MONOGRAPH

City, care and education

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education

INTERNATIONAL
ASSOCIATION OF
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Cities**

INDEX

Yayo Herrero, Anthropologist, Social Educator, Teacher and Ecofeminist Activist.

Human beings are at an historic crossroads marked by the ecological crisis and the rise in inequalities and vulnerability in economic, political and social rights, both individual and collective. We are living in an age blighted by uncertainty and an ever-growing awareness of tensions and fractures of various kinds that are directly threatening the dignified survival of many human and non-human beings.

Cities are being profoundly affected by this multidimensional crisis. Cold spells or heatwaves, food and energy dependence, difficulties in accessing housing, pollution, individualism, lack of protection or neglect are all having an effect on growing sectors of the population. This context accentuates a feeling of insecurity among the citizens of most countries, while also escalating the emergence of identity-based and exclusionary political expressions that jeopardise dialogue and the search for consensus on thinking together about alternative ways of living together. In this state of affairs, cities need huge transformations so that urban life can include dignity, justice and happiness.

Educating Cities have underlined, through their Charter, an ongoing commitment to processes that lead to the construction of community and an autonomous and supportive citizenship, capable of living together in difference and facing their conflicts peacefully. Citizens who are aware of today's challenges with the knowledge and skills that allow them to take joint responsibility for their solution.

Among the many issues that need to be addressed, a fundamental one is the recognition of the vulnerability of each human life and, consequently, the impossibility of living in a dignified way without each person's needs being sufficiently covered, that is, without lives being cared for.

Human life is unable to sustain itself, as it needs to be intentionally maintained. All human beings have daily needs that must be met in order to stay alive: food, water, energy, housing, care, relationships… Throughout history, those who have mainly dealt with the daily and generational reproduction of life have been – and still are – women. Indeed, all over the world, the sexual division of employment, typical of patriarchal societies, assigns the daily and generational reproduction of life chiefly to the domestic sphere.

Studies into the feminisation of poverty reveal inequalities from the gender perspective, with women taking on not just the most unprotected and precarious jobs, but also a disproportionate responsibility in terms of unpaid care tasks that hinders their entry into the labour market and exerts huge pressure on those who have to maintain the living conditions of the family nucleus in increasingly precarious societies. The fragility of the welfare state and the feminisation of the responsibility of care in urban societies are linked, triggering a care crisis that brings about new inequalities in terms of the quantity and quality of care received by sectors of the population that cannot afford care in the market.

Paradoxically, jobs linked to care are extremely precarious and unprotected. These jobs are carried out in a hidden way in households and in a more visible way at care homes, kindergartens, hospitals or other social facilities, where many times the work is poorly paid and poorly valued, even though the coronavirus pandemic showed us that they are essential jobs and need to be done, come what may.

This monograph is designed to shed light on all these frequently hidden issues. It analyses and showcases the complexity of the sometimes hazy, sometimes mythical, and often simplified, concept of care. It also highlights experiences and replicable practices that

focus on the care of life, community and territory.

The monograph is divided into three parts. In the first, there are three background articles that address the problem of care from different perspectives. The economist **Amaia Pérez Orozco** begins with the fundamentals. What are we talking about when we talk about care? What characteristics of life should we sustain? She insists on the vulnerable and eco-dependent nature of human life. What is more, she draws attention to the use and abuse of the idea of care and the possibility of implementing a reactionary ethic of care that naturalises the exploitation of women and removes the blame from other people – mostly men – and institutions. Pérez Orozco classifies the nature of care and ultimately makes a proposal that could place the care of life as a whole at the heart of public policy.

The urban planner **Eva Kail** offers an analysis of the city from a gender perspective. Urban planning and mobility have been defined as gender-neutral disciplines. She shows that this premise is wrong and that the male narrative of urban issues has generated spatial and temporal segregation, as well as perceptions about urban life that resulted in a segregation of the city. While streets and public spaces were associated with work, cars and men, the home and family life were linked to women. Women were kept away from the streets and ended up creating a perception of insecurity that triggers fear and discomfort when it

"This monograph is designed to shed light on the complexity of the concept of care"

comes to inhabiting public spaces and the street.

Finally, **Francisco Obando**, a specialist in urban planning and in international health and tropical medicine, addresses the issue from the perspective of public health in the educating city. In his article, he defends and provides examples of the importance of green spaces in cities, analyses how the information available to local governments can be used by public health, and how governance practices and the knowledge of local agents can be decisive in matters of health.

The second part of the monograph contains four interviews. In the first, **Verónica Gago**, lecturer at the Faculty of Social Sciences of Buenos Aires and a feminist, introduces the 'Ni Una Menos' movement and explores its perception and impact on cities. She answers core questions about fear, the social movement, and the movement's claim to "make the streets our home".

Giusi Nicolini, former mayor of Lampedusa and Linosa (Italy), responds to the needs arising from migration and the reception of people who legitimately undertake a migration project, or those who are directly forced out of home countries due to wars, climate change or extractivism.

Meanwhile, **Gaëlle Rougier**, councillor for Education in Rennes (France), discusses the concept of a healthy

city. She describes the commitment to the right to comprehensive health, which covers issues such as territorial care, accessible mobility, adaptation to heatwaves, education, food, etc., for all people. She places particular emphasis on the care and attention of the elderly, people with functional diversity and children. What is more, she highlights citizen participation in health management, referring to the need to foster a health democracy.

Ada Colau, mayor of Barcelona (Spain), explores the food challenges of cities and uses the city of Barcelona to exemplify the possibilities and difficulties in tackling them. This is an issue that she addresses from multiple perspectives: food justice, health, sustainability and a gender approach. Colau also points out that the transition to fair and sustainable food models is an essential condition for dealing with climate and energy emergencies.

The third and final part of the monograph contains five experiences that represent many others which, due to obvious space issues, are impossible to include.

Andong City Council (Republic of Korea) has been promoting the creation of **Happy Learning Centres** across the city since 2014. This includes Andong Hospital so that patients, their families and external visitors can benefit from educational and cultural activities, thereby helping improve their emotional and physical state during their hospital stay. **'EnvolvAr-te' - Circus for All** is a project launched in 2017 in Vila Nova de Famalicão (Portugal) that sets out to include people with functional diversity by using the circus arts, promoting fun ways of dealing with and reacting to error and fear, fighting anxiety and shyness, as well as exploring and overcoming one's own limits.

Climate Shelters at Schools in Barcelona (Spain) involve opening up and outfitting public schools to become refuges for citizens as a whole in the event of heatwaves or other extreme weather events. **Embroidering Resistance: Female Embroiderers in Alto Alegre**, Horizonte (Brazil) is a project led by black women who use embroidery to weave collective power and social economy initiatives. **Rivers with Life** from Loures (Portugal) is an experience in which environmental education and the stimulation of the importance of citizen engagement lead to joint responsibility in the care of water, landscape and the well-being and care of citizens.

> **"The entire content of this monograph underlines the need to build a collective responsibility in sustaining life"**

These last three experiences were winners in the Fourth Edition of the Educating Cities Award, which in 2022 was dedicated to best practices in the promotion of care in the city.

We conclude by pointing out that an education in ethics and the right to care – and to care with dignity – could act as a lever for building up a network in which all individuals and social agents are jointly responsible for care and the permanent regeneration of well-being. What is more, they can also weave a network in which the lives of care receivers are not at the expense of other lives – human or non-human.

The entire content of this monograph underlines the need to build a collective responsibility in sustaining life. This entails an ethical attitude and a willingness to take charge of your own life, the life of other people and, in a broader sense, the life of the planet. Hopefully, you will find this monograph interesting to read and to achieve a multiplying effect.

CARE AND SUSTAINABILITY OF LIFE IN TIMES OF EMERGENCY

Amaia Pérez Orozco, Member of the XXK Collective, Feminisms, Thought and Action. PhD in Economics from the Complutense University of Madrid.

This article is based on the understanding that care cannot be an extra point in the electoral programme or one more sector of municipal politics; an additional theme that is more or less idealised, more or less well-intentioned, but which remains in the stronghold of women and their issues. Care, however, should act as a driving force to challenge the world we live in and as a guiding force in the eco-social transition policy that we are building. We begin by introducing the perspective of sustainability of life to which the approach to care is linked. Afterwards, we discuss the various approaches to care and explore their implications on public policy. Finally, we argue that care is a way of defending public and community issues.

The pandemic has highlighted critical issues about care and sustainability of life that people had long been clamouring for. We have seen that life itself is at stake: without it, there is no production system... or anything at all, for that matter. What was previously resolved invisibly has come to light and we have seen that we lack collective ways to sustain community life. We have also noticed the perverse organisation of jobs: the more socially necessary they are, the more feminised and racialised they are, and the less valued they are in terms of business and social rights. What is the reason for all this? And, above all, how should we deal with these structural problems?

SUSTAINABILITY OF LIFE

Adopting the perspective of sustainability of life is a commitment to changing the analytical approach: what we are interested in knowing is not how employment, inflation or GDP are doing, for example, but what is happening with the lives of people and the life of the planet. To do this, not only do we need to understand the markets, but also another far-reaching series of socioeconomic processes that tend to remain hidden when we only look at or prioritise business issues. We put a spotlight on all the invisible dimensions of the socioeconomic system and all the inequalities in the distribution of jobs and resources. This is a grass-roots approach to the socioeconomic system: we do not take it for granted that life is there, but rather we ask ourselves about its permanent, daily and always unfinished reconstruction.

Various critical perspectives come together in this view, particular feminist and environmentalist ones, which understand life as a reality of vulnerability: it is a possibility, but not a certainty. For this to happen, we need to lay down the conditions that enable it; we need to rebuild it daily, sustain it and take care of it. And this can only be done together with other people and on a living planet: life is a reality of interdependence and eco-dependence. The perspective of sustainability of life involves understanding that our world is a network of life in common rooted in the ecosystem and not a sum of self-sufficient individuals floating in the void.

From there, we decry that in this hegemonic development model, the reproduction of life

Cover photo: 'In Porto, Life Is Long' programme, Porto City Council (Portugal).

is a means to a different end (valorisation and accumulation in capitalist markets), so life is always under threat: there is a structural conflict and unsolvable capital-life. This conflict is resolved, by definition in capitalism, by placing the markets at the epicentre, thereby guaranteeing the socioeconomic conditions that allow their proper functioning. This involves the inexistence of a collective responsibility in sustaining life. Neither is it broached by the welfare state, which, even in its best versions, has always been based on the sexual division of work, environmental depredation and global inequality. The welfare state deals with the capital-life tension but does not overcome it. As a whole, it is a model of biocidal maldevelopment, which places a radically unequal value on different lives.

Faced with this, we question how to build another world where all lives matter, in their diversity and on a living planet, and where the support of harmonious living, of a life that deserves to be lived, is seen as a gravitational axis, displacing that of mercantile accumulation. This perspective contains a political wager.

MULTIDIMENSIONAL CRISIS AND ECO-SOCIAL TRANSITION

From a sustainability of life perspective, we read the current crisis differently to the hegemonic one. We understand that the crisis did not arise with the pandemic, just as it did not arise with the financial crash of 2007-2008. The crisis we are seeing now is of such depth that it is better defined as an eco-social transition. In it, the ecological collapse converges with the global, accumulated and multidimensional crisis (political, ethical, socioeconomic and social reproduction). Talking about eco-social transition entails talking about a civilisational crisis, in the sense that the civilisational model of modernity (capitalist, heteropatriarchal, colonialist and ecocidal) is under transformation.

The economic crisis of social reproduction, which already characterised the Global South (with very different intensities in various places), is today drawing ever closer to the Global North (to a greater number of territories and increasingly numerous groups). We are experiencing a process of *peripheralisation of the centre.* Of course, not all of us fit into this model of *maldevelopment,* much less women, transgender and non-binary people. And this happens in the context

Women's Academy, Suseong-gu City Council (Republic of Korea).

of an ecological collapse that is forcibly decreasing the material sphere of our societies: how is this inevitable reduction of our metabolic base going to be distributed?

The question is not whether we want the world to change, because change is already happening. The question is whether we are going to take responsibility for this to try and guide it towards a different future where harmonious living is feasible.

Taking charge of where care is headed can give us clues to guide the transition. To the extent that care conforms to everyday life, without restraints, it makes it possible to quickly see phenomena which, looking through the filter of the markets, take time to be apprehended. This was the case when, in the context of the Global North, there was already talk of a crisis before the financial crash of 2007-2008: the care crisis was being named to refer to the mismatch between the apparent good performance of the markets and the poor performance of daily life, felt more acutely by those who were taking on more care-related responsibilities.

CARE: WHAT ARE WE TALKING ABOUT?
How are the perspective of sustainability of life and the notion of care connected? This link has been built mainly on feminisms. The notion of care (work) is linked to other terms (domestic work, unpaid work, reproductive work, etc.) with which an attempt is made to highlight jobs that have historically been in the hands of women, unequally distributed both with men and among women themselves. They have been performed for free or for little money, and they have sustained life in a system in which not

Early Education Centre, Buenos Aires City Council (Argentina).

only is reproducing life not a collective responsibility, but in which life is at risk. Under this far-reaching approach, there are two approaches to the notion of care.

A first approach questions how life goes on in this context of hostility and lack of accountability. Care, seen as the flip side of the system, is where the responsibility of sustaining the attacked life is assumed. Care does not have a predetermined content, but is characterised by the conditions in which it is carried out and the reason for which it is carried out. Through care, households purchase, transform and keep goods and services from the market and the public sector; they generate all the necessary additional resources that do not come from outside the home; and they cover the affective and relational facet of people's life expectations. Ultimately, care covers multiple functionalities (from dealing with dependency to guaranteeing food chains or energy supply, providing clothing, covering educational needs, taking care of transport, etc.), thereby ensuring that the specific conditions for the regeneration of everyday emotional and material well-being are guaranteed. This means that care manages to close the economic cycle, understanding as such the constant regeneration of life itself.

At the same time, it reopens the economic cycle by providing a renewed workforce, in the framework of a labour market that requires fully available and flexible employees, with all their reproductive needs resolved and without any care responsibilities that affect their presence in the market. This model works throughout the public sphere; the care-free worker is, in broader political terms, a *care-free citizen*. Gender inequalities in the labour market are closely linked to

"The notion of care is linked to other terms with which an attempt is made to highlight jobs that have historically been in the hands of women"

the fact that women, when entering the world of work, can rarely respond to this model. And, when they do, it is usually because other women are covering those responsibilities, thereby generating what we call (global) chains of care and increasing inequalities among women themselves.

Care closes and opens the economic cycle under three conditions. It is privatised, hidden within the private-domestic framework, in homes that are the sphere of cooperative conflict. There it is resolved with privately available resources: time to care for free or money to designate care. It is feminised in a symbolic sense: hegemonic masculinity is built around the denial of care, while hegemonic femininity is built around the duty of care. It is also feminised in a material sense, due to the uneven distribution of time. Finally, it is made invisible, because care does not build citizenship and does not become a field of political dispute.

A second approach to care uses the term to refer to activities that guarantee the daily regeneration of people's physical and emotional well-being. It encompasses three dimensions:

- **Direct care**: this involves the maintenance of the body itself by carrying out basic everyday activities.
- **Domestic family chores**: these are the activities that set the preconditions for direct care.
- **Mind management**: this involves the coordination and planning of all the above. It translates not just (or not as much) into work time, but also into intensity and emotional exhaustion.

All these tasks have a two-fold facet of a more material or biophysical type and an immaterial and emotional type. Inasmuch as there is an interaction between people in care, emotional relationships are generated (which do not have to be positive in themselves). The relationship built by caring for someone is as important as, or more important than, the result itself.

Who needs care? The notion of vulnerability presented implies the affirmation that everybody always needs care, although the need, its intensity and the ways to provide it change throughout the life cycle and depends on a series of physiological, health and social conditions. At many times in life, we can cover that need by ourselves: we have potential autonomy. At other times or in other circumstances, we need support for some or all of these tasks. This is when we begin to talk about dependency situations.

Who can care? Almost all of us can almost always perform some or all of the care tasks: we can take care of ourselves and engage in mutual care relationships. In childhood, minors and adolescents acquire autonomy, becoming able to play a more active role in care. Meanwhile, in old age, dependency increases as we lose the ability to take care of ourselves, but this does not imply disappearance. There is no abrupt cut-off between autonomy and dependency, but rather a thread of continuity. Autonomy and dependency can never be read from a static notion, but neither from an individualising and medical-rehabilitative notion.

However, although we can all take care of ourselves to some extent throughout most of the life cycle, very often we do not. In many situations of potential autonomy, we designate (a major) part of our care (the dimensions of domestic family chores and mind management) and do not assume mutual care responsibilities. This designation can be so strongly linked to the construction of our own identity that we can speak of situations of social dependency. This is the case, for example, of men who have never taken on household chores and do not know where to start, nor do they want to learn, which makes them de facto incapable of taking care of themselves.

The public sphere (markets, institutions, politics, etc.) works under a notion of a violent life around the idea of self-sufficiency, where it seems that we do not need anyone: the pursuit of a successful individual project depends solely on our own efforts and merit, and is not conditioned by each person's vulnerability, or by responsibility for other people's vulnerability. Nature is a mere resource for this successful project. This harmful chimera of self-sufficiency is at the same time a mirage and a mode only accessible to positions of privilege and particularly linked to white masculinity (hence the use of the masculine when speaking of the care-free worker). It underlies the devaluation of care and the unequal flows of care that take place from women to men, from the popular classes to the wealthy classes, from the migrant population to the native population, from the racialised population to the white population, from the Global South to the Global North. Care is organised around networks built on inequality: those who occupy lower positions in the complex network of power relations give more and receive less care, which in turn reconstructs inequality.

"Care is organised around networks built on inequality: those who occupy lower positions in the complex network of power relations give more and receive less care"

CARE AND POLITICAL APPROACHES
There are three possible political approaches, which are complementary and all essential.

First, if we talk about care to label the flip side of the economic system (everything else necessary for life to function in a system that gravitates around market needs), we are talking about the care that we want to see disappear, so to speak. From here, key questions for public policies are how to decentralise the markets and build a collective responsibility in sustaining life (for example, by considerably reducing the working day without loss of salary, or by prioritising social spending); and how to respond to the current inequalities in the distribution of care and the consequences implied in order to put caregivers in situations of disadvantage in terms of insertion in the system, but also of actual risk at times (among other phenomena, the *feminisation* of poverty).

Second, we are speaking of care as an ethical attitude and an economic logic of responsibility for vulnerable life, both our own and other people's lives, and – in a broader sense – collective life and the planet. From this perspective, the key implications are to identify and foster these daily practices of caring for the common good, as well as to build a culture of mutual care and provide the material conditions to enable its development (for example, influencing architecture and urban planning, as we will mention later, and having an impact on the working day, etc.).

'Doing Economics Together' programme, Rosario City Council (Argentina).

Third, we can understand care as a way to rebuild daily well-being in situations of dependency (childhood, old age, functional diversity and illness). In this case, in addition to the need to coordinate various spheres of public action (health and social care in old age and illness; education and care in childhood, etc.), we need to think about how to respond to these life realities from a general principle of fostering autonomy, putting dependency on the back burner, and influencing social conditions, which avoids medical-rehabilitative approaches. The debate on public policies often focuses on this dimension. Although it is a key dimension, we cannot limit our interventions to this area.

A BEACON AND LEVERAGE POLICY FOR ECO-SOCIAL TRANSITION

A care policy encompassing all three approaches could act as a beacon and lever for eco-social transition. It could be a beacon policy because, going beyond mere management, it would raise the question about what life we want to care for in common and how we can sustain it from now on. Care is a particularly appropriate setting to try out the construction of spaces emancipated from corporate power, because it is already condensed in this *beyond the market,*

which, even though it is inevitably conditioned by business, is not fully absorbed by it. Devising other ways of resolving care involves questioning the entire system from a rebellious place: life under attack. This would be a leverage policy, as it affects the base of the iceberg, forcing everything to move from the bottom up; and as it radicalises everyday life, changes in apparently small aspects provide leverage to systemic change without forgetting the resolution of emergencies.

Care can be used to criticise the system as a whole, but we can also define the socioeconomic fabric that we would like: a network that has sustainability of life as its gravitational axis, respecting ecosystem limits; a network in which all people and stakeholders are jointly responsible for care (i.e., for the permanent regeneration of well-being); a network in which the lives we want to care for are not at the expense of other lives (human or non-human) or at the expense of stifling the diversity of life. We can call this multi-pronged process a shift towards a society that focuses on harmonious living together. A transition that is extremely different from the sum of fragmented transitions (green, digital and social) and which ultimately moves in the same parameters of

From top to bottom: 'Family Strengthening' programme, Villa Carlos Paz City Council (Argentina). Workshop with elderly people, within the framework of the 'Lighthouse of Knowledge and Innovation' programme, Curitiba City Council (Brazil). 'Network Parenting' programme, Buenos Aires City Council (Argentina).

socioeconomic organisation that we question from a care perspective, without making a break with the capital-life conflict.

This transition would head towards a right to care understood as the right of all people to lay down decent care arrangements, that is, those in which the care given and received is sufficient (to resolve needs), satisfactory (to respond to people's life expectancies) and freely chosen. This universal right must combine the right to receive the care required in different circumstances and at different moments of the life cycle. This care responds to individual feelings, with

the right to decide whether or not to care, with the possibility of caring for others and caring for ourselves in decent conditions, and guaranteeing the right to allocate care to people in a situation of dependency when it conflicts with the enjoyment of other rights (right to not care). It is a right that is considered on two levels: as a guiding principle of the policy (including the two political approaches mentioned above) and as a group of subjective rights that respond to situations of specific needs (childhood and adolescence, old age, functional diversity) and are required of public institutions.

POSSIBLE INTERVENTIONS

There are many possible interventions. The first involves setting up spaces for debate, observation and trials. We could think of spaces to collectively devise ways to move towards care as a common good and tackle the conflicts in the complex fabric of privilege/oppression relationships around the field of care. Spaces to monitor what happens with care; the flip side of the system about which we lack quantitative and qualitative information. A laboratory of initiatives (systematising current practices and promoting new ones) that break down the current framework of public policies and which could have a particular impact on the promotion of non-feminised/racialised collective care and a culture of mutual care. These could include time policies; the inclusion of care in the school curriculum; a food policy committed to food sovereignty and agroecology from the perspective of care; the promotion of collective spaces for the daily management of life, such as soup kitchens; formulas that build community spirit in the local neighbourhood; and integrated centres to help households respond to care emergencies, etc.

A second form of intervention is to mainstream a care perspective within the ensemble of public policies in order to redirect institutional action and use it for the reproduction of common life. We could think of an organisation that would monitor and support the work in other areas. The policies most directly linked to care include housing (promotion of collaborative housing and shared spaces to collectivise care); urban planning and transport (towards the creation of 'caring cities'); immigration (guaranteeing rights to migrant caregivers); employment (better work-life balance rights); economy (support for the transformative social and solidarity economy), and tax (guaranteeing the funding of care policies).

Finally, we need to create a series of benefits and services to develop the right to care in situations of dependency. In this field, there is a huge range of

possible measures. Some improve the conditions in which unpaid care is carried out in the domestic sphere (promoting an equitable distribution between women and men; granting *money for care*; improving housing conditions). Others facilitate the interaction between the public sphere (particularly employment) and unpaid care in the domestic sphere (granting *time to care*; making employment times and spaces more flexible). And then there are others that remove care from the domestic sphere and place it in the public sphere (turning care into a direct public responsibility; providing care inside or outside the home, but being a public responsibility).

A COMMITMENT TO THE PUBLIC-COMMUNITY SPHERE

At this time of eco-social transition, the public sector, in general and despite the diversity of contexts, is experiencing a new corporate capture. Faced with this reprivatising trend (towards the private-commercial and towards the private-family), from a care perspective, we stand by a clear commitment to the public-community sphere. This is a commitment to avoid the public-reprivatised sphere, moving from the public-institutional sphere to a truly public-common sphere.

The community sphere can play a key role as a lever for demanding a consolidation and re-articulation of the public sphere, and as a driving force for the creation and democratic conquest of a right that does not exist today: the collective right to care.

The community sphere can further explore the scope of the right to care by adapting this right to the idiosyncrasies of individuals (as it is a care relationship more defined by proximity and less by workplace protocols or the provision of services). This could mean gains in terms of universality, welcoming those who may not meet institutional requirements. The community sphere can enable a whole host of alternatives that should go beyond what can be included in a catalogue of services and benefits, no matter how broad this may be, if we want to make progress with a right to care that responds to the complexity and dynamism of the life cycle and puts dependent care to the test.

Moving towards a public-community sphere entails building joint responsibility. It assumes that the people subject to the right to care are participants in its process, curbing the tendency to outsource care, in which someone is expected to give it to us, either because we bought it or because it is a right guaranteed from outside, but not guaranteed as a collective. Building a sense of belonging is critical to bolstering the defence capacity of the public sphere. Nothing can be public unless there is a strong community behind it to protect it. And what is public today is key to sustaining life in common.

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FAIR SHARED CITIES: GENDER PLANNING AND GENDER-SENSITIVE DESIGN OF PUBLIC SPACES

Eva Kail, Urban Planner and Gender Planning Expert in the City of Vienna, Austria.

