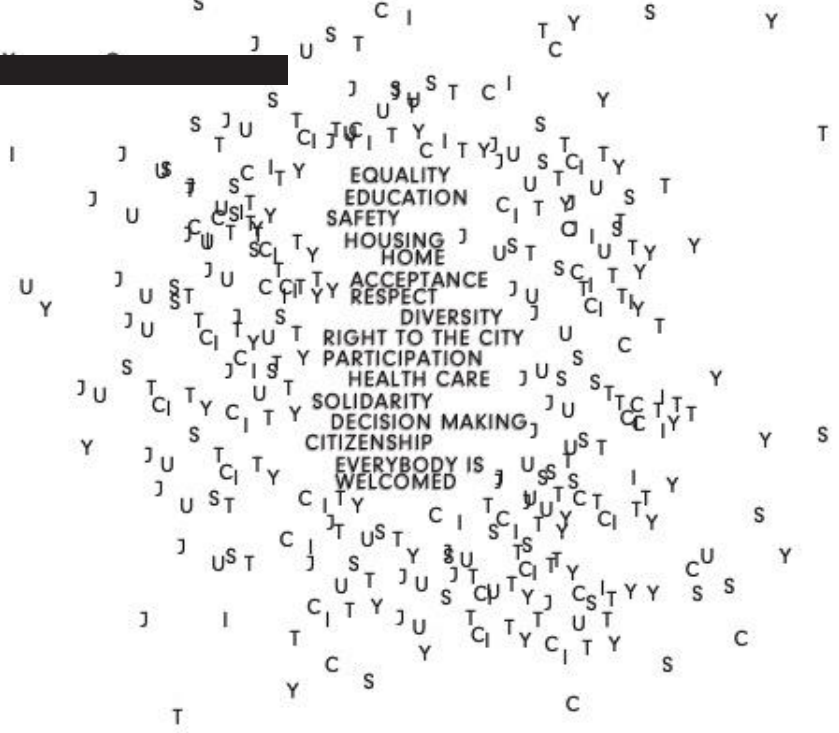


"THE SAD TRUTH OF THE MATTER IS THAT MOST EVIL IS DONE BY PEOPLE WHO NEVER MADE UP THEIR MINDS TO BE OR DO EITHER EVIL OR GOOD."
HANNAH ARENDT, *THE LIFE OF THE MIND (1978)*

HANNAH ARENDT

GERMAN POLITICAL THEORIST

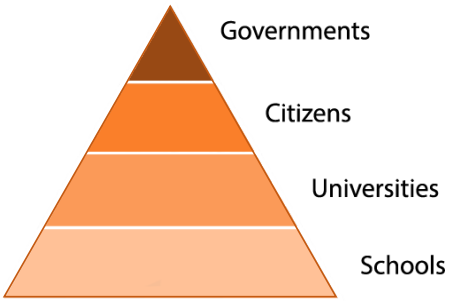
EDUCATING TOWARDS A JUST CITY



ALEJANDRO MATURANA
HSING JEN LEE
UGNE NEVECKAITE
VERONICA VOLZ
KU LEUVEN, LEUVEN
BELGIUM

Introduction: Educating towards the Just City

We imagine a city in which religion, origin, skin colour, gender, are not confronted, but enriched. We dream of a colourful and living city, home to diverse people and accessible to all its citizens, where all have an equal Right to the City.
In this manifesto, we emphasise the educational system, as it is the main structural pillar of our society and the precondition to prepare all in creating, living, and fostering a Just City. Inspiring generations by giving the example, professionally and humanely. This is the most efficient way to synchronise intellectually, spiritually, and ideologically.
But how could governments implement such a shift? How do we ensure that all citizens are represented by the cities they live in? How do we make politics more accessible for future generations?



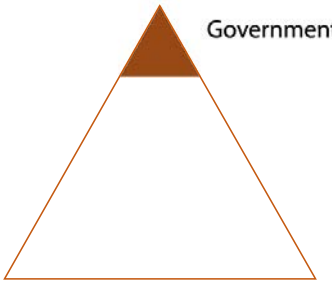
Governments

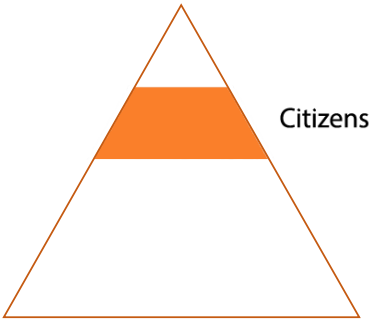
A Just City is supported by a government that fosters critical learning for both its citizens and themselves.

The government should create laws with popular assemblies, exchanging knowledge that will ensure representative cities.

If technology can create an important step towards the Universal Human right to housing, it should not be treated as a financial product. Technologies able to create a breakthrough in any structural aspect of this pyramid should be shared horizontally with the common goal of creating a Just City.

Civic participation within the political realm has to be promoted by governments. Engage in accumulating educational projects and at the same time building the citizenry. This participative way of educating should be applied on an international level, giving the right to citizens to create their history, with a local identity and experience.





Citizens

Citizens have to be concerned by the realities they live in and by their actions, forcing governments to create a dialogue. Both should have the same determination to work with each other. "Man is, by nature, a political animal" (Hatemi & McDermott, 2011). We complain, criticise, and if for a reason or another, we would stop complaining, would we still be human?

Transforming the feeling of hopelessness into action. We are used to seeing social movements from a mainstream western perspective, highlighting names such as Ernesto "El Ché" Guevara or Nelson Mandela. We end up feeling powerless when thinking about how a single person could make that difference? A hopeless feeling that often prevents us from taking action.
We should not forget that history is made by the millions of individuals believing in the same cause. This cause obligates us to debate, question our beliefs, compromise, and learn, and in this cycle, taking responsibility for our common future. The decision-makers of tomorrow will then not only be politicians or urban planners, every citizen will be.

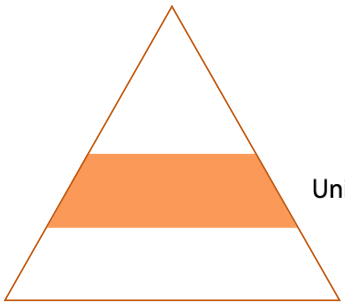
But how do we prepare citizens of tomorrow for those challenging questions? We think that education comes in various forms, such as popular participation that lead to participatory democracies, requiring multidisciplinary projects.

Therefore, the power of knowledge has to be shared horizontally between decision-makers and citizens, trusting and guiding them as a teacher that doesn't teach but listens. We will then "design for the people's basic needs" (Papanek, 2005).

Universities

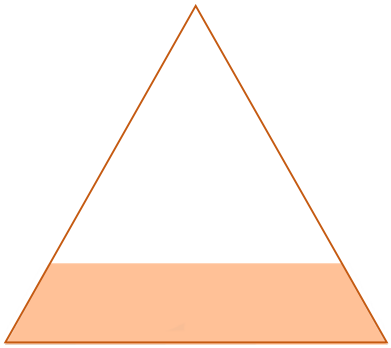
Universities must strengthen their relationships with governments, in such to consolidate the communication between government, university, and students.
Why do most of the students, leaving architectural schools, struggle to design for the "real world "? What should we learn to be empathic and intuitive architects?

Remove automation from architectural education (defamiliarisation). For the process of education to not become automatic and habitual, it constantly needs to defamiliarise itself - looking at common things from new, unknown perspectives.
Collaboration and interdisciplinarity. Complex, hard-to-define issues must be addressed through collaboration between different disciplines.



Officially stating our support/position against the status quo, addressing and combating the hegemonic power structures - tutors being an example for students and vice versa. Engage with the public outside of the school, creating a common agency with its students. This manifesto is the proof of a well-coordinated and shared vision between institution and individual.

Universities have to be transparent about the present processes in society, giving insight into factual issues and potential solutions. Giving students empirical information on the newest possibilities for a more sustainable, participative, and inclusionary future. Create openness for young relevant input through debate or eventual surveys.



Schools

Education must be shared, for that reason, we should not wait for people to get into higher education to teach empathy and critical thinking. The well-communication between Government and Universities must be constructed as a philosophy for the youngest generations. How should education in schools lead towards a Just City? When we are children, the language, or ethnicity of others doesn't matter much to understand each other. We need to strengthen and promote these qualities because these children/pupils are going to be the citizens of tomorrow and contribute to a Just City.



Defining problems, rather than solving them. How issues are addressed is even more important than the solutions themselves. This principle needs to be taught in educational institutions, starting from kindergarteners, schools, and universities. Therefore, empathy, curiosity, and intuition are important tools to generate consequent designs.

Introducing new school subjects. How should schools of tomorrow be designed so that children learn that all people have the Right to the City? A school subject where children could playfully engage with their living environment and learn that everyone can contribute to it as individuals, as a group, claiming the Right to the City by being in the city. Educating kids from a young age to be critical about spirituality, freedom, and religions. Give them enough space to be themselves amongst debates and decision making.

Conclusions

New laws and policies must be created to protect and ensure the right to participate in projects. By sharing knowledge, at every socio-economic level, we will create projects that relate to the daily life of citizens, letting everyone create an identity with their city. This concept often clashes with the present education system, as it perpetuates the financial and political structure of nowadays, which only replicates the error of past centuries in housing policies.

Every level of society should keep a perpetual motion of mutual education. Only in that way, cities would finally represent all citizens, respecting their social context, and improving their quality of life.

Educating in schools and universities, it is important to spend enough time defining the non-obvious issues of "pre-defined" problems through collaboration and interdisciplinarity. Teaching open-mindedness for unexpected results, responsively and responsibly.

If education and learning could be applied like this, the strictly hierarchical pyramid then becomes a converging spiral where all work together.

Source: South Africa The Good News / www.sagoodnews.co.za, CC BY 2.0, https://commons.wikimedia.org/w/index.php?curid=9747318



"TO BE FREE IS NOT MERELY TO CAST OFF ONE'S CHAINS, BUT TO LIVE IN A WAY THAT RESPECTS AND ENHANCES THE FREEDOM OF OTHERS."

NELSON MANDELA, QUOTE DISPLAYED OUTSIDE OF THE APARTHEID MUSEUM IN JOHANNESBURG.

NELSON MANDELA

SOUTH-AFRICAN ANTI-APARTHEID REVOLUTIONARY LEADER AND POLITICIAN

COVID-19 RESET FOR THE JUST CITY

ALTHEA SHERMAN
STEPHEN HULSE
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MORGAN STATE UNIVERSITY
BALTIMORE, USA



COVID DIALOGUE
RESET
for THE JUST CITY

WE ARE IN THIS TOGETHER

The devastating impact of the COVID-19 pandemic has clearly revealed the essential roles that spatial injustice victims play to ensure well-functioning societies and a healthy global economy. They're the backbone of daily commerce, ensuring food security as restaurant and grocery store workers, providing services for global transportation networks that move people and goods, as teachers, first responders, health facility workers, and providing domestic services for the privileged across the globe.

REALIZING AN OPPORTUNITY

At the very least, the pandemic can give us pause and a time to reflect on our world and our cities and how they might be better going forward. We propose investing in this HUMAN INFRASTRUCTURE, the backbone of our cities; this is the critical path forward to building a better city. A focus on housing, transportation, health, and jobs for this long-neglected resource will result in a better life and city for all!

RECOGNIZE THE USE OF FEAR

Hierarchy has always accompanied growth in a society's population. While Hierarchy may bring orderliness and structure (which con be a common good), it can also be devoted strictly to the well-being of those on top; with all manner of cruelty used to preserve it. Racism, religion, and socio-economic status have long been used to maintain dominance and classify people as somehow less-than-human - as outsiders. Fear and mistreatment of the vulnerable hos gone unchecked for too long.

RECOGNISE A COMMON ENEMY

Rather than make each other enemies by using fear as a means of running our societies and cities, we need to find a common ground and respect and value each other as humans. We must understand that we are all deserving of support and when parts of our society are exploited and mistreated, we all suffer. Surely, we can find common enemies in homelessness, racism, and urban deterioration.

RECOGNISE THE RIGHT TO ADEQUATE HOUSING

Global housing inequity has persisted even 70 plus years after adequate housing was recognised as part of the right to an adequate standard of living in the 1948 Universal Declaration of Human Rights and in the 1966 International Covenant on Economic, Social and Cultural Rights (ICESCR). Today over a billion people around the world live in life or health threatening conditions. The bottom line is that housing is a basic human right and ensuring this right is a critical investment in the Human Infrastructure of our cities.

RECOGNISE ESSENTIAL NEEDS

Safe, reliable public transportation is to key to the execution of the new just city. Not only is it necessary to get individuals from their housing to jobs, amenities, and healthy spaces; public transportation comes with its own inherent benefits. In the US alone, Public transportation employs more than 420,000 people and every $1 billion invested in public transportation supports and creates more than 50,000 jobs. There is a distinct and glaring need as 45% of Americans alone have no access to public transportation. Investment in this infrastructure is an investment in the human infrastructure of our cities.[1]

[1]
https://www.apta.com/news-publications/public-transportation-benefits/

RECOGNISE AND ADDRESS GLARING DISPARITIES

COVID has highlighted the disparities between "haves and have-nots." Not only in the higher infection and mortality rates that have disproportionately affected minorities and those with lower income, but also the economic impact as most of the jobs lost fall into the category of lower wage and informal/gig workers. We have seen that governments have the capacity to care for their people in these trying times through wage replacement or enhanced unemployment programs as well as eviction and utility turn off protections for the most vulnerable. This needs to be the norm because opportunities for fair wages and housing are a basic human right.

BUILD BACK SUSTAINABLE



Going forward, our cities may look and function differently. Due to the success of telecommuting during the pandemic, fewer people will be working in office buildings. The resulting reduction in traffic and needed space provides an opportunity to reprioritize and alter our cities. Formerly congested streets can be closed and become walkable areas, allowing for greater public outdoor spaces. The reduced pollution from enhanced public transportation and lower traffic provide a healthy benefit to all citizens. The thoughtful design of these newly walkable areas and prospective green spaces are an investment in the health component of the human Infrastructure of our cities. (Break if needed) Let's embrace a vision of sustainable and resilient cities for unpredicted and uncertain futures. A vision with strong focus on quality of life and green infrastructure. Let's work together to create egalitarian solutions focused on shared goals and value systems; solutions that strongly involve the needed ecological paradigm shifts in political thinking, economic activities, and educational systems.

Image source: maia-isttitute.org http://www.maia-institute.org/inteligent-multimodal-mobility/

RESET AND RENEW - OUR MINDSETS, OUR SOLIDARITY, OUR VISION

All cities have different needs, but the basics of effective public transportation, stable living-wage jobs, suitable amenities, and shared, healthy, safe public spaces must be priorities in every city in order to provide a better life for everyone especially their most underserved populations. With the understanding that all people make essential contributions in our societies (regardless of their status), it is time to lay claim to our collective power and issue a call to RESTART the spatial injustice conversation; demanding that measurable actions and steps be taken to build back better and eliminate spatial inequities that endanger and diminish the lives of so many people. We must collectively free our minds of the sense of powerlessness, and with a reactivated sense of solidarity, reconnect within our communities, stand together in our renewed sense of power and collectively pursue radical change. With renewed vision we can build just cities that we can all be proud of and feel a part of. The RESET that COVID provides gives us an oppartunity to build back better cities that look and function differently and better than they did before.

RESET, RENEW, REBUILD A COLLECTIVE COMMITMENT TO SPATIAL EQUALITY AND HUMAN INFRASTRUCTURE

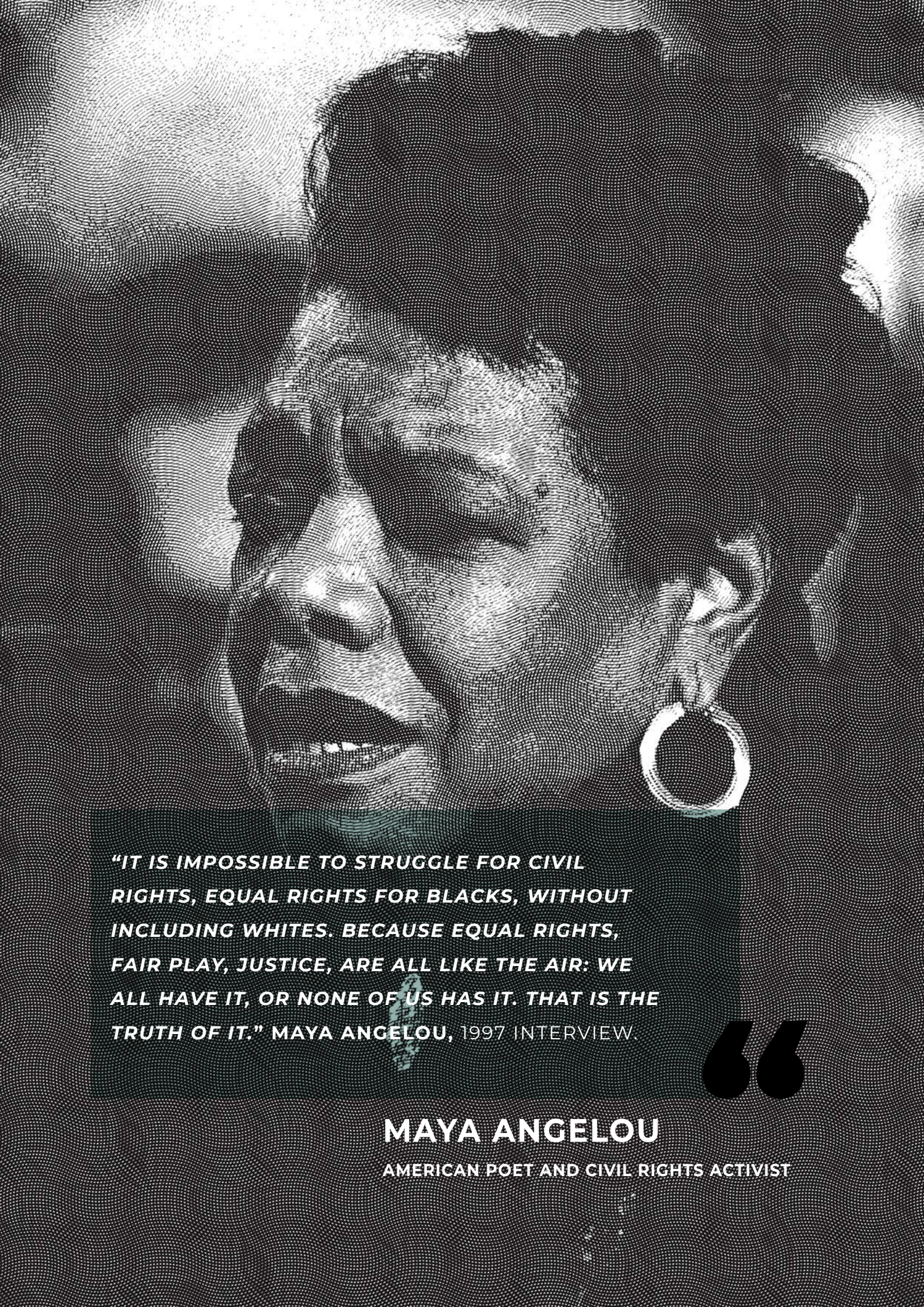


Figure 1: Covid-19 RESET: How to reset thinking about cities with Covid-19 as the catalyst. Original artwork by Stephen Hulse , based on an electron microscope image from the Centers for Disease Control

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ARCH501.085 Fall 2020 "Transition in Architecture: Theory and Research"
Professor Cristina Murphy
Morgan State University, Baltimore, Maryland, USA

By Clinton Library - William J. Clinton Presidential Library, Public Domain, https://commons.wikimedia.org/w/index.php?curid=67072902



"IT IS IMPOSSIBLE TO STRUGGLE FOR CIVIL RIGHTS, EQUAL RIGHTS FOR BLACKS, WITHOUT INCLUDING WHITES. BECAUSE EQUAL RIGHTS, FAIR PLAY, JUSTICE, ARE ALL LIKE THE AIR: WE ALL HAVE IT, OR NONE OF US HAS IT. THAT IS THE TRUTH OF IT." **MAYA ANGELOU,** 1997 INTERVIEW.

MAYA ANGELOU

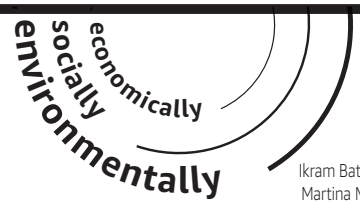
AMERICAN POET AND CIVIL RIGHTS ACTIVIST

TOWARDS THE SENSITIVE CITY

IKRAM BATAINEH
JESSICA COMINO
MELISSA DELGADO
MARTINA MARANGON
STEFANIA RUSSO
AMMJ TRAORE
POLITECNICO DI TORINO, TURIN
ITALY

Towards THE SENSITIVE CITY!

HOW?
Switching from a quantity to a **QUALITY**-oriented approach.
THE SENSITIVE CITY is
INCLUSIVE of all citizens, notwithstanding their cultural background, gender, income, ethnicity, religious beliefs;
MORE ACCESSIBLE to physical, spatial, social **RESOURCES**
to the natural environment
to public space
to an equally spread system of infrastructures and free from architectural barriers
to information
SAFE streets Safe spaces Safe environment;
RESILIENT and **FLEXIBLE** towards the challenges of climate change





Written by:
Ikram Bataineh, Jessica Comino, Melissa Delgado Martina Marangon, Stefania Russo, Ammj Traore

WHAT A JUST CITY MEANS TODAY FOR US?

The Just City we believe in is a city that recognizes the **right to the city** and believes that **housing** is a **universal right**. Our work as planners has a strong impact on people. We believe designing the Just City must translate **ethical and social awareness into technical practices.** When we design cities indeed, we design citizens.
The Just City of today should be **organic** and **harmonious**. We strongly believe that the city should be **flexible** and **interactive** in all its aspects both urban and ecological.
Nowadays, **cities face multiple challenges**: COVID-19 together with climate change and socio-economic conditions stressed the already existing spatial, therefore social consistent **injustices**.
The global pandemic has underlined the spatial weaknesses and **inequalities in the city of today**. In the past, rationalist and industrial cities have been planned according to their functions and zoning principles which produced **man-oriented and discriminatory spaces of the city.** We believe that cities today should incorporate the principles of **universal design and accessibility to overcome the barriers** of discrimination and segregation. The alienation generated in the past has shown us that today **we must plan cities for the people**, for their citizens, without any distinction.

WHAT TECHNICAL APPROACH TO PLANNING THE JUST CITY?
- We support more versatile tools, rather than a legally binding planning system towards **flexibility**.
- New planning tools must be able to adapt to the constantly evolving needs of citizens, deeply affecting the dynamic flows of the city itself capturing **urban dynamism**.

HOW CAN THESE IDEAS BE TRANSLATED INTO A SPATIAL FORM?

COMPACT CITY. The **different areas of the city must be equally enhanced and better interconnected**. Cities are not determined simply by their centres: **peripheries are their backbone and their fuel**.

ORGANIC CITY. **The city** should be perceived **as a whole** rather than a collection of fragmented areas. The **infrastructure network** should be expanded and facilitated to **ensure** that the **city works in harmony**. Sustainable and affordable mobility is essential in guaranteeing an equal access to opportunities in the city.

POLYCENTRIC CITY. Different districts of one city, more cities within a wider area can offer unique resources, knowledge, and good practices. We must develop a valuable **infrastructural network to foster interdependence and cooperation**.

WHICH ARE THE MAIN PRINCIPLES IMPLEMENTED IN THE JUST CITY?

RIGHT TO HOUSING. **Housing** must be guaranteed as a **public task**, preserving the **identity of the city**, which is given by its inhabitants and its everyday dynamics.
- Recognizing **housing** as **universal human right**, cities should provide policies that **increase** and incorporate **affordable housing** within the urban fabric. **We believe** that **in guaranteeing** the right to housing, it is inseparable to certify a **aesthetic value** that is sustained by different types of housing.

SUSTAINABILITY. Planners must ensure the attractiveness of the sensitive city, by **providing the spatial contexts** able to support more sustainable attitudes. For example, by creating a more integrated system of infrastructure that encompasses different types of sustainable mobility (bike/skate/scooters/electric car-pooling and sharing).
- The Just City must **embrace the diversity** of its new residents, which is the added value to the city evolving identity, engage them in **discussions** about their social and economical well-being and strengthen their **sense of community**.

MONITORING. Use of environmental, social and economical **indicators**, aimed at **evaluating** people's wellbeing and effective **benefits of policies implementation**.

LOCAL ECONOMY. **Promoting neighborhood businesses**, not the use of a frantic online shopping (e.g., *Amazon*), yields not only **spatial benefits**, but also social and economic ones, by enhancing the sense of community while **fostering** the **citizens' livelihoods**.

FREE ACCESSIBLE TOILETS. The Sensitive Just City must **provide** all sorts of **public services**, in particular those affecting not only the hygiene and health of citizens, but **truly impacting their dignity**.

PUBLIC GREEN AREAS. The design of the 15-minute city must **guarantee** the accessibility to the **green areas** of the city. **Residents must be empowered** to gain access to the management of the green areas in their respective neighbourhoods, to **foster a greater sense of belonging**.

"Affordability is also a question of access. Rethinking transportation networks so that people can get where they need to go quickly and inexpensively is an important step toward creating a care-oriented, feminist city."
LESLIE KERN, *THE FEMINIST CITY*

UNPRECEDENTED TIMES CALL FOR UNPRECEDENTED ~~SOLUTIONS~~ ACTIONS!

Now is the time to claim the change we want to see in **our cities**. In **our space**. In **our societies**. Now is the time to **ACT**. We call on all planners, architects, public officials, and all persons who believe that the city belongs to them, wherever you are, and no matter how small or big the role you play, we call on you to **step up** and **ACT**. Reach out. Inform. Educate. Participate. Engage. Cooperate. Design. Create the JUST CITY you want to live in. We call on this generation of **young planners, architects, on the youth of all disciplines**, to carry the values and principles of spatial and social justice and with **innovation**, and with **kindness,** build the JUST and **EQUITABLE future** you demand. Our **FUTURE.**

RECOGNISING RIGHTS IS NOT ENOUGH!

ALICIA BEANDDA
ANA PALACIOS
KATHERINE PRIETO
TECHNISCHE UNIVERSITÄT BERLIN
GERMANY

CONTESTING THE CITY STATUS-QUO - A MANIFESTO FOR THE JUST CITY

RECOGNISING RIGHTS IS NOT ENOUGH!

Throughout history, a series of human rights have been established to address social injustices in cities. They represent awareness tools to humanise our living environments, and they aim for a dignified quality of life for all. At first sight, we can assume that mere recognition of human rights to water, adequate housing, and to the city services and spaces, for instance, would lead to improving our living conditions.

A more in-depth look leaves us thinking that human rights in isolation – even when incorporated in legal frameworks – have not signified major changes, and our societies are still facing economic inequalities, insecurity, and extreme poverty conditions.

We believe in citizens' commitment to develop, spread, and replicate values of solidarity, empathy, respect, inclusion, and resilience as motors for the Just City transformation and consolidation.

However, real changes are achieved when such values become embedded in all stakeholders' interests. Words like collaboration, integration, and development cannot only act as jargon to embellish populists' manifestations of "good governance" and adequate rights compliance. As citizens, we feel that people in power have so far kept us stuck in hopeful words with no actions.

We call for all people living in cities to become "administrators of justice."

To empower and support each other to become fearless in raising our voices to claim our rights. To maintain collective action to hold our governments and groups in power accountable for materialising dignified lifestyles through socio-centred urban planning and inclusive policy-making.

We no longer want our cities to be built on technocratic projects based on economic interests usually disguised under the word "growth."

Policies that are not focused on people should be eliminated and overwritten with inclusive propositions, which enhance opportunities for the urban poor to access their human rights.

Governments and the authorities need to demonstrate their alignments towards citizens as a whole, not only to social elites. Cities' expected development should be re-configured under the idea of creating a balanced synergy between human beings and their habitat.

We urge civil society to participate in city planning processes for ourselves and our future generations.

We are eager to have an active role in development processes, not only validating what the public and private institutions have defined for our contexts. They can also be those actors who can contribute to local knowledge and expertise in future city transformations. Thus, we claim to legitimise our local actions and innovations to enhance the cities at the community level. Indeed, validating and including local and preliminary knowledge in holistic planning processes can first stimulate civil society participation previously, during, and after interventions. Second, the acknowledgment of the sharing-responsibility about the success of any intervention in our context. Third, it will increase the sense of belonging that will grant the sustainability of those transformations in the long term.

We want governments, markets, and civil society to be committed to humanising the living space: to shape it in different ways that celebrate our identity and diversity.

We want historically marginalised groups to bloom. An absence of integration in planning for indigenous communities, for women, migrants, the ignorance of the rural population's demands, and the blindness towards non-binary individuals have deepened inequalities. Such neglect of marginalised groups has sometimes resulted in violence. We want our squares, streets, and parks to represent scenarios that embrace and recognise singularities. We want to learn from our history, to keep in mind our past mistakes such as racism, discrimination, and all acts of intolerance. Yet we want to move on; we want safe places to communicate our concerns, discuss possible solutions, and integrate perceptions.

We want less informality through adequate urban planning that includes the urban poor.

We claim new forms of property ownership and mix-uses areas that allow individuals and groups of people to exchange services and goods in an equitable and just way while having a dignified habitat. Promoting diversity in housing rights, individuals and families can access spaces that would not only be a shelter but are flexible enough to create new family incomes. Incremental housing models, cooperative and other land trust systems ease the housing access to the population with limited incomes. Those flexible and adaptive spaces can encourage the resilience capacity for households to overcome economic difficulty situations.

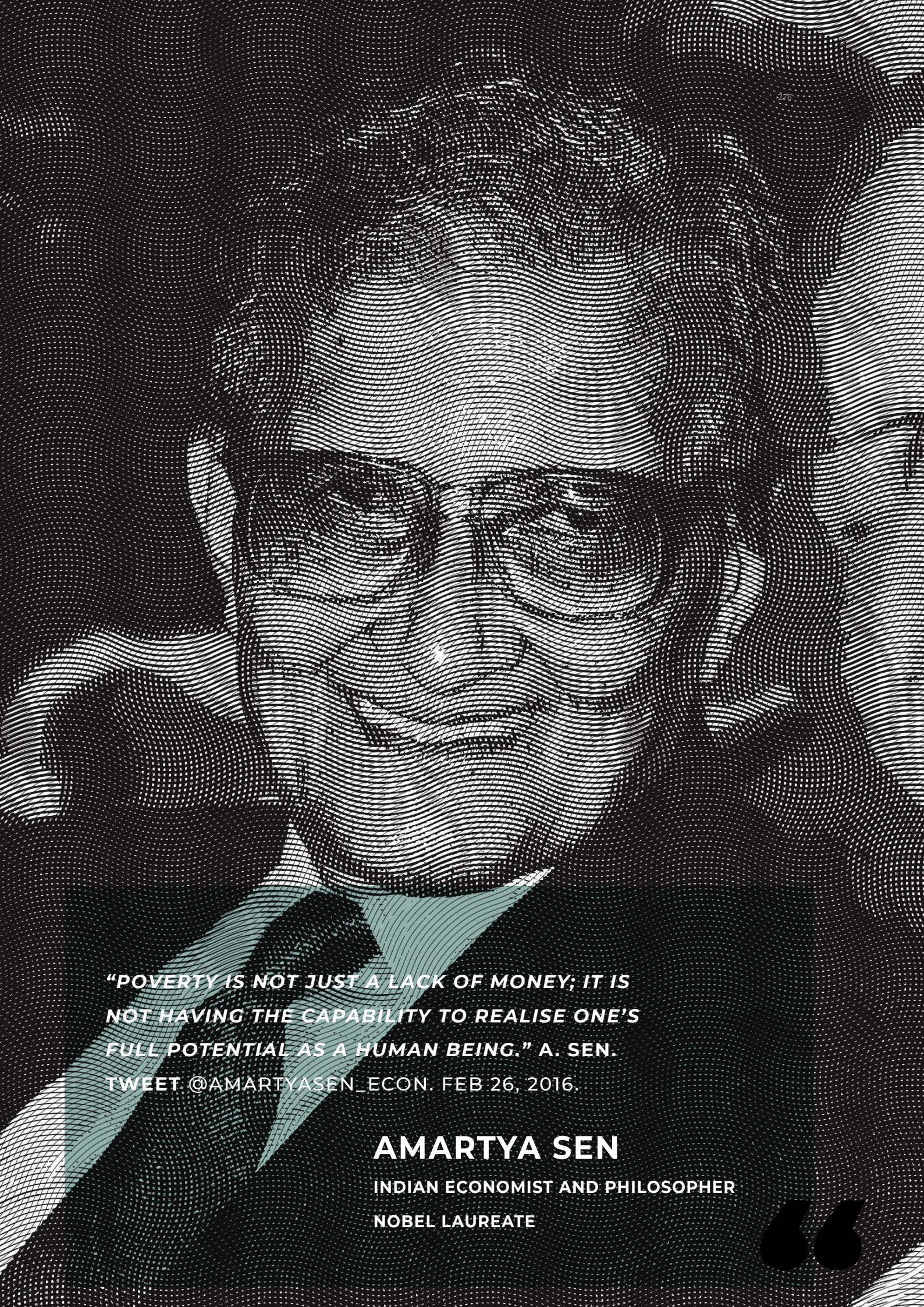
Similarly, they can encourage community and networking among the neighbourhoods to introduce new economic dynamics and local trading, strengthening more independent and self-sustained communities.

We advocate for the immediate integration of sustainable and environmental policies.

We want to be prepared for the natural threats that come with climate change. We claim for international cooperative action to mitigate the impacts and implement environmentally friendly approaches. We want 'Global North' cities to take responsibility for natural resource depletion and green gas emissions. It is important to innovate and create new ways of collaborating and compensate territories with natural resources that have been destroyed to fulfil economic ambitions. Practices such as tactical urbanism, the 15-minute city, and place-making approaches are rational and practical alternatives to address urban development with a more conscious and less dramatic impact. These methodologies promote the optimisation and flexibility of public spaces use, the diversification of transport systems, including the bicycle and pedestrians' prioritisation, the mix-use of services that reduce commuting time and improve livelihood in the cities. Most importantly, they aim to diminish CO2 emissions as a crucial factor for Climate Change mitigation.

Aware that changes do not occur overnight, we believe that the collective efforts of now would enhance our near- and long-term futures and make 21st-century cities better places to live in! We expect governments to take our side. If not, we as citizens will always keep ourselves eager to fight for our rights

From Prime Minister's Office (GODL-India), GODL-India, https://commons.wikimedia.org/w/index.php?curid=71539353. Wiki commons.



"POVERTY IS NOT JUST A LACK OF MONEY; IT IS NOT HAVING THE CAPABILITY TO REALISE ONE'S FULL POTENTIAL AS A HUMAN BEING." **A. SEN.**
TWEET @AMARTYASEN_ECON. FEB 26, 2016.

AMARTYA SEN

INDIAN ECONOMIST AND PHILOSOPHER

NOBEL LAUREATE

MANIFESTO FOR THE JUST CITY

BUILD BACK BETTER



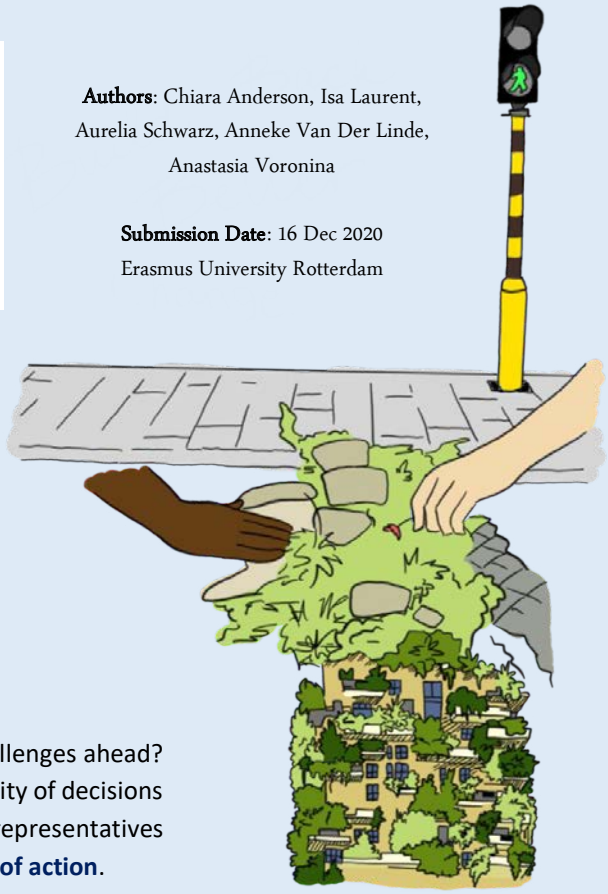
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Manifesto for The Just City

BUILD BACK BETTER

Authors: Chiara Anderson, Isa Laurent, Aurelia Schwarz, Anneke Van Der Linde, Anastasia Voronina

Submission Date: 16 Dec 2020
Erasmus University Rotterdam



The 2020 pandemic is a tipping point that has strained justice in European cities on many levels. The current crisis reinforces prevailing disparities in our cities and has turned tables on what each of us perceives as **'Just'**. However, this is not the time to wonder "could it get worse?" – it is our chance to build back better, start transforming our society and let go of outdated approaches to urban governance.

The question is – what can **you** do to prepare for the challenges ahead? The future justice in and of our cities depends on the quality of decisions and actions that we take right now! Hold your representatives accountable and call with us for the following **five points of action**.

I. A Just City should… Be affordable to live in for all!

We believe living in a city, a hub of amenities and opportunities for employment and self-development, should be accessible for all. Therefore, it is important to **provide affordable housing for everyone wishing to move or stay in the city, regardless of your socio-economic background.** To ensure equal access to urban amenities and boost social mobility, we believe there should be **fair housing options** available in the city. The housing market dynamics in cities have shown a rapid increase of property and land value over the last years, which makes living in the city unattainable for many. It is our representatives' responsibility to regulate factors, such as gentrification and the effects of foreign investment, which impact cities' affordability. The current COVID-19 crisis is the opportunity for us to change the way we look at housing and protect people's rights to live in the city!

II. A Just City should… Actively support local entrepreneurship!

We believe that supporting local shops and businesses is key to a culturally sustainable urban development and regeneration. The COVID-19 pandemic and related lockdowns have demonstrated the vulnerabilities of small local businesses. We believe that a Just City should **provide the rights to the production and consumption of local urban culture to its residents**. Local entrepreneurship is paramount to inclusive economic innovation and the development of local skills and knowledge. It needs to be fostered through local policies that ensure fair competition in a globalized and digitized world. To strengthen the resilience of local economies, we need to not only invest in places but also in the capacity-building of residents by fostering vital connections between local entrepreneurs and industries. This way, local products and ideas can enrich the cultural diversity of today's globalized cities. Let's do justice to local communities by giving them back the agency to shape their surroundings!

III. A Just City should… Have equity at the heart of its discussions!

Equality was a favourite word of our representatives for a long time. However, is equality what we need? We are different and this requires us to be treated distinctly. Not putting sticks in each other's wheels but lifting up the people who from the start find themselves a couple steps behind. In a Just City people should be treated equitably. Many measures are not designed with equity in mind. These **measures need to be adjusted to the needs of the people**. It is as essential to put up ramps to help physically disabled people to get places, as it is to invest more in education in places where parents do not have the means to help their children succeed. The COVID-19 crisis has shown us that some people need more support than others. Governments must, through a step-by-step approach, rethink our priorities. Together, we will be able to create equitable spaces and maybe someday we will be able to be proud of and celebrate our differences!

IV. A Just City should… Be inclusive, diverse & solidary!

Our diversifying cities should act against uneven urban growth, regeneration and access to opportunities. The COVID-19 pandemic has worsened the condition of those with deficient opportunities. Cities, especially in these times, should be at the forefront of progressive solidarity and battle discrimination, racism and sexism. **We can only move forward by taking equitable actions in favour of those in high need for support or suffering from historical intolerances.** All urban actors should foster their solidarity towards those who are misrepresented. We stand up for plans and policies which seriously reflect the diversity of a city's inhabitants and adapt their initiatives to this diversity accordingly. Legal requirements should, for example, be introduced for inclusive and responsive participation processes involving the entire spectrum of socio-economic groups!

V. A Just City should… Have public space that feels public-friendly!

The reality of today's public spaces in cities is simple: scarcely any physical spaces perceived as "public" are people-based. Ambiguity over interpretations of user spaces gives way to confusion over the extent to which the citizens can claim to appropriate them. Cities should give a **more active role to the members of their communities in the management and preservation of public spaces**, particularly those that are designed for social interaction and movement, such as urban parks and railway stations. Currently, our shared spaces are at a risk of becoming overly homogenized to fit the mould of modern urban planning. In a Just City, public spaces should allow us to **express the mix of cultural identities within our society**. By providing the platform for different communities to interact and work together, we can contribute to a shared sense of identity that we believe to be a valuable asset in the creation of a Just and United City!

EACH OF US CAN PLAY A ROLE IN MAKING CITIES JUST. LET'S JOIN OUR FORCES AND LET'S COME TOGETHER AT THE INTERSECTION OF THESE DIFFERENT DIMENSIONS OF URBAN JUSTICE!



ii

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"CLIMATE CHANGE AS A BATTLE BETWEEN CAPITALISM AND THE PLANET,"

— THIS CHANGES EVERYTHING: CAPITALISM VS. THE CLIMATE (2015)

NAOMI KLEIN

CANADIAN AUTHOR AND ACTIVIST

10 POINTS FOR EQUITY AND EQUALITY IN THE BUILT ENVIRONMENT

ANDREW SLOANE
ROSE SHARKEY
TODD BAKER
ANN-MARIE WEBB
UNIVERSITY COLLEGE LONDON
UK

WE BELIEVE IN A JUST CITY

1.YOUNG PEOPLE:

Planning is about the FUTURE. Unfortunately engagement around planning issues has historically been dominated by the same voices: people who are time rich, and who generally have greater social capital. Young people care about the city around them but fail to get involved as there are limited opportunities for their perspectives to be acknowledged. Greater IMAGINATION is needed to get people ENGAGED in planning and to empower them with the AUTHORITY to influence planning outcomes.

2. DIVERSITY:

The reliance on evidence based policies in planning means that the knowledge of experts often trumps the lived experiences of local people. In addition to ensuring young people are engaged, planning needs to ensure LOCAL KNOWLEDGE is recognised and used to shape cities. The city is not homogeneous. In order for the city to work for all people, decision-making processes must give minority populations a VOICE.

3. EQUITY:

Planning is about making a place for EVERYONE. The contemporary city is characterised by unaffordable housing and disparity in terms of opportunities and wealth. The future of planning must dismantle these systems and create more affordable housing and opportunities for marginalised communities. As private companies are increasingly relied upon to build our cities, measures are needed to ensure that the interests of stakeholders are not placed above the needs of the public.

4. SAFETY:

The city must be safe for all races and genders of people. The Black Lives Matter movement since its inception in 2013 has highlighted the ongoing history of violence towards black people by police illustrating that the city is not safe for everyone. Additionally, lack of consideration of women and non-heterosexual people has resulted in a lack of safety and inclusion in some city spaces. While these concerns cannot fully be addressed by planners, planners must work COLLABORATIVELY with stakeholders to ensure all members of the city feel safe throughout their lives.

5. HEALTH:

The city must facilitate healthy lifestyles. The ongoing global pandemic has highlighted the twin crises of health and inequality. The lowest socioeconomic groups have been hit hardest by the pandemic because of the high prevalence of pre-existing conditions in low income communities. These conditions include obesity related diseases such as diabetes caused by lack of access to healthy foods and respiratory diseases such asthma caused by poor air quality or poor quality housing. Planners have a RESPONSIBILITY to ensure spaces are provided PRO-ACTIVELY to address these issues such as providing more high-quality affordable housing, more spaces for exercise, and better access to healthy food.

6. FLEXIBLE PLACES:

Space has always been invested with a sense of identity through perceptions of ownership; it is constantly fought over, mapped, and bounded. These histories impact the intrinsically local nature of individuals' sense of 'place' (Massey 2005). In a globalised world, there is a tension between the local practice of planning, rooted in cultural traditions and institutional structures, and the implementation of these internationally focussed, overarching principles for building a Just City. FLEXIBILITY is crucial, on both sides, for ensuring the practical application of these principles to a variety of contexts.

7. BIODIVERSITY:

The global climate crisis coupled with the fact that the majority of the world's population now live in urban settlements has increased the importance of CONSERVING and ENHANCING biodiversity in cities. Urban green spaces are crucial habitats to support and restore biodiversity and promote community engagement through local gardening and food-growing initiatives. By increasing biodiversity in cities, air pollution rates can also improve, thereby resulting in a greener and more interesting urban area and promoting healthier lifestyles to the benefit of all inhabitants.

8. INFRASTRUCTURE:

Investing in infrastructure has become an increasingly popular means to combat inequality in cities around the world. However, evidence suggests that an uneven material interpretation of infrastructure has actually fostered spatial inequality (Pieterse et al., 2018). If asset management and infrastructure are to help create a Just City, thinking must depart from seeing infrastructure as the ultimate solution to economic development and from the simplified understanding of infrastructure as large physical structures of basic services. Investment in SOCIAL INFRASTRUCTURE is just as sure to reduce inequalities across the globe. The COVID-19 pandemic has shown that a Just City should use infrastructure to combat isolation and education inequalities as much as it should provide roads and highways.

9. LANGUAGE:

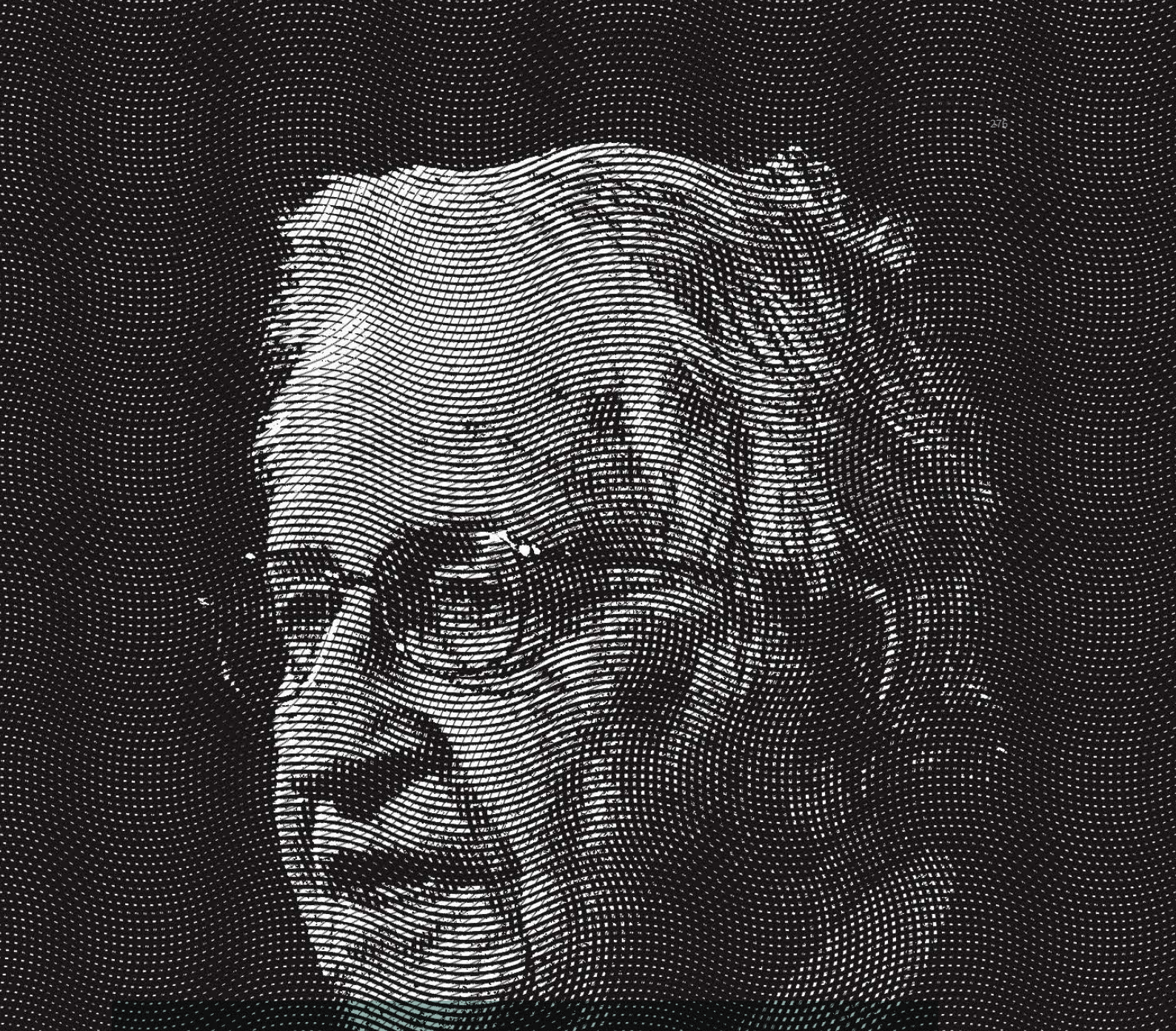
Spatial inequality is perpetuated by urban policy discourse through the erection of tecno-political barriers of knowing and imagining between the poor and the rich. The informal and the formal. The Just City and the unjust. It is through language and discourse that the city is governed and imagined, with policy shedding light into how formal institutions respond (or don't). Places should be RE-ARTICULATED by local need and given new meaning by those who use them, moving planning away from a top down imposition to the COLLABORATIVE development of knowledge and policy.

10. PLAN-TECH:

Technology and digitalisation provide a great opportunity to move away from PDF planning towards a more just and transparent method of urban governance. However, it must be remembered that this is a process not an end result in itself so 'plan-tech' should be utilised in careful, sustainable and collaborative ways. Technology such as "commonplace" and "VU city" must be used by urban professionals to improve understanding of the built environment and explain spatial inequalities simply. Additionally, technology can be used to improve the process of ENGAGEMENT with options ranging from online examinations and inquiries to SIMPLIFYING the number of steps to comment online.

