

CITIES

FOR ALL

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This publication was produced within the project "Cities for all - inclusive Urban planning and decision making in the Eastern European cities".

Disclaimer: The articles reflect the opinions of the individual authors and/or interviewees, not necessarily those of CDN or the Council of Europe.

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Published in Belgrade in January 2022.



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INTRODUCTION

Dear reader,

2021 was the year when we finally started making live activities again. It was about time! Even though some might think, that the project with main focus being the intersection of Gender and Cities, is a bit out of place in the times of global pandemics, that is daily worsening the conditions and shrinking the space for the civil society in the Eastern Europe, we consider that with this project we achieved unprecedented solidarity and understanding among the youth that took part in the Online Course (OC) and International Activity (IA). These people implemented Local Actions (LA) that are becoming more and more successful and impactful with every year that we do them.

Based on last year's experience with online course, we managed to make this one more successful, efficient and youth friendly course and after it, first international event, that took place in Novi Sad. This work plan brought us together as a movement and we are super excited to see so many young people get involved in CDN after this Work Plan.

This project taught us a lot, including how much more in depth we can and should explore both topics and their connection to the youth in the Eastern part of the Council of Europe. Topics were triggering, especially the second event - it was full of tears and safe space management. Nevertheless, we are happy how we handled everything and how we managed to create a safe space for young people from the most vulnerable political backgrounds to share their experiences and get empowered. At the evaluation

session of the IA nobody could hold their tears. We bonded, we laughed and cried, we shared our stories and tips for lobbying, fighting for the better future. We empowered and supported each other.

This project was a brainchild of two working groups of CDN - Alternative Urbanisation and Gender, both of them will continue doing amazing work in the future. We got inspired to explore the connections between the city, climate, economics and society, which led us to develop the idea of Study Session on intersections of these topics and we will conduct it in November 2022 in European Youth Centre Budapest. Gender WG, on other hand, has brand new type of project, inspired by this WP, "Feminists in the Environmental movement", that will conduct researches in the rural areas all over Eastern Europe and sum them up into publication.

While the struggle for human rights continues, we know that we shouldn't forget the lessons learned and the experiences we had during this project. This is why, in this publication, we offer you some of the materials from our online course, outputs of the sessions, information about the Local Actions and unique articles on connected topics. We hope you enjoy this publication!

Stay strong and keep fighting!

Editorial Team,
Selma, Maja and Masha

CITIES FOR ALL - MANIFESTO

This manifesto was developed by the participants of the online course "Cities for all - Why?" and international training "Cities for all - How?"

INTRODUCTION

We, young green-minded activists from Eastern European cities recognise that some parts of our cities are becoming more inclusive, whilst others are becoming more exclusive. Although this can be perceived as a partial progress, there are still areas left to improve to achieve the systemic change.

Everyone deserves to feel welcomed, safe, and seen in our cities. Despite this, we see that often-times, the most vulnerable groups in our cities don't have equal access to the public spaces and services. These shameful conditions are a result of far reaching systems of oppressions, but they can also be mitigated with affirmative and structural action. In this manifesto, we, as youth of Eastern European cities outline the frameworks sustaining this exclusion of citizens but also the way forward to create more inclusive and just cities.

INTERSECTIONAL PERSPECTIVE

Patriarchal capitalism and different types of oppression, such as systematic issues maintain the many inequalities in our society. In order to understand and combat these harmful narratives we need to understand their far-reaching influence. The only way we can do this is by adopting an inter-sectional approach, which takes into account different factors that shape our lives, like gender, race, class, ethnicity etc. All people belong to more than one of these groups and in order to approach their issues and needs we must take into account all their identities and perspectives. We as young greens see that this approach of looking from different points of view could help promote empathy, solidarity and equality in the society. It is visible that in the process of urban planning and design we have a strong presence of so-called "neutral users".

This term refers mostly to cisgender, heterosexual white men with privilege in society. However, women, LGBT+ people, people of colour, people with disabilities, migrants, youth, older people, people living in poverty, sex workers, homeless people, are often faced with restricted access to the public spaces and services.

The communities that are not in the scope of neutral users are less supported legally, through administration, healthcare, social services, education etc. These

forms of hidden oppression against groups in society create a loop of discrimination and violence. Non privileged groups often remain in the blind spot of the society which causes social exclusion and multiple discriminations. For instance, non-binary and transgender people have difficulties accessing public services that require their identification, especially when their documents are not recognised by the government. As we want to be the initiators of positive changes and promote them to wider masses, we believe we need to take the introspective look. We must start engaging with different groups and understand their issues and never take the approach that something is “not our problem” or that we remain apolitical.

We demand that city institutions take on active, up-to-date and science based approach to administrative and legal matters without any kind of discrimination when addressing issues and needs of all communities. We call upon the creators of educational programmes to enable equal access and opportunities to educational content and procedures to all members of society, and do not deprive them of it because of their gender, race, class, ethnicity and any other identity. In addition, educational programmes should encompass diverse representation and inclusive materials.



Credit: Timi Keszthelyi, Unsplash

We demand of urbanism and development departments of cities to create projects that would benefit all citizens instead of only privileged ones, and looking at the intersectional perspective of social, cultural and environmental factors when planning new urban projects; re-think and improve the existing infrastructure in the same manner.

Finally, we demand of media resources / media platform of many kinds (TV, printed newspapers and magazines, online news platforms etc.) to end biased reporting when talking about non-privileged communities. We demand social

media platforms react to hate speech that further spreads stereotypes, discrimination and hate towards these communities. Additionally, we demand of media users to not ignore certain groups and help raise visibility and representation of them so their voices could be heard, and stand actively against online hate and bullying, using all legal ways to fight it.

INCLUSIVE GOVERNANCE

We, young people in Eastern and Central European cities see our municipal governments as mainly led by the same group of people. The centres of power in our cities are for most part ruled by able-bodied cisgender heterosexual men, who tend to exploit the power at their disposal to secure their privileges on the expense of rights of people who don't fit the mainstream norms of the society, as well as on the expanses of the poor.

The privileged groups of people create and maintain internal connections as a way of making executive decisions without transparency and responsibility. This kind of decision-making creates an ideal field for abusing positions of power, in most cases at the cost of environment and individual rights.

Even though the government officials are elected by the public, they do not include the interests of all segments of society. They use several mechanisms of exclusion, such as use of illegitimate experts and pressures on the media, to name a few. This kind of exclusive governance works to create social status and wealth for the governing few, and not making a constructive change in society, or caring for the general well-being. This has led to a state where different groups of people are marginalized and oppressed in different manners, and there is a lack of understanding of the work of us, the activists who want to create a truly more inclusive society. These problems disenfranchise young people and cause feelings of apathy and apolitical views.

We see a truly inclusive democracy as that in which every inhabitant's voice and capacities to be considered and encouraged when making a decision about their city. In order to make governance practices in our cities more inclusive, we must push for structural reform in several areas. Firstly, strengthening the NGO sector, creating connections and becoming allies with people in positions of power, educating them where possible.

Furthermore, educating and informing the general public (especially young people) as much as possible through media, street actions, books, social media and other similar tools. A large progress would be made if some of the topics we want to edu-

cate about could find their way in the curriculum of educational institutions. Educating ourselves means empowering ourselves to take ownership of our urban spaces.

Finally, participatory budgeting can help alleviate and address social exclusion by helping activists and other disenfranchised groups causes to be represented in city's strategies when developing urban and social policies. Organizing public forums, research, surveys etc. to gauge people's opinions and engagement into policy making. Therefore to ensure a truly inclusive governing in a system clearly designed to constrain us we have to advocate policies made by people who are discriminated and oppressed and to employ affirmative action for these under-represented groups.

TRULY PUBLIC INFRASTRUCTURE

The same way urban environment shapes citizens, citizens shape the environment. Currently our cities are built with able-bodied gender-conforming cisgender heterosexual men in mind. The patriarchal structures make our cities neither safe nor accessible for all. As a result of the non-participatory policy and patriarchal social paradigm, today we have cities that are not available for most of the people who live there, which creates the continuation of the exclusive process.

Lack of inclusion in the process of how change in cities comes about further creates exclusion in the newly created or "improved" spaces. Across all Eastern Europe and some Central Europe, we see many groups being excluded from spaces that are 'public' only in name - people with disabilities, gender non-conforming people, people of diverse ethnicities, homeless people, elderly people, parents of small children, even women and girls.

Any member of our community might become disabled. We noticed a lack of comprehension from the urban planners who are providing paths and other urban infrastructure. Often, these facilities and practices are doomed to be harmful and even dangerous for some members of the society. The lack of knowledge among the city bureaucrats is obvious and should be considered first and foremost.

We see cities inaccessible and unsafe for many unprivileged groups - unfit side-walks, unsafe and unpassable crossings, poorly lit, closed spaces, little to no accessible public services, inaccessible public bathrooms, inaccessible public transportation. Women, gender non-conforming and transgender people often feel unsafe due to unlit public places, unfit public services, and having to go to public restrooms that are not designed for them or feel exclusionary for gender non-conforming or transgender people.

Along with inaccessibility for people with disabilities often comes inaccessibility for people with small children - no elevators, steep ramps or no ramps at all, unpassable obstacles for those pushing a stroller. People with low mobility are often not provided with benches across the city. They may be forced to walk long distances, in order to get to a store, with no chance to rest. Furthermore, many buildings do not have elevators and public transportation close by. Homeless people are often pushed out of public spaces when the infrastructure prohibits them having safe and comfortable places to stay the night and rest.

Fast traffic and too much car traffic in some places creates not just unsafe, but also unhealthy environment to be in. Inclusion also does not stop at accessible transportation - public transportation is often financially inaccessible, too, and greener alternatives are not accessible for all, leaving personal cars as the only solution for many people.

As youth of Eastern Europe we state an urgency of bringing inclusion into all liveable spaces of to create a better democratic space for rising the level of civil involvement. The best way we, as young green activists, see here is the grass-roots process of education and active mandatory in-



Credit: Anna Rye, Unsplash

volvement of vulnerable groups of people in the process of implementing affirmative policy.

Development of internal community projects aiming rise of the level of social empathy is a need that should be brought to life with a direct support of the local authorities, implementing direct channels of communication with the public and activists, such as open door policy and including groups that are traditionally excluded from the process (such as LGBT+, Roma people, people with physical or mental disabilities, youth, women, ethnic groups, etc.)

We call for all further improvements and changes in our cities to be created primarily with oppressed people in mind. That would create better public places for everyone in the city, because if the city is good for people with disabilities, women, trans people, gender non-conforming people, and other often excluded people, it will be good for all other groups.

FOCUSING BEYOND PROFIT

We believe that capitalism as an economic and social system produces exclusivity and social injustice in society and continuously exploits public goods for private profit. Capitalism is intertwined with patriarchy and it perpetuates unsafe spaces for women and queer people, as well as on the expanses of the poor. The surplus capital is often invested and reinvested into urban development projects without much care for the urban landscape and the needs of the citizens and it is solely focused on profit.

Corruption and cronyism are widespread in Eastern Europe and this deeply affects how our cities governed incompetently in favour of political, criminal and corporate elites and it lowers the level of citizens in general. Because of the lack of active citizenship, grassroots strategies, participation in decision making and public discussions the democratic process is eroded which makes cities not people oriented.

Emergence of neoliberal capitalism after the 1990s in Eastern Europe as a lasting tendency of privatizing public goods that mainly result in exclusion. Some countries were or still are heavily affected by political conflicts which serve as a tool of manipulation, so that the subject of urban issues is totally underestimated and de-prioritised.

Centralization is one of the leading problems that countries in our region share. Fluctuation of population migration, especially younger generations who seek opportunities and jobs, at the same time trying to escape the injustices of the

regimes they grew up in, lead to a scenario in which rural areas are neglected and underdeveloped.

At the same time capital cities are getting bigger due to influx of people and therefore face the problem of more pollution and often lack enough of green areas. Businesses, capital and trade also thrive in bigger cities creating a concentrated wealthiest layer that leads to deepening of the class/gender gap and make an environmental impact. Our main aim is to address these issues and create quality solutions that lead to creating human oriented cities which are based on the principle of inclusion. Future infrastructure or reconstruction must be implemented in a way that they do not contribute to the climate change. We are oriented towards making public spaces safe, accessible and adjusted for the needs of locals and vulnerable or marginalized groups who face discrimination on daily basis.

We demand that municipal decision makers abandon profit driven development in favour of prioritizing human oriented development in areas such as infrastructure, regions, local initiatives, etc. and securing adequate, affordable, accessible housing for everyone is a recipe we advocate in terms of creating progress for Eastern Europe.

As a society we have to take on the responsibility to inform and make the public and authorities more aware of these issues and provide a corrective framework or creative solutions that benefits future urban planning of city spaces incorporating a strong sense of solidarity.

With all this in our minds, our hands, and our hearts we want to issue a call to solidarity with these different groups and to invite other activists and stakeholders to join our efforts for creating truly inclusive cities!



LOCAL ACTIONS

Belarus
HOMIEL, WHERE LOVE LIVES

HOMIEL LOVE

Participants of the training "Cities for All – How?" from Belarus – Hanna Filistovich, Kanstantsin Charnou and Palina Burko – decided to take part in a local action, despite the repressions in their country. You can read in this article what came out of it.

What is Homielove about?

Homielove is a website multimedia project that gathers photos and videos of Homiel urban spots remarkable for the participants of the project. These young people share their personal journeys on the grounds of sexual orientation and/or gender identity in an interview format and in parallel, they show the city from the perspective of LGBTQ+ people.

Who were the project participants?

The project participants were people who were somehow connected with Homiel and who are representatives of the LGBTQ+ community. Some of them permanently live in the city, some have lived there for only a few years while studying at university, some have left after school – however, they are connected with the fact that they have important memories with Homiel related to their formation as LGBTQ+ persons.



Why Homiel?

Homiel is considered to be one of the most conservative cities in Belarus dominated by the unrelenting Kremlin propaganda of "traditional" values and beliefs. In the absence of local organisations that work and provide support to the queer community, there is no visible presence of the LGBTQ+ people in the city. Hence, the LGBTQ+ youth lacks a uniting platform to connect and share their own experiences related to their respective LGBTQ+ identities.

Are there plans to do something similar with other Belarusian cities?

Over some time – definitely! In general, it is worth noting that the LGBTQ+ community in Belarus has been continuously facing a diverse set of challenges, which include high level of homophobia, hate speech, lack of visibility and representation in cities, bullying as well as frequent absence of any community support. The situation is inflamed by the tense political environment and dictatorship in the country. The time has come to change this, so such projects are important for modern Belarus.

Ukraine THERE IS TIME – IS IT SAFE HERE?

Organisation 'There is time' organised Local Action with an aim to underline and prioritise the importance of safe spaces in the city of Berdyansk for the local community, and specially for the vulnerable groups such as women and youth.

Wishing to involve youth and women in the analysis of the problem of safety in urban spaces, project team organised two live workshops, where they were



gathering inputs through 'mapping methodology' which were after collected by experts into recommendations on improving urban context in the terms of safety in Berdyansk.

Local Action also hosted two art workshops, where participants were making ceramic tiles with messages about unsafe urban spaces within the city. These tiles were then placed at the places that were marked as unsafe by participants which was symbolically a communication of needs and mechanisms for the transformation of urban spaces through street art. Throughout the action, there was a following social media campaign, including informative video material. Moreover, there were promo materials used to raise the visibility of the topic further.



Initiative VV - How city affects us: youth Green perspective

One of the two Local Actions organised in Ukraine was done by two participants of 'Cities for all – How?' event of the Workplan, Valeriia and Vira – Initiative VV. Initiative made an in depth psycho-geographic research of Mariupol city from a youth and feminist aspect, focusing on topics that haven't been analysed as much: interrelation of militarism, ecological issues, far-right violence, poverty, lack of inclusion and emotions and physical feelings of body in the city space. To support different youth urban experiences in the research, project team conducted 6 interviews with local young people and used an online survey to gather even more inputs. Target group was consisting of women and queer young people as to highlight (among other things) how the city space affects people of different genders in different ways.

Research was transformed into a policy agenda by the end of the project, which was then sent to a list of stakeholders, including both NGOs and political actors (city council, ministries, etc). In addition to the mentioned activities, project was followed by social media campaigning. Initiative VV also wrote an essay, summing up all the research findings and perspectives, as to spread it through mainstream youth media as well, and share information with the bigger reading audience.

You can check the essay here: <http://mariupol-youth.tilda.ws/>
(no ENG version available, but you can use translator :)



Bosnia and Herzegovina

REVOLT TUZLA

SAFE CITY – A STEP FOR WOMEN AND LGBT+ FRIENDLY SPACE

During the period of time between the beginning of October and the end of November 2021, Youth Movement Revolt from Tuzla, Bosnia and Herzegovina, has been implementing their local action as a part of the "Cities for all" Annual work plan.

Through recognising the needs for physical safety, safe spaces, and NGO support in their local community, Revolt has carried out different activities that address these issues.

They opened their local action by organising a self defense class for women and LGBT+ people, lead by professional Krav Maga self defense trainers. The aim of the activity was to bring larger awareness of the danger for women and LGBT+ people that exists in public places within a patriarchal society, and to give participants practical self defense skills, granting them the greater feeling of safety in their own bodies and allowing them to take back their own power.

It is always important to emphasise the role that NGO sector has had historically within the human rights movement. Following the self defense session, four local Non-governmental organisations, including Revolt, met during a day long seminar to share their experience in working with women and LGBT+ people, garnering new allies and building a stronger ties with other activists. They had a chance to discuss the support, or lack of support they were receiving in their work of bettering the civil society on a local level, and to share solidarity with other participants. As the conclusion of the seminar, they agreed that NGO sector plays a big role in shaping the future of women and LGBT+ people, by presenting a key link between the community and stakeholders.

To close the local action, Revolt organised a Queer and Feminist Game Night, in a local cafe known within the local community as one of the rare LGBT+ safe spaces in the area. The activity combined an atmosphere of educating and socialising, while bringing the community closer together and showing that they will thrive even with a lack of formal support and government lead safe space building.

The impressions from all the activities that took place were plenty. Prep team members of the local action shared their experiences organising the event:

"I had an opportunity to learn so much during the project, to see how all who participated were in similar situations, fighting for the same goals, and how long this fight has been ongoing right here in my local community.

It motivated me to keep resisting all the injustices I see."

– Sara, 17, non-binary

"This project was something special, I'm glad I was part of it. I liked the seminar the most, and how connected we all felt. I'm glad that we can continue fighting together for our rights."

– Melika, 17, woman

"This is just a small step for our rights, it isn't the end. We hope to continue our efforts by lobbying to stakeholders, pushing for an LGBT+ safe space and promoting an atmosphere of love, acceptance, activism and feminism."

– Edna, 18, woman

**OTVORENI ČAS
SAMOODBRANE
ZA ŽENE**

16.10.2021.
19 sati

Sportska dvorana Fakulteta
za tjelesni odgoj i sport

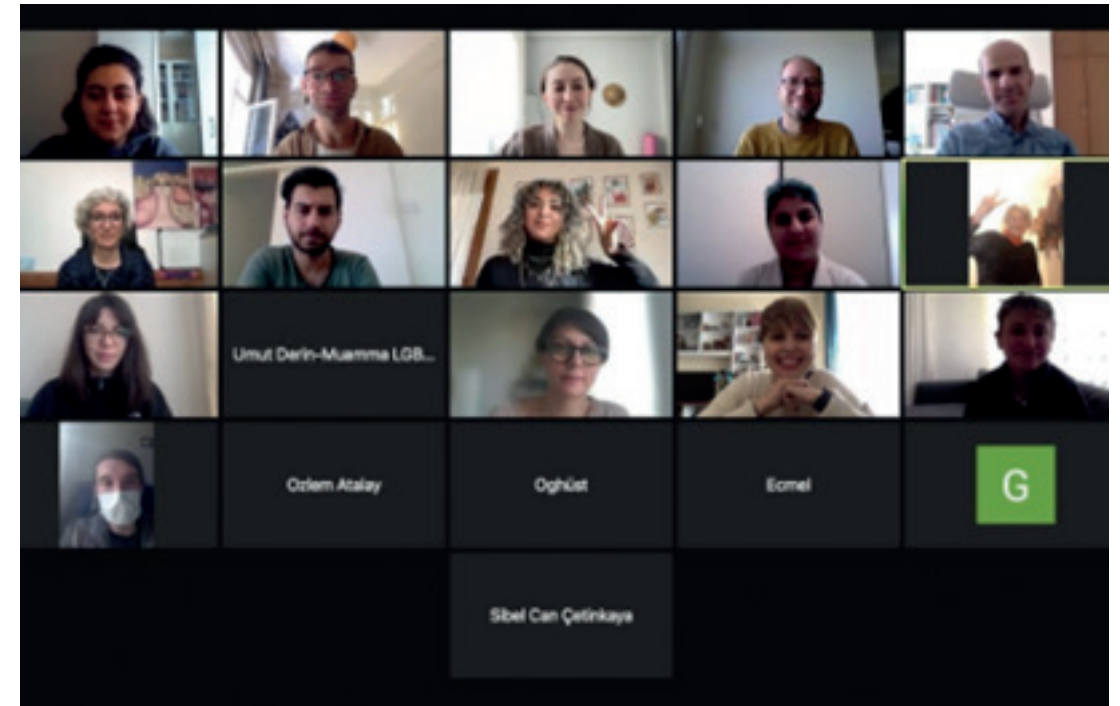
Za ponijeti:
čiste patike, ugodna odjeća za treniranje

Žene, mladi i LGBT+ osobe se u gradovima svakodnevno suočavaju sa prijetnjom od fizičkih napada i nesigurnosti. Poznavanje samoodbrane vraća tjelesno samopouzdanje koje nam ova prijetnja oduzima.