The article describes the impacts of 'malestream' planning decisions that neglect the demands of care work, so that individual caregivers have to compensate for dysfunctional urban structures. Gender Planning as a holistic, target group oriented planning approach is an effective strategy of quality assessment. The description of core fields of action such as urban development, housing, social infrastructure, parks and playgrounds, mobility and safety is illustrated with Viennese examples, as well as social sensitive planning approaches including the fairness check or social space analysis. The value of a gender-sensitive planning approach and key Viennese strategical elements are pointed out. New challenges – fighting climate crisis and adapting to climate change – call for a rapid transformation of cities. Effective green infrastructure, sustainable traffic modes and high quality pedestrian spaces is a question of fairness and an ecological necessity.

PERSONAL REMARKS

When I received the invitation to contribute to the 8th Monograph of Educating Cities, an impressive global initiative, my first considerations were the following:

I am a white middle class woman and planner, living in Vienna, a rich, well administrated city in Central Europe with sufficient, functioning infrastructure. So to what degree is my everyday life and professional experience valid in a global context? I have worked for thirty years as a gender-planning expert. Due to favourable circumstances such as political backing and governance structures, which helped to create a broad field of practical experience and institutional support, it seems that Vienna sometimes serves as a role model in an international context as well. Taking a gender perspective to reduce the bias in mainstream processes makes sense at any planning level and in different subject areas.

The majority of care work is still done by women, even in the most advanced Scandinavian countries and among those in the younger generation. The figures may globally differ, but the general topics for planning procedures remain the same, even if the local answers and technical solutions vary. When I studied 40 years ago, most of the teachers were male, care work did not exist at all as a planning issue, and there was little awareness of that among female planning students. However, the second wave of the women's movement in the German-speaking countries began to talk about the conditions of unpaid family care and housekeeping and the sharing of that between the sexes. "The private is political", "Work for love - love as work" – female responsibility for the reproduction of all family members, including emotional stability and care work, were some of the most discussed issues. "Making the invisible visible" has also become important in my professional life. The considerations of care work with regard to urban structures proved to be a highly valuable additional layer for the planning processes.

"It is only when they make concrete choices in a given planning case that the gender bias becomes visible"

IMPACTS OF 'MALESTREAM' PLANNING

Planners have a specific professional self-understanding. They know what is good for everybody; they define common interests and specific needs in relation to planning issues. In the most mainstream strategic planning documents, common interests are well defined. Although in this 'planning lyric', as I call it, the perspective of gender and care work is very often neglected, the most important issues such as mixed and polycentric structures to support cities of short distances and shopping facilities, adequate social and green infrastructure, etc. are mentioned.

Nevertheless, the 'planning prose' of the everyday life of planners is a different one. Planners constantly have to handle and resolve conflicting targets, with regard to functionalities, space, time and financial means. It is only when they make concrete choices in a given planning case that the gender bias becomes visible. It is a structural question of power, of whose needs count more, but it is also an individual one. One's personal everyday structure and experience or non-experience with care work also influences their professional approach and decisions.

When I started to read feminist Urban Planning literature, a common saying was "Planners and technicians are white, middle class car drivers without caregiving obligations, and so our cities reflect that". Of course this was neglecting the structural influences and overvaluing the influence of the individual planner but, nevertheless, there was a lot of truth in that.

Over the decades, cities were mostly designed for full-time employed people and little attention was paid to the spatial needs of other users, especially those with the unpaid caregiving roles. Especially after the Second World War, the transformations of historical cities and new urban development areas were dominated by the separation of functions, a car-dominated mobility system and a structural orientation based on the daily life patterns of the male, and commuting, bread winner. The much more complex daily life patterns of homemakers and 'working mums' and their specific trip chains in the local neighbourhoods were ignored.

Cover photo: Draschepark, additional facilities such as result of a participatory process. © Vienna City Council

The individual caregivers have to compensate for the dysfunctional urban structures as care work means a lot of unavoidable paths: to shopping and health care facilities, to schools and kindergartens, to parks and playgrounds. Numerous needs arise and must be attended to in different ways when taking care of children or persons who need support in their daily life. Many of these ways are by foot trips.

The lack of green spaces, playgrounds, sports facilities and pleasant meeting places in public or semi-public areas has different impacts. It is highly relevant for the locally oriented groups such as children, elderly people with an already reduced radius of movement, and the people taking care of them, unpaid or paid.

GENDER PLANNING AND FAIR SHARED CITY

A Fair Shared City is a city where the urban structures, resources and facilities and the planning processes are responsive to the needs of the different user groups in a balanced matter, following the principles of equity and equality.

Gender planning is a holistic, target group-oriented planning approach and strategy of quality assessment of planning decisions. It aims to reduce the imbalance and to focus more on the needs of the vulnerable groups. Besides the distinction of the biological sexes, the Gender Plus concept includes not only the differentiation of the social roles such as caregivers and takers but also of life phases and age groups, cultural patterns and social backgrounds. All of these groups and their daily lives differ in regard to their workload of paid and unpaid work; their incomes; their leisure interests and mobility patterns and conditions; their fear of crime; and the likelihood of being exposed to violence and sexual harassment.

HOW DID VIENNA CITY COUNCIL PROCEED TO ESTABLISH GENDER PLANNING?

Gender specific aspects of urban planning were first addressed in the 1991 exhibition 'Who owns Public Space - Women's Everyday Life in the City'. The exhibition showed the different daily patterns of eight women and girls. For the first time, spaces of well-being and spaces of anxiety were identified and the mobility data of women and men were analysed separately, showing the impact of public space on the quality of everyday life. The spatial conditions for unpaid work became a topic. The exhibition was quite a success and received much public attention in Vienna, in the rest of Austria and in Germany and Switzerland as well.

Institutionally, the topic was first addressed and anchored in the new women's office of the City of Vienna in 1992, and then, for the following 10 years in the Coordination Office for Planning and Construction Geared to the Requirements of Daily Life and the Specific Needs of Women (short form Coordination Office) in the Executive Office for Construction and Technology. Approximately sixty pilot or lead projects were carried out in cooperation with 14 departments. With the restructuring of the Executive Office for Construction and Technology in 2010, I – as the previous head of that office – was relocated as a coordinating Gender Planning expert in the competence centre for overall urban planning, smart city strategy, participation and Gender Planning and I reported directly to the planning director.

Following here, the core field of action for Gender Planning is described and illustrated with Viennese examples >>

Reumannplatz, gender-sensitive, multilingual participation process. / tilia © Vienna City Council

Left: Green area of the main axis, seating steps in front of the common rooms. / raum.film. Right: Example of a barrier-free street in the Mariahilf district. © Vienna City Council

URBAN DEVELOPMENT AND URBAN DESIGN

The city is a multi-layered fabric, and the urban structures, mobility factors and the range of social and green infrastructure have a decisive influence on the living conditions. Masterplans and urban design concepts already affect equal opportunities in daily life, as block dimensions and building typologies relate to the quality of future flats and the figuration and shading of the open space in the blocks, the provision with public parks and public space is determined, and mobility conditions are impaired. Well-balanced building densities, high quality open spaces and good walkability are essential. Therefore, gender specific prequalification of urban design competition entries have to include criteria such as walking distances to key infrastructure facilities, block sizes, maximum wing depth and building height, the size and shape of public green, the configuration of the open spaces of the blocks and the shading effects of the surrounding buildings.

Lake City Aspern: An Urban Development Area

Lake City Aspern – a former airport – with its 240 hectares is one of the largest development areas in Europe. A pilot project took place there in the period of the detailing of the masterplan. An everyday route check assessed the 'City of short distances'. Based on respective sites (residential zones, parks, sport grounds, schools and kindergartens, public transport stops and potential zones for shops and services), the check visualised for four different residential locations, the daily trip chains of eight target groups like working adults with caregiving tasks. The proposed design proved to be suitable, but only after reshaping the block structure in some parts to deliver better quality for the integration of the kindergartens and their need for adequate open space. The development of Lake City Aspern is ongoing and the city's Gender Planning experts have been involved in developer competitions, park design and school competitions and mobility workshops. Very positive regarding gender aspects is the first managed shopping street: in the central area the renting of the ground floor shops was organised by a shopping street society, facilitating a good and rather complete supply right from the start. Personal street names are female to counterbalance the male domination in the older parts of the city.

HOUSING

The objective of this approach lies in facilitating household and family work by providing a practical housing environment where women feel at ease and can move about without anxiety at any time of the day. This means flats that are flexible and adaptable to different family set-ups, household forms and life phases; good natural lighting of all work and lounge areas; and functionally and comfortable appointed kitchens that offer the best preconditions for communication and childcare during work. The housing complexes should also provide space for informal contacts to encourage the formation of a neighbourhood as 'social space'.

Bruno Kreiskypark redesign, better visual connections and appropriation possibilities. / Wolfgang Gerlich © Vienna City Council

It is important to position secondary utility rooms – such as laundry rooms or rooms for storing prams and bikes – in a practical way, planning them with adequate size and if possible featuring natural lighting, and to design staircases and entrances as friendly, clearly structured areas. Also underground car parks, which often induce anxiety, require particularly thoughtful planning. Shaping adequate space for the needs resulting from the necessary house and family work does not mean strengthening traditional gender roles, determining who is doing the work. Architecture cannot influence the share of labour between sexes, but the unpaid work must be taken into account in the design process.

New challenges arise with the increasing importance of the home office, whether temporarily during the COVID crisis or as an ongoing part of quite many office jobs in the future. So how many quiet working places does a flat offer, and are there enough for every household member who needs one? In addition, the varying numbers of household members of patchwork families, and other household forms like flats shared by students or the elderly pose new demands on the flexibility of layouts. Affordable housing in general has a strong gender component, and is one of the most challenging tasks for communities.

Frauen-Werk-Stadt: A New Housing Neighbourhood

The first model project, Frauen-Werk-Stadt, was the size of a small neighbourhood with 360 flats. It is still the largest project at least in Europe, and carried out by four female architects following gender-sensitive criteria. The competition for the urban design already asked for the layout of the flats. Therefore, it was an urban design and design competition all in one. The implementation of the project shows several qualities, like an exemplary flat layout, adaptable to different life

phases and situations; different qualities of open space, such a square, central pedestrian axis, two garden courtyards and a play area; stroller storage rooms on the ground floor located beneath the entrance and in the front building even on each level, laundry rooms on the roof with a communal terrace in front and a naturally lit underground car park. The project, where the first tenants moved in 24 years ago, provided many suggestions for residential construction and is still convincing today.

BUILDINGS FOR SOCIAL INFRASTRUCTURE
For the design task of the several types of social infrastructure buildings such as schools, kindergartens and hospitals it proved valuable to identify the needs of the different user groups. For example, the design often neglects the quality of work spaces and social rooms for the cleaning staff – generally a female-dominated care profession.

Simmering: An Education Centre
The new education centre housed the already existing branches, of the adult education centre, the city music school and the city library in Simmering, the 11th district of Vienna. In a gender workshop, the heads of those local institutions examined the outcome of a design competition applying their knowledge of local users' needs. Results: the glassed-in gymnastics room is provided with curtains to enable more privacy, important especially for girls; an enlarged waiting area for the parents coming to pick up their children from the various activities; space for larger tables in the children's area of the library because it is also used as a study room by children living in cramped spaces at home.

PARKS AND PLAYGROUNDS
Public parks and playgrounds are rich in possibilities for Gender Planning activities, as the city itself owns and manages them, so there is a high level and direct influence. Different user patterns are easy to spot.

Model Projects and Mainstreaming
The park and playground design therefore represents the area where gender approaches have been implemented particularly consistently. A study commissioned by the women's office showed that girls from around nine years of age often withdraw from the parks because the equipment is much more geared towards the needs of boys and there is often displacement competition for scarce play areas. This was the impetus for six model projects. The aim was to increase the presence of girls and expand their radius of action. Four projects also tested different participation formats with girls. Based on the evaluation of the model projects and other exemplary parks, planning recommendations were drawn up for gender-sensitive park and playground design involving youth workers, external experts and the park department. An additional focus on the specific needs of elderly people was added. All of this has since been the basis for every new park design or redesign – also for the competitions for the new large parks in the urban expansion areas of Nordbahnhof and Sonnwendviertel and in Seestadt Aspern.

TRAFFIC AND TRANSPORT PLANNING
In questions of traffic and transport, the different needs of women and men are relatively easy to understand, since personal surveys have always provided the basis for important transport policy decisions. The modal split is a key goal indicator. Statistical data in all cities show that men make the majority of all car trips, whereas women make the majority of all pedestrian trips. Women make more escort and shopping journeys, many of them on foot, which, in combination with working activities, lead to complex trip chains. Children and older people are also frequently out on foot and they mainly stay close to home.

In addition, the majority of the users of public transport are women, children, young people and the elderly. There is a strong connectivity between these two traffic modes, as the quality of public transport does not only depend on the network and frequency of lines, the comfort or overcrowding trams, buses and metro lines offer, but also on the waiting situation and the quality of the ways to reach stops and stations. The entire door to door travel counts: this last mile topic is often neglected. The safety and comfort for pedestrians, bikers and public transport users is important for the autonomy of children

and reduces the care work for parents and other caregivers.

If the use of public transport means by women is low due to safety issues and sexual violence and harassment, you not only must focus on technical approaches like calculation of transport capacity (persons per square meter) and better lightning of stops, but also invest a lot in soft measurements, such as trainings for drivers and conductors. It always needs both: hardware and software to reach an effective outcome.

Gender Mainstreaming: Mariahilf Pilot District

In 2002 Mariahilf, the 6th district, was nominated 'Gender Mainstreaming Pilot District' by the city councillor for planning and mobility. All the co-workers of seven departments concerned with public space in this district were part of the process. Gender training took place, but more important was the learning by doing. In several gender workshops, the different departments, and in part with the help of the coordination office and a consultancy board, developed new methods for their ongoing activities. A detailed analysis of the 27-km street network took place.

Main concerns were broader sidewalks, barrier freeness, safe crossing facilities, pedestrian friendly traffic lights, safety issues, good maintenance of sidewalks – important for wheel chair users – and the surveillance of sidewalk cafes to not take up too much space (due to the masterplan for traffic, where these criteria were already cited by gender experts). The result after three years: widening of 1km of sidewalks less than 2m in width; 40 street crossings and 5 barrier-free pavements; 26 new or improved street lamps the necessity of which and most vulnerable spots having been identified by night walks by the women's commission of the local political board; a lift near a long public staircase; redesign of 2 small squares; and 9 additional seating facilities. Those small but consequential improvements raised the overall quality for pedestrians. A comprehensive methodical toolkit was an additional outcome of this process.

GENERAL IMPROVEMENTS IN WALKING CONDITIONS AND PUBLIC SPACE

After many years of gender-sensitive mobility planning activities, pedestrian issues now have a significantly higher importance in Vienna, and this also follows a quite global trend. Traffic modes are fairly equally treated. The programming of the traffic light circuits for pedestrians uses reduced calculative speed in the neighbourhoods of senior residences. Lighting is an important factor for the subjective feeling of safety. A checklist for the lighting department identifies when to use a higher lighting class grade. In 2012, a mobility agency was set up to raise the attractiveness for bike and foot traffic, and much more attention is now paid to the quality of pedestrian streets and squares. The revaluation of public space is perceptible. There are many active citizens, and neighbourhood gardening is flourishing. The city supports the micro sites replacing parking space and constructed by citizens provided with small subsidies to cover material costs, and offer them the possibility of using the open tree discs or unsealed area street trees like tiny gardens.

SAFETY AND SECURITY

Anxiety-inducing spaces as a rule are not crime scenes. Yet public and semi-public spaces structured without consideration for their anxiety potential generate feelings of insecurity or menace, above all at night, and not only in women. Due to the everyday harassment of, and violence against, women – phenomena at the very least tolerated by society – many women's freedom to move is in fact restricted. This is often not realised as a fact or shrugged off as the individual's problem.

Besides police and technical facilities other design-related possibilities also exist to avoid 'anxiety spaces' through better social control and raise the individual's subjective sense of security to strengthen women in their unhampered and safe appropriation of public space.

Lighting Department Checklist

Vienna has produced guidelines for a safe city containing criteria for the design of safe public spaces and a checklist that helps the lighting

Separate lighting for the wide sidewalks on Sonnenallee, Lake City Aspern. / Luzia Puiu © 3420AG

department identify anxiety zones where a higher lighting grade is necessary.

SOCIALLY-SENSITIVE PLANNING APPROACHES FOR PUBLIC SPACE:

PARTICIPATION

Participatory approaches to planning have increased significantly in recent years. It needs attention to gender-sensitive approaches necessary to get feedback that reflects the diversity of everyday life and contexts. The aim is a fair inclusive process. The choice of the place and the time frame, for offering childcare facilities, the applied methods, the used languages, all contribute to people's involvement. Is it a low threshold approach or does it lead to a bias with regard to middle class, autochthonous origin, higher age, and male domination that form part of many mainstream participation processes? Is it just information or more?

Organising participation processes requires quite a lot of personal resources and financial means, especially if they are organised as real bottom-up processes. Therefore, it makes sense to sometimes replace them or combine them with Gender Planning tools for experts in their advocacy role for vulnerable groups.

Participatory process of the Reumannplatz square remodeling. / Christian Fürthner © Vienna City Council

Gender-Sensitive Participation: Redesigning Reumannplatz

As part of the extension of an underground line, the relocation of the tram tracks that previously divided the Reumannplatz square in two parts created the opportunity to make the heavily frequented public space in the centre of the 10th district more attractive. In the participation process, the multilingual landscape architects from the Tilia office placed great importance on a gender-sensitive approach. The on-site planning cafés were particularly well received: desired activities at Reumannplatz were queried at tables set up on three different spots, next to photos with different possible atmospheres, and equipment elements were displayed on pillars. Passers-by had the opportunity to offer their opinions, using adhesive posts, regarding which photos appealed to them most. A distinction was made according to gender and age

(blue / red; large / small). This non-verbal method, which works quickly in passing with few words needed, makes different preferences very clear at a glance.

FAIRNESS CHECK

This tool, developed during a pilot project in Vienna proved to be very effective and simple. It does not require many resources, as it is only a visualisation tool for a structured discussion. The definition of most affected or desired target groups helps to sharpen the realistic impact of the project.

SALTO Gender Pilot Project

For a gender pilot project known as SALTO, dealing with healthy ageing in two specific neighbourhoods, a qualitative assessment of all proposed measurements of gender, integration and inclusive design issues performed by

experts took place. They graded the impact of the different measurements for five target groups in a qualitative way. This method was also used for the new Concept for Mobility and the Concept for Public Space. In all cases, part of the proposed measurements were modified or amended.

SOCIAL SPACE ANALYSIS

Social Space analyses are very helpful to identify the different user needs and to 'translate' them into functional requirements for the redesign of existing public spaces.

Meidlinger Hauptstraße: Competition for the Redesign of a Regional Shopping Street

This was the first time gender-sensitive social space analysis took place in Vienna for the redesign of Meidlinger Hauptstraße, a local shopping street in a migrant neighbourhood. It combined quantitative data analysis of the population structure with qualitative research. Site inspections, walks and on-site discussions helped to identify the pattern of use and the needs of different groups. The outcome was part of the tender and a specific part of prequalification for this international competition, a gender pilot project. Finally, the jury focused on two projects: one with high aesthetic value, but quite neglecting the social aspects of the tender; and one sensitive to the different user needs, offering various places in which to spend time with different qualities and a robust and barrier free design, but with a less convincing design quality. The socially sensitive project won after an intensive discussion, winning the votes of all jury members – unthinkable in a mainstream jury.

THE VALUE OF A GENDER-SENSITIVE PLANNING APPROACH

The political perspective: from the viewpoint of fairness, the value lies in the quality for everyday use thus attained for different user groups. For this reason, Gender Planning is crucial to assume systematically different viewpoints and everyday life perspectives, thereby helping to minimise 'blind spots' in planning. Addressing conflicts of targets not only regarding functional aspects, but also systematically, for the impact on different user groups, supports the quality of political decisions and their preparation by planners.

The management perspective: knowing more about the different needs of your target groups allows you to answer the needs in a more efficient way and make better use of public resources. There are always fewer financial means than articulated needs and wishes, so it also helps to better estimate the impacts of measurements and to prioritise them.

In the end, this leads to a higher quality and a better shaping of the urban environment. What can communities do, if they want to strengthen this planning approach and widen their perspective for a better consideration of the needs of care work in urban structures? Based on the Viennese experience, the following principles have been shown to be crucial.

RECOMMENDATIONS FOR KEY STRATEGIC ELEMENTS

Awareness: data processing, research projects and spatial analysis help to convince decision makers and mainstream experts. Differentiated analysis of data and better evidence of everyday life of user groups are necessary (more gender-sensitive observations, inquiries, participation processes and workshops). Before designing the physical space, the social space has to be analysed.

Visibility: successful pilot projects can prove that Gender Planning methods lead to reasonable results with a high user quality and produce positive media impact. It is crucial to choose them carefully, as they must be a success. The project must have the potential to show the additional value of a gender-sensitive planning approach. It needs a favourable framework and a realistic definition of the project goal – not attempting to solve all of the problems in one showcase.

"Gender Planning is crucial to assume systematically different viewpoints and everyday life perspectives"

Practical experience: lead projects and pilot processes in all of the relevant administration departments – every department has to do 2 or 3 projects within their annual work programme in this gender-sensitive way, to have a most effective training effect. This needs a top-down support from the political or management level, and at best both.

Sharing of knowledge: through tools such as manuals, planning recommendations and lists of criteria, you can use international examples or better adapt them to the specific conditions of your community, later also based on the already carried out pilot and lead projects. This is also helpful and provides external planners with good orientation in, for example, the call of tenders of competitions.

Personal capacity and budgets: for the pilot projects period, data collection, monitoring and evaluation personal resources are necessary. This may be supported by a specific unit tasked with the development of Gender Planning, as it existed with the coordination office for 10 years in Vienna, which was shown to be very productive with persons responsible in every department. How innovative and transformative processes are best set up depends on the organisation and governance culture of each city. In any case, political support and a clear communicated top-down strategy is helpful, but it also needs the bottom-up activities of intrinsic motivated co-workers. They can be good multipliers. Network activities and gender training for the exchange of ideas and work experience support them in an effective way.

Dissemination and roll out: at the start, the development of convincing pilot projects is essential and this already needs support from the political level and higher administrative hierarchy; this is indispensable for the broader roll out and cannot be done only by motivated co-workers. Gender training and lead projects in various departments, and the participation of gender experts in numerous juries help to mainstream Gender Planning methods and contents. A branding like 'Fair Shared City' provides a framework and supports the publicity of successful pilot projects.

NEW CHALLENGES: ADAPTATION TO CLIMATE CHANGE AND IMPROVEMENT OF MICROCLIMATE

With urban growth, social disparity and increasing tensions, population diversity, the climate crisis

and the COVID crisis, urban structures are under permanent stress tests and the conflicts of targets have become more challenging for planners, and gender-sensitive decisions more important than ever. Effective green infrastructure, sustainable transport modes and reduced car use is a question of fairness and an ecological necessity.

If the contributions feminist planners have posed since the 1970s had become mainstream policy, our cities would be much more climate resilient than they are today. The priority now is to promote the management of the urgently required change in order to quickly use the remaining window of time to cope with the climate crisis. Just as male engineers profoundly reshaped the urban system at the end of the 19th century with technical infrastructure, now, at least, as radical a transformation is required with corresponding female participation.

"Gender planning should quickly develop a systemic view placing care work in the centre of action"

Fighting the climate crisis and accelerating the adaptation to climate change has high gender relevance: more people are dying from heat than from traffic accidents. Statistics show that small children, elderly women and poor people are thus most affected; this also means an additional workload from the care work perspective.

The desire for more green space and a closer connection to nature, expressed repeatedly in all participation processes, especially by women, demands the appropriate priority. It calls for large parks that enable nature to be experienced and freedom of movement, and neighbourhood parks that generate significant social capital. It is particularly important to promote new open spaces in densely built-up areas, especially through the use of vacant lots and redesigns in the street space.

Adapting public spaces requires trees, green facades, rainwater infiltration, radical reduction of car use and parking facilities in public space to make that possible. Concerning shading: a planning dilemma is that users highly appreciate sunlight in spring and in autumn, whereas in hot summer periods the lack of shade becomes a problem. In regard to this season cycle, trees are the best natural shading elements and air conditioners, as they provide maximum shade in summer and let more sunlight through in other periods.

With regard to mobility, there is currently uncertainty about which developments will prevail technically

and economically. A reorganisation of urban mobility is also crucial for reasons of climate protection. It is necessary to find urban planning solutions like street cross-sections that take into account new forms of mobility and rainwater management, the actual expansion of green networks in the form of a radical unsealing and 'afforestation' of the street space based on the sponge city principle, to ensure the survivability of the trees.

For the necessary reorganisation of living, working and mobility forms, a post-material lifestyle as well as 'Arte Povera' for inexpensive and creative solutions is required, also with regard to material and energy consumption. In order to move from reactive to preventive action, solid and easily manageable measures in all areas can be quickly identified from the ongoing discourse. The holistic recording of living and everyday worlds and transparency in dealing with target conflicts could increase acceptance and release potential for support. Socially sustainable, post-fossil urban redevelopment is an opportunity! Gender planning should quickly develop a systemic view placing care work in the centre of action.