OUR 10 THEMES PROVIDE A BLUEPRINT FOR HOW WE CAN RE-ARTICULATE AND RE-IMAGINE THE URBAN ENVIRONMENT. IN THE FACE OF A GLOBAL PANDEMIC, CLIMATE CRISIS AND RISING INEQUALITY, NOW MORE THAN EVER, HUMANITY MUST CREATE A MORE EQUITABLE URBAN LANDSCAPE AND FAIR SOCIETY FOR ALL. A JUST CITY IS POSSIBLE, NOW IS THE TIME TO ACT.

By Σ, retouched by Wugapodes, CC BY-SA 4.0, https://commons.wikimedia.org/w/index.php?curid=85616571



"OPTIMISM IS A STRATEGY FOR MAKING A BETTER FUTURE. BECAUSE UNLESS YOU BELIEVE THAT THE FUTURE CAN BE BETTER, IT'S UNLIKELY YOU WILL STEP UP AND TAKE RESPONSIBILITY FOR MAKING IT SO. IF YOU ASSUME THAT THERE'S NO HOPE, YOU GUARANTEE THAT THERE WILL BE NO HOPE."

NOAM CHOMSKY

AMERICAN LINGUIST AND PHILOSOPHER

A MANIFESTO FOR THE JUST CITY



BRYAN GOH JIAN HAO
KAREN HANYANG LIU
RACHEL YI EN CHIAM
SEAN LEE KIAN HOW
SIEUN LEE
SUSHERRIE SUKI
UNIVERSITY COLLEGE LONDON
UK

Manifesto

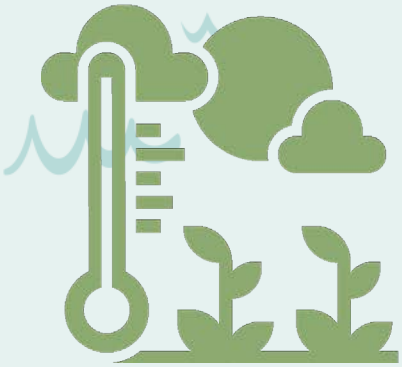
Overarching Pillar

A Just City is an Equitable City.

A Just City is where people make cities. To achieve a Just City, the power of the people need to be collectively mobilised. To realise this collective action, equity among all is crucial to ensure everyone has the ability and willingness to vocalise their agenda, where each person can proudly claim their right to the city.

An Equitable City considers the various differences among people, rather than boxing them into 'citizens', which is inherently exclusive of those without formal citizenship. We must pay attention to the different experiences of diverse identity groups, for people to occupy the city and take control of how they shape their own urban experience.

Main Challenges



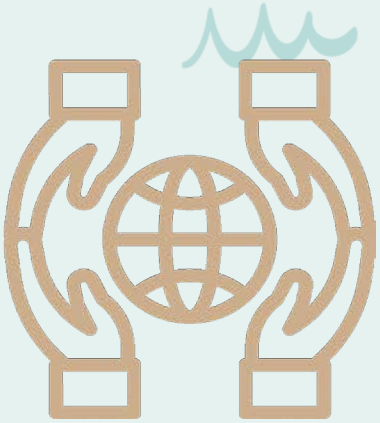
Climate Injustice

Humanity has destroyed the environment. In return, we face dangerous ramifications from extreme weather events that will only increase in magnitude and frequency. These events disproportionately impact different regions, and different facets of society. Inequalities in gender, race, ethnicity, age and income continue to exacerbate one's susceptibility to the devastating consequences of climate change.



Urban Splintering

Urbanisation occurs at various densities. It also occurs at various qualities. As urban infrastructure for mobility, public health, technology, public spaces, etc. are introduced, it is inevitable that certain areas are prioritised over others. This leads to fragmentation where economic divides and spatial inequality manifest.



Lack of Participation

The right to the city is a neglected human right. Cities are defined by local socio-economic processes which are driven by its people. In contrast, planning and governing processes often remain top-down and bureaucratic. The rise of emphatic technocratic professionals and proliferation of means testing to determine resource allocation only undermines the social value of cities, and enslaves various members of societies.

5 Key Pillars

Sense of Community and Empowerment

1. Cities should allow for the provision of open and shared spaces. This allows for informal social interaction and the subsequent improvement of social capital.
2. Cities should move away from economic growth as a metric for success as soon as possible and strengthen the provision of the foundational economy, focusing on community-centric development.
3. Cities should strengthen citizen well-being, liveability, and empowerment for all members of society. This should be ingrained in institutional processes, culture, and the built environment.
4. Cities must commit to just and fair inclusion of all people in society, where all can participate, prosper, and reach their full potential by achieving job security, equal housing access, fair education, and just representation in political processes.



Effective Leadership

1. City governments are ultimately answerable to their populations, and officials must prioritise citizens' needs before other interests.
2. Intergovernmental relations must be optimised to foment a culture of effective urban governance, overcoming institutional sectionalism and leverage horizontal relational powers to tackle complex issues comprehensively.
3. Cities could build concrete and effective relationships around a shared vision to accomplish goals through network approach. By finding solidarity through shared vision and goals, cities can engage other stakeholders and increase local acceptance while benefiting from the shared knowledge and best practices.
4. Governments must respect differences and pay special attention to marginalised groups, respecting and providing for differences in nationality, ethnicity, age, sex-uality, and gender lines in modern society.
5. City government should use a bottom-up approach and encourage public participation in envisioning and decision-making processes to ensure every voice is heard and well-represented.



Resilience

1. Cities need to be forward thinking and implement resilience strategies to combat potential challenges. Resilience strategies could be at any scale, from retrofitting informal settlements to city-wide flood prevention measures. It is crucial that these strategies extend to all and especially those most in need for change.
2. Cities should be built to withstand extreme weather events. Green and blue infrastructure should be fully embraced throughout the city. Flood protection and water management will become essential in most coastal cities. The value of such projects should be recognised as an urgent need and one of public good.
3. Cities should also be providing environments for biophilic living and opportunities to integrate climate sustainability into everyday living.
4. City-dwellers seldom ponder over the same issues which planners and architects spend hours deliberating upon. Thus, cities should impart the relevant knowledge to be involved in resiliency schemes. This encourages a sense of ownership of their city, strengthening resilience as more challenges emerge.



Collaboration

1. Cities cannot embark on projects alone. They must learn to collaborate with various stakeholders including the private and third sector. This helps to improve public trust and allows community resilience to be built.
2. Cities, just like a brain's neural network, must collaborate and form partnerships with other cities. This builds on the idea of connectography, allowing people, services, resources, and knowledge to flow and grow.
3. Cities must engage and collaborate actively in mitigating climate change as climate change knows no border.
4. Cities must encourage friendly competition and encourage innovation.

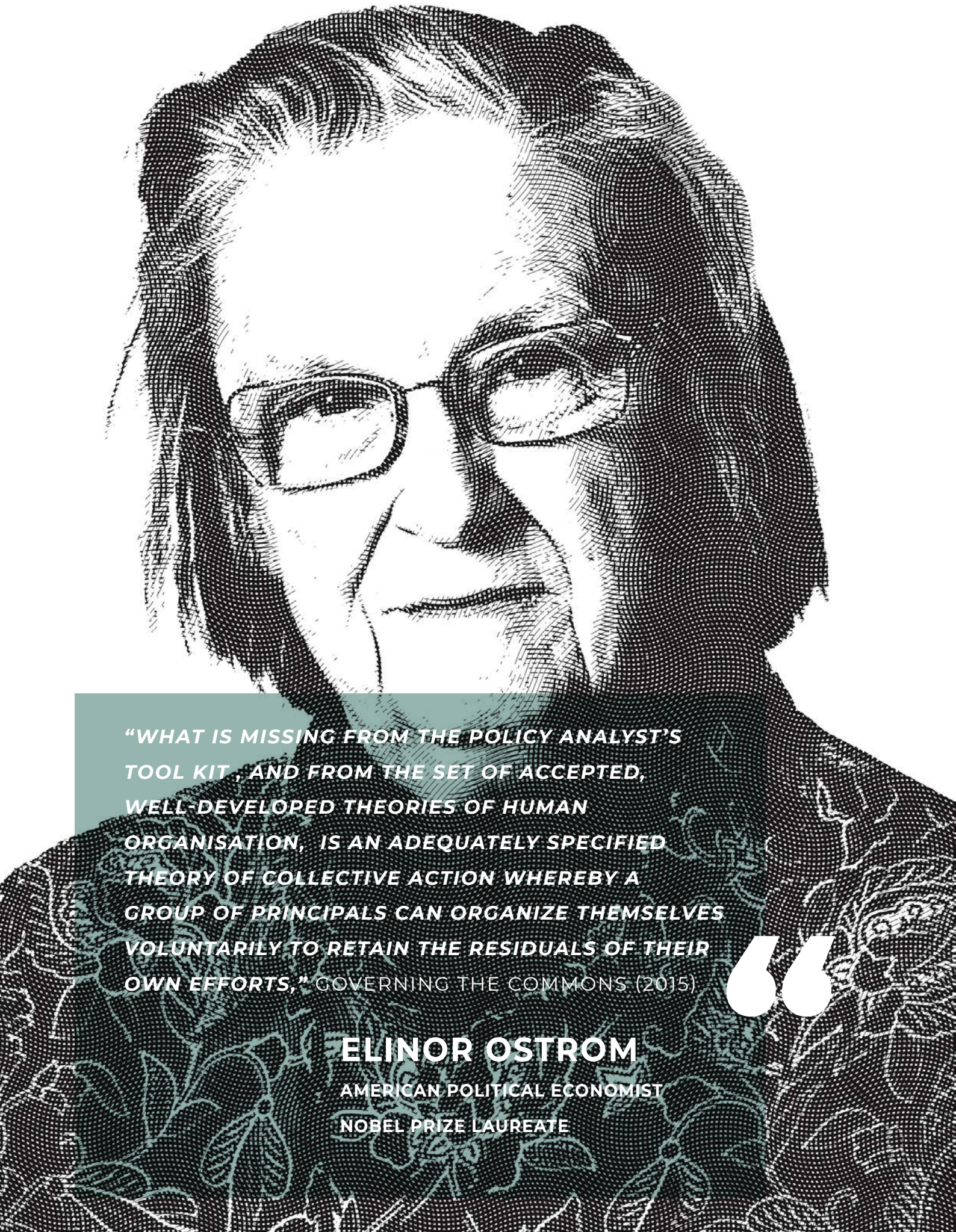


Accessibility

1. Citizens should be able to access what the city offers, regardless of who they are and where they reside.
2. City governments should be accountable for making public transport, open space, cultural amenities, social infrastructure, and political participation accessible for its people. The focus should be on where these are most needed, and not where they will prove most profitable.
3. Enhancing accessibility to reliable information will uplift and empower communities, which unlocks a democratic dialogue to take place in urban planning practices.



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"WHAT IS MISSING FROM THE POLICY ANALYST'S TOOL KIT , AND FROM THE SET OF ACCEPTED, WELL-DEVELOPED THEORIES OF HUMAN ORGANISATION, IS AN ADEQUATELY SPECIFIED THEORY OF COLLECTIVE ACTION WHEREBY A GROUP OF PRINCIPALS CAN ORGANIZE THEMSELVES VOLUNTARILY TO RETAIN THE RESIDUALS OF THEIR OWN EFFORTS," GOVERNING THE COMMONS (2015)

ELINOR OSTROM

AMERICAN POLITICAL ECONOMIST

NOBEL PRIZE LAUREATE

THE RIGHT TO A SAFE HEAVEN





INTEGRATION=VALUE

Figure 1 A native born child reaching out to a refugee child to integrate in the city

CAROLINE MAKARY
LIAM MCGINN
WEJDAN ALSUFYANI
MORGAN STATE UNIVERSITY
BALTIMORE, USA

What rights do the people of the City deserve?

This is something that should be asked by cities and governments all around the world. If discussed fully, this question would show the inequalities that are present everywhere. There are many groups of people that have a disproportionate number of inequalities against them, one group being Refugees of a young age. Can you imagine the negative impact the Refugee crisis has on this young generation? These children have seen their families killed and have had their childhood ripped away from them.

Did you know that "over half of the world's Refugees are children"?

(UNHCR) Did you know that "only 50% of Refugee children attend primary school" (UNHCR, 2016), compared to "a global average of more than 90%"? (UNESCO, 2017) Did you know that "only 22 % of Refugee adolescents attend secondary school" (UNHCR, 2016), compared to "a global average of 84%" (UNESCO, 2017)? Did you know that "more than 6.6 million Refugees live in camps" (UNHCR)? Did you know that the "top three causes of death in Refugee children under five are neonatal deaths (31%), malaria (8.3%), and lower respiratory tract infections (5.6%)"? (UNHCR) Do you know that this young generation is our future? So why make their path towards this future so dark?

The answer to all these questions should be: all people, especially children, deserve a bright future; they deserve equality.

But what does Equality mean to a young Refugee?

Equality means that every person is entitled to certain basic necessities, with the minimum being: Housing, Healthcare, and Education. Typically, young Refugees do not have access to any of these things. After being forced to flee the home of their birth, they are treated as second-class people. They are not allowed access to necessary education. They are shunned by healthcare professionals. They are forced to live in camps and tents while someone else decides their future.

What does Equality mean to a young Refugee?

If we think about the term "Refugees" in regards to Equality, then we should not refer to them in that way. A better term is "Haven Seekers," as they are people seeking a safe and peaceful life away, from danger and wars.

To reach Equality, we need to start with Integration.

A necessity for Integration is an adequate standard of living. The easiest way to achieve this, is with proper housing. Haven Seekers cannot be placed in areas that are undesirable, like they regularly are. Their housing must be in suitable neighbourhoods, right next to those of the native-born people.
For young Haven Seekers to succeed, they must have access to all of the same goods and services. This promotes their Integration; showing them they are on equal footing with the rest of the city. If put in this position, Haven Seekers can begin adding value to the city in their own unique way.

This Integration can be implemented by the City's government.

This integration can be implemented by the City's government with mixed-income housing that can access all goods and services, as a percentage of each neighbourhood reserved for Haven Seekers.

Healthcare is the integration system that is the most convoluted. Because of the precarious legal status of Haven Seekers, neither they nor healthcare workers are sure what level of care they are entitled to. Their health records are often unclear because of a lack of medical history (Chiarenza, A., 2019). Young Haven Seekers are particularly vulnerable because they do not know their history and there is a language barrier for both them and their parents (Chiarenza, A., 2019). Additionally, they have trauma-related needs and must often deal with longer administrative processes (Chiarenza, A., 2019).

For a young Haven Seeker to truly integrate, healthcare is not an issue they should have to worry about. This is possible with governmental aid from the city. Specifically, by having a healthcare system that does not charge Haven Seekers, and having dedicated personnel that specialises in their health issues. Then, Haven Seekers will be able to focus on their Integration to the city, so they can add their value to it.

For young Haven Seekers, Education is the most important aspect of Integration.

School is where these children develop most of their social skills and really begin to feel like a part of the City.

Unfortunately, this is also one of the areas where they are most disproportionately affected. The legal and administrative processes they go through often restricts them from entering school for long periods, even though they are already lacking Education from their time migrating (Koehler & Schneider, 2019).

This does not even account for the language barriers and psychological trauma that Haven Seekers have to overcome.

Education should be the system that “fosters social inclusion, economic growth and innovation” among young Haven Seekers.

(Koehler & Schneider, 2019).

Education is the best system for allowing Haven Seekers to add value to the city. Therefore, the government should ensure that they are integrated into the educational system with the same consideration as native-born students. This can be done by getting the young Haven Seekers into the system as quickly as possible, with a personalised curriculum to account for the additional support that they need.

Additionally, there are non-profit organisations that play a large role in helping Haven Seekers integrate to the city.

These organisations have programs that support them with money, medical assistance, access to language classes, as well as vocational and employment assistance. These programs help them to feel like they are on equal ground in the city. These are often ethnic, religious or charity organisations. Their only goal is to help Haven Seekers overcome the difficulties they face in this new land. They are treated as a human no matter where they came from, their religion, group, gender, age, or sexual orientation.

No person should be persecuted because of their race, religion, nationality, political opinion, affiliation to a group, or otherwise. Those Haven Seekers are always welcome to our city. Here, they will find a place that prioritises integration, which leads to value for the people and the city.



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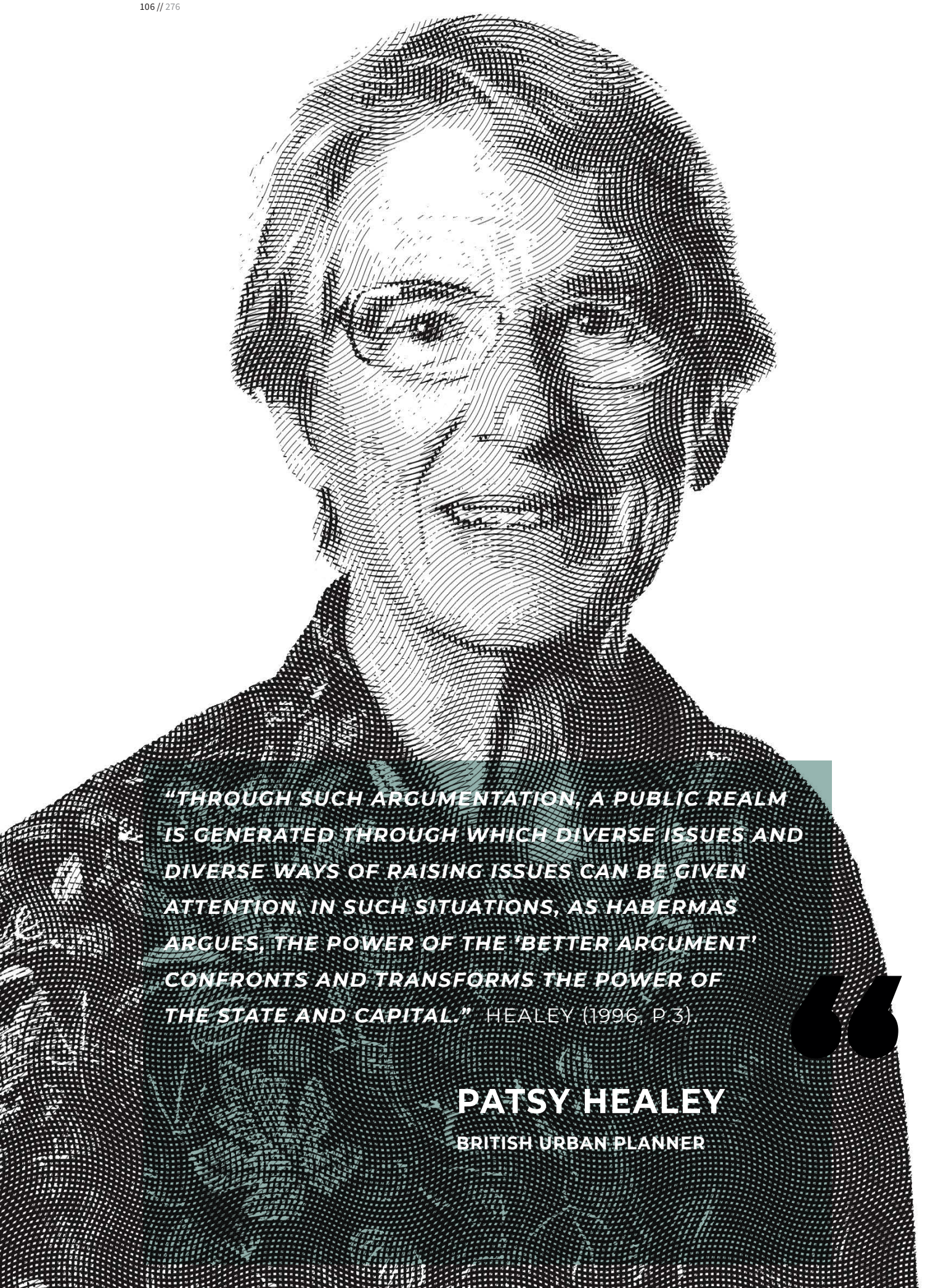
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Figure 1: Haven Seekers approaching the warm safety of the city. Illustrated by the group.



"THROUGH SUCH ARGUMENTATION, A PUBLIC REALM IS GENERATED THROUGH WHICH DIVERSE ISSUES AND DIVERSE WAYS OF RAISING ISSUES CAN BE GIVEN ATTENTION. IN SUCH SITUATIONS, AS HABERMAS ARGUES, THE POWER OF THE 'BETTER ARGUMENT' CONFRONTS AND TRANSFORMS THE POWER OF THE STATE AND CAPITAL." HEALEY (1996, P.3).

PATSY HEALEY

BRITISH URBAN PLANNER

Author unknown. Source: https://policyandpoliticsblog.com/2017/03/15/reflections-on-my-article-creating-public-value-through-caring-for-place/ Printed with permission.

A JUST CITY 2025 CATALOGUE: PLANNING EDITION

TARA MCKENNA
CIARAN FARREN
SAMUEL WEBB
KU LEUVEN
BELGIUM



The Good The Bad and the Elderly HD DVD

Fun for all the family.

€2000000*

The population is getting older. The average age in cities is not. The future should follow a new urban form that adapts and provides the stage for a good quality life. The house and home as we know it should change, the street layout and transport system should change, because the people of the future are already changed.

*Population of 65+ in Belgium



Archiprufen Medicine

Take only one a day for improved communication

€18,000*

Architects must get off their high horse and use design methods that everyone can understand. No architectural jargon, no academic papers that are only read by other like-minded individuals. Use simple methods that everyone can understand and contribute.

*Number of Architects in Belgium



Golden Ticket

for a free consultation while stocks last

€7450.00*

Providing social housing is not enough. Even if affordable housing is available, the bureaucratic process used in countries such as Belgium often make it extremely difficult to apply for such services. Social housing should support the people that need such services, not deteriorate their situation. Especially for people with mental health disabilities and the elderly.

*Number of additional households needed in Brussels per year



Stairchair

No more back entrances

€660,000*

Universal design should not be an afterthought. It should be at the forefront of every design decision. Universal design is for everyone. Stop creating architecture for the select few and start designing for all humans. Let us value empathy over aesthetics. Designing durable architecture that is adaptable for the future.

*Number of people with disabilities in Belgium

All images have been produced and are owned by us.



Civil Bang
Urban Surface cleaner

€1.8*

Take control of the city as if you were holding the Olympics. Fix the problem at the source and stop romanticising slums. We must stop turning a blind eye until the only remaining solution is eviction.

*in millions - people at risk of monetary poverty in Belgium



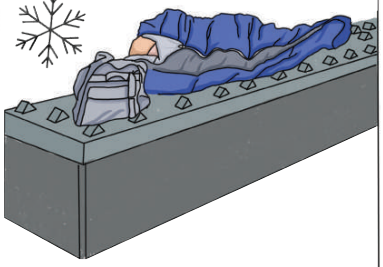
Sandcastle Bucket
No batteries required!

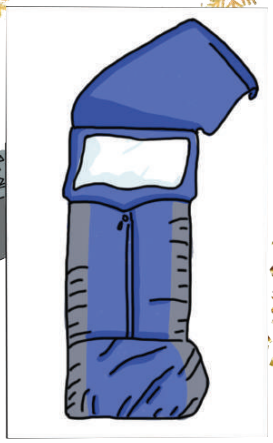
1943*

€

Vernacular architecture will be the predominant method of construction. Globalization has destroyed our sense of place and connection to the land. We must invest in our intangible heritage. Stop introducing technologies that create more problems than they solve.

*in millions - volume of Bricks in cubic metres produced in Belgium in 2018





Anti-antihomeless Sleepingbag Bag
Free for selected customers

€18,700*

People you want to forget will take over the places you have forgotten about. Cities are for everyone, no one should be forgotten about. It is unacceptable that governments continue to allow this to happen and even limit the spaces where they can rough sleep. It is crucial that we provide housing opportunities and help the homeless find a sustainable income.

*Number of homeless people in Belgium





NEW!





House Recycling Service

€13.50*

No more empty spaces. Prioritize the adaptation and reuse of the existing, before building new. Increase our sustainable mindset. We are losing our sense of place and polluting our already exhausted planet. Build for longevity not planned obsolescence.

*in millions - Number of Carbon Dioxide emissions in tonnes of Belgium's manufacturing and construction industry



Building Block Set
for all ages

€11.50*

Everyone should have a say in every design intervention. We must move towards transformative participation for all design interventions. Architects must acknowledge the power and potential of the citizen expert as a valued design member.

*in Millions - Population of Belgium 2019

MANIFESTO FOR THE JUST CITY POST-PANDEMIC

ABDUL WEHBE
DYLAN NAS
KONSTANTIN TRAUTMANN
KU LEUVEN
BELGIUM

Cities are reflections of societies, as such, the COVID-19 pandemic has proven the vulnerabilities of our ways of living. A collection of manifestos invites people to participate in sharing alternative ideas, with a focus on the Just City. The Just City is considered to be a utopia, however, this manifesto postulates 10 fundamental conditions that will act as leverage on the transition from the current model of a city towards "The Just City."

1. Time: The Just City is a humanistic city that allocates time.

The imposed social-distancing measures and teleworking have made us realign our daily routine. The pandemic has raised consciousness for the way that the time is being spent, but it is not something we can just distribute to our likening. By giving a different value to time, we reconsider the importance of work, which becomes an activity rather than a daily objective (1). In the Just City, every inhabitant should be able to distribute their time in an equal manner.

2. Isotropy: The Just City is a polycentric city.

The crisis has highlighted this failed relationship between the city centre and its urban context. The basic services provided to citizens are numerous, yet they are not distributed equally. Through the concentration of basic services, accessing them becomes a time-consuming effort and therefore a social divider. Thus, the Just City must provide a spatial balance for every citizen to reach their essential facilities with a similar effort.

3. Mobility: The Just City is an accessible city.

A significant impact, but also one of the main reasons for the virus spreading is in regard to our freedom of movement. The pandemic has made us aware of the limit of convenient and fast ways of commuting, whether it is short distances or on a global scale. In multiple locations, the governments had to limit the journeys to the few very essential ones. Following the idea of hyper-proximity, each citizen should be able to do their essential daily activities by walking or at maximum biking distance. Thus, the Just City must provide sustainable and green mobility routes.

4. Equity: The Just City is an inclusive city.

During the pandemic, cities exemplified the ultimate disparity between well-off and impoverished people. Many people could rely on private equity of any kind, such as a garden, health-insurance, or a laptop. Additionally, the more vulnerable people became the more severely affected victims of the virus, socially, financially, psychologically, spatially, and physically. Thus, the Just City guarantees well-balanced policies that grant each inhabitant fair access to basic infrastructures and support in their essential needs.

5. Urbanity: The Just City is a shared and lively environment.

The restrictions on public life and the private sector in the wake of the pandemic made tangible the importance of diverse public spaces. They have been spaces of compensation for leisure, walking, working out, etc. However, not everyone had equal access to qualitative public space close to home. On the contrary, we tend to ascribe monopolised uses to our public space available, such as infrastructure or car parking. Therefore, the Just City provides a diversity, quality, and quantity of public spaces available and accessible (2) .

6. Health: The Just City stimulates people to be physically active.

The pandemic has highlighted that for many people, daily journeys were the only physical activity. The health crisis has raised people's general awareness in the lack of physical activity. Encouraging recreational

activities will result in a healthier society. Thus, the Just City must provide diverse spaces for people to be active.

7. Production: The Just City is a place of local production.

The pandemic has proven the fragility of consumerist societies that depend on globalised economies, and just-in-time productions. On the contrary, local productions were less affected by global disruptions (3). The objective is that economies become self-sustaining, regional, circular, and sustainable. Therefore, the Just City must adopt a flexible and resilient economy.

8. Sustainability: The Just City is a conscious and ecological city.

The pandemic has forced us to reflect on our consumption choices and our habits. When the everyday urban life came to a stand-still, the people found refuge in nature. A new consciousness has emerged, which refers to our way of living having crucial effects on the environment. Thus, the Just City must reconsider nature as a crucial part of the urban environment.

9. Education: The Just City is an informative and engaging city.

The pandemic has shown us that the lack of communication led to a misunderstanding of the situation. Through education, we share the morals, values, and norms of society. As such, learning is not solely bound to institutional education, but takes place through daily interactions. Creating platforms to inform citizens will have a positive impact on public awareness. Therefore, the Just City invites people to co-create the city through open discussions.

10. Contextuality: The Just City is a contextual city.

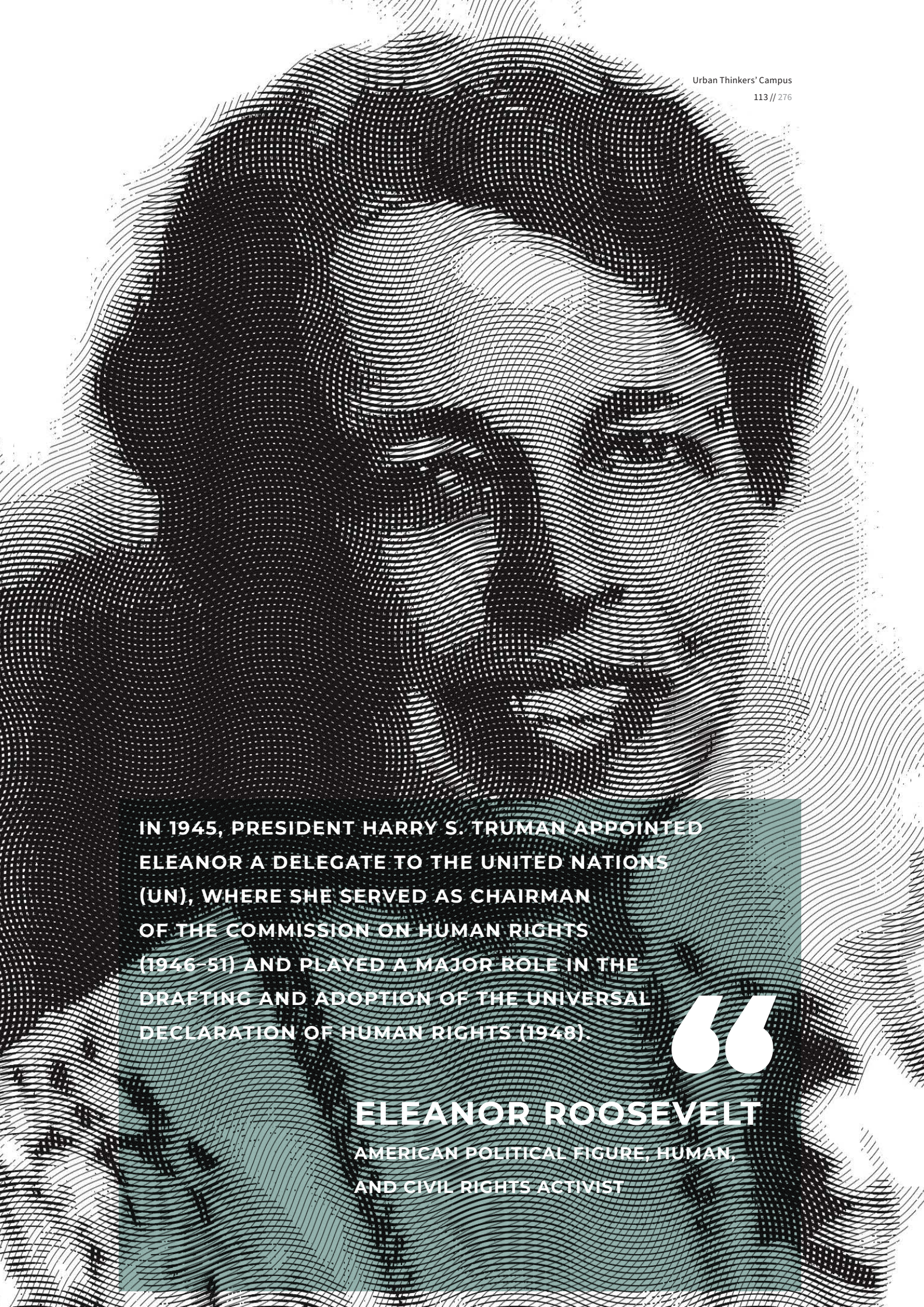
In the wake of the pandemic, the city was a reflection of common sanitary, economic, political and social issues. Although the concept of the Just City is generic, the city remains a matter of facts and realities. In fact, the city is bound to its own urban fabric, culture, politics, topographical settings, etc. The very moment we aim to implement the idea of the Just City, we enter at a state of negotiation and debate. Finally, The Just City must consider the existing realities.

This manifesto is part of a continuous process and a collective call to action. The above-mentioned conditions offer a set of ideas that contribute to establish justice and rights at an individual, as well as on a collective level. As we continue to critically reflect on our environment, further investigating these conditions will draw us closer to the Just City. Thus, opening our way to the future requires us to continuously question the existing reality.

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(3) Allain-Dupré et al. (n.d.). The territorial impact of COVID-19: Managing the crisis across levels of government. http://www.oecd.org/coronavirus/policy-responses/the-territorial-impact-of-COVID-19-managing-the-crisis-across-levels-of-government-d3e314e1/

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IN 1945, PRESIDENT HARRY S. TRUMAN APPOINTED ELEANOR A DELEGATE TO THE UNITED NATIONS (UN), WHERE SHE SERVED AS CHAIRMAN OF THE COMMISSION ON HUMAN RIGHTS (1946–51) AND PLAYED A MAJOR ROLE IN THE DRAFTING AND ADOPTION OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (1948).

“

ELEANOR ROOSEVELT

AMERICAN POLITICAL FIGURE, HUMAN, AND CIVIL RIGHTS ACTIVIST

BURSTING THE SPATIAL AND SOCIO-ECONOMIC BUBBLES IN CITIES

THE FIRST STEPS TO AN INCLUSIVE AND DIVERSE CITY

EVA MULDER
HILLEVI BOERBOOM
CHRISTIAAN ILSINK
BREDA UNIVERSITY OF APPLIED SCIENCES
THE NETHERLANDS

Throughout the years, architects and urban planners have had the power to decide how citizens behave and where they congregate. The historical decisions of past urban planners have influenced how we live today. In Cape Town, for example, spatial planning was used to separate different races which have led to the current segregation within the city's spatial fabric. This phenomenon is seen internationally and has disrupted the possibilities of social cohesion thus, initiating the alienation of social groups within cities. Therefore, we feel that today's world is becoming more individualistic where people are living past each other instead of together as one strong community. We find that social and economical groups are separated into 'bubbles' for example a high-income bubble and an immigrant bubble which are encouraged by the spatial fabric (see Figure 1).

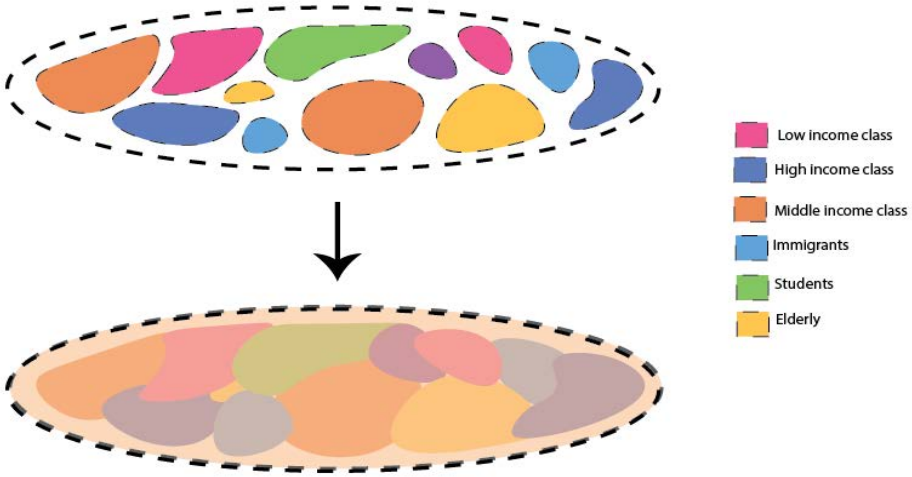


Figure 1: Illustration of bursting socio-economic bubbles (Boerboom, personal communication, Dec 15, 2020)

We call for action to bring an inclusive city concept in which social and economic backgrounds are mixed thus, breaking the bubbles which separate the communities. Urban planning will be used as the tool to break the boundaries and reconnect citizens. We will highlight a few examples which will cover why this is the beginning steps of our Just City.

Our vision is that the new spatial fabric is redeveloped into a more inclusive, diverse and accessible environment which boasts equality. We see that the city of the future has to be an adjusted version of the cities of today. Therefore, in the housing world, we dream of neighbourhoods with variations between different typologies and price classes. This vision encourages social and economical diversity and inclusiveness.

A diverse cultural city can create many benefits. Through having a plethora of cultural perspectives within a city, they can inspire creativity and drive innovation as well as providing cultural awareness and sensitivity to other people of different cultural backgrounds (Reynolds, 2018). A study performed by D'Alessandro explained that people who live in diverse neighbourhoods can better empathise with people from other groups "and are more concerned about global human rights"(D'Alessandro, 2019, p. 11). This explains the importance of soft factors such as emotions, that can be enhanced by a diverse and inclusive city.
We identify an inclusive city as a city where everyone feels welcome, represented and heard. To achieve our Just City, we must first overcome these three main challenges:

1. The current development mindset towards city planning
2. Utilising existing infrastructure for inclusion, social and economical diversity
3. The individual mindset within communities

There is a lot of urban planning which is being done based off of the amount of income the project can produce. Social benefits should be considered as profits alongside or above monetary profits. As highlighted in 'Planning for people, not profit', there are a lot of people rising up and speaking against planning for profit (Brenner, Marcuse, & Mayer, 2010). This voice should change the views of the policymakers, developers, municipalities, and planners.

We aim to change the minds of city developers by suggesting a participatory game. The goal of this game is to illustrate that the players win when they focus less on monetary profits but more on the social benefits. This game is based on the Corporate Growth Game concept that is still being developed. It focuses on the

soft factors of ethics and emotional thinking, rather than the hard factor of rational thinking (Apeldoorn, Sabil, personal communication, December 15, 2020). Our game can be a wake-up call to redevelop cities that represent their unique citizens.

Another challenge is the planning for inclusion by utilising the existing infrastructure. The current infrastructure functions as barriers between social bubbles, which makes it easy and tempting for citizens to remain within their current bubbles. The first step of making homogeneous neighbourhoods more diverse is by breaking down the existing infrastructure which exists as barriers. Thereafter, reorganising and managing in and outflows of people to the neighbourhoods. This is done by reinforcing housing policies that will support the diversity of houses through pricing, typologies and cultural factors (see Figure 2).



Figure 2: Illustration of different housing prices, typologies, and cultures (Ilsink, personal communication, December 15, 2020)

Even when developers and governments understand the importance of planning for social worth and inclusion, this doesn't mean that citizens will embrace the new norm.

Simultaneously, citizens need to be aware, understanding and accepting of the new city norm. Therefore, the municipality should communicate clearly with citizens, encouraging open-mindedness. This could be done by using the Communication Planner created by Michels, with the objectives, knowledge, attitude and

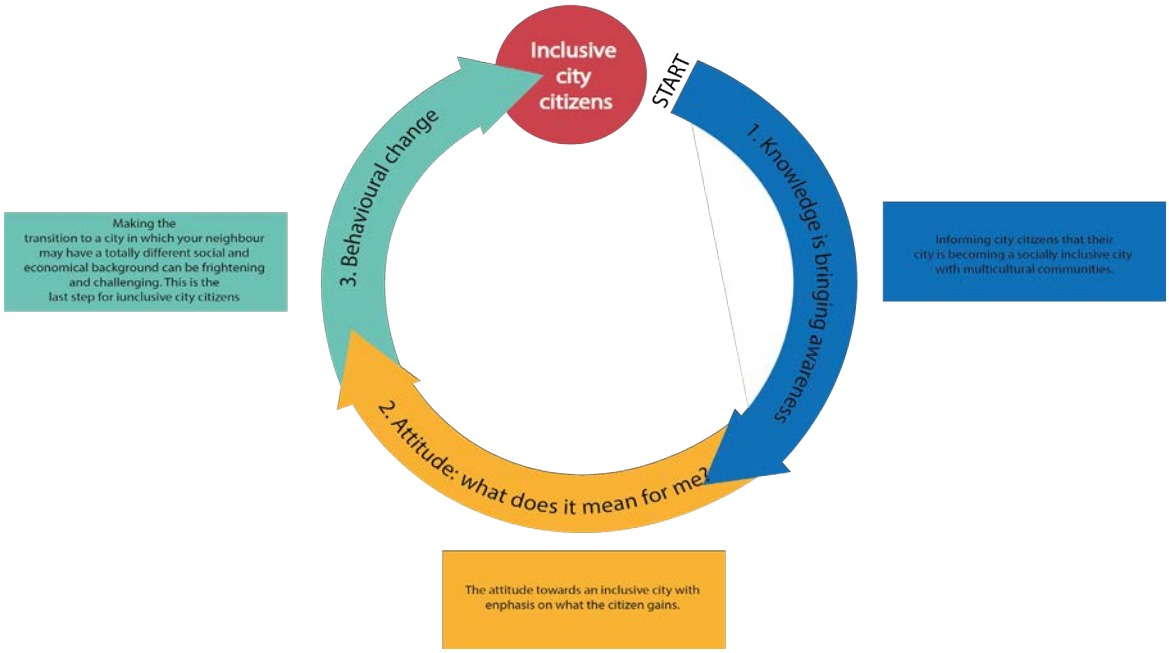


Figure 3: The knowledge, attitude and behaviour steps to an inclusive city citizens (Ilsink and Mulder, personal communication, December 15, 2020).

behaviour (Michels, 2012). Based on Figure 3, we will explain the steps to create inclusive city citizens.

1. For making citizens aware of this new development it is important to hold events where citizens can get informed. Explaining the concept of different cultures and social classes living side by side without any prioritisation of one group over the other (D'Alessandro, 2019, p. 10).

2. A positive attitude towards the new city norm can be created by putting emphasis on the value of knowing who you are sharing the city with. By mixing the housing classes and therefore mixing the citizens, they can feel more welcome and inclusive, thus increasing the feeling of a diverse community.

3. Behavioural change is complex to influence because of the years of spatial and therefore, socio-economic separation. However, we think that showing successful examples such as, in our opinion the South-East of Amsterdam can help. In the end, the best way to change people's mindset is by allowing them to experience an inclusive and diverse neighbourhood.

The spurs for this movement and call for change are motivated by the fact that we feel that people are becoming more distant from each other and that neighbourhoods and cities are becoming more homogeneous. In order to tackle this, we feel that the changes mentioned on neighbourhood level are the first steps to becoming a just and equal city which can eventually have an international impact.

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AD-JUST THE CITY, RE-BALANCE THE PLANET

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POLITECNICO DI MILANO
ITALY

PREAMBLE

Resolving the current polarisation of spatial, environmental, and social conditions in cities is the main imperative behind this manifesto. It is not only a call for action, but also a call for reflection upon the challenges we are facing at the global level. If the challenge is to transform the polarisation into a balance, the solution stands in transforming the rigidity of our cities towards a more flexible and resilient environment.

We base this manifesto on the theories of Saskia Sassen, David Harvey and Kate Raworth that connect the topics of spatial and environmental justice to the challenges of globalisation and uneven economic growth (Sassen, 2001; Harvey, 2008; Raworth, 2017).

OUR PRIORITIES

Today the cities are the places where most of the people live and where the majority of inequalities coexist and take shape. How can we ad-just the cities, while balancing the planet's socio-economic and environmental polarisation?

We would like to reflect on four dichotomies that we want to prioritise for future research and action.

BALANCING **PHYSICAL AND DIGITAL SPACE**

Our planning practices should include and be based on both material and immaterial realities, meaning the physical and biological sphere of life together with the parallel digital world. The question of how digital infrastructures influence the connections between places should interest planners as railways, highways and other infrastructures that influence the life at the spatial level; the analysis of the impacts of the digital revolution over cities can be a guideline for better planning opportunities, as we see with the smart cities plans happening all over the world.

At the same time, the integration of technology in planning theory and practice can highlight the position that citizens and decision-makers want to place in the discourse about the balance between tangible urban life and living in an intangible digital space. The dematerialisation of urban life, of which big global cities are witness, due to overuse of technology, must be at the centre of future reflections on cities and regions in order to enhance the distribution of powers and opportunities instead of centralising them.

BALANCING **LOCAL AND GLOBAL ECONOMIES**

Local economies and cultures should not "suffer" under the overpowering effects of globalisation. Globalisation has arguably caused a polarisation of cities within the global financial and economic network and a polarisation within cities between local and global systems and structures. According to Sassen (2001) a global city elite has emerged that concentrates command and control functions on a global scale. Within the city the increased wealth accommodated by globalised organisations and its demand for low skilled labour has proven to have a segregative social impact that can be a cause of urban poverty. Being crucial nodes of global systems has also influenced the urban design and structure of urban centres, through gentrifications and other dynamics across the globe, causing a rift between local and global structures within the urban landscape, economies and social groups. For this reason, city governance should aim to protect and encourage local infrastructures and economies for the well-being of the communities and neighbourhoods across the city.

BALANCING **THE DYNAMICS BETWEEN THE GLOBAL NORTH AND SOUTH**

The division of 'North' and 'South,' used to refer to social, political, and economic differences between developed and developing countries has influenced the ways of development cooperation (such as financial aid) as a one-way mechanism. However, it is becoming more and more apparent that there needs to exist

a two-way approach of solving problems in this great North-South divide. While the Global North has traditionally been seen as knowledge intensive and the Global South as resource intensive, there needs to be a recognition of the role the Global South can play as a knowledge base and vice versa. While the Global North is technologically advanced, the Global South can teach a lot about flexibility and adaptability. The complex network of informal enterprises in the Global South, for example, are supposed to be highly disorganised but in reality are highly organised and strongly controlled. The recent example of the Coronavirus pandemic exposed the increasingly apparent idea that we are more dependent on each other than we thought. A more equal and balanced North-South cooperation and recognising values, experiences and knowledge in each other is the answer to a better world.

BALANCING **THE URBAN AND RURAL TRANSFORMATIONS**

In 2020, the urban transition was in full swing, while the disparities at the social and economic level are rising between the urban and the rural areas. Moreover, transitional zones, with uncertain characteristics and spatial meaning are growing under the spectrum of a development based on exploitation of resources and inequalities. Cities cannot be sustainable until they do not find a balance with their neighbouring rural and natural areas, about mutual respect of their own metabolisms of production and consumption.

The priority for a Just City is to manage respectfully its dependency to the rural areas, in particular for the production of food and for the preservation of the natural environment. For this reason, city-centric plans cannot be the answer for a more even development without the full-fledged involvement of rural communities in the process.

CALL FOR (REFL)ACTION

Urban practitioners must prioritise flexibility and adaptability to achieve a more balanced world with a redistributive and regenerative approach. Participatory and inclusive vision-making will help to identify a more comprehensive vision for the long-term that will aid better decision making for the short-term. Narrowing the divide between academia and practice is a necessary first step to ensure building this flexible approach.

As a way to preserve the priorities mentioned above, we as urban planning students and young practitioners can connect in an international network to promote field experiences to understand ground realities and reflect upon current urban issues. This can help cultivate mindsets that can enable planning to respond to the challenges of this century, while providing equal distribution of resources and opportunities.

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global
doughnut
North
regenerative
social
CITIES
model
economic
Resources
systems
development
fluidity
BALANCE
distributive
South
Space
Reflection
ACTION
polarization
digital

1000

FLORIS MEERT
IMME CRUL
IRINI RAEYMAEKERS
MIEN DE PLECKER
OLIVIER VERFAILLIE
KU LEUVEN
BELGIUM

The miracle of life, a newborn baby arriving on planet Earth.

This event happens an estimated 250 times a minute and demonstrates perhaps the greatest unfairness in this world, an event that no one can affect and that will largely determine the rest of their lives. How is it possible that equity between these newly born still doesn't exist from day 1? It is poignant how a person immediately is ahead or behind only because of where he/she comes into the world. Therefore, it is of the utmost importance that we strive for a world where this unfairness dissolves and every human being has the same opportunities from the beginning, regardless of class, race, or the geographic location where you grow up.

In what follows, we explain where and how we want change to take place to ensure that each of these infants, some of them automatically disadvantaged by their place of birth and the environment where they grow up, have equitable opportunities and chances in their further life.

ADEQUATE HOUSING (30")

Thirty seconds have passed since you started reading this manifesto. This means 125 babies were born and 20 of those will grow up in inadequate housing. These 20 babies will face housing-associated problems on a daily basis and cannot feel comfortable in the place they call "home."

The legal security of tenure should be a universal standard instead of housing people in temporary places that are accompanied by a lot of uncertainty. With long term housing for everyone we can prevent people getting evicted out of their house and being faced with suspense and fear. People should not be afraid of losing their homes.

They must also be able to afford it. The cost of housing must be balanced so the other basic needs such as education, food, and health care are not endangered. Associated sanitary standards must suffice, every house should at least have a tap with clean drinking water and electricity to achieve universal housing-related standards.

Housing has to include the specific needs of the residents. Benefits of adequate housing will not be manifest unless accessibility is secured. The connection between housing and employment plays a crucial role and must provide access to social services such as healthcare, education, and work.

INCLUSIVE SOCIETY (1')

Another 30 seconds later and the number of infants born during the time you have been reading has doubled to 250. With more than 5000 known ethnicities in the world each of these 250 babies will grow up with a very diverse culture and physical appearance, this should be something they relish and not be a burden within a particular society.

In a lot of these cultures, the role of the government is very dominant and puts the citizens out of play. The rights of the citizen as an urban dweller (*citadin*) would become more practical with the recognition of the Right to the City . Citizens are not involved in the process of creating laws and this is not acceptable. Citizens must be recognised regardless of region and state. When citizens are not recognised or do not get a say in the policy, it seems as if the citizens do not even exist. There is no fair legislation in this situation.