REVOLT cdh EYF

This project is part of CDN's Annual Work Plan "Cities for all – inclusive Urban planning and decision making in the Eastern European cities"

Turkey YOUNG GREENS OF TURKEY AND LAMBDA ASSOCIATION: LGBTI+'S LOCAL AGENDA: VIOLATIONS, OPPORTUNITIES AND DEMANDS



Local Action in Turkey was conducted with joined efforts of Young Greens of Turkey and Lambda LGBTI+ Association. Aim of the action was to raise awareness on urban rights and empower LGBTI+ organisations and activists. This was done through giving them tools and non-formal education on combatting anti-LGBTI+ propaganda, letting them organise together with bigger solidarity and boosting LGBTI+ individuals morale. Project team organised a 2 day online meeting with diverse organisations, activists and speakers from all over Turkey in order to gather as many different inputs as possible. There were different experts from municipalities involved, setting a base for discussions on tools and opportunities to advocate LGBTI+ urban rights in participants' local political contexts.

Team also assembled a paper consisting of meeting minutes and biggest take-aways, including a list of demands that is to be sent to numerous NGOs, local authorities and students' organisations.

With the overwhelmingly positive reactions from participants and sparked possibilities of collaboration, this Local Action set the beginnings of a strengthened movement even in the difficult and rapidly changing local context.

Armenia FRONTLINE YOUTH NETWORK – STUDENTS AS TENANTS



To check info on students housing situation in Yerevan, check FYN's website: <https://frontlineyouth.net/2021/10/20/students-as-tenants/> ..and for insights on the campaign itself – check FYN's Facebook page: <https://www.facebook.com/FrontlineYouthNet/>

In Armenia, as in most of the other Eastern European countries, many students are deciding to pursue their higher education in the capital, Yerevan in this case, for the wider range of study programs and future possibilities. This underlines the importance of sufficient and accessible students' housing for young people coming from provinces seeking education. For the moment, there are not enough students' dormitories nor housing rights to support the inflow of young students. For this reason, Frontline Youth Network decided to tackle the mentioned issue of lack of housing rights in students' context, and engage young people through a campaign, in order to build the momentum and critical mass for pushing decision-makers to make changes in a sustainable manner for youth. Conducted campaign was largely based on the previous research on students socio-economic conditions in Yerevan done in 2020 by FYN and aimed to impact youth policy by raising awareness and lobbying.

Success of the campaign reflects in the FYN's direct approach to youth around bigger educational institutions, interactive discussions with students' and circulation of the topic on digital media. Youth was equipped with knowledge on their existing rights and means of navigating the system in order to ask for better rights for themselves. One of the information that has been shared is discrimination that takes place on the basis of different genders and/or sexuality. Circulating this topic has been of additional importance, as there was an ongoing annual state program for youth workers taking place, with University representatives participating. Housing rights of youth remains to be one of the core problems future students face and long term pressure on decision makers should lead to the overall more inclusive environment of the city of Yerevan.

Azerbaijan NAFAS QUEER ART FESTIVAL 2021: URBAN STORIES OF QUEER YOUTH

As a continuation of the last years' Local Action, Nafas, LGBTQ+ rights organisation from Azerbaijan, decided to tackle youth advocacy on urban issues through the same format of collective digital art exhibition which gained much visibility the first time. With broadening the topic of the new Queer AF, artists were given the opportunity to explore and express through a feminist lens and in their art form of choice, inclusion issues of the urban tissue of Baku through different sub-categories they were provided with.

Artists explored the importance of city planning and how city infrastructure is playing a big role in women and LGBT people's lives, security and safety. By taking women and queer people into account, artists addressed the everyday and obvious challenges and needs of the capital city, as well as the institutional and structural problems. For the difficult local context in which lobbying and protesting in the city is very restricted, specially in regards to issues of women and LGBTQ+ people, activists don't find the safe ground to openly address the societal problems as many unfortunate cases took place for those that did so. Accordingly, NAFAS organisation is opting for a more secure, digital campaign in order to still reach to big audience and spark the changes we need. Art work was published on social media and followed by political explanations from artists, which captivated almost 11000 people!



It is tough for a queer hijabi, to exist in a city, saturated with antiquated and religious outlooks on life. Although all the eyes are riveted on you, the most important thing is not to break down and keep walking with a confident attitude, beautiful.

Title: "Eyes on Me"
Artist: @leazeri



"Cities are hosting millions of people these days and one of the main elements of cities and living habitats for humans are the multistorey apartments.

Inside the apartments most people have their own safe space and freedom to express themselves in a way they feel true and authentic to themselves. However, when we go out we are trapped into heteronormative and patriarchal city planning where we face these traces every other day. From posters to billboards, from road signs to street names we see binary and patriarchal traits everywhere.

Inside and out of a multistorey apartment we reclaim a space where ALL can live in peace and harmony."

To check out all of the works, go to: <https://www.instagram.com/queerartfest/>

Georgia YOUNG GREENS OF GEORGIA - INCLUSIVE MOVING

It is a well known fact, that underground passes are the epicentres of different kinds of harassment, which is always targeted at the most vulnerable groups such as LGBTQ+ people, women and children. On top of that, underground passes are impossible to use unless someone is an able-bodied person. Both aspects are violating people's basic rights to be able to walk safely and freely in the city. People are often forced to use underground passes since they usually present the only option, without alternatives such as zebra crossing.

Tbilisi is one of these cities where underground passes is neither safe nor adapted for differently abled people. Because of this, Young Greens of Georgia decided to work on this issue within their Local Action – Inclusive moving. Their aim was to reduce hierarchical oppression and exclusion of people based on their gender, sexuality, ethnicity, physical abilities, etc. in order to make city overall more safe, accessible and inclusive.

Local Action was done through a social media campaign, consisting of informative posts and video materials. One of the videos was an echo/embodiment of

the manifesto created during the event "Cities for all". The other one was about experiences in the underground passes women and queer people have faced. Since people in Georgia stigmatize sexual harassment, blaming women and queer people for the tragedy, hearing the stories from the victims themselves was aimed to increase the empathy and common sense. During the project there was also a live presentation-discussion during which manifesto was shared with the local community and interaction on the project topic nurtured. Envisioned project follow ups are following: bringing printed manifesto to different community bars and sending a letter to the mayor with the list of demands for creating alternatives to all underground passes and bettering conditions of existing ones.



CITY STRUCTURE AND HOW TO ANALYSE IT

By Masha Pashkova-Dzneladze

Online Course block developed by Daria Smagina

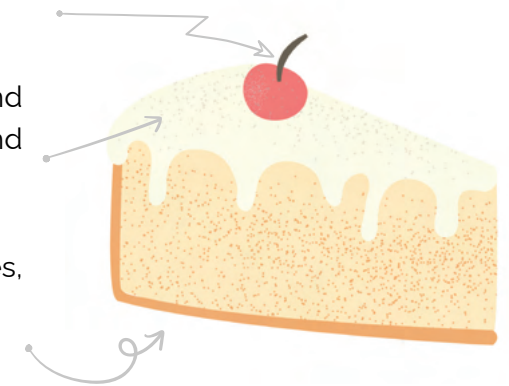
As majority of youth is living in the cities and the number is just predicted to grow, it is important, that we have the basic understanding how to analyse the city. There are way too many aspects that can be analysed, and we can probably only specialise in the several, but the below mentioned aspects are the basis, on which you can build your assumptions and develop the analysis the direction you are interested in.

City can be imagined as a layered pie consisting of the following layers:

Cultural codes - cultural meanings that are formed on the basis of the first two,

Social systems - social systems and relationships between the objects and humans,

Physical space - roads, houses, benches, and so on.



Let's explore each in depth.

PHYSICAL SPACE

Physical space includes landscape, flora and fauna and all the human built environment: roads, buildings, parks and street furniture and decorations. There are specifics we would like you to notice as they happen to be spread across Eastern Europe as a common trait.

Fences

Creations of barriers like fences, is an attempt to territorialise area, to show private and governmental structures. It also affects pedestrian and transport infrastructure, as it is to create barricading space for mobility.

Fencing leads to ineffectively used territory across loads of cities and towns. Sometimes these are abandoned buildings, such as factories, sport fields or similar, located in the city centre. In these kind of cases, the city governments should give space for re-thinking the use of those territories. There can be new types of housings or other functions taking over the buildings and smashing the fences.



Author: Michael Chow

Can cities get rid of advertisements?

Commercial advertisement can be seen all around the cities, and it is often not connected to the cultural code of the place. Inside the global movement to ban urban billboards, it is wondered what would be European policy in the nearest years regarding it.

We are only just beginning to understand how the advertisements are affecting the perception of the city image. If we remove all the ads, the cities will look totally different.

Getting rid of the advertisements shouldn't and will not happen overnight. The cities can set taxes for the ads in particular places, as well as use the space to communicate the city decision with the wider public or stimulate the social campaigns and not the consumerism.

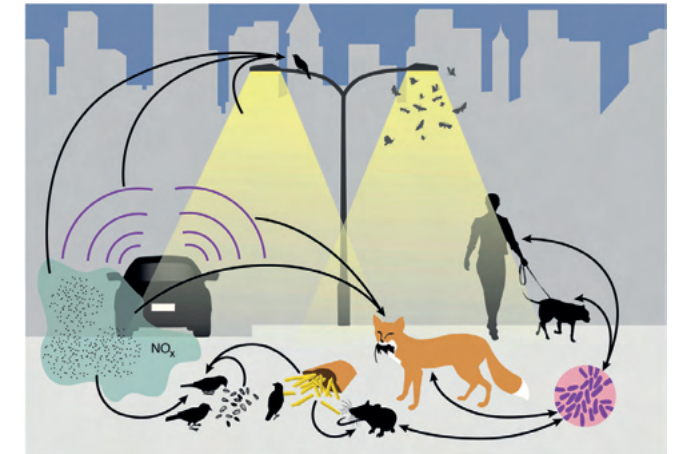


Budapest, photo credit: Ceyda Çiftci

Flora and Fauna

Unfortunately, parks, squares and alleys are changing their functions on the physical level. Even the greenest cities have been affected by commercial structures. People still visit parks to relax and stroll, but due to lack of green areas, there are social conflicts between bicyclists, dogs owners, parents with children and those who just want to chill in a park. Of course there can and should be some amount of commercial objects in parks - someone selling an ice-cream or balloons, but not hotels or restaurants.

Here the facts are plain simple: relations with city fauna is the last issue governments



A circle of city fauna interconnections.

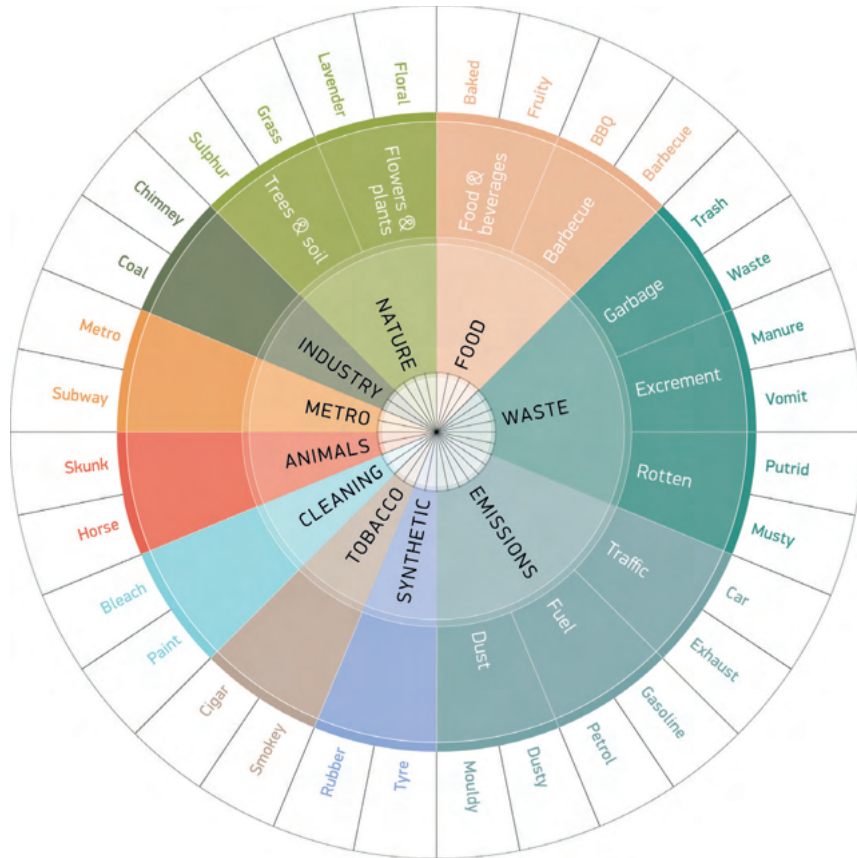
are analysing before investing in new residential areas. Absence of consultancy with ecologists and soil scientists affects species who used to be living in a given area. It is needless to say that the parks are important in the city, but we should also remember that the parks are inhabited by fauna, which has the right to the city just as we, humans do. It is also important to consider the interrelations of the (more or less) indigenous fauna of the city, like birds, rodents etc. and the pets that we walk in the parks (mostly dogs) and how human activities affect the fauna of the city (e.g. fireworks).

How does your city smell?

Noises and smells of cities do create bordering of territory. Noise levels in badly planned cities are constantly growing. Cities are stinking because of lack of the waste separation and other issues.

According to the centre for the conscious design, smell creates highly emotive reactions and connections with space and place. Therefore, the smell of a city should be adjusted, not only for instant enjoyment, but also for emotionally positive experiences and a sense of place, and knowing it can be effectively implemented in future planning strategies. The waste management and recycling are

the first steps, as well as ensuring that the industries switch to the renewable sources of energy that do not produce any fumes. Public, clean, accessible and free toilets is the next step. Last steps would be to ensure more or less equal distribution of the bakeries and parks. Some smells city can't do anything to - for example if there is a sulphur spring in the neighbourhood, it will smell with sulphur.



source: theccd.org

SOCIAL STRUCTURES

The spatial distribution of social groups in the city has been a central issue of urban studies and planning since the 1920s. The social structure of the city is various patterns of social groupings that tend to be characterised by common features like socio-economic status, age, life stage, ethnic background, lifestyle and sexuality.

Large cities have always exhibited diversity. They have always been more than just densely built sites, centres of economic power or concentrations of population. They have also been market places and have attracted flows of diverse people who

have traditionally exchanged goods and ideas. These inflows of people have stimulated cities to become centres for the arts, creativity, science and innovation.

Transnational links between people and, therefore, between cities are on the increase. The collapse of the «socialist» block is the most outspoken illustration, that has led to new patterns of social and spatial inequalities.

CULTURAL CODES

City culture is our common values and behaviours. When we think about uniqueness of the Eastern European culture, what comes first to our minds? It is not about memorable monuments, it is not about famous people living here.

To understand better the city culture, methods like key-wording, mind-mapping and most importantly, observation can be used.

City culture also contains city toponyms, legends, outstanding personalities, historical facts, inventions, rumours, cultural events and so on.

Everything that is located in this intangible space of the city, we call cultural codes because each of these cultural codes is the result of the work of either an author or a team of authors. And secondly, all these cultural codes are closely related to each other. You can always, if you wish, trace the cultural code, who inspired whom, why something happened, what is its effect, the cause, and so on.

Cultural codes do not exist on their own, they are part of a larger "chain". And these chains, of course, will be unique in each city. Starting from the history of the emergence of a city, there will be several famous names, historical events, local legends, etc. and all this will be engraved in the cultural chains. Cultural chains are closely related to physical space and the people who lived at these locations. Therefore, every public space in the city also has its own cultural code, which is directly related to that place.

Knowing all these and observing the different layers of the pie in your city allows us to broaden our knowledge and understanding of the cities as living organisms.



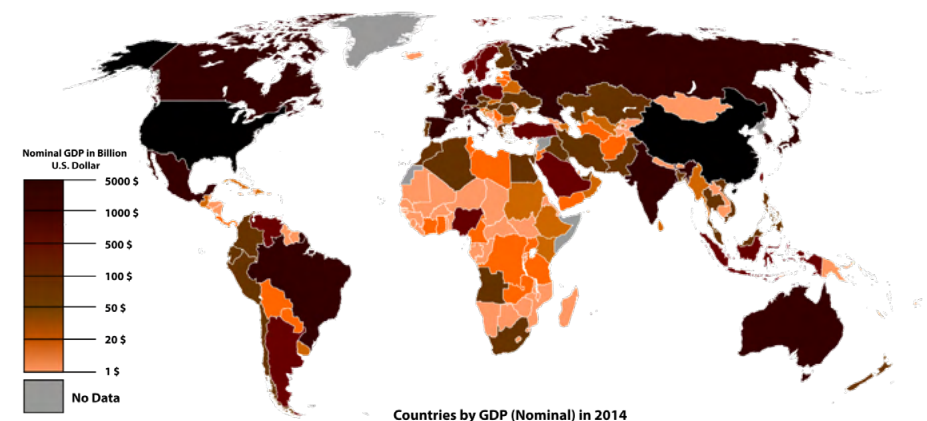
ECONOMICS AND THE CITIES

By Vanja Dabizinovic

In the following section we decided to read through the information found in the Economy section of Wiki pages on all the capital cities from Eastern Europe, just to see if we are going to find anything interesting and/or useful. While analysing the data, we realised that most of this information is based on GDP, or that it highlights big urban development projects, or that it only analyses these cities using monetary measurings instead of paying attention to how the economy affects the social, cultural and political landscapes of the city. Sure, this kind of information is useful, but when thinking about all the different needs that the city dwellers have, like adequate housing, decent income, clean food and water, affordable energy and health care, enough green areas, decent lighting, we found it somewhat distant and one dimensional.

Information like "The Slovak economy's strong growth in the 2000s has led to a boom in the construction industry, and several major projects have been completed or are planned in Bratislava", or "Roughly half of all the jobs in Latvia are in Riga and the city generates more than 50% of Latvia's GDP as well as around half of Latvia's exports", or "Minsk's contributions from nearly 46% of Belarusian budget" do tell a certain story but an incomplete one.

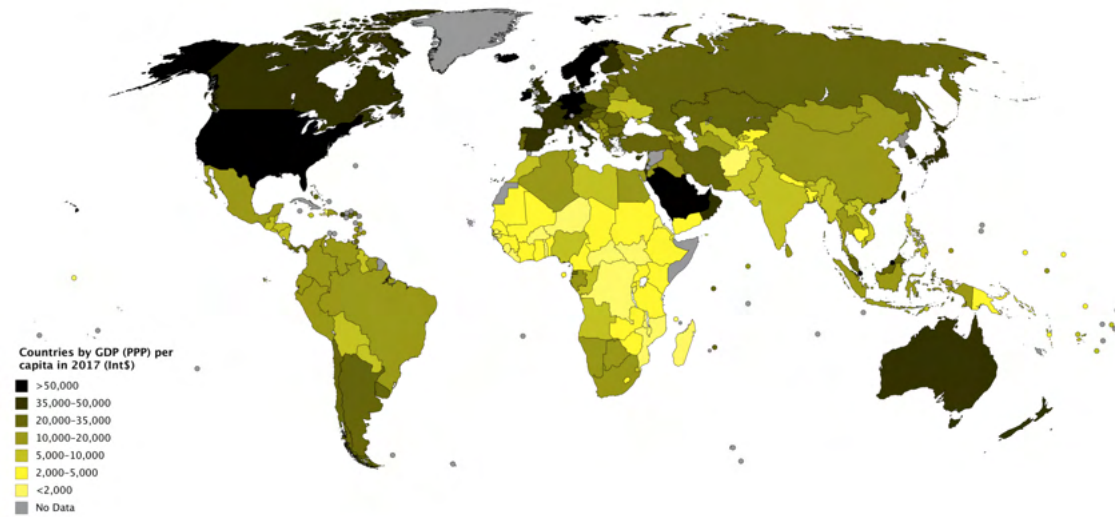
An interesting practice to discern or make sense of this information and progress oriented statistics is to include a measure called the Gini coefficient that shows the levels of inequality of income or wealth among the citizens of a specific country. It is usually represented by a number between 0 and 1 (or 0 to 100), 0 meaning that the income is equally distributed and 1 meaning that one person owns everything but that the rest own nothing. When expressed in percentages the Gini coefficient is called the Gini index and its value, as you will see in the image below, is equal to the Gini coefficient multiplied by a 100. Now, notice on the maps below how the information that might have seemed OK, with only GDP represented, is turned on its head once we add the Gini measurement below it.