Public space with a high quality of sojourn at Hannah Arendt Platz. / Luzia Puiu © 3420AG

MANUALS AND OTHER WORK AIDS

The **"Gender Mainstreaming in Urban Planning and Urban Development"** manual formulates goals, features for the subject areas of urban structure and quality of living as well as public space and mobility; presents the methods, criteria, and guidelines developed over the years in Vienna; and provides good examples for the different planning levels. This includes the list of criteria for assessing projects submitted for housing subsidies; list of criteria for gender-sensitive public service buildings such as schools and other educational buildings, list of criteria for functional and social space analyses; maps showing the qualities for walking and existing deficits to support political decision-making at the district level and criteria for gender-sensitive park and playground design. It shows how to effectively combine social intelligence and sensitivity with technical planning knowledge. The manual was published in 2013:
https://womenmobilize.org/pubs/gender-mainstreaming-in-urban-planning-and-urban-development/

"Handbook for Gender-Inclusive Urban Planning and Design" , from the World Bank, dated February 2020. This manual also includes the description of 10 case studies as good practice examples:
https://www.worldbank.org/en/topic/urbandevelopment/publication/handbook-for-gender-inclusive-urban-planning-and-design

"The Fair Shared City: Guideline for Socially Inclusive and Gender-Responsive Residential Development", by the Asian Development Bank, was published in January 2022. These are elaborated planning recommendations for the urban design of the Georgian capital Tbilisi and are partly based on the Viennese Manual, but adapted to the local context. They contain even deeper arguments for a gender-sensitive urban design approach.
https://www.adb.org/publications/fair-shared-city-guidelines-inclusive-gender-responsive

"Fair Shared Green and Recreational Spaces", by Tbilisi Municipality, were published in December 2022. They also are partly based on the Viennese planning recommendation for gender-sensitive parks and playgrounds, which are published in the Viennese Manual mentioned above.
https://www.adb.org/publications/green-spaces-guidelines-gender-responsive-design-tbilisi

THE EDUCATING CITY POWERFULLY CONTRIBUTES TO BETTER URBAN HEALTH IN THE ERA OF THE CARING CITY

Francisco Obando, Consultant for the World Health Organisation and Research Affiliate, Centre on Migration, Policy and Society, University of Oxford.

Educating Cities are characterised by a series of commitments that contribute positively to urban health. Knowing the territory can enable better decision-making and more functional municipal amenities and services for health. Providing citizens with consistent and adequate information communicated from a multiplicity of credible sources can support urban dwellers to take health protective and disease preventative action. The adoption of approaches to city building that integrate social participation improves social relationships and community connectedness, giving agency and ultimately contributing to health equity. Monitoring for continuous improvement of urban health-positive policies and interventions should be informed by an understanding of the interconnected and dynamic nature of the sectors, issues, people and places that make up cities. Increased awareness of the role cities are already playing in contributing to urban health together with a renewed commitment for further action is an important starting point on a path to a city of health and wellbeing.

CITIES AS DETERMINANTS OF HEALTH

Urban agglomerations – the city, town or suburb – are where the majority of the global population resides. They increasingly affect all living species and the integrity of the planet to continue to be conducive of supporting life.[1] The urban milieu directly influences the way its dwellers live, work, and play – even the way they behave.[2]

In some such places, high levels of insecurity mean that people are scared to leave their homes, while noisy car-centric urban design and polluted air – breathed by 99% of urban dwellers[3,4] – makes it physically difficult and dangerous to do so. Simultaneously, urban residents can be bombarded with aggressive advertisement for health-harming nutrient-poor, processed, refined foods containing additives such as high sugar, salt, trans fats or preservatives. Consequently, in part, 39 % of adults aged 18 and over were overweight and 13% were obese in 2016, a leading factor of premature death.[5] This is not even a description of the conditions in parts of urban agglomerations where the poorest people live. The health of the 1 billion informal settlements or slum dwellers globally, 80% of whom are located in Easter and South-Eastern Asia, Sub-Saharan Africa and Central and Southern Asia,[6] is harmed by limited municipal waste collection services, inadequate or unavailable basic services such as water, sanitation and hygiene (WASH) infrastructure, and often severely inadequate housing. Inadequate WASH, for example, represents 2 million preventable deaths and 123 million preventable disability-adjusted life years (DALYs).[7]

Cities do not have to be places where people experience high levels of stress and are forced into sedentary lifestyles isolated from their communities.

Cover photo: People in a park near Museum Island and the Berlin Cathedral (Germany). / © Hanohiki, iStock

They can be places where green spaces proliferate, nutritious food is grown locally, where people share community and get around in clean, active, and safe transport. Cities can be well-served by basic and social services, including public transit, an effective healthcare system and protection by legislation that address urban determinants of health. In fact, many urban areas globally fit this description, in large part due to the tireless work of municipalities together with communities.

THE COMMITMENT OF EDUCATING CITIES AND URBAN HEALTH

The Charter of Educating Cities that unites this network outlines the 'commitment' of the educating city as an eight-fold approach. The approach comprises of knowledge of the territory, access to information; governance and citizen participation, monitoring and continuous improvement, identity of the city, livable public spaces, functionality of municipal amenities and services and sustainability. The adherence to this commitment is simultaneously a powerful contribution to 'the city that cares' for human health and wellbeing.

The goal of this article is to briefly illustrate the ways that adherence to the Charter positively affects human health, to energise collective commitment of this community, and to generate further interest among future members. The article will focus on those 'commitments' that are less likely to be immediately associated with better health outcomes. It will leave out the commitments to livable public spaces and sustainability, which are widely known to directly and indirectly influence urban health.

Enhancing awareness of the deep contributions to health of this association of cities, the article guides reflection on the factors that determine urban health. It gives examples of how municipalities together with communities can continue to create urban milieus

[1] Hans-O. Pörtner , Debra C. Roberts , Helen Adams , Carolina Adler , Paulina Aldunce , Elham Ali , Rawshan Ara Begum RB. Climate Change 2022 - Impacts, Adaptation and Vulnerability - Summary for Policymakers. Ipcc. 2022. 37 p.

[2] Galea S, Vlahov D, editors. Handbook of Urban Health Populations, Methods and Practice. Springer US; 2005.

[3] WHO. WHO ambient (outdoor) air quality database Summary results, update 2018 [Internet]. 2018. Available from: https://www.who.int/data/gho/data/themes/air-pollution/who-air-quality-database/2018

[4] WHO. Air polllution. Fact Sheets. 2022.

[5] Ritchie H, Roser M. Obesity. Our World in Data. 2022.

[6] Un-Habitat. SDG 11 [Internet]. Make cities and human settlements inclusive, safe, resilient and sustainable. 2022 [cited 2022 Jun 17]. Available from: https://unstats.un.org/sdgs/report/2019/goal-11/

[7] World Health Organisation. Safe water, better health [Internet]. Geneva: World Health Organisation; 2019. Licence: CC BY-NC-SA 3.0 IGO. 2019. 67 p. Available from: https://apps.who.int/iris/bitstream/handle/10665/329905/9789241516891-eng.pdf

that improve health and wellbeing that leave no one behind. Making the connection of city action to its outcome on human health is a critical starting point to achieving urban health. The exercise of analysing the urban factors that determine health can, for example, give the city a way of prioritising investment among competing demands.

KNOWING THE TERRITORY AND THE FUNCTIONALITY OF MUNICIPAL AMENITIES AND SERVICES AS DRIVERS OF URBAN HEALTH

Understanding how the urban milieu and how the municipality's actions affect health is critical. Knowing the territory, based on accurate information of local dynamics and the decisions taken as result of this knowledge, including the creation of functional, inclusive and equitable municipal services, can contribute significantly to human health and wellbeing. Urban determinants of health include non-medical factors that affect health outcomes that are particular to life in urban areas. The extent to which adequate levels, characteristics and perceptions of density, green space, clean air, bike paths, public transit, social services, education, and other urban determinants positively contribute to health is a question that when answered can result in further health-positive action.

Being aware of key determinants of urban health can be helpful. For example, a series of literature reviews that explored more than 2,800 articles showed the benefits of green space in urban areas to social interactions[8], local economies,[9] reductions in crime and improvements in public safety,[10] active living,[11] reduced risk from toxins and pollution[12] reduced stress and contributions to mental health.[13] Similarly, a systematic review that aimed to clarify the impact of the neighbourhood design on health and wellbeing found that there are important associations between neighbourhood design principles such as walkability, access to green space and amenities and health and wellbeing.[14] Broadly, neighbourhood walkability is associated with a positive impact on mental health,[15] reduced incidence of hypertension,[16] diabetes,[17] lower risk of disability[18] and reduced air pollution.[19] Similarly, a systematic review of the available literature on health impact assessment of active transport (AT), such as walking and cycling for transportation, concluded that the net benefits of AT are substantial in the high income countries where the majority of studies were conducted.[20]

However, knowing how urban environments affect health in a given city, specifically, can result in more precise and effective health-positive action. For example, the effects of population density on health are variable. Higher density, in some instances, can be associated with health-harming urban conditions such as pollution and overcrowding, while in others with health-protective conditions such as higher levels of walkability and social cohesion. In Medellin, Colombia, the municipality together with researchers found that a population density of up to 60,000 people/km^2 were associated with lower mortality rates when compared to parts of the city with higher levels of density.[21,22] In Medellin, green spaces in close

[8] Wolf KL, M.A R. Social Strengths - A Literature Review. In Green Cities: Good Health [Internet]. Green Cities: Good Health. 2013 [cited 2021 Mar 5]. Available from: http://depts.washington.edu/hhwb/Thm_Community.html

[9] Wolf KL. Community Economics - A Literature Review. In: Green Cities: Good Health [Internet]. Green Cities: Good Health. Washington; 2010 [cited 2021 Mar 5]. Available from: http://depts.washington.edu/hhwb/Thm_Economics.html

[10] Wolf KL. Crime & Public Safety - A literature Review. In: Green Cities: Good Health [Internet]. Available from: http://depts.washington.edu/hhwb/Thm_Crime.html

[11] Wolf KL. Active Living - A Literature Review. In: Green Cities: Good Health. 2010.

[12] Wolf KL, Krueger S, Flora K. Reduced Risk - A Literature Review. In: Green Cities: Good Health. 2015.

[13] ¡Wolf KL, Krueger S, Rozance MA. Stress, Wellness & Physiology - A Literature Review. In: Green Cities: Good Health. 2014.

[14] Ige-Elegbede J, Pilkington P, Orme J, Williams B, Prestwood E, Black D, et al. Designing healthier neighbourhoods: a systematic review of the impact of the neighbourhood design on health and wellbeing. Cities Heal [Internet]. 2020;00(00):1–16. Available from: https://doi.org/10.1080/23748834.2020.1799173

[15] Berke EM, Gottlieb LM, Moudon AV, Larson EB. Protective association between neighborhood walkability and depression in older men. J Am Geriatr Soc. 2007;55(4):526–33.

[16] Chiu M, Rezai MR, Maclagan LC, Austin PC, Shah BR, Redelmeier DA, et al. Moving to a highly walkable neighborhood and incidence of hypertension: A propensity-score matched cohort study. Environ Health Perspect. 2016;124(6):754–60.

[17] Paquet C, Coffee NT, Haren MT, Howard NJ, Adams RJ, Taylor AW, et al. Food environment, walkability, and public open spaces are associated with incident development of cardio-metabolic risk factors in a biomedical cohort. Heal Place [Internet]. 2014;28:173–6. Available from: http://dx.doi.org/10.1016/j.healthplace.2014.05.001

[18] Freedman VA, Grafova IB, Schoeni RF, Rogowski J. Neighborhoods and disability in later life. Soc Sci Med. 2008;66(11):2253–67.

[19] James P, Hart JE, Laden F. Neighborhood walkability and particulate air pollution in a nationwide cohort of women. Environ Res [Internet]. 2015;142:703–11. Available from: http://dx.doi.org/10.1016/j.envres.2015.09.005

[20] Mueller N, Rojas-Rueda D, Basagaña X, Cirach M, Hunter TC, Dadvand P, et al. Urban and transport planning related exposures and mortality: A health impact assessment for cities. Environ Health Perspect. 2017;125(1):89–96.

[21] Patiño J, Hong A, Duque JC, Zapata S, Lopera V. Towards a better understanding of what makes a healthy urban built environment in [Internet]. Medellin, Colombia; 2021. Available from: https://www.peak-urban.org/sites/default/files/2021-06/peak_brief_healthy_urban_environment_colombia.pdf

[22] Patino JE, Hong A, Duque JC, Rahimi K, Zapata S, Lopera VM. Built environment and mortality risk from cardiovascular disease and diabetes in Medellín, Colombia: An ecological study. Landsc Urban Plan. 2021;213(August 2020).

Bazaar in Port-au-Prince (Haiti). ©Rchphoto (iStock)

proximity to people's homes were associated with lower mortality rates from certain heart diseases and from diabetes. Similarly, neighbourhoods with higher intersection density – shorter blocks, and less steep terrains – were associated with lower mortality rates from some cardiovascular diseases. This information can be used by the municipality to address via legislation, investment, consultation and other means, those places where changes to the built environment are associated with higher levels of mortality or morbidity when compared to others. The information can also form the basis for dialogue and education initiatives with the community.

KNOWING THE TERRITORY WITH NEW FORMS OF DATA AND METHODS TO INFORM URBAN HEALTH-POSITIVE ACTION

Emerging forms of data and methods for processing data offer new opportunities for developing a deeper understanding of previously illusive social and spatial processes, particularly for cities of low and middle-income countries (LMICs), where traditional forms of data are less available. In LMIC cities, resource constraints, competing priorities and others have resulted in limited large scale data collection and processing.

Several examples can help to get a sense for the kinds of ways the urban territory can be known and the possible resulting benefits to health. Anonymous mobile telecoms data have been used to understand how and when large numbers of people move in a city. During the COVID-19 pandemic, it was suggested that this awareness of people's movement be used to minimise transmissibility of the virus, while protecting the economy by preserving larger percentages of home-office commutes while restricting movement outside them.[23] This type of

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[23] Heroy S, Loaiza Saa I, Pentland A, O'Clery N. Commute and mobility patterns evidenced from telecommunications data can inform reopening strategies after COVID-19 lockdowns [Internet]. Oxford, UK; 2021. Available from: https://www.peak-urban.org/sites/default/files/2020-10/peak_scoping-brief_commute_mobility.pdf

Market in the centre of Mombasa (Kenya). © Przemek Kunert (iStock)

analysis showed what mobility restrictions are most effective among groups that can work from home and so other alternatives should be sought to protect lower-income groups.[24]

A different machine learning algorithm was used to predict future urban expansion, including under different policy scenarios and future water consumption.[25] In another instance, a machine learning approach was used with data from open access sources such as Open Street Map and Google Earth Engine to predict the spatial distribution of urban employment in cities of LMIC, targeting cities without

employment data.[26] Among the test cities were Niamey/Niger, Mumbai/India, Karachi/Pakistan, Port au Prince/Haiti and Guayaquil/Ecuador. Knowing both future urban expansion and the spatial distribution of urban employment in cities is important for planning for the provision of services with significant positive effects on health, including basic services, social housing, public transport, social services, education and others. The information can be used to more equitably distribute the conditions for health in cities, including the aforementioned determinants of urban health.

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[24] Heroy S, Loaiza I, Pentland A, O'Clery N. COVID-19 policy analysis: Labour structure dictates lockdown mobility behaviour. J R Soc Interface. 2021;18(176).

[25] Gomez JA, Patiño J, Duque JC, Passos S. Towards a More Sustainable Urban Growth Through a Data-Driven Framework for Modelling, Planning and Control [Internet]. Medellin; 2020. Available from: https://www.peak-urban.org/sites/default/files/2020-06/peak_briefing_towards_a_more_sustainable_urban_growth_15vi20_en.pdf

[26] Barzin S, Avner P, Rentschler J, O'clery N. Where Are All the Jobs? A Machine Learning Approach for High Resolution Urban Employment Prediction in Developing Countries. 2022;(March). Available from: https://blogs.worldbank.org/developmenttalk/where-are-all-jobs-machine-learning-approach-high-resolution-urban-employment

Evaluating the seismic risk of buildings has been difficult, laborious, and expensive,[27] while remaining important as earthquakes caused 750,000 deaths in the period of 1998 to 2017.[28] Experts can, upon careful inspection of a building's profile, rate its level of exposure to seismic activity. A machine learning technique using convolutional neural networks was used together with open access images from Google Street View to automatically classify buildings in the images according to their risk to seismic activity. Again, this nuanced knowledge of the territory can be used to save many lives by addressing at-risk buildings.

KNOWING THE TERRITORY IS INFORMED ALSO BY THE RANGE OF ACTORS THAT MAKE UP THE CITY, INCLUDING COMMUNITIES, PROFESSIONALS, EXPERTS AND POLICYMAKERS

Knowing the territory requires more than using big data and new methods, an inclusive approach to understanding urban areas that accounts for knowledge of all the groups that make up a city is necessary.[29] Valorising the perspectives of different groups of people that live, work and play in a city such as the community, policymakers, practitioners, and civil society groups complements the aforementioned forms of knowledge. For example, the Itagüí municipality in Colombia accounted for knowledge of a group of low-income women in the development of the 2020 Development Plan, which resulted in the inclusion of pledges to invest in pedestrian walkways in their neighbourhoods, recover the local environmental leaders program, support development of farmers' markets and recognize that participatory processes should engage rather than 'educate' citizens.[30] Ignoring this group's input would have affected municipal goals to decrease rates of morbidity from non-communicable diseases and promote physical activity. This is one of countless

"The city can only be really known when a multiplicity of vantage points is accounted for"

examples that illustrate how the city can only be really known when a multiplicity of vantage points is accounted for.

THE IMPORTANCE OF THE ACCESS TO INFORMATION AND THE ACQUISITION OF COMPETENCES BY THE CITIZENS TO ADOPT HEALTHY HABITS

For urban health, relevant information dissemination alongside complementary services and interventions, including changes to the environment, are necessary to bring about changes to complex and habitual lifestyle behaviours.[31,32] In guaranteeing sufficient and understandable information, together with tailor-made mentoring, specialised points of information, and guidance, Educating Cities contribute to urban health. Providing access to information has been shown to contribute to influencing behaviours such as smoking, alcohol consumption, drug use, diet, physical activity and sexual behaviour.

A systematic review found good evidence of the effectiveness of mass media campaigns in changing attitudes to smoking, intentions to smoke and preventing the uptake of smoking in young people.[33] The study finds that self-help materials increased smoking quit rates when compared to no intervention, although the effect was likely to be small. Mass media interventions were found to increase physical activity and promote healthy eating. A scoping review by the King's Fund highlighted conclusions from relevant research that can serve as a guide to local governments in their dissemination of information, mainly the importance of the source of the messaging, its content and the channel used to disseminate it. Consistent messages from multiple sources may have more impact. For example, the UK Department of Health commissioned several charities, supermarkets and others to run complementary campaigns giving messages from different viewpoints.[34]

[27] Gonzalez D, Rueda-Plata D, Acevedo AB, Duque JC, Ramos-Pollán R, Betancourt A, et al. Automatic detection of building typology using deep learning methods on street level images. Build Environ. 2020;177(January):1–12.

[28] WHO. Earthquakes [Internet]. Fact Sheets. 2022 [cited 2022 May 18]. Available from: https://www.who.int/health-topics/earthquakes#tab=tab_2

[29] Keith M, O'Clery N, Parnell S, Revi A. The future of the future city? The new urban sciences and a PEAK Urban interdisciplinary disposition [Internet]. PEAK Briefing. Oxford, UK; 2020. Available from: https://www.peak-urban.org/sites/default/files/2021-11/brief_future_city-final.pdf

[30] PEAK Urban. Influencing policy: a pathway to sustainable cities. Oxford, UK; 2022.

[31] Naidoo B, Warm D, Quigley R, Taylor L. Smoking and Public Health: A review of reviews of interventions to increase smoking cessation, reduce smoking initiation and prevent further uptake of smoking. London;

[32] Robertson R. Using information to promote healthy behaviours. Kicking Bad Habits Report, King's Fund, London [Internet]. 2008;(207401):1–15. Available from: http://www.kingsfund.org.uk/sites/files/kf/field/field_document/information-promote-healthy-behaviours-kicking-bad-habits-supporting-paper-ruth-robertson.pdf

[33] Jepson R, Harris F, MacGilivray S, Kearney N, Rowa-Dewar N. A review of the effectiveness of interventions, approaches and models at individual, community and population level that are aimed at changing health outcomes through changing knowledge, attitudes and behaviour. Cancer Care Res Centre, Univ Stirling [Internet]. 2006;(May):217. Available from: https://www.nice.org.uk/guidance/ph6/evidence/behaviour-change-review-1-effectiveness-review-pdf-369664525

[34] NHS. Standard for creating health content [Internet]. NHS Digital Service Manual. 2022 [cited 2022 Jun 13]. Available from: https://service-manual.nhs.uk/content/standard-for-creating-health-content

People doing yoga in a park in Gurgaon (India). © Amlanmathur (iStock)

The King's Fund report finds notes that the message content and the way a message is worded can affect whether it achieves the intended objective. For example, those seeking to modify low-risk behaviours should communicate the benefits of the desired action, for instance eating healthier helps you to feel better and live longer. These messages can be most effective with high levels of exposure over long periods of time.[35,36]

"Social participation has also been found to lead to empowerment, which can contribute to reductions in health inequities"

GOVERNANCE BETWEEN THE PUBLIC ADMINISTRATION AND CITIZENS ON THE DECLINE OF HEALTH INEQUALITIES

The emphasis of the Charter on citizen participation as a key feature of effective governance has repercussions on health as a result of city design that better meets the needs of citizens but also more directly. In addition to social participation's role in the wider social determinants of health and as a human right, it has been linked to health improvements and better health

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[35] Hornik R. Introduction, public health information: making sense of contradictory evidence. In: Public Health Communication: Evidence for behaviour change. New Jersey: Lawrence Erlbaum Associates; 2007.
[36] Carson K V., Ameer F, Sayehmiri K, Hnin K, van Agteren JEM, Sayehmiri F, et al. Mass media interventions for preventing smoking in young people. Cochrane Database Syst Rev. 2017;2017(6).

programming, particularly for poor populations.[37,38,39] In the longer term, social participation has also been found to lead to empowerment, which can contribute to reductions in health inequities.[40,41] The pathways to health equity are via the contributions social participation makes to better social relationships and community connectedness, a greater feeling of control and agency over one's life and living conditions and the opportunity to do things one enjoys. For example, the healthy neighbourhoods and markets strategy of Quito, Ecuador, used joined-up action for health equity, empowering neighbourhood-level task force teams to work with integrated departments (health education, urban planning, waste collection, and others) of the city to also achieve better environments for health and improved health equity.[42] The table below shows components of participation, their dimensions and the related health equity impacts.

SOCIAL PARTICIPATION AND RELATED HEALTH EQUITY IMPACTS

Participatory components	Dimensions	Health equity impacts
Spaces for discussion	Communication-related	Raising visibility Recognition of rights
	Reflexive (or deliberative) spaces to define problems, set priorities that take account of the most disadvantaged groups	Prioritisation of people with greater needs
	Pedagogical spaces	Health literacy
Decision-making	Coherence	Strategic vision that includes the objective of health equity
Implementation	Coordinated action	Efficiency and effectiveness
	Identification with decisions taken and greater buy-in and support, particularly among non-socially dominant groups	Reduction in symbolic violence
Evaluation	Impact assessment	Determine the impact of actions on health equity and reorient towards equity
	Return of the results	Health literacy and validation of results

Source: Adapted from the WHO, Participation as a driver of health equity[40]

Maintaining communication channels, which require and result in the empowerment of citizens and civil society, are on-going processes and a key role for municipalities. For example, the COVID-19 pandemic reminded us that societies that have mechanisms for participatory governance are more resilient to shocks that ultimately affect health. It became clear for example that those countries that had most success in Asia or Africa built on prior histories of response to SARS, Ebola, H1N1and maintained that learning, institutional capacity and communication.[43]

THE COMPLEXITY AND IDENTITY OF THE CITIES AND THEIR IMPACT ON URBAN HEALTH

Understanding the impact of a city's educational, social and ecological policies on health, via efforts

[37] Rifkin SB. Examining the links between community participation and health outcomes: A review of the literature. Health Policy Plan. 2014;29:ii98–106.

[38] Katz AS, Cheff RM, O'Campo P. Bringing stakeholders together for urban health equity: hallmarks of a compromised process. Int J Equity Health [Internet]. 2015;14(1):1–9. Available from : https://equityhealthj.biomedcentral.com/articles/10.1186/s12939-015-0252-1

[39] World Health Organization. Global report on urban health: equitable, healthier cities for sustainable development. 2016; Available from: https://apps.who.int/iris/handle/10665/204715

[40] Francés F, La Parra Casado D. Participation as a driver of health equity. World Heal Organ Eur [Internet]. 2019;1–34. Available from: https://apps.who.int/iris/bitstream/handle/10665/324909/9789289054126-eng.pdf?sequence=1&isAllowed=y

[41] Heritage Z, Dooris M. Community participation and empowerment in Healthy Cities. Health Promot Int. 2009;24 Suppl 1.