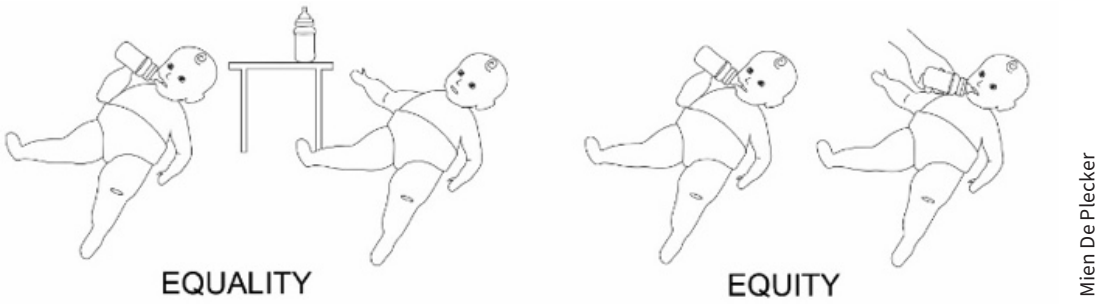
We must strive for a globally inclusive society. The government, political parties and citizens must join forces and listen to every link in society. Citizens must be able to express their ideas and opinions to the government about the city in which they live and where they want to live in a constructive way. Citizen participation must be integrated globally, creating fair legislation. The policy of each city must be based on rational collective decisions. Every citizen is recognised and given equal rights and obligations regardless of race, nationality, (economic or political) status. All citizens are considered full citizens and must be represented in politics.

SPATIAL EQUITY (2')

By the time you've read this paragraph, 2 minutes have passed and 500 babies have been born. Two hundred of them will experience spatial inequity because of growing up in poverty, 70 of them in extreme poverty.

First of all, we have to stress the difference between equity and equality: If we plead for equality, we say that everyone should have the same tools, although people might need different tools to reach the same situation or purpose. Equity goes beyond that reasoning; equity means that everyone should have tools adapted to their needs to fill their requirements.

In spatial equity, these tools are space, goods, and services and the need is a life with qualitative spatial use, meaning adequate housing, representation in urban planning, and equitable treatment of every citizen.



© Mien De Plecker

Illustration of the difference between equality and equity: adaptation of tools to need.

For a lot of people, including these 200 newly born, this qualitative life is held back by (spatial) racism, discrimination, and inequity.

A person's race, origin, gender, history, age, or appearance should NEVER influence their rights.

However, that is exactly what's happening in the present and has happened a lot in the past. We're talking about public spaces that are only accessible for people who can afford it, not letting someone hire a place because of their skin colour, not giving people the same rights as other citizens because of their origin (which happens in Israel-Palestine), bad maintenance of social housing homes and so much more.

CONCLUSION (3')

The number of births has increased to 750. Each one of them first of all has the right to experience long-term and high-quality housing that is affordable and accessible.

Secondly by monitoring compliance with and implementation of honestly acquired legislation through citizen participation, one gains insight into the current situation and can intervene where necessary to ensure equity and justice worldwide. On the basis of acquired knowledge through citizen participation, this results in a broader knowledge for the creation of quality spatial planning based on citizens' visions.

At last, the government should act against spatial inequity. First off, we need equitable distribution of space, goods and services, community-based planning and the recognition of the citadin's Right to the City. How can you stand up against spatial inequity? Don't be silent, react to every form of inequity that you see or hear in your environment, and treat everyone equitably

Two pages, 1000 words and three minutes later. For every word you read in this manifesto a baby was born while reading it. In the Just City of tomorrow these 1000 won't grow up in poverty, they will have a home, an identity,and a voice that is considered in all forms of regulation and decision-making.

With more than 55% of the world population living in urban areas the number of urban infants is significant. Cities will play a crucial role in the development of all and therefore need to achieve universal rights of the Just City in 2020, listed above.

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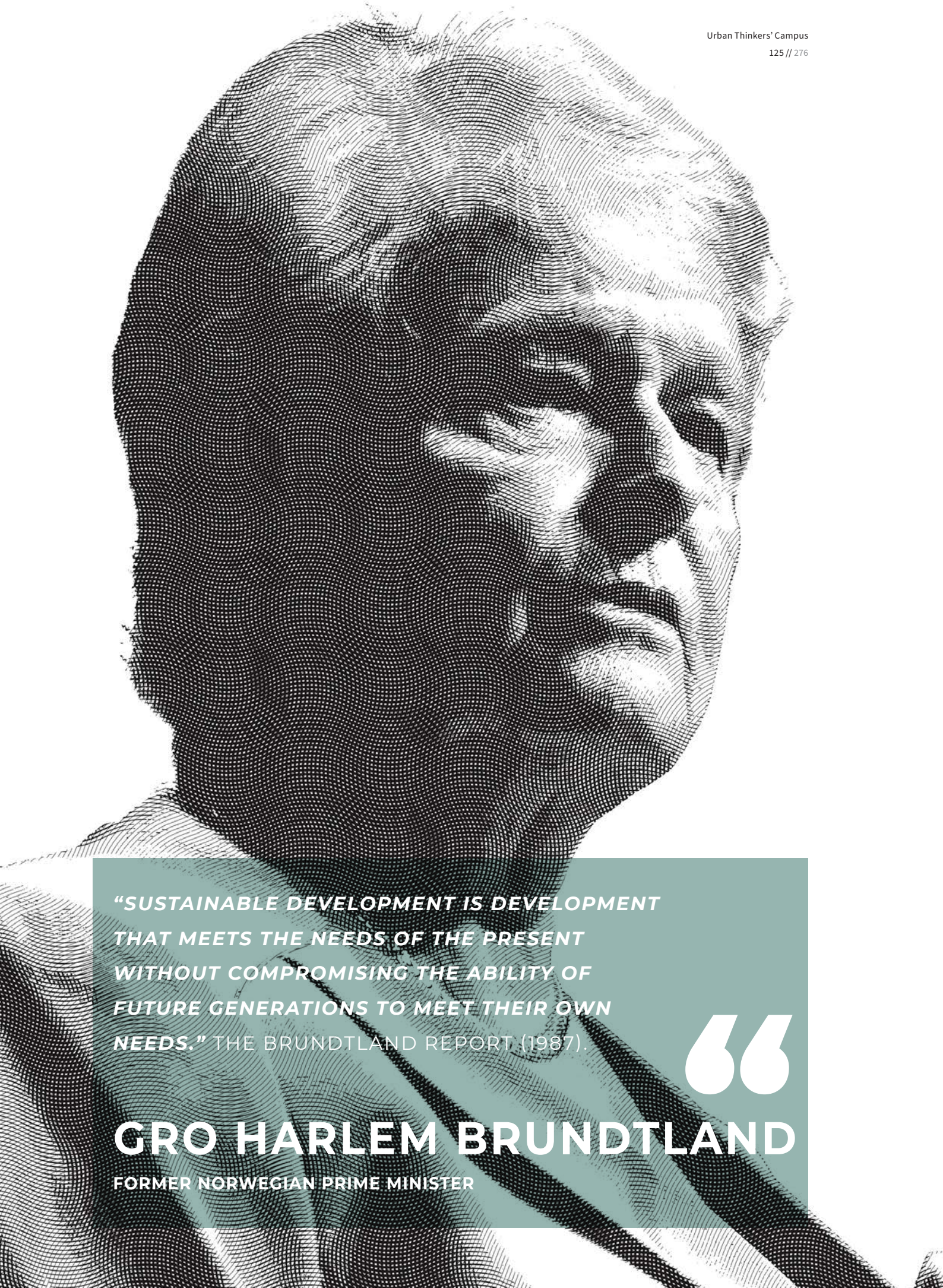
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"SUSTAINABLE DEVELOPMENT IS DEVELOPMENT THAT MEETS THE NEEDS OF THE PRESENT WITHOUT COMPROMISING THE ABILITY OF FUTURE GENERATIONS TO MEET THEIR OWN NEEDS." THE BRUNDTLAND REPORT (1987).

GRO HARLEM BRUNDTLAND

FORMER NORWEGIAN PRIME MINISTER

FOR QUALITY, EQUALITY, AND JUSTICE: A MANIFESTO FOR A NEW CITY

GEOVANA FREITAS PAIM
CLEONICE MOREIRA DA SILVA
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Justice is the search for an equal distribution of rights in which is included the right of a city to fulfil the demands of a society with abundance. Dealing with inadequate services is the challenge that prevails in this century, and it propels us to fight for a different city. With the increase of the population in the urban space, the resulting increase in consumption, as well as the disorganised occupation of this space, the city's unhealthy conditions have been intensified, impacting the quality of life.

In this process of (re)construction of urban space, spatial injustices are based on the negation and/or annulment of their histories, landscapes, and cultures. For this reason, socio-spatial inequalities are expressed in multiple dimensions, whether by urban settlements dividing rich and poor with their unique construction patterns, in the established differentiation between blacks, indigenous people, and whites, in the absence of respect for various religious beliefs, or even in the social barriers that establish a hierarchy between men and women. All this structure that seeks to rank what is best/accepted in relation to the other reflects it in services related to health, safety and, quality education.

JUSTICE IS THE SEARCH FOR AN EQUAL DISTRIBUTION OF RIGHTS IN WHICH IS INCLUDED THE RIGHT OF A CITY TO FULFIL THE DEMANDS OF A SOCIETY WITH ABUNDANCE.

Thus, we claim in this manifesto three fundamental points to enjoy living in a city, which means that it will have socio-spatial equity and, consequently, justice for all who are part of it: 1) access to quality education and health, 2) quality of life for all age groups, 3) decent housing and intra-neighbourhood security. It is understood that a fair and happy city is one that meets the needs of its population in a holistic way, without any differentiation, be it by gender, race, beliefs or purchasing power, being used to justify the lack of access to fundamental services for survival. In addition, a city with these standards of justice is capable of carrying out a critical reading of its own space, recognising not only its rights, but its natural beauty and cultural aspects, thus promoting public spaces capable of bringing people in contact with the best the city has to offer its people.

Confining people in massively built neighbourhoods, without access to nature and without leisure spaces is a form of exclusion, given that this is the architectural project best-selling to the wealthiest. Places with high environmental heritage are surrounded and valued, while some are kept in unsustainable neighbourhoods, in an excluding and oppressive vision, due to the absence of everything that is necessary to live with dignity. Thus, two cities are built: that of the rich, whose access to some services is facilitated, and that of the poor, where sometimes drinking water is not accessible to everyone. For this reason, we want a city with public squares equipped to serve children, young people and the elderly, but also the fall of the walls that separate the rich and the poor, black and white, a city where everyone can coexist with dignity and respect.

Given the above, we understand that the foundation for the construction of a fair city requires the construction of a quality education, in which everyone, regardless of their social class, can be able to reflect on their reality and the space they are within. Through educational quality, all citizens will be able not only to question the existence of unequal structures, but also to propose strategies for overcoming injustices. Associated with education is access to health, a population that is sick not only physically, but also mentally, and who is increasingly concerned with their pain.

Housing is also a fundamental point, in terms of infrastructure and access to basic services (running water, energy, sewage and paving). Addressing precarious housing is restricted by social class, marked by economic, political, and racial exclusion. It is necessary to overcome this problem, which has dragged on for centuries and holds the population hostage to the absence of deeds, the lack of subsidies for their own homes and lack of housing that can decently accommodate a large family. The use of a room for eight people in the poorest areas has become commonplace, but here we express our indignation and the desire to one day see these people have their homes adequate to their realities and be able to live minimally comfortably, with a clean environment and access to basic services necessary for survival.

Concerning quality of life, these homes need to be understood as neighbourhoods, and therefore demand from society and public authorities' improvements in their access and inclusion in urban planning that takes into account their social aspects (identity, culture, belonging, religiosity, etc.), in addition to proposing their interaction with other neighbourhoods. Ghettoisation and apartness of the city reproduces injustices and does not promote the quality of life, necessary for human survival.

Intra-neighbourhood security is our last claim. It is necessary to protect life, inside and outside homes. It is unthinkable to propose a Just City without paying attention to the urgency of breaking the power of the militias (criminal organisations in the slums) that oppress a slice of the population and threaten the people's right to come and go. We highlight the term intra-neighbourhoods, because in each of them, there are elements, often unique, that must be specifically addressed in the implementation of security, otherwise it is difficult to succeed.

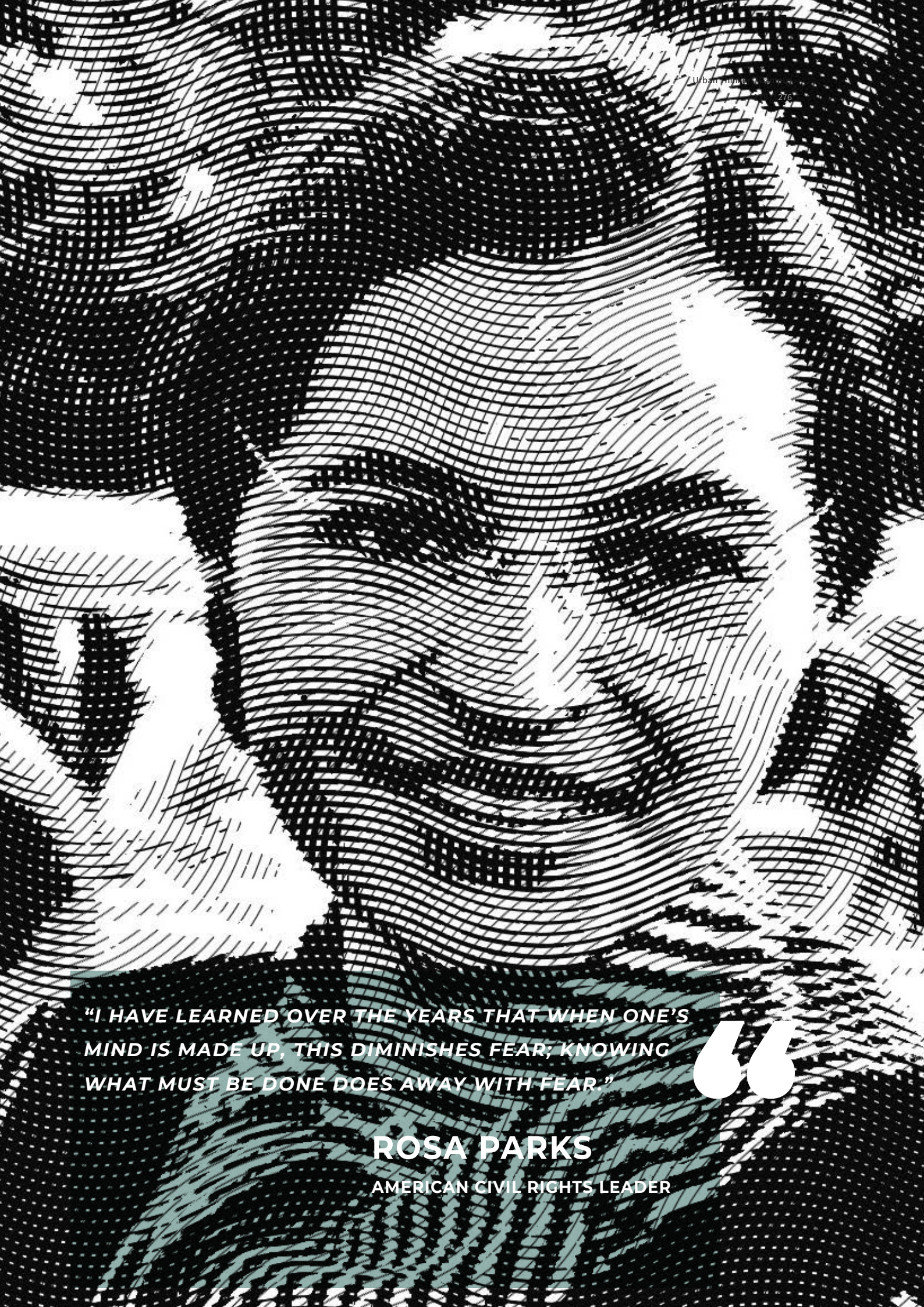
Security is needed for everyone and across the city. Having the tranquillity to move at any time and place should not be restricted to condominiums, which pay for this benefit. Every citizen's struggle must be the right to be a peaceful passer-by, without having to live with constant potential danger. A fair city is a city in which the population is able to think and develop mechanisms for social inclusion, employment, and income distribution, which are essential for the elimination of violence and the overcoming of various prejudices. The following photo illustrates our manifesto.



© Geimy Urrego

Urban frontier: The cities of Letícia (Colombia) and Tabatinga (Brazil). Photo: Geimy Urrego.

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"I HAVE LEARNED OVER THE YEARS THAT WHEN ONE'S MIND IS MADE UP, THIS DIMINISHES FEAR; KNOWING WHAT MUST BE DONE DOES AWAY WITH FEAR."

ROSA PARKS

AMERICAN CIVIL RIGHTS LEADER



"ARCHITECTURE AND ARCHITECTURAL FREEDOM ARE ABOVE ALL A SOCIAL ISSUE THAT MUST BE SEEN FROM INSIDE A POLITICAL STRUCTURE, NOT FROM OUTSIDE IT."

LINA BO BARDI

ITALO-BRAZILIAN ARCHITECT

MANIFESTO FOR THE JUST CITY

GIANLUCA CAVALIARO-NG
HARRISON BREWER
HANNAH AVERBECK
JOHANNA GEWOLKER
ROZA MOMOT
UNIVERSITY COLLEGE LONDON
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Photo by Steve Magal , CC0, https://commons.wikimedia.org/w/index.php?curid=81510776. Public domain.

Manifesto for the Just City



GIANLUCA CAVALLARO-NG
HARRISON BREWER
HANNAH AVERBECK
JOHANNA GEWOLKER
ROZA MOMOT

"THE PANDEMIC WILL ACCELERATE THE EVOLUTION OF OUR CITIES" - NORMAN FOSTER

WE BELIEVE IN THE ASPIRATION OF UTOPIA AND THE POWER OF THAT IDEAL IN SHAPING THE DECISIONS OF CONTEMPORARY SOCIETY. UTOPIA AND THE JUST CITY ARE BOTH THE JOURNEY AND THE DESTINATION. WE BELIEVE IN THE VISION OUTLINED IN THIS PAMPHLET. WE BELIEVE IN THE POSSIBILITY AND POSITIVITY CONTAINED WITHIN THIS DOCUMENT. THIS VISION IS RIGID IN ITS AIMS AND DYNAMIC IN ITS MEANS. WE HAVE TRIED TO REMOVE OURSELVES FROM PARTISANSHIP AND PARTY POLITICS IN AN ATTEMPT TO REDEFINE WHAT POLITICAL PARTICIPATION MEANS IN OUR SOCIETY. WE RECOGNISE THAT THIS MANIFESTO, DESPITE OUR ATTEMPTS TO THINK BROAD AND DEEP, WILL REFLECT THE CONTEXTUALITIES OF OUR RACE, GENDER, CLASS, AGE, AND EDUCATION. THEREFORE, WE LEAVE THE DOOR OPEN TO FUTURE GENERATIONS TO INTERPRET AND DEFINE WHAT UTOPIA MEANS TO THEM. HOWEVER, WE STAND FIRM IN OUR BELIEF THAT WE MUST STRIVE FOR A VISION OF UTOPIA.

"THE DESIGNER'S JOB IS TO IMAGINE THE WORLD NOT HOW IT IS, BUT HOW IT SHOULD BE" - SIR TERENCE CONRAN

"YOUNGER AND STRONGER [FOLK] WILL THROW US IN THE WASTEBASKET LIKE USELESS MANUSCRIPTS... WE WANT IT TO HAPPEN". THE FUTURISTS, 1909

EVERYONE SHOULD HAVE THE RIGHT TO AFFORDABLE, ACCESSIBLE, AND QUALITY HOUSING WHEREVER THEY'D LIKE. THIS RIGHT IS TO BE ENSHRINED IN LAW.

THE JUST CITY PROVIDES ESSENTIAL NEEDS AND SERVICES SUCH AS:
PROVISION OF A DECOLONISED EDUCATION FOR ALL
HEALTH SERVICES
RIGHT TO A LIVING INCOME
ACCESS TO CULTURAL ENRICHMENT, WORTHWHILE LEISURE, EUDAIMONIC SELF-ENRICHMENT AND
WELL-BEING IS WOVEN INTO THE URBAN FABRIC OF THE JUST CITY

WE CONCEPTUALISE THE JUST CITY IN THREE PARTS, REFLECTING BOTH THE TEMPORALITY OF OUR VISION, THE INTERDEPENDENCE OF EACH ELEMENT, AND THE CONSTRUCTION OF OUR IDEA. WE IMAGINE THESEUS' SHIP, CHANGING OVER TIME AND OPEN TO INTERPRETATION, BUT STILL HEADING FOR THE SAME DESTINATION.

THE HULL IS THE FOUNDATION, CONSISTING OF INTERWOVEN BEAMS REPRESENTING

SHELTER,

PROVISION,

SOLIDARITY.

THE JUST CITY INCORPORATES THE SOCIALLY SUSTAINABLE NOTION OF SOLIDARITY AND INFUSES A SHARED SENSE OF IDENTITY AND COMMUNITY INTO THE URBAN ENVIRONMENT.
THE JUST CITY ENSHRINES THE RIGHT TO SECURE HOUSING TENURE, THE RIGHT TO SAFETY, BOTH ACTUAL AND PERCEIVED, AND TO SOCIAL SECURITY. THE JUST CITY IS AN INTERCONNECTED COMMUNITY AND SO, SECURITY SHOULD BE EXPRESSED VIA THE NOTION OF SOLIDARITY. AN INSTRUMENTAL ELEMENT OF BUILDING THAT SOLIDARITY IS PROVIDING SPACES FOR CONFLICT TO BE EXPRESSED AND RESOLVED. THE ABSTRACTION OF SOLIDARITY WILL BE MANIFESTED IN CIVIC SERVICE, COLLABORATIVE COMMUNITY PROJECTS, AND THE PRACTICE OF DIY URBANISM.

THE JUST CITY IS A COMMUNITY AND SECURITY SHOULD BE EXPRESSED/EXISTING VIA SOLIDARITY. THE JUST CITY SHOULD INCLUDE SPACE FOR CONFLICT TO BE RESOLVED AND EXPRESSED.

THE MAST IS BUILT UPON THE STURDY FOUNDATION OF THE HULL AND PROVIDES BALANCE FOR OUR SHIP AND SUPPORT FOR OUR SAIL. IT REPRESENTS AN

INCLUSIVE,

ACCOUNTABLE,

AND PARTICIPATORY DEMOCRATIC PROCESS.

DEMOCRACY MUST BE GEARED TOWARDS EMPOWERING MARGINALISED PEOPLES. DEVOLUTION OF POWER MUST BE GENUINE AND HOLISTIC. POWER MUST ORIGINATE FROM THE PEOPLE, RESIDE IN THE HANDS OF PEOPLE, AND UPLIFT THE LIVELIHOODS OF THE PEOPLE

OUR DEMOCRATIC SYSTEM MUST GIVE EQUAL WEIGHT TO ALL VOICES AND IN DOING SO, BUILD ACCOUNTABILITY FROM THE BOTTOM-UP. IT MUST ADOPT BOTH COLLABORATIVE AND ARGUMENTATIVE APPROACHES, CREATING FORMAL AND INFORMAL SPACES FOR DISCUSSION AND DISAGREEMENT, AND CENTRALISING POWER AT THE LOCAL LEVEL.

DEMOCRACY MUST INVOLVE AS MANY PEOPLE AS IT CAN. WE DESIRE A DIVERSITY OF OPINIONS, PEOPLES, AND PERSPECTIVES. BY DIGITALISING THE DEMOCRATIC PROCESS, WE CAN TAKE ADVANTAGE OF TECHNOLOGICAL INNOVATION TO REACH A WIDER AUDIENCE AND CANVAS ALL CITIZENS, WHEREVER THEY MAY BE.

EVERYONE HAS THE RIGHT TO MEANINGFUL WORK THAT IS BALANCED WITH OTHER DOMAINS OF LIFE: BRINGING UP CHILDREN, SOCIAL REPRODUCTION, POLITICAL PARTICIPATION, CULTURAL ENRICHMENT AND RECREATION. EVERYONE HAS THE RIGHTS TO BENEFIT FROM THE FRUITS OF THEIR LABOUR, TO BE PROTECTED FROM CORRUPTION, EXPLOITATION AND FORCED WORK. ENTERPRISES MUST ADD REAL VALUE TO SOCIETY, MUST ENCOURAGE MINDFUL PATTERNS OF CONSUMPTIONS, AND MUST CONTRIBUTE THEIR SHARE THROUGH TAXES.

THE JUST CITY MUST BE LIFE ENHANCING. IT MUST FOSTER VIBRANT PUBLIC LIFE, A RICH CULTURAL MILIEU, AND PROTECT THE RIGHT TO AESTHETICISM.

THE SAIL PROPELS OUR VESSEL TOWARDS OUR DESTINATION AND BUOYS OUR JOURNEY IN A TURBULENT SEA. IT IS A PATCHWORK OF SUSTAINABLE PRINCIPLES THAT PRESERVE AND FOSTER A

DIVERSE AND THRIVING ENVIRONMENT,

AN EQUITABLE AND RESTORATIVE ECONOMY,

AND A CONVIVIAL AND WHOLESOME COMMUNITY.

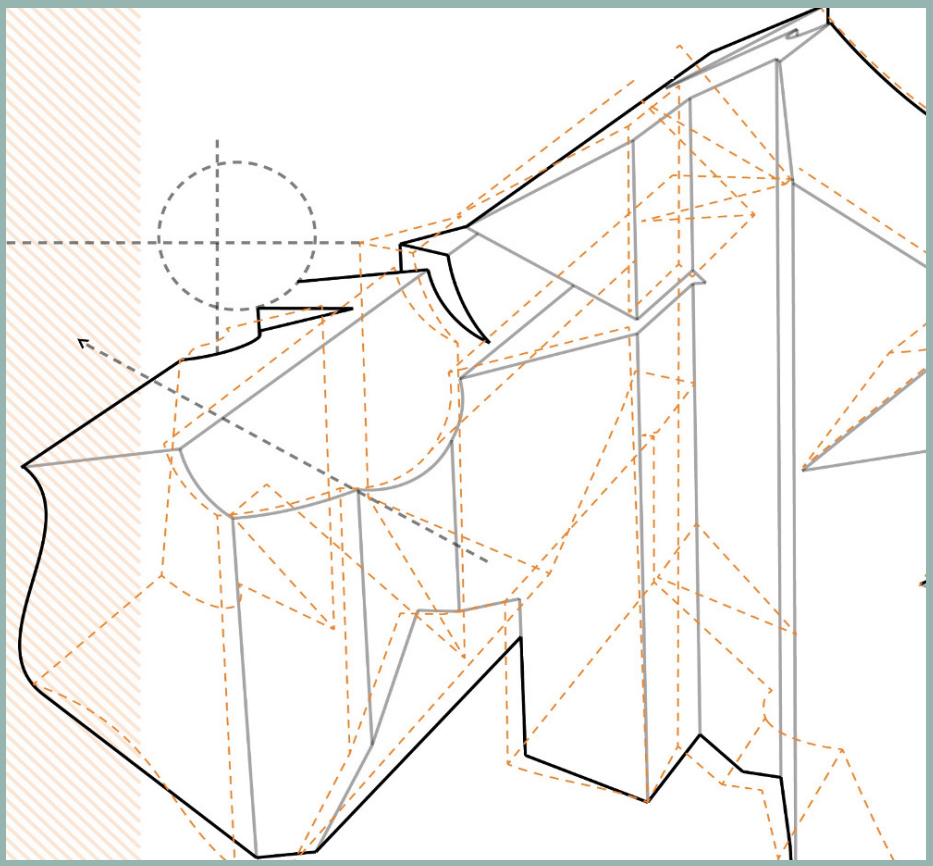
IN THE JUST CITY, SOCIETY WORKS TO LIVE WITHIN PLANETARY BOUNDARIES AND IN CONCORD WITH THE PLANET AND NONHUMAN SPECIES. THE ENVIRONMENT'S RIGHTS AND AGENCY ARE RESPECTED AS PART OF DECISION MAKING PROCESSES. THE JUST CITY MUST LOOK OUTWARDS - IT RECOGNISES THAT CLIMATE CHANGE AFFECTS THE EARTH DISPROPORTIONATELY. ENVIRONMENTAL JUSTICE CANNOT BE SEPARATED FROM ECONOMIC AND SOCIAL JUSTICE.

THIS IS OUR IDEATION OF AN URBAN UTOPIA FIT FOR THE SOCIETY OF OUR TODAY. WE BELIEVE THAT THIS DOCUMENT SHOULD BE RIDICULED, DERIDED, AND CRITICISED. WE ACTIVELY SEEK OUT THIS CONTROVERSY FOR IT MEANS WE HAVE WRITTEN SOMETHING WORTH ARGUING ABOUT. THIS IS NOT A BLUEPRINT OR MASTERPLAN FOR THE FUTURE.

"BE REALISTIC, DEMAND THE IMPOSSIBLE" - PARIS PROTESTS 1968

"ONLY A CRISIS - ACTUAL OR PERCEIVED - PRODUCES REAL CHANGE. WHEN THAT CRISIS OCCURS, THE ACTIONS THAT ARE TAKEN DEPEND ON THE IDEAS THAT ARE LYING AROUND" - MILTON FRIEDMAN

CITY AS A JUXTAPOSITION



HOSSEIN ARSHADI
DORSA SADAT SEYEDI

UNIVERSITY OF TEHRAN
IRAN

Our cities are changing daily or even hourly. As a result, the urban future of cities cannot be programmed on a very detailed scale. Nevertheless, we can try to predict some options and attract attention to particular areas. Defining a structure and also posing some questions in different areas could facilitate planning for the cities. This approach will also prepare a situation for interdisciplinary cooperation amongst professionals.

The offered structure will be like a categorised shelf with some empty spaces. Those empty spaces will hopefully trigger designers, urban planners and also sociologists all over the world to step in and contribute to the movement.

As mentioned before the structure as a vital part of any system gives us strategic and critical information, which can optimise the process of decision making. Since clarity allows the users to know every aspect, it is an essential feature in a dynamic structure which can evolve much easier and faster.

JUXTAPOSITION CONTAINS EVERY ASPECT OF THE MULTIPLIED CHARACTERISTICS OF THE CITY AND SOCIETY.

The other point in this kind of systematising urban planning is the quantification for the quality of social and physical life of the city.

The main idea that we want to suggest in this manifesto is that the city as a phenomenon which plays a constituent role in our lives, should be seen as a clear-dynamic structure.

The purpose of write a manifesto is probably to try to get closer to our ideal city. Therefore many people during all these years have tried to ascertain this need by defining utopias.

Initially, we want to discuss Utopia and Heterotopia separately and also in the context of urban planning systems.

"Utopias are sites with no real place. They are sites that have a general relation of direct or inverted analogy with the real space of Society. They present Society itself in a perfected form, or else Society turned upside down, but in any case, these utopias are fundamentally unreal spaces." (Foucault, 1984)

This is the definition of Utopia presented by Michel Foucault in his article "Of other spaces." By considering aspects of Utopia, it comes to mind that presenting another Utopia may not be the solution of our era.

In opposition to Utopia, there is the concept of heterotopia. "As for the heterotopias as such, how can they be described? What meaning do they have? We might imagine a sort of systematic description that would, in a given society, take as its object the study, analysis, description, and 'reading' of these different spaces, of these other places. As a sort of simultaneously mythic and real contestation of the space in which we live, this description could be called heterotopology." (idem)

The definition of Michel Foucault gives us some useful hints about how our thinking of the cities should be. Heterotopic spaces take place beyond the borders of our daily life; therefore, they can lead to meaningful layers. They have the nullification power towards existing disciplines. Heterotopia is a state of disorder and interruption in space and time. It has a dynamic spirit which suits perfectly with what we expect from our cities to function in the best way possible. In other words, our goal is planning for the city as a consistent, vivid object.

The other concept, which is very useful and may change the way we think about urban planning, is juxtaposition.

As Foucault mentions it: "We are in the epoch of simultaneity: we are in the epoch of juxtaposition, the epoch of the near and far, of the side-by-side, of the dispersed."

It seems to be the most excellent manifest among heterotopias.

Juxtaposition contains every aspect of the multiplied characteristics of the city and society. This idea versus blending will lead to acceptance and empowering of minorities. This process works by gathering different things and stop trying to make a mixture of them. Keeping all individual identities next to each other seems to be a constructive way of diversity appreciation in our cities. Therefore, It seems mandatory for our age to think of the city as a juxtaposition.

In the end, we want to add that this manifesto is not aiming to solve or maybe consider the solution, but to question the system of Utopia, the way we see and live in our cities.

Reference

Foucault, M. (1984). Of Other Spaces: Utopias and Heterotopias, *Architecture /Mouvement/ Continuité*, Oct. 1984.

ICI - A MANIFESTO FOR (URBAN) JUSTICE

ISADORA TENÓRIO DE ARAUJO
PALOMA CHUQUÍN ALARCÓN
SARA ELWALEED ABDELAZIZ ALI
POLITECNICO DI MILANO
ITALY

>> ICI - a manifesto for (urban) justice

Violence, discrimination, inequality, poverty, corruption, political division, disinformation displacement, climate change are every day's news. The COVID-19 pandemic has made the world aware of its weaknesses, but also of its possibilities. When unequal access to basic needs threaten humans' health globally we are obliged to face what it seemed like a distant reality at our doorstep.

With this manifesto we want to state our commitment to justice in cities. We, as architects and urban practitioners, recognize the role of our professions in shaping communities. However, the long-term change we want is also the responsibility of:

Individuals

Communities

Institutions



Paloma Chuquín (Own Authorship)

CHANGE!!

Individuals with equal access and equal agency

In a Just City a person should be able to feel empowered by their community, environment and government. The contemporary challenge is to provide food, housing, medical care, education and cultural life with quality, beyond the basic access - independently of age, physical capabilities, gender, color, class, or ethnicity. Each individual must have their human rights respected and have their voices heard. A place where solidarity, respect, compassion and tolerance are practiced and incentivised. Where children can be curious of the world freely and fearless; and are able to explore, to play, to express their art, and to be inspired.

We all are responsible for the world we create, we can build our just city, be involved in the community discussions, create platforms of dialogue where there are none, raise the topic of "Just City" in our surroundings, connect ourselves with local activists, share our work and participate directly. We should expose ourselves and our children to different lifestyles. When rights are violated, we should mobilize and contact relevant institutions and the press. It is not only to be against injustice but being actively pro-justice.

solidarity

respect

>>>

human rights ·



Paloma Chuquín (Own Authorship)

A Community of solidarity where diversity is praised

Recently, despite the fact that cities are becoming bigger and more diverse, the feeling of loneliness and fear is getting greater. People tend to live in a few square meters in a city while compromising their personal need in order to benefit from basic services. At the same time some, people feel their lifestyle and identity threatened, this may lead to internal disputes of us against them, when actually we humans have much more in common than we perceive: we all have the need to love and be loved, we all dream, get disappointed, get angry, and get hurt.

A community should offer social and physical support for people to gather, organise, create, strengthen their connections, and allow their own growth. A place where they can belong to regardless of their background, where they are respected while expressing their culture and performing their social activities. A cohesive community is made of people sharing experiences, recipes, stories and offering a helping hand, in order to achieve this, spaces that enable these interactions are required. What if streets can tell the stories of its community - the smell of fresh baked bread from the local store and the chit chats of parents waiting for their kids. Public areas and parks full of trees where people can lie under, hear the birds and become present and mindful of nature. All of these under the observing eyes of the neighbours and passers-by.

Places such as libraries, community centres, coffee shops, hair salons, allow people to meet and to interact - personal experience is still the strongest way to overcome prejudices. When facing the "other" we realise that some of our assumptions could not be true and we are able to solve common problems with dialogue. Communities offering these places enable democracy to thrive.



Paloma Chuquín (Own Authorship)

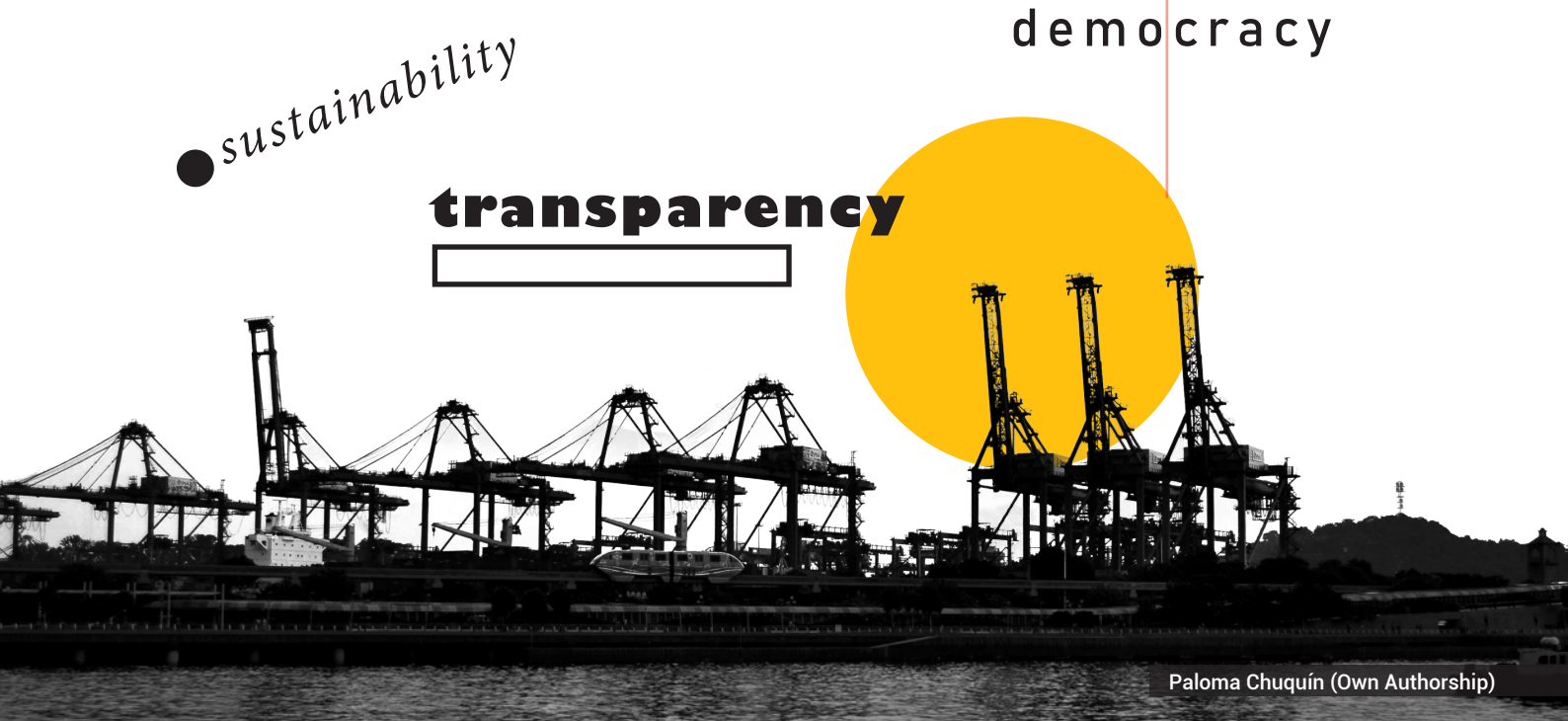
Institutions working with the people and for the people

Legitimate and essential demands from communities are undermined when institutions work towards their own interests. Corporations take advantage of lax worker's rights and environmental laws in many developing countries. Corruption between the public and the private sector obstructs the main goal of public institutions furthermore it compromises the justice system that it is supposed to adjudicate autonomously. People do not trust a great number of institutions due to their complex bureaucracy, their opaque activities, and frequent corruption scandals. Even one case of corruption can erode a community's trust.

Institutions should act as facilitators for people to achieve their growth through multi-sectoral policies - especially for the well-being of the weakest, the poorest, and the forgotten. Three main aspects should be taken into account: equity, diversity, and democracy (Fainstein, 2010 p.5)

In this sense, policies that advocate for disadvantaged groups should be a priority to achieve an equitable society. Innovations in industry and circular economy principles can guide all production, with quality, affordability and sustainability at the center. Information technology allows knowledge to be shared or built together, in this way, small-scale neighborhood actions can be upscaled or replicated. When solidarity is strengthened, individuals have a stronger voice and are able to shift power balance.

Then, policies that promote mixing of different socioeconomic and ethnic backgrounds would tackle diversity. One way could be assigning social housing spread over central districts and giving incentives for local shops to be established. The education curriculum should include lessons about minority groups to help their integration.

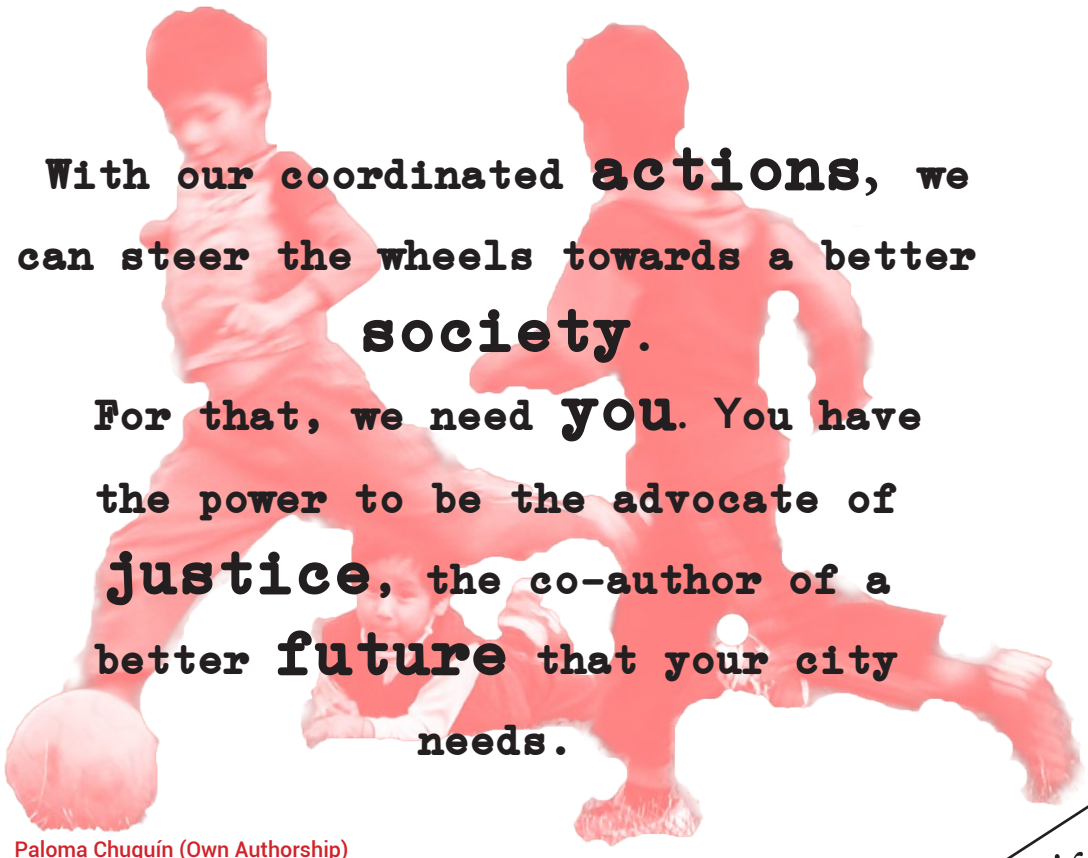


Paloma Chuquín (Own Authorship)

>>

To strengthen democracy policies should be designed with the collaboration of the government, academia, and society. There should be transparency in their activities and transactions; and should also ensure their negotiations with private organizations conform to this principle. Positions of authority should be shared, in order to enhance democratic decisions and avoid a concentration of power. Policies should be strongly subject to their context, socially and environmentally, based on science and research, in order to obtain democratic outcomes.

ACT NOW



Paloma Chuquín (Own Authorship)

Reference: Fainstein, S. S. (2010). The Just City. Ithaca: Cornell University Press.

MANIFESTO FOR A JUST CITY

ANMOL CHAUDHARY
ANUPRIYA AGGARWAL
JANHVI
SHARANYA K.G.

SCHOOL OF PLANNING AND ARCHITECTURE, DELHI
INDIA

The word 'just' means to act according to what is morally fair. But who decides what is fair and what is unfair? We live in a diverse world. There is no single version of the truth. We all experience the world differently and our experiences shape our realities. 'Just' is, therefore, a relative term. It might be a birth right for some but for a huge portion of people in India, it is a long-held aspiration. Marginalised communities historically have faced discrimination based on caste, class, gender, religion, and sexuality. From the time of birth and schooling to securing a job and getting married and finally experiencing death - their journey is a harsh reality filled with discrimination. These people experience attacks of injustice in their day-to-day lives.

The onset of injustices in India can be traced back to the arrival of the caste system. It is a traditional system of rigid social stratification that segregates Hindus based on circumstances of birth and occupation.

People are locked into the occupation of their forefathers at the time of birth, thereby normalising the cruelty and inhuman treatment of those at the bottom rungs. The so-called untouchables (known as the scheduled castes) experience a lifetime of discrimination, exploitation, and violence. Over time, inequalities propagated by the caste system have been imbibed in the urban framework of cities. Upper caste Brahmins occupy the core areas whereas the oppressed are pushed towards the outskirts. Social ostracism of marginalised communities is still prevalent and justified based on this system. After 73 years of Indian Independence, a lot of these people still remain caged.

With diversity, we are experiencing more division than solidarity. India is one of the largest developing countries and yet, even its metropolitan cities are spatially segregated based on caste and class. This makes us question; how do we define development?

The arguments for growth are that its benefits will trickle down. However, it is seen that in most developing and developed countries, the number of inequalities and homelessness increases with an increase in wealth (Farha L., 2020). As a minuscule percentage of the population becomes richer, others keep falling deeper into their rat holes.

Justice is a hollow word if all points of view are not brought in. If we want to bring about a change, we need to think about those who are still in that hole, people who live below their basic needs. The time is now to help those who are in crisis. How do we come together when everybody has a different origin, story, and perspective? For solidarity to materialise, we need to find a common ground. We can be united through a shared profession, shared nation, shared history, and also shared struggles. This forms the basis of our manifesto as we begin to mark the steps for action.

INDIA IS ONE OF THE LARGEST DEVELOPING COUNTRIES AND YET, EVEN ITS METROPOLITAN CITIES ARE SPATIALLY SEGREGATED BASED ON CASTE AND CLASS. THIS MAKES US QUESTION: HOW DO WE DEFINE DEVELOPMENT?

1. TO ACKNOWLEDGE AND RESPECT OUR DIFFERENCES

Pause and think about yourself. Admit your privileges. Recognise the inequalities around you. Do you think your version of reality is just?

2. TO RECONSTRUCT THE HISTORY SET BY OUR ANCESTORS AND SHAPE AN INCLUSIVE TOMORROW

We need to create a shared history that is an honest account of all perspectives. Education is key in reconstructing the stories that currently manifests the glory of a few dominant communities. Knowledge of our collective past has to reach everyone irrespective of their age, caste, gender, class, and creed. We espouse a common narrative that voices the unheard. It must be taught in schools, sung as folklore, and told as stories in popular culture.

3. TO ENSURE THE DIGNITY OF LIFE FOR ALL

A dignified lifestyle should not be a luxury reserved only for the topmost sections of society. Access to clean water, air, sanitation, housing, health, law, and order are fundamental rights that must be available for all, regardless of caste, class, gender, etc. We endorse an Equity Planning model where all groups have access to opportunities necessary to improve the quality of their lives.

4. TO ENSURE EQUAL REPRESENTATION OF ALL COMMUNITIES IN DECISION-MAKING ARENAS

Urban justice can truly be achieved only when authentic viewpoints from all sections of society are included in policy-making forums. Equal representation is crucial. This would encourage healthy deliberations so that the specific needs of each community are set forth.

5. TO CREATE INCLUSIVE SPACES FOR COMMUNITY INTERACTION AND DIALOGUE

Another way to build solidarity is to create public spaces that welcome all. These can include markets, parks, neighbourhoods, etc. where people actively take responsibility for that space and engage in shared practices. Spaces that are a product of community participation and professional expertise.

6. TO MAKE BEAUTY AND ART AVAILABLE TO ALL

Social housing is almost synonymous to dreary, ugly looking buildings. Why is it that beautiful houses are made for the rich, but withheld from the poor? We want to break this mindset. Art is vital and must be obtainable to everyone. Planners, architects, and designers have the wherewithal to make structures that are affordable yet aesthetic.

7. TO REDEFINE 'DEVELOPMENT' AND WHAT IT ENTAILS

Currently, the extent of development is measured through indicators such as GDP and wealth. This fails to capture the vulnerability of the poor. Development should be defined through a happiness index or the ratio of poor to elite.

8. TO BUILD A SYSTEM THAT ALLOWS PEOPLE TO BE A PART OF THE JUSTICE MOVEMENT

We want to allow you to contribute to the larger justice movement. This would entail making those around you aware of their rights and opportunities. Speak up when you witness a scene of injustice. Constantly challenge the status quo. Apathy is no longer an option.

WE IMAGINE A CITY NOT ONLY FOR A FEW, BUT FOR ALL OF US. WE NEED TO REASSESS THE PAST, RECONCILE DIFFERENT VIEWPOINTS, AND FORGE A COLLECTIVE FUTURE.

Author: Franmarie Metzler, U.S. House Office of Photography. Public domain.



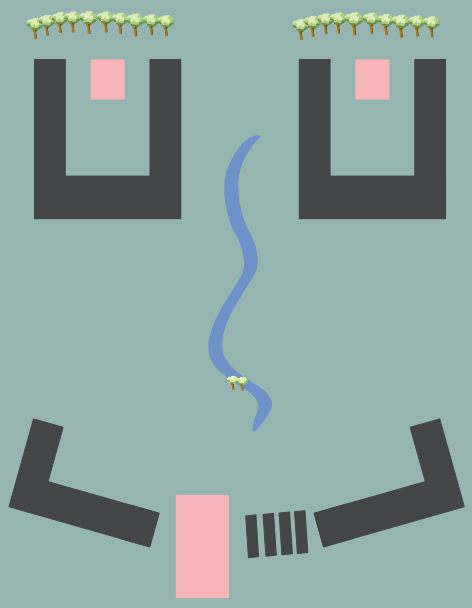
"I DON'T THINK ANY PERSON IN AMERICA SHOULD DIE BECAUSE THEY ARE TOO POOR TO LIVE."

ALEXANDRIA OCASIO-CORTEZ

AMERICAN POLITICIAN AND ACTIVIST

MANIFESTO FOR A JUST CITY

OUR CALLS FOR CHANGE IN CITY AND SOCIETY



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In writing this manifesto for a Just City, we prelude that cities are not just. But what exactly is meant by that?