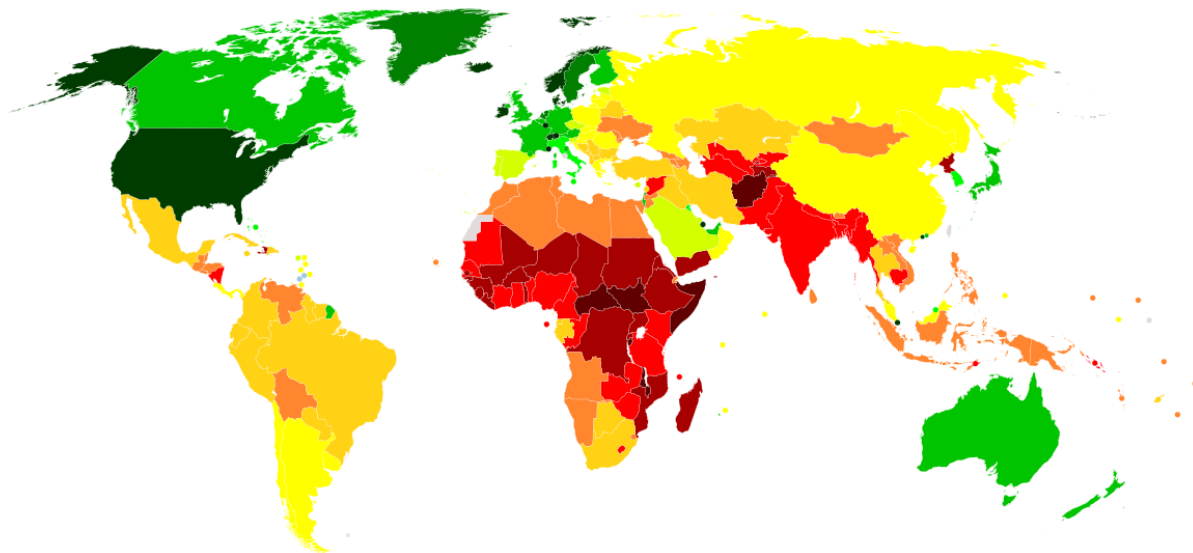
Countries by GDP (Nominal) in 2014, based on data from the World Bank.

[https://commons.wikimedia.org/wiki/File:Countries_by_GDP_\(Nominal\)_in_2014.svg#/media/File:Countries_by_GDP_\(Nominal\)_in_2014.svg](https://commons.wikimedia.org/wiki/File:Countries_by_GDP_(Nominal)_in_2014.svg#/media/File:Countries_by_GDP_(Nominal)_in_2014.svg)

We couldn't for the love of us understand the difference between the nominal and the real GDP so always take these figure with a little grain of salt and perhaps even with an urge to get to the bottom of things with some research of your own. Nevertheless, the next one is the one we most hear about GDP per capita.

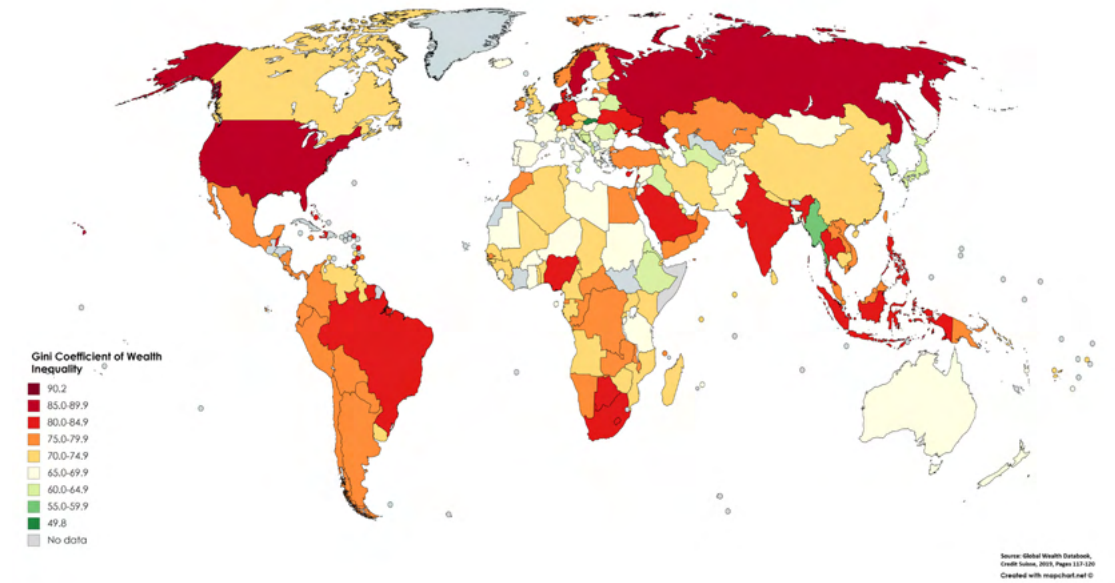


Countries by GDP (PPP) per capita (Int\$) in 2017 according to the IMF
[https://en.wikipedia.org/wiki/Gross_domestic_product#/media/File:Countries_by_GDP_\(PPP\)_per_capita_in_2017.png](https://en.wikipedia.org/wiki/Gross_domestic_product#/media/File:Countries_by_GDP_(PPP)_per_capita_in_2017.png)

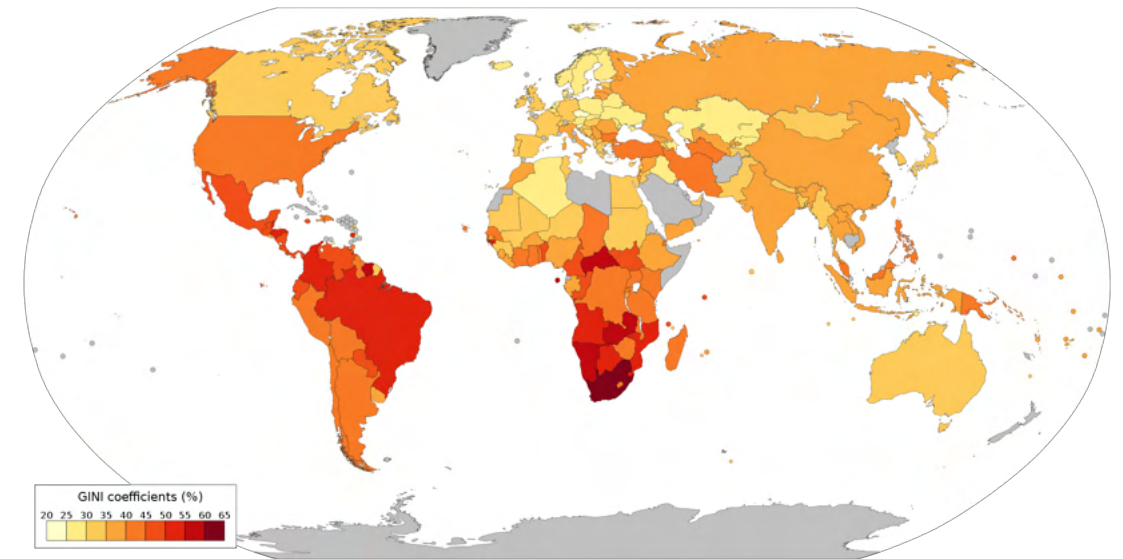


World map of countries by GDP per capita (nominal) for 2019
 By Asus2004 - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=99225151>

Now let's see what happens with the map when we look at the Gini coefficient.



https://en.wikipedia.org/wiki/Gini_coefficient#/media/File:GINI_index_World_Bank_up_to_2018.svg



A map showing Gini coefficients for Wealth within countries for 2019
 By DennisWikipediaWiki - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=92129678>

The Gini coefficient provides that additional dimension to the progress oriented statistics. More closely, in Eastern Europe, the figures are as follows:

	Wealth Gini (2018)	Income Gini (2017)
Albania	62.9	33.2
Armenia	64.5	34.4 (2018)
Belarus	61.4	25.2
Bosnia and Herzegovina	64.2	33.0 (2011)
Bulgaria	64.7	40.4
Croatia	63.1	30.4
Estonia	71.5	30.4
Georgia	67.8	36.4 (2018)
Greece	68.2	34.4
Kosovo	NDA	29.0
Latvia	78.8	35.6
Lithuania	65.5	37.3
Moldova	64.5	25.7 (2018)
Montenegro	64.8 (2019)	39.0 (2015)
North Macedonia	65.5	34.2
Poland	72.2	29.7
Romania	72.8	36.0
Russia	87.5	37.5 (2018)
Serbia	67.6 (2019)	36.2
Slovakia	49.8	25.2 (2016)
Slovenia	64.6	24.2
Turkey	87.1	41.9 (2018)
Ukraine	95.5	26.1

The Wealth Gini numbers come from the Global Wealth Databook 2018 by Credit Suisse - https://en.wikipedia.org/wiki/List_of_countries_by_wealth_inequality

The Income Gini numbers come from the World Bank - https://en.wikipedia.org/wiki/List_of_countries_by_income_equality

To put things in the perspective, from the same list, list of countries with highest and lowest Gini indexes are as follows:

Countries	Highest Wealth Gini (2018)	Countries	Highest Income Gini
Ukraine	0.955	South Africa	63.0 (2014)
Kazakhstan	0.952	Namibia	59.1 (2015)
Egypt	0.909	Suriname	57.6 (1999)
Thailand	0.902	Zambia	57.1 (2015)
Nigeria	0.894	São Tomé and Príncipe	56.3 (2017)
Lebanon	0.889	Central African Republic	56.2 (2008)
Russia	0.875	Eswatini	54.6 (2016)
Turkey	0.871	Mozambique	54.0 (2014)
Sweden	0.865	Brazil	53.9 (2018)
India	0.854	Belize	53.3 (1999)
United States	0.852	Botswana	53.3 (2015)
Slovakia	0.498	Slovenia	24.2 (2017)
Ethiopia	0.612	Czech Republic	24.9 (2017)
Belarus	0.614	Slovakia	25.2 (2016)
Albania	0.629	Belarus	25.2 (2018)
Malta	0.631	Moldova	25.7 (2018)
Japan	0.631	Ukraine	26.1 (2018)
Croatia	0.631	Azerbaijan	26.6 (2005)
Mauritius	0.64	Iceland	26.8 (2015)
Azerbaijan	0.643	Norway	27.0 (2017)
Armenia	0.645	Finland	27.4 (2017)
Slovenia	0.646	Belgium	27.4 (2017)

Still, even the Gini coefficient is not all powerful, because, as you can see, sometimes the numbers show comparatively positive results when the situation on the ground is possibly quite different or at least more complicated. Sure, the information gets that second dimension but it is still not enough to paint a complete picture. Furthermore, as Wiki states: "It is important to note that Wealth Inequality measurements [for example], can greatly vary based on the quality of data presented. Countries that have high-quality wealth taxes and honest reporting from financial institutions, such as the Netherlands and Norway, tend to have more reliable wealth inequality statistics."

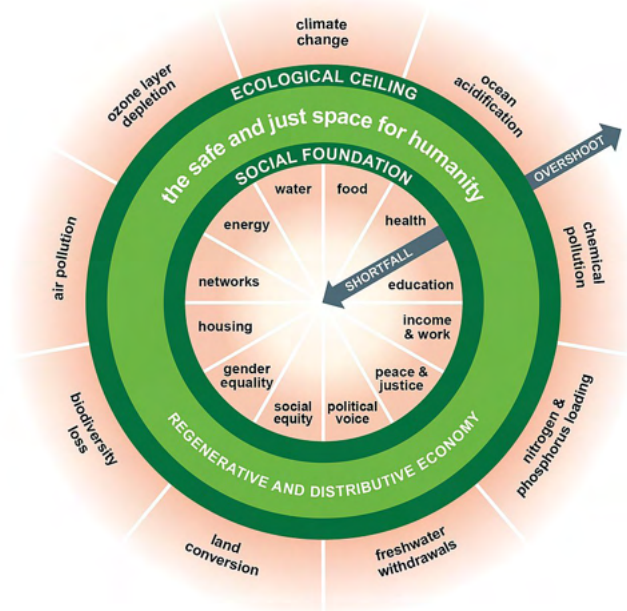
In our opinion, it might still be far too abstract when talking about the concrete situation in different states, let alone different cities. What about the social, political or cultural situation? What about different city programs, what about the pedestrians, the cyclists, about the public squares and parks? What about local cafés and small businesses? What about waste management and transport systems? What about access to good food, water and medicine? What about the diversification of different functions of cities? What about affordable housing and good education? Sustainability? How can we add all these different variables into the equation of a city that is a pleasant place to live in?

Well, there might be a way and it's not just a way, it's a doughnut as well!

where the concepts of planetary and social boundaries stand at the far edges of the doughnut while the area in-between them is the sweet spot in which the humans thrive.



Source: Ricardo Esquivel



[https://commons.wikimedia.org/wiki/File:Doughnut_\(economic_model\).jpg#/media/File:Doughnut_\(economic_model\).jpg](https://commons.wikimedia.org/wiki/File:Doughnut_(economic_model).jpg#/media/File:Doughnut_(economic_model).jpg)

Developed by Kate Raworth, an economist from Oxford University, the doughnut or doughnut economics is a diagram or a visual framework for sustainable development that proposes to look at the performance of an economy by the extent to which the needs of people are met without overshooting Earth's ecological ceiling. Kate talks about it as a sort of 21st century compass for development

In this model, an economy is considered prosperous when all twelve social foundations are met without overshooting any of the nine ecological ceilings. The aim is to meet the needs of all the people within the means of the planet. Again though, one might say that this is again on a too big of scale, that we have just have exchanged the numbers that were too distant with the words that are too distant. Well, Raworth and her team thought of that too. In a YT video "Downscaling the Doughnut to the City" Raworth proposes a way to close in on different problems in our cities by asking ourselves and our decision makers "How can [our] city become a home to thriving people, in a thriving place, while respecting the well-being of all people and the health of the whole planet?"

We suggest watching the video but for those constricted by the format, in short, Raworth proposes to dive into this question through the following four lenses:

1. What would it mean for the people of your city to thrive based on their own values and vision? What does a good life look like in terms of community, housing, health care, education, transport, political voice and social equality? And how far is your city today from meeting its own people's vision of thriving?

2. What would it mean for your city to truly belong within its natural habitat? What if your city was as generous and resilient as the wildlife next door? Be it a savannah or a wetland. How can your cities landscapes and green scapes, pavements and rooftops be designed to sequester as much carbon dioxide as the forest next door? To store as much ground water after a storm? To house as much biodiversity or to cool as much air as the forest does from the treetops to the forest floor?

Raworth proposes to use these lenses as local aspirations and a powerful starting point for the people who want to thrive along with their natural habitat. Then she proposes to set these local aspirations in the context of global responsibility and ask some more questions like:

3. How could our city start to respect the health of the whole planet? Think of all the food, clothing, electronics, consumer goods, construction materials that are imported into your city every year and the stream of waste that then flows out. And think of all the Earth's resources embedded into those imports, the carbon emissions, water use, fertilizer, the land converted, timber, minerals and metals extracted.

4. And then ask what it would take for your city to respect the well-being of people worldwide? Think again of the food, the clothing, electronics and consumer goods that are brought into your city every year. Whose labour went into all the growing and picking, and cutting and stitching, digging and carrying, assembling and packing and transporting all of those products to your city and then disposing of the waste that they ultimately produce. What can be done by city actors from municipality and businesses to residents and civic groups alike to ensure that the way the city is procuring and purchasing respects workers and communities nearby and worldwide thought-out those supply chains?

These four lenses, social and ecological and local and global, all interconnected and overlapping with each other bring a new perspective to what it means to be a thriving city. They, in Kate's words: "Show a holistic view" and certainly a more complete picture of the challenges and opportunities that face the 21st century city.

The thoughts that were going through our minds while watching the video were: "Wow, this would be great!" And sure, the situation in our cities might be in stark contrast to these ideas but if we could just start including them in our

thought processes – start imagining that doughnut in our minds - ecological as the soft dough, social as delicious chocolate filling, local as those pink frostings from the movies, and global as all those different coloured sprinkles on top, then maybe, sometime in the future, we might get a chance to eat it too.



Source: Kyle Nieber

SOCIALLY JUST AND GREEN CITIES

By Masha Pashkova-Dzneladze

*Session developed by Lusine Kosakyan, Maja Klimentic,
Masha Pashkova-Dzneladze and Selma Levrence*

INTRODUCTION

Session on socially just and green cities was intended as a follow up on the Online Course that we had as the 1st stage of the project. We asked the participants of the OC, if they felt that OC was missing some theory. The replies varied, but mostly the participants mentioned the green cities, spacial justice and how the physical shape of the city affects the social, cultural, political and communal lives of the neighbourhood. We decided to cover this topic through a session that would last 3,5 hours, with a flexible break and consist of theoretical inputs and practical exercise on research of a neighbourhood surrounding our venue. In this article we would like to summarise the main theoretical points that we presented to our participants at this session and in the Online Course.

THEORY

We decided to start with analysing the three important city features: Density, Human connections and Diversity. Look at the pictures and think, whether the density in each neighbourhood and each building is high, medium or low?



Neighbourhood: low, Building: high



Neighbourhood:middle, Building: low, Source: Google maps



Neighbourhood:Middle, Building: middle, Source: Google maps



Neighbourhood:low, Building: low, Source: Pexels



Neighbourhood:high, Building: high, Source: Michael Wolf

The optimal density for the city is Middle to Middle low or middle high both for the neighbourhood and the building itself. There can be fluctuations and shifts, the city, of course shouldn't have all the buildings of the same height, but the skyline should be harmonious and the concentrations of people should be adjusted through proper urban planning. Too high or too low density negatively affects the relations between the neighbors: if it is too many people in the building, it is impossible to establish proper connections between them, while too little people and the urban sprawl like structure of the dwellings they usually inhabit, causes people to be forced to be closer to each other more, than it is comfortable for most people. As humans do not like discomfort too much, people prefer not to have any relations, rather than having to invite a neighbour to their own living room, as Jane Jacobs argues in her book "The death and life of great American cities".

Why won't the people meet up outside of their residences in the low density neighbourhoods, you might ask. The thing is that the urban sprawls and other low density city districts, usually do not have almost any public or semi-public space, be it a park, shop, museum, or anything else nearby. They are planned with the same logic of the Soviet sleeping districts, however with low density per building.

Finding the golden middle for the density is crucial for maintaining the balance in the city's social structure tissue. The same goes for public space density and spread. Streets that have only one function (restaurants, offices, etc.) behave differently, than those that have residential and public functions mixed up within one street.

Do you know some silent, empty street in your city? Go there and look around. Are there any shops? What are the reasons for the people passing there? How wide is the street? Are there lights? How tall are the buildings?

When talking about the city structure, we cannot forget to mention the width of the street. We can often hear that the narrow streets make the people from marginalised groups feel uncomfortable.



Tbilisi, Source: Google maps



Tbilisi, Source: Google maps

Compare these two narrow streets. What is the difference?

Conclusion is obvious: the people on one of the street make it more safe. The attacks usually happen in empty streets. Having people use the space that now is empty is an act of feminist urban planning.

Too wide streets is a result of car oriented planning, the cars take several times more space than the public transport or bikes with the same amount of people.

The space allocated to cars should be reallocated to the green and social zones of the city, more space for walking and biking, space for socialising and resting.

Good connections among the city dwellers on the street, neighbourhood and city levels affect the quality of life and the feeling of belonging, that can transform into a strong force for fighting for the improvements in ones' city.

All the above-mentioned provides the city with the so called citizens' surveillance - process of unintentional but regular monitoring of the street and neighbourhood by every user of the city. The better the connections among the dwellers are, the easier they fix the problems arising in the neighbourhood, be it a broken bench or schooling the naughty teens for being loud at night.

Cities are birthplaces of social movements, as it was proven numerously.

"Metropolis naturally gives us what in other cases we would get only by travelling; in particular something "different", because differences make us ask questions and help to bust the well known traditions, helps us to raise the importance of common sense... There is no better proof of this fact than every totalitarian regime is trying to unroot it... The big city is divided by them in parts and they try to surveil and make them look alike. They try to expel the different, the mystical and critical rationality of human in the city!"

Paul J. Tillich (1886-1965), Harvard Professor

The harmonious distribution of population, housing, institutions for leisure and work, as well as public, communal and individual property, low and high price housing distribution, all these contributes to creating a diverse, hence lively population tissue in the city. The people of diverse demographics, interests, views and preferences are vast in the big cities. This means they are stimulating the diverse types of economies. But before we move to some of the economic aspects of the city, let's see: How to stimulate a sense of community in a neighbourhood?

Make sure that there is balance in the shape of the city, both physical, and socio-economic. The right size of the street and the buildings. The good distributions of places where you accidentally meet with your neighbour (shop, street, etc.), or places you go purposefully to with your friends (café, movie theatre, park, etc.).

The city can and should regulate the zoning on each street and neighbourhood, giving the permissions to build when the proposal is fitting the neighbourhood and benefiting it. City can also oblige the building companies to use particular, energy efficient materials, take particular care and plan the space in front of the building, have particular amount of the low/high price accommodation, or even oblige that part of the flats are given to the city for the social housing purposes.

The big urban threat - Gentrification is the process of changing the character of a neighbourhood through the influx of more rich residents and businesses. Gentrification often increases the economic value of a neighborhood, but the resulting demographic displacement may itself become a major social issue. Gentrification is often difficult to understand from the first grasp. The concept is often confused with improving the infrastructure which in itself is a positive and necessary action from the city's side. The problem arises, when the city decides to polish up the exteriors of a street, makes it hipster-touristy and stimulates the particular, matching economy, pushes the artistic class of the city to move there. After this, the prices raise again and now the high income tenants want to move to this neighbourhood. Add to this the airbnbs and booking.coms and you see how the "invisible" hand of the market has displaced the most poor and vulnerable to worse accommodation, other neighborhoods, or into homelessness.