[42] Obando F, Ruales J, Lowenson R. Healthy Neighbourhoods - closing the gap on health inequality, City of Quito, Ecuador. In: Progressing the Sustainable Development Goals through Health in All Policies: Case studies from around the world [Internet]. WHO; 2017. p. 1–204. Available from: https://www.who.int/publications/m/item/progressing-the-sustainable-development-goals-through-health-in-all-policies

[43] Obando F, Keith M. Cities can care for people and enable them to care for others, making urban health possible [Internet]. Oxford, UK; 2021. Available from: https://www.uclg.org/en/media/news/how-can-commoning-housing-systems-urban-health-sanctuary-cities-and-democracy-contribute

to monitor and reflect on them, is a necessary precursor to their continued improvement. Accounting for the city as a complex system can aid this understanding. Cities are described as complex because they involve many systems such as social and cultural expressions, biodiversity, health, food, transport, water and energy. The complexity of the city and its identity – shaped in part by its history and culture – is often insufficiently accounted for when monitoring and evaluating for improvement. This can limit urban health gains.

URBAN CHANGE:
THE IMPORTANCE OF GEOGRAPHICAL SCALE AND TIME SPACE

In urban contexts, given the complexity of interacting

"Evaluating urban change needs to pay careful consideration to the scale and time intervals at which it occurs"

urban systems, efforts to attain the aforementioned understanding is often approached with incorrect assumptions and result in overly simplistic conclusions that limit the extent to which the plans, policies and programmes that are evaluated can be successfully improved. Importantly, evaluating urban change needs to pay careful consideration to the scale and time intervals at which it occurs. This will have implications for efficacy of data collecting and monitoring practices, for example.

The urban principle of emergence is important to account for when evaluating interventions in urban contexts that affect human health. As complex systems, cities can be more effectively understood from the bottom up.[44] Strategies that aim to reduce the

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[44] Batty M. Complexity And Emergence In City Systems: Implications For Urban Planning. Malaysian J Environ Manag [Internet]. 2009;10(1):15–32. Available from: https://www.researchgate.net/publication/277856568_Complexity_and_emergence_in_city_systems_implications_for_urban_planning

Suburb in Nha Trang (Vietnam). © Duybox (iStock)

complexity of cities do not account for key properties such as their interconnectedness. Michael Baty explains the concept of emergence with an example of gentrification, he notes that even slight preferences of a group for neighbors similar to themselves, in time, results in dramatic urban segregation. However, this process is often imperceptible while it is taking place; it occurs over extended periods of time and as the result of the decisions and interactions of many people and systems. We know that with segregation along economic lines, disinvestment from a lower tax base follows and eventually lower quality urban services and environments affect health. However, disinvestment and its drivers could have started decades earlier. In our example, identifying gentrification as an upstream contributor to ill

health requires monitoring for improvement that acknowledges that urban change can take place in interacting sectors, over a long period of time.

CONCLUSION

The drivers of urban health lie also in the interaction of sectors, places and people that influence change in cities. As people, institutions, and societies continue to learn and to adapt, actively choosing to inhabit and shape cities in a way that accounts for their interconnectedness, they can become places of wellbeing. Municipalities together with communities are principal actors toward this end. Rallying around the commitments expressed in the Charter of Educating Cities is a powerful contribution.

VERÓNICA GAGO

Lecturer, Editor and Feminist Activist of the 'Ni Una Menos' Collective, Argentina

"The feminist occupation of the streets, in such a forceful way, has been an upbeat way to simultaneously condemn sexist violence and all the systemic violence concentrated there"

Verónica Gago is a lecturer, editor, feminist activist, member of the 'Ni Una Menos' collective (translated as 'Not One Woman Less'), and part of Tinta Limón Ediciones, in Argentina. She teaches undergraduate and postgraduate courses at the University of Buenos Aires and the National University of San Martín. What is more, she is a researcher into issues of feminism, social movements, popular economies and neoliberalism. She coordinates the GIIF - Feminist Research and Intervention Group which, in turn, is the Buenos Aires chapter of the transnational platform La Laboratoria. She also coordinates the working group on popular economies at CLACSO - Latin American Council of Social Sciences.

Gago is the author of the books *La razón neoliberal. Economías barrocas y pragmática popular* (2014), *La potencia feminista. O el deseo de cambiarlo todo* (2019) and the co-author, along with Luci Cavallero, of *Una lectura feminista de la deuda* (2019) and, along with Silvia Federici and Luci Cavallero, of *¿Quién le debe a quién? Ensayos transnacionales de desobediencia financiera* (2021). She has compiled collective works such as *8M. Constelación Feminista* (2018) and *La Internacional Feminista* (2020), together with Marta Malo. She was previously part of the militant research group of the Colectivo Situaciones.

Occupying the streets has been a key dynamic for the feminist movement in recent years. You said somewhere "we built a house under the open sky". What do you mean by this? How do city streets become a home?

Indeed, I believe that the street component has been fundamental in recent years for the feminist movement in Argentina. For various reasons that we have experienced in many places: being *there* and feeling the strength as one; and confirming (and surprising ourselves with) our power to overcome the usually more organised sectors and also the experience of a type of support that has historically been dismissed, even for those of us who have taken part in other types of demonstrations and moments of collective organisation. Immersing yourself in such a far-reaching and at the same time completely feminist demonstration is a very powerful experience of the city and, in a certain sense, groundbreaking, due to the type of empathy, bodily communication, collective care and perception of the scale of our structures.

In this sense, the feminist occupation of the streets, in such a forceful way, has been an upbeat way to simultaneously condemn sexist violence and all the systemic violence concentrated there. This scenario, which may seem *highly contradictory,* has its privileged sphere and its opportunities on the street, because there is a collective discussion of what this violence means in our daily lives, what we call it and what strategies we can use to tackle it. At the same time, we experience lots of energy and joy when getting together and leaving the victims' pigeonholes with which they try to make us process and suffer this violence. I believe that political intelligence and bringing these issues together on the street is a truly unique feminist power. At the same time, the occupation of the streets in the last few years has made feminism a social and political movement with an idiosyncrasy: mass feminisms.

Street protests have gone beyond spaces that are strictly recognised as feminist and have become an experimental and cross-cutting space for the *breeding* of feminisms. The decisive place of the street has marked that mass nature, which is a kind of threshold,

Assemblies summoned by the 'Mutual Sentimiento' Association, in Buenos Aires. Bottom right, image of Verónica Gago during a protest.

a before and after, which makes feminism something that can speak to everyone to evoke that beautiful bell hooks title that has been touted so much recently to remember her.

Street protests, reiterated over time, became a time for producing space: occupying and redefining a place often full of fear and threats. On the street we have also seen sensitivities, slogans and partnerships being cooked up, because there is a burst of creativity with the music, the performances, the clothes, the colours, the flags, the makeup, etc. Meeting on the streets has also called for long and diverse organisational processes but with common features in different places: assemblies, organisation of demands and slogans, debate on the logistics of care, protest initiatives, work-life balance, actions,

conversations between organisations of very different types and sizes.

At one point, these demonstrations became a vigil for abortion, first in 2018 and then in 2020, when its legalisation was discussed in parliament. On the first occasion, I wrote an article about the vigil and the sense of fury about the Senate's rejection where I used the expression of 'building a house under the open sky' to describe what it meant to also occupy the night of the city (something that happened simultaneously in several cities in Argentina and even other parts of the world). Camping on the streets in freezing temperatures, building shelters and bonfires, while 'weighing' the importance of our bodies on the street as a scene that imposed another logic and at the same time connected with the parliamentary debate.

But the expression also refers to how the experience of the street, and especially during so many hours of taking refuge there, allowed us to live in a public space like a home, thereby reinventing that instance outside the heteronormative domestic confinement, challenging the city as pure unpredictability. We made a home by preparing the conditions to occupy the city for a few hours. By building coordination for care and collective provision. Organising music, programming talks and events, and arranging spaces for water or toilets, and so on. In other words, making the city available to sustain that period of protest, celebration and feminist alert. The second time round, when we achieved legalisation in December 2020, the experience was repeated after a year of coronavirus, which made it special as we had to be very careful when meeting up with other, but we also had an enormous need to get back on the street (which the pandemic had thwarted).

What are the key issues that the feminist struggle in Argentina is focusing on? How do they connect with each other?
Femicides and transvesticides have always been a fundamental issue and continue to be so. In relation

> **"Street protests have gone beyond spaces that are strictly recognised as feminist and have become an experimental and across-the-board space for the 'formation' of feminisms"**

to them, we have explored how to unravel the structural violence that leads to these brutal attacks. This is key to creating feminist pedagogy and making it known that sexist violence is not just about issues of an interpersonal nature, limited to the private sphere. The issues of economic violence, institutional violence, workplace violence and racist violence are closely linked to gender-based violence. Proving this has been an enormous political task because it shows, in a not purely abstract way, how we are up against a predatory, patriarchal and colonial capitalism. This happens over and over again, because there is a permanent attempt to keep us in a necropolitical count of femicides and transvesticides, which is also a number that in its insistence has very diverse uses. On the one hand, it is used by the hegemonic media to 'prove' the ineffectiveness of feminism to stop them. Therefore, it is a frightening number, even a way to discredit and blame feminism. On the other hand, by treating them as isolated cases, the aim is to ignore the *continuum* of violence in which they are reported.

That is why the social reproduction conditions of women, lesbians, transvestites and transsexuals, and of the children who they are responsible for, is the

other key issue, directly related to the above. Under which conditions is income obtained? Which paid and unpaid jobs multiply working hours? What are the current public services and how are the few or missing ones replaced? What is the housing situation? How is the logic of territorial violence linked to illegal economies dealt with? How does this fit in with an extremely patriarchal justice system? How are the dynamics of care and collective self-defence sustained? How are extractivist and dispossession logics dealt with in certain territories? What does it mean that key everyday supplies such as food, medicine and housing are dollarised, subject to financial speculation? These fundamental questions consider, detail and specify what a programme against the precariousness of life means, shedding light from specific practice in what sense they are part of and shape what we call gender-based violence.

I think, once again, that this is also an enormous feminist power: signalling, in a very situated way, in what sense each of these issues is vital to confronting violence. Violence ceases to be something general, with a capital V that is also elusive, and starts to indicate relations of exploitation, dynamics of precariousness, forms of abuse, and instances of injustice in certain bodies and in certain territories. The strength of the feminist movement has shown how it can gradually produce specific knowledge on each of these issues, has revealed practices that resist and interrupt them and, therefore, has opened a new horizon about what it means to argue, on a daily and structural level, *simultaneously*, the logic of neoliberalism in one of its bloodiest stages. I believe that the feminist movement, in its clear heterogeneity, has achieved a precise diagnosis of what is called the *intersectionality* of forms of oppression and exploitation, but above all it has done so based on specific struggles that are creating and weaving a feminist pedagogy to lead to actions, an agenda, common sense and the dispute of political horizons.

Tell us about the 'Ni una menos' movement. What does it consist of? Who does it include?

The 'Ni Una Menos' movement has become a name and a shared watchword that expresses a collective way of shouting out that 'enough is enough' to violence against women, lesbians, transvestites and transexuals. It first appeared at a demonstration on 3 June 2015 in response to the femicide of Chiara Páez. It is a slogan that has grown bigger, becoming more and more complex, as part of a political process of building political alliances and expanding demands while amalgamating desires and genealogies. The national women's strike in

Images of an 8M demonstration in Buenos Aires summoned by the movement 'Ni Una Menos'. In the bottom picture, Verónica Gago participates in the demonstrations for the International Women's Day.

Silvia Federici (centre) participates in an act in Buenos Aires, together with Verónica Gago (left). / Gisele Vola

Argentina, in October 2016, and the international strikes of 8 March, starting in 2017, have given it an anti-capitalist, anti-patriarchal and anti-racist depth, as well as a fundamental transnational boost. As a result, it has become 'Ni Una Menos. ¡Vivas, libres y desendeudadas nos queremos!' (Not One Woman Less. Alive, Free and Debt-Free, We Want to Be!) In turn, it has materialised into slogans such as 'Ni Una Migrante Menos' (Not One Female Migrant Less), 'Ni Una Menos en las cárceles' (Not One Female Less in Prisons), and 'Ni Una Trabajadora Menos' (Not One Female Worker Less). The important thing is that it comes across as a collective statement that has been anonymised precisely because it has become widespread. And also that it can be distinguished individually, with very specific declensions, in relation to specific struggles. In a very small village, you can see graffiti on the street that says 'Ni Una Menos', while it has also been appropriated in different areas, especially in Latin America, as a feminist symbol. Children at schools in Argentina know what 'Ni Una Menos' means and this is key for its link to

promoting comprehensive sexual education in the curriculum. When talking about gender-based violence, I think that saying 'Ni Una Menos' means that we are talking from a political, street-based and en masse movement. This gives us a forum that can be inhabited and reinvented by many people, which does not victimise, which is collective, which is not considered a place of mere complaints, and which means that we can fight for our rights.

It was so moving to see the exchange of headscarves between the Mothers of the Plaza de Mayo and the people of 'Ni Una Menos'. How are memory and future combined? What did the feminist movement learn from the Mothers and Grandmothers?

The white headscarf of the Mothers of Plaza de Mayo is a global symbol of the struggle of these women against state terrorism during the last military-corporate-business-clerical dictatorship in our country (1976-1983). This simple garment, originally made with a cloth nappy, turned them into an icon of resistance and of boldness, which

> **"The issues of economic violence, institutional violence, workplace violence and racist violence are closely linked to gender-based violence"**

Members of the Mothers of the Plaza de Mayo collective and the 'Ni Una Menos' movement participate in an assembly in Buenos Aires.
© Karina Díaz

together with their Thursday vigils in the square (which still take place) meant that they constructed a very powerful form of political intervention. These headscarves are embroidered with the names of their missing children and, as Ana Longoni recently wrote, this gesture produces a tension 'between personal mourning and the socialisation of motherhood'. In Argentina, the human rights struggles led by the Mothers and Grandmothers have invented a female role that disputed the ways of doing politics, of occupying public space, of confronting genocides, and of upholding that 'we do not forget, we do not forgive'.

From them we have learned a form of persistence, of creative courage, and of practising disobedience through certain gestures that change everything. Those white headscarves have at different times had the intelligence to embrace various struggles, constantly updating the link between human rights and social conflicts, especially those related to institutional violence. With the massification of feminism, the demands of the Mothers and Grandmothers have been a key element, because they reconnect with the historical line of politicisation of affiliations and affections, of vindication of radicalism and its tenacity in asking for memory, truth and justice.

The National Campaign for the Right to Abortion, when it became popular and the so-called 'green tide' in 2018, had an equally fundamental symbol in the multiplication of the green headscarf. The connection between both headscarves builds a particular, sinuous genealogy, where the green headscarf, in addition to the right to abortion, is linked to the idea that 'motherhood will be wanted or it will not be'. But also, as both headscarves are worn by historical referents of the Mothers of the Plaza de Mayo, this overlapping, continuity and linkage produces a particular historical density and makes the Mothers themselves reread their history in a feminist way. This shows a time consideration based on the struggles that reopens history, puffing up memories, archives and narratives. In the scenarios of feminist protests, the invitation from 'Ni Una Menos' to the Mothers to close these acts has been part of that transgenerational empathy, which is a way of producing a future from the struggles.

You have spoken on many occasions about the advent of popular feminisms. What do you mean by this? Which malaises do they tackle?

This is a name widely used in Argentina to account for the feminisms that exist and arise *from* and *in* popular organisations, in those that come from social, neighbourhood and citizen movements. They are feminisms that invent and propose other courses in feminist genealogies because perhaps the feminist demand is recent, even if they have many struggles in their history, especially led by women. They are feminisms that have reinvented feminism because they do not come from academia or institutions, but neither do they come from the oldest feminist organisations. They are feminisms which do grassroots work, which grow from the bottom up, and which dispute and reorganise the agendas, sensitivities and political forms of these heterogeneous movements. Popular feminisms, together with indigenous, community, suburban, shanty town and black feminisms, deliberalise the policies of recognition, the grammars of quotas, and politicise the precariousness of existence by connecting it with an inseparable sequence of dispossession and exploitation.

What analysis do you make of current city models? Which aspects should local governments take into account to incorporate feminist demands into local policies?

Let me give you a specific and current example. In

Argentina, a debate is raging on the regulation of the rental market, based on a law approved in 2020. By this I mean that housing policy is key to rethink current city models and, as we know, this has intensified during the pandemic. The greed of the speculative real estate market has triggered a rise in prices in the rental market, access to which is also governed by increasingly restrictive conditions (preference for childless heterosexual couples, discrimination against lesbians, gays, transvestites and transsexuals). During the pandemic, all this has been combined with mass evictions due to debt accumulation (even though the Argentinian government had enforced a measure to prohibit this).

All of us at the 'Ni Una Menos' collective, in partnership with the Union of Grouped Tenants, have conceptualised this process as 'proprietary violence' to name the ways in which financial-real estate speculation has particularly affected women and the LGTBIQ population at a time of a resurgence in gender-based violence due to lockdowns. By this I mean that it is impossible to think of a feminist city model outside of the confrontation with the extractive logics of the real estate market, because they lead to a distribution of housing that reinforces inequalities, marked by class, gender and ethnicity and, in addition, which ratifies a heteropatriarchal and familialism-focused model for access to a basic right.

> **"We have conceptualised this process as 'proprietary violence' to name the ways in which financial-real estate speculation has particularly affected women and the LGTBIQ population"**

Besides that, the demand for public, free and quality health, education and care services is vital. During the healthcare emergency, the city has sustained itself with the unpaid and non-stop employment of feminised and community work. With the siphoning or privatisation of public urban infrastructures, we can see that they are being precariously replaced by popular, feminised and migrant networks that do nothing else but reinforce forms of injustice and exploitation.

Saskia Sassen says that we are experiencing a capitalism of extractivism and expulsions. What are the new dynamics of rent-seeking?

We can clearly identify how this rent-seeking is concentrated in financial rent (sovereign and household debt), in real estate rent (housing), in the rent of transnational agribusiness companies (food), which are largely responsible for the ecological collapse, and in the rent of patents (drugs). I use the term 'extended extractivism' to

refer to a type of value-seeking that characterises current neoliberalism, which portrays it as extractive capitalism. This value-seeking expands because it works on different 'territories' and resources. Not only the so-called 'natural' ones, but also virtual, genetic, social, urban, rural, production-related and consumption-related ones. It is on this heterogeneity that finances also concentrate their operations and become an executive authority.

Capitalism, as it has done since its inception and in every crisis, is today looking to produce new 'enclosures', as Silvia Federici describes it. In the case of food and health driven by the agribusiness model; as well, companies like Amazon are willing to close the fence, pouncing on the distribution, logistics and data circuits. Added to this is the money machine when it comes land and housing: the increase in the cost of rents goes hand in hand with an urban valuation driven by expulsion dynamics thanks to formal and informal real estate speculation (in turn, in our region, connected to extraordinary rent from agribusiness and money laundering). In particular, I am interested in thinking about a 'financial extractivism' to the extent that, expanding the notion of extractivism as I said, we can highlight the forms of rent-seeking that comprehensive debt impacts the most precarious workers without needing salary arbitration, working on the multiple forms of the contemporary workforce. By this I mean the process that we have been investigating and showing regarding the situation of over-indebtedness of households, which have been progressively forced to take on debt in order to survive.

This notion of 'debt to live on' is key because it reveals a qualitative change in the fate of domestic indebtedness, which I had already been investigating with reference to popular economies. In recent years, marked by the record external indebtedness of 2018 during Mauricio Macri's government, debt is being used to pay for food, medicine and rent. Debt is an essential complement to increasingly scarce income. This means that debt is not a possibility in the face of an exceptional situation (facing an unexpected expense, dealing with an emergency, or even financing the purchase of household appliances, for example), but rather to pay for the basics of everyday life. I call this capillarisation of indebtedness in everyday life and it has allowed 'bottom-up' financial packages. It is this over-indebtedness that means we can continue dealing with extreme precariousness by cushioning poverty and forcing us to internalise a mandate to accept increasingly less decent jobs. It is therefore important to connect the extractive issue also with the dimension of job exploitation and not make it two separate areas or which run on different tracks.

You often argue that an intensification of the financialisation of daily life is taking place, especially in cities, and that debt is a key phenomenon to take into account in feminist analyses. Why? What role do they play? How does debt impact women's lives?
Yes, from what we were saying before about the advance of the extractive model, it is key to understand what it means with regard to the territories of social reproduction. Silvia Federici, Luci Cavallero and I have worked on this process of 'financial colonisation of social reproduction' to understand how the most impoverished and precarious people, and especially women, are seen as territory of conquest and made dependent on debt to sustain their daily outgoings. Of course, this spans back decades, but it is important to analyse the specifics of this moment in time.

For Argentina, this means understanding how the austerity and restructuring policies required by state indebtedness, which today consists of the largest loan in the history of the International Monetary Fund - IMF, translate into compulsory indebtedness towards the subaltern sectors, which begin to access goods and services through debt mediation. The purpose is to turn life into a sum of debts: the one we pay for our countries and the one we pay personally. Through these dynamics, capital – and the corporate and financial offensives in which it is expressed – seeks to take advantage of today's crisis situation to reconfigure ways of working and the parameters of income towards the multiplication of working hours within the same day, overlapping remote jobs with care, forcing people to 'collect' income with different jobs to try and complete a salary, and doing more and more unpaid work.

This is combined with changes in ways of consumption via platforms (and their cheap logistics at the expense of migrant labour that today are delivery riders) by means of indebtedness and the dollarisation of basic supplies. This, in turn, reorganises gender-sex relations, as these forms of intensifying reproductive work, indebtedness and exposure to precarious violence refer differentially to women, lesbians, transvestites and transsexuals, whose difficulty in achieving financial autonomy is increasingly evident. We need to add the anti-ecological dimension of the predatory model of capitalism that we have also seen accelerate during the pandemic.

In the picture, people participating in a demonstration against debt.

On the subject of the pandemic, how has it influenced women's lives? What problems have been highlighted?

As many analyses have insisted, the pandemic did not discover anything new, but it did intensify and accelerate the neoliberal dynamics that we have been talking about. But it also exacerbated the weight of the workload for anyone who surrendered their bodies, their nights of sleep, their scarce resources and their losses the most. The lockdown heightened the scene of social reproduction: in other words, the evidence of the infrastructure that sustains collective life and the precariousness that it supports, and how this varies according to certain bodies and territories. On this, as I said before, we have seen greater financial facilities pounce (whether to mediate purchases, receive subsidies or obtain precarious logistics). In that sense, it also created an unequal geometry about who could stop and take shelter and who could not. Against the idea of a suspension that seemed to be installed, the real estate and financial power never stopped.

At the start of the pandemic, Luci Cavallero and I wondered whether we were not witnessing a restructuring of class relations within the domestic sphere, which sets out to make homes a laboratory for capital. The economic violence expressed in access to housing and its connection with gender-based violence has only accelerated with the pandemic, putting the spotlight on the domestic space understood as 'the home', but also because of the dynamics of work that we talked about before and the way in which finance has 'invaded' homes for rent-seeking purposes. Today, there are many elements to map out this dispute and we need to recover the city, which – after the pandemic – is very different.

GIUSI NICOLINI

Mayor of Lampedusa and Linosa from May 2012 to June 2017

"It is necessary to choose if we want to continue suffering the aberrational and disintegrative effects of inhumane policies, turning us into accomplices, or be an engine of change, builders of peace and solidarity"

Giusi Nicolini was mayor of the municipality of Lampedusa and Linosa from 8 May 2012 to 12 June 2017. A historical member of 'Legambiente', for years she managed the Lampedusa Island Nature Reserve, gaining fame for her fight against illegal building and for the protection of the 'spiaggia dei Conigli' (Rabbit Beach), a symbolic place on the island and the most important nesting area of sea turtles in Italy.

From the first few months as mayor, she fought to bring the island out of its isolation in the face of the ongoing tragedies at sea, appealing to public opinion and the European institutions and publicly condemning the island's structural shortcomings and the emergency management of arrivals. With regard to immigrant arrivals, she aired her disagreement with national policies and with the brutal media campaign of 2011, convinced that the so-called "biblical exodus" from Africa had never occurred. Her commitment to the island's citizens and to the refugee crisis has earned her numerous awards, including the Civil Passion Award, the Simone de Beauvoir Award in Paris and the Olof Palme Awards in Stockholm, the Medal of St George in Krakow, and the North-South Prize of the Council of Europe. In 2017, she received the UNESCO Peace Prize.

You are an environmental activist who went from working towards environmental protection to working towards community welfare and, as mayor, towards protecting the lives of the hundreds of immigrants arriving on the island. What inspired you to enter politics? What difficulties did you face?

The love for politics as a civil responsibility and the desire to contribute to the construction of a fairer future for everyone comes from my father, who was a blacksmith and spearheaded important battles for rights and against excessive building along Lampedusa's most beautiful beaches. I just followed suit and managed to win his battles.

The islands are privileged places thanks to the very close link between environmental issues and human rights. What is more, they provide experiences that go deep into the soul, so we cannot ignore the beauty of nature, the rescue of a boatful of refugees, or their washed-up corpses. The most serious tragedy was always waiting around the corner. As mayor, I wanted Lampedusa to be proud of having saved the lives of human beings fleeing poverty, war and persecution, while at the same time managing to change the very destiny of 'Finis Europæ'. Migrant arrivals are basically consistent with the physical geography, which gives the island the role of a bridge between two continents and shows that Lampedusa is not the end but the start of Europe and a new life for everyone who arrives here.