Cities have always been a reflection, but also a pioneer of social organisation. Without denying the negative sides of these organisations, cities in many cultures have in the past produced positive infrastructural and social organisations (Democracy in ancient Athens, urban water and agriculture in Tenochtitlán, knowledge centre Baghdad). Nonetheless, in all these examples, it was always elites who oversaw change and took advantage of it.

Today, these elites (that are still influencing change) are not only political but also economic actors. Housing and real estate companies and planning offices usually act according to the principle of short-term maximum economic success and are staffed by people from the more privileged sectors of society, establishing existing patterns. This is one of the reasons why not only the richest, but also the poorest sections of the population are often concentrated in cities, and why the latter are often affected a lot more by crisis like climate change, global financial crisis, or pandemics.

In recognising the privilege of the elite, we must acknowledge our own. We want to use our position and also the privilege of knowing different cultural contexts to initiate a change. Although this voice strongly needs to be supplemented by those, actually being the victims of injustice in institutional, social or spatial structures, on global, national and local scales.

Correspondingly, this manifesto aims to define the visions of future urban space from our privileged roles and points of view as future urban researchers or designers. It details how we see the inclusive city of the future, how we want to change current and future developments and especially how we are going to design this process.

It further acts as a debate for a Just City, that has already been started by works such as the UN "New Urban Agenda" (UN 2017) or books like "The Right to the City" (Lefebvre 1968) . We all need to fight for social justice, it's a matter of human rights and also of fighting polarisation and rising populism. We call for several points to fortify this aim and make cities fairer, whether for it's people, it's climate or it's environment.

THERE IS A RIGHT TO THE CITY FOR EVERYONE

Rural areas enjoy the right to ownership of an abundance of space, while discarding the abundance of services and goods. The Just Cities of tomorrow should provide their inhabitants with the freedom not only "to own but also the freedom to not own (cars, land etc.)" (2bAhead Website). Access to Urbanity is a right for all, as well as the recognition that there should be the right to participation in the city for everyone. A move away from "citizens only" is a move for justice.

The **Welfare state** needs to grow to incorporate new definitions of solidarity. This includes the recognition of all people as residents, regardless their origins, social class, ethnics, etc.; as a prerequisite to achieve solidarity in our societies. Leading to the need, for housing being further controlled, to (amongst other reasons) relief biases arising from individual renters.

Further, we must see and accept that informal structures also have positive aspects to be learned from (Slums and community or walkability). This acceptance can relieve the hypocritical imbalance of governments profiting off informal work. With this, we can ask ourselves, how will we handle slum in urban development? Giving it a legal base? Base urban development on existing structures?

PLANNING THE JUST CITY HAS DIFFERENT PERSPECTIVES

We need **empathy** in urban planning. For people and their needs, whether in the master plan or the process of creating and participating in it. For different local and cultural contexts.

We need to see **temporal justice**. The question of justice is in general a question of perspective. It is ever-evolving; therefore, self-reflection is necessary.

A Just City is **globally connected** and tries to seek solutions by cooperation with other cities. We therefore truly believe that this goes both ways, especially since a lot of cities in the Global South already have a history of reacting to problems like pandemics, climate change, mobility problems, or vulnerability. In answering these issues, **Mediators and Visionaries** are the roles planners should, and have the responsibility to, take on in the creation of future cities.

THE PROCESS OF PLANNING JUSTICE INCLUDES…

Collaboration amongst actors in the field and through the users of the space.
Bottom-up perspectives and opportunities which should be included and fostered throughout.

Solidarity, based on sharing. Sharing among people

who recognise their differences but at the same time are aware of their common rights as human beings. They recognise **sharing a future** and therefore must **share the planning** of their cities.

INSTITUTIONS AS DRIVERS OF CHANGE NEED TO CHANGE THEMSELVES

Governments – given a privileged role in urban spaces – need to **notice their influence** on existing disparities.

Equality in priority of neighbourhood development or even higher priority to development of segregated urban districts without endangering tenancy or ownership is necessary. The perspective or residential segregation and environmental in-justice needs to be acknowledged.

Strengthening and **restructuring of ownership** of economically weaker groups should be initiated. These changes should strongly influence the city on the real estate market and social distribution of housing.

Councils to initiate a change away from discriminations (such as feminism concepts, anti-racism concepts, disability- and age-appropriate approaches...) are required – this would help the growth of concepts for all cities and all population groups and the **restructuring of municipal governments**. A possibility could be citizen councils of randomly selected people from all social groups, in various scales - giving **bottom up a legal base**. This is a move away from stigmatisation and polarisation of city spaces against each other.

TO SUM UP AND AS STATED OUT IN THE BEGINNING, CITIES HAVE ALWAYS BEEN MOTORS OF SOCIAL TRANSFORMATIONS. IT IS NOW ON US TO MAKE THESE TRANSFORMATIONS A POSITIVE TRANSFORMATION FOR EVERYBODY. GO OUT AND MAKE YOUR DIFFERENCE TO THE WORLD!

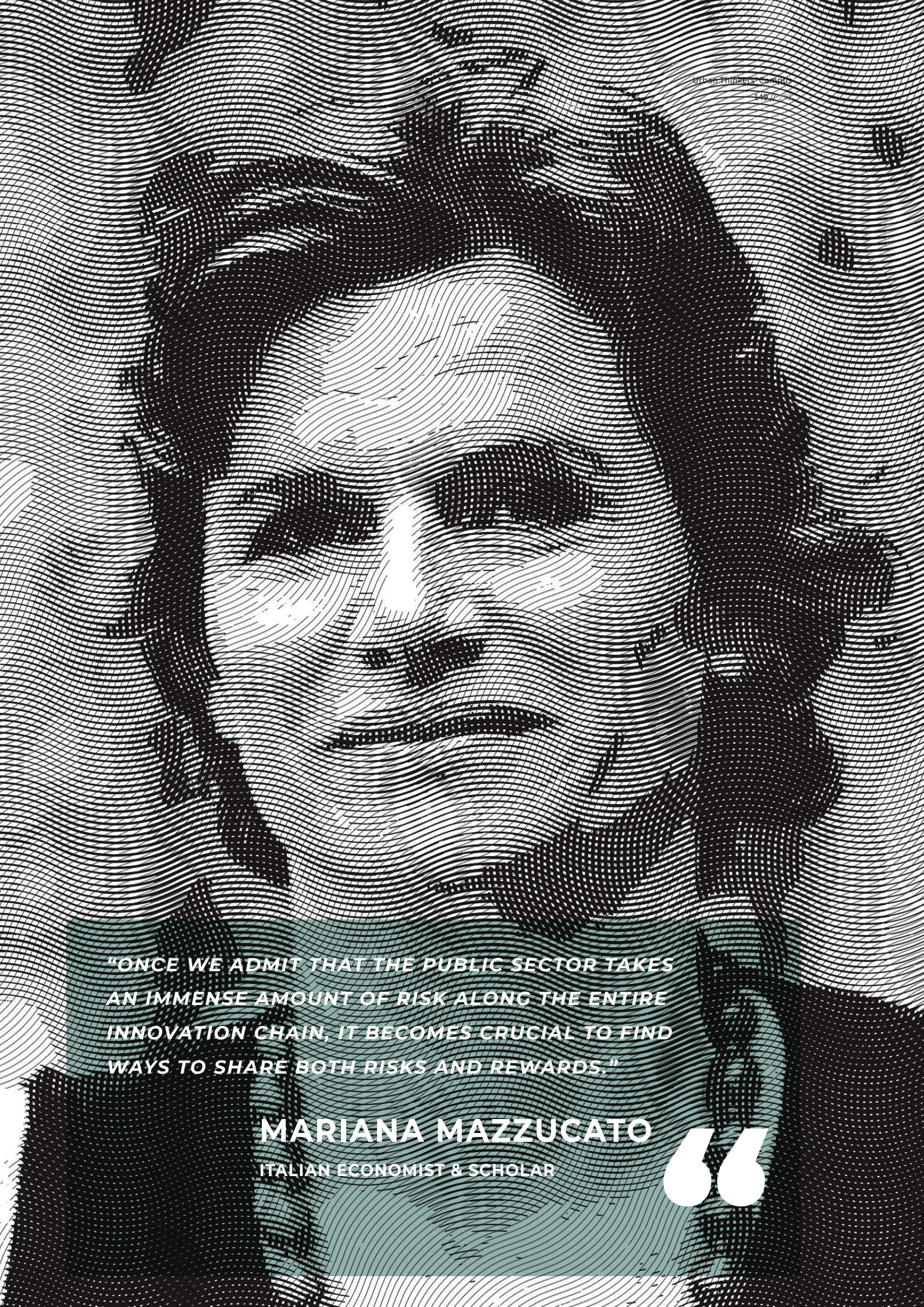
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"ONCE WE ADMIT THAT THE PUBLIC SECTOR TAKES AN IMMENSE AMOUNT OF RISK ALONG THE ENTIRE INNOVATION CHAIN, IT BECOMES CRUCIAL TO FIND WAYS TO SHARE BOTH RISKS AND REWARDS."

MARIANA MAZZUCATO

ITALIAN ECONOMIST & SCHOLAR

INCLUSION AND MARGINALISATION THE ARCHITECTURE OF OPPRESSION

JOHN COLLINS
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THE CITY MUST BE RECLAIMED!

Issues urban communities face ranges from the stagnant wages and constantly rising land value, to defining fair housing and designing environments for target populations. Given these issues, for the creation of a "Just City" the past and future must be considered. The city needs to be reclaimed, both by measures of who lives in the city and by the public spaces in which they inhabit. Needs of population bases must impact urban design and revitalisation. The needs of the community must be addressed, no longer allowing marginalisation. Through denial of housing or jobs or the use of taxes and manipulation of the market. **Marginalisation, the architecture of oppression, must end by designing for inclusion!**

THE CITY NEEDS TO BE RECLAIMED, BOTH BY MEASURES OF WHO LIVES IN THE CITY AND BY THE PUBLIC SPACES IN WHICH THEY INHABIT.

Since the beginning of city planning, architects have contemplated the "Just City." Whether the driving factors were defence or trade, the urban space has been planned out in an attempt to fulfil the required needs of the time. In contemporary times, the world view of the Just City varies by state and country. Part of the concept of the Just City is Fair Housing. The concept of Fair Housing can vary by the style of governance. In more socialist countries, housing as a right may not even be a question for citizens but for the immigrants who are not officially part of the system, suddenly a question arises, who is deserving? **The implementation of a national organisation dedicated to the preservation of a fair-housing system, such as the (FHEO) in America, must be implemented and properly maintained.**

The market plays a major role in the Just City. It is difficult to remain self-sufficient when the cost of living continues to exceed the wage growth. In the United States, cumulative inflation has reached 51% since 2000 (Bureau, 2020). The cost of living has more than doubled in just the last 20 years, while the median minimum wage has only gone up by 41%. "On April 13th, 1933, barely a month into his administration, FDR (Franklin D. Roosevelt) sent congress a letter demanding a radical change. 'A declaration of national policy' that home ownership needed to be preserved 'As a guarantee of social and economic stability' (Glantz, pg.22)." Such was the birth of our greatest home ownership boom. Homeowners paid back their federal loans and the government returned a profit. What followed was the rebirth of a monster, the inflating housing prices and the ever-growing American national debt.

The right to economic stability, which had been conceived as a way to fight the great depression and boost home ownership, became privatised and became a playground for politicians and businessmen only looking to turn a profit.

Today multinational companies have bought out real estate worldwide and can leave them empty and turn a profit by inflating the market. While the global market is enjoyed by many developed countries, it in fact has many effects on the local level across the world. Unregulated business practices have allowed the marginalisation of communities and dangerous environmental practices across the globe. The unsustainable divide between wage growth and productivity growth has been growing since the 1990s (ILO, 2020). **Incentivising sustainable design for developers must be made through award organisations such as LEED and the Institute for Sustainable Infrastructure, as well as by regulatory commissions to promote inclusion.**

While rebuilding the city, the process of gentrification that occurs destroys the very community who form the neighbourhood, but it also has other consequences. Creating the new community will undoubtedly create jobs, many of which will be unskilled positions that should be worked by the poor people living in that community. The same people gentrification has driven up land values on and in the deals cut by the developers, moved them to other parts of the city or into the county. **Replacing the existing units with rent-controlled units in the new development enables the working poor access to jobs, equality in schooling and public funding, and saves communities.** With safety as another concern, it has been recommended to sectionalise neighbourhoods, to limit through streets and increase ownership of the neighbourhood (Newman, 1996).

Access to transportation is another important quality of the Just City. Transportation hubs, pocket parks, and green spaces are examples of things that could be used to break up neighbourhoods into smaller communities to achieve such goals. Public transportation has many more benefits, some of these being: health benefits to the community,

reduction in road conjunction, an increase of ownership by the neighbourhood, and bringing communities together. **Community ownership is more than owning the private space inside a domicile, but rather a connection to the community, and ownership of space and the creation of the neighbourhood.** In one study at Harvard University, commuting time demonstrated to be the single strongest factor in escaping poverty. The longer the average commute per county, the worse the chances of low-income families becoming middle class or wealthy (Hendren 2015). **New housing replacing existing housing must be designed for the neighbourhood you are adding too.** New developments must hire people from the surrounding neighbourhood and have public access via public transportation. Inclusion is imperative to sustainable design.

Marginalisation, a world-wide problem, can come in many forms. Examples being the forced shared land between the Israelites and Palestinians, or the caste system of India. “Today’s residential segregation in the North, South, Midwest, and West is not the unintended consequence of individual choices and of otherwise well-meaning law or regulation but of unhidden public policy that explicitly segregated every metropolitan area in the United States (Rohtstein, 2017).” Our market, laws, and banking practices have led to these circumstances. It is impossible to nail down a single formula to solve our world’s marginalisation problems. A key factor can be derived from this evaluation; inclusion is the key.

WE SHARE A WORLD MARKET, GEOPOLITICS AND ARE ALREADY ALL INTERCONNECTED. WE MUST UNDERSTAND THE CONFINEMENTS AND IMPLICATIONS OF OUR WORK AND THE WORLD AROUND US. IF ARCHITECTURE, ENGINEERING, AND URBAN PLANNING CAN BE USED TO MARGINALISE AND OPPRESS A PEOPLE, THEN SURELY, THEY CAN BE USED TO UPLIFT THEM.

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Still from video interview: Susan Fainstein on Community Engagement in Policy Making. Available at: https://www.dailymotion.com/video/x2o7uh2 © Daily Motion. Public domain.



"IT IS MY HOPE TO (...) REDIRECT PRACTITIONERS FROM THEIR OBSESSION WITH ECONOMIC DEVELOPMENT TO A CONCERN WITH SOCIAL EQUITY." THE JUST CITY, 2013.

SUSAN FAINSTEIN

POLITICAL THEORIST AND PLANNER

MANIFESTO FOR THE JUST CITY

LAURANNE BERCKMOES
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ROEL GEULLAUME
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KU LEUVEN (CAMPUS GENT)
BELGIUM

"TO CLAIM THE RIGHT TO THE CITY IN THE SENSE I MEAN IT HERE IS TO CLAIM SOME KIND OF SHAPING POWER OVER THE PROCESSES OF URBANISATION, OVER THE WAYS IN WHICH OUR CITIES ARE MADE AND RE-MADE AND TO DO SO IN A FUNDAMENTAL AND RADICAL WAY"
DAVID HARVEY (1998).

The call for a manifesto. In a year when society and public life shift a couple of gears down, many urban problems become clearer than ever. During this global pandemic, the wealthy retreat to their luxurious housing and access to the private property whilst less fortunate citizens are left behind with closed-off public spaces and limited private space. Underlying structural problems in our society now surface and show their physical translations in our built environment. To evolve towards just a city for all, we need a mental shift happening on multiple different levels going from how we communicate to how we govern our countries through policy. To make these changes, the information will be of unmistakable importance

ACCESSIBILITY OF PUBLIC GOODS, EQUAL RIGHTS FOR ALL PEOPLE

The neoliberal and hegemonic markets of our global capitalistic system have a parasitic effect on the city and society. Public services and goods are highly privatised and sold to maximise profits. Is this fair? Isn't the **accessibility of public services a common basic right for every individual and human being?** A trend in capitalistic urbanisation is a commodification of public goods. These are used as a tradeable good and affect the social conditions of inhabitants of cities and rural areas. It indicates lots of social-cultural consequences like health crises, threats on social cohesion, increasing inequalities in the distribution and quality of urban services, social segregation, poverty, and urban polarisation. There is a need for a balance between social and economic efficiency, and legislation to the right of urban structures.

There is a need for a view of global governance as requiring little more than rules to manage the competition between national economies. **A government must not show authority and hegemonic power towards society but to fulfil a role as facilitator. No more power and control.** We need to re-regulate the markets that are not based on public needs or common goods. By including civic engagement platforms and open horizontal organisations based on co-operatives we can empower citizens to shape their living space by expanding access to collective resources or shaping urban commons. Co-operating citizens, markets, and governance lead to a more justified community, city, and society.

SOCIAL COHESION AND INCLUSION AS A TOOL TO SHAPE THE CITY CENTRE

Segregation in the city often has a **spatial representation**. Some sort of **hierarchy of neighbourhoods** has developed over the years in most cities on the earth. For example: the slums for Dalit and Brahmin in India or suburbs in France, where we see the phenomenon of zip code discrimination. People are stigmatised and judged based on the neighbourhood they live in when applying for jobs: for example.
This discrimination and these prejudices are deeply manifested in the minds of the citizens. Prejudices often **come from a form of ignorance and the "not knowing of the other."**

Communities do not share the public space as a common good and therefore they no longer get in touch with one another. As a result, they become alienated.

One thing all of the residents of these different neighbourhoods have in common is the need for a third space. This is a space which is safe and inclusive, such that different communities can dwell and interact. But this need only enlarges the gap between wealthy and poor neighbourhoods as the affluent neighbourhoods often have the best access to the city centre and, thus, access to opportunities. Authorities and urban practitioners must be working to strengthen democracy. Doing so, spatial planning can be a solution to combine all regions and citizens.

Could the need for the centre provide us with the solution? What if we as planners and government

make drastic changes in the way our cities are structured. Maybe instead of creating one centre where people have to struggle to get there, we should think about **decentralising opportunities**.

What if every neighbourhood has something different to offer? As planners, we should then create space in every neighbourhood for economic activity. This provides every citizen with opportunities nearby, and might also stimulate residents of different neighbourhoods to interact.

Perhaps instead of steering everyone towards one place that does not fit us all, we should try to make some sort of network of neighbourhoods relying on each other, therefore every neighbourhood will have its value in the society within the city

CITIZEN PARTICIPATION AND THE USE OF INFORMATION

The last cornerstones in the process towards a Just City is, from our perspective, citizen participation. Policymakers and governments often see it as a difficulty in the planning process. These actors must understand that by embracing participation, they can make decisions that are truly supported by the community. This also means that policymakers should be attentive to movements at a grassroots level, and they should support these movements whenever they pop up.

An individual will always act from his own embodied context. This means that people with very different ideas are involved in the policy process. We, as urban planners, have to reflect critically on the **needs of the citizens** through dialogue. This dialogue will induce horizontal information which should be intertwined with our theoretical knowledge as urban planners.

To achieve a Just City for all, we must have a good understanding of what the citizen's needs are. Urban practitioners need to look at civil knowledge as a new source of data and a participatory design process as a tool to get a clear view of what the daily user of the city needs. By allowing people to influence the decision-making process, they will get educated about their Right to the City and get more motivated to participate in future developments. New technological developments and digital platforms are a chance for us as designers of the future, to reach out to citizens furthermore.

We, Urban planners, must encourage the **debate between citizens and public authorities.** Citizen participation should be incorporated at the start of the design process. This way, governments can form just decisions that are supported by the local community.

One of the struggles with participation is reaching and attracting all layers of society and not just interested in middle-class individuals. To counter this and to ensure that everyone is represented, we need to use **different channels of participation** to ensure that all private and group interests are sufficiently known and balanced. Besides, a formal assignment can be given to a civil servant to take on the role of a "participation officer." Finally, we must pay **particular attention to diversity** by involving senior citizens, people from migrant backgrounds and children in municipal health policy.

We have been creating problems for years that will reach unfathomable proportions if we don't act now. The current pandemic has shown that we humans are capable of drastic changes for the public good.

Change is needed, not only in our societies but also in ourselves. The change needs to start in our minds before it can settle in our urban environments. The idea of the Just City reaches beyond the city and is an idea for a just society no matter the form it takes. These ideas may seem utopian but we believe that we can build back better.

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"WE NEED TO PUT A PRICE ON CARBON IN THE MARKETS, AND A PRICE ON DENIAL IN POLITICS."

AL GORE

AMERICAN POLITICIAN & ACTIVIST

JUSTICE IN LIGHT OF SOLIDARITY



ALA TALEBIAN
KIMIA NOORINEJAD
ROMINA MEHRBOD
OMID KHOEIN

UNIVERSITY OF TEHRAN
IRAN

"WE HAVE FLOWN THE AIR LIKE BIRDS AND SWUM THE SEA LIKE FISHES, BUT HAVE YET TO LEARN THE SIMPLE ACT OF WALKING THE EARTH LIKE BROTHERS,"MARTIN LUTHER KING JR.

Throughout the world, millions of citizens are suffering from living in unjust cities. We are in an age where cutting-edge technology is being used widely in means such as high-speed transport and the internet to bring people closer to each other. However, we have miserably failed to create a sense of closeness between nations worldwide. Solidarity has never been more accessible and yet, we have never been more distant to achieve it. Activists have been concentrating solely on Urban Design for solving this problem. Urban planners, architects, and governments have been held responsible for inadequate spatial quality that lays the foundation of adverse effects on dwellers. Although this notion is important, we have to bear citizens in mind too. It is time to flip to the other side of the coin: **a Just City stems from a just society.**

A JUST CITY STEMS FROM A JUST SOCIETY

In order to have a just society, we need to solve divisions and, to do that, we need to have some primary qualities. These can be divided into two interconnected groups: tangible and intangible. Today's cities are mainly focused on their tangible sides; a view we wish to alter. We might be able to reach tangible qualities with design and planning, but we certainly need people's power for the intangible ones.

What are we facing today?

Crisis, all over the world, has unveiled the gaps between different social strata and people are getting more and more alienated. Low-income sections of society, racial, and ideological minorities are compelled to confine their lives around basic demands for survival. Meanwhile, the affluent class collects wealth and social status. This contrast fosters a sense of alienation and even, in some cases, hatred toward the opposite side.

What do we propose?

• Cities are in the hands of majorities and there are monopolies controlling economic and political issues. Meanwhile, minorities are silently providing services in the shadow of razzle-dazzle affairs that favour the upper classes. Taboos will remain as long as there are fringes around every distinct group of people. A city should be a place to break down all these prolonged borders and, regardless of gender, race, and ethnicity, let everyone take part in shared activities. These actions should commemorate and revive the cultural aspects of each individual's background.

Cities' identities are inevitably changing over time, so cities should portray a spectrum of the whole community and abandon their obsolete monochrome values, by which they have prioritised a single group over others. Engaging more minority groups and females as leaders and active members, is one way to achieve this.

• Policies and top-down approaches are needed to prevent chaos and they should be concise and clear. No decent enforcement is doable without comprehensive rules, however they shouldn't be rigid and unchangeable. In today's practice, tough restrictions are only applied to common citizens, while they are bended when it comes to people in power, causing great corruption nationwide. A thorough revision has to be done considering current policies. Within a dynamic framework of regulations, all people can make changes based on their visions and needs. The final outcome is a series of tailor-made policies particular to every community.

• People need to know that democracy exists and they won't be punished for freedom of speech, then they could boldly share their opinions and criticise lawmakers. This is already available in many countries in forms of referendums, democratic elections and participatory decision-making councils, yet still missing in several countries with totalitarian governments. Non-governmental Organisations and professionals can contribute to broaden the awareness of citizens without facing any threats. In order to make sure every group is heard and views are freely expressed, there should be a physical and virtual platform available to all stockholders where people can be educated on how to demand their rights, as well as debate correctly.

• It's not easy to distribute facilities equally.

Therefore, to avoid centralisation, it's more rational to spread socio-economic diversity across cities, providing every citizen with similar access to facilities. In addition, an equal and stable context, ready to serve as a neutral environment to cater for all, has to be prepared and planned beforehand. Spatial segregation causes the cohesion of a society to shatter and, over time, the gap between social classes deepens.

NOW, what should people do?
Throughout history, keeping to our traditional duties has not been enough. Big changes are made by people who act beyond their duties. Therefore, we have to redefine our responsibilities.

People, as city makers, have to be mindful of the way their cities are managed. This way, the rigid box of policy transforms into a unique and unprecedented form which is exclusive to every society. The time has come! It's the citizens' turn to change the way we do urban design and to lead planners towards establishing good regulation.

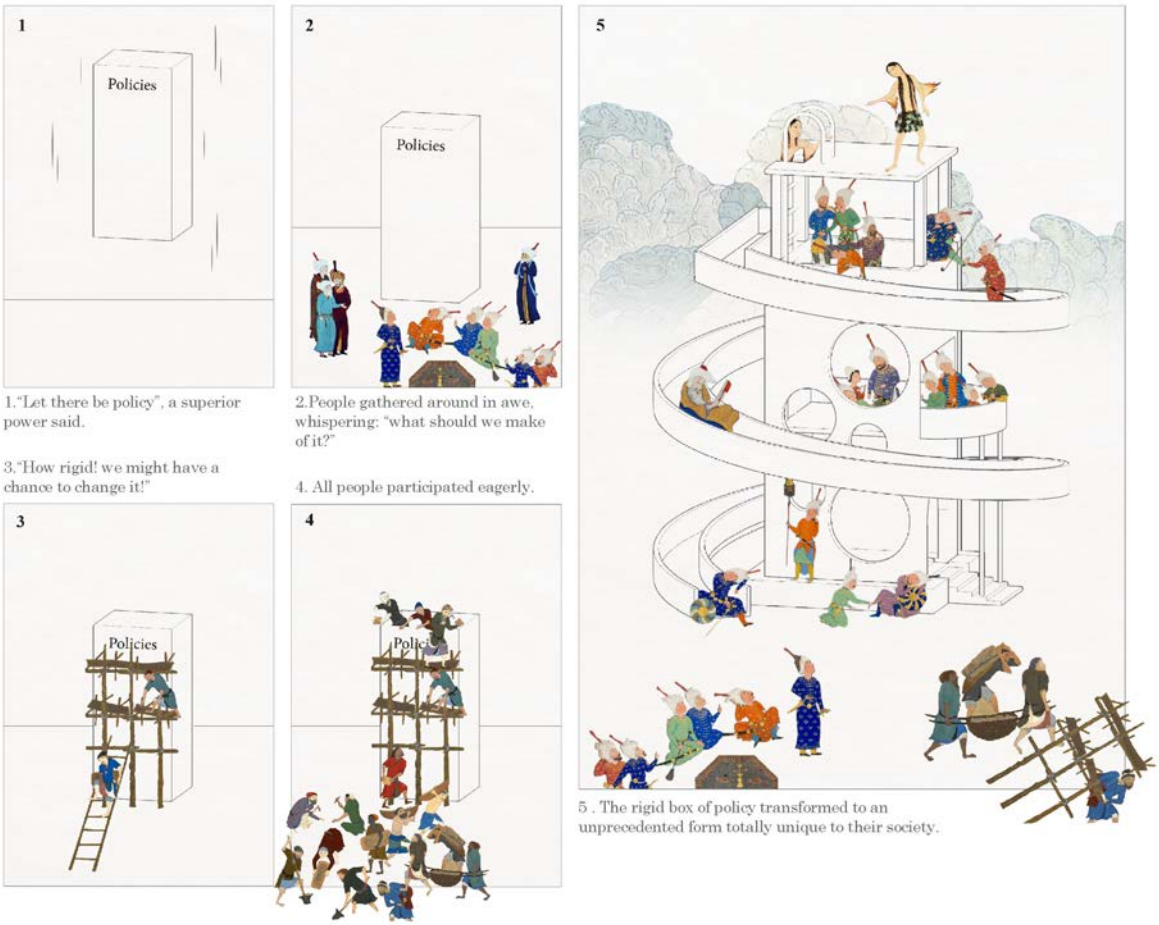
As outlined above, without such a diverse society, it is difficult to come to a conclusion that fulfils all the requirements for a Just City. It is beneficial to have values guiding us along the way.

- Start early. The future belongs to the next generation and we have to amend conventional wisdom toward diversity in our schools, cities, countries, and world.

- Accessible facilities for all. The city should have equity. So every service provided by the government must be in favour of that.

- No discrimination whatsoever. Hierarchy can only function when it comes to endeavour and practice.

- Keep the balance. As we flip the coin, we have to make sure to keep an eye on both sides; planning comprises much more than designing, because design alone won't be able to combat division.



1."Let there be policy", a superior power said.

2.People gathered around in awe, whispering: "what should we make of it?"

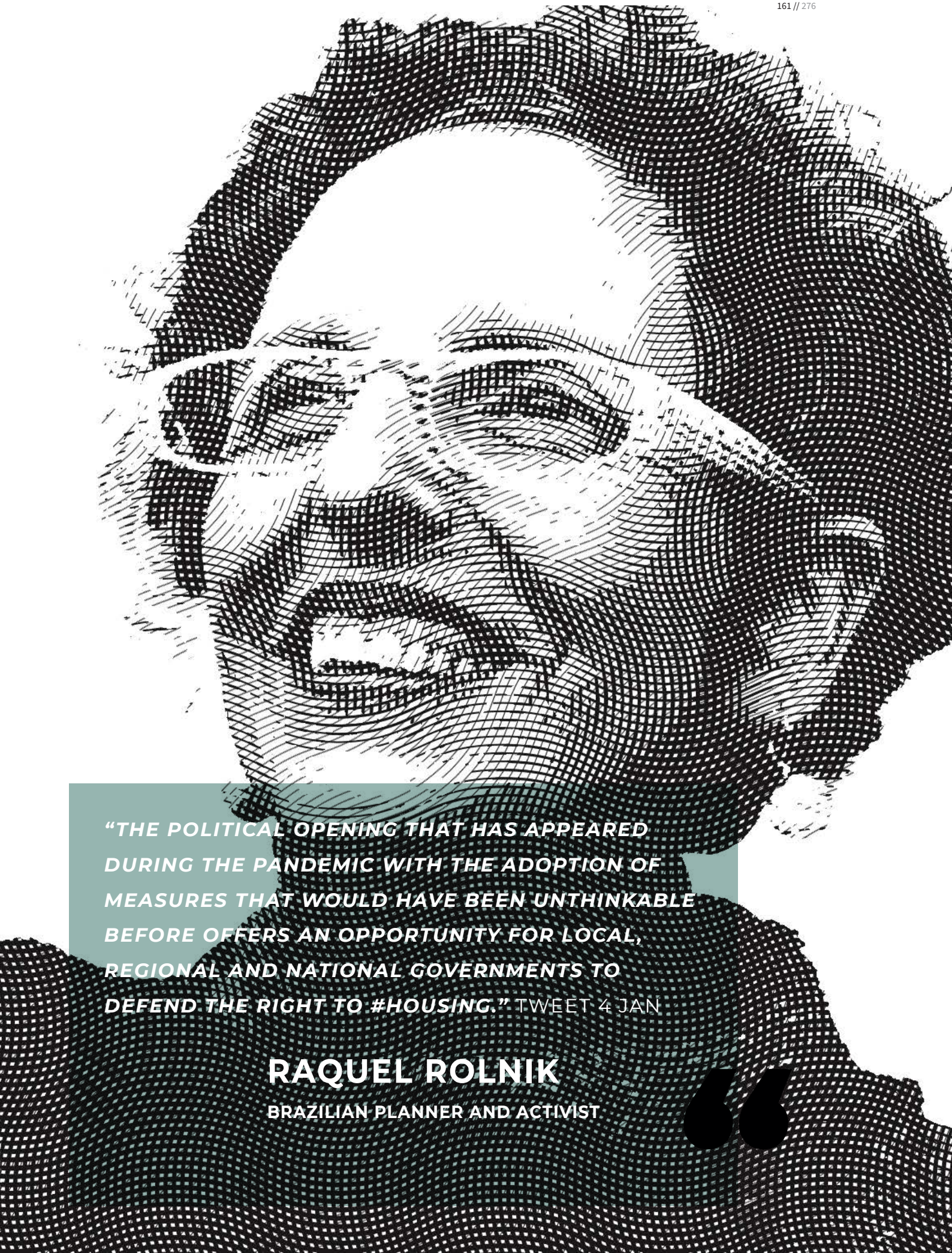
3."How rigid! we might have a chance to change it!"

4. All people participated eagerly.

5 . The rigid box of policy transformed to an unprecedented form totally unique to their society.

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- Iskander watches the mermaids in the bath, Painted in Shiraz, around 1410 AD. from Iskander Anthology, Gulbenkian Foundation, Lisbon.
- Mir Musavvir, Zahhak discusses his dream with Arnavaz, 35-1525 AD. from the Shahnameh of Shah Tahmasp, private collection.

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"THE POLITICAL OPENING THAT HAS APPEARED DURING THE PANDEMIC WITH THE ADOPTION OF MEASURES THAT WOULD HAVE BEEN UNTHINKABLE BEFORE OFFERS AN OPPORTUNITY FOR LOCAL, REGIONAL AND NATIONAL GOVERNMENTS TO DEFEND THE RIGHT TO #HOUSING." TWEET 4 JAN

RAQUEL ROLNIK

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RETHINKING THE RIGHT TO THE CITY IN SEARCH OF DEMOCRACY, INCLUSIVITY, AND SOLIDARITY

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INCLUSIVITY
DEMOCRACY
SOLIDARITY

COVID-19 has massively impacted life as we know it, having both "revealed and worsened" pre-existing urban inequalities globally (Ashford et al., 2020, p.2). Furthermore, the pandemic's impacts are interacting with that of the global climate crisis (Selby & Kagawa, forthcoming). COVID-19's impacts will be unequally experienced, being greatest for "the one billion people living in informal settlements and slums worldwide, as well as for refugees, internally displaced people and migrants" (United Nations Habitat, 2020, p.2).

Access to housing is inherent to the unequal impact of COVID-19. Policies to restrict its spread rely on having "a home with adequate sanitation services" (Farha, 2020, p.1). You cannot socially distance nor "stay home" (Farha, 2020, p.1) if you have no home. Thus, the unequal ability to socially distance exemplifies pre-existing inequalities (Richmond, 2020). This ability is a central aspect of the greatest impact being on slum-dwellers (Tampe, 2020; United Nations Habitat, 2020), with informality, lack of recognition, and issues of legality reinforcing the impact in terms of receiving state support (Tampe, 2020). Another group identified is homeless populations across the Global North and South, interconnecting with pre-existing health risks associated with being homeless, further exacerbating their risk to COVID-19 (Farha, 2020; Richmond, 2020).

OUR MANIFESTO EMPHASISES SPATIAL JUSTICE THROUGH THE UPHOLD OF DEMOCRATIC VALUES

Rethinking the Right to the City

Our manifesto emphasises spatial justice through the uphold of democratic values, while improving equity and inclusion within and between urban networks. Following David Harvey's approach to urban justice, we believe that all groups should be entitled to a 'Right to the City.' This is a right that is far more than the individual liberty to access urban resources: it is a right to change ourselves by changing the city (Harvey, 2003). The Right to the City is more than just improving neighbourhoods, housing, and public space, it is the effective assertion of democratic values in urban space. At its core, we believe that such rights should hold strict primacy in our societies, and that every individual should have the freedom, and a say in the (re) make of their cities, in addition to having the right to access, occupy, and use the given urban space. This right warrants beyond any institutional and administrative mechanisms to exclude, such as the exclusion from citizenship.

With the pandemic exacerbating pre-existing urban inequalities across the world, the sought for the Right to the City is now more than ever prevalent. In conceptualising the 'just' city, we believe that justice necessitates the access to housing. Hence, to ensure the Right to the City for all, affordable housing should be considered as a fundamental human right. We live in a world that is increasingly more complex and diverse, instead of 'going with the flow,' we need to take immediate action and change the current to create a better future for all.

The extent of inequality demonstrated in facts:

Each of the issues outlined so far has immense importance all over the world, but the unique contexts of cities vary greatly so outlined below are some examples of some of the specific conditions in different locations:

India:

- In Mumbai, 9 million people live in slums, that's 41% of the city's population (World Population Review, 2020).
- 2 million slum-dwellers have been evicted just from Delhi and Mumbai over the past decade, the consequences of which can be detrimental as the demolition of informal settlements displaces people and often pushes them into even worse conditions (Batra, 2008).
- People in informal settlements are regularly denied access to water or sanitation, even when people pay for water there is no guarantee they'll receive it (Björkman, 2014).

Brazil:

- In Rio de Janeiro approximately 1.5 million or 24% of the city's population live in informal settlements known as favelas (DeLorenzo, 2017).
- Prior to the COVID-19 pandemic disease in favelas was a significant issue, due to overcrowding, lack of waste disposal and pollution, with the average life expectancy being approximately 48 years old, compared to the national average of 68 (DeLorenzo, 2017).
- It is impossible to even know the extent of damage caused by COVID-19 in these areas, since many will never have received any health care, or perhaps not have registered birth certificates in the first place.

United Kingdom:

- In the UK, amidst the especially challenging economic times brought about by COVID-19, under the new immigration laws due to begin on

the 1st of January, any foreign people who sleep rough can be deported (Grierson, 2020).
- In 2020, the number of rough sleepers in London has risen to a record high of over 10,000 (Greater London Assembly, 2020).

Suggestions Going Forward

- There needs to be an emphasis on democracy and solidarity going forward, ensuring all voices are heard within a collaborative approach to planning
- Citizens have the right to demand their basic human needs are being met, and platforms for this must be facilitated by governments
- The commodification of basic human needs must be stopped, and a coherent infrastructure for ensuring these needs are met for every member of society must be put in place
- Housing provision must be considered in terms of its needful use rather than its potential as a financial asset
- A successful example of this is Barcelona's conversion of unoccupied flats into public housing (O'Sullivan, 2020)
- Accessibility to services of all kinds must be ensured
- This includes access to green and blue spaces to promote good physical and mental health

Looking ahead: Fostering Solidarity

Many countries are now filled with political, social, and economic division. It could be easy to look back and reminisce about a time when the idea of a nation state fostered a strong sense of solidarity. However, to look back would be a mistake, since this strong sense of solidarity was all too often premised on positioning oneself (or one's state) against the oppression of another. The days of each other and other countries being framed as enemies should be long gone. Instead, we should unite and find solidarity in fighting against the true enemies: disease, inequality, environmental issues and poor living conditions.

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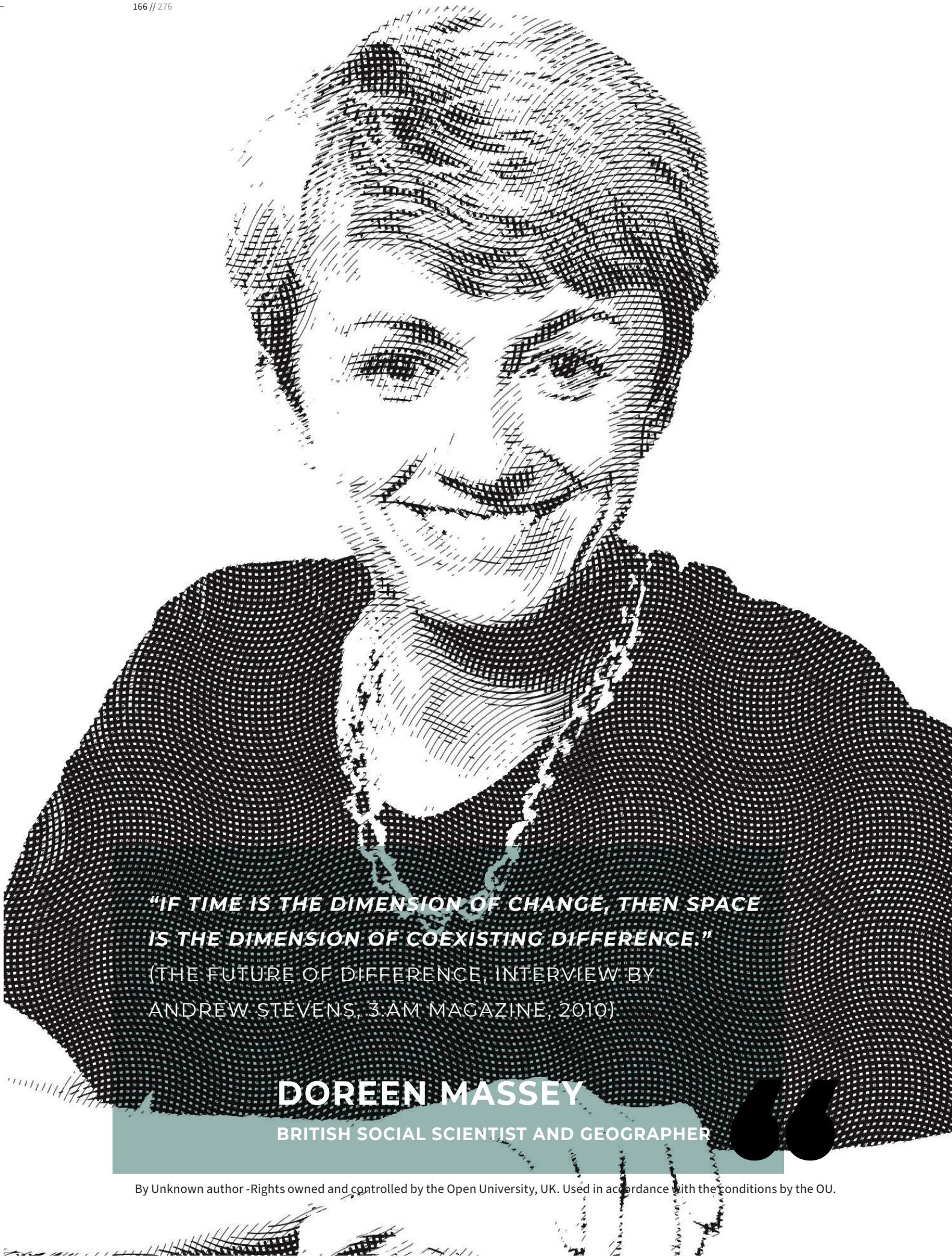
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"IF TIME IS THE DIMENSION OF CHANGE, THEN SPACE IS THE DIMENSION OF COEXISTING DIFFERENCE."
(THE FUTURE OF DIFFERENCE, INTERVIEW BY ANDREW STEVENS, 3:AM MAGAZINE, 2010)

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ROOTS OF DIVERSITY: NUTRITION FOR A JUST CITY

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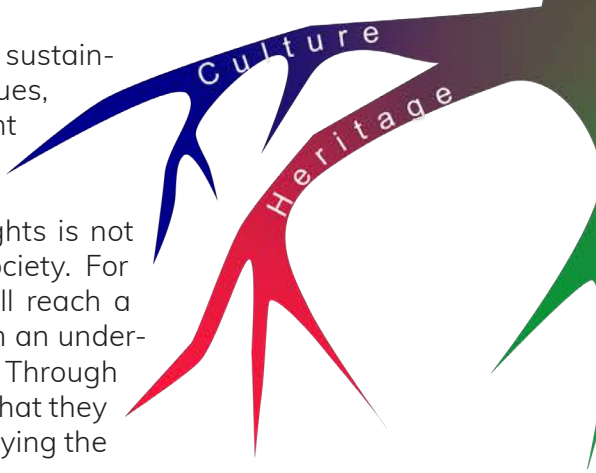
ROOTS OF DIVERSITY
Nutrition for a Just City

The city of today is overwhelmed by diversity. People of different backgrounds, heritage, culture, place of birth, ethnicity, and race cohabitate the city. Increasingly more people feel alienated, isolated and threatened in the streets of their hometown, yet there is also the experience of racism, xenophobia and even systematic oppression. There appears to be a frightening lack of understanding with the 'other': creating a breeding ground for parallel societies within the modern day city. Through globalisation we are once more confronted with our tribal past, for we have yet to establish a balance between anonymity and connectivity. The city has yet to develop the ability to deal with these challenges to sustain the future.

Imagine the Just City as a tree. Anchored and fed by its roots, it allows the trunk of the tree to grow and extend its mighty branches to the sky. The trunk is the city as it is today. It cannot exist without its roots and is th base of the growth of the tree.



All who live in the city, be it citizens, refugees, the homeless and even those who are not officially acknowledged, share the city as a common identifier. The city is the place where even the marginalised and excluded carve out a place of their own and secure a place among others. For this reason the identities of the city's people are diverse; shaped by many unique but also shared histories or roots. These unique roots form junctions when people share experiences or when they have things in common, be it culture, heritage, sports, a neighbourhood, or any other reason for communities to form. The root system forms the fundament of the tree, embodying the complete and diverse history of the people in the city. Our roots represent our past, yet at the same time they steer the future direction of the city. By finally recognising that the diversity of the city's roots is not a weakness but a strength, the city has the opportunity to develop a sustainable future like a healthy tree grows its collection of branches to form a crown.



The future of a healthy city is just and thus by definition sustainable. The Just City can be summarised in three key-values, which need at all times be respected and given thought when planning and thinking about the future of the city.

Social inclusion: Respect for the fundamental human rights is not just an aspiration, but forms the foundation of civil society. For when we respect every individual's basic rights, we will reach a baseline of equality in which it will be possible to go from an understanding of our shared history towards a solidary future. Through human rights, the inhabitants of the city can understand that they are acknowledged when they acknowledge others, solidifying the



base of our understanding of social inclusion in the city.

Economic solidarity: The specialisation of the workforce introduced us to the city, which brought us incredible riches. Everybody should be able to partake in this prosperity. However, economic solidarity is about co-operation, not just equalisation - as that would dispute the diversity we so value. Through a renewed solidarity from acknowledging diversity, the city will be able to enable sustainable welfare for all who are in need.

Ecological liveability: Last, but certainly not least: a sustainable city is respectful of mother nature. We will have to come to terms with our future presence on the planet, which out of necessity needs to be completely different from our current understanding. With climate change threatening to be of enormous impact to our societies, we need now to extend our solidarity not just to our fellow humans, but also to the planet we inhabit. When we accept this fact and act on it, the planet will return the favour and allow us to coexist with it.

The city calls on you, urban planner, architect, inhabitant, to start taking action. In order to kick-start the sustainable and Just City as we have laid before you in this manifesto, we have to take concrete steps. As we have shown with the tree metaphor, it all begins with ourselves: each of us needs to rethink the individual position we take in the city, and how we relate to our fellow urbanites. By starting something as small as a dialogue with a neighbour, colleague, or someone you might normally pass by without thinking twice, we can challenge our prejudice, and establish a new level of mutual understanding. Following this line of thought new forms of cooperation within, and beyond communities, social and economic alike, will form.

Then, the second step is to begin involvement in local initiatives. Whether it be volunteering, politics or something else in which the idea of community is central. Specifically, when in a position of influence as a politician, city planner or academic it is now the time to be heard, and especially to start listening to the diversity of voices from our communities. Even the voices unheard, our natural world included, should become part of the public debate in order to shape the city.

Only when looking at the city holistically can diversity become socially inclusive, economically solidary, and ecologically liveable. The city of the future is empowered by diversity, and wears it proudly as a crown.

Leslie Ing | Jeroen de Vries | Rik van de Wijgert

CITY FOR EVERYONE IN THE INFORMATION AGE

LINMIAO CHEN
PEIYUN WU
POLITECNICO DI MILANO
ITALY
YAWEN LIANG
SOUTHEAST UNIVERSITY, NANJING
CHINA
PU YUQI
TU DELFT
THE NETHERLANDS

We are concerned about the theme "urbanisation" since we live in the urban, work for the urban, and desire to understand the urban. Because of the familiar environment, studying and receiving the knowledge, there is a common feature in our mindset: we tend to think of citizen behaviours as what we think they are. Maybe they are changeable, but we would like to consider it out of date because we think like that for many years. It is the "professional consensus," or it can be called "stereotype."

In fact, at the beginning, the city and justice, let us think of Batman in the movie, and the latest game cyberpunk 2077. There are some different contradictions between the communities created by some classes and the communities of the rich, which will eventually be reflected in the differences in regional development. Cyberpunk is the future of a city without urban justice. Lower class people live in chaotic sewers and messy communities. High class people live in magnificent buildings. The result of our visions of the future as people of the present. In our current fantasy of cyberpunk, urban justice causes the opposition between religion and culture. This will also lead to different living environments for different classes of people. Will our future society be like this? What can we do as architects? However, the pluralistic age advocates the individuality. People can do what they really like. Everyone has the right to be someone different, so the stereotype for each specific group is no longer applicable. That's what we should think over before planning or designing. Does every kid enjoy romping or get excited in the paddling pool? Which public rest-rooms should be used by transgender people? A "Just City is for everyone." The rights of the minority are equal to the right of the majority.

Citizens are entitled to declare their demands, and in the contemporary information age they prefer to express themselves through the internet, which is a public platform where people dare to express the views they can't say in real life. That online platform contains lots of opinions or attitudes inaccessible to us in our own circle. The views there may be an unevenness of quality, but truer than what we consider them from the stereotype. It can be a good way for us to know about the minority. Can we give the lower class and the higher class a common space to communicate to reduce inequality?

However, there are few channels for citizens to offer opinions to the government on the internet. They may make comments that are dissociated from administrative systems. We could just try to collect and settle these messages, which reflect the authentic need, transform them into practical instructions, and apply to actual planning or legislation. In this way, we make the built environment more desirable for people, and not the majority groups only.

We have heard about a study in social depression: the researchers collect and analyse big data from social media, capturing key words reflecting disappointment or anxiety, and then message them some encouraging words. Big data has become a resource in the information age, which can bring us various inspiring ideas for planning and designing if we use it properly. Any proposal needs a minimum support, we must think of the impacts from the local people. Review the 20th century, we think a new robust body of law and effective application should be done in the construction of this new urban agenda, and the strategies need to guarantee the participation of these populations who have been historically excluded in the construction of urban process.

WE WILL NOT ONLY SOLVE THESE PROBLEMS FROM THE PERSPECTIVE OF DESIGN, BUT ALSO THINK MORE DEEPLY FROM THE PERSPECTIVE OF HUMANISTIC CARE.

In those minority groups, the priority is to rise public awareness of the local residents and the government, especially through all kinds of media related to this new era: In Korea, there's always lots of online petitions, with millions of signatures, which really pushed the government to make changes, and media played a crucial role in fighting with corruption in this process.