What the city can do to prevent gentrification:

- Keep a descent amount of the social housing properties;
- Stimulate the communal housing and diverse types of the properties;
- Establish fixed rates for the housing, considering the quality of housing and avoiding the speculations of the market;
- Take good and equal care of all the neighbourhoods.

What is the size of the ideal city? This question has bothered urbanists for many years. While we do not have definitive answers ourselves, we can make an approximate assumption, for what the sustainable size would be. For now, considering the climate and social crisis, which we are experiencing after the start of the pandemics, we should strive to reach the stage of sustainable cities as soon as we can, and from there move to even more sustainable solutions. Small cities, that do

not satisfy the needs of the people from diverse backgrounds and needs, tend to have big migration rate, and the overpopulated or just huge cities like Istanbul or Moscow, are too big and are evolving in a consolidation of city-neighbourhoods (Besiktas, Kabatas, etc.), that function as a city themselves. Cities of 18 and 20 millions fail to unite as a city, which is not good for the representative politics, nor management. We as greens are also supporting the decentralisation within the countries. Unfortunately we see too many capitals in the Eastern Europe becoming the economic centres of the countries, that pushes us back from reaching the decentralised reality for everyone's benefit.

What is Green for you? Is it just nature? We asked these questions to ourselves as well. Naturally, the Green areas are important part of Greening the city. As Greens also stand for the social justice, it is Green to do all the above-mentioned. But in this part we will concentrate on all the environmental aspects of the city and it's connections to the social aspects.

City might not be part of nature, but it should become one. The greening of the city should cover the following issues:

Materials, that the buildings are built with, or the city uses for infrastructure, are clean, renewable and energy efficient. The buildings also should be taken care of properly, so that they last longer and are renovated. Most materials are producing quite some emissions when being prepared for the building sites.

Trees along the streets are serving as the main shading for the concrete under the cars and public transport. The wider the pedestrian sidewalk, the bigger



Source: Maryna Nikolaieva, Unsplash

space you have for the tall trees. You can also plant the edible plants, but make sure to reduce the number of cars and other pollutants around.

Benefits of having trees on your street

- Flood prevention and water management;
- Physical and mental health;
- More time spent in public outdoors;
- Community identity;
- Cooler and cleaner air.

Parks are another essential oxygen providers. If the function of the sidewalk trees is the compensation of the emissions from the streets, the green areas, big or small, are there for boosting the air quality, as well as providing public Green space for the dwellers to spend their time in. There can be small, neighbourhood parks, huge botanical ones, or the multi functional ones where you can find the people picnicking, playing sports, walking their pets or tanning.

Water and water management - where is the water the city drinks coming from? A nearby reservoir or plastic bottles? Is it travelling in pipes, or in the trucks?

Till today there is no drinking water in the taps of Istanbul.

What happens to all the water from rain? Do you collect it? Or maybe you connect it to canalisation and then all goes to the river? Are the streets flooding, when there is lot of rain? How clean are those pipes?

Waste management is equally important. There are up to 30 different waste bins in some cities. As recycling is not the only end solution for the environmental catastrophe, it is not enough and all these improvements should work together. As for the water filtering, the human faeces should be collected from the canalisation and used as the power source for the cities. While it is not the most clean source of energy (large Methane emissions) it is better than mining the fossils to heat up our houses, when we are flushing the heat source daily and anyway polluting the water with it.

Heating, cooling and insulation, all can be done using the materials and tricks that are well known for many years. The planning should utilise the geography of the landscape and plan accordingly, are we hiding from snow or from the sun? Do we want to keep the heat in the house or out of it? With modern technology and material development, that is almost no reason to not insulate one's house. Savings in energy consumption - tremendous.



It is also important what is used for the energy source. Wind, water, solar, geothermal solutions and their combinations will reduce the reliance on the fossil fuels and the amounts of the emissions per city.

Roof usage - probably the area where there is the most work to be done. In truly efficient city, all the roofs have one of the following or combined functions:

- Elevated park
- Community garden or park
- Playgrounds and entertainment
- Restaurants or other commercial places
- Solar panels
- Water reservoirs

Nowadays, most of the rooftops are empty. We are wasting vast spaces that could be communally owned and managed by each building. Here are some of the benefits of the Green roofs:

- Less waste, more recycling;
- Storm-water management;
- Moderation of urban heat island effect;

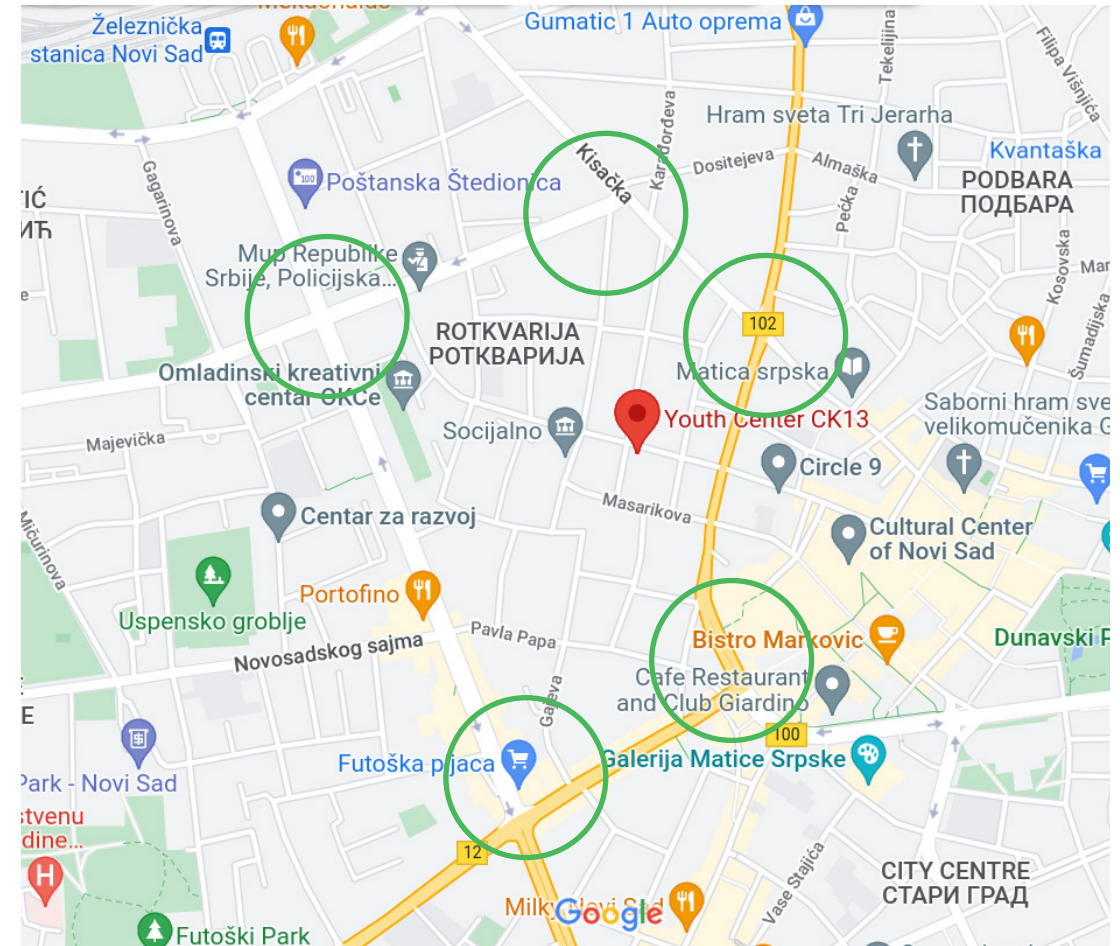
- Improved air quality;
- Sense of community

Greening the roofs can contribute to gentrification, that needs to be prevented. City needs to make sure that the newly emerged Green spaces do benefit the local community, and not the elite.

Transport should use the same clean energy. There should be enough of it, so that the people are motivated to use it against the cars. Biking should be stimulated by putting the good infrastructure, bike lines throughout the whole city, where needed bike elevators and bike parkings. The whole transport system should be interconnected and the city dwellers should be motivated to use all other transport except personal vehicle.



Source: CHUTERSNAP



EXERCISE

We divided the participants into 5 groups and asked them to go to one of the circled areas - epicentres from the map, that is 5-10 minutes walking from the venue. They had to answer some questions, here we offer you the summary of their observations and our comments.

What is the density of the area (How tall are the buildings, how many flats are in each building on a floor? are the buildings wide? are the buildings close to each other?) is this density optimal? In which zones of your section of the city would you reduce or raise the density?

All groups mentioned that there were mostly buildings of 5-6 floors (N:Mid, B:Mid) with some extra tall buildings (N:Mid, B:High), there are several wide roads, especially near the epicentres. Those had taller buildings more often. Closer to the venue, the streets are narrower, which makes walking around this part pleas-

ant. Would be good eventually to equalise the height of the housing and diversify the functions in some places.

What are the different "institutions" you can visit in the area? Are there some functions lacking? Are there food deserts? What would you add here? If you feel comfortable, you can ask the locals what they think should be added on particular streets.

The surroundings are full of different function shops, bakeries, pharmacies, there is a museum nearby, cultural, historical and educational landmarks and institutions. There were not any food deserts discovered. Participants mentioned, that they would add one big park in the neighbourhood, in front of the main station, for example.

Do you think people know their neighbours? Do people say hello to others when they meet near the entrances of the housing? How friendly do the discussions between the vendors and buyers are? Are there blind spots, or is the citizen surveillance possible? What would you do to improve these?

The participants met quite friendly people, most of them know neighbours and the vendors. The discussions at the latter's also seemed to be pretty lively. The closer one goes to the epicentres though, this feeling is reducing. Citizen surveillance is possible in the streets that are not too wide and that have the houses facing the streets directly, without any front gardens.

How wide are the streets? What about pedestrian sidewalks? Are the bike lanes taking the space away from the car drivers or pedestrians? How and where would you improve this?

Are there trees on both sides of the street? How different is the temperature under a tree and under a sun? Are there parks or smaller green areas? How would you improve this aspect?

Pedestrian sidewalk and the road proportions are unequally distributed. Bike lanes in some parts are parallel to the roads, and sometimes take away already scarce space from the pedestrians. In most parts, there are trees, but this definitely could be improved. Places without the green coverage of the trees are considerably hotter than shade.

Check on Google maps the rooftops of the buildings (layers, satellite) which roofs would you make into a public space like urban garden and which ones would you cover with solar panels?

It depends on the heights of the buildings, where each rooftop is facing, where

the city is located, how much sun will each of the roofs get? Based on this, some roofs will be more or less sunny or warm which are the crucial aspects, when considering where to locate the solar panels, rooftop restaurant or a winter garden.

Do the buildings look to you as energy efficient? What can you say about the windows and the walls from the first sight? What kind of heating is used? If you feel comfortable, talk to the locals and ask their opinion.

Most buildings are energy inefficient, due to low insulation and bad windows. The city uses coal as main source of energy. Locals are not happy, as the air is visibly polluted in the winter.

CONCLUSION

As you can see there are so many possibilities to improve our cities. Only thing needed is the will and participation in the decision making. We also think that this topic should go a bit beyond the urbanist bubble and become more accessible and understood by the masses.

This project has inspired us to write a study session, that we got funding for and will organise in Budapest, in November 2022. We will explore in depth all that we started to talk about with this project.



Source: Nerea Martí Sesarino

EMOTIONAL LANDSCAPE OF THE CITY

By Vanja Dabizinovic

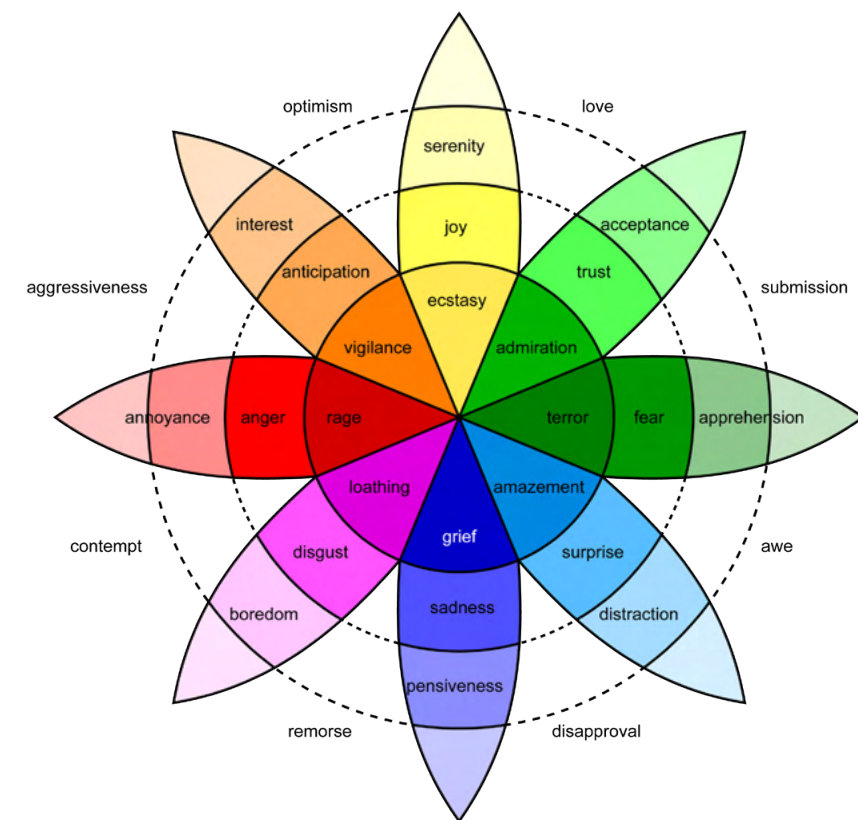
Online Course block developed by Vanja Dabizinovic and Lucy Gavrilenko

Our daily life is ruled by emotions - we make big and small decisions non-stop, taking into account the emotions we are experiencing at the moment. Happiness, anger, calmness and many others all have different consequences and causes while some of these are certainly connected to the places we spend most of our times at, the places where we live – our cities.

There are few main things that we need to know about emotions before we start exploring the links between them and the city. Let's start with the classic analysis of the emotional components. According to the work "Discovering Psychology" by Don and Sandra E. Hockenbury emotions are complex psychological states that involves three distinct components:

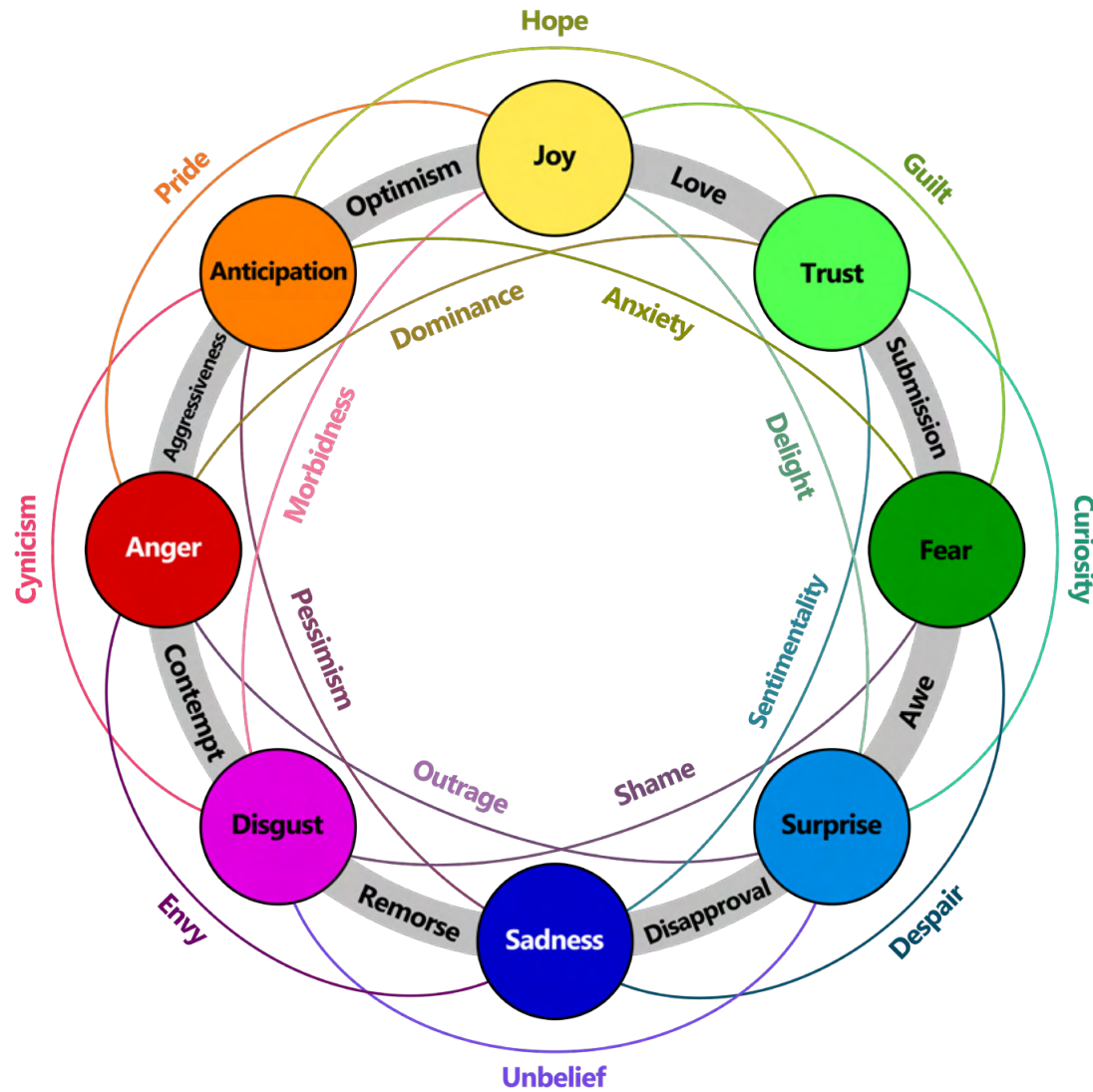
- a subjective experience,
- a physiological response, and
- a behavioral or expressive response.

In the 1980s, Robert Plutchik developed an original classification system - wheel of emotions - where he proposed to look at the emotions as if they were points that can be merged and that that merger gives birth to some new ones.



<https://commons.wikimedia.org/wiki/File:Plutchik-wheel.svg>
Machine Elf 1735, Public domain, via Wikimedia Commons

Another popular model of representation of the emotions is a circular model created in 1972 by Paul Ekman. He based the model on six emotions that he defined as the basic ones for each human of any cultural background. Those were fear, disgust, anger, surprise, happiness, sadness, anticipation, and trust.



https://commons.wikimedia.org/wiki/File:Plutchik_Dyads.svg
 ChaoticBrain, CC BY-SA 4.0 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons

These are just two popular ways of representing systems of emotions while there are many others as well. Also, emotions have many other characteristics that one needs to take into account, such as the time-length of experiencing (short term and long term), intensity, difference of motivation and others. Sometimes we call

emotions "moods", which is more likely to be applied to short term bright emotions that change throughout the day.

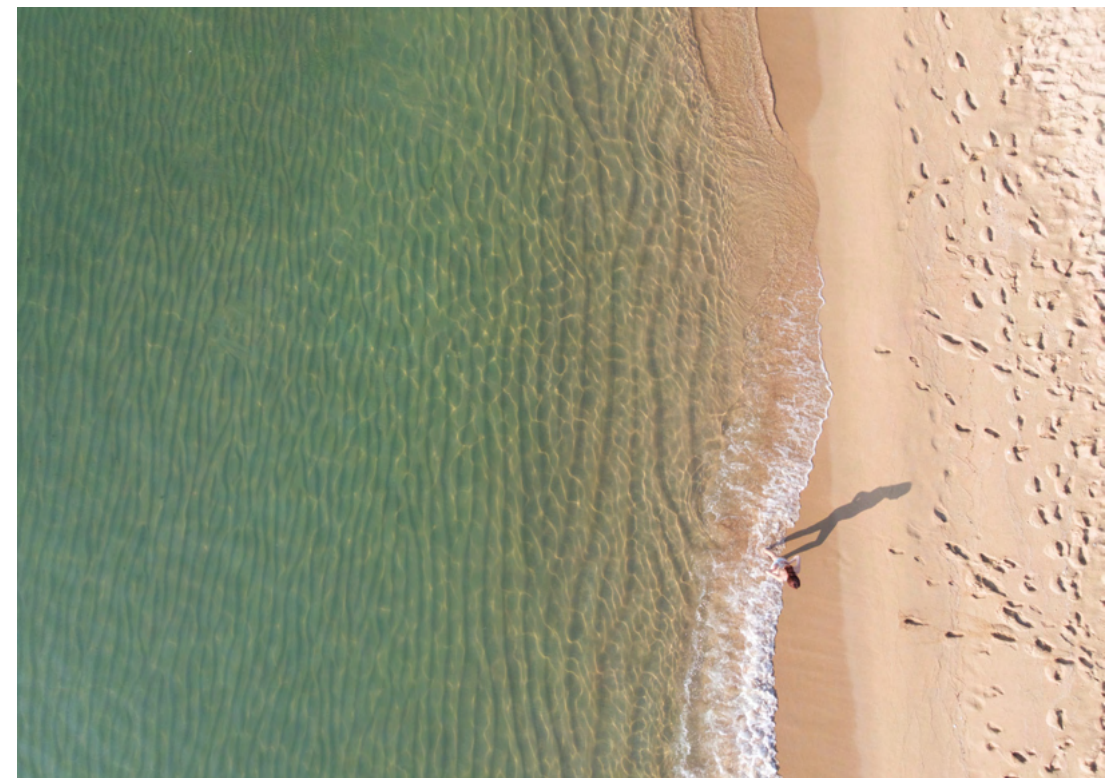
Now, with regards to the cities, our focus here will be set on the elements and general picture of the urban environment that makes us feel different moods and emotions shaped by surfaces, smells, colours, scales and many other important components of the city. In what follows, you will read two stories from two different cities and from two different persons, that evoked different emotions for their tellers.