I had to overcome obstacles inherent to island mentality and turn them into opportunities, because after all the border is just a horizon. And I had to deal with some typical difficulties. I suffered various forms of intimidation, as defending the rights of nature goes against the interests of property developers and speculators. Also, because I was a woman, I suffered from sexist verbal violence. The mechanism works in a similar way for the defence of human rights, because the exclusion of masses of humans in need of help is essentially motivated by selfishness and the logic of exploitation of people who, forced into clandestine events, become commodities. I have always reacted to attacks by condemning and calling for external attention: aggression is never in a personal capacity, but towards the values that you defend, so you are never really alone.

A ship stranded on the rocks (left). Migrants from Tunisia waiting for the distribution of food in Lampedusa, 2011 (centre). Some corpses recovered from the sea after the shipwreck of 3 October 2013 (right).

Border policy is not decided in cities, and in 2013, as mayor of Lampedusa, you went through tough times with the continuous arrival of migrants to the island and the lack of conditions to receive them. Sometimes, leaders experience loneliness in decision-making. What helped you at those times of loneliness and what would you recommend to other local leaders who might find themselves in situations that lead them to go against the tide? Regardless of municipal powers in immigration matters, what responsibility should local governments have in this regard?

In fact, I experienced loneliness from the first day of taking on the position of mayor (on 12 May 2012), when they handed me the first body rescued from the sea. After six months, I had already buried twenty-one bodies, because on 4 November, together with seventy survivors, eleven bodies of very young children were recovered from the sea. There was no more room in the cemetery, and I did not want to make a mass grave like my predecessors, but I had to look for somewhere, at least temporary, for all those coffins. The rest of the local institutions resorted to the law: the coffins could not stay remain in the church or in the school, etc. The provincial government told me that the dead were 'a problem of the mayor' and not of the state, so my powers regarding migration matters involved 'getting rid' of the bodies, or rather, the direct consequences of aberrant migration policies.

I then decided that I too would put up the 'no' wall, but in defence of the rights and dignity of the people considered as waste, and of my island, which was being treated as a landfill for human bodies. The issue of powers does not prevent us from reacting or acting on many fronts, but it is an excuse that suits many mayors who do not want to intervene in a burning issue. I chose rebellion and action: 'No, you cannot welcome drowning migrants on a dock without lighting or toilets'; 'No, people with scabies cannot be undressed and disinfected en masse with pressure hoses, like in concentration camps'.

At the same time, I was building bridges with the outside world, forging alliances with institutional

actors and civil society. Together we were able to find solutions to combat this permanent emergency climate and structure and introduce more health and territorial services for migrants and islanders. These included the 24-hour mother and child outpatient clinic, the play centre for migrant children, the children's library with picture books, etc. We did lots of different things, for example, Damien Carême, mayor of Grande-Synthe, defied the French government's anti-immigration policy and built a camp for 2,500 migrants, while Mayor Mimmo Lucano revived his 'dying' town of Riace thanks to refugees.

The problem is that all these experiences are destined to dwindle away, in one way or another, if they are isolated within a broader territorial context and do not trigger major legislative reforms. Therefore, it is necessary to build a far-reaching territorial network to process these experiences, making them

"I too would put up the 'no' wall, but in defence of the rights and dignity of the people considered as waste, and of my island, which was being treated as a landfill for human bodies"

the cornerstone of an inclusive and supportive social model that our fellow citizens also need, both in border towns and non-border towns. Dignity, in fact, is the common goal of the inhabitants of border towns and working-class suburbs, who are united by inequalities, marginality and oblivion. In other words, we need a major social, political and cultural alliance capable of generating more strength and cohesion.

With the decline in tourism, one of the island's main sources of income, how did you manage to win the support of citizens to shift from indifference and fear of others to solidarity? What role did citizens and civil society play in welcoming immigration?

For decades, the arrival of refugees and migrants in Lampedusa did not affect tourism, but in 2011 there was the first (and only) drop in tourism and the islanders felt uncertain about the future. The

Monument 'The Gate of Europe', by the sculptor Mimmo Paladino.

Arab Spring had intensified arrivals from Tunisia, with some 25,000 young Tunisians arriving on the island between February and March. The centre-right government did not send them to Sicily for a second reception, but decided to repatriate them from Lampedusa. However, the repatriations took a long time, while there were daily arrivals and the number of immigrants soon exceeded the number of inhabitants. Thousands of young people and teenagers flooded the streets, which were by then in a downward spiral.

Lampedusa went from being an island of salvation for immigrants and a habitable island for residents or tourists to being an absolute hell for everyone, all in the same boat, in the same open-air prison. Women in Lampedusa cooked pasta and couscous, provided blankets and clothes and, together with NGOs, ended up taking the over the role of the central government. The islanders understood that they had been abandoned exactly like those young Tunisians,

painfully realising that policies of rejection can simultaneously massacre the human rights of the immigrant and the fate of the islanders, in a perverse mechanism of double injustice. In 2012, the fact that I was elected mayor put a stop to the government's plan to use Lampedusa as an immigrant detention centre out at sea. The rapid transfer of immigrants to Sicily and a better organisation of all operations offset the impacts on the community. Tourism immediately bounced back, with a 40% increase in 2016 of the number of tourists compared to pre-crisis figures. Lampedusa stopped being an island in decline and gained in image, reputation and growth. I continued to involve associations and residents in welcoming immigrants, no longer to cover basic needs, but to offer hot tea upon arrival and give toys to the children, organise dinners and celebrations, say their final goodbye before burying the deceased, offer hospitality to the families of the victims of the shipwreck of 3 October, and so on.

It is possible that not all the islanders applauded your reception policy. Did this have any effect on the harmonious living and social cohesion of the population?

Remote border areas such as Lampedusa are characterised by land degradation, widespread illegality and major social disintegration. Since colonisation, the island has experienced an ever-growing militarisation: Bourbon prisons, fascist prisons, detention centres for mafia members, headquarters of military barracks and radars, and finally the centre for the identification and expulsion of illegal immigrants. This fate has historically been the subject of a nefarious tacit pact between central government and the local population. For decades, the implicit tolerance of widespread illegality (linked to the uncontrolled growth of urban construction and the ensuing underground economy) had been converted into the denial of rights and deprivation of services and opportunities.

I am therefore convinced that the reception policies have not had any negative effects on the social fabric of the island, which is actually compromised due to being a border destination for centuries. This compromise is unequivocal when the barrier is physical, and the inhabitants are iconic prisoners of policies that invest in militarisation rather than development and prioritise border defence over social security.

On the so-called liquid border of the Mediterranean, the phenomena of degradation and threat to social cohesion are less visible, but they are accentuated by the sheer nature of being an island. This, of course, does not stop part of the population, as anywhere, from opposing the reception of immigrants.

My analysis is corroborated, among other things, by the fact that almost all the criminal acts committed against my government (fire in an educational building, occupation of municipal offices, various cases of vandalism) were acts of clear retaliation resulting from specific actions to restore legality.

In a context of crisis, you will always see racial discourses, which label immigrants as enemy number one and the root of all evil. Is it possible to overcome these discourses? What role do education and public awareness play in this respect?

The climate of rejection has now been exacerbated by the pandemic, even though it has highlighted interdependencies and the need for common and solidarity policies. The propaganda of parties that explicitly fuel social hatred and fear seems to be unstoppable due to the omnipresence of social media. I believe that progressive parties have underestimated, not just in Italy, the ethical abyss that the demonisation of human migration can cause. Closed-port policies, the unfathomable agreement between Italy and Libya to make it legal to return immigrants at sea, the criminalisation of rescuing immigrants and the criminalisation of NGOs have literally squeezed humanity out of politics. Civil society, schools, universities, the world of culture and the arts therefore have the huge responsibility today of eliminating the dangerous weapon of propaganda from politics, of providing counter-information, of educating on diversity and of raising awareness on migration, a subject that questions our own future and the founding principles of Europe, the homeland of human rights.

The issue of migration needs to move from being a news story to being a culture that highlights people's stories and the reasons for their crossings, the huge rescue operation out at sea, and the challenges that small border territories manage to overcome without losing population.

Communication between the local government and citizens is very important, but in turn the press has an enormous influence on public opinion. How can you harness the support of the press and take advantage of its educational influence?

For decades, the media focused on Lampedusa as an icon of invasion, although up to 2011 only 15% of all illegal immigrants that arrived in Italy every year via other routes passed through the island. However, the information given about Lampedusa with screaming headlines conveyed the feeling of an unbearable emergency for Italy and Europe, emphasising the numbers and dehumanising people. The news spoke of 'arrivals' even when it was a 'sinking', treating everyone as immigrants even if they were survivors or asylum seekers. What is more, the stereotype of invasion was detrimental to the island's tourism promotion.

First of all, we should question this type of media narrative, imposing another language and another

> **"Civil society has the huge responsibility of educating on diversity and of raising awareness on migration, a subject that questions our own future and the founding principles of Europe, the homeland of human rights"**

view, which for me was that of Lampedusa. Words can enshroud values and the very sense of humanity, but it is more difficult to distort the facts if those who narrate them have experienced them directly. Pope Francis' visit and the tragic shipwreck of 3 October 2013 were two milestones that contributed to a turnaround in the media narrative, highlighting the amazing work that was being done on the island and implying that the real emergency was humanitarian. But it would be a mistake to attribute everything to the ephemeral emotional surge or to underestimate the danger of addiction to horror, to the terrible injustice that continues in the Mediterranean and in the Balkans. Emotions should become a long-lasting feeling. The culture of human rights should become a common heritage.

Personally, I have experienced the significance for territories of becoming, by themselves, the protagonists of the news and the story, instead of

"The strength of territories, even tiny ones like Lampedusa, can be revolutionary and not only embarrassing for the European continent"

always being the object. For example: the opening of the Museum of Trust and Dialogue for the Mediterranean, which was attended by the President of Italy, meant that the press could talk about migration and the island and not just report things. And the initiatives of the National Day of Remembrance for the Victims of Immigration, created to remember the 368 victims of 3 October, have a powerful educational effect.

We live in an interconnected world. Were there any signs of solidarity from other cities towards Lampedusa? What influence can cities/ local governments have on the current world order in relation to immigration?
The first specific act of solidarity came from some cities of Sicily, when we no longer had room to bury the dead. Lots of mayors welcomed the bodies returned from the sea as a sign of recognition of human dignity. This solidarity movement was already in operation even before the shipwreck of 3 October,

'The garden of memory', created in memory of the victims of the shipwreck of 3 October 2013.

in which 368 people died. Solidarity then manifested itself in many ways: some cities sent materials, volunteers or funds, while others twinned schools, promoted study trips to the island and encouraged various forms of responsible tourism.

In this climate, Ada Colau spearheaded a partnership agreement between some large cities (Barcelona, Paris, Palermo, etc.) and small border territories (Lampedusa, Lesbos, Grande Synth, Ventimiglia, etc.) with the aim of working in a network between places of arrival or reception of migrants and large cities with room to receive them. I firmly believe that this is still the best way to bolster the pressure of territories towards the Council of Europe, as well as to outline a field of action on global and inclusive reception models, to lay down uniform reception standards, and to structure protocols in the healthcare field, and so on. But also specifically to help small territories afflicted by governance deficits and many other problems.

What is more, the absence of a global strategy on immigration has repercussions on local governments, meaning that they have to tackle this challenge every day. Territories have a very valuable wealth of knowledge and experience that is often ignored by decision-makers. Therefore, we need to choose whether we want to continue to suffer the aberrant and disintegrating effects of inhumane policies, and become accomplices to them, or whether we want to be the driving force behind change and peacebuilders. I believe that Mediterranean territories can implement changes that influence environmental and migration policies around the world and, therefore, global sustainable development policies. Saving the Mediterranean from drilling and dumping, for example, is possible thanks to local development options, with investment into fishing, tourism, clean energy and innovation, culture and beauty. If synergies are woven between territories on the same shore and those on the opposite shore, the force multiplies. The strength of territories, even tiny ones like Lampedusa, can be revolutionary and not only embarrassing for the European continent.

According to international organisations working on migration, this phenomenon is expected to grow in the next few years due to climate, environmental and economic situations. How should cities prepare themselves to tackle this challenge from the perspective of respect for human rights?

The climate crisis is always at the root of migratory movements, because desertification is the cause

Above: A delegation from the European Commission visits the reception centre of Lampedusa in 2016. Below: Giusi Nicolini receives the UNESCO Peace Prize, in 2017.

Above: During the 'Day of Remembrance' many survivors and relatives of the victims return to Lampedusa. Below: Many women arrive alone with babies, as the result of rapes suffered in Libya's detention camps.

or contributor to many conflicts and because environmental disasters cause millions of displaced persons. However, the vast majority of movements take place within the same country or to neighbouring countries. I visited the camps that (the very poor) Uganda had equipped to accommodate some 1.5 million refugees fleeing Southern Sudan and the Congo. The increase in environmental refugees will, first of all, debilitate these small and poor countries, which currently bear impacts that are not remotely comparable to ours.

That is why our cities should commit to the fight against the climate crisis, implement strict targets for the environmental conversion of the economy, and become leaders of actions aimed at increasing the quantity and quality of development aid. But meanwhile, people are dying in the Mediterranean and the Balkans because Fortress Europe has shielded itself to reject a few thousand people who, on the other hand, we need to cover the demographic deficit. What is more, in our cities, reception is often ghettoisation and marginalisation, exploitation of

the workforce, and the denial of rights and services. I mean that the present, not just the future, requires drastic changes in the focus of European migration policies. Cities are called to act here and now.

You have received various awards and honours for your leadership, but you have also experienced a lot of opposition. What was the price you paid for your reception policy? What lessons have you learnt from your leadership of the local government?

The awards went to the population's capacity to receive them. Opponents and enemies, on the other hand, personalised them, accusing me of making a political career and being the mayor of immigrants. The facts show the opposite: I refused to run for the European elections in 2014 and other proposals precisely because I would have had to resign from the position of mayor due to incompatibility. What is more, improving the reception of the immigrants had restored the islanders' serenity, which led to economic recovery. But the avalanche of hatred and belittlement was unstoppable, because the real opposition was to my government's vision of development, especially the actions to restore legality and protect the territory. In the specific socio-environmental context of the island, local political dynamics are highly influenced by a network of deep interests (linked to land use and possible local development scenarios) and widespread illegality, which is a structural aspect of southern Italy.

The sensitive issue of immigration was instrumental which, on the other hand, also happens on a national level to distract us from real problems and blinker the conscience. Despite the bitter defeat, being mayor of my island is still the greatest honour of my life. The disaster at the polls does not strike out everything that was worth doing and demonstrating. The greatest lesson I learnt from my time in office is to have experienced that local government, though fraught with a thousand difficulties, is actually the place where things become possible. Personally, I paid a high price. I had to count too many deaths, bodies of tiny children who looked asleep, and swollen and decomposed bodies, the stench of which I can still smell today. I never thought the price to pay would be so high and terrible.

> **"The present, not just the future, requires drastic changes in the focus of European migration policies. Cities are called to act here and now"**

> **"This is an extraordinary opportunity for cities to redesign a different future, to address a different border policy based on building bridges and not on building walls"**

Based on your experience, do you have any other recommendations for Educating Cities regarding local immigration policies?

I trust that the Educating Cities will strictly follow intangible values, refuse to be part of a criminal system that leads to death and suffering, spread the culture of human rights, and fight against the indifference that blinkers consciences, not just in the face of the tragedy of migrants, but in general given the ever-growing levels of inequality and poverty.

I expect actions, even immaterial, of peace and solidarity.

Today, the European Union has provided numerous economic resources in response to the crisis generated by the pandemic with the Next Generation EU programme. This is an extraordinary opportunity for cities to redesign a different future, to address a different border policy based on building bridges and not on building walls, to build a huge alliance of territories to free border communities and change the semantics of hospitality by decoupling it from the issue of security. Closed borders and ports lead to increased death and suffering, but they do not stop people who risk their lives for a future opportunity. As long as the governance of migration is in the hands of organised crime, we will see the arrival of more and more wounded and tortured people, raped and trafficked women, children on their own, and orphaned babies on boats or in Libya's detention camps.

We have to make a pact of citizenship with them, but it will be impossible if we lock them up en masse in detention centres. Meanwhile, if we fight against the degrading reception conditions of immigrants, we will get rid of the climate of intolerance and fear, we will save many territories from the risk of depopulation, and we will break that vicious circle that continues to generate degradation and an emergency climate, both of which are enemies of human rights and communities. Elections may be lost, but civilisation will gradually win.

GAËLLE ROUGIER

Second Deputy Mayor of Rennes, Councillor for Education and Counsellor from the Rennes Metropolitan Area

"Faced with the passivity of central governments, city councils should not throw in the towel, as they hold a privileged position in making change possible and adapting our cities in the face of health and environmental crises"

Gaëlle Rougier began campaigning for human rights in an anti-racist movement and against social inequalities in a student union at university. She joined 'Les Verts' (Green) party in 2000 and since 2009 she has been elected as an environmental representative, first in the Brittany region, then in Rennes City Council, where she is now second deputy mayor, in charge of Education. She defends an inclusive education that places children and adolescents at the centre of the political project. In a society where the climatic, social and democratic challenges promise to be immense, she campaigns to trust young citizens and give them a leading role in acting on a day-to-day basis to transform the world and take control of their future.

The City of Rennes chairs the French network of Healthy Cities of the WHO and it was also, along with the cities of Barcelona and Turin, one of the founders of the International Association of Educating Cities in the 1990s. Both networks have a history of more than thirty years and were created with a view to share experiences and knowledge, carry out joint actions and promote meetings. There are many similarities between both networks, given that both promote a holistic approach at the subject that they address and promote policies and initiatives that put the people at the centre of its action. Also, the concern for the environment and its protection, the fight against inequalities, education and prevention are in the heart of their discussions and decisions.

What is a healthy city for you?

A healthy city, above all, should maintain and foster the health of all citizens. A healthy city is therefore one run by a council committed to working towards the well-being of everyone by promoting actions in all the areas over which it has power: urban planning, mobility, housing, food, education, residential care for people with functional diversity and the elderly, social justice and mental health.

What makes a person enjoy good health is, above all, quality and living conditions, and in this sense, communities, local governments and inter-community institutions play a key role, as the management of the COVID health crisis showed.

It is also a question of health democracy and of empowering all citizens to be the main actors of their own health. To do this, our City Council works with associations for health and prevention education at schools, in neighbourhoods and with families. We also collaborate with the French Ministry of Education in the healthy breakfasts scheme. In France, there are still lots of children who come to school on an empty stomach. We also offer a free snack to all children who stay on for after-school activities. Within the framework of our Sustainable Food Plan, we want to improve and increase marketing channels for organically farmed products. Offering affordable prices and the free catering service for the most disadvantaged students are initiatives that are part of a proactive health policy.

Mental health is also a priority of this council. The health crisis led to a rise in the number of children and teenagers with anxiety problems, depression and motor and language development disorders. Today, more than ever before, we need to act to secure the psychological well-being of the young and the elderly, who have been most severely hit. Rennes City Council has a Mental Health Committee that works closely with healthcare professionals.

Renovation of the courtyard of the 'Ille' school, following the model of the 'oasis' courtyards, which opt for cooler environments with more vegetation. / Arnaud Loubry © Rennes City Council

What is more, we have designed part of our educational project around activities that take place outdoors, both in the city and in the countryside. Being outdoors, in the company of others, in direct contact with nature and its elements, is a way to reconnect with the essentials.

What are the main social determinants of health in cities?

First and foremost, people's everyday living conditions and their ability to live decently in their immediate surroundings. Having a healthy home with an adequate heating system, breathing fresh air, drinking clean water, eating properly, moving around, going out and relating to family and friends, at any age, are essential determinants that obviously have a lot to do with a person's income level, the social environment in which they grow up, their cultural heritage and their level of education. Rennes

"Being outdoors, in the company of others, in direct contact with nature and its elements, is a way to reconnect with the essentials"

City Council has developed an urban vulnerability indicator system which has clearly shown that social vulnerability and health risks go hand in hand.

Age is another determining factor: children and the elderly are the most vulnerable groups, while adolescence is a special moment in life in which young people can experience risky situations.

People with functional diversity often have difficulty accessing health services and prevention messages. Failing to master the language or being a newly arrived immigrant is also an impediment, as is the case when a person is a victim of any kind of discrimination. In this sense, gender is also crucial, and women sometimes feel discriminated against when accessing healthcare services. Women are more receptive when it comes to prevention messages,

although they tend to put caring for others ahead of caring for themselves.

What is more, access to quality information and local public services is a crucial component of determinants of health. Therefore, it is essential to support the existence of a territorial network of public prevention and healthcare services.

The determinants of health show the existence of inequalities between the neighbourhoods of certain cities, with the lowest life expectancy in the most disadvantaged neighbourhoods. In addition, for the most vulnerable groups, health is almost never a priority and is relegated to the background among many other daily concerns, until medical problems get worse. Can these inequalities be prevented?

Access to healthcare services is one of the main concerns of citizens and was clear to see during the pandemic. In France, the situation of public hospitals and the lack of doctors in some communities and neighbourhoods are the focus of discussions. However, health, understood as capital and as a resource that has to be maintained day by day, is not yet a widespread concept.

In the most recent French presidential elections, a debate was opened on reducing the number of cars in the city, cutting down on the consumption of meat at schools, and launching prevention campaigns on smoking and alcohol. All this would make the working class feel guilty and would ultimately be a mere concern for higher social classes.

However, we know that it is mainly the most disadvantaged groups who suffer from the consequences of environmental pollution, poor quality food, precarious housing, lack of physical activity and social relations. It would be ridiculous to put prevention, health and happiness on opposite sides. Health consists precisely in being able to live happily for as long as possible. It is a cultural battle that has yet to be won.

Primary care is essential within the framework of our general health, in order to intervene effectively from birth and reduce social inequalities in healthcare. In France, we implement the 'first 1000 days' policy, as the first months and years of children's lives are considered the key moments to start acting. Aside

from early childhood, special attention is also paid to the 'bridge' ages between childhood and adolescence and between adolescence and adulthood, stages in which breaks in the life cycle might be experienced.

Therefore, in collaboration with the central government, municipal governments are bolstering school health and actions with families in this regard. Rennes City Council is in charge of medical examinations at primary schools and now we will also be focusing on adolescents, which will give us real-life monitoring over several generations and let us think in terms of health cycles.

However, to remedy social inequalities in health, we need to focus on the whole set of determinants: supporting public healthcare services, improving the general standard of living and improving housing. Rennes City Council is working on an experimental minimum income plan to eradicate extreme poverty and is also renovating the social housing stock to combat energy poverty.

What is more, in the most disadvantaged neighbourhoods we have started to open community health centres staffed by different professionals who count with the support of health mediators.

We are fully aware of situations of discrimination when accessing public healthcare services and that is why we are working towards improving accessibility for people with functional diversity, for whom healthcare channels are very complex.

What is more, we have partnered with a network of healthcare professionals to welcome newly arrived immigrant families and facilitate their access to health services. We also fund a network of translators and support the work of these professionals. The dignified reception of migrant families and their living conditions are now matters of great concern in Rennes, in France and across the world.

Ensuring the well-being of everyone means mentoring them, without stigmatising them, in all life stages and ages.

Life expectancy is high in European cities, but older people are going through a particularly vulnerable stage of life. Rennes City Council often

> **"However, to remedy social inequalities in health, we need to focus on the whole set of determinants: supporting public healthcare services, improving the general standard of living and improving housing"**

Left: Intergenerational activity with boys and girls from the 'Tom et Josette' nursery and people from the 'Des Roseraies' residence. / Anne-Cecile Esteve. Right: Example of the reforms that have been carried out in various playgrounds in the city, in this case in the 'Torigné' school. Arnaud Loubry © Rennes City Council

talks about healthy ageing. What exactly does that mean and what actions are needed to achieve it?

The city of Rennes has been recognised as an 'age-friendly city', ensuring that healthy ageing is present in our local health, the fight against social isolation and solidarity policies. Like many other councils, we have implemented a municipal policy of home care and assistance.

We also need to achieve an accessible city, with an adapted transport system, such as the on-demand transport that the council proposes, or 'Handistar', a transport service for people with reduced mobility.

An accessible city must be thought out for the most vulnerable people, for whom mobility is less easy, as well as for children, for whom public and private spaces may be inadequate for their needs and may hinder their freedom of movement. Working for a city tailored towards children also means that their grandparents can enjoy life in it.

Intergenerational and participatory spaces have yet to find their place. However, there are projects that promote intergenerational mixing and solidarity,

"Ensuring the well-being of everyone means mentoring them, without stigmatising them, in all life stages and ages"

such as the micro-kindergarten that opened its doors at a residential care centre for dependent elderly people in a Rennes neighbourhood.

In a society where family and community solidarity are in decline, we need to restore intergenerational ties. Engaging with younger people is essential for older people, as it is vice-versa.

Much of the community volunteer work is done by retirees, either by helping with homework or with general charitable work, but these activities are barely recognised in our societies.

Given the ageing of the entire population, caregivers of highly dependent family members are often also older, have health problems and often end up burnt out by working as caregivers. The Municipal Day Centre for the Elderly and their caregivers, in coordination with the Social Action Centre, also provides support to people who care for their dependent family members.