Considering developing countries with more barriers in designing welfare policy, people should acknowledge that they also have the right to ask for more state intervention, like adequate services and a protection of minority housing rights, thus increasing their public participation. A Manifesto for a new century has its base on the new developments in society, new social ideology, new social technology, and new social needs. We imagine the prospect for urbanisation: Both "the majority" and "the minority" have the chance to declare demands (it's just an expression, in fact we advocate that everyone is unique and special, and there is no "majority" or" minority").

The pluralistic appeal will be transformed into practical instructions, and then put into effect. Plus, the mass information from online platforms can be collected and analysed through big data or other advanced technologies, by which we gain an advanced understanding of how people in the new century see the new world. There will be more formal and available channels for residents to appeal, or petition on the internet. The government, or a planning bureau, can build a special platform for people to conceive of the built environment they would like to live in, which would make the communication more efficient. If the platform has been built, we should increase the publicity of it, and encourage more and more people to participate in this planning project.

We believe that in the long term, justice in the city will increase. This is the problem that we, as designers, will also pay attention to in the future. We will not only solve these problems from the perspective of design, but also think more deeply from the perspective of humanistic care.

TIME TO ACT! MANIFESTO FOR THE JUST CITY

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TIME TO ACT !

MANIFESTO FOR THE JUST CITY

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NEW ECONOMIC LEADERS

IT'S TIME FOR SOLIDARITY



FROM
MONEY MAKERS

TO
HISTORY CHANGERS

In a multiple crises' world, a new housing deal is required for humanity, in order to provide affordable units that also work as productive spaces in the post-Covid-19 era.
You are shifting the capital-labour relations, and by owning companies that worth more than the GDP of whole Nation States, you can contribute to improve mankind's quality of life, ensure their participation in the new ubiquitous job-market and secure a place in history, by coordinating with politicians a new welfare State that avoids the risks that nationalisms and isolation puts to an economy that demands interconnectedness to survive.

Lucie Harot, Cristobal Diaz Martinez, Elien Vannevel, Jolan Lippens, Jens van Daele, Leonie Vandendaele

CITIZENS

IT'S TIME TO ACT COLLECTIVELY

THINK LOCALLY PROTEST GLOBALLY

A just city, decent housing and basic urban services are only possible if we count with strong communities, which requires people's involvement. Housing grassroots movements and social organizations need to take lead in demanding democratic planning. Participatory planning can level our power in front of politicians and market actors. Formal and informal networks (from political parties to bikers, from feminist groups to pedestrian movements) must be highlighted by urban academics and professionals that are willing to create an international movement for radical democracy in our cities. Address your local politicians (majors, governors) to participate in the decisions regarding your territory.



Lucie Harot, Cristobal Diaz Martinez, Elien Vannevel, Jolan Lippens, Jens van Daele, Leonie Vandendaele

CHANGE THE STATUS QUO

OR DIE WITH IT

POLITICIANS

IT'S TIME TO ACT FOR OUR CITIZENS

In times of increasing inequality, we need to rebuild the economy, give access to the job market and rethink our national identities in light of social diversity and global citizenship.
A new housing deal and a spatial restructuring towards a just city will bring productive enchainments driven by infrastructure investments. The latter will boost the economy through an activity that will ensure a better quality of life for everyone. No human being is illegal, we need to embrace and make use of the productive forces and contributions that a multicultural society offers.

Lucie Harot, Cristobal Diaz Martinez, Elien Vannevel, Jolan Lippens, Jens van Daele, Leonie Vandendaele

ARCHITECTS

IT'S TIME TO ACT ETHICALLY INSTEAD OF ESTETHICALLY

High density housing should be the norm where compact cities are possible, in order to reduce the need for land and unsustainable effects of urban sprawl. It's time to take part in the urban growth debate and at the same time, being pragmatic: the design of modular houses is useful to adapt and modify buildings according to different uses, being a specific innovation that can fit into new logics of housing and urban planning.

While a growing number of grassroots movements and citizens organize towards Housing as a Right, architects should also be aware of their social responsibilities. There is no ethics in designing and building for the wealthy knowing that many will "fall by the wayside" and have no shelter. Let's overcome the building and take part of the impact that architect's spatial interventions have in the surrounding area.

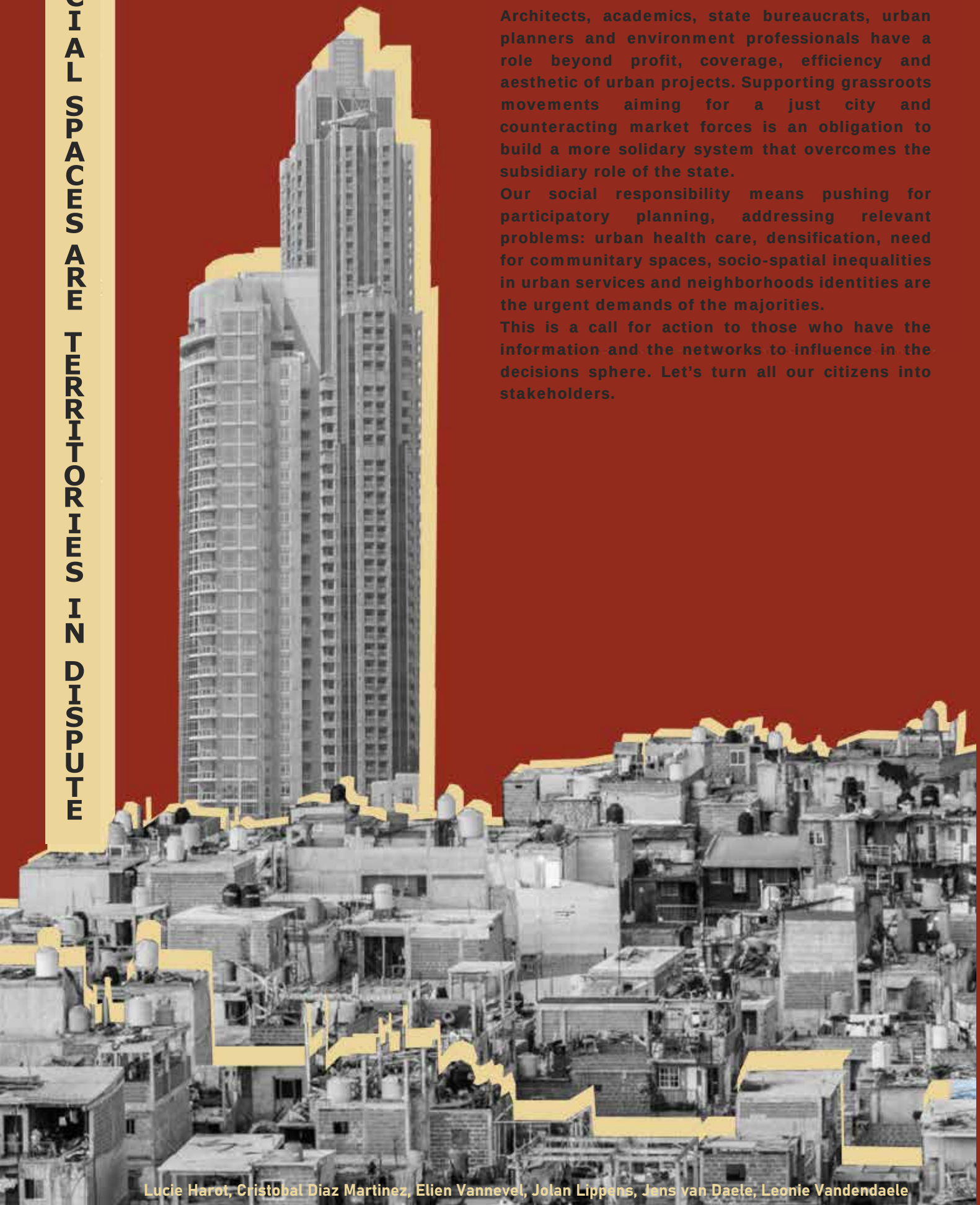
LESS DESIGN, MORE URBAN THINKING



ALL SOCIAL SPACES ARE TERRITORIES IN DISPUTE

SPATIAL DEVELOPERS

IT'S TIME TO ACT DEMOCRATICALLY



Architects, academics, state bureaucrats, urban planners and environment professionals have a role beyond profit, coverage, efficiency and aesthetic of urban projects. Supporting grassroots movements aiming for a just city and counteracting market forces is an obligation to build a more solidary system that overcomes the subsidiary role of the state.

Our social responsibility means pushing for participatory planning, addressing relevant problems: urban health care, densification, need for communitary spaces, socio-spatial inequalities in urban services and neighborhoods identities are the urgent demands of the majorities.

This is a call for action to those who have the information and the networks to influence in the decisions sphere. Let's turn all our citizens into stakeholders.

Lucie Harot, Cristobal Diaz Martinez, Elien Vannevel, Jolan Lippens, Jens van Daele, Leonie Vandendaele

TIME TO ACT !

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178 Tower: Author's own image

Informal settlement: Author's own image

MANIFESTO FOR THE JUST CITY

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MANIFESTO FOR THE JUST CITY

Who are we?

We are a group of diverse, multidisciplinary, and challenging urban thinkers from across the globe, studying Sustainable Urbanism at the Bartlett School of Planning, University College London. We are passionate about sustainability and its impact and application on the built environment. However, we fear that cities today are unjust, inequitable, and ultimately unsustainable. In the face of a global pandemic, an impending climate crisis, and a troubled economic paradigm, we strive to be part of the sustainability drive that transforms cities across the world. Therefore, we present to you, our vision for a Just City.

"People come together in cities for security; they stay together for the good life."
- Aristotle

There is no hope for achieving a good life in a city that is unjust, and unsustainable.

A city that places some over others, and the artificial above the natural.

A city that does not acknowledge human rights and only does right by some.

As we walk the streets of our cities, we can observe the systemic inequality manifesting itself in the built environment: the deprived neighbourhoods against the backdrop of the polished financial centres; the established communities fearing displacement by the developers or dissolving in the abyss of urban anonymity; the people in situation of homelessness overlooked by the indifferent passers-by.

We as citizens form, define, and constitute a fundamental part of our cities.

Let's turn this dynamic around, together, and create cities that are for everyone.

Here is a list of fundamental issues that we believe every city should address to be more just:

Human Rights and the Right to the City:

· All citizens shall have equal access to affordable, safe, and healthy housing.

· All citizens shall be able to participate in the shaping of their city through participatory mechanisms at the local and city scale.

· Social equity must be ensured through equal access to facilities, services, and opportunities - e.g.,: health, education, transport, green infrastructure, waste management, retail, fitness, cultural hubs.

Distributive impact of policies related to the built environment:

· Political instruments such as compensations and subsidies should unbalance the uneven distribution of environmental negative externalities within the city. Benefits shall be directed towards minority groups, including but not limited to ethnic and gender minorities, people living with disabilities, and any group that has been systematically oppressed, discriminated against, or relegated to socio-economic disadvantages.

· Policies should be framed to reduce the injustices rather than displacing them - e.g., reducing waste rather than exporting it somewhere else, often where low-income populations live.

· A Just City must be socially, environmentally, and economically sustainable within and across generations.

Community building:

· Cities should be designed to encourage community

development, ‘place-making’ and foster interactions between citizens.

· A Just City should facilitate social cohesion and promote inclusion across sectors, spaces, and entities.

A call to join us:

It is time for unequal distribution of wealth to lose the top spot!

But how do we propose to do this?

Working together to build better for the present and future. As practitioners, academics, and citizens we need to stand together to combat the issues presented and drive change globally. No effort is too small, so get involved.

Every city provides diverse and complex challenges, but as a collective, we have a chance of making a difference.

Let’s give silenced people a voice. Let’s ensure everyone has a roof over their head. Let’s make sure everyone has the opportunities they deserve, let’s guarantee education for all.

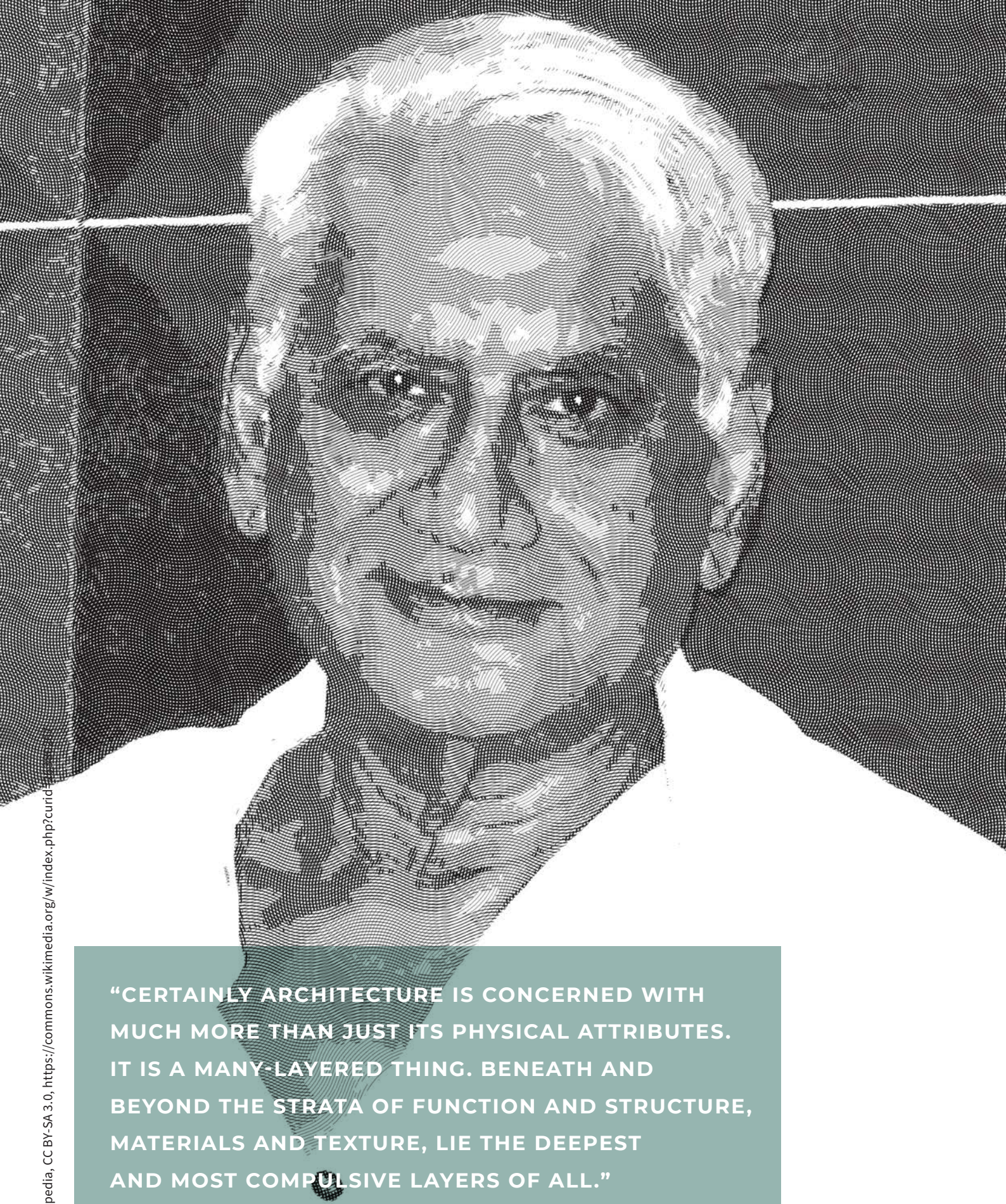
Let’s safeguard health care while looking after the planet we all call home.

Practitioners, academics, and citizens cannot hold all responsibility. Critical changes at the macro-level and policy are paramount to ensure effective change is achieved at a pace that matches the urgency of our planetary challenges - hasn’t the last year shown us this?

However, there is hope; by the Green New Deal (both USA and European) being implemented and the importance of well-being being brought to attention by COVID-19, with your help change is on the horizon.

Let’s push back on governments to get social justice the recognition it deserves and explore innovative ways to make sure all human rights are met. Let’s shift planning, from a standard reactive approach to a proactive needs-based approach and stop planning for the community but with the community!

Join us on our mission to BUILD BACK BETTER!



By Dipz99 at English Wikipedia, CC BY-SA 3.0, https://commons.wikimedia.org/w/index.php?curid=

“CERTAINLY ARCHITECTURE IS CONCERNED WITH MUCH MORE THAN JUST ITS PHYSICAL ATTRIBUTES. IT IS A MANY-LAYERED THING. BENEATH AND BEYOND THE STRATA OF FUNCTION AND STRUCTURE, MATERIALS AND TEXTURE, LIE THE DEEPEST AND MOST COMPULSIVE LAYERS OF ALL.”

CHARLES CORREA

INDIAN ARCHITECT

PLANNING FOR JUSTICE

CAROLINA JORGE T. GUIMARÃES
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Manifesto for the Just City



The Just City in the 21st century.

In the globalised world, frontiers re-signify. As we surround ourselves with information about a plural, diverse and connected planet, the spatial segregations and territorial conflicts intensify and assume global proportions. The nowadays city faces a challenge: inserting itself in a transnational financial circuit while, given the dimension of democracy, fulfilling its duty to represent its residents in the configuration of the urban space. The just city needs to recognise the oppressions and disparities structured by capital and provide democratic spaces where groups are able to dialogue on an equal basis and decide for the collective, putting discussions, and divergences in check. This city should not deny or minimise disagreements and conflicts, but recognise the interests of all without provoking erasures.

As urban planners, key professionals in the construction of the city's space, we have in our hands the task of contributing to the transformation for a more collective city, one that builds solidarities in diversity and that faces conflicts as a driving force for thinking alternative and innovative solutions in face of oppressions.



Principles.

Inclusion.

Planning needs to respect and recognise all cultures and ways of living, as well as issues of gender, race and sexual orientation.

Integration and Multidisciplinarity.

A just city has the contribution of countless other professionals besides the urban planner.

Active Participation.

Broad popular participation in the decision-making spaces is necessary for structural changes to be made through public policies. The role of the planner as an agent capable of dialoguing and finding possible paths in this process of constructing social justice is also fundamental.

Right to the City as a fundamental right.

For sustainable urban spaces that reproduce the wishes of their inhabitants.

Action Plan.

1. Planners as mediators in the negotiation of urban conflicts!

Starting from this plural city, full of conflicts and different visions, the planner has a role and a duty - which is, by the way, political - of mediation in the democratic field, so that the collective interest prevails in urban disputes.
In cases where institutional decision-making spaces do not open up for this type of action, for popular participation or for public debate, it is necessary to look for loopholes, and new spaces for action, together with excluded urban groups, working through insurgent planning, looking for new ways for everyone's voices to be heard.

2. Use planning as a transformation tool!

Urban planning has the capacity of transforming the city's space. Investing in a more inclusive type of planning is a duty of a democratic public administration. Planning does not always serve this purpose, especially when it is related to neoliberal interests, large economic groups and the private sector in general. Thus, to reach a just city, we argue that the planning should be thought as a tool of transformation - that is, it must be associated with the search of social-spatial justice, the mitigation of social and spatial inequalities, and the visibility of the interests of marginalised groups.

3. Engage and empower bottom-up actions!

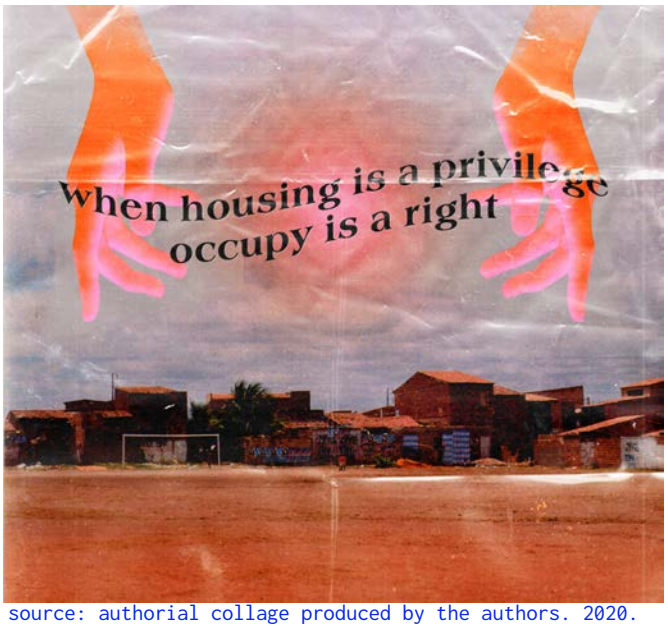
Changing the spatial dynamics of contemporary cities meets the idea of realising the potential of the participation of its multiple residents. It is only the citizen practice, the daily exercise of citizenship, of rights and duties, that collaborates to guarantee rights, social achievements, structural change and the decolonisation of territories. Planners must ensure active participation and encourage popular power and citizen autonomy, recognising in the knowledge of the residents' potential for alternative planning.

4. Human Rights and Citizenship

The Universal Declaration of Human Rights must be used as a global tool with great potential of working towards the claim for a just city. Including the Universal Human Rights as a foundation and strategy during the planning processes and territorial dispute is important because it creates an international legal and argumentative base.

5. Guarantee the Right to Decent Housing!

Recognised as a human right, housing is an essential element for our social reproduction. The access to this right does not come down to a ceiling and four walls, and should include a series of dimensions that integrate an adequate and dignified life standard. Urban planning must consider the right to housing as key for the guarantee of a more just city, proposing programs and plans focused on habitation that disarm the hegemonic logic of housing as a merchandise and respect the diversity of ways of living.



source: authorial collage produced by the authors. 2020.

6. Planning that enables access to urban land!

Urban planning must be designed so that it provides more democratic access to land, allocates spaces for social interest housing, demarcates vulnerable territories as priorities for urbanisation, recognises the importance of the social function of property and legitimises occupations in obsolete properties.

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7. Creating a Legal Framework

Create a legal apparatus capable of ensuring the claims made here and a governmental plan that includes the citizens in the construction of the city through participatory projects. A legal framework that institutionalises the access to the right to housing and the right to the city must be implemented to regulate the exploratory advances of the market. À robust body of laws, however, is not enough if it is not regulated. Thus, it is also our responsibility, not only as planners, but also as citizens, to claim this effectiveness.

CALL FOR MANIFESTO FOR JUSTICE

POUR UNE URBANISATION MODERNE ET DURABLE

JEAN HONORÉ AYIOUONDINE KOUOTOU
IGOR DEMANOU DJIOTSOP
ANGE VANESSA OUEGOUM TALLA
ÉCOLE DES MÉTIERS D'ARCHITECTURE ET D'URBANISME, LOMÉ
TOGO
MADELEINE ALEXANDRA LARISSA MEYONG
UNIVERSITÉ DE YAOUNDÉ
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Depuis plus de 10 ans, près de la moitié de la population mondiale vit en milieu urbain soit 55% aujourd'hui contre 68% estimé en 2050 selon les études de l'ONU (New York, mai 2016) ce qui induit une planification plus stratégique et rationnelles des villes du futur. L'urbanisation implique simultanément plusieurs défis à relever pour le maintien d'un cadre et des conditions de vie acceptables pour tous. La problématique des villes constitue donc indéniablement un grand défi à la fois sociétal, géopolitique et environnemental dans l'ensemble des pays du monde, chacun selon ses réalités spécifiques.

En souhaitant voir le monde devenir urbain, c'est l'urbain plutôt qui devient le monde. La ville constitue d'un point de vue sociologique un fait social total et englobant c'est-à-dire un cadre spatio-temporel dans lequel s'effectuent toutes les interactions sociales qui régissent directement ou indirectement son fonctionnement et son évolution dans le temps. Elle constitue entre autre le point focal et le carrefour de toutes les richesses et ressources naturelles, matérielles, culturelles et symboliques acquises par l'Homme. Marquée par la montée en puissance des Nouvelles Technologies de l'Information et de la Communication (NTIC), la ville intensifie sa production en richesses tant au regard de la maitrise de l'information que de la réduction des distances spatiales qu'elles autorisent à long terme (NTIC).

Au regard du phénomène de modernisation/ globalisation, l'exploitation architecturales des espaces urbains et, par ricochet leur rétrécissement (dû à la pression des activités économiques), l'étalement urbain, l'évolution des mobilités, l'amélioration continuelle des modes d'habiter en milieu urbain, l'impératif écologique qui implique une amélioration intelligente de l'habitat, suscitent de plus en plus le besoin de repenser l'urbain dans toute sa globalité. Tous ces facteurs justifient la nécessité de, soit déplacer les frontières de la ville, soit les reconstituer ou les renforcer au regard des exigences qui s'imposent brutalement à une nouvelle vision et approche de l'urbanisme contemporain. Mais une est chose est sure et vérifiable, c'est que, l'urbanisme aujourd'hui devrait prendre en compte le l'aspect environnemental qui a été détruit par le poids de l'urbanisation, dans l'espace et dans le temps. Selon les approches des penseurs urbains d'antan, la ville se résume uniquement à l'occupation continue de l'espace sans tenir compte du poumon de vie que constitue la nature pour l'homme.

EN SOUHAITANT VOIR LE MONDE DEVENIR URBAIN, C'EST L'URBAIN PLUTÔT QUI DEVIENT LE MONDE.

Tellement de discussions ont alimenté des dernières décennies ce qu'il est convenu d'appeler aujourd'hui la ville ou la métropole. Les villes comme Yaoundé, Douala au Cameroun, sont de plus en plus confrontées à de nouveaux défis (qui s'ajoutent à des défis anciens), comme l'amélioration et la gestion des cadres de vie, des modes d'habiter, la gestion de la mobilité urbaine, l'épineux problème de l'emploi, et l'intégration de la culture comme un levier important du développement socio-économique. A cette pléthores défis à relever, s'ajoute le défi écologique qui s'avère le plus important même à relever à l'échelle du monde entier. Pour le défi écologique est le plus grand à relever, et les villes devraient s'adapter à ce changement.

Face à tous ces défis qui interpellent à la fois les urbanistes, les architectes, les ingénieurs de génie civil, les sociologues, les environnementalistes, les psychologues et toute la communauté mondiale en général, il y a nécessité de revoir les fondements, les valeurs, les objectifs, les concepts, les outils de gestion, de régulation et de gouvernance de l'urbanisme contemporain pour mieux appréhender et restructurer la gestion de l'urbanisation en fonction des réalités de chaque territoire/pays. C'est aussi le moment d'élargir l'accès à la réflexion pour impliquer tous les citoyens afin de proposer une gestion durable et inclusive de l'urbanisation à long terme et des modes d'aménagement satisfaisants pour tous. A ceci nous vient ces préoccupations spécifiques :

- Comment établir un lien étroit entre espace urbain de qualité, cohérent et lisible ?
- Comment travailler à la modernisation écologique des espaces urbains sans compromettre l'équité des usages ?
- Est-on capable de réussir l'adaptation des villes aux changements climatiques ?
- De quelles manières l'urbanisme contemporain peut-il produire une offre urbaine (logements, transports, services, équipements, espaces communs, ambiances, etc.) à la fois écologique et attentive aux exigences de l'urbanisation sans cesse croissante ?

Le monde que nous souhaitons voir demain est un monde soucieux et respectueux de la nature. Nous souhaitons voir un monde réconcilié avec la nature dans toute sa profondeur pour rétablir les équilibres qui ont été brisés depuis longtemps. Nous souhaitons voir un monde moins gourmand en espace car les ressources financières restent le nerf de la guerre, donc pas accessible facilement à tous.

C’est la raison pour laquelle nous prônons pour l’économie du sol en accentuant nos propositions dans le cadre de la ville en hauteur (la ville compacte).

L’environnement étant le poumon de la vie des écosystèmes, il est pour nous judicieux de convaincre tous les citoyens à réduire l’utilisation abusive des ressources naturelles, la destruction de la flore et de la faune et réduire l’utilisation des engrais chimiques. Car tous ces excès ont impacté le cadre de vie dans lequel nous vivons, notre santé et nous a soumis à un phénomène peut être irréversible qu’est l’effet de serre responsable en grande partie des changements climatiques actuels. Nous sommes donc obligés de planifier prudemment une transition écologique durable qui luttera pour la préservation des ressources naturelles restantes, la reconstitution des ressources pillées et le maintien du développement social, économique et culturel. Car il en va de l’avenir de notre planète. Nous proposons et recommandons à la fois:

- En premier lieu le recadrage et une réorientation de l’enseignement des métiers de la ville vers la protection concrète (non plus théorique) de l’environnement dans nos établissements et universités ;
- En seconde lieu, l’harmonisation de l’urbanisation à l’économie du sol pour limiter l’étalement urbain, source de réchauffement climatique ;
- En dernier lieu, la reconstitution profonde des poumons de vie de la terre, à l’instar des forets détruites, gisements et autres.

FOR A MODERN AND SUSTAINABLE URBANISATION

For more than 10 years, almost half of the world's population has lived in urban areas, i.e. 55% today against 68% estimated in 2050 according to UN studies (New York, May 2016), which requires more strategic and rational planning of the cities of the future. Urbanisation simultaneously involves several challenges to be met in order to maintain an environment and living conditions acceptable to all. The problem of cities therefore undeniably constitutes a great societal, geopolitical, and environmental challenge in all the countries of the world, each according to its specific realities.

BY WISHING TO SEE THE WORLD BECOME URBAN, IT IS THE URBAN RATHER THAT BECOMES THE WORLD.

By wishing to see the world become urban, it is the urban rather that becomes the world. From a sociological point of view, the city constitutes a total and encompassing social fact, that is to say a spatio-temporal framework in which all the social interactions that directly or indirectly govern its functioning and its evolution over time take place. The city is, among other things, the focal point and the crossroads of all the natural, material, cultural, symbolic wealth, and resources acquired by people. Marked by the rise of New Information and Communication Technologies (NICT), the city is intensifying its production of wealth both in terms of information control and the reduction of spatial distances that they allow to long term. With regard to the phenomenon of modernisation / globalisation, the architectural exploitation of urban spaces and, by extension their shrinkage (due to the pressure of economic activities), urban sprawl, the evolution of mobility, the continual improvement of modes of living in an urban environment, the ecological imperative which implies an intelligent improvement of the habitat, demand more and more that we rethink the urban in its entirety.

All these factors justify the need to either move the city's borders, or to reconstitute them or strengthen them in view of the demands which are suddenly imposed on a new vision and approach to contemporary urban planning. But one thing is certain and verifiable, and that is that urban planning today should take into account the environmental aspect which has been destroyed by the weight of urbanisation, in space and in time.

According to the approaches of the urban thinkers of yesteryear, the city comes down only to the continuous occupation of space without taking into account the lung of life that nature constitutes for us. So much discussion has been fuelled over the past decades over what has come to be known today as the city or the metropolis. Cities like Yaoundé or Douala in Cameroon are more and more confronted with new challenges (which are added to old challenges), such as the improvement and management of living environments, lifestyles, management of urban mobility, the thorny problem of employment, and the integration of culture as an important lever of socioeconomic development.

In addition to this plethora of challenges to be met, there is the ecological challenge which is proving to be the most important even to be met on a worldwide scale. For the ecological challenge is the biggest one, and cities should adapt to this change. Faced with all these challenges which challenge simultaneously town planners, architects, civil engineers, sociologists, environmentalists, psychologists and the entire world community, there is a need to review the foundations, values, the objectives, concepts, management, regulation and governance tools of contemporary urban planning to better understand and restructure the management of urbanisation according to the realities of each territory / country. It is also the moment to widen access to reflection to involve all citizens in order to propose a sustainable and inclusive management of long-term urbanisation and satisfactory development methods for all. From this comes these

specific concerns:

- How to establish a close link between quality, coherent, and legible urban space?
- How to work on the ecological modernisation of urban spaces without compromising the fairness of uses?
- Are we able to successfully adapt cities to climate change?
- In what ways can contemporary urban planning produce an urban offer (housing, transport, services, equipment, common spaces, atmospheres, etc.) that is both ecological and attentive to the demands of ever-increasing urbanisation?

The world we want to see tomorrow is a world that is concerned about, and respectful of nature. We want to see a world reconciled with nature in all its depth to restore the balances that have been broken for a long time. We want to see a world less greedy in terms of space because the financial resources remain the sinews of war, therefore not easily accessible to all.

This is the reason why we advocate for the economy of the soil by emphasising our proposals within the framework of the city in height (the compact city). As the environment is the lifeblood of ecosystems, it makes sense for us to convince all citizens to reduce the misuse of natural resources, the destruction of flora and fauna, and reduce the use of chemical fertilisers.

Because all these excesses have impacted the living environment in which we live, our health and subjected us to a phenomenon that may be irreversible, which is the greenhouse effect responsible in large part for current climate change.

We are therefore obliged to carefully plan a sustainable ecological transition that will fight for the preservation of the remaining natural resources, the replenishment of plundered resources and the maintenance of social, economic, and cultural development. Because it is the future of our planet. We offer and recommend simultaneously:

- First and foremost, the reframing and reorientation of the teaching of urban trades towards the concrete (no longer theoretical) protection of the environment in our establishments and universities.
- Second, the harmonisation of urbanisation with the economy of land to limit urban sprawl, a source of global warming.
- Lastly, the deep reconstitution of the earth's lungs of life, like destroyed forests, fields, and more.

Photo by Mídia NINJA. Available at: https://medium.com/marielle-franco/marielle-por-ninja-8192b78b8d09 Creative Commons.



"I CAN'T BE FREE WHILE ANOTHER WOMAN IS A PRISONER, EVEN WHEN HER CHAINS ARE DIFFERENT TO MINE."

MARIELLE FRANCO

BRAZILIAN POLITICIAN & ACTIVIST

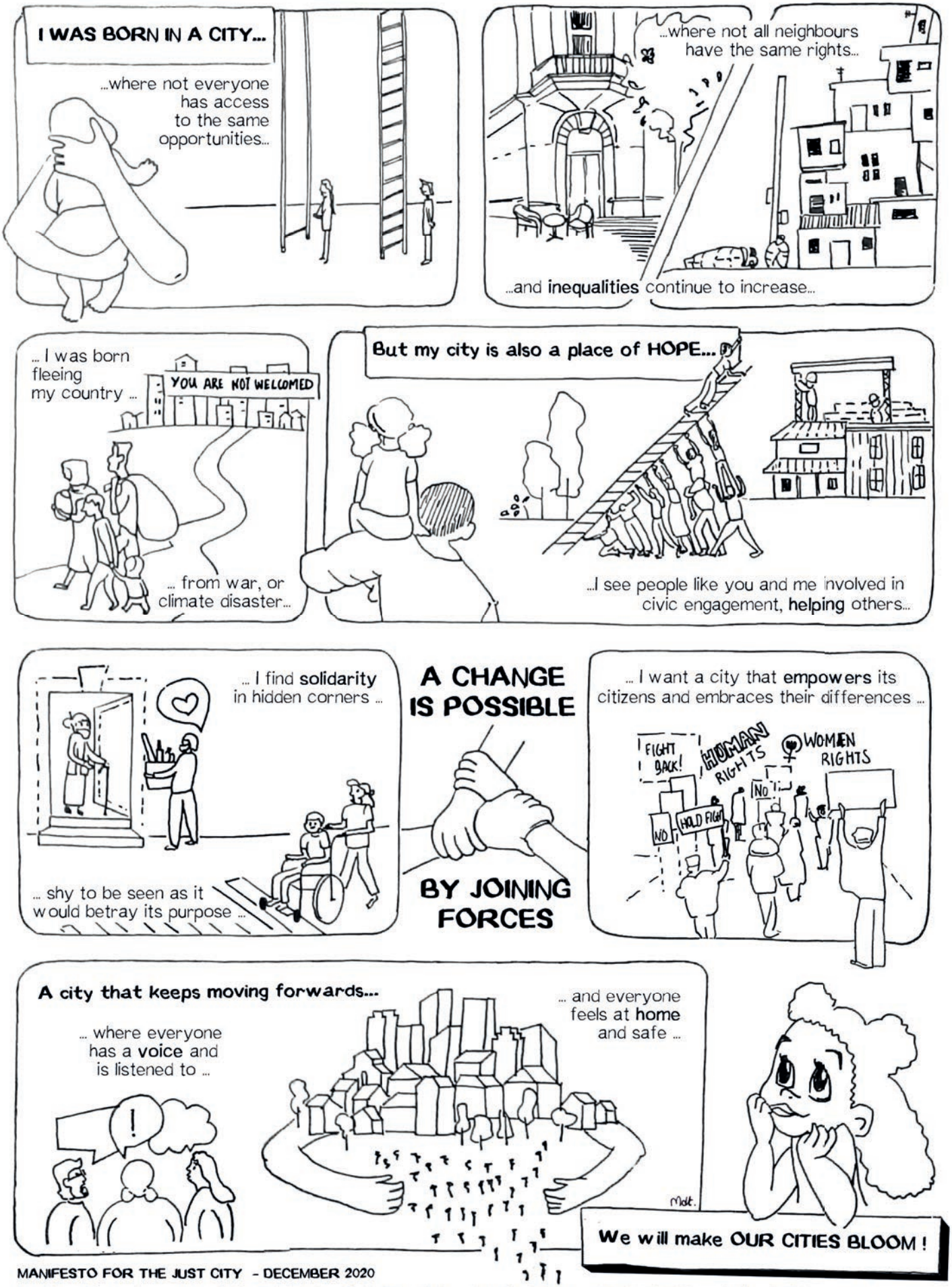
WE WILL MAKE OUR CITIES BLOOM

A MANIFESTO FOR THE JUST CITY

MARIA ABI RAAD
LOURDES ARMELLE BILEMBO ADJA
MARÍA DE LA TORRE PÉREZ
JULIA JÄPEL
CÉLINE WARDE
ÉCOLE D'URBANISME DE PARIS
FRANCE

WE WILL MAKE OUR CITIES BLOOM!

MANIFESTO FOR THE JUST CITY



MANIFESTO FOR THE JUST CITY - DECEMBER 2020

MARIA ABI RAAD - LOURDES ARMELLE BILEMBO ADJA - MARIA DE LA TORRE PEREZ - JULIA JAPEL - CELINE WARDE



WE WILL MAKE OUR CITIES BLOOM!

I was born in a city where my neighbours don't have the same rights as me. I was born in an informal settlement where basic services are not developed. I was born in a city where not everyone has access to the same opportunities.
I was born in a city where inequalities and environmental issues increase.
I was born in a city planned by men and for men.
I was born fleeing my country, from war, or climate disaster....

The city I was born in can be any city in the world at the same time.

We were born with unequal rights, unequal opportunities, unequal access to services and unequal chances to succeed. Cities are places of self-construction with one another but they also, epitomise inequalities, injustice, and hardship.

We give so much importance to cities yet so few attention to how cities are the mirror of our societies. Cities reveal the cracks, the plans and the visions of the dominant majority but hardly ever show the impacts of the choices of the dominant majority on those at the margin.

We ignore that it can be violent to be raised in a space that tries to erase you and deny you the right to simply be. Within cities, minorities keep being rejected and relegated to their otherness, no matter how much they try to fit in and be accepted.

We, as students, architects, mayors, scholars, philanthropists, ecologists, urban planners or activists, we as citizens, have the challenge and the responsibility to define the actions for a better future.

We tend to forget that the discipline of planning is one of the most important tools for defying structural inequalities. We tend to forget that land use and urbanism were built in paternalism, greed, segregation, redlining and obliteration of smaller communities. And most importantly, we tend to forget to ask ourselves: why are we planning cities the way we do? For whom are we planning the city? How am I impacting those that are the most in need?

Therefore, this call, our call, is a call for everyone, with the aim to tackle common urban challenges in the world.

We, as part of this whole which is the city, speak to give voice to all, especially to all those who are not listened to.

Our different backgrounds enrich our shared beliefs in the creation of a better urban environment. No matter where we come from, we are confronted with similar urban and social issues. Experience has demonstrated that we have long been part of the problem.

However, we believe the solutions reside within us. To learn from our past mistakes in order to improve the future.

In spite of everything, cities are not only hostile, but they are also places of hope and contestation in everyday practices.

I see people like you and me involved in civic engagement, helping others.
I live in a city where people are not afraid of expressing themselves freely.
I live in a city where people from all nationalities and backgrounds live in respectful harmony.
In my city, you find hope in the eyes of the less fortunate: for their faith in a better world.
In my city, solidarity can be found in hidden corners, out of the spotlight, shy to be seen for it would betray its purpose.

In my city, you find the young generation climbing mountains, not knowing that mountains, they will move.

We live in cities where change is possible, where the feeling of powerlessness towards injustices is overcome by joining forces.

We, as planners and citizens at once, need to understand the structural inequalities and take into account the minorities and communities at the margins of our societies.

We have to incorporate gender perspectives and disabilities concerns to think of an inclusive city. A Just City can be achieved by reformulating the core of our professions.

We can create the conditions for local change, build shared spaces, and support NGO and local associations to foster solidarity.

We must support local initiatives to reinforce co-production and participation between multiple stakeholders and raise awareness on the Right to the City, which is a right for each and every one of us.

Recognising everyone's Right to the City is key to create participation and strengthen democracy in order to live in a more Just City.

We, as urbanites, need to share resources and commons to foster urban, social, and technical innovations and appropriations among communities and people.

We need to take into account alternative ways of consuming and living, more respectful of the environment. We need flexible public policies at the service of the people's needs.

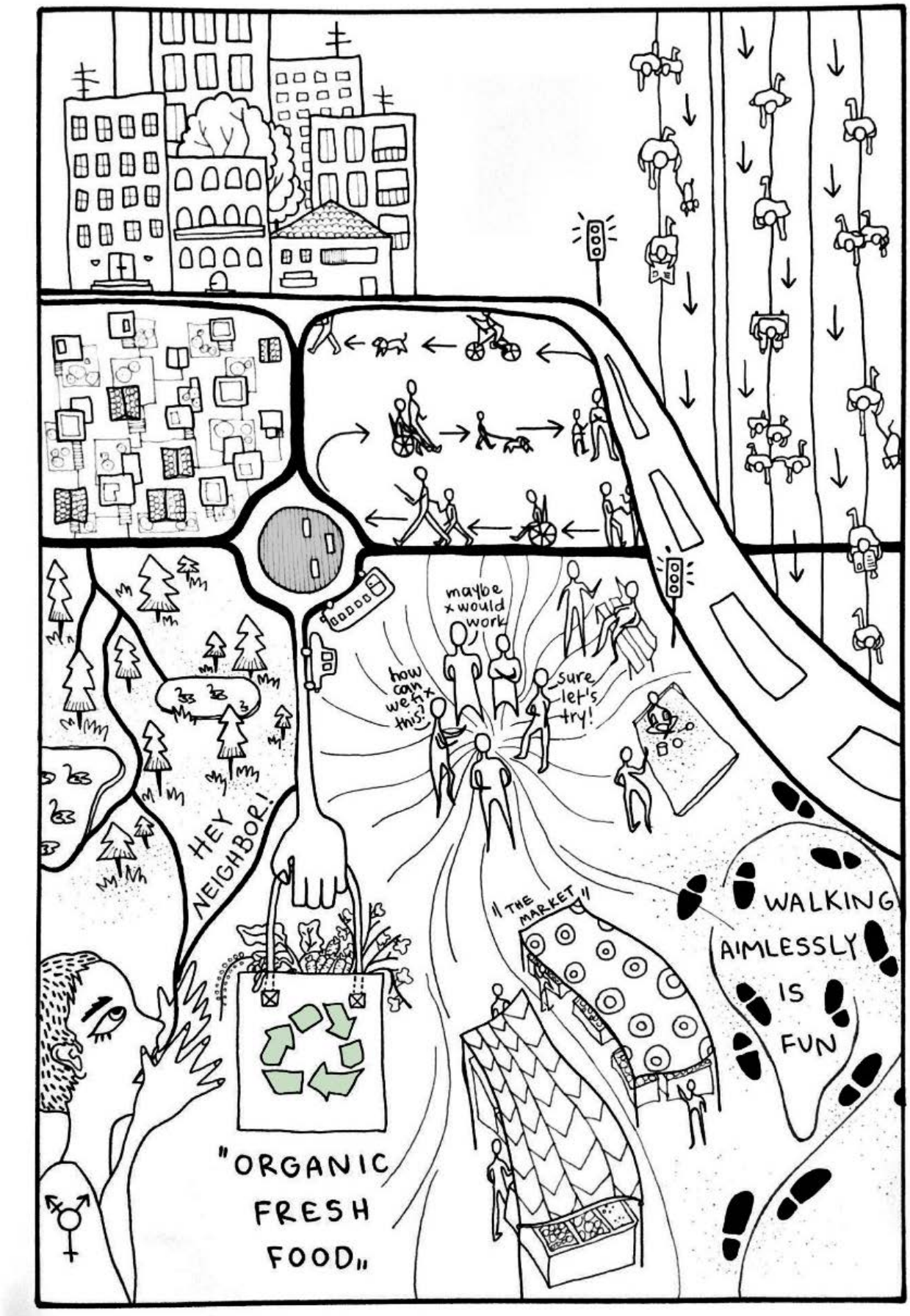
I want people to feel at home and safe in our city.
I want a city where solidarity and tolerance are common values.
I want a city where everybody sits at the table so everyone can understand that urban matters are also theirs.
I want a city that celebrates and enhances multiple identities. I believe everyone has the right to live wherever they desire.
I believe in a city where everyone has a voice and is listened to.
I believe in a city that empowers its residents, that allows them to change the status quo.
I know citizens, associations and public institutions can make a positive change.
I know that this Just City is within our reach.

Our Just City is a city that keeps moving forwards.

WE CAN BUILD THIS CITY.
WE WILL MAKE OUR CITIES BLOOM!

RECLAIMING URBAN SPACE

MCKAYLEE KASKIE
ELLA ANTONIA HASSIN
MANON VANDOMMELE
MARY LORITI
LARA SLEEM
KU LEUVEN
BELGIUM


maybe x would work
how can we fix x this?
sure, let's try!
HEY NEIGHBOR!
"THE MARKET"
WALKING AIMLESSLY IS FUN
"ORGANIC FRESH FOOD"

“Better is a neighbour who is near than a brother far away.” (Proverbs 27:10)



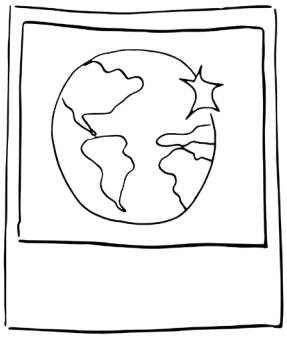
Proximity of residence can be a source of solidarity, the willingness to share resources. This notion is the essence of a community, and the fundamental soul of a just and sustainable city.

A city that remains uninfluenced by economic or political interest. One that satisfies the needs of its inhabitants while considering the ecological needs of the global environment. Here, residents have the right to affordable housing, access to public spaces, and all amenities. This is a city that makes you feel safe and secure, a city that you can evolve with, a city with an endless aspiration to become a better place for its inhabitants.

We have the responsibility to identify the problems, to analyse the potential of shared interest, and to carve out spaces, ultimately creating future opportunities that will keep this cycle going. Then, emerges a city fabric that accommodates all residents with care and fairness.

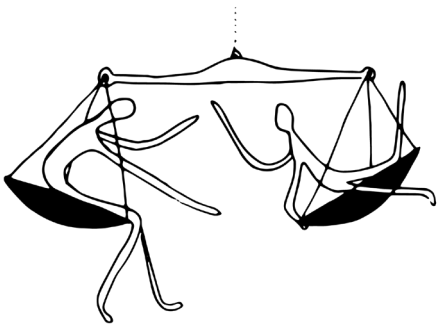
A city must be walkable and safe. Jane Jacob teaches us that safety starts at the sidewalk. Public atmosphere should be manifested in a way that does not feel more dangerous to specific demographics or in situations like walking alone. The city should be enjoyed by all with no disparity.

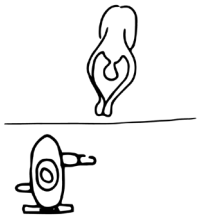




Cities aspire to a worldwide reputation based on an image that favours the rich. This leads to an ultimate disregard for lower socio-economic classes and an aim to please outside populations, with an aspiration for increased tourism. The growing economy consists of various components, but none should neglect issues at a local level. Aesthetics must be redefined so that “picturesque” isn’t the only desirable quality in the city. Public spaces are at the forefront of this movement. They become places that are not only satisfying the needs of the community but are also translated into social space.

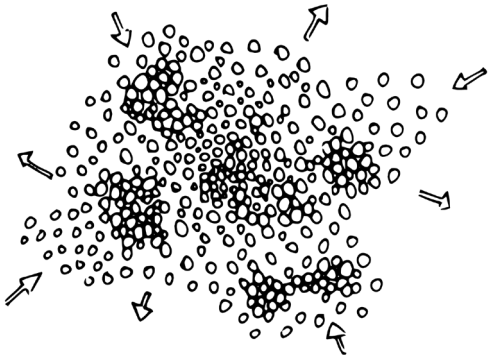
The danger overhanging the house market, is rooted in the unrestrained greediness of the private market. Private shareholders must not only invest in projects that produce higher capital, and instead must favour affordability and accessibility. Injustice in the housing market has increased division among cities. Airbnb is a company that has changed the real estate market in certain cities, causing residents to become de-rooted from their own communities. Socio-economic diversity must not be overlooked, and landlords shouldn’t have the power to discriminate against tenants based on physical, social, and economic background.

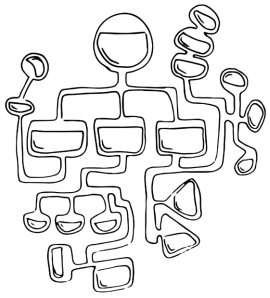




The primacy of rich over poor has reached an unprecedented point, where people have become defined into one of two categories; with nothing or with all. Homelessness must be abolished from our social sphere. There are spaces that are known to be unappropriated because they are exclusively reserved for affluence. Dismantling geographically uneven development is essential. These systematically unjust physical spaces are apparent, and we should redirect them to facilitate broader accessibility and sense of inclusion.

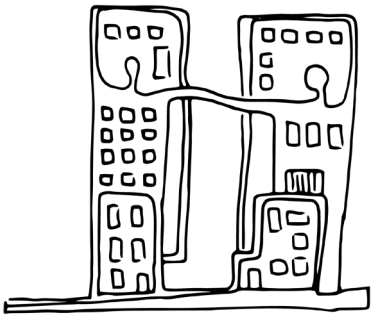
Cities are not only growing but densifying. Sustainable design should not only be prompted by shiny awards but also be implemented at the regulatory level. Cities should aspire to be as compact as possible, not only in terms of space, but also in the production of pollution and waste. Action must be taken to minimise cities' environmental footprint. It is now required that our leaders incorporate expert knowledge in the process when rethinking our city landscape.