The first story has a little quiz connected to it, so try to use the tools or rather the wheels we have mentioned above to track down the right answer!

"I walk the streets of my city every day. I often do it with my mother, in the early morning as an exercise and this can be quite enjoyable. I get out of bed, she has already been up and we leave. Sometimes while we walk, we don't even talk, we just go down to the sea and power through the beach, climbing back to the apartment in the end. Sometimes we walk and talk the whole time, as something jolts the conversation but, it's a nice time on both occasions.

Some other times I walk with my friends and it is cool as well. We talk, forget the stress, sometimes we watch the sunset, and pass our time nicely like that.

But the best walks I had was when I was alone. When my emotions build up, when I can't think of anything anymore, I usually put on my good boots, and get



out on the streets. In the beginning, the steps are kind of rusty, awkward, but soon enough, with every step, things get lighter. You see some trees, some plants, some buildings, some dogs, cats. You feel the pressure of standing straight on our planet, tension in the calf muscles, and wind in your face. You feel like you are part of something bigger."

What emotion does the last sentence transfer to you?

- Serenity,
- Vigilance, or
- Pessimism.

"Rarely the walk doesn't solve my problems, makes me feel better and alive, or just, makes me feel.

Sometimes I take the earphones with me and play some music. That turns into a grand occasion. You feel like king or queen of the world! Your confidence sky-rockets! You have a secret that no-one else knows. You don't even have to look at people passing you by, you don't have to pay attention to their looks, and you're the boss, flying through the city."

Circle back to the wheels again, which of the following emotions is the closest to the last paragraph?

- Optimism,
- Pride, or
- Guilt.

"You see a look that you like, or something funny... You carry on. You become a person that carries all that is important with themselves, and it is so little - only the necessities that can fit in your pockets or a bag. Yeah, a bag is the walker's best friend!

You're your own! You plan it all, you go where you want, and you spend time with yourself, have some time to think or not, whatever."

The statement "You're your own" is closest to which of the following emotions?

- Ecstasy,
- Surprise, or
- Annoyance.

"There are places where you know you might meet someone you like. There are places which are like red zones where you did something bad or stupid. There are shops you pass by where you know the owners or the people sitting down and you raise your hand or wave at them.

After all that had happened you go back to your flat and feel content you did something. You take a shower and then sit down, stress free, tired and content. My city healed me.

The stuff that made me get out in the beginning will build up again, but this time I'll have a cure, and I'll know I can deal with it or shut it down, whatever, because there is always the next walk."

The sentence "My city healed me" could best be connected to which of the following emotions?

- Joy,
- Awe, or
- Remorse.

Now that you see that urban environment and emotions are connected, take a look at the second story where another city dweller describes an experience that is quite different from the previous one.

For your task here, it would be nice if you could highlight or underline for yourself all the different emotions that the city has caused this respective individual to feel. You will see that the author has done that already for herself by using **.



"I live in a big city. This place influences people and their lives significantly. Everything here from public transport to sidewalks makes people *hate* the city. They don't feel safe, they always carry their bags as if the next moment a random person passing by, will try to take it away. Sometimes it happens. One of the first topics you discuss with new people - how many times you were robbed and how?

This way, it's not surprising that the city has an incredibly dark image on the

media. Even after the criminal statistics decreased. All these narrow pedestrian sidewalks and huge traffic junctions in the city center, wide roads and other physically exclusive environment (steps, steps, steps - everywhere, huge traffic junctions in the city center and all around, wide, terribly wide roads...) scream to you: "You are not welcome here, we don't want you to be visible, go home". So people do. Many locals have never crossed to the other side of their city, never visited peripheral areas, never took the 4 hours bus ride from the north to the south. They feel *unaccepted* by their own city.

This city's personality is well-seen when you walk. Even in the city center or in the best residential parts you feel like you are in a *rush*. You have to walk fast, almost run. The heart is beating, just as if your body is getting ready to be attacked. But by whom? By the city, obviously.

This constant *tension* is almost visible in the air. You can't see it but you can hear it, for sure - car drivers use honks just as a tool of communication. Lorries, as well as motorbikes are not obliged to make a technical check-up regarding the levels of the noise they make and those honks make the glass rattle.

Don't stop, don't stop, don't stop. You have to walk fast or something will happen!

Anxiety, *alert*, *hate* and... *love*. Ultimate *love*. This is something that sticks in your mind and constantly repeats: "I'm here because I love this place, it's the center of the world, it's full of love and appreciation, it's full of hope, I love it here."

There are no doubts that *love* is exactly the feeling that keeps people staying and continue resisting this harsh unfriendly urban environment. We love rare green islands in between two wide highways, we love birds tweeting in the giant trees, we love people who are bravely going to the street and stand for their right to the city and the better possible future. Every detail of this city confuses me with the controversial feelings it gives, but I am ready to stay because there is *love* in every centimeter of this city-battleground."

These experiences, you will surely agree, are quite different and to no wonder! City-scapes and areas differ greatly between different areas of a city and not to mention different cities. What we wanted to get across is that you would surely feel differently here:



Author: MD Duran, Unspalsh

And here:



Source: Google maps

Here:



Author: Dominik Pearce, Unspalsh

And there:



Source: Google maps

And that it's good to notice these connections between our living environments and our inner selves. Who knows where it might lead us to conscious out our emotions. We might even realize that not all of them are coming from within us.

And perhaps that relieves some pressure!

For the end we thought of transferring the baton to you. Similarly to the stories above, it might be beneficial, and if not beneficial certainly fun, if you could recollect one of your daily routines through your city and the emotions you felt while going through it. While walking or commuting, while going through a relaxing park area or crossing some big hectic streets? Are there any monuments or bridges there that are ingrained in yours and the city's identity and what emotions do all of these stir up inside you?

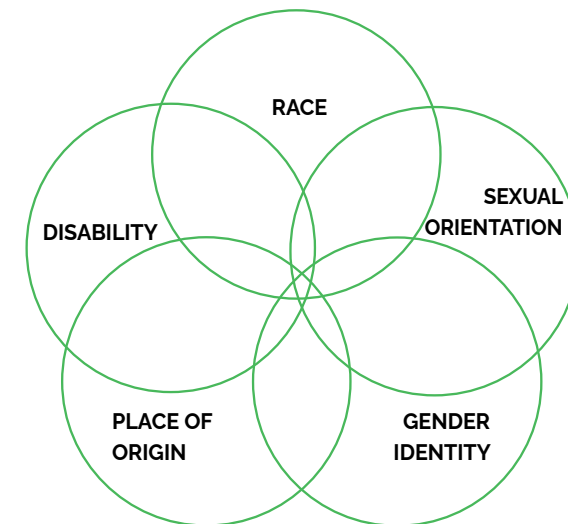
Send us your story to katya@cdnee.org and it might find its place on our blog (<https://alterurbanisation.wordpress.com>).

INTERSECTIONAL LOBBYING

By Maja Klimentić and Masha Pashkova-Dzneladze

During the two international activities of the work plan: online course and training on lobbying, we focused on bringing out the aspect of intersectionality.

Intersectionality, as we defined it, is the approach of looking at all different aspects of people's identities with the basic assumption that every person identifies with many of different identities. These are gender, race, class, ethnicity, ability etc. The theory of intersectionality tells us that some combinations of identities can be discriminated on different levels, based on social bias and stereotypes. For example, a transgender woman of colour will be more discriminated than a white cisgender woman, but even the latter will be more discriminated than a white cisgender man. When looking at what the intersectionality means in the cities, we see that the cities are made for „the neutral user“, representation of ability and habits of an able white cisgender man with a 9-5 job, as the cities are usually planned by the same group of people.



This considered, all other identities are in a disadvantage in the cities, when it comes to movement, accommodation, transport, work and leisure time - they are underprivileged; and there are many people who belong to these underprivileged groups, especially in the cities.

WHO FIGHTS FOR US?

Big changes take time. Most often the structural changes of city are discussed in decision making bodies, such as municipalities, city councils etc. In the EE, we see that these bodies rarely have much diversity. So who will fight for the rights of un-

derprivileged groups if they are not represented in decision making bodies? The ones who will fight are these people themselves, activists, supporters and NGOs. If we had seats in the decision making bodies, it would be much easier, but when we don't, we need to use a tactic of lobbying.

Lobbying in this context would mean that an activist (from whichever group above) targets some group or individual in decision making bodies, or any other stakeholder, talks with them and with this communication makes them care about some issue enough to make a stand for it in e.g council. This person becomes a spokesperson for the underprivileged groups, being a direct line to their needs and demands.

To practically show how this looks, on the example of lobbying training in Novi Sad, Serbia, we have developed a simulation of a city, with relevant inhabitants of the city, stakeholders, target groups and other actors which contribute to city dynamics. Here are some conclusions:



- Loudest ones on the positions are doing the least work, often corrupt;
- The underprivileged have almost no power to speak up unless this is mediated by someone with more power;
- Solidarity and uniting give people more power and motivation to fight for their rights;
- Peaceful communication and compromising are key for successful lobbying campaign;
- Slow and steady wins the race, when it comes to changing opinions of decisionmakers – always stand your ground and approach different people with individualised strategy;
- As lobbying campaign progresses, it gathers more supporters and gives voice directly to underprivileged groups;
- Triggering emotions are very important aspect of lobbying;

- By giving voice to underprivileged and marginalised groups, you empower them and give them more visibility (if before they didn't have it);
- Abolishing harmful stereotypes takes time and is best accomplished by making positive examples visible, which is important to do while lobbying, as people often only see the stereotypical behaviour and are unable to get out of look of these assumptions.



We asked activists who work on intersectional lobbying in their communities and how this works in practice. Here is who they are and which groups they work with:

"My name is Valeriia Zubatenko and I'm working as a manager of paralegal help for key groups in NGO "Alliance. Global". One of the groups with whom I'm working with is HIV-positive youth and LGBT+ youth."

"I am Liana, Frontline Youth Network's Network Manager. I am a youth worker. I am engaged in peacebuilding. I work mainly with borderline youth to advance their capacities and create resources for unprivileged youth. I am constantly looking for new opportunities to spread the values of peace and to build a society where all human rights are respected."

"My name is Tatiana Voronova, I am a queer activist from Moscow, Russia. I used to work at Moscow LGBT Initiative Group as a monitoring coordinator. Now I focus more on the academic field: my research concerns LGBTQ+ community in Russia in particular and in the post-Soviet space more broadly."

As we noticed in our review of intersectional lobbying, the marginalised groups have specific issues which are hardly understood by general population. What is the main struggle of the people from the group you work with, is there anyone addressing this/fighting for them in your community?

Valeriia: If we are talking about HIV-positive youth, the main problems are stigma, discrimination and very low level of knowledge about HIV and about human rights in this context. We have one organisation of HIV-positive youth, it's called NGO "Teens Ukraine". Together with other, bigger organisations (like "Afew-Ukraine", "Positive women" etc.) they work with these issues.

Liana: The youth, particularly, the rural and borderline young people, is the main target group of FYN programs. Youth is striving for a change. They want to create resources, platforms, channels for self-development, to be heard, and to act in their community, society, and beyond. There are quite some organizations or individuals that are engaged in peacebuilding. Due to the turbulent border and the hostilities, everyone has become concerned about peace. Hence, the basic needs of the frontliners are safety, security, and guarantees for community development.

Tatiana: Of course, LGBTQ+ community in Russia experiences a lot of hardships, which can differ in scale. Among the main problems I may name hate crimes, hate speech, manifestations of homophobia on domestic and political levels. There are some organisations in Russia dealing with these issues and supporting the community in many regions across the country. They support the community with legal and psychological assistance and organise trainings and workshops for activists. Moreover, they arrange entertainment activities as well as provide help in cases of emergency. However, on the political arena interests of queer people are neglected with some rare exceptions.

Additionally, every community is different when it comes to lobbying and as we noticed in our exercise, local context and political specifics of communities are important points for shaping lobbying strategies. What are the local specifics of lobbying? Why is it more difficult for people from this marginalised group to lobby?

Valeriia: The most difficult is that government doesn't want to hear marginalised groups and there are no working mechanisms for dealing with it. HIV is still very stigmatised topic, so if you are speak loud about it, big part of the society, because of stereotypes, would react negative and you wouldn't have big support, unfortunately.

Liana: In our case, the youth is more likely to become engaged in grassroots activism and civil society often advocates for changes, however, the culture of lobbying as a driver for change is not well developed. On the other hand, all of those actions require some time, effort together with competences and resources. The underprivileged groups would hardly stand up for their rights since they struggle to survive in their daily lives.

In the context of post-war reality, the most marginalised and vulnerable groups, such as people with disabilities, IDPs, women, children, the elderly, and many more, are limited in their actions because of financial insecurity, mobility issues, household duties, poor resources and capacities, and lack of information.

To some extent in response to the needs of conflict-affected youth and women, FYN focuses on the creation of resources, knowledge-building, and empowerment.

Tatiana: The first factor I consider important is the oppression of the civil society in general. We have a number of restrictive laws which impede the functioning of the civil society and limit its capability to make a noticeable change. The second factor concerns the LGBTQ+ community in particular. For example, the so-called 'gay propaganda' law, which was adopted in 2013 on the state level. In short, this law prohibits the distribution of any positive information about LGBTQ+ people among children, making it impossible even to set the communities' issues on agenda. Moreover, in Russian official discourse LGBTQ+ community is associated with 'western values' that go against our 'national identity'. All of these combined creates a highly oppressive and exclusive environment for activists and NGOs. However, recently we could see some positive developments in the field. Hence, the attempt to adopt a transphobic law faced resistance from the community and its allies. In addition, currently there is a petition calling for the repeal of the 'gay propaganda' law, which has collected 60.000 signatures.

When it comes to legal basis for lobbying, we need to know regulations and responsibilities of stakeholders. Is there a legal framework developed for addressing specific needs of different communities?

Valeriia: Different NGOs are developing their own frameworks, I couldn't say that there is only one that exists. Legal level is the most difficult level of working with such issues in our country.

Liana: Human rights are ensured through some legal regulations or documents, however, Armenia still struggles with the best implementation of the laws and regulations. In emergency situations caused by the conflict and pandemic, more people were struggling to practice their rights, whereas the capacity of the state is limited.

There are some opportunities to support the special needs of vulnerable groups in different communities, but they are not well developed because the country has just come out of the war, many post-war processes are still going on, the situation is not yet stabilised. On the other hand, the people and many communities are not well informed or aware of their rights or the opportunities available to them.

Tatiana: We have some positive examples of cooperation between the civil society even when it concerns sensitive issues. For instance, the domestic violence law was drafted through joint efforts of an NGO and members of the parliament. Unfortunately, it was not adopted and there were negative implications for the civil society. However, this practise exists and in some fields the cooperation may be successful.

We have seen that in order to have more impact, people we work with need to be heard, and one way how to raise their voices is by showing solidarity, empowerment, and power of community. How do you empower people from this marginalised group?

Valeriia: As I see in my practice - the most empowering effect have live events (trainings, workshops, conferences etc), where everybody sees each other in friendly environment, where everybody could be themselves. Speaking about all the issues together is very helpful, especially when we have the leader who can show that there are lots of ways of struggle. We are trying to be such leaders on our events.

Liana: FYN works on the grassroots level. We work with young people and women. Our activities aim to connect, educate and empower rural and borderline youth. For this mission, we organise series of non-formal educational events, marches, exhibits, media campaigns, etc. Recently we have organized Girl talks for teenage girls on their sexual and reproductive health and rights issues. Before we have organised yoga classes for women as a therapy tool to recover from post-conflict stress. Currently, we are developing alternative educational materials on peace education for the schools.

Tatiana: We as activists try to empower LGBTQ+ people through various activities aimed at strengthening the community, raising awareness and promoting solidarity while advocating for the rights.

How can we raise the solidarity levels among all the marginalised groups and engage citizens in contribution to make situation better?

Valeriia: First of all there should be somebody (person or organisation) who works specifically in this direction of solidarity between groups, who makes different common events, activities, campaigns. It's not the thing that would start to exist by itself, it is what people should build together.

Liana: In my opinion, storytelling is quite a good tool to encourage people or to make people care. First of all, it is essential to inform people about the problem or situation happening somewhere else with other people. There is this quote saying "Just because it is not happening with you, doesn't mean it is not happening at all". So I think, first, we need to inform people, then make them care and empower them to act in solidarity.

Tatiana: In such an economic and political setting it is quite difficult to raise solidarity among people. However, the latest political changes which are believed to be a gross attack on the opposition and civil society raised the level of solidarity among people who considered themselves apolitical. In addition, it made people with different political views to stand jointly against the regime.

Thank you all for your inputs!

As a conclusion, we would like to mention that intersectional representation and approach are the only ways to create inclusive cities and communities. We see that the years of only one group of people being on the decision making table did not improve the situation as in societies that diversified their approach. Unfortunately we are not always welcomed at these decision making tables, or even taken seriously while lobbying. This should not demotivate us and we should remember that the struggle continues, no matter what.

INCLUSION FOR ALL

By Maja Klimentić

When we talk about cities, we often come across the term inclusion, and when we do, we most often hear about the physical accessibility of infrastructure, such as wheelchair ramps, tactile lines, elevators, surfaces of some kind that can provide easier movement for people with disabilities, braille letters on products, or auditory accessible spaces or products. These are most often to include people with different visual, auditory, or physical abilities. There is still a lot more to be done to make cities more inclusive for them, some cities don't even have this. Lack of inclusive infrastructure is definitely one of many issues these people face. The surface of true inclusion is just being scratched with more discussions happening in decision-making rooms, usually led by people with different abilities themselves.

In order to take an intersectional approach to discuss inclusive cities, we need to look at different groups in society, all the multiple identities people have. We look through lenses of gender, ethnicity, ability, race, class, and many others. Through all these, aspects of mental health and safe spaces are crucial to consider. However, one identity that is highly discriminated against and almost never talked about is neurodivergence. In this article, we will try to present a small portion of what could be a more inclusive city for neurodivergent people.

WHAT IS NEURODIVERGENCE?

By simple definition, neurodivergence/neurodiversity is the term for when someone's brain processes, learns, and/or behaves differently from what is considered "typical." Historically, neurodivergent people were discriminated against and labelled by different harmful stereotypes because they were different from the majority. Lately, this is changing. Rather than thinking there is something wrong or problematic when some people don't operate similarly to others, neurodiversity embraces all differences (Web MD). In one of the "ADHD aware" informative articles, it is stated that neurodivergent people often have extraordinary skills in some areas of life, while others may be more difficult. An example could be a person who is an extremely talented pianist but has difficulties speaking or socialising.

Types of people who exhibit neurodivergency, according to article published on University of Glasgow PGR site on this topic, are people on the autism spectrum, with attention deficit hyperactivity disorder (ADHD), dyslexia, Tourette's, dyspraxia, synesthesia, dyscalculia, Down syndrome, epilepsy, and chronic mental health illnesses such as bipolar disorder, obsessive-compulsive disorder, borderline personality disorder, anxiety, and depression.

This does not mean a diagnosis needs to be present in order to be neurodiverse. According to Wb MD, between 30% and 40% of the population are thought to be neurodiverse.

WHAT DOES THIS MEAN IN TERMS OF INCLUSIVE CITIES?

Neurodivergence means that people don't usually see the world as it is, they recognise patterns and could be triggered by them, are often prone to sensory overload (too many noises, colors, sounds, or any other external stimuli) which can lead to panic attacks, obstruction of health (e.i increased heart rate, self-harm behaviors, etc.) and other responses which impact both physical and mental health. Now consider this and imagine what a daily city walk looks like. Some of these examples can be intersectionally considered not only through the eyes of neurodivergent but also neurotypical person with different identities mentioned before.

Note: the following examples are just some aspects that could be easily changed to make the lives of neurodivergent people easier, but are rarely noticed as a trigger by neurotypical people. Improving these factors is something that wouldn't take much effort nor money, and could benefit everyone.

In case of feeling overwhelmed or triggered in any of these or similar situations, it's important to turn to personalised solutions such as calming exercises, potentially medicines, turn to help to people nearby, or any other method that works in such cases.

Trigger warning on following examples: ambient conditions, sensory overload.

1. Silent rooms and resting areas

Imagine the following:

- You are feeling overwhelmed, tired, triggered by too much sensory input;
- You are experiencing panic attack or manifestation of some symptoms of your medical condition;
- You are triggered by someone or something and are disrupted, you can't calm down;
- Your brain is taking too much input from your surrounding, you keep looking around, not being able to focus on anything...