Once again, the pandemic showed that we need to undertake mediation actions in the field of healthcare

'Hôpital des nounours' organised by the 'Anim'hostos' student association, and the leisure centre for children with and without functional diversity, of the Association 'Loisirs Pluriel Rennes'. / Arnaud Loubry © Rennes City Council

and assistance, so that people can stay for as long as possible in an adapted home and in a setting that encourages their personal autonomy.

How does urban planning affect public health? What are the main challenges and goals of councils in this area?
Urban planning, the architecture of buildings, their design, the choice of building materials, and their ability to adapt to climate change are decisive elements. Repeated heatwaves and the COVID pandemic have underlined the need to rethink building design and public

"Rennes City Council is committed to urban planning in favour of health, promoting the construction of ecological buildings, as well as more resilient public spaces"

space planning. Rennes City Council is committed to urban planning in favour of health, promoting the construction of ecological and healthy buildings, as well as more resilient public spaces (squares, school playgrounds, streets) that minimise exposure to pollutants.

Mobility policies are also crucial. Access to the workplace, leisure facilities and healthcare services is very different, depending on whether your primary residence is a city or a rural area. One of the main challenges for cities is to reduce the pollution associated with the

Rennes City Council promotes outdoor educational activities, both in the city and in the countryside, as part of its strategy to improve the mental health of children and adolescents.

use of private cars. The solution for this is to develop a good public transport network and expand free services to encourage their use. Lyon City Council, for example, offers bicycles free of charge to all young people who request them. There are many councils that are extending free services, such as in Rennes where classes are given to all schoolchildren on how to ride a bike, through the nationwide programme known as 'Savoir rouler' (Learn how to ride a bike). Some associations also run initiatives in the most disadvantaged neighbourhoods to promote the use of bicycles, especially among women.

The council is also addressing the issue of housing, with a view to adapting buildings to the effects of climate change. The most disadvantaged groups suffer the most from the consequences of housing that is often very run down. They also have fewer

"Housing and urban planning must adapt to climate change and promote access to nature and nearby green spaces"

resources to avoid exposure to emissions, urban air pollution, noise and energy poverty, while in the future they will also suffer the most from heatwaves.

Housing and urban planning must therefore adapt to climate change and promote access to nature and nearby green spaces that are true cool havens.

In Rennes, as in many other cities, we have committed to a project to renature the city, which in turn fosters urban biodiversity and nature. We are planting trees and gradually 'greenifying' squares where concrete dominates. What is more, we are restoring the natural and floodable character of some green areas to contain the floods that will inevitably multiply due to the impact of the heavy rains in our region. Citizens want to regain access to springs and rivers, one of the main challenges for

sustainable cities of the future. Meanwhile, we are also creating green spaces in school playgrounds with the intention of opening them to all citizens outside school hours.

We work to build gender-neutral school playgrounds, as in the entire city, where we promote women's right to a place in public spaces. The Department of Equality is responsible for ensuring that all actions incorporate a gender perspective in urban planning. Rennes is the second French city to have adopted a gender budget to ensure that all investments also benefit women.

Another aspect that might seem trivial, but is just as important, is improving access to clean toilets with water outlets for women. In this sense, we also intend to adapt school toilets for girls to guarantee better hygiene.

"Citizens want to regain access to springs and rivers, one of the main challenges for sustainable cities of the future"

The 2015 Paris Agreement on climate change underlined the need to move towards more resilient cities. What are the long-term goals and strategies in this area?

A resilient city will be able to adapt to climate change and help achieve the goals set out in the Paris Agreement. This is a collective commitment to ensure the quality of life of all citizens.

To do this, we need to adapt buildings, 'greenify' and reinvigorate cities and work towards urban and life models that reduce energy consumption and preserve natural resources, especially water, which will be the greatest challenge on a global scale.

Many cities opt for models of urban and peri-urban agriculture that are organic, farm-to-fork and more sustainable as they save water. Rennes has announced
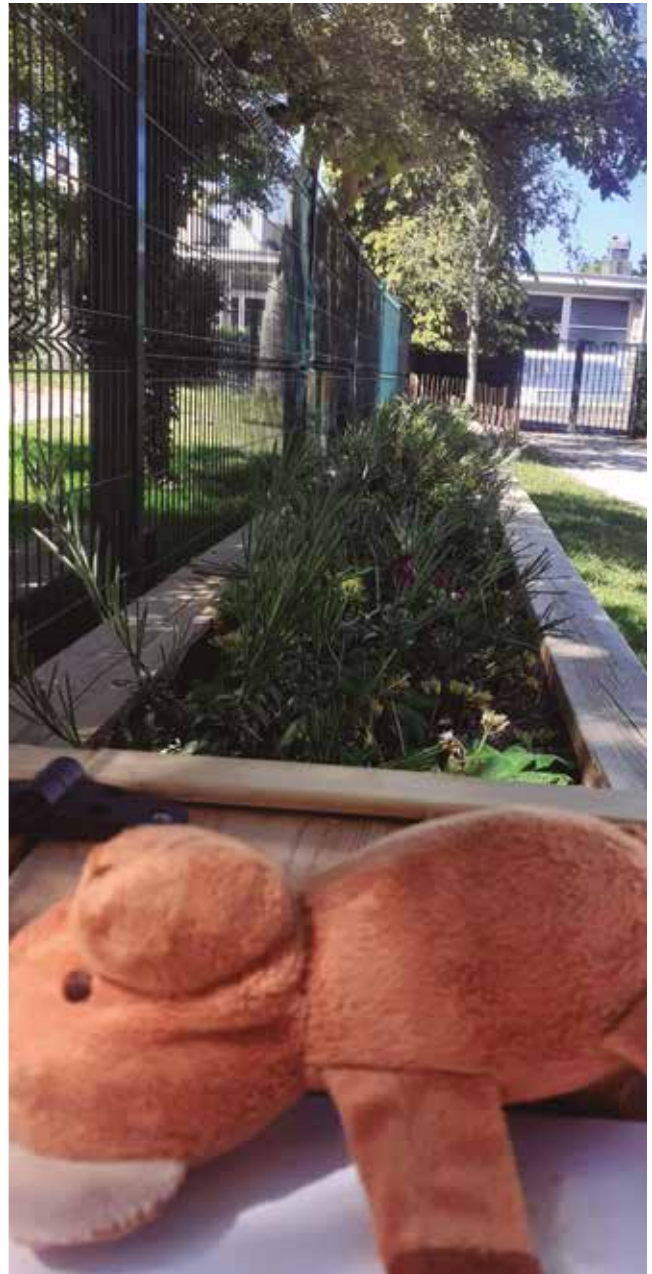
its desire to stop using pesticides and support the transition of local farmers to organic farming. We buy their food for consumption at soup kitchens in Rennes in exchange for their commitment to a healthier farming system.

In the digital field, it is better to respond now to the huge energy impact of new uses. Enhancing a rational use of digital technology needs to be a priority. Rennes City Council conducted a major public consultation process on the use of 5G networks and digital technologies so that we can all reflect on this issue together. Research will also contribute to progress in this area.

What is more, we must continue to fight for recognition by the French government of the essential role played by local authorities as fully fledged players in the field of environmental health.

The COVID crisis showed us that town councils and hospitals were the key players in forecasting and managing health crises, as well as organising detection and vaccination centres, although decisions were still very centralised. However, the proximity to the entire network of players involved, the detailed knowledge of the population, the ability to respond effectively and quickly, the privileged access to local data, and the ability to mobilise the population and

local stakeholders, make these groups – and especially local councils – the main driving forces behind action.

Faced with the passivity of central governments, city councils should not throw in the towel, as they hold a privileged position in making change possible and adapting our cities in the face of health and environmental crises.

What role do education and public awareness play in promoting healthier lifestyles? Can you share any good practices from your city in this regard?

Numerous prevention initiatives have been undertaken at schools. The pandemic placed schools at the centre of health prevention, but also highlighted the lack of human resources within these institutions, as well as the greater difficulty for the most vulnerable people to access services, especially in the field of mental health.

In this context, collaboration with associations is essential, although it is often difficult to pull off, especially at schools as they are unlikely to let external agents intervene in their establishments.

There are associations, for example, that organise workshops at schools on addiction prevention and sexual health education.

Rennes City Council, in collaboration with various associations, organises workshops on managing the emotions of school-age children, which also educates and raises awareness among adults on issues related to emotional health. Boy-girl relations and the non-violent management of conflicts are currently two of the most pressing problems, in a context in which cyberbullying is generating a lot of violence among students. These workshops take an across-the-board approach to work on other aspects, such as improving psychosocial skills and deconstructing stereotypes and prejudices about oneself and others, which condition certain behaviours that influence health at a specific moment and in the long term.

Adopting behaviours that favour personal well-being and health, as well as being able to take care of others, are informal skills that are learned, although in a very inequitable way, among the population.

It is statistically known that men, in the course of their lives, suffer more serious illnesses than women. We also know that in the world women are mostly

> **"Education in well-being and equality is a major health issue and also a social issue. Equity in health is, above all, a matter of social justice"**

the victims, while men are the main perpetrators of crimes and violence. Education in well-being and equality is a major health issue and also a social issue. Equity in health is, above all, a matter of social justice.

For this to happen, people must feel that they are the principal actors of their own health. The possibility of acting on oneself and on the setting is, therefore, a key factor and that is why education in well-being and health, in the sense of education for all, also involves working towards an active citizenship from childhood.

At schools in Rennes, work on green and gender-neutral school playgrounds is carried out with students and teachers, who spend a year working with the municipal parks and gardens service on designing the playground, thinking about what the 'ideal' playground would be like for them. The project is then carried out, which is a process in which we want to involve students and teachers more and more (choice of tree and plant species, small plantations, etc.). All this means that we can address the issues of equality, urban biodiversity, climate change, and the functioning of the city and its services.

Working together will always be more beneficial than any classic prevention discourse, as this means we can respond to the daily environment while gaining the necessary skills to do so.

ADA COLAU

Mayor of Barcelona and President of the International Association of Educating Cities

"Nothing will affect humankind more, disrupt our economy, our well-being, and our health, and determine international relations, migratory movements and other areas of our lives, such as the fight against the climate emergency"

Ada Colau Ballano is the first female mayor in the history of Barcelona. She has devoted much of her life to social activism and the defence of human rights. In 2009, she fought to create the Platform of Mortgage-Affected People. In 2014, she founded 'Guanyem Barcelona' (later 'Barcelona en Comú'), a grass roots political platform that won the municipal elections in 2015. And in 2019, she was re-elected mayor of Barcelona.

Barcelona City Council has given priority to public policies focused on the fight against inequalities, the right to decent housing, a more sustainable urban model and increased citizen participation. It has also chosen to regulate the impact of tourism, create a diversified, inclusive and green economy, and bolster public services. Feminism, diversity and solidarity also feature prominently in municipal policies.

The policies promoted by her government have received various awards and recognitions. These include the Hoteles Salud project, a finalist in the City Nation Place Awards and winner of the Responsible Tourism Awards in the Community Support category (2020); the multiple awards given by the United Nations to Barcelona Activa for its actions to combat the effects of COVID-19 (2020); the Infoparticipa 19 Award for information transparency (2020); the European Responsible Housing Awards for policies against gentrification (2019), and a World Responsible Tourism Award for managing tourism in the city (2018).

In addition to being mayor of Barcelona and president of the Metropolitan Area of Barcelona, she is special envoy for the relationship of cities with the United Cities and Local Governments (UCLG), European Vice Chair of the C40 Steering Committee (the world's largest network of cities working to confront the climate crisis), and President of the International Association of Educating Cities.

Barcelona signed the Milan Pact. What are the main commitments that cities take on when they sign this pact?

The Milan Pact stems from the increasingly evident realisation that our food system, as in how we produce, distribute and consume food, has a direct and extremely important impact on climate change, which is the biggest challenge that we are collectively facing at the moment. Nothing will affect humankind more, disrupt our economy, our well-being, and our health, and determine international relations, migratory movements and other areas of our lives, such as the fight against the climate emergency.

Our generation is the first to suffer the changes brought about by this emergency and also the last to have the opportunity to prevent its most catastrophic consequences. Faced with this situation, we all have a huge responsibility, and everyone should assume it from their position in society, whether as individual citizens, companies, or economic and social agents. And, of course, so should governments, which need to play a leadership role in their dual condition of administrators and regulators of relations between different groups in society.

Cities have traditionally been left out of debates and policies in this area. Despite being the political body closest to citizens, town councils do not have powers in this area and we have never been recognised as key agents. However, cities are home to many of the global problems we suffer from, and we want to be part of the solution by contributing our knowledge, our opinion and our resources. We have lots to say and do about it. We must not forget that more than half of the world's population lives in urban areas, with this figure expected to reach 70%

The Mayor of Barcelona visits the municipal market stalls, participants of the 'Green Commerce' programme that promotes the presence of sustainable products.

by 2050. Today, the urban population consumes 70% of the food produced in the world. Therefore, dietary habits and policies applied in cities are a very powerful lever of change towards fighting the climate emergency.

With this desire to contribute from a local level, the city of Milan, in collaboration with the FAO,[1] in 2015 called for all cities in the world to sign the Urban Food Policy Pact, commonly known as the Milan Pact, which advocates the need for a change in diets and makes us commit to developing sustainable food systems, engaging all sectors involved.

"Cities are demonstrating their leadership capacity to make headway with the food system transformation"

With this agreement, cities are demonstrating their leadership capacity to make headway with the food system transformation. The Pact started with 100 cities and there are now 210 of us involved. What is more, there is a huge ecosystem of allies, such as the scientific community, international organisations, entities and networks of cities, all working together to make progress with this transformation.

Barcelona was one of the first cities to sign the agreement and implement a food policy strategy that responds to the commitments made. We cemented the leadership role of our city by holding the Global Forum of the Milan Pact in

[1]Food and Agriculture Organisation of the United Nations.
[2]The Forum was attended by more than 500 people and focused on the relationship between food and climate, on how to improve food systems, and on how to jointly move towards the implementation of the global food agenda. During the Forum, the Barcelona Challenge for Good Food and Climate was presented.

Above: Application for mobile phones of the 'Terra Pagesa' project, to facilitate trade relations between local shops and farmers, with the possibility of identifying the producers through a QR code. Below: Municipal project 'Seasons Menu', to facilitate the presence of seasonal and local products in the restoration.

October 2021.[2] At the forum, cities highlighted the relationship between climate change and food, and sent out a message to all states, just a few days before the Glasgow Climate Change Conference, to prioritise the food system transformation in agreements and policies to combat the climate emergency.

Unfortunately, the Glasgow meeting did not end as we would have liked. While some important agreements were reached, such as keeping within the 1.5 degree warming target and recognising that countries need to further reduce greenhouse gas emissions and fossil fuel subsidies, there was a lack of clear and bold steps to make this a reality.

The effects of climate change call for the immediate implementation of numerous actions. There is no time to waste, which is why in cities we want to promote everything needed to implement specific measures, with the food system transformation being one of them.

In 2021, Barcelona was the World Capital of Sustainable Food. What did this mean for the city and what were the main lines of action?
Barcelona being the World Capital of Sustainable Food was an extraordinary opportunity to place food policies at the heart of the political agenda and generate discussion and public awareness on the need for sustainable and responsible consumption.

We carried out countless recreational, educational, informative and awareness-raising activities across the city, in which thousands and thousands of people took part. We worked with schools, museums, markets, restaurateurs, healthcare professionals, activists and experts to get our message out to the maximum number of people, especially young people. Schools were the perfect place for raising awareness among children and teenagers about the importance of healthy eating. We worked with numerous centres to rebalance school meals and implement new teaching tools aimed at getting

children to eat healthier, which they then relayed to their parents back at home.

It also meant that we could create numerous alliances and bolster connections with social and economic agents who have been working towards a sustainable food system for years. Outside Barcelona, we also worked with other cities in the metropolitan area, with the regional government and with farmers and fishermen from all over Catalonia.

It was a very positive initiative. Over the year, we managed to get lots of people to learn things, talk and introduce changes to their diet. What is more, more than 90 public food policy projects were promoted in the city, tying in with other areas such as health, social rights, education, trade and consumption, etc.

Nowadays, we can find products in supermarkets from all over the world and we can eat fruit and vegetables out of season. What impact does this have on the environment? What initiatives are being carried out by the Barcelona City Council to promote the consumption of seasonal and locally sourced products?

We can all remember as children eating strawberries, cherries or melons when the weather was good, and that when the season came to an end, we would not be able to find them in the shops and we would go on to eat fruits from the next season. Mangos and papayas were considered exotic products and were rarely seen in homes.

Today, we can buy practically any type of fruit throughout the year, as well as products that often come from the other side of the world. At first glance, this may seem advantageous to the consumer, but it has a huge cost in environmental and social terms, as well as in terms of nutritional quality. This is because seasonal fruits and vegetables better retain all their properties, not least because they are harvested at their optimal time and transported quickly to shops to be sold. In addition to having a better taste and aroma, it is not necessary to resort to artificial processes to extend their shelf life, while there are also many benefits for local businesses and local producers.

Today's industrial and globalised food system therefore has an impact across the board. The long journeys of foodstuffs from other continents and their production processes increase CO_2 emissions, impoverish the soil and contribute to the loss of biodiversity due to the use of pesticides, chemical fertilisers and other industrialised agricultural and livestock farming practices.

We need to correct this inertia and reintroduce the consumption of local produce and make it accessible to all citizens. More and more citizens are interested in this type of organic produce and this demand must grow, which goes hand in hand with the need to rethink our relationship with the rural world. Cities cannot continue to turn their backs anymore to the agricultural world. The metropolitan area of Barcelona, without going further afield, has lost 80% of its arable land over the past 60 years. If we want a balanced territory, we need to make the agricultural industry a viable and attractive activity and ensure that local production has fair marketing conditions.

Barcelona is fortunate to be one of the few large European cities where more than half of the population still regularly buys fresh goods in local shops and municipal markets. Shopkeepers are our best allies in this strategy and most have signed up to the Green Trade initiative, in which they have committed to sell local and organic products, making them accessible to all consumers.

It is important for business owners to have easy access to local suppliers and producers, so we have

"Shopkeepers are our best allies in this strategy and most have signed up to the Green Trade initiative"

created facilities such as the Biomarket at Mercabarna, the first wholesale market in Spain and the second in Europe specialising in organic products, and the Local Agri-Food Exchange Centre, which facilitates the sale of its products to small and medium-sized producers in the metropolitan region of Barcelona and across Catalonia.

Sustainable and healthy food is often more expensive and inaccessible to people with fewer resources. During the pandemic, the economic situation of many families got worse and the demand for food from needy families increased. What can institutions do to make it easier for everyone to have access to healthy food?
Access to a healthy diet is a basic right of all people, regardless of their economic status. In order to guarantee that right, bold and innovative policies are needed to empower the most vulnerable groups and positively transform reality.

Without a doubt, COVID-19 aggravated the situation and the number of people receiving food aid more than doubled compared to pre-pandemic times. To respond to this situation, Barcelona City Council has considerably increased aid programmes and activated the 'Alimenta' scheme, together with the city's main social entities, in order to promote healthy eating among the most vulnerable people.

This programme includes initiatives such as 'Alimenta' spaces. These are facilities promoted and managed by social entities in partnership with Barcelona City Council, located in existing premises and designed

Above: Presentation of the programme 'Here and Now. Schools for Sustainable Food', in which 80 schools in the city produced 2,500 posters on the sustainable food. The rest of the photographs show other awareness activities framed in the Sustainable Food Week, which included more than 150 activities throughout the city.

for everyone to enjoy the right to food, all based on an innovative model that goes beyond conventional soup kitchens.[3] These spaces are based on a two-pronged agenda: community and ecological.

On the one hand, they aim to actively involve users and stop them from being 'passive' agents to whom food is provided, which mitigates the social stigma associated with material poverty. The activities carried out there, in addition to meeting the needs of the neediest people (such as soup kitchens, meals on wheels or the handing out of food packages), also set out to foster personal autonomy and the ability to organise yourself when buying food and when using the very space for cooking, eating, self-training, interacting, creating social bonds and employment orientation.[4]

These facilities are committed to progressively moving towards a more sustainable agri-food model. Therefore, the idea is clearly linked to the fight against food waste, the prioritisation of organic production and consumption, and the need for a healthy and sustainable diet.

We currently have three 'Alimenta' spaces in the city, managed by entities that serve the neighbourhoods of El Carmel,[5] La Teixonera[6] and Vall d'Hebron,[7] El Besòs i el Maresme,[8] El Gòtic and El Raval,[9] while a fourth space is planned to start very soon. On the other hand, it is also important to take action within neighbourhoods, especially those with the highest rate of people in vulnerable situations, to ensure the presence of shops and spaces that facilitate access to fresh and quality food at affordable prices. In this sense, we need to have a bearing on the production and marketing chain with strategies that lower the cost of food and, at the same time, guarantee fair prices for producers.

There are many aspects in this area that fall outside municipal powers and require coordinated actions on a national and regional level for everyone to move

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[3]These are diverse spaces in terms of their activities and services, including soup kitchens, takeaway services, and places with or without their own kitchen.

[4]A facilitator mentors the projects and takes charge of the activities related to guaranteeing the right to decent food, to training and empowering of the users.

[5]El Carmel: a neighbourhood notorious for its rugged terrain. Historically, its geographical location has been a major conditioning factor, forcing residents to organise themselves.

[6]La Teixonera: a small but densely populated neighbourhood with self-help housing, single-storey houses and blocks of flats up the hill of La Creueta del Coll.

[7]Vall d'Hebron: the calm and spaciousness of green spaces is the main characteristic of this neighbourhood located at the foot of the Sierra de Collserola, contrasting with a high-speed ring road that acts as a natural border.

[8]El Besòs i el Maresme: a neighbourhood resulting from the urgent and mass construction of housing to respond to the huge deficit in the 1950s and 1960s. It is currently waiting for new transformations derived from actions to revitalise the area.

[9]Casc Antic-Gòtic: the historic quarter of the city, composed of multicultural neighbourhoods where more than 50% of residents come from other parts of the world.

Above: Presentation of the exhibition about the food history of the city, in the Barcelona History Museum. Below: Concert of the 'The Vegetable Orchestra', during the Sustainable Food Week.

together in the same direction and to usher in more structural measures, such as food taxation, reducing VAT on healthier products and taxing unhealthy products.

Food and health are directly related. How can we curb the rise in fast food and products with little nutritional quality that have a negative impact on our health?

The way we eat has a direct impact on our health and has a clear social bias, as low-income neighbourhoods have the highest

"The major challenge is to raise public awareness about the importance of food as a cornerstone of individual and collective health"

rates of conditions caused by poor nutrition, such as obesity and diabetes.[10]

The major challenge is to raise public awareness about the importance of food as a cornerstone of individual and collective health, accompanied by some very specific measures. I mentioned the possibility of taxing unhealthy food but, as I said, this calls for a broader consensus, as it is not a municipal power. However, cities can carry out other initiatives in various areas, as we are

[10] According to reports by the Barcelona Public Health Agency's inequality monitoring system in 2017-2018, men of a less advantaged social class had a 27% higher risk of being overweight and obese than men of a more affluent social class. In the case of women, this risk was 84% higher. Further information: https://webs.aspb.cat/dades/VigilanciaDesigualtats/#Segons_classe_social__Prevalences

World Soups Festival held in the Nou Barris district of Barcelona, during the Sustainable Food Week.

doing in Barcelona. The new regulation on advertising unhealthy food to children, which we announced in Barcelona with the Minister of Consumer Affairs, Alberto Garzón, is a great example in this direction and shows that Barcelona City Council is a pioneer in terms of restricting municipal advertising spaces to food and drinks that only aggravate the problems of overweight that are alarmingly affecting much of the younger population.

This measure was covered by all the media because it is innovative but, on a municipal level, we have long been working on other initiatives to educate children and young people about healthy eating, in collaboration with the Barcelona Public Health Agency. In 2021, when Barcelona was the World Capital of Sustainable Food, far-reaching educational programmes were promoted in schools and a study was launched on how the presence of fast-food outlets near schools affects the rates of obesity and overweight among children.

You have said on many occasions that schools are the backbone of the city. Can the same thing be said about sustainable food?
Absolutely. Schools are a driving force for educating

children and young people to be committed and responsible citizens in all areas, such as solidarity, peace, the environment, and especially healthy and sustainable food.

Being the World Capital of Sustainable Food was an excellent opportunity to bolster educational programmes in this field while working as a network in conjunction with other municipal facilities, such as museums and markets. The 'Eat with your Mind' network of schools in the 'More Sustainable Schools' programme,[11] for example, provides resources and training to schools that want to introduce sustainable food into their educational projects. The 'Healthier and More Sustainable Canteens' programme also helps transform school meals by introducing more seasonal and locally sourced foods and reducing the consumption of red meat.

Finally, I would like to highlight the 'Here and Now. Schools for Sustainable Food' project, in which students from more than 80 schools prepared posters that showed the lessons learnt, reflections and concerns arising from their participation in World Capital of Sustainable Food activities.

In Catalonia, 720,000 kilograms of food are thrown away every day, more than half of which comes from homes, but also from restaurants, bars, catering companies and shops. The fight against food waste is one of the recommendations of the Milan Pact. Is there a municipal initiative to reduce this waste and raise awareness among the different actors about the importance of using food responsibly?
The amount of food thrown away is scandalous. The FAO reported that one third of food produced for human consumption worldwide is wasted. This is a totally unacceptable figure for the whole planet, and we should all work together to remedy it.