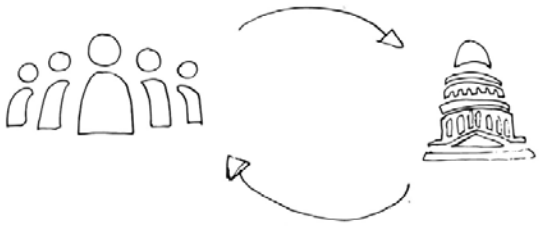


A just distribution of resources across the city is a necessity to forming a balanced urban development. As well as, implementation according to the specific needs of the diverse communities who make up the city. They will not only appear as tangible resources but also metaphysical resources, such as education and culture. This access will not be based on gender, race, or socioeconomic status.

With these formerly mentioned ideas, we are able to create a sense of belonging that limits exclusivity. Currently, we see many divided cities, both literally and figuratively. Our social structure is ultimately translated into spatial structure, which leads to a lack of solidarity between classes. A city should encourage the freedom of use within all spaces while also respecting differences and maintaining diversity. This is how the community will then fall into place.



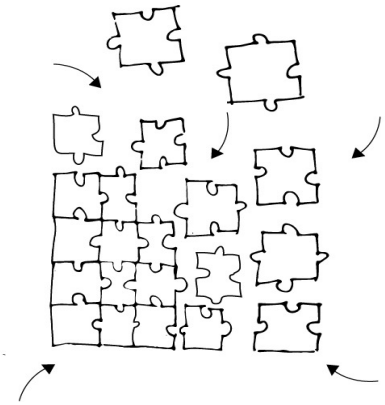
CALL TO ACTION

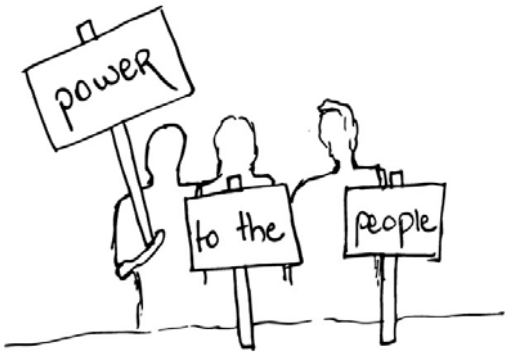


Governments and municipalities are responsible for the balance of the social and economic mechanisms that construct the city. In order to do so, they must develop a progressive legislation that ensures, not only the service of residents, but also the preservation of the environment. If governments don't take steps towards the provision of housing for all, such fundamental rights wouldn't be made possible under a capitalistic society. Protection should be established against the danger of profit agendas from external forces that have no regard to the community and democracy should be at the core of residents' involvement in the decision-making process of the city.

Planners must strive to develop an urban fabric that accommodates growth and revitalises facilities in cities, from a simple drinking fountain to the complex network of transportation systems. Each part emphasises community within the design of a public space as well as safe streets. Then, there is a need for the optimisation of housing for every layer of society. The restructuring of the city aids to the elimination of homogeneous development. No one should be without a shelter, a place where they can feel protected and at ease.

A city is a living organism that will grow and develop throughout time. If we want to form a diverse and sensible environment, designing cities should involve a range of experts from different disciplines, each having symbiotic design as a way to keep a city's full life cycle in mind.

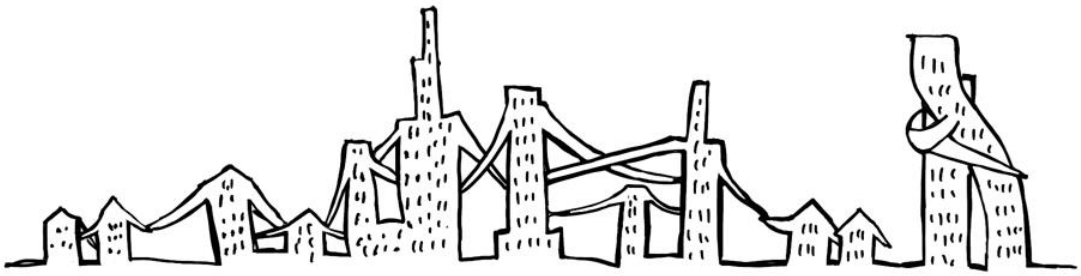




Knowing one's rights is power. The voices of the inhabitants can provoke a shift in how the city is organised and experienced. By being involved in the commons, dwellers can promote their own agenda, towards longevity in the city, a safe and inclusive space that can be passed to the next generation. We should not forget that sometimes, it is the small initiatives, such as sharing a conversation on the sidewalk, that can help strengthen the community's bonds.

OUR VISION

The heart of a Just City beats with equality, safety, and involvement. Here, citizens have freedom of expression and social inclusion is rooted. Resources and opportunities are distributed equally throughout the city, within that housing for all is a supreme goal. All citizens' voices are heard, and needs are met, no matter their race, colour, gender, income or disabilities, with a safe access to public space. A Just City is designed by the expert citizens and the citizens expert in a decentralised manner, creating participatory spaces that engage individuals and inspire social responsibility. City planners, leaders, and private investors all have equal responsibility to strive towards the elimination of profit incentives and should put an emphasis on the needs of shelter and a sense of belonging as a crucial human right. The citizen being represented and served, is then transformed into a proactive individual who takes action towards maintaining, developing and securing his environment. The individuals and the city are growing together.



"Cities have the capability of providing something for everybody, only because, and only when, they are created by everybody" Jane Jacobs.

SWEET SWEET HOME: BUILD BACK BETTER AND THE RIGHT TO HOUSING

MELISSA KOSSEIFI
ELIZABETH PERALTA
ECOLE D'URBANISME DE PARIS
FRANCE

Home, sweet home, what's home for us? If we try to define it, we would compare it to a seashell, a place where you can feel safe and protected, your comfort zone, and you only leave it behind when you feel ready to move to another one. A shell is something that should be available and wherever we go, we could find one without being too worried. Your home as a shelter is a place where you have an identity and value. It is a place where you can feel free or be yourself without being judged. Not only does it enable your identity, it also is the catalyst that leads to further opportunities. It lets us be part of society, belong to a community. However, not everyone has that privilege and many of those who do, are still lacking basic needs like running water or electricity.

In the search for a "right to housing," we should first identify what defines such a right. Is it about ownership? Is it about affordability? Or access to an adequate life and sanitation? This should be answered by profoundly looking at the specific and unique needs of people in cities, especially the vulnerable ones. Everyone has the right to have access to at least a basic standard of living, an adequate life, their health and well-being: food, clothing, housing, medical care, and necessary social services. Having employment is one of the important privileges to start the entire chain of improvements in life. Work dignifies a person, gives access to health, insurance and resources for other needs.

AT SOME POINT COULD WE TALK ABOUT THE INEQUALITY IN THE SOCIETY ?

Having adequate housing should be more accessible to all children, women and men. Unfortunately, too often our society is not fair: not everybody is having the right and the same opportunity to access the minimal resources. There are a large number of people, who still don't have a place to stay permanently. Are there some people who cannot work due to not having a permanent residence? Not getting a residence because not having a job? This vicious cycle is a reality for too many.

Nowadays, the continued growth of cities is leading to the displacement of homeless people. Knowing where to locate them is becoming a great challenge. Housing affordability and accessibility to basic needs are not the same everywhere, especially in Europe. For example, millions of homeless people are denied the right to work or access a bank account because they do not have a fixed address. But at the same time, they are denied permanent housing because they do not have the necessary documents. Thus it can be difficult - if not impossible - to find a home to live in. These facts should encourage governments to create housing policies with less cumbersome paperwork. Paying attention to this group of people to fulfill their right is very significant but helping them is a big challenge. Every person has the right to be safe, and to live in appropriate housing. Without it, people feel unstable, and without identity. In fact they feel powerless! Simply, they find it hard to integrate into society without a specified address. Thus can we think about supportive housing? Might it be an effective strategy to meet the needs of people and to provide the means to become a member of the society?

We are students of urban planning of different national backgrounds and having lived in several countries, we have experienced different realities. This gives us a broader view of different approaches and we desire to contribute to a solution. We understand that housing is currently not considered a right but at least there should be support for getting some permanent accommodation. Everyone deserves to have their own home. We, as planners, strive for city justice and fight for inclusiveness. Our vision is to implement tools that everyone can have access to.

One of the best tools is the access to knowledge, it means providing key information that homeless people could use as a starting point.

On the one hand, there are several actions that can be done. The first one is changing our mindset, stop looking at homeless people with indifference and see them as part of society. The second action is a dialogue with authorities in order to direct a budget to the implementation of projects for homeless people. As we mentioned, housing is a shelter and we propose to give a place to people to feel safe rather than leaving them in the streets.

On the other hand, overcrowded places aren't a solution either, as human beings deserve respect as well as respect for their personal space. A good solution already implemented in some cities is the re-modelling of old or disused infrastructure so that it can be used again. It is known that several states or municipalities invest in public areas designed to deter homeless. Why not invest in appropriate places for them instead?

The challenges are big but not impossible, so let's be the voice of those who aren't listened to. Housing has become a big market in the private sector and it's time to motivate the public sector to represent all citizens _ not only wealthy investors.

Moreover, many instruments must be implemented in order to protect the homeless. By safeguarding their physical integrity and protecting their rights facilitates the self-help. Governments should ensure and protect their rights in society as they are

vulnerable and need our considerations most.

We hope, overall, finding a place to stay is the first step and the hardest one to achieve. So we could be the channel to give them the opportunity to be part of this society by taking the following initiatives by some responsibilities: the governments should ensure and protect homeless people's rights in the society, facilitate self-help, reduce the rent paid to the government and convert unused buildings into social housing.

WHEN CREATING A RIGHT TO ADEQUATE HOUSING, WE CAN BEGIN TO IMAGINE A FUTURE CITY IN WHICH NO ONE HAS TO SLEEP ON THE STREETS ANYMORE.

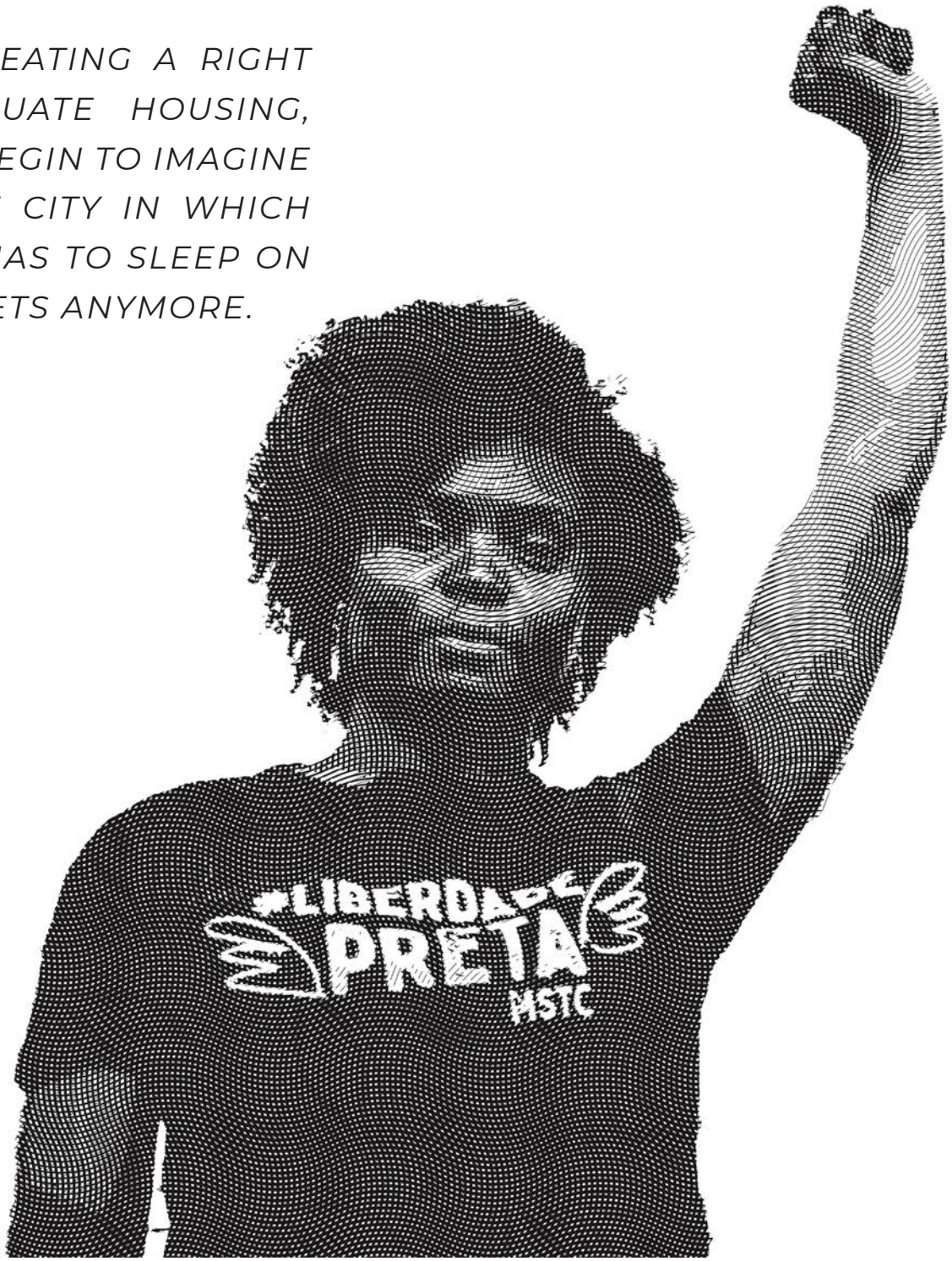
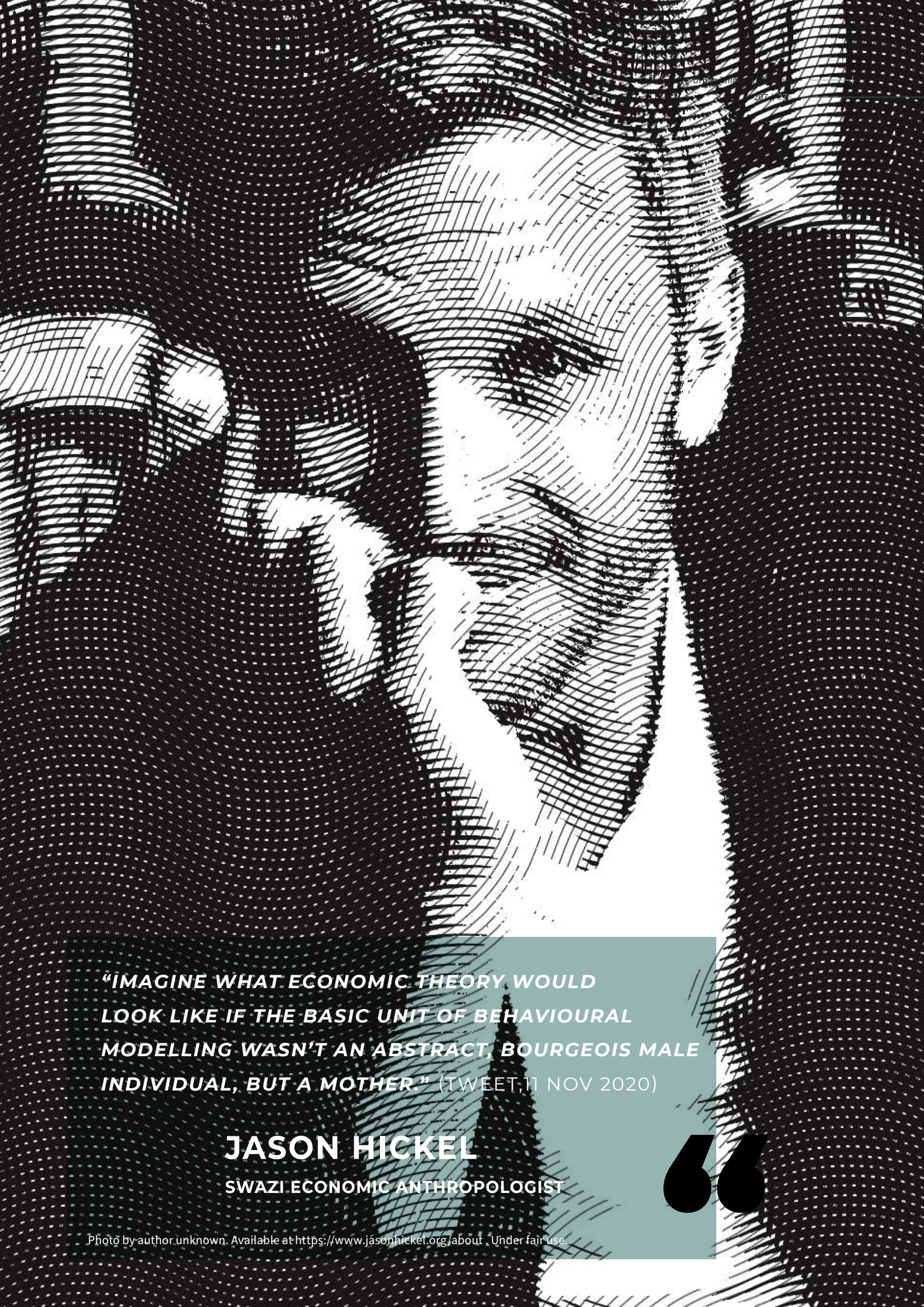


Photo Elineudo Meira / Mídia NINJA. Printed with permission. Source: https://midianinja.org/news/prisoes-dos-ativistas-por-moradia-completou-um-mes/



"IMAGINE WHAT ECONOMIC THEORY WOULD LOOK LIKE IF THE BASIC UNIT OF BEHAVIOURAL MODELLING WASN'T AN ABSTRACT, BOURGEOIS MALE INDIVIDUAL, BUT A MOTHER." (TWEET,11 NOV 2020)

JASON HICKEL

SWAZI ECONOMIC ANTHROPOLOGIST

Photo by author unknown. Available at https://www.jasonhickel.org/about . Under fair use.

CITIES ARE ESCALATORS

ROBERTO CARLOS MÁRQUEZ ESTRADA
DAVID CROMMENTUIJN
THOMAS SCHRAM
MEREL SCHONAGEN

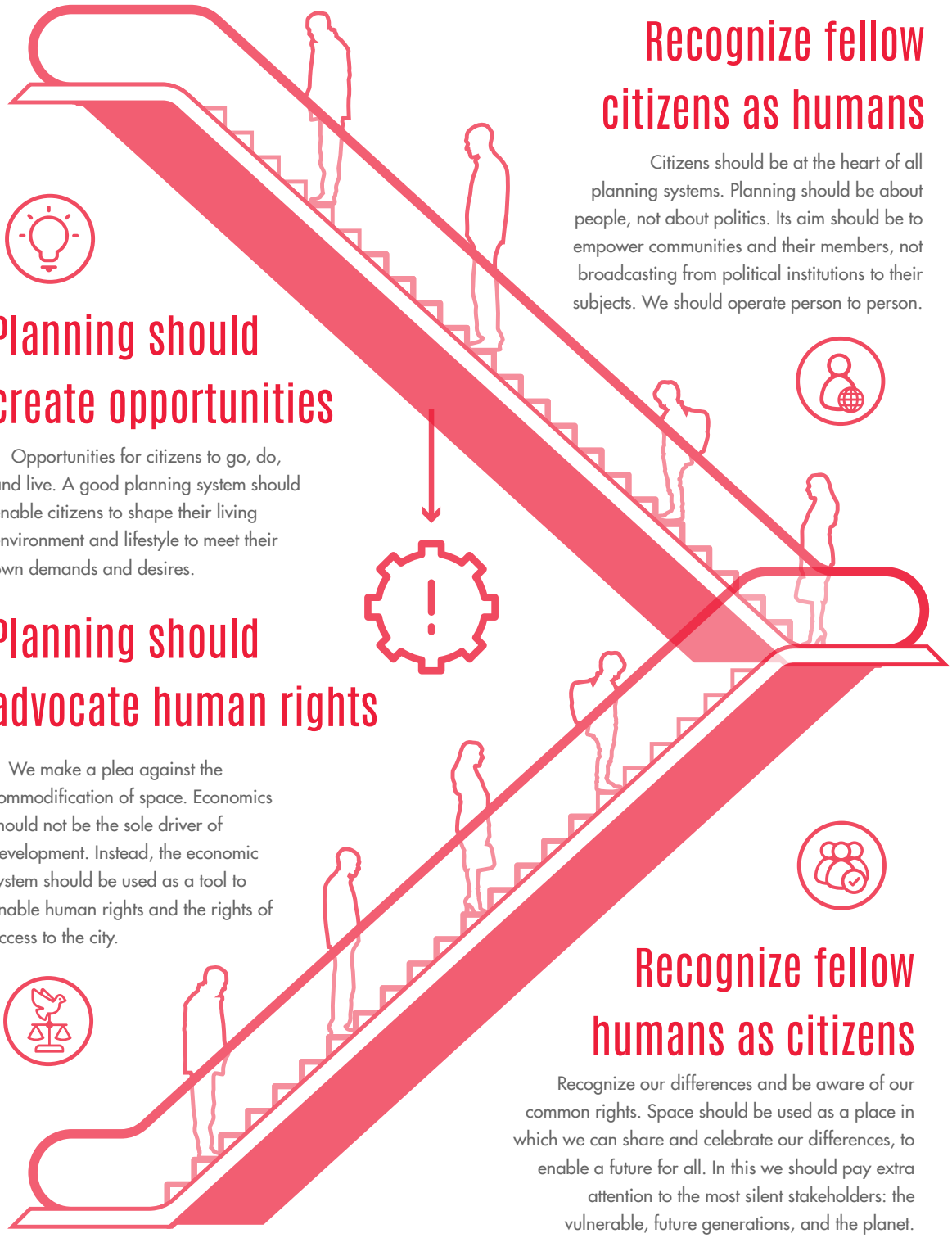
AMS INSTITUTE, AMSTERDAM
THE NETHERLANDS

CITIES ARE ESCALATORS

Around the world, cities serve as a tool for upward social mobility. By being an environment where jobs, services, education, and social interaction come together, cities provide a unique opportunity to empower, enrich, and enlighten. However, this tool for upwards mobility is not equally accessible for every citizen. Too many citizens are stuck in the same place because the escalator fails to carry them up. In order to let the escalator function for every citizen, we envision that

radical change within our planning systems is essential.

Looking at planning all over the world, it is used as a tool to maintain the structures of power for the few, typically those with political goals. Too often people are subjected to oppression based on ethnicity, religion, socio-economic status, and gender. Planning is used to reinforce this, resulting in clustering, segregation, and (dis)placement. Therefore we should:



Recognize fellow citizens as humans

Citizens should be at the heart of all planning systems. Planning should be about people, not about politics. Its aim should be to empower communities and their members, not broadcasting from political institutions to their subjects. We should operate person to person.

Planning should create opportunities

Opportunities for citizens to go, do, and live. A good planning system should enable citizens to shape their living environment and lifestyle to meet their own demands and desires.

Planning should advocate human rights

We make a plea against the commodification of space. Economics should not be the sole driver of development. Instead, the economic system should be used as a tool to enable human rights and the rights of access to the city.

Recognize fellow humans as citizens

Recognize our differences and be aware of our common rights. Space should be used as a place in which we can share and celebrate our differences, to enable a future for all. In this we should pay extra attention to the most silent stakeholders: the vulnerable, future generations, and the planet.

Cities are escalators but they fail to carry everyone up. Let's change the focus of our planning system and recognize our citizens for what they are, what they represent, and what they need.

Let's fix the system and let everyone move up!

MANIFESTO FOR EQUAL CITIES:

SOCIABILITY AND CLASS AWARENESS AS PRIMARY TOOLS TO FACE SOCIO-SPATIAL INEQUALITIES

MILENA ANDRADE
VICTÓRIA ALMEIDA
IMAN ABOU
CENTRO UNIVERSITÁRIO SENAC
SÃO PAULO
BRAZIL

I – ACTORS PRODUCING OF THE BUILT ENVIRONMENT: DOMINANT CLASS X DOMINATED CLASS

In the current division of society, the main active actors are the owners and non-owners of the means of production. The state is a representative of the interests of these "dominant" classes. Through various devices, the state establishes infrastructures that condition the development of regulatory norms that ensure the interests of the owners of the means of production, thus generating, until today, an intense friction between income distribution, work, and social inequality.

This friction, when translated to the built environment, is not only a product of human work, but also as a symbol of struggles and disputes, complementing these different configurations of action on urban space.

In the case of Brazilian society, for example, through its patrimonialist bias (Faoro, 2001), there is great confusion between the public and the private in defending the interests of the more affluent classes, drastically impacting the Brazilian urbanisation model. The State, then, confuses and disrupts bureaucratic and administrative procedures, not because it is incompetent, but because it remains faithful to an unfair urban development model that, through an "excluding modernisation" (Maricato, 1997). This excluding modernisation conditions the continuation of poverty and, in urban contexts, is reflected in a pattern of socio-spatial segregation through investments only in so-called hegemonic cities, resulting in an extremely unequal urbanisation model.

Inside the country, the metropolis of São Paulo is an example of this process, which, although not an isolated case, is the most exacerbated and infelicitous model for the rest of the country.

The effects of these patrimonialist attitudes resulted in a strong antagonism between the central areas of the city – places of mostly white population, with higher incomes, and well-served by infrastructure – and more peripheral areas – with high levels of social vulnerability, lacking basics infrastructure, services, and housing a predominantly black / brown population.

II - URBAN STRUCTURE AS A PRODUCT OF SOCIAL DOMINATION

Starting from the premise that the city of São Paulo wasn't the result of a sum of privileges, but of the web of articulations of the capital's factions which over time built extremely different landscapes, which sometimes they are very close to each other, as in classic case of Morumbi [a very affluent neighbourhood] x Paraisópolis [the largest favela in São Paulo]; and in other cases where this phenomenon results in totally opposite places in the city, such as the Southwest Quadrant (Avenida Paulista, Avenida Berrini, Itam Bibi) and districts in the far east (Corinthians - Itaquera, Guaianazes, Cidade Tiradentes). The urbanisation process that took place through articulations between the State, the real estate market and organised civil society, generated an excluding and sprawled city, where the low-income population spends about six hours a day moving between their home and their place of work.

Understanding that the displacement of human beings is by far the most important (although not the only) determining factor in the territorial structure of the metropolis (Villaça, 2001), segregation in the city of São Paulo, in addition to presenting itself in physical aspects, it is mainly found in socio-spatial dynamics.

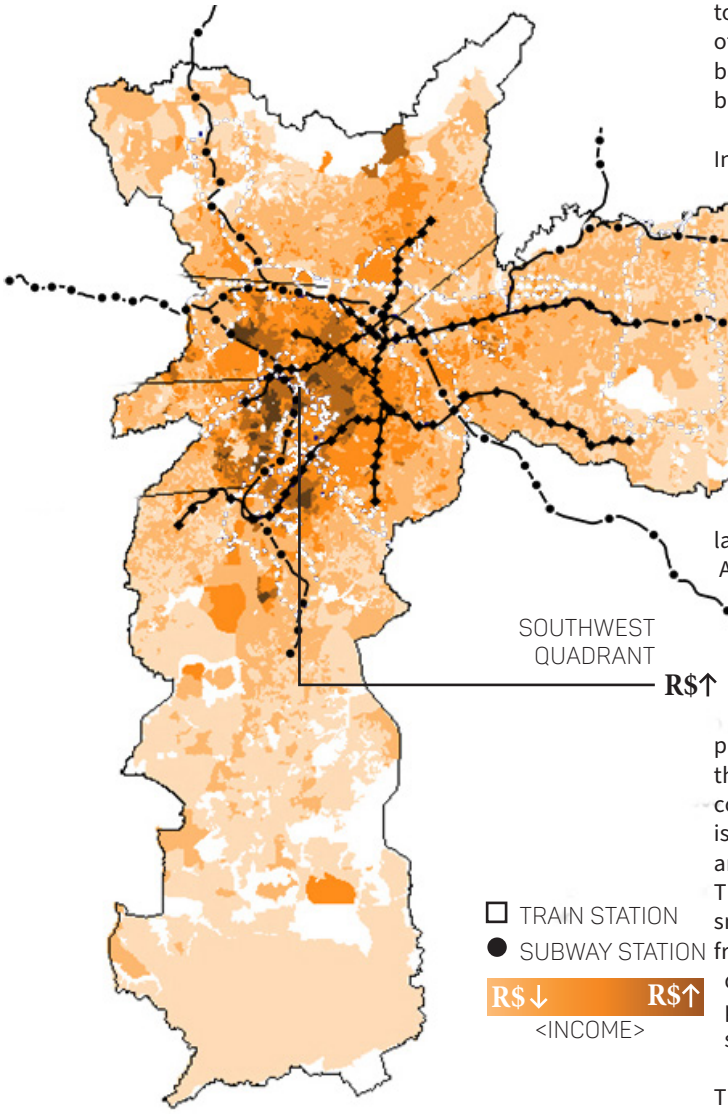
MUCH MORE THAN LAWS, INTENSE POPULAR PARTICIPATION IS REQUIRED WITHIN URBAN RESTRUCTURING PROCESSES.

Within a scenario deeply rooted in political classes that represent the interests of a minority concentrating almost all of the nation's wealth in their hands and impoverishing other groups by excluding them from actively participating in disputes involving land and property, how can we ensure effective ways to mitigate the devastating effects of socio-spatial inequality within the existing urban structure and, above all, to convince the less-favoured population of its importance as a part of the decision-making processes for future transformations?

Recognising then the achievements in the legal scope – Constitution of 1988 and Statute of the Cities of 2001 – the Strategic Master Plan of the Municipality of São Paulo of 2014, elaborated in the Fernando Haddad administration (2013 – 2016) deservedly awarded by UN-Habitat as one of the innovative best practices in the urban agenda among 146 applications from more than 15 countries, it encouraged the inclusion of urban planning as a guide for any sectoral action in the daily life of the city. In particular, it showcased legal instruments aimed at democratising the city, in which the share of solidarity stands out, and in which social housing gained an important space, linking the social function of property and the city.

III - SOCIABILITY AND BASIC EDUCATION AS CONSTRUCTION OF CLASS AWARENESS

However, much more than laws or other administrative measures, intense popular participation is required within urban restructuring processes. People in general, NEED



São Paulo income distribution, 2020. Map by authors. Source of data: University of São Paulo.

to understand how costly inequality is, not only because of its immoral character, but also because of the very backwardness and limitations to the economic growth it brings.

In addition to policies that address socio-spatial inequalities, it is necessary to adopt mechanisms that balance political disadvantages among citizens, mechanisms that cannot be limited to the simple adoption of urban instruments aimed at the social well-being of the population. Rather, through education, people could be made to see what their real role is within the capitalist machinery.

It is undeniable that the urban problems we face daily are not because lack of planning, but rather the lack of interest in getting spatial plans off the ground. And, without knowing for sure who these plans directly affect, the average citizen does not know how to participate in the structuring regimes that will guide their own destiny within the metropolis.

It is necessary that the field is much more levelled, by promoting several actions: minimising the disadvantages through basic education, bringing the notion of the collective and improving the curriculum regarding urban issues, considering that the city is the primary stage in any transformation.
This requires, above all, an intervention from the smallest: encouraging policies that correct this inequity from the beginning, making a child understand in more detail the importance and the role of his or her past, present and future in this country, mirrored in the society today.

There should be no shortage of effort to demonstrate that there are competent solutions for urban planning. However, this role goes beyond the technical dimension, and gets much closer to the idea of the political citizen. Only through an increase in the sense of collective, through basic education and good use of urban instruments, will we be able to build fairer and more equal cities for all living beings in the future.

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"INEQUALITY IS NOT AN ECONOMIC NECESSITY; IT IS A DESIGN FAILURE." (RE-TWEET BY KR FROM @ECONINBRICKS, 13 DEC 2020)

KATE RAWORTH

ENGLISH ECONOMIST, PROPONENT OF THE DOUGHNUT ECONOMY

MANIFESTO: THE JUST CITY

NIKYAH BARBER
D'AVON BYRD
DANIEL COLLINS
COURTNEY SOUVENIR JR
MORGAN STATE UNIVERSITY
BALTIMORE
USA

We believe that the Just City caters to the **RIGHTS OF CITIZENS** opposed to higher powers. This Just City finds a **COMMON GROUND FOR THE CITIZENS** to stand united on. The Just City calls for **BARRIERS TO BE REMOVED**. The Just City's **HOUSING AND HOUSING POLICY IS INCLUSIVE** of all cultures.

WE ARE PUTTING THE RIGHTS OF INDIVIDUALS AND DEFINING THOSE RIGHTS OVER POLICY.

THE JUST CITY ENSURES THAT HOUSING POLICY IS INCLUSIVE OF ALL CULTURES, BACKGROUNDS, AND FINANCIAL STATUS OF INDIVIDUALS. To quote from former UN Special Rapporteur Leilani Farna, "we need a mix of people for cities to run" (UTC TU Delft, 2020, 18:44). This is to shift the narrative of the housing crisis that was evident prior to the pandemic, and spiking during the pandemic now. **THE HOUSING CRISIS HAS BEEN AN ISSUE FOR MANY PEOPLE** due to low wages in the workforce, the escalating cost of housing, the destruction of informal settlements, lack of protection, and various other factors. These factors are caused by government officials changing the tone of how people obtain housing, making it harder each year as cities develop. This hinders cities that are growing in population, causing those who choose to live in a city to be at risk of being homeless or removed. This highly affects those with a lower income. **THE JUST CITY WILL HAVE QUALITY HOUSING AFFORDABLE FOR ALL LEVELS OF INCOME.** This will eliminate homelessness, ensure the safety of citizens, and give cities an actual sense of place and belonging for those all inhabitants.

THE BEAUTY OF A JUST CITY COMES THROUGH THE DIVERSITY OF ITS PEOPLE

THE JUST CITY SHOULD BE A CITY THAT CATERS TO THE NEEDS OF THE PEOPLE RATHER THAN JUST THE NEEDS OF LEGISLATIVE POWERS. LEGISLATION CURRENTLY HAS THE POWER TO DICTATE WHERE THEY WANT PEOPLE TO LIVE. Speaking from the perspective of the Israeli government, Deputy Director Efrat Cohen Bar stated, "If we don't want the people in East Jerusalem, [do not allow them] to build houses – then they will leave" (UTC TU Delft, 2020, 13:26). To compare, in modern American cities, there are various examples of gentrification causing massive ripples in the lives of people living there. Baltimore, MD is a prime example as many native buildings are being gentrified to this day. To remedy this issue of abandoned land, the Just City will redevelop it with the intent to gradually change the social economic status of an area rather than rapidly. Too often we see elected officials who did not grow up in the same background of the people they represent.

These people in high authority are making decisions for people they have no experience with, and people who they do not relate to in livelihood. In order to bring unity, there needs to be a shift in power. **THE JUST CITY WILL BRING BACK THE TERM, "BY THE PEOPLE, FOR THE PEOPLE."**

The Just City will have a **COMMON GROUND FOR THE CITIZENS TO STAND UNITED ON**. The beauty of a Just City comes through the diversity of its people, but also these same people living for the same reasons. Currently, it's harder to achieve solidarity because people are individualistic, and do not put the common goal ahead of the self-goal. **SOLIDARITY CAN BE ADDRESSED ON A SMALLER SCALE WITHIN MORE INTIMATE COMMUNITIES SO DEFICIENCIES CAN BE NOTED AND ADDRESSED.**

Secondly, the city must work to acknowledge the conflicts in beliefs which are attached to history and culture. From the mind of professor/author Stijn Oosterlynck, "when people in cities are able to nurture so without being diverse, what they shared was not a shared history but a shared place." (UTC TU Delft, 2020, 37: 20) As everyone will have some differing issues depending on their culture, it is important to address communities from a large and small scale. Solidarity also has a place through the means of education. **THE GOVERNMENT HAS THE POWER TO MANDATE A COMMON STANDARD OF EDUCATION THAT WILL BETTER GUIDE THE CITIZENS OF ITS JURISDICTION.** With this logical and literal diversity that can and has proven to be divisive, there is hope and promise for a Just City with equal grounding and understanding within its people.

THE JUST CITY CALLS FOR THE SYSTEMATIC BARRIER TO BE REMOVED. Throughout history, minority groups have been discriminated against through social abuse. **THE NEW URBAN AGENDA DEMANDS A LIBERATION FROM EQUALITY AND EQUITY SO THAT EACH PERSON BORN UNDERSTANDS WHAT IT MEANS TO BE TRULY FREE.** Current urban infrastructure creates a challenge for lower income classes to grow from the social economic background they are born into. Places like Brazil and India have a history of minorities living in slums and as a society have accepted this a social normality. According to Dr. Suraj Yengde, author of the best-seller *Caste Matters*, "These oppressed people are being kept silent because they do not understand the human rights that they should have but do not have" (UTC TU Delft, 2020, 38:43). The Just City calls to produce sustainable goods, clean water, and accessible public transportation. By integrating the wealthy and poor, the governments will be forced to remove the systematic barrier. **THE RESPONSE TO COVID-19 HAS SHOWN THAT COUNTRIES CAN ADAPT QUICKLY AND SUCCESSFULLY TO BRING ABOUT DRAMATIC CHANGES THAT HAVE LASTING EFFECTS ON SOCIETY.**

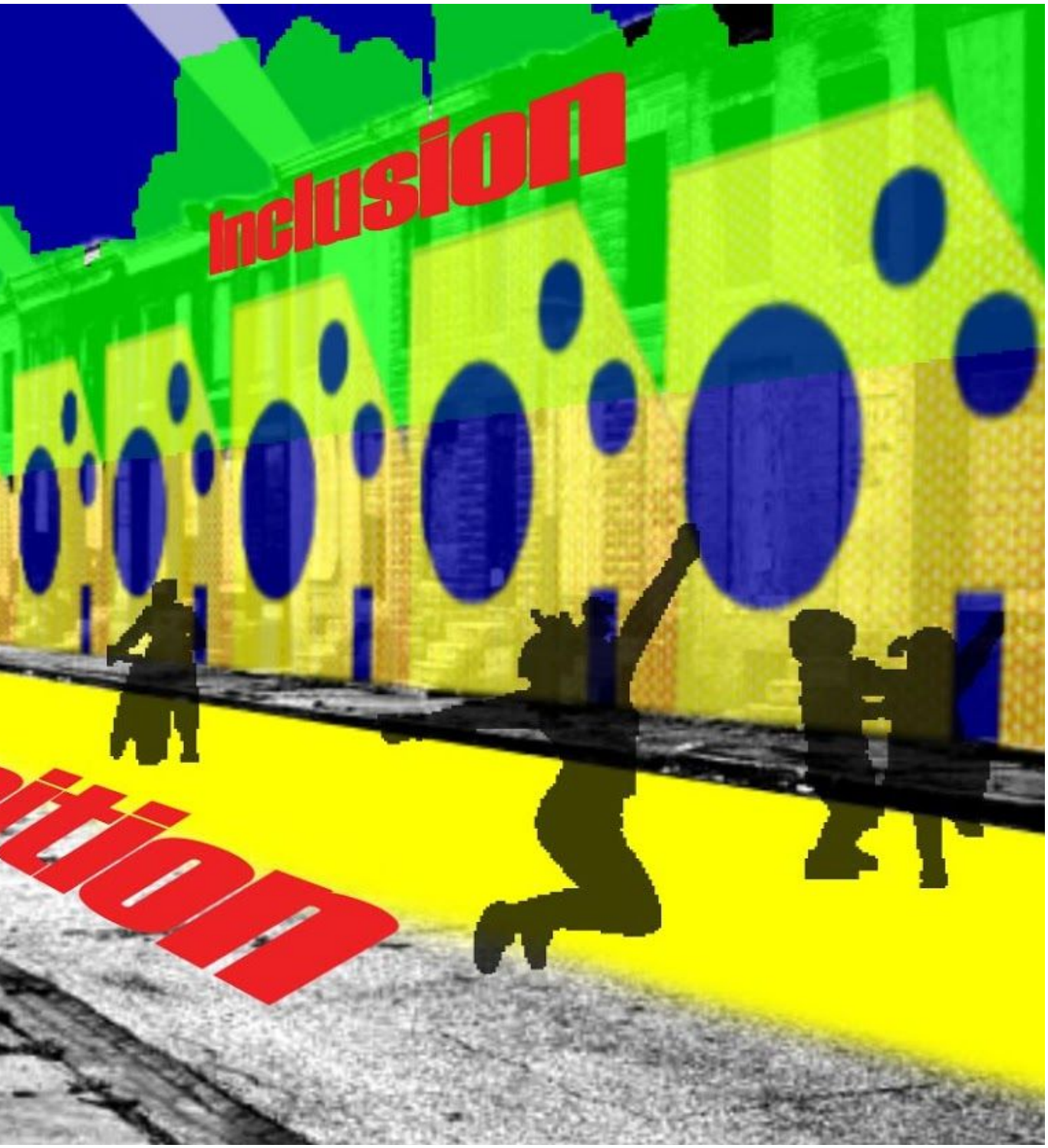
The Just City **WILL** have sustainable and efficient housing affordable for all levels of income, and give all people a sense of place to call home. The Just City

WILL be led by the people and officiated by someone who is deeply rooted with the community. The Just City **WILL** use government power to mandate a common standard of education that will better guide the citizens of its jurisdiction. The Just City **WILL** break the wheel of systematic barriers so that each child born will live in a Just World. The Just City **WILL** ensure that human rights are a priority and that policies will reflect those rights.

THIS IS THE JUST CITY THAT WE BELIEVE IN.



Image by authors.


inclusion

SEREMOS TODAS Y SEREMOS UNA

MANIFIESTO POR EL DERECHO A LA CIUDAD DE LAS MUJERES

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Seremos TODAS y seremos UNA

Manifiesto por el derecho a la ciudad de las mujeres



América Latina es la región del mundo más letal para las mujeres. Violencia intrafamiliar, violaciones y acoso sexual en el espacio publico son pan de cada día. Las ciudades son espacios que reconocemos violentos y peligrosos: calles oscuras, puntos ciegos, parques poco iluminados, lotes baldíos son solo algunos de los obstáculos alrededor de los cuales debemos planear nuestros desplazamientos diarios. Transitarlos y salir ilesas se ha convertido en una conquista diaria. Desarrollamos estrategias para cuidarnos, nos adelantamos a lo que quizás nos pueda pasar y al cansancio de planear nuestros desplazamientos se le une la rabia de saber que **las mujeres hacemos ciudad, pero las ciudades no se hacen para nosotras.**

LAS MUJERES HACEMOS CIUDAD, PERO LAS CIUDADES NO SE HACEN PARA NOSOTRAS.

Por eso, hacemos un llamado no sólo a seguir debatiendo sobre este tema, sino a sentar posturas claras y **tomar decisiones.** Sabemos que los procesos urbanos que forman las ciudades latinoamericanas tienen una clara participación -o inclusive liderazgo- de las mujeres. Con las cifras de desplazamiento por cambio climático en aumento, las mujeres han asumido una posición central organizando a sus comunidades en los procesos de re-asentamiento y encarnando así esos roles de cuidado que muchas académicas y académicos han visibilizado durante estos últimos años. Todo en un contexto adverso y hostil, reforzado por las grandes desigualdades de estas ciudades. Si las mujeres somos tan esenciales para hacer ciudad, **¿por qué seguimos invisibilizando el derecho a una ciudad justa para todas?**

Exigimos que las instituciones consideren la relación de las mujeres con su territorio así como las dinámicas y retos que afrontan en la calle, especialmente en los barrios más vulnerables. Nuestros gobiernos tienen que planear la ciudad con un enfoque de género interseccional, atravesando todos los componentes de la ciudad. Las soluciones a largo plazo tienen que construir y transformar las estructuras políticas y sociales, convirtiendo a las mujeres como las catalizadoras de esa transformación.

Jane Jacobs en su libro *Muerte y Vida de las Grandes Ciudades* declara que “Las ciudades tienen la capacidad de proporcionar algo para todo el mundo, sólo porque, y sólo cuando, se crean para todo el mundo.” Como ciudadanas y ciudadanos, como seres políticos y como agentes que planean el territorio es fundamental preguntarnos, **¿Quién es “todo el mundo”? ¿Quiénes están planeando y para quienes se está planeando la ciudad?**

Necesitamos reconocernos y que nos reconozcan en ese “todo”, y más aún: necesitamos pasar del reconocimiento a la generación de verdaderos espacios de participación en la toma de decisiones de la ciudad. Todo ello desde nuestra propia diversidad, considerando las necesidades que nos diferencian. Es fundamental que **todas nos sintamos representadas**, que las condiciones socio-económicas y culturales no privilegien a unas y excluyan a otras. **Latinoamérica no puede seguir haciendo ciudades que violentan y segregan:** necesitamos territorios inclusivos, que respeten nuestras formas de habitar y de vivir, que nos den voz a quienes transitamos a diario y que proteja a quienes damos vida a lo cotidiano.

Además, **debemos reivindicar nuestras necesidades individuales**. Las mujeres somos parte activa de la construcción del territorio, pero muchas veces lo hemos hecho desde el rol que nos ha sido históricamente impuesto como cuidadoras. En lugar de identificar los riesgos de transitar junto a un lote baldío o de habitar una calle mal iluminada, identificamos las necesidades de aquellos que están bajo nuestro cuidado, abogando por la mejora de los parques infantiles o por áreas deportivas para esposos o hijos. **Debemos considerar a las mujeres desde su multi-dimensión, como ciudadanas con distintos roles y exigencias**.

Reclamamos soluciones con perspectiva de género porque ya no podemos seguir perdiendo el tiempo ante toda esta violencia estructural sumada a las crisis que afrontamos. La urbanización junto con el cambio climático son una amenaza para la estabilidad social, económica y ambiental. Es vital identificar soluciones prometedoras, que aporten sensibilidad a los sistemas de subsistencia y que mitiguen los problemas con la inclusión de más mujeres en el campo de trabajo.

Debemos aportar recursos a las desfavorecidas y construir estrategias urbanas donde las mujeres puedan vivir sin agobio, miedo o exclusión. **El cambio climático afecta más a quienes menos tienen.** Las altas temperaturas, periodos de sequías e inundaciones, destruyen miles de cosechas, afectando gravemente la seguridad alimentaria. Las mujeres y niñas líderes encargadas de transportar y recolectar comida a sus hogares son las más perjudicadas, enfrentadas a un reto de adaptación y búsqueda de nuevas alternativas.

No podemos seguir ignorando las distintas vulnerabilidades de las mujeres. Si queremos seguir en el camino de un desarrollo sostenible, tenemos que analizar los problemas y potenciales con diferentes perspectivas, desde la comprensión de la trama urbana y su contexto, hasta las características y necesidades de cada vivienda. Muchas mujeres latinoamericanas cocinan con combustibles sólidos, dado a la composición del diseño urbano y el planteamiento/diseño de sus hogares son gravemente vulnerables, sumidas además en la pobreza energética.

Finalmente, hacemos un llamado a quienes aún creen que mejores ciudades son posibles. **No podemos**

seguir hablando de nuestro derecho a la ciudad solas: necesitamos que todos y todas se involucren en reclamar ciudades que sean verdaderamente más justas. **Cambiemos de narrativa, compartamos el liderazgo, encontremos nuevos caminos.**
Mujeres: **Nosotras seremos todas y seremos una.** Sigamos unidas, sigamos siendo empáticas, sigamos exigiendo, sigamos construyendo ciudad.

***Nota final: Queremos agradecer de manera sincera a Alexander Jachnow de IHS por su tiempo y comentarios en el borrador de este manifiesto.**

We will be ALL and we will all be ONE: Manifesto for women's Right to the City

Latin America is the most lethal region of the world for women. Domestic violence, rape, and sexual harassment in public space are our daily struggle. Cities are spaces that we recognise as violent and dangerous: dark streets, blind spots, dimly lit parks, wasteful lots are just some of the obstacles around which we must plan our daily commutes. Walking the city and leaving unscathed has become a daily conquest. We develop survival strategies to take care of ourselves, we anticipate what may happen to us and the fatigue of planning our travels is joined by the anger of knowing that **women make cities, but cities are not made for us.**

This is why we demand not only to continue to keep speaking up and debating this issue, but to set clear positions and to **make decisions**. The urban processes that shape Latin American cities have a clear participation and leadership of women. With the increase of the number of refugees due to climate change, women have incarnating an important position by organising their communities in resettlement processes and thus embodying those care taken roles that many academics have made visible over the past few years. All in an adverse and hostile context, reinforced by the great inequalities of these cities. If women are essential in the process of making a city, **why are us, women, not fully deserving of the right to it?**

WOMEN MAKE CITIES, BUT CITIES ARE NOT MADE FOR US.

We call upon institutions to consider women's relationships with their territory as well as the dynamics and challenges they face on the street, especially in the most vulnerable neighbourhoods. **Our governments have to plan the city with an intersectional gender approach**, addressing all the components of the city. Long-term solutions need to build and transform political and social structures, making women the catalysts for the transformation.
Jane Jacobs in her book *Death and Life of Great American Cities* states that "Cities have the capability of providing something for everybody, only because, and only when, they are created by everybody." As citizens, as political beings, and as urban planners, it is essential to ask ourselves, Who is **"everybody"? Who is planning the city, and for whom is the city being planned?**

We need to stand up for ourselves, so we are included in that "everybody", and even more: we need to move from recognition to the creation of real spaces of participation in the city decision-making process. All this from our own diversity, considering the needs that set us apart. **It is essential that we all feel represented**, that socio-economic and cultural conditions do not favour women and exclude others. **Latin America cannot continue to make cities that are violent and segregated:** we need inclusive territories, that respect our ways of inhabiting and living, that give voice to those who daily commute in it and that protects those who give life to the day-to-day activities.