In these situations, it is best to seek help and remove yourself from such environment which is triggering you. But in cities, where can you go? There is rarely a place to even sit down, and the idea of silent rooms is just a concept.

Here is an example:



Source: www.cdn.cnn.com

It surely looks beautiful, but imagine the wind, the echo of people talking and the noise of incoming trains. The patterns on the walls. Lights. No place to sit down. If you want out, you need to take the stairs. How does this make you feel?

2. Inconsistent patterns

Different colour or texture patterns on clothes, objects, surfaces can be triggering for some people as there are receiving too much information at once. Here are some examples:

- Bus seat patterns



Source: www.kiis1065.com.au

- Tiles



3. Overpacked shops and small letters on labels with low contrast. Non inclusive fonts.

You've surely had a situation when you can't choose some product in shop because there is too much choice. Not to mention the discomfort that could occur from so many colours and textures and very likely noise and crowds as mentioned earlier. And when you want to know what you are taking, you will likely read a label to know the content of some ingredient or allergen. How did that go?

Imagine if all your letters get mixed up while reading? Every new product is a challenge. Not to mention products in stores usually don't have braille notes at all. For people with reduced vision or dyslexia, word arrangement and size of letters in product descriptions can be dangerous. Imagine you need to take some new medicine and you are struggling to read notes for usage and contraindications? Often times fonts on street signs or products, even in documents, are difficult to read. Dyslexic communities recommend using fonts such as Arial and Comic Sans, as letters can appear less crowded. Hard to read options are Serif fonts, such as often used Times New Roman, that have hooks at the ends of the letter strokes, which have purpose to look decorative and supposedly are there to make the reading easy for the average reader, but cause many difficulties to others.

These are just some examples. Other triggering urban environments can include flashing street lights, big LED ads, lack of self-service desks or self check-outs in shops, availability of understandable maps, directions and street signs... We invite you to think about and consider different ways how cities can be exclusive for neurodivergent peoples (and there are many).



Source: <https://www.potravinykettnerova.cz/>



Source: <https://i.etsystatic.com/>

There are of course some positive examples, like silent rooms in airports or AI assistants, but some of these helpful solutions may seem like a dream or sci-fi, and many Eastern European cities didn't even start noticing neurodivergency as something they need to consider.

But times are changing, and this aspect of intersectionality will surely show up at some point in inclusion discourse. We just need to be aware of it and make our own surroundings and behaviours inclusive and supportive, help out those who are struggling and always keep an open mind knowing that all our brains work in a different ways and without this there would be no beauty and diversity in the world.

INCLUSIVE TRANSPORT

By Masha Pashkova-Dzneladze

Mobility is one of the basic needs of an urban dweller. We hear many prejudices about transport in the city: that we cannot bike in hilly cities and that it is expensive to create a good transit system and so on.

However, if we take a look at the numbers, we can make quite opposite assumptions. Let's see some facts:

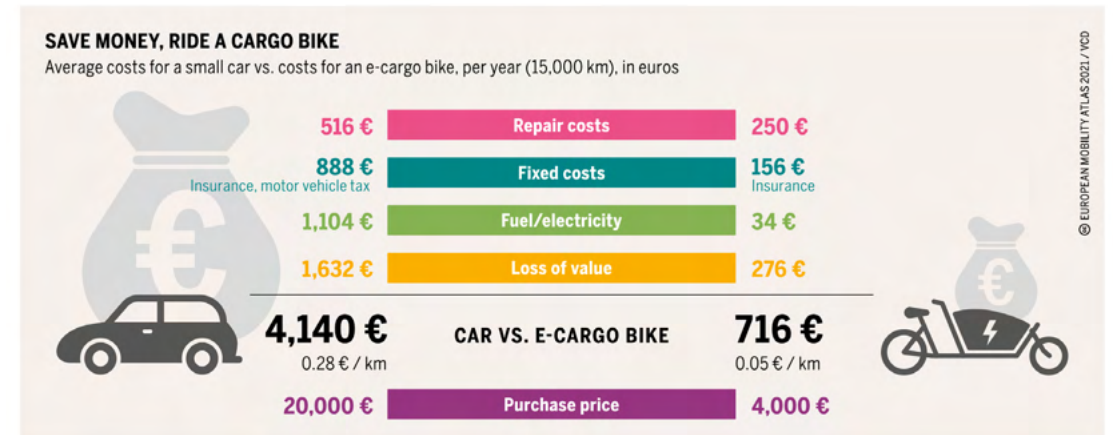
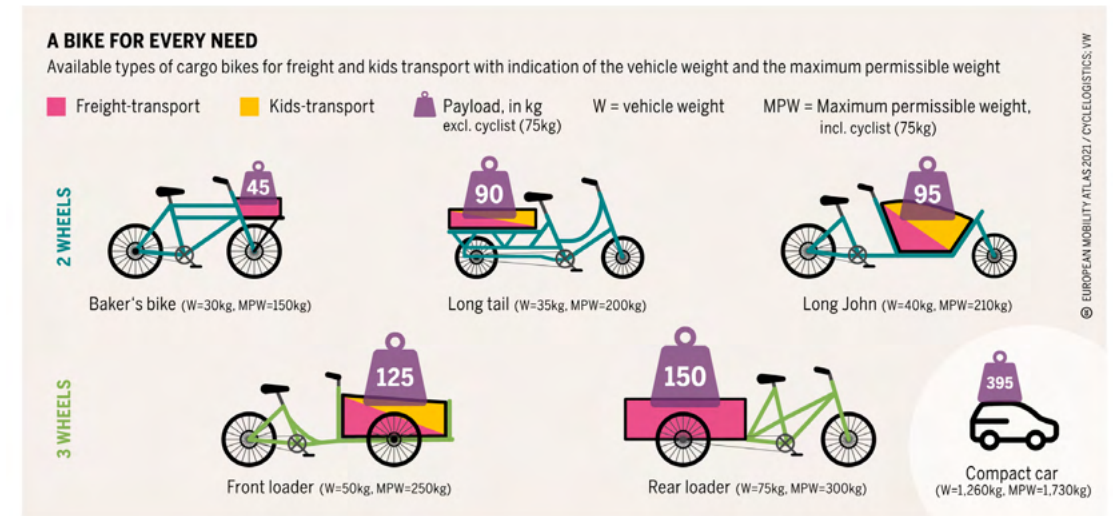
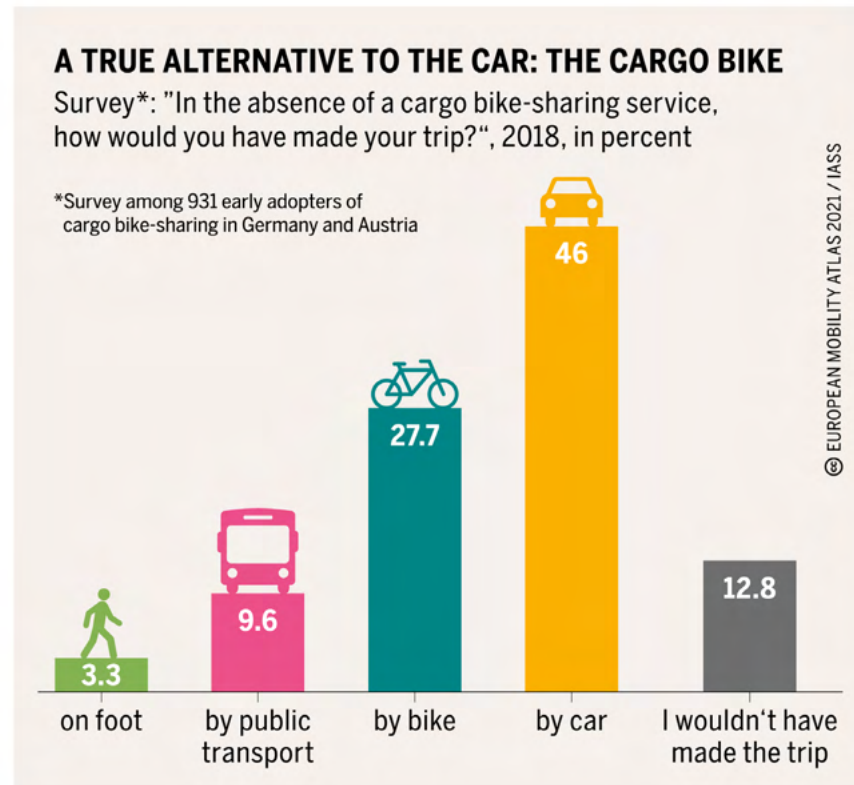
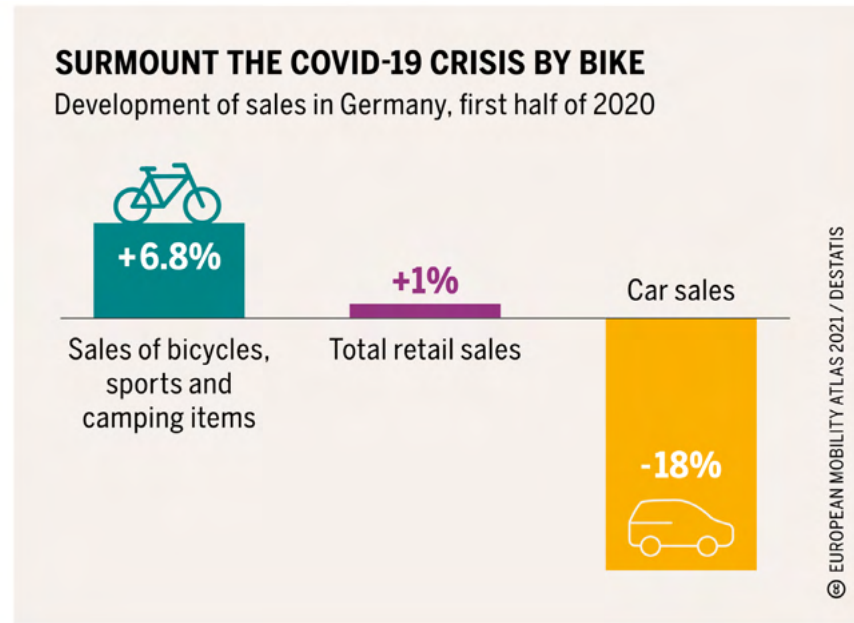
Bikes on average weigh 14 kg, whereas cars weigh tons. The urban infrastructure damage caused by the bicycles can not be compared to the one caused by cars, hence the repairing costs would occur much less often. Needless to say that the bikes are cheaper than cars and riding a bike is cheaper than pumping petrol in a car. The environmental impact of bicycle is also practically inconsiderable in comparison to cars - there is only the raw materials and bike production caused pollution and energy, in comparison to the cars that are much more energy consuming both while production and using. The same goes for these two when they served their owners and become waste.



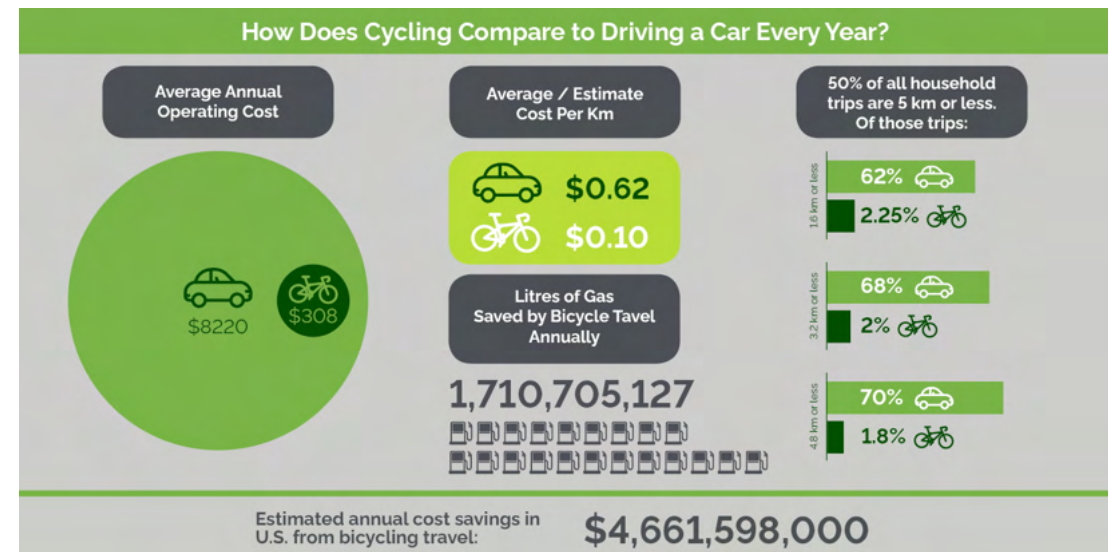
If you go on the street and observe the cars, you will realise that the majority of the cars are used by only 1 person per ride. This makes the cars extremely inefficient fossil fuel usage wise, as well as when it comes to the space allocated to them in the city. Electric bicycles are not as eco-friendly as the bicycles due to the lithium batteries, but they are of course better than cars. Electric cars are also better than

regular fossil fuel powered ones, but they pose another problem - they still take as much space as regular cars.

Let's take a look at some data from the Mobility Atlas regarding the cycling in the EU:



Now take a look at this infographics that compares the bike and car usage statistics in the USA.



Do you want to go for an adventure with us? Go outside in a rush hour and observe the cars passing you by. See how many of them have more than 1 person in it.

Now imagine, if all these people would be distributed in the public transport or bikes at that very moment at that very spot. How much space is left when the cars are away? How would you use this space?

Many people assume that creating the public transport infrastructure is very expensive. And it might be in some cases. Building a metro is pretty expensive for example. However not all cities have to start with metro. Creating bike lanes separated with parking or other, more eco friendly barriers and adding buses to under-served areas can be some small steps to make the city mobility better.

In addition to that, if we calculate the expenditures for cars, petrol and infrastructure, as well as the social and health benefits, it is obvious that the cities should invest in the bike and public transport infrastructure, if they want to ensure fast, clean and cheap mobility around the city.



Usual planned (often with more lanes for cars)



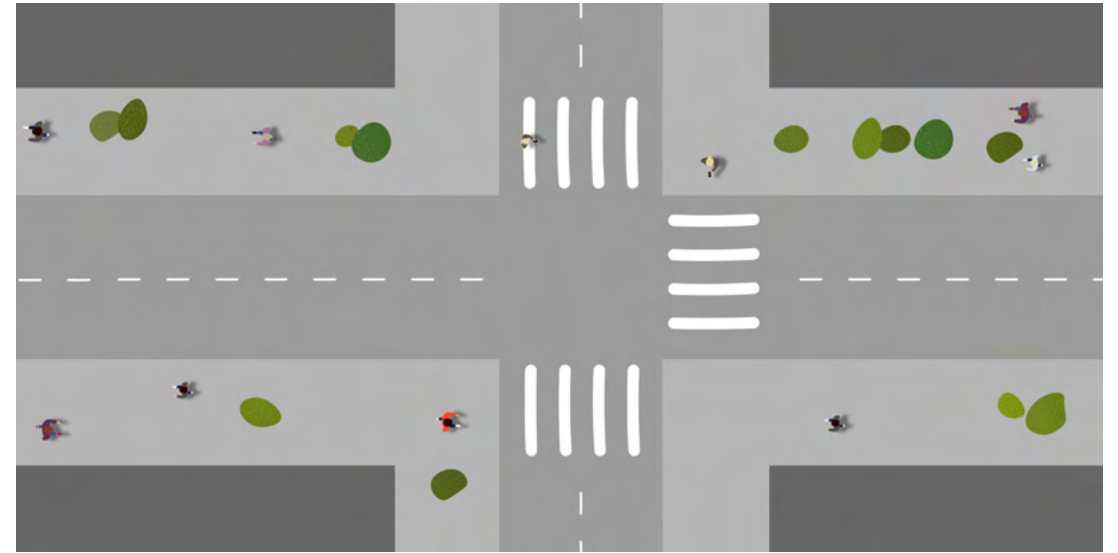
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Good planning