The city council promotes educational programmes in schools that have an impact on this fundamental aspect, but we also develop initiatives aimed at small businesses and we support projects by social entities in the city related to reducing food waste.

I would also like to mention one of the major projects that we have just launched at Mercabarna,

> **"We managed to get Barcelona to create awareness and a desire for a change in the food system"**

known as the 'Food Back Centre', which is a groundbreaking, pioneering and ambitious project that will triple the number of tonnes currently recovered at Barcelona's central market and send them off to social entities. This is an excellent example of public-private partnership to work towards shared goals, with a major social and environmental impact.

Once ended the World Capital of Sustainable Food initiative, what future policies is Barcelona considering in this area?
We are very satisfied with the results of the World Capital of Sustainable Food initiative because, as I said earlier, it placed food policies at the centre of the political agenda and created a lot of discussion on the topic. We managed to get Barcelona to create awareness and a desire for a change in the food system, inside and outside the city. The World Capital of Sustainable Food initiative marked a turning point within Barcelona City Council. This area had not been addressed due to the lack of municipal powers, but now we have created a department, a budget and a cross-cutting approach that did not use to exist. What is more, a new network of relationships between actors has been generated in the city that we believe is key to moving forward with this change.

We are leveraging the huge legacy of being the World Capital of Sustainable Food to develop a city-wide food strategy with a view to the year 2030. This is a participatory strategy that will pave the way to continue working together in favour of the transformation of the city's food system with a threefold objective: (i) promoting healthy and sustainable diets for all citizens; (ii) generating economic opportunities in the region among small businesses and restaurants; and (iii) tackling the climate emergency with relocated, more sustainable and more resilient food models.

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[11] The 'More Sustainable Schools' programme provides mentoring to schools, resources, interactive spaces and specialised advice. Within this programme, 'Eat with your Mind' (Alimenta't amb seny) features a series of themed resources aimed at primary and early secondary schoolchildren, focused on establishing the basic cornerstones for a healthy, fair and sustainable diet.

Happy Learning Centres are learning spaces to provide various lifelong education programmes for citizens. Unused spaces are utilised as the centres, and educational programmes for residents reflect regional characteristics and demands. Happy learning managers provide helpful educational information to guide people in choosing what they want to learn. In addition, material and human resources are used from the educational programmes which activate learning communities in the region.

EXPERIENCE

EXPANSION OF SPACES FOR PERSONALIZED LIFELONG LEARNING: ANDONG HAPPY LEARNING CENTRES

Chekyoung Jin, Lifelong Educator, Division of Lifelong Education, Andong, Republic of Korea

LIFELONG LEARNING

South Korea's low birth rate and ageing population make lifelong education more critical. Significantly, the central government adopted the lifelong education policy as a national political agenda because lifelong education can determine people's happiness and national development. Therefore, based on the national political agenda, which is building a country-wide system for lifelong education, Andong City Council offers education opportunities to guarantee citizen's quality of life and happiness.

Space and/or classrooms are one of the essential elements of lifelong learning initiatives. However, unlike schools for youths and colleges for young adult education, it is not easy to find learning spaces for lifelong education targeted to adults. Thus, Andong City Council established three Happy Learning Centres to provide life-friendly learning services that meet residents' needs and support practical lifelong education based on the implementation of the national lifelong education system.

Andong's Happy Learning Centres, which have been in operation since 2014, have been using various unused spaces in community centres, welfare centres, libraries, and apartment facilities. In addition, the city has been trying to increase the participation rate of residents in the programmes by selecting them according to local demand and operating the programme flexibly.

HAPPY LEARNING CENTRES
Institutional basis
It is necessary to establish an institutional foundation

The images in the article show various examples of training activities offered in Andong Happy Learning Centres.

for the stable operation of the Happy Learning Centre. Currently, the set-up, designation, and operation of such centres in Andong is regulated by Article 15 of Andong's City Lifelong Education Promotion Ordinance. According to the provisions of the relevant ordinance, the mayor may establish or designate a lifelong learning centre that operates its programmes and provides counselling for residents. In addition, expenses for events and educational projects can be funded through the municipal budget.

Establishing the operation system
The Happy Learning Centre is operated based on the national lifelong education implementation system, a linked system that goes from the nation, to the province, the city and the town. Therefore, each operating entity should establish an efficient and systematic division of work. In order to smoothly achieve this goal, communication between each entity must be carried out. Active network activities among operators serve as a catalyst for moving towards a successful Happy Learning Centre functioning.

The roles of each operating entity related to this initiative are as follows: The national entities are the Ministry of Education and the National Institute for Lifelong Education, which secure the national budget, establish basic plans for projects, and manage overall initiative operations. The Provincial Institute for Lifelong Education is the provincial entity, supporting the provincial budget, and running a happy learning manager training process.

The city-level entity is the local government in charge of enacting and revising ordinances for the operation of the Happy Learning Centre, providing resources from the city budget, finding spaces, recruiting a pool

of instructors, training managers, and developing programmes. Finally, each Happy Learning Centre works at village or district level, running the centre, deploying and training managers, running programmes, consulting learners, and supporting learning clubs.

Finding learning spaces

In order to operate the Happy Learning Centre, we must actively explore potential available facilities in the immediate area. In the case of small villages, the community centre for residents would be the best option to be designated as the centre if there are available spaces there in which to run learning programmes.

It is also necessary to consider the users when selecting facilities. The aim is to choose a convenient facility close by the participants. For example, the Ok-dong Happy Learning Centre is located in an enclave of immigrant families. The centre operates special programmes for them, such as Rainbow School, a language teaching programme utilising the native language abilities of immigrant women in this village who are in cross-cultural marriages. Another case is the Banolim Happy Learning Centre, which is located in a hospital to run programmes for patients and their families.

Programme development

The Happy Learning Centre develops and provides programmes that meet the needs of local residents by collecting their opinions and carrying out surveys regarding demands and needs. Resident-friendly programmes and specialised programmes operated by the Happy Learning Centre. They nurture a sense of national well-being and strengthen the ability of residents to solve local problems on their own.

The Happy Learning Centres offer a wide variety of programmes which include: human resources training; capacity building; liberal arts; regional agenda-solving programmes; local branding (specialised) programmes; and certification acquisition.

Centres Management

First, it is vital to find the necessary professional human resources (lifelong educators) for each base centre to manage and operate the regional or district centres. The person in charge of the base centre deploys and supports happy learning managers for each centre and promotes related activities between other centres. The lifelong educators with professional capabilities discover spaces for the Happy Learning Centre and establish networks between various related organisations in the region and the centres.

Each centre has its own human resources; the happy learning manager is responsible for engaging residents in learning, and works as a mediator for communication in the area. Any resident can be a happy learning manager, and maintaining smooth interpersonal relationships is one of the crucial roles of the manager.

ANDONG HAPPY LEARNING CENTRES CURRENT STATUS

There are three Happy Learning Centres in Andong. As shown in the picture, the Yongsang Happy Learning Centre is located east of the city centre, and the Ok-dong Happy Learning Centre is in the west. In addition, the Andong Medical Group Hospital consists of three hospitals, marked as blue titles in the picture, and each hospital operates a part of the Banolim Happy Learning Centres. All three centres have been in operation since 2014.

The Andong Lifelong Learning Centre located at the centre of the city has become an operating hub that manages, supervises, and supports the workings of the three centres, strengthening the efficiency and expertise of operation. Each centre runs a wide range of education programmes, such as field trips, camping, art, dance, crafts, sports, and digital literacy education.

Yongsang Happy Learning Centre

The Yongsang Happy Learning Centre was designated using empty office spaces and conference rooms in the Yongsang-dong General Social Welfare Centre. Yongsang-dong has the highest population among the different city administrative districts, so the centre focuses on providing various learning programmes for local citizens, such as guitar lessons, stretching classes, and space organisation classes. About 300 people participated in those every year, before COVID-19 broke out.

It is vital to maintain flexibility in the Happy Learning Centre operation, taking into account the learner's available time. Residents in the district are mostly daytime workers, so some classes are carried out in the evenings in order to increase participation.

In particular, by linking programmes and volunteer activities, the needs of villager's struggling with difficulties are addressed. For instance, participants of the guitar and space organisation classes at the Yongsang Happy Learning Centre shared and passed on what they had learned at the centre to the neighbours. Guitar lesson participants held guitar performances for several care hospitals for the elderly, and the participants in the space organisation class visited children raised by grandparents to help out with matters relating to organising the household.

Ok-dong Happy Learning Centre

Ok-dong has the second-highest population in the city. It is a new district developed in 2000, and in 2020 its immigrant population was 414 people – the highest at that time – accounting for 13% of the total immigrant population in the city.

The Ok-dong Happy Learning Centre was designated utilising available spaces in the Ok-dong General Social Welfare Centre. Due to its high population of immigrants, the centre runs a unique initiative, the Rainbow School, with learning programmes for local citizens, and for immigrant women in cross-cultural

Map of Andong's Lifelong Learning and Happy Learning Centres.

marriages, with highly educated immigrant women serving as language instructors.

Andong prepared a pool of language instructors to run the Rainbow School through the Rainbow Teacher Training programme for immigrant women with a college diploma or higher. The school, which got underway with the opening of the Ok-dong Happy Learning Centre in 2014, offers nine lectures per semester (3 levels of English, Chinese, and Japanese classes), and about 200 people graduate from the school every year.

Banolim Happy Learning Centre

The Banolim Happy Learning Centre is the nation's first Happy Learning Centre set in a hospital. It provides customized lifelong learning programmes for patients and their caregivers.

The Banolim centre showing the highest index of satisfaction among the three centres was established through public-private partnership agreements for patients who cannot benefit from lifelong learning due to physical limitations. Therefore, it is evaluated as a case that best fits with Andong city's lifelong learning policy goal of 'Building a Lifelong Learning City where all citizens can participate in lifelong learning without being excluded'.

Andong Hospital Group is the largest medical company in the city. It has three hospitals: the Andong Hospital, a general hospital; the Specialised Nursing Centre for long-term hospitalised patients; and Yongsang Andong Hospital, a geriatric hospital. Its operating programmes consist of cooking, handicraft, painting, and cognitive rehabilitation classes, customised for patients that include children, pregnant women, as well as long-term cancer, and elderly patients at three different hospitals. The number of annual participants is approximately 1,000.

LEARNING CENTRES, GENERATORS OF EMPLOYMENT OPPORTUNITIES FOR TEACHERS

According to a survey taken by the Korean Statistical Information Service (2018), lifelong learning services made the most significant contributions to increasing happiness and achieving self-realisation. To provide these benefits to more citizens, Andong has expanded the lifelong learning space by operating three Happy Learning Centres with the Andong Lifelong Learning Centre serving as the hub of the city's lifelong learning facilities.

In particular, Andong Hospital's Banolim Happy Learning Centre guaranteed the right to education

for underprivileged areas by promoting learning services for patients. Thanks to the expansion of these facilities, participants increased from 51,204 (2014) to 100,058 (2018), according to the provincial lifelong education statistics.

Operating these centres contributes to creating educational jobs through the hiring of lifelong learning managers and instructors. However, the most significant fact is that citizens can be reborn as lifelong learning experts through working at the centre. For example, a learner at the Yongsang Happy Learning Centre was fascinated by lifelong learning while taking a centre's programme, participated in the village lifelong learning leader training course in Andong, and then obtained a certification of lifelong educator granted by the Minister of Education. Following that, she worked at the centre as an instructor of several programmes, completed both a master's and a doctorate programme in the lifelong learning field, and ultimately became an expert in a national education agency. Thus, the Happy Learning Centre is a lifelong learning space for citizens and also serves as a pool of lifelong learning activists.

Creating educational jobs can play a role in social integration. For the Rainbow School programme of the Ok-dong Happy Learning Centre, 17 language instructors, who are immigrant women in cross-cultural marriages, have been trained, and 9 of them are working at the centre. This contributes to build the self-esteem of women from multicultural families. Furthermore, by including them as a part of our society, it alleviates social conflicts through the understanding of multiple cultures and the building of a healthy society.

CHALLENGES

The Happy Learning Centre needs to utilise the unoccupied spaces of existing facilities in which to carry out lifelong learning activities. However, it is difficult to find inactive buildings to be used as centres, so the number of centres has not increased since the start of the initiative. Therefore, the city is looking for another way to expand the number of Happy Learning Centres. This year, Andong City Council enacted the Ordinance on Lifelong Learning for People with Functional Diversity. So, based on that ordinance we are considering designating organisations working with people with disabilities as Happy Learning Centres for People with Functional Diversity.

An additional problem is that the Centre's offer is biased toward hobby-oriented proposals. Most of the

educational programmes favoured by citizens are related to hobbies or leisure such as guitar and crafts. The citizen's choice expressed in the conducted survey swifts towards this type of courses; therefore it is difficult to ignore these demands, making it challenging to plan a specialised or advanced offer. We need to actively benchmark lifelong learning programmes in other areas and strengthen the capabilities of those in charge to provide more creative educational services.

THE CENTRES' EFFECTS ON CITIZENS' HEALTH AND WELL-BEING

The satisfaction survey conducted with the participants in 2018 found that individual development weighed most strongly (41%), while the purpose of, or motivation for, participating in the learning programmes, together with interests and leisure were second on the list (35%). Therefore, to attract people to the learning programmes, we must focus on addressing their motivations.

Participants will enjoy the feelings of happiness and accomplishment through participating in the programmes, thus improving their health and wellbeing. We find convincing proof of this argument from the case of the Banolim Happy Learning Centre. In 2015, a doctor working at the Andong hospital conducted a psychological test to measure changes shown both before and after adopting lifelong learning programmes at the hospital. She carried out the self-esteem test on ten elderly patients who participated in art and handicraft classes of the Banolim Happy Learning Centre, and analysed their psychological and behavioural changes resulting from their participation in learning programmes. The outcome was represented as the Rosenberg Self-Esteem Scale. The scale changes between before and after implementing learning programmes showed a 5.5 increase, a meaningful improvement of patients' physical and mental health. In addition, the doctor mentioned in her paper that participating in the lifelong learning programmes also significantly influenced shortening their therapeutic treatment periods.

Not only this example but also numerous other clinical cases show that learning activities have positive effects on people's health. Therefore local authorities must strive to broaden the range of citizens engaged in lifelong learning initiatives by expanding their facilities.

'EnvolvAr-te - Circo por Todos' (To Involve You through Arts - Circus for All) is a project started in 2017, developed by the National Institute of Circus Arts (INAC, by its acronym in Portuguese), whose objective is to use the circus arts as a tool for social inclusion. Taking as a starting point the principles of Social Circus and using the INAC skills and trainers, the initiative focuses on three different objectives, which are also complementary: inclusion, artistic awareness and the development of tools for people with functional diversity.

EXPERIENCE

'ENVOLVAR-TE': CIRCUS ARTS AS A TOOL FOR SOCIAL INCLUSION

Augusto Lima, Councillor for Education and Science of Vila Nova de Famalicão City Council
Juliana Moura, General Directorate and Pedagogical Coordination
of the National Institute of Circus Arts - INAC

The INAC[1] is an international centre dedicated exclusively to circus arts, and it promotes the training of artists with a multidisciplinary profile, which leads to the appearance and consolidation of new aesthetic proposals and opens up circus arts to all audiences. What is more, it promotes and implements contemporary circus in Portugal, providing a new focus that enriches the current cultural landscape.

Its head office is in Vila Nova de Famalicão, a city with 133,590 inhabitants (2021 data) and an area of 201.59km², located in the district of Braga, in the interregional community of El Ave and the Northern Region of Portugal. Thanks to its strategic position, Vila Nova de Famalicão has become one of Portugal's leading cultural, commercial and industrial hubs.

NETWORKING

This municipal project, which involves all the schools and social institutions of the local Education and Vocational Training network of Vila Nova de Famalicão, sets out to create an inclusive and equitable environment, bringing together people with functional diversity, artists, trainers, guest artists from the circus and theatre worlds, musicians, trainees, volunteers and technical staff of partner associations, all enjoying the same adventure.

The images in the article show examples of the project 'EnvolvAr-te, Circo por Todos', an experience implemented in Vila Nova de Famalicão whose objective is to use the Social Circus methodologies as a tool for social inclusion.

In 2018, this initiative received the 'Famalicão Visão'25' award in the category of 'Famalicão Community' cooperative projects. This award acknowledges initiatives, actions and projects that have a positive impact on the local area, the economy and society, as well as creative and innovative practices that bolster the values and identity of the family, while also fostering smart, sustainable and inclusive growth and contributing to the affirmation of territorial identity.

'EnvolvAr-te'[2] is an initiative promoted by Vila Nova de Famalicão City Council, in collaboration with National Institute of Circus Arts and various associations in the region and their respective technical staff, such as the Portuguese Association of Parents and Friends of People with Mental Disabilities, the Cooperative of Psychological Intervention, the Famalicão Association of Disability Prevention and Support, the Construção Theatre Association, the Social Centre of the Parish of Landim and the Social and Parish Centre of Riberão.

Vila Nova de Famalicão City Council is responsible for financing the project and making the first contact with the partner associations, which in turn make the first selection of participants and arrange travel to the sessions. Meanwhile, the National Institute of Circus Arts pedagogically coordinates the project, provides the space, materials and training artists, and produces the final show with the cooperation of the city council. Social associations and institutions working in the field of disability in the region partner with the Institute to involve young people attending these institutions in circus activities.

[1] https://www.institutonacionaldeartesdocirco.com/
[2] https://www.famalicao.pt/envolvar-te-circo-por-todos-para-incluir-e-integrar

PROJECT IMPLEMENTATION

The activities take place between the months of April and December for a total of four hours per week. They initially involved about 60 people with functional diversity, divided into two groups, so that they could experience and discover the circus world. Thirty participants are then chosen to carry out more intensive and in-depth work focused on exploring individual potential. In the final months, the chosen people share the work with professional circus artists and the experience culminates with a show at the House of Arts of Famalicão, coinciding with the city-wide celebrations of the International Day of People with Functional Diversity.

The programme sets out to raise artistic awareness, creating a platform that allows people with functional diversity to take part in a process of artistic exploration and creation alongside professional artists, culminating in the possibility of creating a final artistic production, either as the public performance of a show or other artistic means such as video or photography. The final show is an extremely important part of the project, as it implies a change of mindset by putting people on a stage who do not usually have a chance to perform, in equal conditions.

The Social Circus is a groundbreaking tool for the education and social inclusion of children, young people and adults at risk of exclusion. The initiative started more than 25 years ago in Europe as a pilot experience and has proven its effectiveness across the world. In Europe, some 2,500 circus schools offer educational programmes in circus arts for people with functional diversity, with the aim of guaranteeing integrated development, inclusion and accessibility to this art for all citizens at risk of exclusion.[3]

The teaching methodology of the Social Circus is based around seven cornerstones:
1) Creation of a fun and safe space.
2) Community relations.
3) Expression and creativity.
4) Social circus collaboration.
5) Long-term continuity.
6) People-centred methodology.
7) Cooperation.[4]

SOCIAL CIRCUS AS A TOOL FOR INCLUSION

The Social Circus differs from other circus approaches because it gives priority not just to the artistic result of the work, but also to the personal and social experience and development of participants, offering them the chance to express themselves, be heard, become aware of their own potential and gain tools to engage them in society as autonomous and critical citizens.

The circus techniques are educational, inclusive and socialising, while also stimulating personal development in all aspects and respect for others and collaborative spirit. What is more, they help participants explore, overcome and understand their physical and emotional restrictions (fears, anxiety, balance), thereby increasing self-confidence and self-esteem.

The circus is an ideal artistic discipline from a diversity point of view. Traditionally, it has always been the place of the 'other', of differences and a variety of bodies, and of interaction between artists, each with their own idiosyncrasies and physical complexity, and, on top of all that, it is a magical place where incredible things can happen.

This initiative aims to provide people with functional diversity with tools to develop trust, self-esteem, autonomy, a spirit of mutual help and encourage respect for themselves and for others. Circus activities provide learning and concentration techniques that are valid both in a school setting and throughout life. They help develop body image, motor coordination,

[3]Paquay, L. & Dubois, A. (2014). *A Guidebook for social circus trainers.* Bruselas: Caravan Circus Network.
[4]Lafortune, M. (2011) *Community Worker's Guide. When Circus Lessons Become Life Lessons*. Montreal: Cirque du Soleil.

muscle work, stretching, balance, spatial perception, imagination and creativity.

METHODOLOGY AND IMPACTS

The methodology used focuses on the exploration of personal limits, both physical and psychological. Everyday life is comparable to the feeling of risk in the circus and the victories achieved during the artistic work are translated and multiplied into personal victories. The activities also encourage participants (with or without functional diversity) to adopt ways of dealing with and reacting to mistakes, fighting fear and anxiety, exploring personal limits and adopting a can-do attitude, which brings out all their potential.

Contemporary circus uses different techniques and specific disciplines that are also applicable to people with functional diversity and at risk of exclusion. What is more, body expression, movement, dance and theatrical techniques are always present and dealt with interactively.

In aerial acrobatics, being suspended up high or hanging with your feet in the air makes the participants experience a feeling of lightness and freedom, as if they were flying. This circus discipline helps develop trust and a spirit of mutual help, as well as balance, strength and flexibility, since the whole muscular system of the body works simultaneously. Working together, the acrobats have to overcome insecurity and fear and develop the self-confidence associated with defying the laws of gravity and making the impossible possible.

Juggling exercises, which involve objects such as balls, ribbons and other everyday objects, help develop the section of the cerebral cortex responsible for the perception of movement and spatial orientation, while also expanding peripheral vision and developing reflexes, thereby activating the participants' cognitive-sensory processes. What is more, juggling helps them explore and improve agility in the body-space-object relationship by working on synchronisation, coordination and spatiality. Mistakes go from being something negative and frightening to being part of normality and something that is part of life and makes it more palpable.

Meanwhile, floor acrobatics involves a series of progressive movements to build a more complex body vocabulary, using changes of bases, equipment and levels. Participants work on motor coordination, contact with others and contact with the ground. In this discipline, many of the exercises are done in pairs, threes or groups, which fosters the feeling of belongingness and the development of tools needed for social interaction.

Balancing activities, on the tightrope, balls, unicycles or stilts, develop motor coordination and help improve the coordination of vision with upper and lower parts of the body. Imbalance always exists and overcoming it calls for concentration and perseverance. The simple act of putting one foot in front of the other is a huge step forward in life and overcoming the automatic reaction of thinking, 'I will not be able to do it', increases security with respect to the exercise being performed and self-confidence.

In addition to all the benefits that circus activities bring directly to the participants, this initiative also fosters the development of links between the partner institutions, thereby creating a healthy complicity between them, both on a creative level and in the ways of working and operating.

CHALLENGES

New avenues for the promotion of circus artistic work are currently being explored, specifically through the online platform 'Há Cultura' ('There is Culture'): Culture for All, an initiative promoted by Vila Nova de Famalicão City Council and co-financed by NORTE 2020 through the European Social Fund (ESF). The project is in the testing and experimentation phase and will be the first contemporary and professional inclusive circus show to feature three young people selected from one of the partner institutions and four students from the Professional Circus Arts course run by the National Institute of Circus Arts.

For the Institute, this way of working provides the opportunity to explore individual potential, work on diversity in a professional context over time and extend the notion of inclusion to all groups at risk of social exclusion and not just to people with functional diversity. The professionalisation of inclusive work entails a change in the perception of diversity, so that people who are on stage become part of the cast, being perceived and recognised as such.

'Climate Shelters at Schools' is a pilot project that sets out to transform schools into healthy spaces that foster well-being. Using a participatory methodology, schools incorporate green, blue and grey solutions into their buildings. This transformation is key for the city's adaptation to the effects of climate change, especially for the most vulnerable population, by means of participatory and all-encompassing processes.

EXPERIENCE

'CLIMATE SHELTERS AT SCHOOLS': A PILOT EXPERIENCE FROM BARCELONA CITY COUNCIL

Enric Cremades Pastor, Coordinator of European Projects and Neighbourhood Law of the Municipal Urban Planning Institute • Anna Obach Lapieza and Elena Torner Díez, European Project Coordination Support Team

Barcelona City Council is committed to mitigating the effects of climate change, to climate change adaptation, to climate justice and to the promotion of citizen participation through actions defined in its Climate Plan.[1] These actions include improving thermal comfort in buildings and public spaces and creating a network of climate shelters for use in hot weather to guarantee health, especially among the most vulnerable groups.

In this context and within the framework of the third call of the Urban Innovative Actions programme funded by the ERDF, Barcelona City Council launched the 'Climate Shelters at Schools' programme to adapt them to climate change by introducing green (trees and plants), blue (water sources) and grey (shade and ventilation) solutions. This programme will transform educational centres into healthy spaces that foster the well-being of the educational community and promote gender equality and inclusion activities.

DESIGN AND EXECUTION PROCESS

The design of the pilot transformation projects at 11 schools involved the entire educational community: management team, students and teachers, families, non-teaching staff and other groups. A total of 1,264 people took part in the four sessions of the participatory process.

The images that appear in this article show examples of the transformations that have been carried out in the playgrounds of various schools in Barcelona, to turn them into climate shelters.