Besides, **we must claim our individual needs.** Women are an active part of building and planning but many times we have perform from the role that has historically been imposed on us as caregivers. Instead of identifying the risks of transiting next to a wasteland or inhabiting a poorly lit street, we identify the needs of those in our care, advocating for the improvement of playgrounds or sports areas for husbands or children. **We must consider women from their multi-apprehension, as citizens with different roles and demands.**
We call for solutions with a gender perspective because **we can no longer waste time** in the face of all this structural violence coupled with the crises we face. Urbanisation along with climate change is a threat to social, economic and environmental stability. It is vital to identify promising solutions that provide sensitivity to livelihood systems and mitigate problems with the inclusion of more women in the field of work.

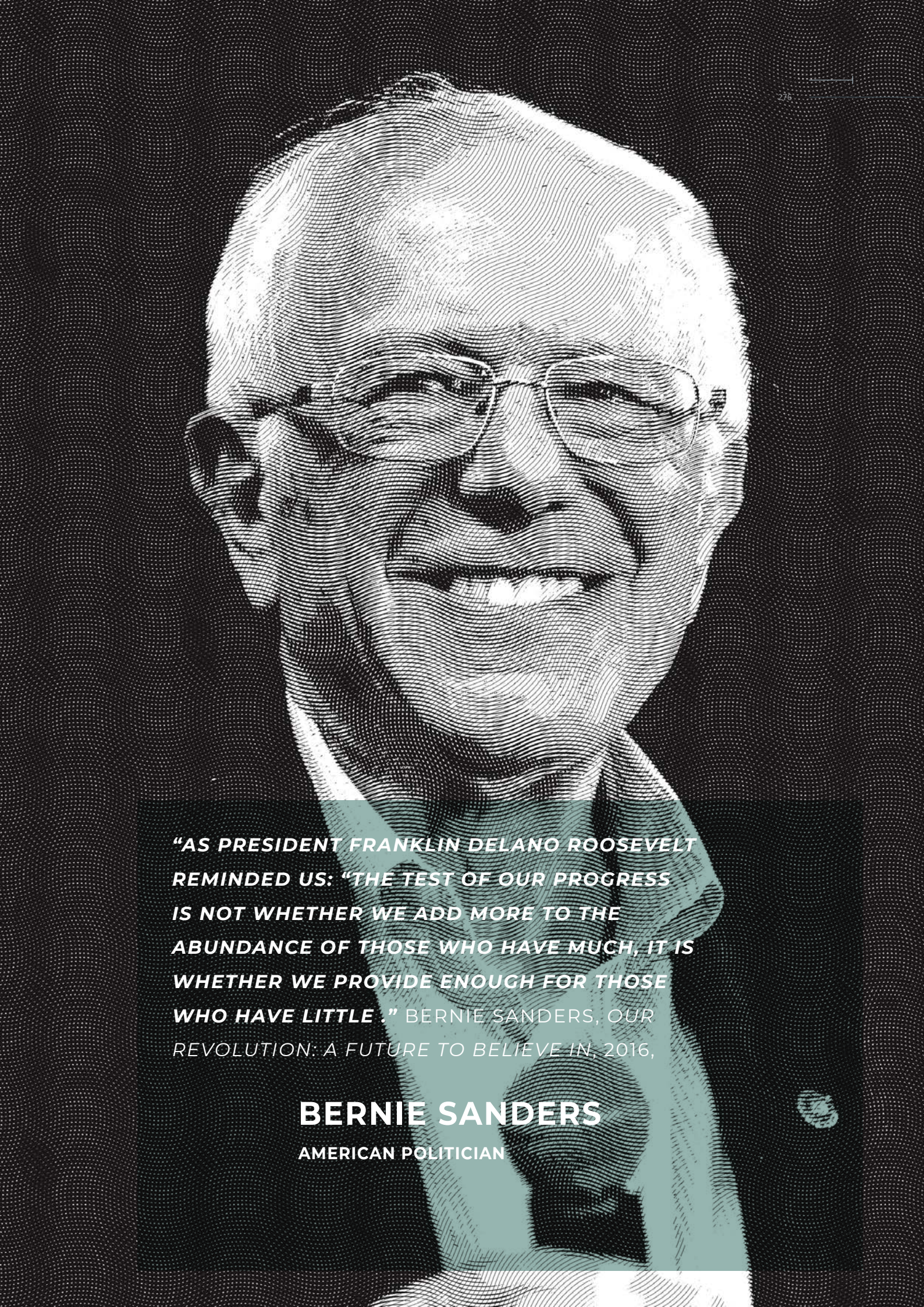
We must contribute resources to the disadvantaged and build urban strategies where women can live without burden, fear or exclusion. **Climate change affects those who have less.** High temperatures, periods of drought and flooding destroy thousands of crops, severely affecting food security. Women and girls leaders responsible for transporting and collecting food to their homes are the most disadvantaged, facing a challenge of adaptation and finding new alternatives.

We cannot continue ignoring the different vulnerabilities of women. If we want to continue on the path of sustainable development, we have to analyse the problems and potentials with different perspectives, from understanding the urban fabric and its context, to the characteristics and needs of each home. Many Latin American women cook with solid fuels, given the composition of urban design and the approach/design of their homes are severely vulnerable, further plunged into energy poverty.
Finally, we call on those who still believe that better cities are possible. **We cannot continue talking about our Right to the City alone:** we need everyone to get involved in claiming cities that are truly fairer. **Let's change narratives, share leadership, find new paths.**

Women: We will be all and we will all be one. Let's stay together, let's continue being empathetic, let's keep demanding, let's keep making cities.

*Final note: Our gratitude and appreciation to Alexander Jachnow from IHS for his time and comments on the draft of this manifesto.

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"AS PRESIDENT FRANKLIN DELANO ROOSEVELT REMINDED US: "THE TEST OF OUR PROGRESS IS NOT WHETHER WE ADD MORE TO THE ABUNDANCE OF THOSE WHO HAVE MUCH, IT IS WHETHER WE PROVIDE ENOUGH FOR THOSE WHO HAVE LITTLE ." BERNIE SANDERS, *OUR REVOLUTION: A FUTURE TO BELIEVE IN*, 2016,

BERNIE SANDERS

AMERICAN POLITICIAN

THIS IS A MANIFESTO FOR A JUST CITY

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Photos by the authors.

"Where the mind is without fear and the head is held high
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls."

Rabindranath Tagore








THIS IS A MANIFESTO for A JUST CITY

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Masters in Urban Planning

THE WAY WE EVOLVED WITH OUR CITIES:

Cities are primarily the mega mediums of interactions. We throng into cities seeking a better lifestyle, more employment opportunities, better security and indeed seeking a better tomorrow. We are mere beings under nature, we twiddle through convolutions overcoming series of threats, one after another, surviving all the way.

If given space, we stretch.

If given time, we spend.

If given energy, we perform.

If given matter, we consume.

If given life, we live.

If given death, we die.

Cities also portray the togetherness we have achieved. We do a lot better collectively than what we all could individually accomplish. Keeping this collective awareness well-alive has been the only element keeping us virtually dominating our colleges in the Global Ecosystem. Irrespective of our frivolousness, we coerce everything that we lay our sights on.

Despite achieving our ambition in global togetherness, we still see a peril that seems very hard to endure. We have induced discrimination all along.

Suppose acting and reacting at a massive scale are our formula to growth and prosperity. Where did we let the glitch of discrimination swell on?

Is it our favouritism? Is it our extravagance? Or is it our fragmented foible?

How can a city help here, heuristically?

Should we kindle our *tabula rasa*? Our syllogisms get onerous.

But to mar in our development progress is well evident with where we are today.

OUR CALLOUS EXISTENCE:

When the world is in crisis, and societies stand fragmented and polarised. When the voice and rights of many are surpassed by the ones up in the hierarchy. And in the imbalanced geography of wealth and power, we envision a world of justice and fairness, equality and benevolence.

The apartheid, bias, segregation, building up the intensity. Not everyone's the same, and nor is their patience. Their impatience leads to radicalisation, which disseminates in the form of protests, revolt, extremism trying to reclaim the denied rights—bringing in chaos and unrest in cities and societies.

We want a way out, **A Just City!**

THE URBANISATION THAT'S BERATING US:

Urbanisation is not biased, but its interpretation by certain indigenous groups at times can be a deterrent, and the impact of urbanisation can turn out to be biased. Perspectives matter. Our communities can still provide us with traditional sustainable methodologies that cannot be ignored while legislating the process of urbanisation. Is then urbanisation a boon to some and a bane to others?

This can only be answered when the journey to urbanisation is inclusive and welcoming. The very nuances of a rich culture of an indigenous community can be very enriching, and a fulfilling added side to a country's fast-paced development. Can an indigenous community be a part of this journey? And if yes, what is the extent of their contribution and benefits received? Yes, indigenous knowledge and contribution are the very repositories of a decline and a successful historical journey of a settlement to the present 21st-century urbanisation.

A participatory process that includes indigenous communities in the development of a region is a must for a balanced growth of an emerging global village. The voices of these communities are usually lost amid brainstorming sessions on national development. Land and resources are the lifelines of these communities. In the journey of uplifting them, we need to make sure their roots are preserved, and their sense of belonging is not cut off.

PLANNERS AND PRACTITIONERS OFTEN FORGET TO BE EMPATHETIC TOWARDS PEOPLE'S NEEDS AND ASPIRATIONS, AS WELL AS THEIR TRADITIONS.

These are vital links in the chain of development. Bridging these gaps for an equal and congruous relationship between the varied communities is the need of the hour. Hence, inculcating sustainable practices of development down the history of these communities with that of the new age processes will enable a settlement to tackle roadblocks in the way sustainably.

THE WAY FORWARD:

Our cities have evolved in competition; they have been driven away from the base aspirations towards goals borrowed. We chose to go prodding before gestating. Cities obliterate if they don't persevere on the base upon which they are built. We should thrive on what we are; cities should retain vernacular values.

All-inclusiveness in the only way to eradicate plutarchy/oligopolies. The city built on overlooking the aspirations of the communities within some way or the other always profligate.

THE JUST CITY IS THE ONE THAT CONCERTS VERSATILITY. JUST CITY IS THE ONE WHERE RESOURCES ARE SHARED, AND THE BENEFITS ARE MUTUAL.

We are in imperative need of a real revolution, where absolute justice is delivered. A revolution that doesn't wreck our settlements down. Instead, we join hands in solidarity, reform, break down our mental boundaries, embrace each other, and establish a new world order. Where justice and fairness, empathy and tolerance, harmony, and brotherhood make the very pillars of our societies. Delivering human rights and dignity to all and leaving no one behind, where the motto is "love for all, hatred for none."

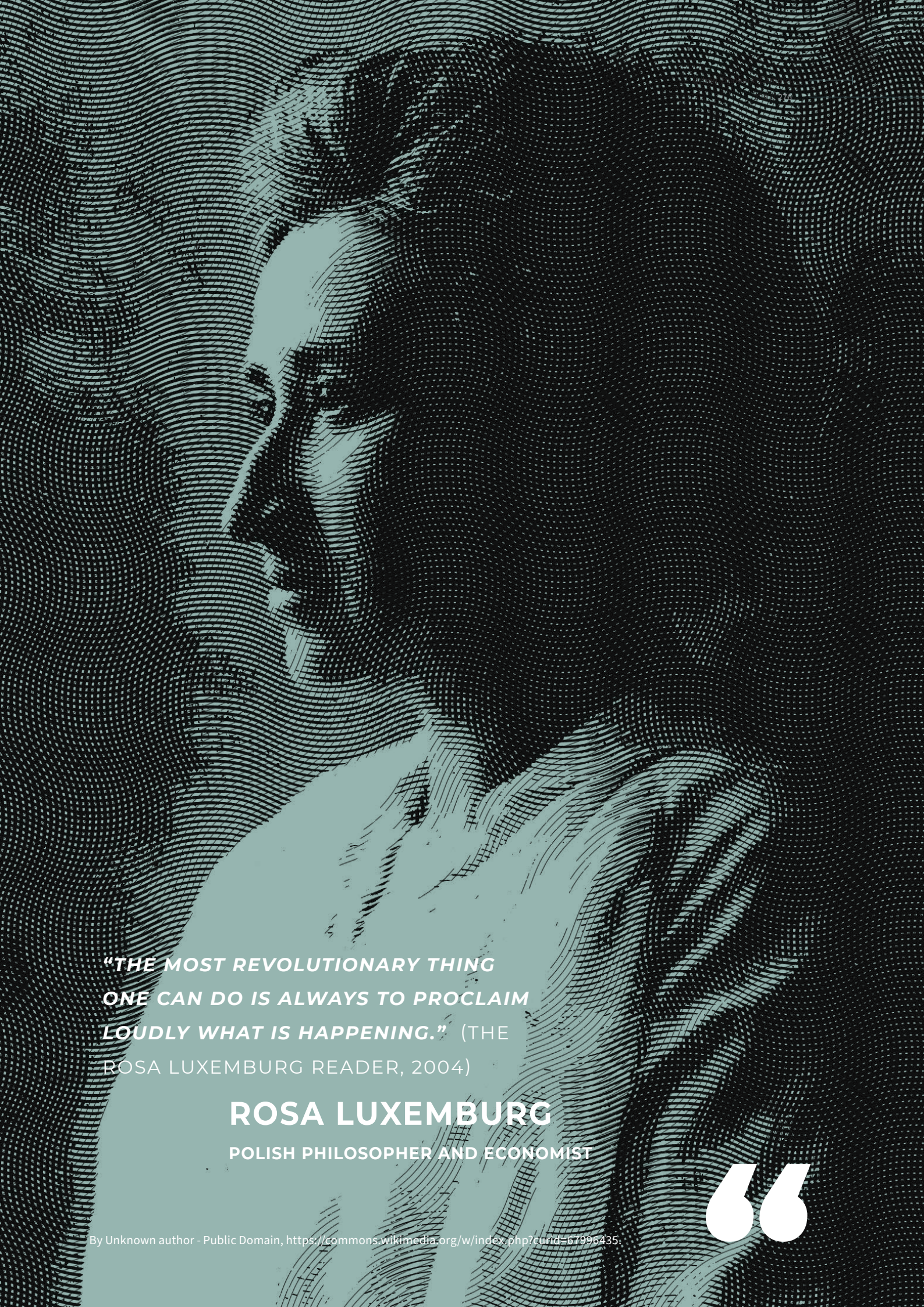
WE ENVISION A JUST CITY, LOOKING BEYOND OURSELVES AND FULFILLING THE RIGHTS OF OTHERS

We demand change. A change in which everyone's respected, communities can reach their full potential, settlements even segregated but not discriminated, spatial boundaries – tangible and intangible as cell membranes and not a cell wall. Change is inevitable, and urbanisation is change.

CHANGE TO A BETTER QUALITY OF LIFE IS A CHANGE SOUGHT AFTER THE WORLD OVER.

x----------x

THANK YOU



"THE MOST REVOLUTIONARY THING ONE CAN DO IS ALWAYS TO PROCLAIM LOUDLY WHAT IS HAPPENING." (THE ROSA LUXEMBURG READER, 2004)

ROSA LUXEMBURG

POLISH PHILOSOPHER AND ECONOMIST

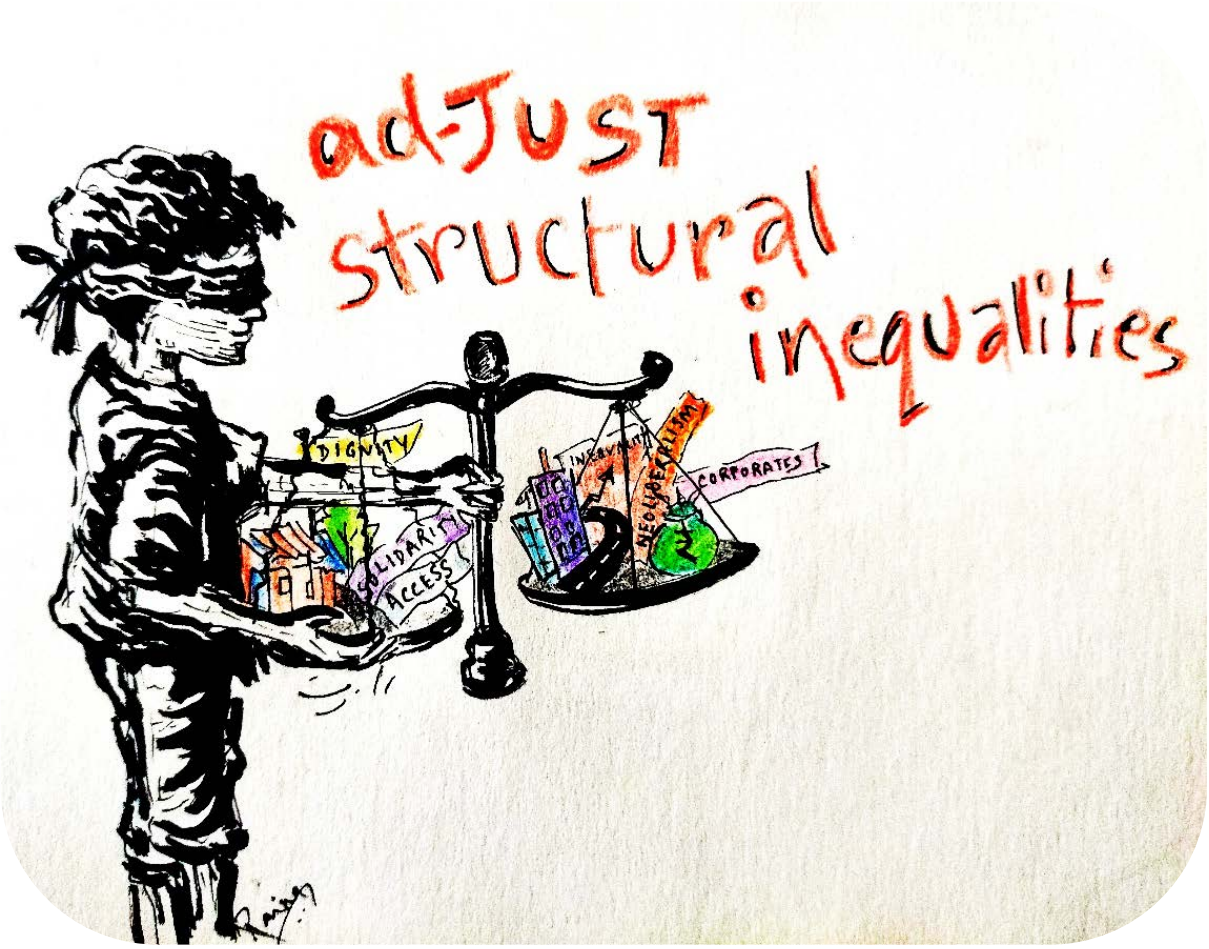
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IS IT JUST A CITY OR A ‘JUST CITY’?

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MANIFESTO for the JUST CITY

IS IT JUST A CITY OR A 'JUST CITY'?



WHERE HAVE OUR CITIES GONE WRONG

On 24th March, 2020, the Indian Prime Minister announced a preventive 21-day nation-wide lockdown to contain the spread of COVID-19 pandemic. The severe lockdown which cocooned certain people in their homes and prevented the virus from spreading was also witness to streams of low-income migrants leaving Indian cities on foot with their meagre possessions balanced on their heads and children towing their parents' footsteps. Cities and equity have often been strangers and the COVID-19 pandemic lay bare the precarity which underscores the lives of working-class migrants who form the backbone of cities.

Different agendas and forums (such as World Urban Forum and SDG 11-Sustainable cities and communities) have described a ‚just' city by variously characterising them as inclusive, equitable, affordable, accessible, economically vibrant, democratic, and sustainable. However, moments of crisis such as the current pandemic only point to the widening inequality in cities and outright hostility with which many communities in cities are treated.

As the world becomes more urbanised, cities in Global South are predicted to grow at a faster rate than their Northern counterparts. As cities follow their pre-scripted stories of being "World-Class" cities, aggressive entrepreneurial approach to governing cities has served to exacerbate structural inequalities while cities are reshaped as spaces of consumption serving needs of the global capital at the expense of a just city for all. Speculative urban development in and around cities have led to large urban sprawls marked by stark socio-spatial inequity and unsustainable urbanisation of the city. Increasing marketisation and financialisation of urban land markets and municipal services has made housing and access to basic services unaffordable in many cities. Changing climate further presents challenges of sustainable growth of urban centres as uncertainty looms large over resilience of cities to respond to climate uncertainty.

WHAT SHOULD OUR CITIES EMBODY?

EQUITY

In light of the growing inequalities and unjust living conditions, the manifesto picks four major principles and their constitutive elements as a step towards visualising and imagining a just city agenda.

SECURE AND DIGNIFIED LIVELIHOOD: Legislating minimum wage, decent working conditions for informal employees, equal pay for equal work, Recognising activities outside the ambit of 'formal' economy (for example, care work, street vending).

UNIVERSAL ACCESS to safe drinking water, increasing primary health facilities and educational support for under-served areas and/or marginalised communities.

AFFORDABLE HOUSING for all, recognition of community housing practices, more low-to-medium income housing in the city, resisting forced evictions and resettlements to the peripheries, regulation of land market prices through state interventions to prevent land speculation and gentrification, security of land tenure through robust legislations.

MOBILITY: Encouraging pedestrianisation and cycling, last mile-connectivity for public-transit system, safe, affordable, and accessible public transport networks, transitioning to environmental-friendly technologies.

DEMOCRA-CITY

COLLECTIVE BARGAINING AND ROLE OF ROBUST COUNTER-PUBLIC SPHERES, accessibility to forums that would bring the attention of the state and invested private and public interests towards the multiple forms of oppression and exploitation, to contest, signify and propose actions against such inequalities, city-wide movements to build pressure on the policy formulations and management of the city. To create association of regional and cross-regional (global) collectives to rally for legislative changes in how a city works at the local, national, and global level.

ROLE OF STATE: Regulating state institutions through collective mobilisation of resources and people, increased transparency and accountability of state's actions to diverse publics, mobilising state's redistributive power in the interests of diverse publics.

REPRESENTATION: Right to freedom of association and collective bargaining, capacity building, legislatures to recognise these organisations at local, regional, national, and global level for accountability of public and private measures for a just city. Robust management system through crowd-funding and other methods of sustained sources of support.

DIVERSITY & INCLUSION

DIVERSITY: Legislating stricter laws and no-tolerance policy against any form of violence, stereotyping and discrimination on the basis of caste, gender, sexualities, colour, ethnicity, class, religion and other community-based identities.

DISCOURAGE CLUSTERING AND GHETTOISATION in any form of housing, employment and distribution of services, for an equitable and inclusive city.

Create a **ROBUST PUBLIC REALM** through pluralistic urban design innovations, in order to encourage participation and interactions between diverse sections of publics.

CLIMATE RESILIENCE: Climate-proofing existing infrastructure, building resilience among marginalised communities, factoring in uncertainty while designing policies, promoting local social innovations to mitigate climate change impacts.

URBAN METABOLISM: Analysing flows of material and people in the city and transitioning from a linear to a circular economy, building a network of green and blue infrastructure, promoting equitable growth at the peripheries, and reviewing waste hierarchies and ensuring socially just transitions to a climate-just city.

URBAN COMMONING: Reinforcing the belief in the capacity of self-governance, 'commoning' as a practice of reclaiming the city can help forge ties of solidarity and conviviality between and among human and non-human entities which make the city.

ENVIRONMENTAL JUSTICE

JOIN US IN

BUILDING BACK BETTER

A **"JUST CITY"** IS A CITY BUILT BY EVERYONE FOR EVERYONE. HARNESSING THE NETWORKS OF URBAN SOCIAL MOVEMENTS SPREAD ACROSS CITIES, WE NEED TO FOSTER SOLIDARITIES AT MULTIPLE SCALES TO BUILD RESILIENT CITIES. SUCH NETWORKS ARE CHANNELS OF KNOWLEDGE SHARING, PROMOTING SOCIAL INNOVATIONS, AND ADVOCATING FOR THE MARGINALISED, AND WILL FORM THE CORE OF CITIES AS WE LOOK TO OUR FUTURE.

THIS MANIFESTO IS THUS A CALL FOR ACTION TO CITY-COUNCILS, URBAN DESIGNERS, PLANNERS, MUNICIPAL AUTHORITIES, MULTI-LEVEL ORGANISATIONS TO LOCAL-COMMUNITY BASED ORGANISATIONS SCHOLARS, ACTIVISTS, ARTISTS, CIVIL SOCIETY GROUPS, PRIVATE CORPORATIONS (PRO-PUBLIC BUSINESS MODEL), ACADEMICS AND MOST IMPORTANTLY, THE **PEOPLE** LIVING IN CITIES ACROSS THE WORLD TO COME TOGETHER AND INVEST THEIR SKILLS, CAPACITIES, KNOWLEDGE, SOCIAL AND ECONOMIC CAPITAL TO GROW AND NURTURE A CITY WE CAN ALL CALL **JUST**.

IN SOLIDARITY: ADITI PRADHAN, NIAN PAUL, RAINA GOSH, RITURAJ PEGU, UMA DEY SARKAR.

COVER ILLUSTRATION BY RAINA GOSH.

A MANIFESTO FOR THE JUST CITY

GABRIELA PAPI
JÚLIA CORDEIRO
MARIA BEATRIZ VICENTE
RAQUEL PRUDENCIO
RICARDO JAVIER LÓPEZ SÁNCHEZ
KU LEUVEN
BELGIUM



A just city carefully addresses the different scales of living.

Human well-being must always be in tune with nature and be part of an ecosystem.

Cities are a part of Nature, itself a necessity of the human being.

To achieve an equilibrium between societies, cultures, and the planet, we need just cities, thus cities that are healthy, productive, affordable, and shared.



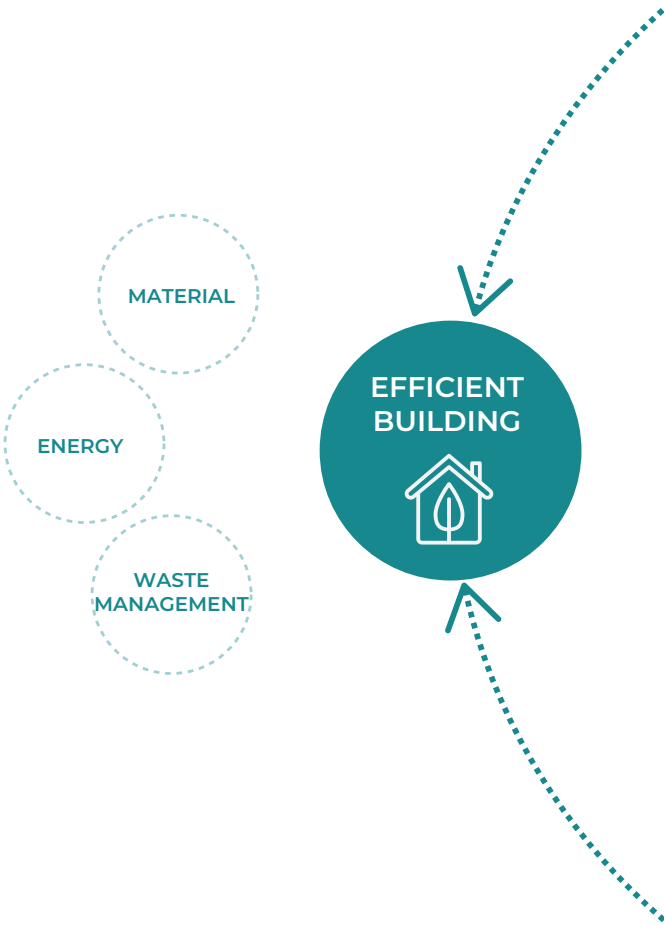
A HEALTHY CITY

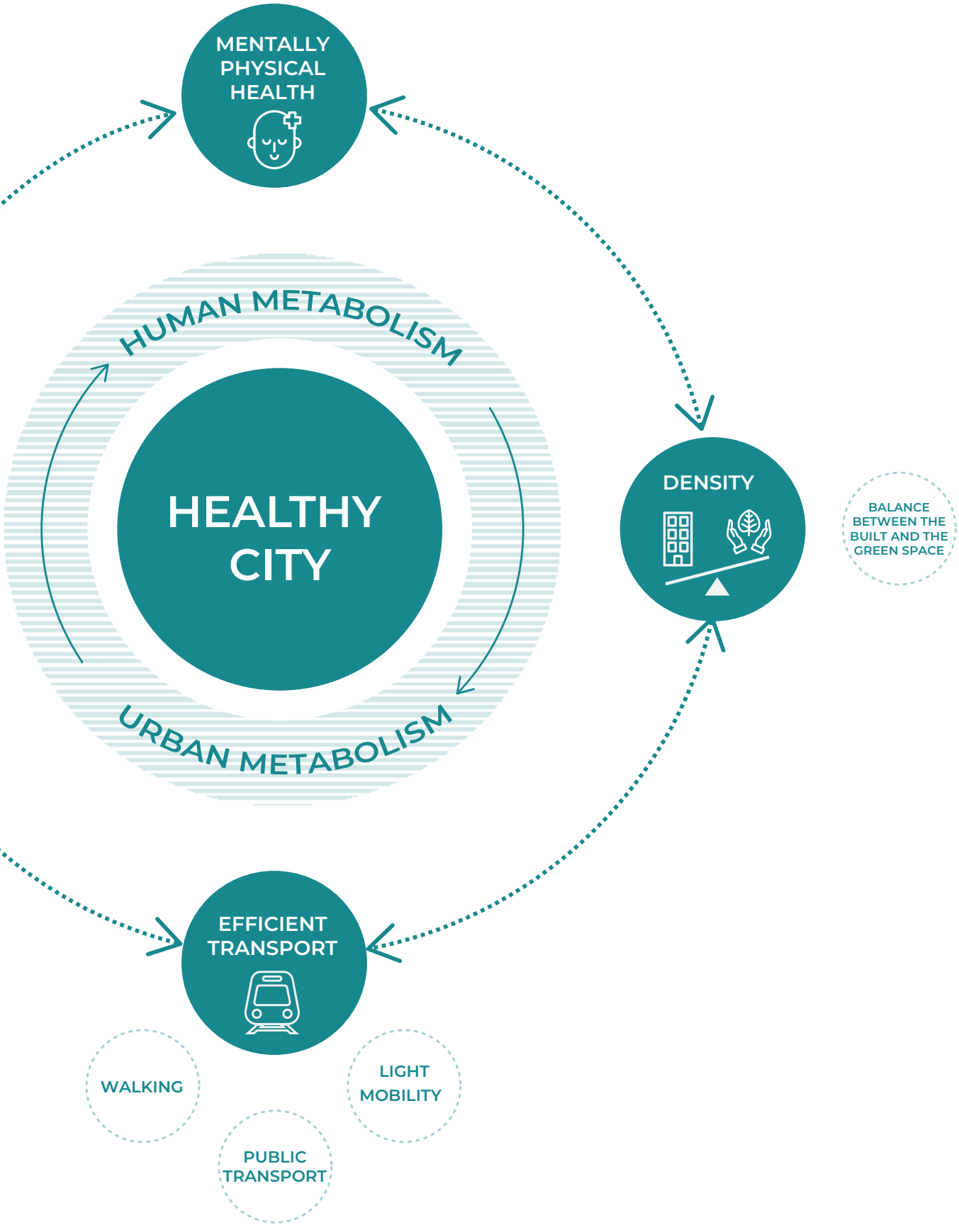
A Just City is a Healthy City in the full scope of the term. A healthy urban metabolism can induce a healthy human metabolism. Its environment should be built to heal, both physically and mentally.

Natural and green areas are central to health in life, space and urban resilience. Cities should have an equilibrium of the built and the natural environment, providing people with places for contact and contemplation. As shown in Biophilic Architecture studies, the mere presence of nature is able to reduce the use of pain medication. Our desire is to trust in Nature, we are a part of it and a small fraction of its full dimension. We advocate for integrated urban design and everyday city routines reminiscent of Nature's full power and possible benefits. Existing nature-based solutions incorporated with modern technology and design are currently used as an ecological and cost efficient way to filter water and soil.

A Healthy City must also host a healthy population. People must enjoy being outside their homes, socialising in and embracing public spaces. People must be comfortable as pedestrians and instinctively incorporate light mobility in their routine. A solution that is viable only in a dense and well served area.

Our buildings are a big part of the equation as well. As our planet's resources require, a circular process is needed: from the production of construction materials, planned energy efficiency, to waste management. The completion of as many cycles as possible is a priority, aided by the selection of eco-efficient, repurposed or recyclable materials. The Healthy City is designed to heal the ecological environment, the space, the everyday city routines and consequently the people.




MENTALLY
PHYSICAL
HEALTH
HUMAN METABOLISM
HEALTHY
CITY
URBAN METABOLISM
DENSITY
BALANCE
BETWEEN THE
BUILT AND THE
GREEN SPACE
EFFICIENT
TRANSPORT
WALKING
LIGHT
MOBILITY
PUBLIC
TRANSPORT



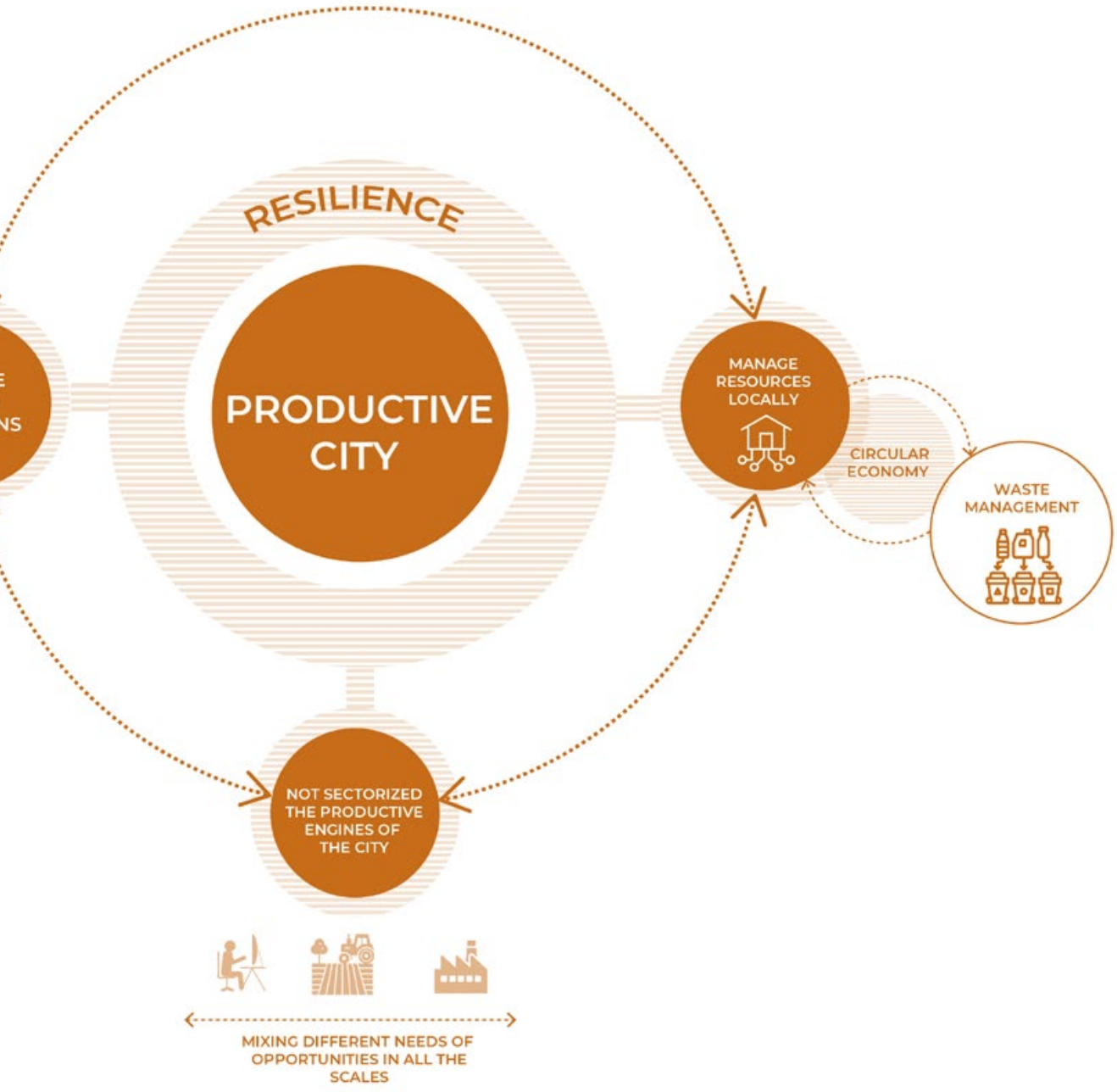
A PRODUCTIVE CITY

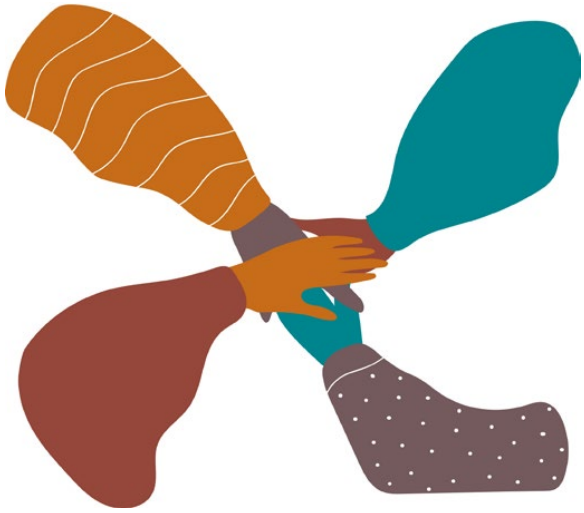
A Productive City is about the power of managing resources locally, and its potential for innovating a city or a place. Our design and planning can be able to give back to the city and its people.

Integrating ecological sources of agriculture in green public spaces can lead to a more conscious, educated and productive society. This integration of cycles into the urban routine should run through the different scales that enter cities, both in macro and micro scales, such as infraestructures of cooperatives, organic production spaces, community gardens, and composting spaces. All these cycles should be founded in the principles of a circular economy, food security and social engagement. This leads to a local economy more mindful of waste management and its own local resources, promoting proximity between producing and living environments. We want to give dimension, complexity and interests to a city by ending with the monofunctional districts, mixing different needs and opportunities in all the scales.

A Productive City should produce its own energy and deal with the treatment, cycle and management of its own wastes. Motivating an ecological mindset but also a social, economic and sustainable society, uniting the needs of modern day life to the potential that Nature has and how beneficial and productive this integration can be.




RESILIENCE
PRODUCTIVE CITY
MANAGE RESOURCES LOCALLY
CIRCULAR ECONOMY
WASTE MANAGEMENT
NOT SECTORIZED THE PRODUCTIVE ENGINES OF THE CITY
MIXING DIFFERENT NEEDS OF OPPORTUNITIES IN ALL THE SCALES



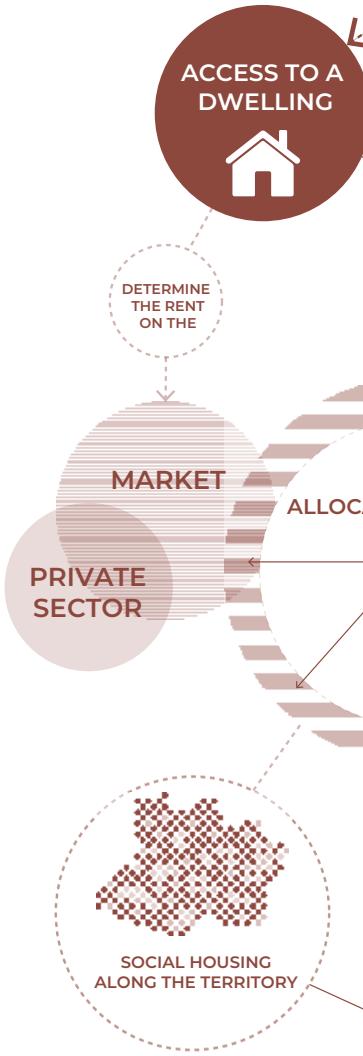
AN AFFORDABLE CITY

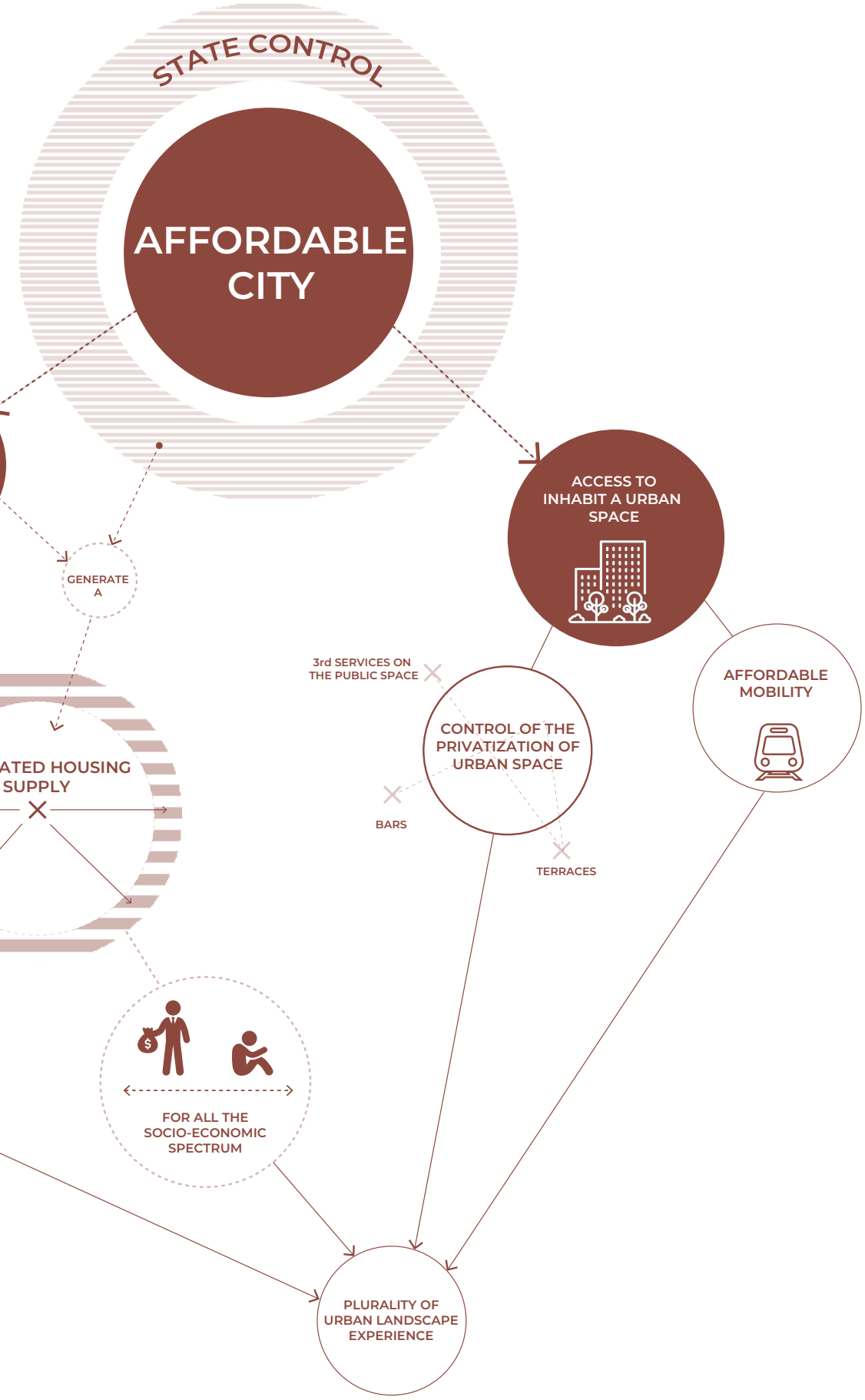
An Affordable City provides equal opportunities for citizens to experience the plurality of the urban landscapes. The right of housing is not quelled by social segregation. It understands the inherent right to a dwelling in order to be part of urban life and to engage locally as citizens, despite a lack of social or legal recognition.

Fixed rent, in addition to generating a central allocated housing supply, is a resource that the Affordable City makes use of in order to provide resilience to the house market. A wide range of housing typologies are required as is their distribution throughout the city in order to accommodate every citizen within the capital-social spectrum.

We believe equal opportunity to inhabit the urban space is provided by the Affordable City's regulation of its privatization. This guarantees a good alternative to the private sector as well as a more stable market. Urban public projects should not be restricted by the private sector and its typical forms of occupations such as City Malls, bar terraces, and so on. The urban space must not only be inhabited but also accessible to its population, guaranteeing a proper public mobility system.

An equitable distribution of public resources should be provided to ensure a human being's basic needs are being met, while avoiding capitalist consumption, facilitated by privatization. Water, food, electricity and an adequate access to culture and education must be widely understood as basic services provided to the population. Concurrently, the Affordable City integrates technology access as one of the basic services, with the aim of providing equal opportunities for work and education, particularly notable during a pandemic. Education must be understood as a structure that currently stifles social unfairness, it should instead act as a social elevator for socio-economic development and advancement despite the initial social position of its people.




STATE CONTROL
AFFORDABLE CITY
GENERATE A
ATED HOUSING SUPPLY
ACCESS TO INHABIT A URBAN SPACE
3rd SERVICES ON THE PUBLIC SPACE
CONTROL OF THE PRIVATIZATION OF URBAN SPACE
BARS
TERRACES
AFFORDABLE MOBILITY
FOR ALL THE SOCIO-ECONOMIC SPECTRUM
PLURALITY OF URBAN LANDSCAPE EXPERIENCE



A SHARED CITY

A Shared City has to account for the Spatial Practices that happen within: these are determining conditions of social life, as exploring the way users utilize the spaces guide the best approaches to plan for more equally shared spaces. Spatial Practices must consider the fact that a city is not fair, and that an important number of its users are minorities: women, children, immigrants, ethnic and racially diverse individuals. As citizens they have a right to appropriate, inhabit and participate in the city.

Rights create a sense of belonging making individuals feel included and heard. Choices generate a sense of control over and comfort towards the space inhabited. This leads to more active citizen participation towards the preservation and maintenance of the city.

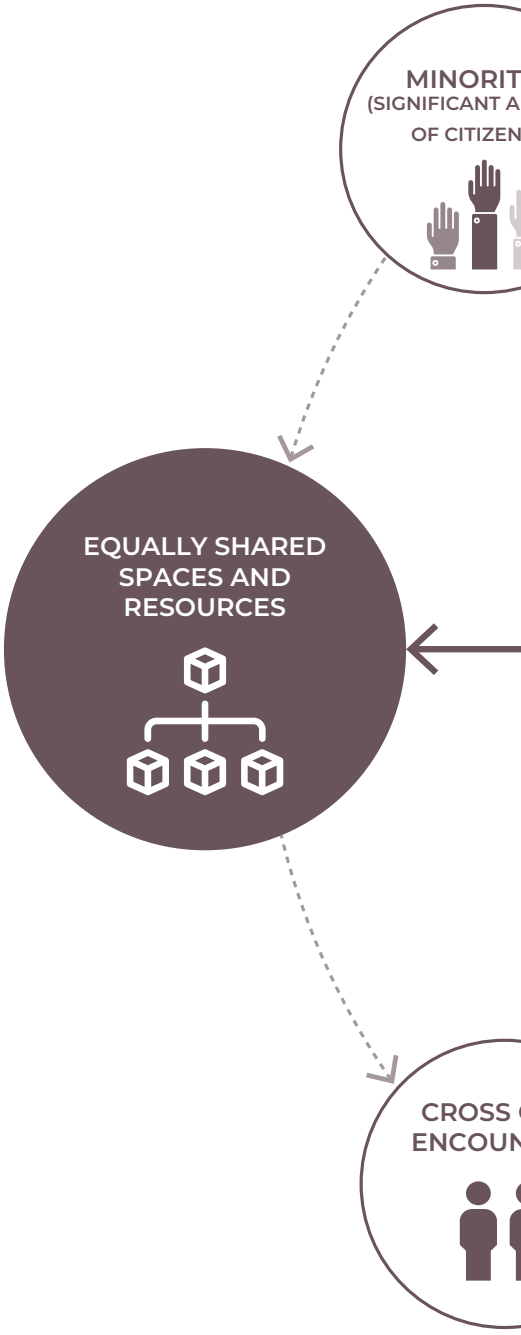
In a Shared City everyone works together imperceptibly towards a better space. Streets are taken care of through the act of watching and a cultivated feeling of responsibility towards the space. Active participation creates communality and trust, promoting safety.

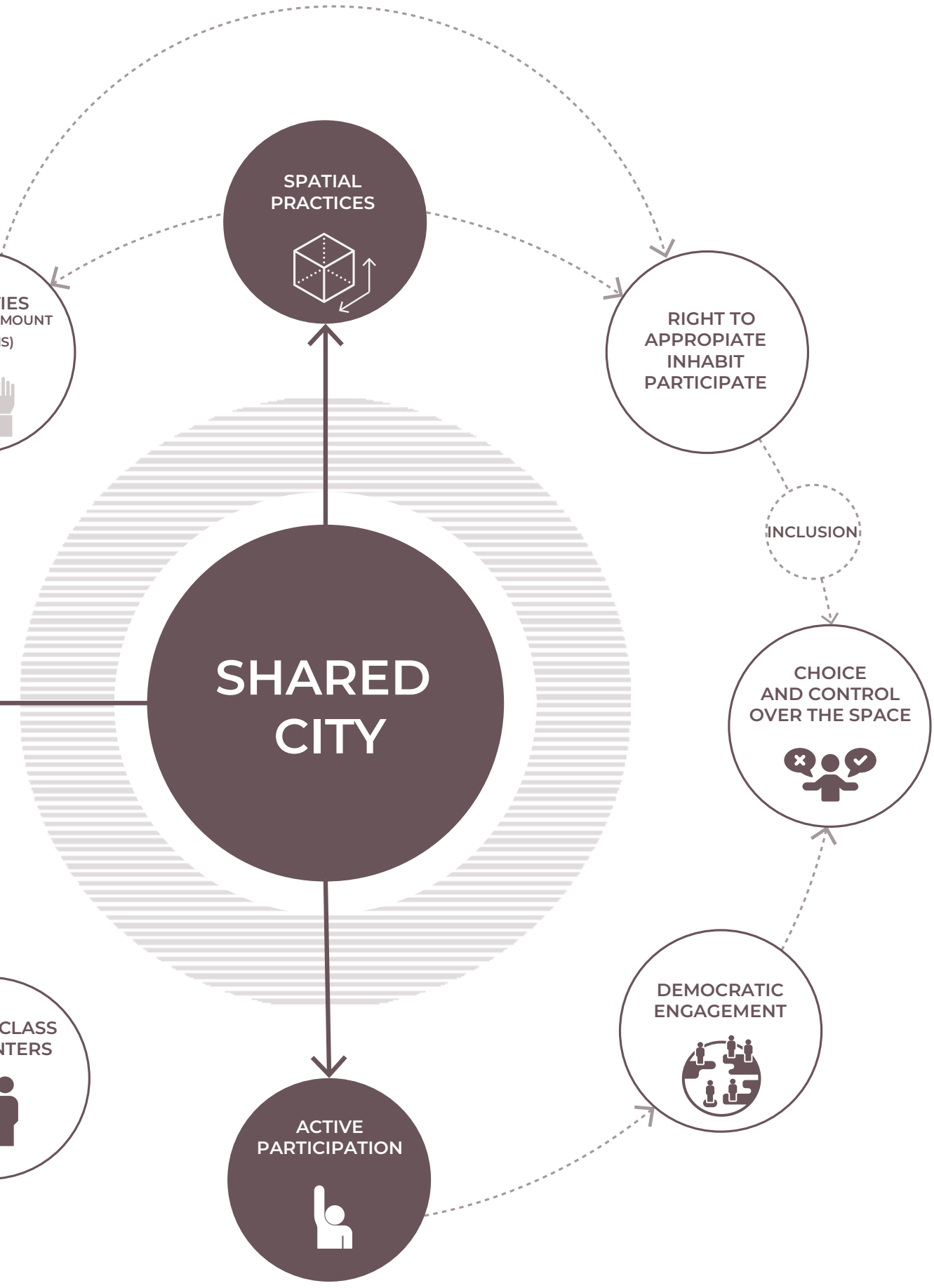
This relation should be felt at many scales: a smaller space such as a home to the open shared spaces lived in the city. Citizens from different social backgrounds must feel comfortable sharing the same physical space. Cross class encounters maintain an individual's awareness of dramatic inequalities. If the issues are hidden, they won't be solved.