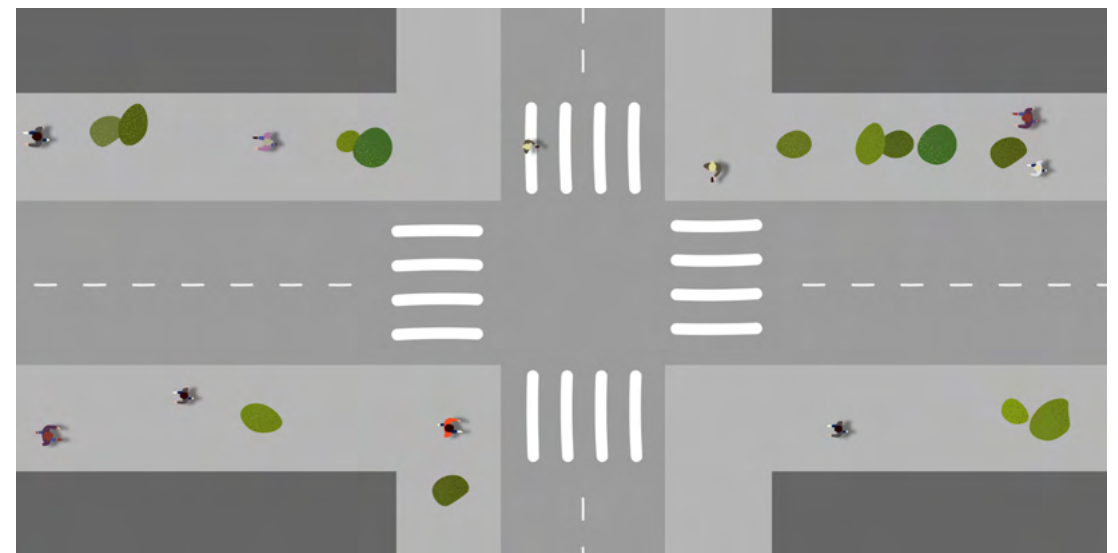
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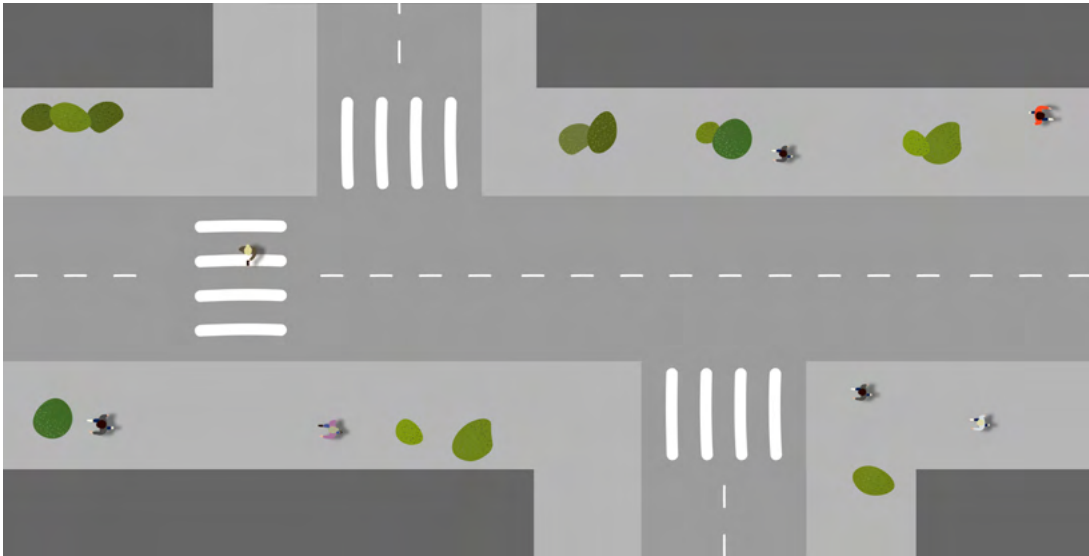
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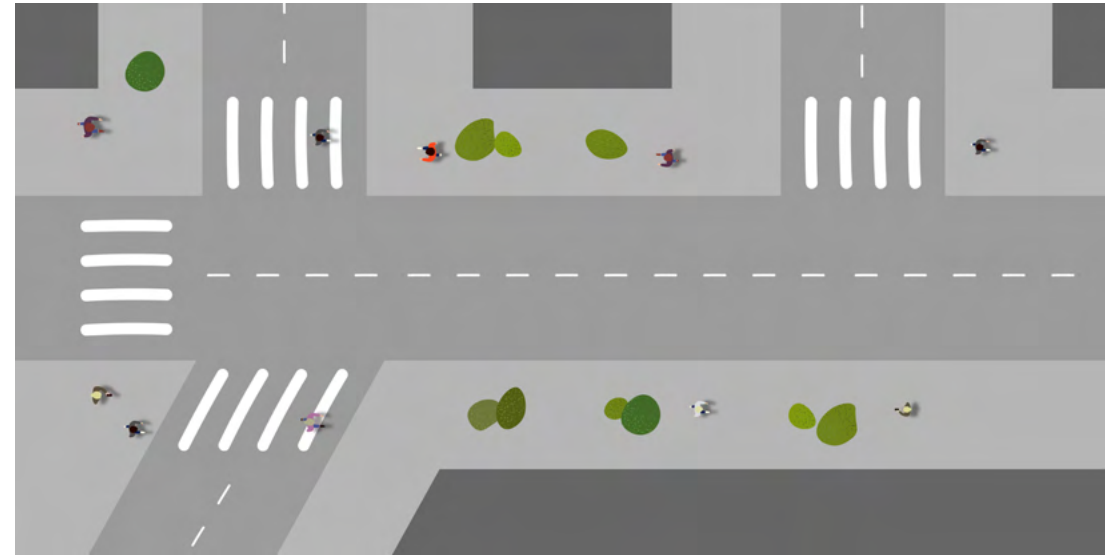
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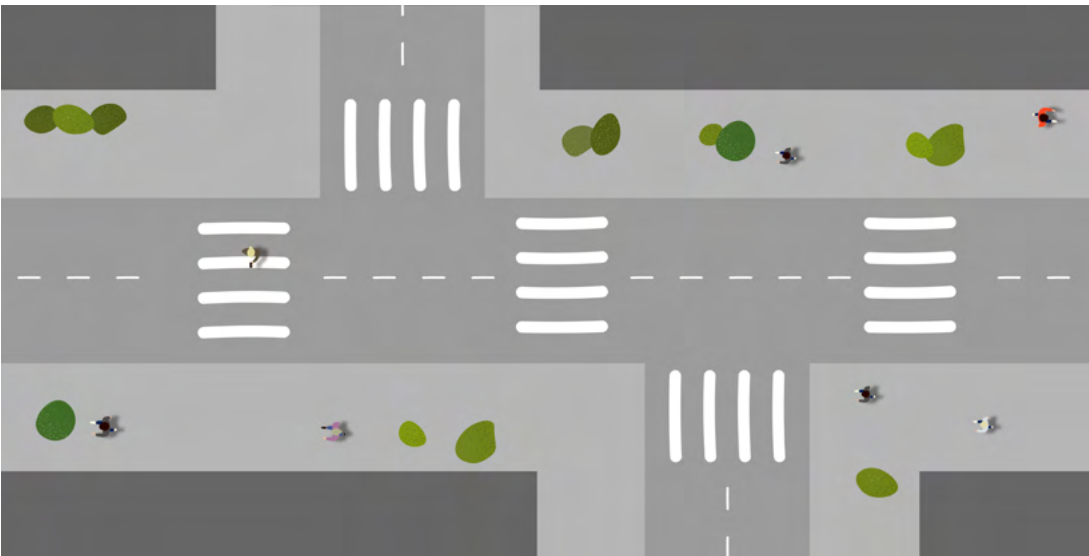
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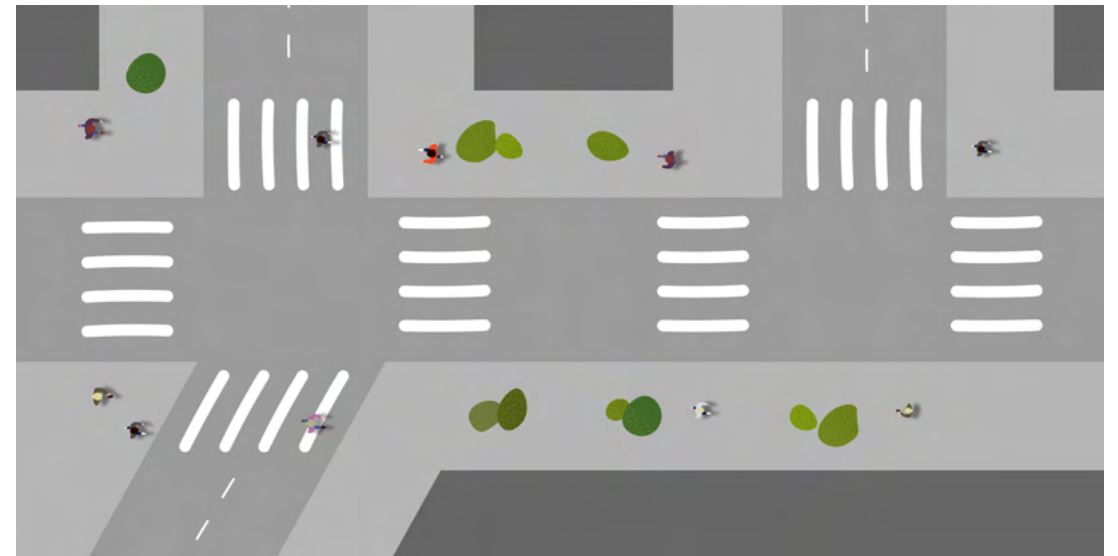
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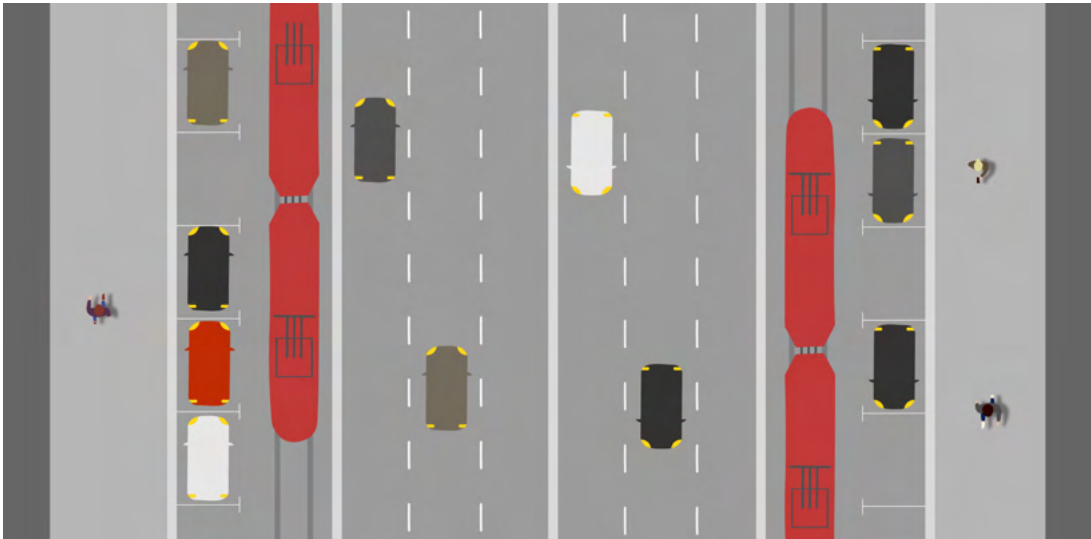
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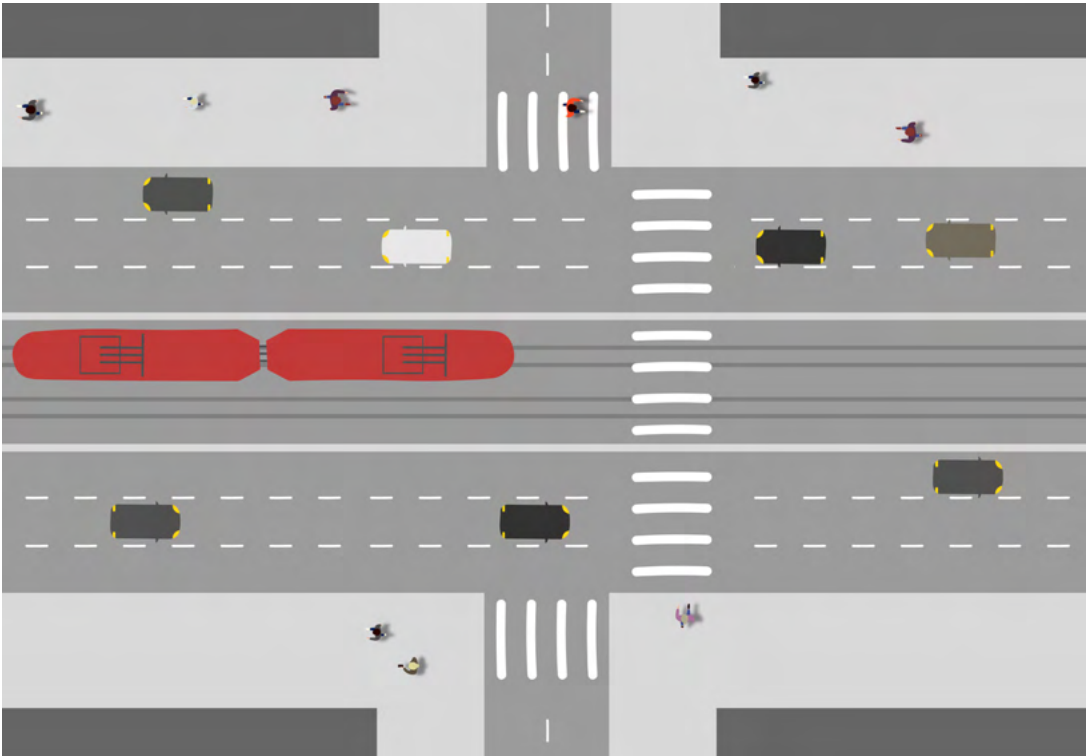
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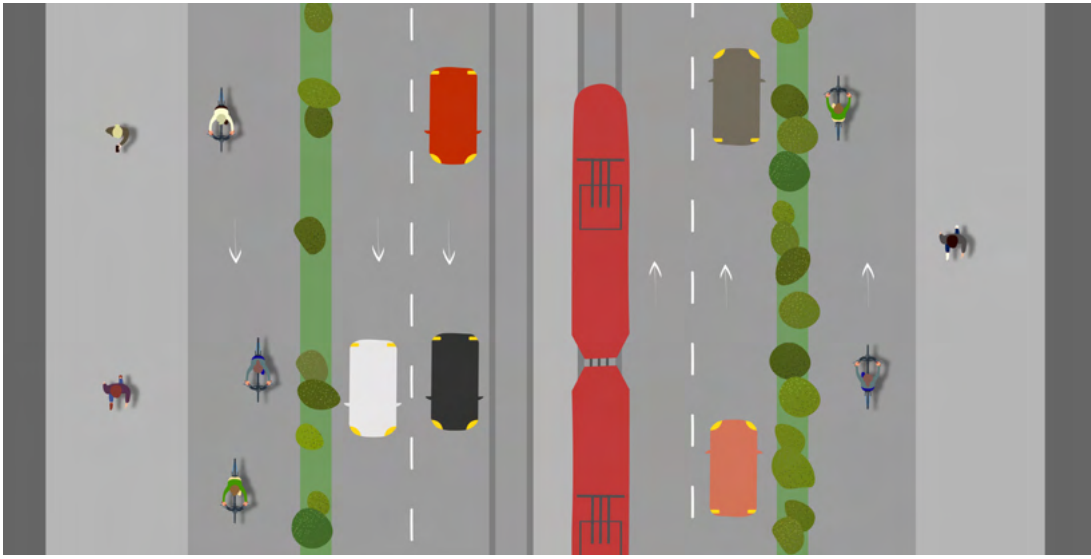
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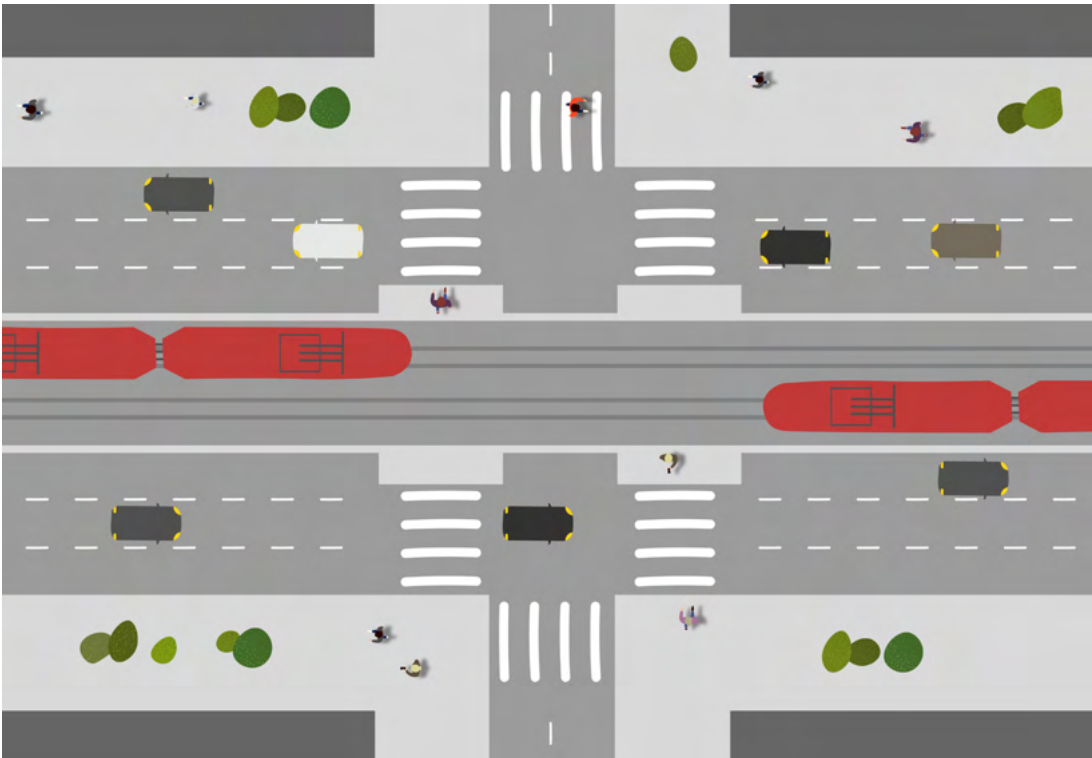
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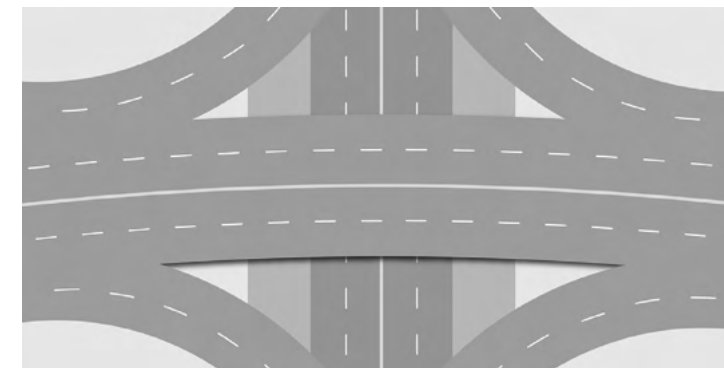
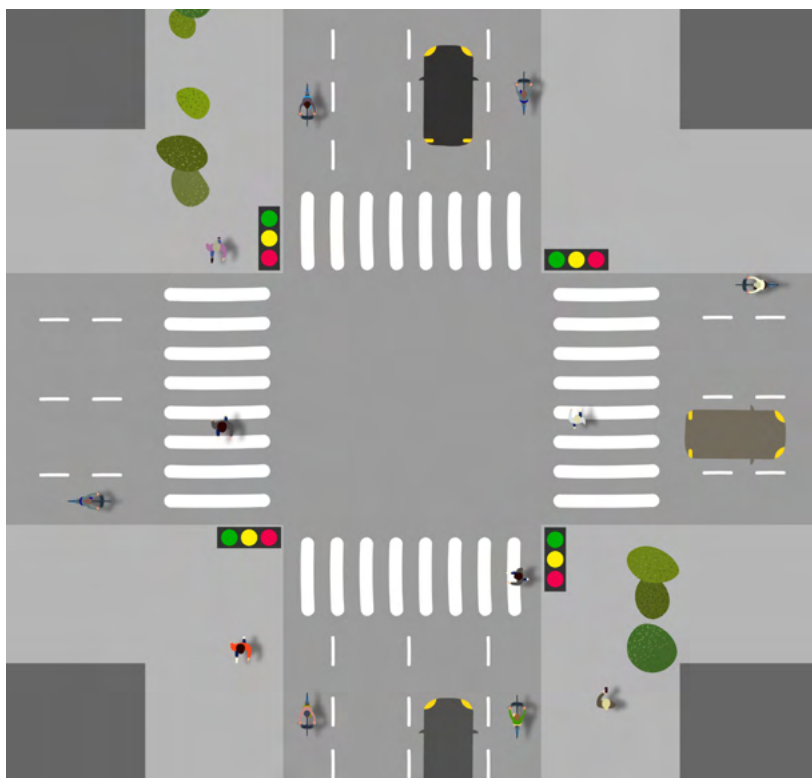
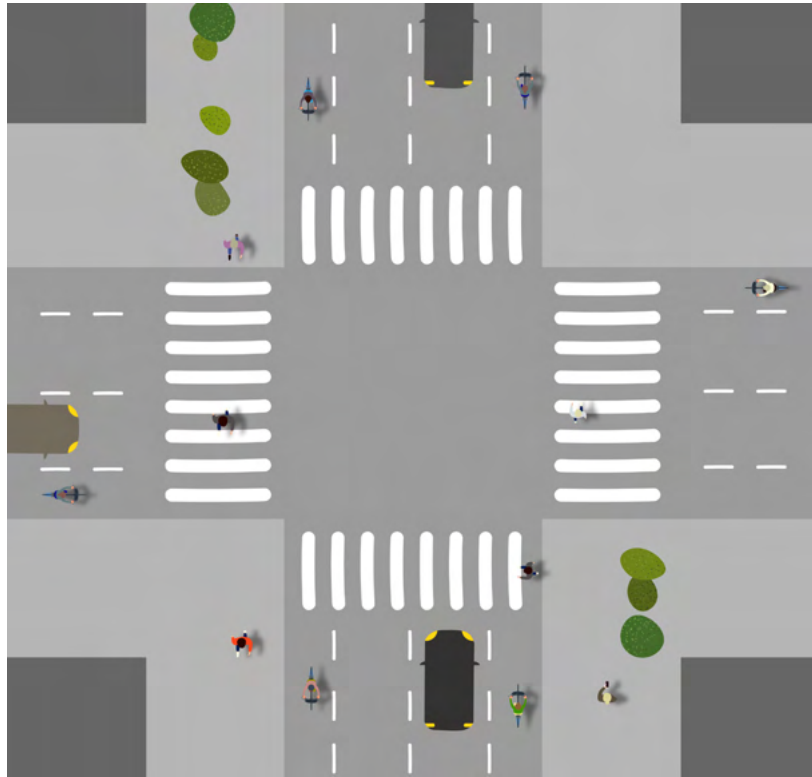
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Good planning



Good planning



In the last 30 years most of the cities in Eastern Europe are building the multistory bridges inside the city. The more space we give to the cars, the wider the streets we have to plan. The wide streets reduce the safety, negatively affect urban human relations, change the city scale and push the city to spread more and more, thus using the space inefficiently.

This kind of infrastructure also reduces the options for the pedestrians to go from one side of the street to another. You can spot the unsafe and exclusive underpasses or pedestrian bridges, all to raise the speed of the cars in the city.

The good transport infrastructure will not solve the sexism and homophobia, but it will for sure make the city a bit more inclusive for the marginalised groups. Women and queer people are possessing less capital, less cars and thus, making the transport better means making the lives of Women and queer people better.

INDIAN CITIES ON THEIR DEATHBED

By Ankita Gupta

Preword:

By Masha Pashkova-Dzneladze

For decades we are hearing how in 2050 or 2030 or 2060, 50% of the world population will be living in the cities. We are seeing different dates in different reports and of course these prognoses are just prognoses. We cannot know the numbers and dates for sure, but what we know for sure is that it will happen at some point, sooner or later.

If we take a look at the Eastern European capitals, we see a rapid growth of population in the last decade. As the cities provide with tremendous social, economic, cultural and political diversity, it is natural that this migration happens. The cities, however, should be ready to accept huge masses of people- the abrupt migration cannot happen sustainably. The climate change, scarce attention from the states worldwide towards the rural areas, lack of economic opportunities, armed conflicts and worsening political climate in general are minimising our chances for sustainable rates of migration both on the national and international levels.

Abrupt migration and over usage of the resources around the cities caused by it is not something that has never happened in the history of our planet before, these kind of areas end up being sight seeing spots after centuries - ruins, uninhabited by anyone. We have examples of overpopulated cities that can't provide the dwellers with the decent living conditions. Even without being overpopulated, the EE cities hardly meet any basic standards. It is not difficult to imagine, how our cities will look like in 2030 or 2050 if we do not change the approach to the Urban Planning now.

In the Green movement in the Eastern Europe, we have a tendency to look for the solutions and practices in the West, but maybe sometimes we should look towards East and South?! Both for inspiration of actions that can be taken regarding the improvement of cities, while having a less privileged position and to observe the developments of those cities for taking precautionary measures. This is why we decided to include an article by an urbanist from India- Ankita Gupta in our publication.

INTRODUCTION: MALADIES OF THE CITY

*How is the City impest?
Of old age, a long illness
Or cardiac arrest?*

Firstly, we look into the epidemiology of the Indian City and study the diseases that spread through its urban fabric.

In his book "Design with Nature", McHarg describes 'the Plight' of contemporary

cities which have 'imprisoning gray areas' with 'race and hate, disease, poverty, rancor and despair, urine and spit' lurking in the shadows **[Mumbai]**. He elaborates how the river that first made the city has turned into a 'scummy brown sewage' **[Agra]** and how automobiles (born faster than babies) have devoured the city **[Delhi]**. Nature itself is lost in the city with 'cadavers of old trees', felled forests and culverting streams lining the edge of the city **[Bangalore]**.

In *Rebuilding Cities*, author P. Johnson Marshall explores the degeneration of cities. He writes about the city centers turning into 'night time deserts' where the cultural activities are 'squeezed out of the urban core altogether.' He highlights the deteriorating urban environment in the aftermath of the Industrial revolution with a 'muddled and unplanned' urban development. Marshall also describes how the divided city centers (with large number of ownerships and prohibitive costs) render remedial planning measures 'impracticable.'