The educational community plays an active role in selecting the solutions that will be implemented at the school, according to its needs and interests. The proposed methodology focuses on four participation sessions, energised by a team from the 'More Sustainable Schools' programme who make sure that the educational community of the participating schools is properly represented.

In the first session, the pilot schools chose and prioritised the interventions to be implemented at their centres. Among the solutions proposed and defined by the technical team, the schools showed a preference for measures that favour natural cross ventilation, more vegetation, the application of treatments to surfaces and paving, the incorporation of water sources and the installation of mixed solutions that combine shade, vegetation and water.

The transformation project at each school is defined according to the priorities set during the participatory process and the technical reports provided by the project partners (who determine the needs of the buildings and playgrounds, according to the degree of exposure to sunlight, the type of building material, natural cross ventilation needs, and other physical features of the buildings).

For each participating school, a scorecard is prepared that includes technical criteria, suitability of solutions, management and maintenance, as well as the specific needs of the school itself. Based on the scores, the final list of solutions is drawn up, bringing

together the contributions made by the stakeholders involved in the process.

The available budget for works (a maximum of 240,000 euros per school) determines the number of solutions that can be applied, with each centre having to adjust the type of actions and concentrate them so that they are as effective as possible in terms of climate impact. The final projects are the result of a balance between the initial objectives, the aims of the schools and the technical reports.

At all 11 schools transformed, more than 1,000 m² of concrete paving has been replaced by vegetation and 74 trees have been planted. What is more, 2,213 m² of shaded spaces have been created and 26 new water points have been installed.

Transformed schools are then incorporated into the city's Climate Shelter Network, as well as other ongoing programmes of Barcelona City Council with which they share objectives and methodologies, such as 'More Sustainable Schools', 'Playgrounds Open to the Neighbourhood', and 'Let's Transform School Playgrounds'.

SOCIAL IMPACT OF THE EXPERIENCE

Teacher training

The experience is accompanied by a learning proposal for the entire educational community, with special attention to students in the fifth year of primary education (10 years of age), on how to adapt to and fight climate change. This proposal is conveyed to teachers from the participating schools through training seminars, presenting and introducing them to the themes of climate change, effects on health, and mitigation and adaptation strategies. What is more, they are provided with the necessary resources so that they can convey this knowledge to students and thus encourage the learning-related use of the measures implemented.

The schools taking part in the project commit to participating in the 'More Sustainable Schools' programme, which frames the transformations implemented into a context of climate change, thereby ensuring continuity with the possibility of adding sustainability criteria to all areas of the schools' educational approach.

Open school playgrounds

The pilot schools also commit to taking part in the 'School Playgrounds Open to the Neighbourhood'[2] programme, which shares the transformation of these schools with the local neighbourhood, members of the educational community, families and other groups.

This municipal initiative, led by the Department of Education, uses the city's school playgrounds as public spaces outside school opening hours, on weekends and during school holidays. What is more, the programme sets out to expand and diversify opportunities for play and physical activity in public spaces. This is a municipal service that converts school playgrounds into leisure, educational and shared spaces, open to everyone, regardless of whether or not they are linked to the school.

All open school playgrounds have a monitor service that opens and closes the premises within the scheduled hours, ensures the proper use of the facilities and creates relationship dynamics between children and teenagers. Barcelona currently has 61 School Playgrounds Open to the Neighbourhood, spread across all districts of the city.

Climate Shelter Network

Since 2019, Barcelona City Council has been running a Climate Shelter Network[3] where citizens can escape from the heat, especially during heatwaves, which are expected to become increasingly frequent and intense due to the climate crisis.

In 2022, Barcelona has expanded the Climate Shelter Network to more than 200 spaces, 47 more than the previous summer. This means more than 95% of the population has a shelter less than 10 minutes away from their home.

These spaces are made available during the heatwave season, which runs from 15 June to 15 September, and provide thermal comfort to the population while maintaining their uses and functionalities. They can be indoor (temperature of 26°C) or outdoor spaces (parks and gardens with a high presence of urban vegetation and water sources) and are especially suitable for people vulnerable to the heat (babies, the elderly, people with chronic diseases, etc.) as long as they do not require ad-hoc medical care. They also have good accessibility, provide rest areas (chairs) and water, and are safe.

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[2]https://ajuntament.barcelona.cat/educacio/es/patios-escolares-abiertos
[3]https://www.barcelona.cat/barcelona-pel-clima/en/barcelona-responds/specific-actions/climate-shelters-network

The educational centres that take part in the project become part of the Municipal Climate Shelter Network. They are duly signposted as such, like the rest of the spaces that make up the network, and are accessible to all citizens.

Transforming school playgrounds
Currently, the sustainability of the experience is guaranteed thanks to the Let's Transform School Playgrounds[4] programme, which sets out to transform playgrounds into naturalised, co-educational and community spaces. The programme has incorporated key elements of the Climate Shelters at Schools experience, such as the participatory methodology and the environmental needs of the centres.

The project is an initiative of Barcelona City Council, implemented by the Barcelona Education Consortium with the collaboration of the Rosa Sensat Teachers Association and the Childhood and Adolescence Institute.

The programme promotes the transformation of playgrounds to leverage their educational and recreational potential, using a stable action plan within the city's investment into caring for and improving school facilities.

Since its 2020-2021 edition, the programme has included intervention methodologies developed within the framework of the Climate Shelters initiative, such as:
- The selection of schools on the basis of an open invitation to all schools in the city, which are chosen on the basis of objective criteria and the assessment of environmental conditions.
- A participatory process that involves the entire educational community.
- Green, blue and grey solutions from the Solutions Catalogue to transform playgrounds into more naturalised and sustainable spaces.

Thanks to the programme, 14 schools were transformed in summer 2021 and 17 in 2022. This transformation of school playgrounds is expected to continue across the city in the next few years.

The incorporation of these elements guarantees the continuity of the actions of Barcelona City Council included in its Climate Plan, with a view to mitigating the effects of climate change from an all-embracing and participatory perspective.

[4] https://ajuntament.barcelona.cat/educacio/es/transformamos-los-patios

"We sat here chatting and telling stories now because years ago someone resisted and because we also resist today"

Female Embroiderers in Alto Alegre

The 'Embroidering Resistance' initiative is made up of a group of female embroiderers, from the quilombola community of Alto Alegre, a remnant of the 'quilombos' – remote places where slaves who fled from the plantations settled to start a new life. This community, from the municipality of Horizonte, uses art as a tool for empowerment, inclusion and autonomy.

EXPERIENCE

AN ANCESTRAL EMBROIDERY EXPERIENCE AS A TOOL FOR HUMAN DEVELOPMENT AND FEMALE RESISTANCE

Rita de Cássia Martins Enéas Moura
Sociologist and Councillor for Education of the Horizonte City Council

THE QUILOMBOLA COMMUNITY OF HORIZONTE

Horizonte[1] is located in the Metropolitan Region of Fortaleza, some 40 kilometres from the state capital of Ceará, in northeastern Brazil. The current population is estimated at 68,529 people (2020 figures from the Brazilian Institute of Geography and Statistics - IBGE),[2] distributed over a geographical area of 160 km[2], and divided into four districts: Aningas, Dourado, Queimadas and Horizonte, where the municipal headquarters are based.

Since its emancipation in 1989, Horizonte has grown significantly in economic and social terms and is now a major industrial hub in the region, attracting many migrants and occupying the fifth position of cities that collect the most Tax on the Movement of Goods and Services, while also having one of the highest GDPs in the state of Ceará. With regard to violence, according to the Municipal Department of Security, Citizen Care and Mobility, there has been a significant downward trend in crime in Horizonte, with figures showing a 69.5% decrease in lethal violence in 2019 compared to the previous year.[3]

The city has 16 nursery schools, 27 primary schools, three secondary schools, a special education centre (for children and adolescents with functional diversity), and a young adults' education centre

(which serves approximately 17,000 students). The city also has a cultural centre and a vocational college within the Quilombola community.

This community descends from a common ancestor known as Cazuza, who fled Barra do Ceará (coastal area) to settle in the region many decades ago. Most inhabitants of the community are peasants who lack means of production and often work for landowners. In this context of labour exploitation and social invisibility, women become potential victims of multiple forms of violence.

INEQUALITY AND RACISM

Inequality suffered by racialised people is a major indicator of social injustice, as it translates into social and economic conditions that do not depend on personal merit and effort but purely on discrimination. It is very sad to note that there is still profound racism even now in the XXI Century. Statistics show that black people are the main victims of police violence, poverty, unemployment and low levels of schooling.

What is more, an investigation carried out in 2019 found that the murder rate per 100,000 Afro-descendant people was 29.2, while among the non-racialised population it only reached 11.2. In other words, the chance of a black person being killed in Brazil is 2.6 times higher than that of a white person (Atlas of Violence, 2021).[4] In the field of education, the figures are very similar: 76% of non-racialised young people between 15 and 17 years of age are

enrolled at secondary schools, while among the black population the figure drops to 62%, a difference of 14% (IBGE, 2000).

WOMEN AND PEOPLE OF AFRICAN DESCENT

Also, according to figures from IBGE, racialised women, compared to other segments of the population, feel more insecure and vulnerable in all the spaces and environments they frequent, even in their own homes. According to a study carried out by the Latin American Faculty of Social Sciences (Flacso, 2015)[5] involving 83 countries, Brazil ranks fifth in terms of the number of murders of women. Regarding the profile of female murder victims in this country, 74.7% of them were between 18 and 44 years old, 61.8% were black women, 81.5% were killed by their 'partner' or 'ex-partner', and 8.3% by other relatives. Ultimately, the majority are young, black women who are victims of domestic violence (Public Security Yearbook of Brazil, 2021).[6]

It is therefore urgent to think about positive actions that allow these women to face up to situations of violence and denial of rights. The empowerment of women is fundamental, as is broadening their self-esteem towards themselves, their body, their ancestry and their identity, in order to find the path that leads to autonomy and inclusion.

TRANSFORMING THROUGH EMBROIDERY

'The Bordando Resistência: Bordadeiras de Alto Alegre' ('Embroidering Resistance: Female Embroiderers in Alto Alegre') initiative is made up of a collective of female embroiderers from the Quilombola community of Alto Alegre who use art as a tool for empowerment, inclusion and autonomy.

The project duly adopts this perspective, exploring the paths travelled by the ancestors of the women involved according to spoken narratives and symbolism represented through the ancient art of hand embroidery. The project started with the participation of 15 women from the community, who were gradually joined by other family members on a spontaneous basis. However, the aim is to work in small groups in order to strengthen ties and foster real and sincere dialogue between the people involved.

The essence of the project is to promote spaces for collective dialogue focused on the recognition of ancestral culture and identity in order to bolster gender autonomy and defend the rights of Quilombola women through the implementation of different activities: courses on handmade embroidery emphasising the promotion of local memory and culture; the creation of handicrafts to include women in the workforce and earn an income from embroidery; and the staging of interactive dialogue workshops to analyse and reflect on racist

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[5]https://flacso.org.br/2015/11/09/mapa-da-violencia-2015-homicidio-de-mulheres-no-brasil/
[6]https://forumseguranca.org.br/wp-content/uploads/2021/10/anuario-15-completo-v7-251021.pdf

discrimination, thereby strengthening a culture of defence of the rights of women and the Afro-descendant population.

The short-term results include the empowerment of women, the discovery of artistic potential, income generation among women of African descent, the recognition of culture, and the strengthening of ties among participants. In the long term, the project hopes to firmly establish the culture of embroidery in the community, and perhaps throughout the city, and also achieve more recognition of the artistic and cultural potential of the Quilombola population.

On this journey, ties are strengthened, the feeling of community grows, and eyes acquire the power to replace words. Stitch by stitch, a story of resistance and resilience is told and experienced collectively.

PHASES OF THE INITIATIVE

The methodologies of all the planned and completed activities focus on embroidery workshops, conversation circles, conferences, forums and other forms of dialogue and popular participation, with embroidery as a backdrop to talk about culture, community, black roots, the empowerment of women and their participation in social and political spaces, as well as other issues that affect the daily lives of the women from this community.

All of this takes place in two different stages. The first stage involves the formation of the intergenerational group of women, who subsequently take part in the hand embroidery course focused on local culture and history. Biweekly meetings are held in the community, where conversation circles, group dynamics and use of audiovisual resources take place.

The second stage involves the staging of business workshops focused on production and income generation. In this stage, the initiative is supported by major associations that provide visibility, recognition, awareness and opportunities for the collective and, consequently, for their families and the territory. The work and the products resulting from the experience were presented at two important exhibitions: 'Porque Cazuza resistiu, resistimos também' (Because Cazuza resisted, we also resist) (2018) and 'De Olho d'Água a Horizonte' (From Olho d'Água to Horizonte) (2022). The average income earned by the women is still low, but it is a personal achievement that boosts their own self-esteem and that of their families.

Other projects that have stemmed from this experience include the socio-political initiative 'Marias Brasileiras' (Brazilian Marias) and the more education-focused initiative 'A arte de bordar a história pelas mãos e olhar da infância: uma experiência de bordado ancestral' (The art of embroidering history with your hands and from a child's eyes: an ancestral embroidery experience).

Strengths and subjective results of the project include the reinforcement of identity linked to breaking stereotypes built over time by structural racism; the creation of new spaces generating culture, communication, social awareness, community and territorial recognition; and the strengthening of family and intergenerational relationships generated through embroidery-related talks and workshops.

There are also some things that could be improved, such as the possibility of generating income in a more constant and long-lasting way; the need to promote more training opportunities so that women learn to commit to their individual production in terms of the use of their time and compliance with deadlines for the delivery of orders; and the need to get premises in which to carry out activities, as they are currently carried out in lent premises.

As a collective, we are constantly evolving and open to making changes that bring social, cultural and economic value to the lives of these women. In this sense, new models of ethnically referenced products are continually being developed to expand the group's products and presence in the market; advertising marketing campaigns are being launched to bolster the collective's commitment to a production of individual pieces focused on the female universe; and finally, strategies are being sought that make it possible in the medium term to buy a property (atelier) to carry out the activities of the 'Bordando Resistência' project.

We still have a long way to go when it comes to autonomy, but our achievements are what keep us going, feeling motivated and much happier than when we started in 2017. And we are getting there.

Based on the ancient quote "Tell me and I will forget; show me and I may remember; involve me and I will understand", Loures City Council launched the 'RiosComVida' project to raise awareness of the importance of conserving natural heritage. Translated as 'Rivers with Life', the project includes educational and environmental awareness-raising actions for the school community, using new technologies to increase knowledge on the conservation of nature and biodiversity, while promoting the enhancement of natural heritage and ecosystem services, through new technologies.

EXPERIENCE

'RIOSCOMVIDA': RIVERS IN LOURES AT THE HEART OF SUSTAINABILITY

Ana Catarina Sabino and Ana João Gaiolas
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OBJECTIVES AND LOCATION OF THE PROJECT

Rivers with Life sets out to boost municipal actions in the field of education and environmental awareness, focusing on the protection of life on Earth and the appreciation of water resources. The project consists of awareness-raising actions and citizen participation, including the creation of a manifesto for the school community and the production of digital content publicising the project, such as a field guide, an infographic and a digital brochure.

The project takes place in the 10 districts of the city of Loures (Bucelas, Fanhões, Loures, Lousa, Camarate / Unhos / Apelação, Moscavide / Portela, Sacavém / Prior Velho, Santa Iria da Azóia / São João da Talha / Bobadela, Santo Antão do Tojal / São Julião do Tojal, Santo António dos Cavaleiros/Frielas). Loures covers an area of 167.24km2 and is part of the Lisbon Metropolitan Area, with a population of 214,328 inhabitants, of whom 16% are between 0 and 14 years of age, 62% are between 15 and 64 years of age, and the remaining 22% are over 65 years of age.

The project's key objectives are to raise awareness among the population of Loures about the biodiversity and geodiversity of local rivers through:

- Greater knowledge of the biodiversity and geodiversity of the rivers in Loures and the role that their habitats, species and ecosystems play in terms of the protection, regulation, defence and safety of riverbeds and courses, as well as the

importance of the balance of biotic and abiotic factors in nature.
- The functions of structures (ecological and geological) of the hydrographic network and the social, cultural and sustainability impact, associating its ecological importance to the history of rivers.
- The city's River Management Planning and Management strategy, with a focus on solutions and methods that prioritise intervention to neutralise the main vulnerabilities identified within the Municipal Action Plan on Climate Change Adaptation.
- The importance of eliminating invasive species of aquatic plants for the conservation of biodiversity.
- The biomonitoring of the fauna and flora species present in the city's rivers.

VIRTUAL JOURNEY AROUND THE CITY'S HYDROGRAPHIC NETWORK

Active participation of the public, through visits and their involvement in the project, opens up an opportunity to report problems related to river ecosystem services, thereby resulting in the empowerment of the population. This approach also has the benefit of encouraging the educational community's participation in decision-making and its importance in the construction of a sustainable society, while also stimulating cooperation with the authorities in the pursuit for better river conservation.

'GuardaRíos' (Riverguard) is a cartoon character who accompanies participants throughout the journey, discovering the region's biodiversity and geological resources and guiding them through the municipal plans and strategies that are being implemented to regenerate rivers.

The images in this article show the educational and environmental activities that are being implemented within the framework of the 'RíosComVida' project, in the municipality of Loures.
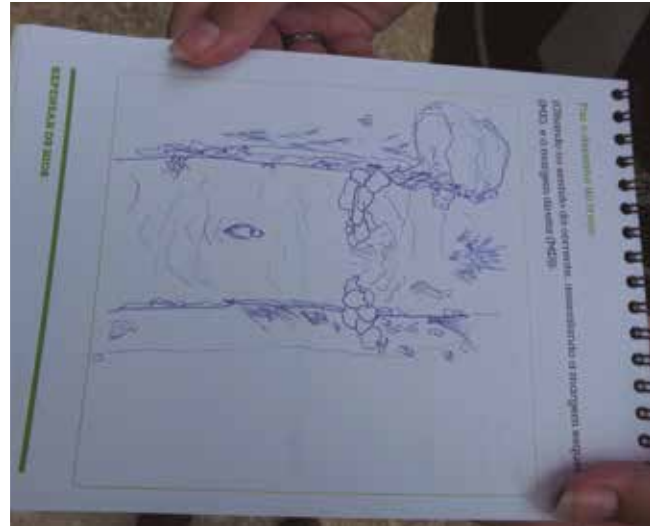
Led by 'GuardaRíos', the participants are transported on a virtual reality flight across the municipal hydrographic network, covering the 250 Km of river courses in Loures. On the flight, they explore the region's biodiversity and geodiversity, as well as the problems associated with the control of invasive aquatic plants, as part of the implementation of the Strategic River Regeneration Plan, a strategy covering all the city's rivers with a view to adapting the territory to climate change.

This virtual journey allows three different levels of exploration and detailed knowledge of the territory, biodiversity and geodiversity; specifically habitats, ecosystems, natural values (flora and fauna), abiotic components and invasive species. It also addresses the problems associated with their presence in relation to the preservation of biodiversity, which at the same time influences the conservation of river ecosystems. In this 3D film, participants get an overview of the entire watershed, a partial view and a detailed view of the main riverbed.

SENSORIAL EXPERIENCE

As part of the project, the educational community is offered the possibility of on-site visits so that they can learn about the different flora and fauna species found in the local rivers. This takes the form of a mini-laboratory out in the field that evaluates the health status of the river (physical-chemical component of the water and identification of macroinvertebrates), and provides a sensory experience of the sounds of nature. This underlines the importance of the relationship of human beings with rivers, ponds, seas and nature, contributing to a more active citizenship in the conservation and preservation of these ecosystems.

What is more, the initiative promotes open, critical and reflective dialogue. If the activity is carried out by a school, the participation of teachers is encouraged with the signature of the 'Rivers with Life' Manifesto, through which both students and teachers are challenged to play an active role in society. This means that they propose actions with a view to

fostering ecological regeneration and showcasing the environmental and scenic value of the territory, making their voice heard by policymakers.

DISSEMINATION TOOLS

The communication and dissemination of the project is done via digital media, which is an excellent marketing tool that publicises the objectives to a mass audience and underlines the importance of riverside ecosystems for neighbouring communities in the fight against climate change. 'Rivers with Life' has the following communication materials:

a. Digital field guide to support students and teachers who use an experimental scientific method to gather and record geographical, biological and historical data, learn more about riverside habitats, and visit the city's 250 Km of rivers.

b. Digital infographic, with all the relevant information for the river basin, biomonitoring and the Strategic Plan for River Regeneration and Environmental Awareness.

c. Digital brochure, which also explains the right way to proceed in the event of detecting situations of misuse by visitors or by riverside communities.

PROJECT IMPACTS

The project actively contributes to Sustainable Development Goals (SDGs) 4, 6, 15 and 13 by carrying out the following actions:

• Providing useful information to citizens and promoting environmental awareness, as well as highlighting their role in promoting sustainable development, in aspects such as the conservation of nature and biodiversity, which all helps enhance natural heritage.

• Reporting on the negative environmental impact that invasive species have in the conservation of ecosystem services.

• Identifying the problems associated with climate change.

Before the pandemic broke out, the 'Rivers with Life' project had involved 816 students in 37 activities over two years. In 2022, the aim was to get things back on track, implementing more awareness training actions for 750 students and reaching the entire educational community, both through the manifesto and the actions, until reaching about 8,000 people.

In terms of impact, there has been an increase in reptile, amphibian, bird and mammal communities and a decrease in invasive species, with a predominance of native species. There has also been a gradual reduction in the sedimentation of the rivers that have been regenerated, an increase in biodiversity, and an increase in the number of walkers along the rivers.

With the active participation of the population, the number of messages by citizens towards the municipality has also increased, reporting anomalies such as the presence of residues and odours. In this sense, active citizenship has encouraged the council to carry out a stricter surveillance of the spaces, with the creation of a specific brigade of 'River Guards'. The mission of Loures City Council is to continue defending the life of rivers and river ecosystems, always striving to improve actions and interventions, as well as innovating in the methods of awareness-raising, education and citizen participation in the conservation of water resources.
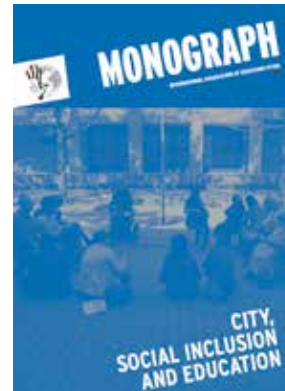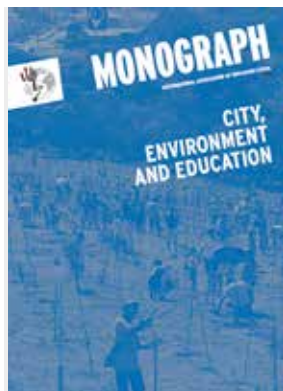
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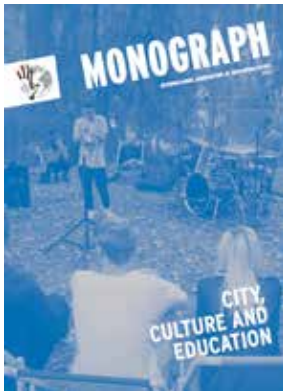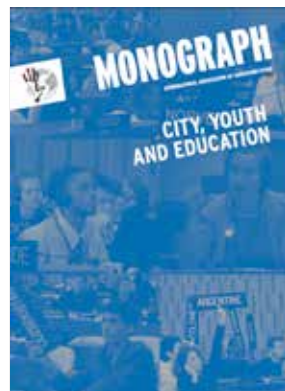
No.7
City, Culture and
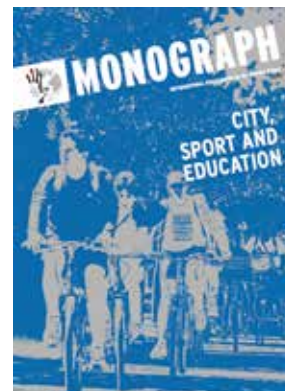Education
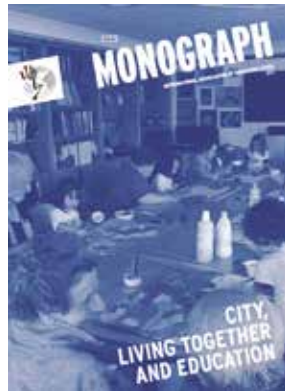
No.6
City, Living Together
and Education

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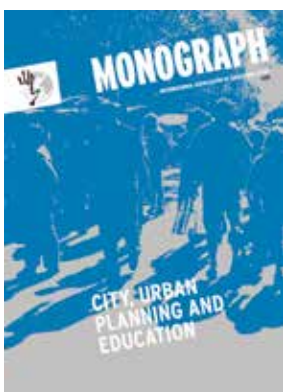City, Social Inclusion
and Education

No.4
City, Environment
and Education

No.3
City, Youth
and Education

No.2
City, Sport
and Education

No.1
City, Urban Planning
and Education

"An education in ethics and the right to care – and to care with dignity – could act as a leverage for the construction of a *network in which all individuals and social agents are jointly responsible for care and the permanent regeneration of well-being. What is more, this is a network in which the lives of care receivers are not at the expense of other lives – human or non-human.*"

Yayo Herrero
Anthropologist, Social Educator, Teacher and Ecofeminist Activist.