Through a democratic engagement, residents should voice any discontent and authorities must be willing to listen and change if necessary for the public good. Residents should have control to inform and shape the city, following the idea of "designing with the people not for".

In a shared city, resources play a vital role in creating a more enabling space for its users. The fair and equitable distribution of these such as Food, Energy and Water, give humans dignity and supplement their civil rights.

In the search for a just city, we believe establishing true EQUITY is the means to Sustainable Prosperity.




SPATIAL PRACTICES
RIGHT TO APPROPIATE INHABIT PARTICIPATE
INCLUSION
CHOICE AND CONTROL OVER THE SPACE
SHARED CITY
DEMOCRATIC ENGAGEMENT
ACTIVE PARTICIPATION

A MANIFESTO FOR A UNIFIED AND TRANSPARENT JUST CITY

DURMON JONES
DULCE NETTEY
STEPHANIE WALKER
DEJANAE WRIGHT
MORGAN STATE UNIVERSITY
BALTIMORE
USA

Throughout your city, do you sense disparities and injustices? Are you aware of the urban planning designs that have encouraged and pushed the agenda to segregate people based on race, religion, and economic means? Historically in the United States, several infrastructures have **negatively influenced communities** by restricting access through means of **Redlining, Blockbusting, and Racial Covenants**.

Redlining is the systematic denial of various services by federal government agencies, local governments and the private sector either directly or through the selective raising of prices. We have decided to take on the challenge of creating a ***Just City***. This city **will break systematic isolation and provide everyone, regardless of background, access to equal opportunities, and resources**. We will focus on urban planning and pushing an initiative of **mixed-income neighborhoods**. Our proposal for a ***Just City*** will change the shape of cities across the world. Through the adaptations of **policy and design** (specifically urban planning), this ***Just City*** will be created by innovating transportation, infrastructures, and social environments.



Fig 1. Unjust City Example - Stephanie Walker

Urban Planning is the catalyst for designing a city based on the needs to **support the well-being of its residents**. An efficient transportation system is vital for the functionality and connectivity of a city. True walkability encourages physical activity, is an environmentally friendly practice, and is cost-effective. An understanding of streets and paths provide a clear distinction between vehicular and pedestrian circulation. This understanding influences the accessibility of the city through various scales of transportation such as trains, buses, cars, bikes, and walking. The **social** aspect of this ***Just City*** would create interactions that would **urge people to develop relationships**. **Leisure resources** in the community like parks and recreation centers will provide a space for these interactions to take place.

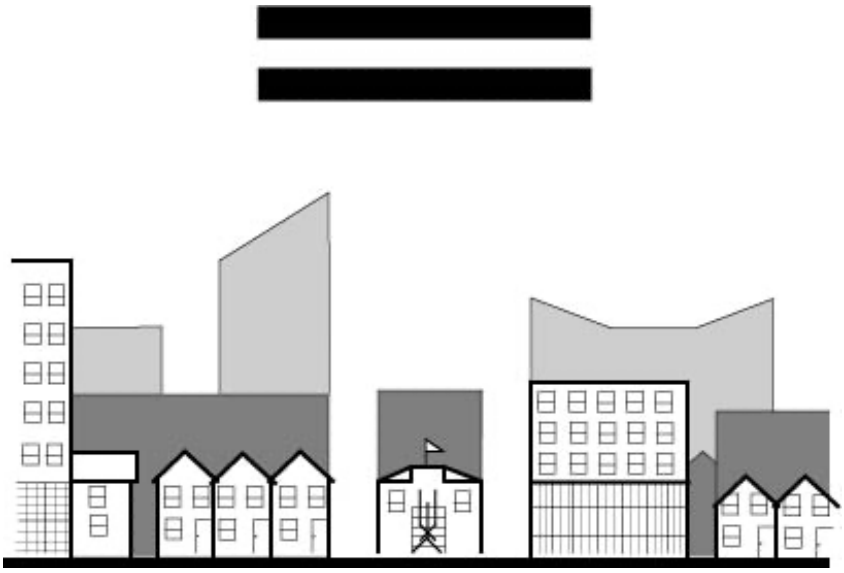


Fig 2. Just City Example - DeJanae Wright

A community is a group of people living in the same area having particular characteristics in common. We are innovating the definition of community by **diversifying the residents and bringing understanding, awareness, and consciousness between people of different backgrounds**. To forward the plans of our *Just City* we are advocating for the utilisation of **policies** that will enforce significant values for mixed-income neighborhoods. These policies will implement regulations that limit the percentage of Area Median Income (AMI) groups of a neighborhood. AMI is the midpoint

of income after looking at the poorest to the wealthiest households within a region. The groups range from low-income to high-income. We are pushing for mixed-income neighborhoods that will provide housing for 35% low income, 40% moderate-income, 25% high-income residents. The
development of a mixed-income-neighborhood is essential to achieve equity because it includes various building types that express unity through initial appearance and provides resources that cater to the well-being of the entire neighborhood.

Specifying fair pricing gaps in the policy between each Area Median Income (AMI) group effectively provides housing for everyone. It also defines what the median rent is and what is considered low, moderate, and high-priced housing. Incentives would include the government creating a program in which developers would still get their money as well as providing affordable housing for all. This system is set up to where the **market rate price is presented,** and based on your net income you will either pay the market rate price or **pay what you can afford.** The remaining balance will be **paid by the government, directly to the developers**, this will allow **access to affordable quality housing**, and developers will be able to maintain their profit. For example, the rent can be $1,800, and based on their monthly net income, a resident may only be able to afford to pay 50%. The government would then pay the remaining balance. This program will be advertised for all housing types (single-family, and multi-family) to provide complete transparency to all residents.

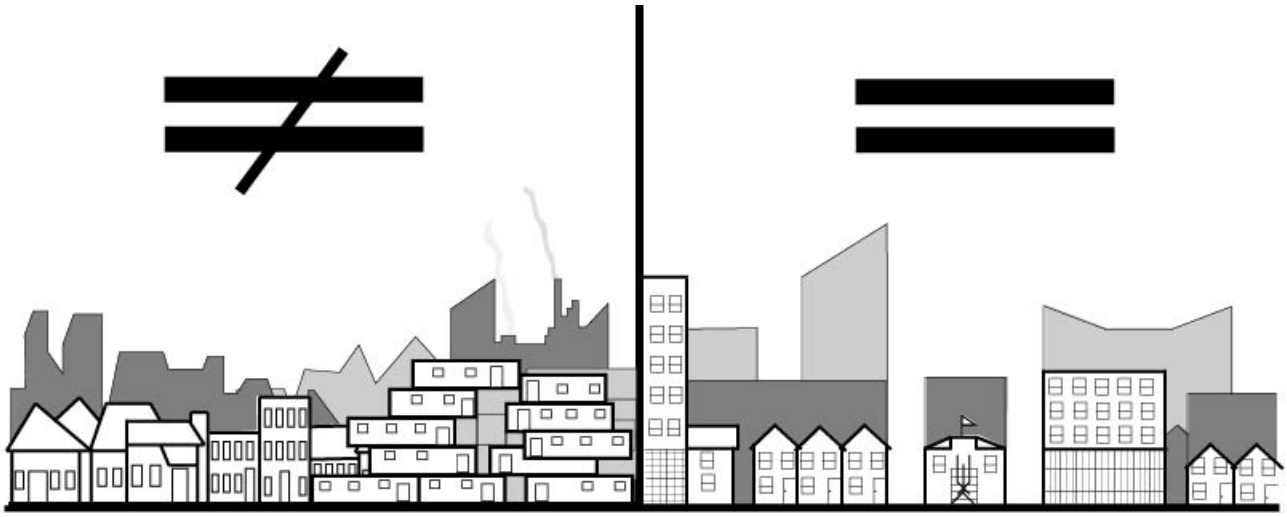


Fig 3. Just and UnJust City side by side - Stephanie Walker and DeJanae Wright

Our *Just City* will **promote unity, equity, and transparency**. Through enhancing aspects in **design and policy,** we will break down **systemic restrictions** that are placed on people so that everyone may have equal **access and opportunities no matter gender, race, and income.** To ensure equal access and opportunities, the policy that we implement will establish a controlled mixed-income neighborhood by limiting AMI group percentages with the help of the incentive program to urge developers to create housing for all.

By Nationaal Comité 4 en 5 mei, Attribution, https://commons.wikimedia.org/w/index.php?curid=68941940. Public domain.



"IN A SOCIETY WHERE THE RIGHTS AND POTENTIAL OF WOMEN ARE CONSTRAINED, NO MAN CAN BE TRULY FREE. HE MAY HAVE POWER, BUT HE WILL NOT HAVE FREEDOM."

MARY ROBINSON

FORMER PRESIDENT OF IRELAND AND HUMAN RIGHTS ACTIVIST

BECOMING THE JUST CITY

ALBA MARIA TIERZ PUYUELO
FILIP RUSZKOWSKI
SÁRA GRÁNÁSY
SELIN ŞAHIN
XIAO TANG
KU LEUVEN
BELGIUM

THE 10TH OF DECEMBER, 2020 MARKS THE ANNIVERSARY OF THE ADOPTION OF THE UNIVERSAL DECLARATION OF HUMAN RIGHTS, AS WELL AS THE LATEST ACCEPTED REVISION OF THE WORLD'S HOMELESS POPULATION, WHICH IS ESTIMATED TO BE AT 150 MILLION AND ABOUT 1.6 BILLION PEOPLE IN INADEQUATE HOUSING (1). WITH TWO-THIRDS OF THE HUMAN POPULATION EXPECTED TO BE LIVING IN CITIES BY 2050 (2), IN THIS DECADE OF CRITICAL ACTION, WE PROPOSE A PARADIGM SHIFT; FOR THE JUST CITY, TO BE LIFTED FROM THE LOWER STEPS OF MASLOW'S PYRAMID TO ENCOMPASS IT IN ITS ENTIRETY.

BECOMING THE JUST CITY

An ***Accessible City***, for everyone who chooses to bind himself with it. This city gives access to all livelihood necessities and allows for the growth of an individual.
An ***Equitable City*** that distributes opportunities in a just way among all people searching for a better future. This city follows the rules of spatial justice and brings people together.
A ***Diverse City*** of communities with varied identities where everyone can find their place. This city creates no oppression but strengthens local, inclusive solidarity that crosses through all divisions.
An ***Open City*** that includes all of the dwellers in the decision-making processes that concerns them. This city takes advantage of the expert knowledge of professionals but doesn't use it to overrule the will of the people.



Ensure transparency in political affairs with participatory design and decision-making processes. Build mechanisms for the public to monitor the fair and just enactment of laws and policies. Incorporate long-term, future focus policies that aim to educate the city dwellers to create a more aware, more involved society.



Acknowledge the effects of unsustainable practices on the quality of life and health. Define and target the reasons for environmental problems, be conscious of their unbalanced impact. Adopt policies in a way that does not unfairly target less privileged parties.



Enforce policies that reject the notion of using housing projects as a means of investment, conflating land price, and generating revenue.



Grant the right to adequate housing and include it in the local and national legislation, fostering necessary and respectful living conditions in the local context. Create environments where affordability does not depend on a person's background to enable a decent and dignified life.



Explore new economic models for housing and city development. Encourage both international and local collaboration between governments, the private sector, and other organisations to better distribute wealth and quality of life for all.

Incorporate policies that foster diversified and fair job opportunities to allow the city to be a vibrant place for self-actualisation.



Nurture a city rather than build more, guarantee city diversity through social infrastructure projects. Focus on community building practices, design spaces for interaction, and shared experience. Adopt policies that integrate social housing into existing communities, support cooperative structures such as joint tenancy and mixed ownership.



Emphasise social justice and inclusivity in design and planning practices. Respect the needs of various groups. Acknowledge that different minorities may experience the built environment differently. Recognise the importance of ethical and social awareness in architecture and urban planning education. An international encyclopedia of exemplary case studies should be built and taught to every design student across the globe.



Feeling is a way of knowing. We need more than rational ideas and ethical doctrines because they require a power structure to hold it in place. We have to support these ideas with something that is closer to the people and can sustain itself. Solidarity does not come easily, and being able to stay open to extraneous ideas is a learned attribute. Help citizens adapt to the diversity of a city environment and form different initiatives to open neighbourhoods, using community centres and programs to integrate communities. To learn from each other, enjoying time with people who you might not meet without these events.



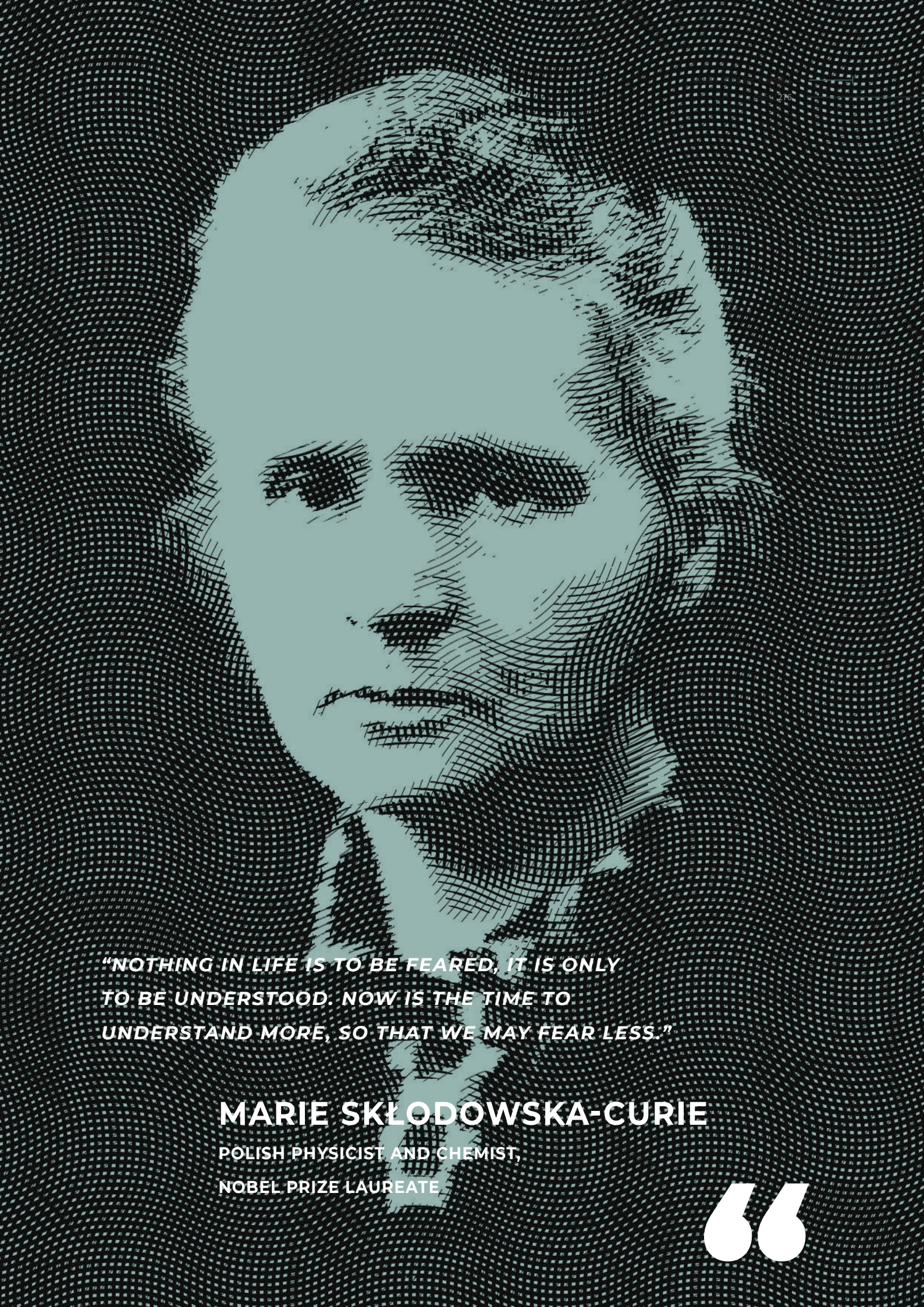
Now take a moment to imagine this city. A city you have access to live a wholesome life. A city where you can be your most authentic self. A city that leads everyone forward. It is within arms' reach.

(1) Jesús Salcedo. (2018). Homelessness & the SDGs. 13/12/2020, United Nations Human Settlements programme. Web Site: https://www.un.org/development/desa/dspd/wp-content/uploads/sites/22/2019/07/SALCEDO_Jesus_Presentation_2-1.pdf

(2) United Nations. (2018). By 2050, 68% of world population will live in urban areas - 2018 World Urbanization Prospects. 1/12/2020, United Nations. Web Site: https://www.youtube.com/watch?v=XN92srq5jwg&ab_channel=UnitedNations

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"NOTHING IN LIFE IS TO BE FEARED, IT IS ONLY TO BE UNDERSTOOD. NOW IS THE TIME TO UNDERSTAND MORE, SO THAT WE MAY FEAR LESS."

MARIE SKŁODOWSKA-CURIE

POLISH PHYSICIST AND CHEMIST,
NOBEL PRIZE LAUREATE

JUST CITY MANIFESTO

TIA CASTILLANO
VIRNA CASTILLO
SARAH CREASY
AXELLE PARRIAUX
VERA VAJDA
UNIVERSITY COLLEGE LONDON
UK



MANIFESTO

“What is the city but the people?” A concept brought up by William Shakespeare that is now more relevant than ever. At the current urban growth rate, millions of people will be affected by the decisions we make about our cities now. This manifesto addresses four main subjects we believe are paramount in order to achieve just cities in the process: Housing, Inclusivity, Solidarity, and Climate Justice.

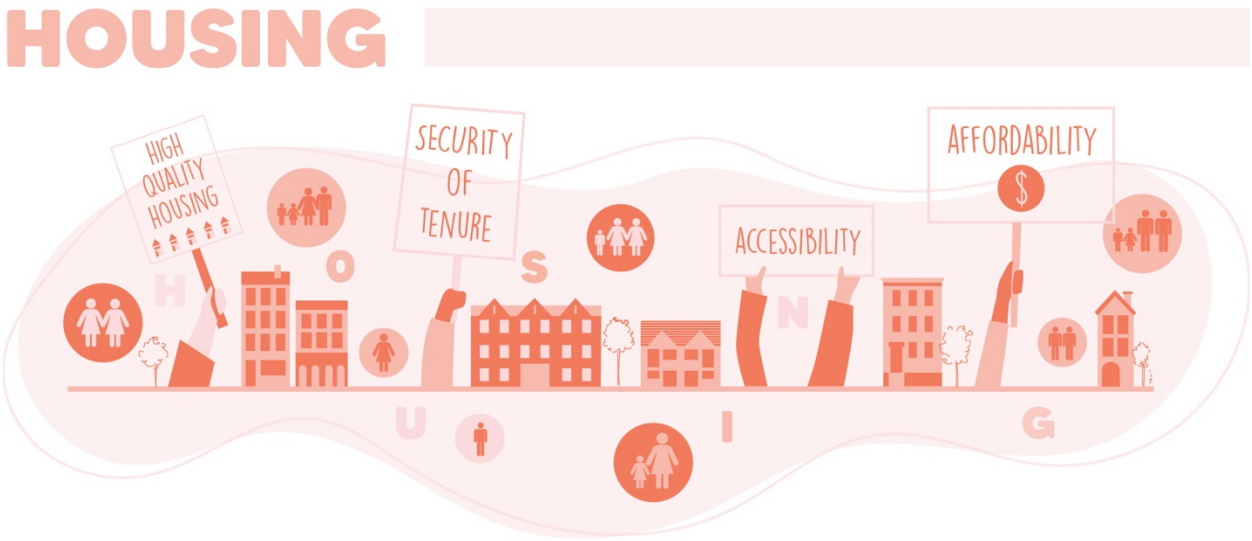


Illustration 1. Own authorship. Key aspects for the provision of housing in contemporary urban settlements: high-quality housing, security of tenure, affordability and accessibility without discrimination due to race, class, gender, sexuality, disability or religion.

As the population across the globe continues to rise at a rapid rate, particularly in cities, there is a need to increase the availability of equal spaces and address the increasing demand for housing for all citizens. It needs to be emphasised that this call for the right to housing is not merely just provision of physical space but secure, long-term, affordable, and quality made houses that are not a hindrance to one's own flourishment in society.

This is an urgent priority for governments to take on board creative collaborative processes with multiple stakeholders and public sector involvement through the exchanges of experience, knowledge and financial funding. There is a need to consider underutilised land, flexible and adaptable building spaces and policy reforms to accommodate new forms of living spaces if we are to truly fulfil people’s right to housing. Having a home is the foundation that allows the everyday citizen to thrive in many aspects of urban life therefore radical changes are necessary to improve access to adequate housing for all.

INCLUSIVITY

Illustration 2. Own authorship. Building a city that works for everyone. Being aware of people's needs through participatory planning, the inclusion of minority and disadvantaged groups and being guided by values such as equity and impartiality.

A city is home to people stemming from various backgrounds and identities. Therefore, the planner's mission in implementing a democratic planning process is first, to build a city that works for everyone. The city does not have to be the same for all but rather provide spaces individuals can appropriate and use in their own manner, in harmony with other citizens. A Just City embodies the equality of chances to live and roam safely and freely in a place, regardless of gender, ethnicity, social status…. Outer spaces should be thought and remodeled with acknowledgment of their current male centric conception. They should aim at rebalancing the situation for minority groups.

Second, inclusivity is needed in the planning process itself, for instance in applying participatory planning methodologies. This approach requires additional care from planners and politicians, in engaging with people from all backgrounds and giving them a chance to voice their opinions on local planning. To ensure equal chances of understanding the planning process, education for all should be pursued, and consultation must be organised in places accessible and safe for all. Then, all voices may be given equal chances to contribute to making a universal livable city.

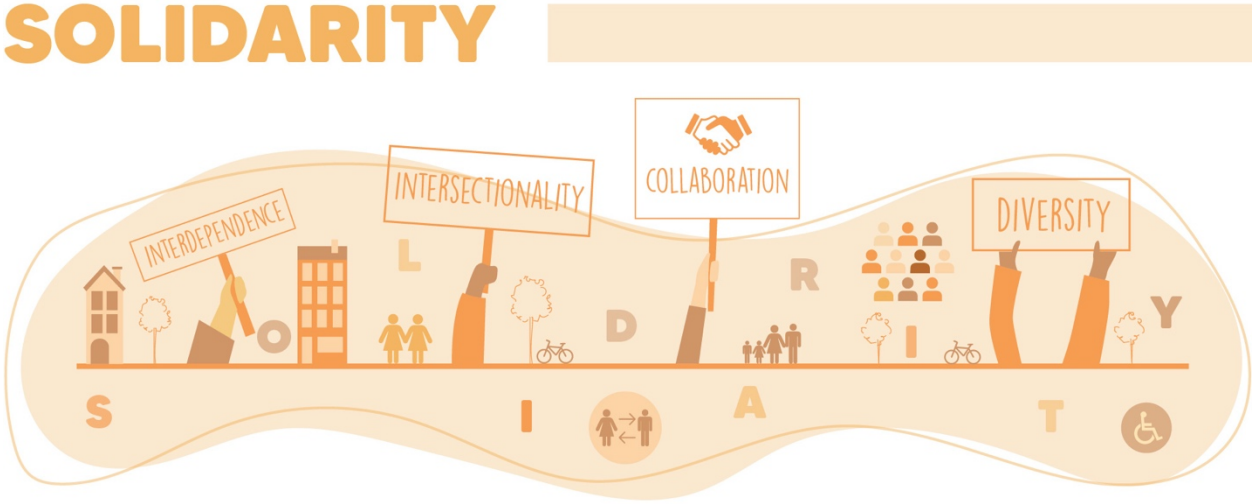


Illustration 3. Own authorship. Solidarity is harder as our cities become more ethnically diverse and multicultural. But it's key to be aware of the interdependent nature of our everyday lives in cities and the importance of collaboration and intersectionality.

In a similar lens to inclusivity, we must stand in solidarity with the communities that face exclusion within the urban fabric, be this via exclusion from planning processes, unfair treatment in society and consequent disadvantages in housing, work, and their right to the city; a city is only just if everyone's views are represented and implemented in practice. This, however, will only occur if both disadvantaged groups and groups that are adequately represented recognise and utilise their privileged position to stand up for the rights of those undermined to help rectify unjust happenings. We must stand as a united front with these communities to achieve intersectional inclusivity and equality within urbanity.

Diversity may seem like an insurmountable barrier towards integration and solidarity. Nevertheless, making a move from multiculturalism towards interculturalism, could enhance the way we engage with each other. We agree with the ideas of Stijn Oosterlynck; although we can't share history or culture since we're all from different backgrounds, we do share space in cities. Governments and built environment professionals need to start those difficult conversations needed to achieve solidarity and collaboration.



Illustration 4. Own authorship. Climate justice involves environmental, social, economic and political realities. Resilient and sustainable cities that safeguard people's health and well-being now and for generations to come are urgently needed.

Cities are increasingly vulnerable to the impacts of climate change. The livelihood of urban areas is threatened by superstorms, floods, spreading wildfires, droughts, and the consequences are not distributed equally among the population. Communities in deprived areas are more exposed to the destruction caused by these threats, due to inadequate infrastructure and lack of social and economic resilience. The results can be detrimental, residents are often left homeless from which it is hopeless to bounce back. In other places, marginalised communities live on contaminated land, or in close proximity to industries that pollute the air and/or the water causing health issues for the locals.

Governments must take responsibility in addressing the effects of global warming in reference to all citizens equally, ensuring that necessary precautions are taken to prevent possible destruction from natural disasters, especially in deprived regions and proving a safe and sustainable environment to enable recovery. Similarly, cities need to manage their natural resources and protect them from exploitation and ensure that the health and well-being of residents are not compromised.

Design, planning and city building should not oppress or segregate. It should be a tool towards shaping cities that work for everyone no matter who they are or where they come from, providing shelter and opportunities for people to flourish. This Just City Manifesto is a call to action not only for built environment professionals, but for governments and communities all over the world.

A call for Climate Justice, to achieve sustainable and resilient cities that safeguard people's health and well-being and are strong enough to withstand the consequences of climate change.

A call for Adequate Housing, to achieve cities that provide shelter without discrimination at affordable and just prices, and with enhanced security of tenure.

A call for Inclusivity, to celebrate people's diverse backgrounds and identities, and achieve inclusive cities through participatory planning, education and collaboration.

A call for Solidarity, to achieve cities in which people's views are represented, and ideas such as interdependence, collaboration, and intersectionality are understood and practiced.



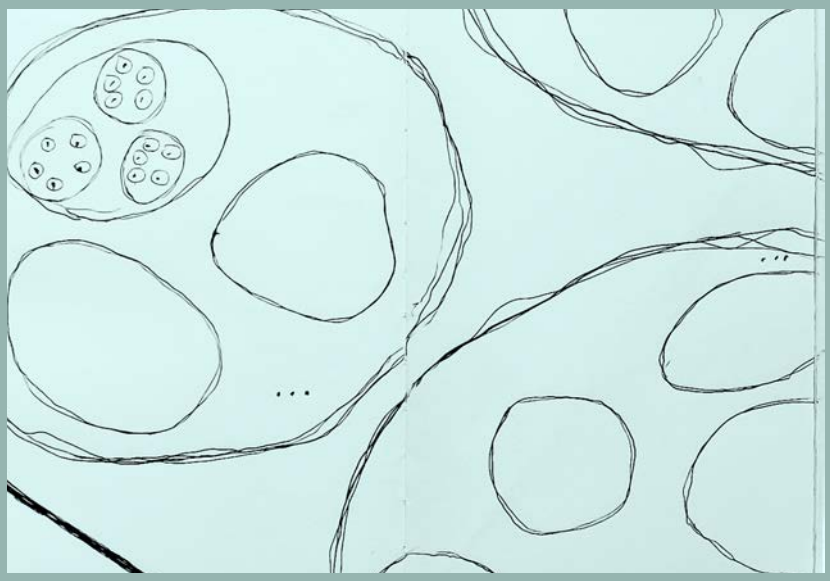
"WE CAN'T SAVE THE WORLD BY PLAYING BY THE RULES, BECAUSE THE RULES HAVE TO BE CHANGED. EVERYTHING NEEDS TO CHANGE – AND IT HAS TO START TODAY." **GRETA THUNBERG,**
TEDX STOCKHOLM, DECEMBER 2018

GRETA THUNBERG

SWEDISH CLIMATE ACTIVIST

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WHAT IS THE JUST CITY, WHERE DO YOU FIT IN?



JASCHA MOORS
WARD PEETERMANS
HASSAN TARIQ
KU LEUVEN
BELGIUM

This world is sick. This world is corrupted. This world is full of disparities. This world is wrong!
The halting of our world due to the recent pandemic made it all the more visible.
To some people it's all too obvious, others don't really have an opinion on it, some are all the more disappointed by it. Everybody is affected by it, to some it works very well to their benefits, but to most, it hurts like hell. Yet the awareness of this situation is not given to all. Let this stop be a time to reflect, rethink, and reorganise. Let's instead of being afraid, be hopeful for a better future, one we build together.

On a global scale, we still don't really see many improvements in this huge gap. It is getting bigger as we speak. So many inequalities which have become so embedded in our global society as a fixed value of a fixed system. But that doesn't mean all this cannot change! We have to allow ourselves to rethink and use our own mind as the very basis of change. By coming aware of the well hidden injustice, one can start being just !

WHEN WE THINK OF THE JUST CITY, IT'S HARD NOT TO THINK ABOUT THE UNJUST CITY

It all starts at the very small scale and grows from there, a small seed that could develop into a magnificent world supporting tree. The end result: The creation of just cities as a medium for ultimately a just world. The Just City cannot exist until it exists everywhere.

Let's break this medium down to define what this expression could mean and to see how you as an individual citizen can contribute to justice.

When we think of the Just City, it's hard not to think about the Unjust City, many injustices come to mind. The city exists because of its inhabitants, yet they are too often neglected. The always increasing rent prices, making the rich richer, and keeping the poor away. The measures taken against the undesired, the non-profitable, they are pushed out, into the dark.

The disappearing of public spaces to build new housing facilities, packing us closer together as livestock. Part of the big money making machine. All that matters is profit. Lots of these injustices are playing out on a global scale. When (some) justice for the people is obtained on one side of the globe, causing profits to decrease, the system is just moved to the other side, where injustice can still thrive. A fight has to be fought, globally. The Just City cannot exist until it exists everywhere. We have to see the big picture to get triggered to take action.

We should start with the grass roots. Contributing to a better world is not complicated, it is just about warmth. Look around you and ask yourself the question: How can we create a just neighbourhood? Everybody should be equally supported, provided of housing, food, and education.

Where should this food come from? Not from genetically manipulated, heavily treated with herbi- and pesticides mono culture giga-scale farming from the other side of the world.

GO LOCAL, GO ORGANIC, GO VEGETARIAN(or at least try a couple days per week), GO PERMACULTURE. Talking about being just to the world. WE ARE KILLING IT(but not in a good way).

Also, education should be free. This is root of justice, giving everybody an equal chance to grow.

Understand this: The citizens are the city! That means you are a part of it, so don't let your role go to waste. We are more 'connected' then ever through technology, but it's not used for good, we are being farmed, watched, and controlled, drop your phone! Contribute to the community, get to know your neighbours, gather in your street, socialise, and form a whole.

LET'S GET BACK TO HUGGING! This way eventually no one will be left out.

That is how justice is achieved, by inclusion instead of exclusion. All members of the city, no matter from which social group, deserve to have their voice heard. But how can you listen to all voices at once? The answer: Correct democracy. But not the corrupt one that still so many places are subject to. Stop the false promises by so many power institutions! Shine light on the injustice! Only a democracy that is based on the equal vote for everyone is capable of being a system of real justice. The underlying thought is the creation of actual participation. That much needed participation, we still haven't seemed to completely understand how to obtain it. That's why we have to be critical, reflect on current false systems, engage, we have to be together.

The city is where we as individuals live, where we can have our impact. Let your city be a beacon of justice. Let it shine light on your neighbouring cities. Like a spreading wildfire, the Just City will spread.

Our world consists of a linkage of networks. Our lives van be split in two parts, our private life, containing your intimately loved ones. Here it all starts, the smallest scale. Our everyday decisions impact the dearest around us. Here you have full control, buy what you believe, or don't buy at all.

PLASTIC IS THE BIGGEST SCAM IN THE WHOLE WIDE WORLD

The other part is the social one, this one forms the city. As an individual you merely know a couple hundreds of people. We are affected by every interaction we have. This means the other way round, you have an impact on others. But our individual power is very little. It is by uniting and gathering forces and ideas, greater impact can be manifested. This is crucial to change, many attempts are needed, and some might fail, but that's okay, participation is more important than winning, remember?

UTC in numbers

AS THE PANDEMIC RAGES AND COUNTRIES GO ON LOCK-DOWN IN THE SECOND HALF OF 2020, UNIVERSITIES ALL OVER THE WORLD HAVE FOUND NEW WAYS TO COLLABORATE. THIS IS A SMALL SILVER LINING, BUT A SIGNIFICANT ONE. THIS WAS ONE THE BIGGEST EVENTS ORGANISED BY THE GLOBAL URBAN LAB AND THE FACULTY OF ARCHITECTURE AND THE BUILT ENVIRONMENT OF THE TU DELFT IN THE LAST FEW YEARS.

students from

101

universities from all over the world took part in the UTC

43 MANIFESTOS

WERE SUBMITTED BY 172 STUDENTS FROM 25 UNIVERSITIES IN 5 CONTINENTS.

THIS IS THE NUMBER OF STUDENTS WHO SUBMITTED A MANIFESTO

172

43000

IS THE NUMBER OF WORDS USED TO WRITE 43 MANIFESTOS

THIS REPORT TOOK 50 HOURS TO PUT TOGETHER



STUDENTS FROM

25

UNIVERSITIES SUBMITTED 43 MANIFESTOS

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

364

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

41

STUDENTS FROM KU LEUVEN IN BELGIUM SUBMITTED MANIFESTOS

101

STUDENTS FROM 25 UNIVERSITIES SUBMITTED MANIFESTOS

AMS Institute	Amsterdam	The Netherlands
Breda University of Applied Sciences	Breda	The Netherlands
Centro Universitário Senac São Paulo	São Paulo	Brazil
Ecole d'Urbanisme de Paris (EUP)	Champs-sur-Marne	France
Ecole des Métiers d'Architecture et d'Urbanisme	Lomé	Togo
IHS Erasmus Universiteit Rotterdam	Rotterdam	The Netherlands
Federal University of Bahia	Salvador	Brazil
HCU Hafencity University Hamburg	Hamburg	Germany
Jawaharlal Nehru University	Delhi	India
KU Leuven	Leuven	Belgium
KU Leuven Campus Sint-Lucas, Gent	Gent	Belgium
Morgan State University	Baltimore	USA
National Institute of Technology Calicut	Kattangal	Brazil
Politecnico di Milano	Milan	Italy
Politecnico di Torino	Turin	Italy
RUC Roskilde University	Copenhagen	Denmark
RWTH Aachen	Aachen	Germany
School of Planning and Architecture	Delhi	India
Southeast University	Nanjing	China
UCL The Bartlett	London	UK
TU Berlin	Berlin	Germany
TU Delft	Delft	The Netherlands
Universidade Federal do Ceará (UFC)	Fortaleza	Brazil
University of Tehran	Tehran	Iran
University of Yaoundé	Yaounde	Cameroon




Aachen
Amsterdam
Berlin
Breda
Copenhagen
Delft
Gent
Hamburg
Leuven
London
Milan
Paris
Rotterdam
Turin
Baltimore
Tehran
Delhi
Nanijng
Lome
Younde
Kattangal
Fortaleza
Salvador
Sao Paulo

101 UNIVERSITIES TOOK PART IN THE UTC

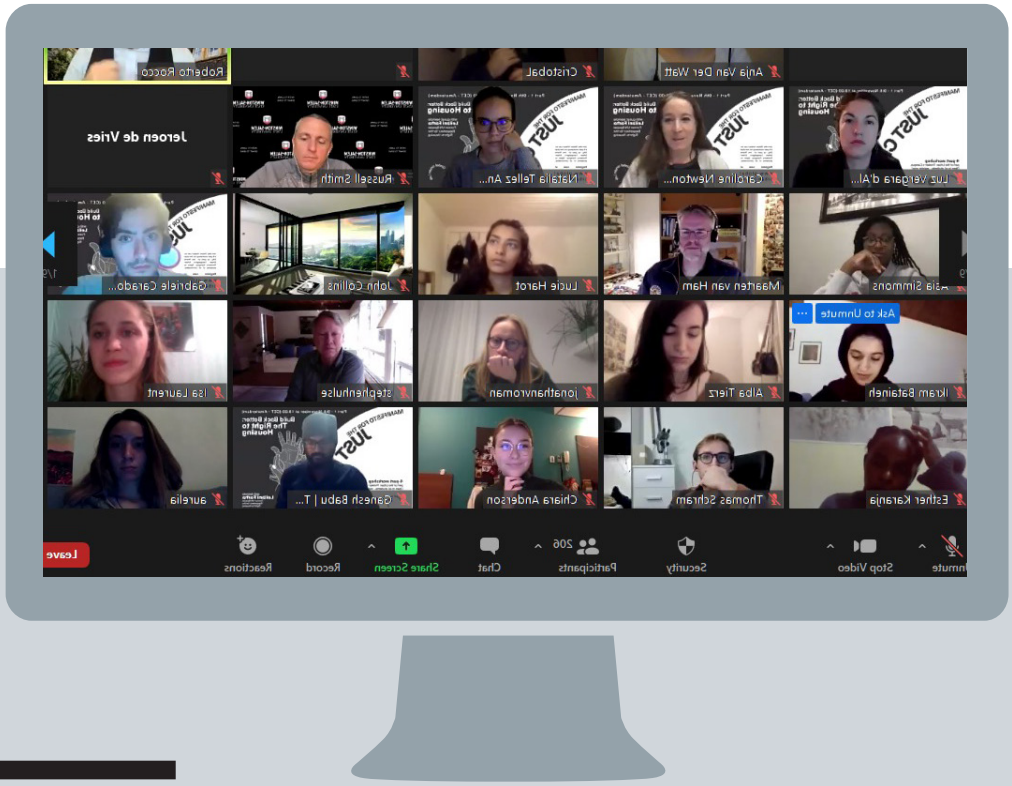
ALL UNIVERSITIES PARTICIPATING IN THE UTC

Epoka University	Tirana	Albania
Katholieke Universiteit Leuven (KU Leuven)	Leuven	Belgium
KU Leuven Campus Brussels	Brussels	Belgium
KU Leuven Campus Sint-Lucas Gent	Gent	Belgium
Centro Universitario 7 de Setembro	Fortaleza	Brazil
Centro Universitário Augusto Motta	Rio de Janeiro	Brazil
Centro Universitário SENAC	São Paulo	Brazil
Federal University of Bahia	Salvador	Brazil
Federal University of Pernambuco- UFPE	Recife	Brazil
Instituto de Planejamento de Fortaleza	Fortaleza	Brazil
Unichristus Centro Universitario Christus	Fortaleza	Brazil
Universidade de Fortaleza	Fortaleza	Brazil
Universidade Federal da Bahia (UFBA)	Salvador	Brazil
Universidade Federal de Minas Gerais	Belo Horizonte	Brazil
Universidade Federal do Ceará (UFC)	Fortaleza	Brazil
Universidade Mackenzie	São Paulo	Brazil
Universidade de São Paulo (USP)	São Paulo	Brazil
Ryerson University	Toronto	Canada
University of Manitoba	Winnipeg	Canada
University of Toronto	Toronto	Canada
University of Waterloo	Waterloo	Canada
Pontificia Universidad Catolica de Chile	Santiago	Chile
Universidad de Aysén	Aysen	Chile
Universidad de Chile	Santiago	Chile
Jiangxi Agriculture University	Jiangxi	China
Nanjing Tech University	Nanjing	China
Southeast University	Nanjing	China
Charles University	Prague	Czech Republic
RUC Roskilde University	Roskilde	Denmark
Ain-Shams University	Cairo	Egypt
Centre for Urban Research on Austerity, Leicester	Leicester	England, UK
King's College London	London	England, UK
London School of Economics (LSE)	London	England, UK
Loughborough University	Loughborough	England, UK

Newcastle University	Newcastle	England, UK
University College London, The Bartlett	London	England, UK
University of the Arts London	London	England, UK
Ecole d'Urbanisme de Paris	Paris	France
Université Gustave Eiffel	Marne-la-Valée	France
HCU Hafencity University	Hamburg	Germany
RWTH Aachen University	Aachen	Germany
TU Berlin	Berlin	Germany
TU Dortmund	Dortmund	Germany
Universität Stuttgart	Stuttgart	Germany
Universität Tübingen	Tubingen	Germany
University of Freiburg	Freiburg	Germany
University of Kassel	Kassel	Germany
University of Münster	Münster	Germany
Aristotle University of Thessaloniki	Thessalonika	Greece
Anant National University	Ahmedabad	India
CEPT University	Ahmedabad	India
Jamia Millia Islamia	New Delhi	India
Jawaharlal Nehru University	New Delhi	India
National Institute of Technology Calicut	Kozhikode, Kerala	India
School of Planning and Architecture	New Delhi	India
School of Planning and Architecture	Vijayawada	India
Bandung Institute of Technology	Bandung	Indonesia
Rujak Center For Urban Studies	Jakarta	Indonesia
University of Tehran	Tehran	Iran
University of Kufa	Kufa	Iraq
University College Dublin	Dublin	Ireland
Technion Israel Institute of Technology	Haifa	Israel
Federico II University of Naples	Naples	Italy
Gran Sasso Science Institute	L'Aquila	Italy
IUAV	Venice	Italy
Politecnico di Milano	Milan	Italy
Politecnico di Torino	Turin	Italy
University of Bergamo	Bergamo	Italy
University of Bologna	Bologna	Italy
University of Molise	Campobasso	Italy
The Technical University of Kenya	Nairobi	Kenya
University of Luxembourg	Esch sur Alzette	Luxembourg
El Colegio de Mexico	Ciudad de Mexico	Mexico
Ecole Nationale d'Architecture de Rabat	Rabat	Morocco

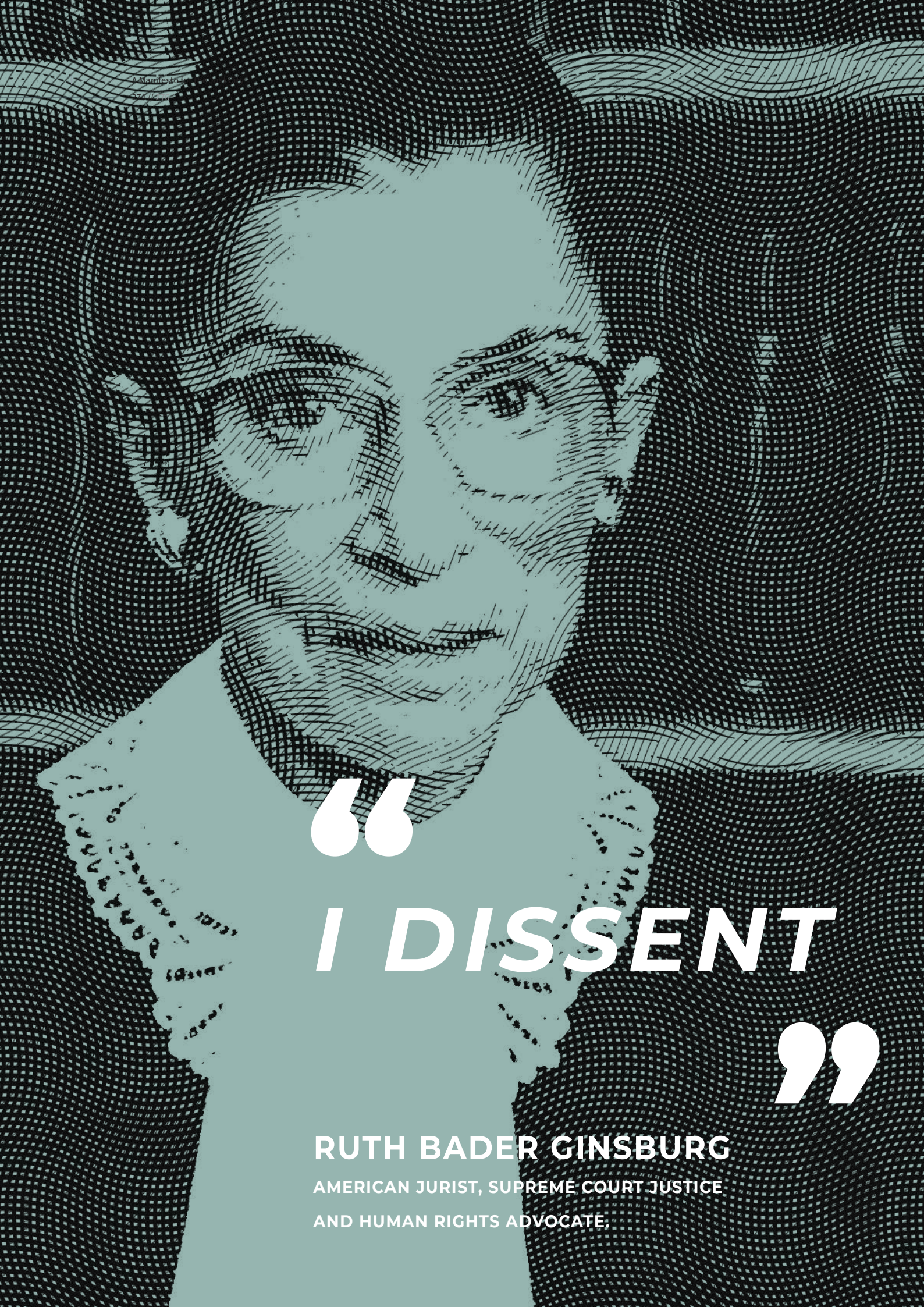
Nile University	Abuja	Nigeria
Norwegian University of Science and Technology (NTNU)	Trondheim	Norway
University of San Carlos, School of Law and Governance	Cebu	Philippines
Instituto Universitario de Lisboa (ISCTE)	Lisbon	Portugal
University of Coimbra	Coimbra	Portugal
Hamad Bin Khalifa University (HBKU)	Qatar	Qatar
Ural Federal University	Yekaterinburg	Russia
Dammam University	Damman	Saudi Arabia
University of Glasgow	Glasgow	Scotland, UK
University of Ljubljana	Liubliana	Slovenia
University of Cape Town	Cape Town	South Africa
KTH Royal Institute of Technology	Stockholm	Sweden
University of Bern	Bern	Switzerland
AMS Institute	Amsterdam	The Netherlands
Amsterdam University College	Amsterdam	The Netherlands
Breda University of Applied Sciences	Breda	The Netherlands
Eindhoven University of Technology	Eindhoven	The Netherlands
Erasmus Un., Institute of Housing & Urban Studies (IHS)	Rotterdam	The Netherlands
Delft University of Technology (TU Delft)	Delft	The Netherlands
Wageningen University and Research	Wageningen	The Netherlands
Istanbul Technical University	Istanbul	Turkey
Middle East Techincal University METU	Ankara	Turkey
Georgia Institute of Technology	Atlanta, GA	USA
Michigan State University	East Lansing, MI	USA
Morgan State University	Baltimore, MD	USA
Winston- Salem State University	Winston- Salem, NC	USA

AN ONLINE EXPERIENCE



A SMALL SILVER LINING

At the time of edition of this book, the pandemic is still ravaging countries in Europe and the Americas. Cases are rising in Africa, after the continent miraculously seemed to escape the worse of the pandemic. There are several vaccines available, but vaccination is slow, and nobody knows when things will get back to normal, if ever. University education has largely been online for many months and, sadly, we could not gather to discuss and debate. There is a small silver lining to all this: we have learned to connect in new ways. This event is a testament to this, by gathering more than 100 universities and delivering 43 manifestos. Magic happens when students from Belgium, The Netherlands, Togo, Iran, India, Brazil, France, Italy, Germany, the United States, the UK, Denmark, China, Cameron, and many other countries get together. This reflects our belief that the time for nationalism is over, and that we need to think TOGETHER about the challenges faced by our planet.



“I DISSENT”

RUTH BADER GINSBURG

AMERICAN JURIST, SUPREME COURT JUSTICE

AND HUMAN RIGHTS ADVOCATE.

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THANK YOU.

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