Sir V.S Naipaul (British author having Indian descent) describes the plague that courses through Indian cities in the *Indian Trilogy Diasporic Chronicles*. He sheds light on the political, social and economic impairments that threaten his ancestral land. Naipaul expresses anger, disgust, shock and a sense of alienation in his account of India in the late 1980's. He laments that "India had changed; it was not the good and stable country it had once been." He elaborates that "the great investment in development over three or four decades had led only to this: to 'corruption,' to the 'criminalization of politics.' In seeking to rise, India had undone itself. No one could be sure of anything now; all was fluid."

It is interesting to note that Naipaul's book was banned by the government because of its 'negative portrayal of India and its people.' Instead of looking at Naipaul's criticism through the lens of introspection, the Indian readers turned their discerning eyes extrinsically towards the author himself. The Nobel laureate was lambasted as an "expatriate determined to lambaste India."



Source: Sanket Shah, Unsplash

ENTOMBED CITIES

No State is eternal.

Even Civilizations are charnel.

Cities, are merely vernal.

History bears testimony to the fact that even the most flourishing cities can be lost, submerged, destroyed or abandoned. If the past is any indication of the future then we should be taking a more critical look at the cities that were once the seat of mighty empires, but now lie six feet under.

- 1) **Vijaynagara, Karnataka:** The ruined metropolis was once one of the most powerful cities of South India. With a population of over half a million, Vijaynagar was the second largest city in the world in 1500CE. The flourishing city was ravaged and ruined by legions of invaders from the Khalji and Tughlaq empires.
- 2) **Vaishali, Bihar:** In this ancient metropolis, wreathed by thousands of pleasure grounds and lotus ponds, Buddha had announced his impending departure. Several years later, the city too died out following an annexure by Magadha monarch, Ajatshtru.
- 3) **Dholavira, Gujarat:** The grand Harappan city (amongst the largest in the sub-continent) is now just an archaeological site in the Kutch District. Remarkable excavations, dating back to 4500 years ago, have amazed (and baffled) historians revealing the seven stages of civilization in the city- from growth to maturity to decay. The first example of a rainwater harvesting system has been unearthed from its ruins- without which the settlement would have perished earlier.
- 4) **Lothal, Gujarat:** The city belonged to the resplendent Indus Valley Civilization. Despite an extensive drainage system and resilient infrastructure, Lothal (translating to "Mound of the Dead"), was obliterated by a massive flood.
- 5) **Kalibangan, Rajasthan:** The settlement with the one of the world's earliest ploughed agricultural fields, Kalibangan portrays the Pre-Mauryan and Harappan civilization. The city also shows evidence of the first recorded earthquake (in 2600 B.C.), which resulted in an early abandonment of the site.
- 6) **Sarnath, Uttar Pradesh:** The city of deers was hunted by invaders in the late 20th century. The pilgrimage city, along with its resident monks, disappeared completely when the influence of Buddhism started to wane in India.
- 7) **Rakhigarhi, Haryana:** Predating the famous cities from the Indus Valley Civil-

zation, Rakhigarhi was a burgeoning settlement that mushroomed besides the Sarasvati River. Today, the river and the city- both stand lost.

- 8) Sanchi, Madhya Pradesh:** In the past, the city was alive as a Buddhist sanctuary with architecture that dated back to more than 1000 years. It was relegated to the shadows and finally abandoned after the decline of Buddhism.
- 9) Nagarjunakonda, Andhra Pradesh:** The capital city of Ikshvaku, which was once home to numerous Buddhist scholars, lives only in scriptures. It fell into a terminal spiral after the death of the last Ikshvaku King. It now rests beneath the one of the largest human-made lakes in the world- Nagarjunasagar.
- 10) Dwarka, Gujarat:** The mythical city was a bustling port city in the west coast of India. Historical investigation reveals that the city existed at least nine thousand years ago- which makes it older than the Egyptian and Chinese Civilizations. The vast city lay submerged under the sea, forgotten by humankind, until marine ruins were uncovered in 1963.

The above examples have been taken from all corners of India, long before its borders were defined into a country. They serve as potent reminders of how exemplary cities can be entombed by war, disaster, neglect and abandonment.

MORTAL CITIES

Beneath the white elephants of infrastructure

Lie trampled bazaars, choked streets and riven sculptures

Razed by avarice, idiocy and political vultures.

If we were to take the examples of the major Indian metropolitan cities of today, it would be difficult to imagine a situation where they are no longer extant. Barring the possibility of nuclear annihilation or an apocalypse, the end of a city continues to be an enigma. But if we take a closer look, then we can find outliers in the urban pattern that hint at an early termination of even the titanic Indian cities.



Source: Setu Chhaya, Unsplash

Bombay (modern day Mumbai)- In 2002, Outlook magazine published an article titled "Bombay: The Death of a Great City." It spoke about a city of slums and high-rises that had been stressed to breaking point. Fifteen years later, the housing problem has only worsened in the city of dreams. The political situation, too does not look promising. In "The Moor's Last Sigh" Rushdie speaks about 'The Island City being lashed by angry tides of ethnic strife churned up by cynical and corrupt politicians and businessmen.' In his book "Family Matters" Mistry writes about his character's 'abhorrence for the Shiv Sena and its narrow parochial ways' and laments for the city that is slowly dying, being destroyed by goonda raj and mafia dons, consumed "in an unholy nexus of politicians, criminals, and police."

Calcutta (modern day Kolkata)- The late Rajiv Gandhi had termed Calcutta a 'dying city,' bereft of industry, activity and hope. It was the hub for progressive people - in the spheres of culture, fine arts, education and politics. A century ago Calcutta lost the prestigious title of being the capital of India, and its decline began- conglomerates shifted their base to other states, deindustrialization crippled the city resulting in rampant unemployment and deteriorating living conditions. The moribund state of affairs took a turn for the worse with a fascist political regime fuelled by gheraos and bandhs (protests and strikes). The first metro city was soon overtaken by the other Indian metro-poleis in terms of infrastructure, economy, education and growth.

Delhi- Ahmed Ali speaks about the demolition of 'Old Delhi' to pave way for 'New Delhi.' His book 'Twilight in Delhi' can be seen as an elegy for the old city wherein he depicts the themes of disintegration, degeneration and alienation. In "Midnight's children", Salman Rushdie speaks about the demolition of the slums- the lifeline of the poor by Sanjay Gandhi- as part of a 'beautification' program. Author Sam Miller writes about the Delhi Megalopolis which is "sprawling beyond its own borders, swallowing up villages and farmland, sucking in migrants, spewing out pollution." Nanni Singh highlights the loss of open spaces in the modern capital and the changing landscape- which has aggravated climate change. The water of the Yamuna River, which had once been the lifeblood for millions bubbles with toxic fumes today. Smog fills the air turning the city into a 'gas chamber', snuffing the life of its citizens.

Chennai - The Rivers of Chennai are dying- inch by inch. The water of the city has been cut by half. Pungent effluents, garbage and even cement slurry is funnelled directly into the Adyar River. Recent reports have revealed that the Kosasthalaiyar water is worse than industrial effluent. The Cooum River has become synonymous with an open sewer. The agrarian livelihood of the city has

come under direct threat after Tamil Nadu lost a heavy share of its water in the Cauvery dispute.

Ironically, floods are another hazard to the citizens of Chennai. The floods which have claimed hundreds of lives in the past are not a natural disaster. They are human-made- an outcome of unrestrained construction, damaged flood sink and poor planning.

Bangalore (modern day Bengaluru)- A study conducted by Prof. T.V. Ramachandra and Dr. Bharath H. Aithal of the Centre for Ecological Sciences at the Indian Institute of Science (IISc) in 2015 had a really alarming conclusion- it predicted that Bangalore will become a dead city in five years. Unplanned growth will make the city unlivable, the study said. The study bases its prediction on the following findings: There has been a 525% growth in built-up area in the last four decades, 78% decline in vegetation, and 79% decline in water bodies. The media was fast to catch on- and the shocking state of affairs has been published in many newspapers. But apart from mass advertisement, barely any steps have been taken to address the real issue.



Source: Sanket Shah, Unsplash

UNLIVABLE CITIES

*Away from the soot and squalor,
The snared denizens of dolour
Have escaped to better Cities.*

Some parts of the Indian cities are almost 'unfit' for habitation. The 'lack of choice' of the poor citizens is often mistaken for their 'resilience.' It is time to realize, that the order has been broken beyond repair in certain cities - with reformists only making it worse by taking matters into their own hands.

As Richard Sennett writes: "The cities everyone wants to live in should be clean and safe, possess efficient public services, be supported by a dynamic economy, provide cultural stimulation, and also do their best to heal society's divisions of race, class, and ethnicity. These are not the cities we live in.

Cities fail on all these counts due to government policies, irreparable social ills, and economic forces beyond local control. The city is not its own master."

CONCLUSION- INDIAN CITIES: EMERGING DAWN OR ENDLESS NIGHT?

The premise for this entire paper has been based on the theory of Ekistics- which was the brainchild of Doxiadis. He wrote about the cities' transition from Megalopolis to Ecumenopolis and finally Necropolis - or dead city. Economic breakdown, disease, dysfunction and depopulation are some of the key indicators of Necropolis.

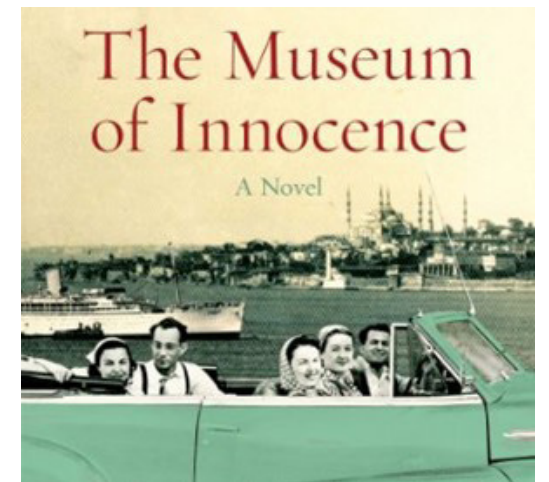
Cities in India, too lie within the paradigm shift from the Megalopolis to Necropolis stage. It is difficult to charter their exact locus of growth and shrinkage. The metropolis in India show explicit outliers that signify a terminal outreach. The past substantiates the fact that cities are not renewable resources. It is therefore imperative to probe and redress the maladies of the city. It is true that several attempts are being made along these lines- like semantic attempts at transformation, rejuvenation, renewal and rebranding which have cost an astronomical amount of money and power. However, the output from these massive undertakings has been meagre at best- with negligible impact on the malignant issues.

It is puerile to predict the trajectory of extinction in a city- as it is grappled by not one but several such critical issues. The future holds many possibilities for the Indian cities- they may recover from their illness and thrive once again or they may die out eventually. Both these facets offer compelling research questions.

ISTANBUL, THE INNOCENT NOSTALGIA

By Daria Smagina

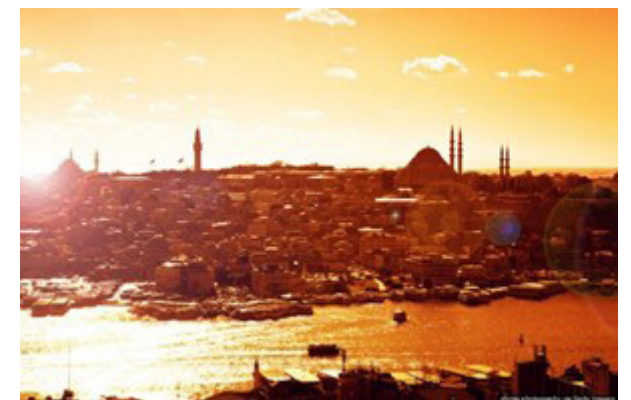
The purpose of this article is to analyse the socio-cultural aspect of the Eastern world, inspired by Western trends on the example of the novel "The Museum of Innocence" published in 2008 by the Turkish publicist Orhan Pamuk. In the book, he explores the genius loci of Istanbul, intertwining his own memories with the cultural history of the city where he has lived for over 50 years. He "who in the quest for the melancholic soul of his native city has discovered new symbols for the clash and interlacing of cultures" was awarded by the Nobel Prize in Literature. In terms of anthropological research and imaginary time frames given by the book author, we tend to examine the problems of forming a cultural identity that arises in the process of modernisation. The readers will be informed about the nostalgia, search for cultural identity in times of East-West dichotomy in Turkish society. The imaginary world created by O. Pamuk provides an insight into the Turkish society's lifestyle and can be used as anthropological data in various contexts.



IDEALISING THE PAST TIMES

Nobel-laureate author from Turkey, Orhan Pamuk reflects on the urbanised environment, public space and politics, bringing these ideas into an open discussion with the audience. His book "The Museum of Innocence" provides an opportunity to learn about the life, the traditions and customs of the relatively recent time: as readers, we immerse into the author's imaginary world, based on the truthful recollections of the past century and the fictional romanticised and quite a love story with patriarchal flavour.

Together with the author, we learn about curious and intimate details of the Istanbul city. The book illustrates, which cinema Istanbulites were influenced by, what filmography they preferred



to watch, the restaurants they dined at, the parks they liked to stroll in, traditions of their new year celebration, what lemonades were a popular drink and many other details - all of that in the era of conservative Muslim society - 1940s to 1990s. Those may seem to be small things, but in the retrospective they are, in fact, what live routines of the described time consisted of. When we read whole chapters in a novel devoted to objects, and objects occupy a very large and important place in it, we involuntarily draw parallels with our past, with certain happy moments of our lives. The main character's childhood, his youth and his obsessions, all is connected to a sense of belonging, with the city carrying the reminders of life events around every corner.

In my opinion, modern society is experiencing nostalgia - look at the items that used to end up in cellars, now are called 'vintage', and sold in antiques shops, and by buying vintage we show appreciation for the times we (sometimes) never lived in, we compare the past with the present. The book resonates: in culture and political life, the mainstream of the time is dictated by a sense of longing for the past, "better times" — when film franchises were not affected by the greed of the commercial industry, and society did not absorb the fascination with capitalist values. So insists the philologist and anthropologist Svetlana Boym in her book "The Future of Nostalgia", where Boym explores the space of collective nostalgia, national myths, and also tries to find out whether a person is aware of what exactly they are nostalgic about (Boym, 2008).

It may be that melancholy is what brings all people together, but this does not prevent us from telling completely different stories about belonging and non-belonging. It seems like two different types of nostalgia, characterise the attitude to the past, to an imaginary community, to the home, to one's sense of self: restorative and reflective. The types relate to how we understand our seemingly unspeakable homesickness and how we view our relationship with the collective home. In other words, we, like the author of our ethnographic story, are interested not only in the inner world of the human soul but also in the relationship between individual and collective memory.

The two types of nostalgia are not absolute, but rather trends, ways to give form and meaning to longing. In the book, the main characters' restorative nostalgia focuses on the East and offers to restore the lost house and fill in the gaps in memory. Reflective nostalgia lives in the realm of "algia", in longing



and loss, in the imperfect process of remembering. The first category of nostalgic people do not consider themselves as such; they believe that their project is connected with the truth. Such nostalgia characterises national and nationalist revivals around the world that engage in anti-modern myth-making — for example, creating history by returning to national symbols and myths. Restorative nostalgia manifests itself in successive recreations of the monuments of the past, while reflective nostalgia focuses on ruins, the patina of time and history, and dreams of other places and other times.

The "new" traditions are characterised by a higher degree of symbolic formalisation and ritualisation than the original folk practices and conventions, after which they were turned into a template. Here are two paradoxes. First, the faster and wider the pace and scale of modernisation is, the more conservative and unchanging the new traditions become. Second, the stronger the rhetoric of continuity concerning the historical past and the emphasis on traditional values are, the more selectively the past itself is represented.

Cultural identity is based on a certain social poetics of "cultural affinity" that provides memories tied to the everyday life. This phenomenon was described by the anthropologist Michael Herzfeld (1997) as "persistent representations of shame and self-deprecation", existing in the form of a variety of common memory structures and in the form of those qualities that may seem to be stereotyped. Such an identity includes everyday games of hide-and-seek, played only by "natives", unwritten rules of behaviour, jokes that are understood in half a word, a sense of complicity. Rhetoric of the government and collective memory are based on this cultural affinity, but there are also divergences and conflicts between the two. It is very important to distinguish between political nationalism and cultural affinity. Both, after all, are based on a common social context and not on national or ethnic homogeneity.

The novel "Museum of Innocence", dedicated to the topic of human memory, has managed to influence the real metropolis of Istanbul: thanks to the book, a



Have you ever had a keepsake from a past relationship? Maybe a photograph, maybe a hoodie you just couldn't face giving back. Or over 4000 cigarette butts that your partner has smoked? That is what the main character in the book did when he hoarded the remains of his lover's smoking. Picture: unknown author, Museum of Innocence exhibition, Istanbul

real museum was opened in the city, the exhibits of which are the objects described in the text of the novel - artifacts from all over the city, collected by the main character bit by bit in memory of his beloved woman. The book is surprisingly lyrical, and the fates of the main characters are woven into the ongoing (as always) disputes about the cultural identity of the country, about what is more in it, the West or the East, and what is the country's special path.

IN SEARCH OF CULTURAL IDENTITY

Based on the author's view, we propose a definition of cultural identity as an individual's belonging to a culture that forms a person's value attitude towards themselves, other people, society, and the world as a whole. According to Prof. Matera (2018), the cultures and societies absorb elements from each other, with time and progress, and they change, becoming hybrid.

The plethora of social anthropologists have had the tendencies to note patterns of behaviour in societies as unified connected terms. In the book it is possible to witness how identities are being shaped, according to the conservative society's views the main characters of "The Museum of Innocence" live in. The most important topic Pamuk concerns is the consciousness of a person who is in search of their cultural identity. Like French researcher Claude Lévi-Strauss insisted on the reverse side of establishing distances between "us" and "stranger culture" invading the location we have ties with. According to him, "the diversity of human cultures is less due to the isolation of their carriers and more due to the connections that unite them." (Levi-Strauss, 1973).

Orhan Pamuk analyses Europeanisation of Turkey. On the pages of his book, he shows how difficult it is to achieve the interaction of different cultures elements, how difficult it is in the human mind to process artefacts, cultural codes, as a result of which new elements are embedded in the already established mosaic. As a result, there is a "longing" - the creation of a special cultural and psychological discomfort. This discomfort, as a special world view, fills all the niches of consciousness.

How to treat such cultural artefacts, things that surround you from early childhood, become your earliest memories, which should become part of your cultural world, but which remain "alien"? The author finds himself in the main character, facing two cultures - the destroyed Ottoman past facing the affected by European present. The loss of historical memory in the city, the loss of meaning, is the cause of the sense of meaninglessness of the present, he suggests to the readers.

CONCLUSION

Written in a melancholic way, "The Museum of Innocence" is romantically imbued with the atmosphere of Istanbul of the last century. It describes the imaginary field of 1975 to 1986 when the "golden Istanbul youth" learns to be secular and follow modern trends, people study in European and American universities, they go to the first discos and the first nightclubs, dress in Western-style, they drink contraband alcohol and local girls decide to be intimate before the wedding, which revealed to be highly criticised by conservative Turkish society of the past times.



Hayat Magazine, Turkey: 'Modern' Women in Turkey in 1950s at the Premier of a Movie (picture credit to Banu Dağtaş)

The problems of dissolving identity, imagination and modernisation have been studied in this essay through analysis on traditions, conservative society, attachment to nostalgia and actions of the individual characters, presented in "The Museum of Innocence" book. As we discovered, any attempt to assess the results of the interaction of various cultures, especially polarised cultures, inevitably lead to a collision with the fact that there are no criteria for the positive or negative influence of cultures in the short term. Any interaction of cultures causes a whole range of consequences, the nature of which, as a rule, can be assessed only after decades of years to pass, except in cases where one culture has an objectively negative impact, leading to the disappearance of another culture. In any case, innovations introduced by the dominant culture must be evaluated in terms of the adaptation of the recipient's culture to the changing conditions of life and practices that are becoming a tradition.

The processes of globalisation contribute to the creation of a kind of support group, so-called newcomers of the West, who have adopted not only its institutional environment, but also part of the values, their organisation of everyday life

and behavioural patterns. It is important to note that cultural exchange, just like the reform of one's own identity, tends to have a mirroring effect. Thus, progressive thought, which once became an inspiration for the young people in Turkey, today becomes a chance for civilization to preserve cultural continuity. The process of secularization of European society and culture, which took several centuries, led not only to the revision of traditional religious values but also to the development of the critical thought of the Europeans themselves.

Consequently, in the privileged countries, people are looking for new meanings of life, paying more attention, for example, to the mental health, or concerns about the past, as well as are witnessing an increasing demand in non-Western religions, manifested, in its highest expression, according to worldwide statistics, in the annual adoption of Islam, Buddhism, Hinduism by tens of thousands of ethnic Europeans. We look at the East and learn abstinence, modesty, calmness and broadening our perspectives. Identity does not come down to what we inherit. But it is not limited to professions and social roles, as representatives of both East and West, tried to suggest. We see that the components of cultural identity, developed by a place we belong to, should not evolve at the expense of each other. They ought to be in a harmony that our society may never have known, one day.

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