URBiNAT

Handbook on the theoretical and methodological foundations of the project

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The handbook is a collaborative document written with the contribution of members of the 28 partners and 5 observers, that constitute the URBiNAT Community of Partners. The theoretical and methodological foundations of the project are, in this sense, inclusive and interdisciplinar, because it integrates the perspective, the expertise and the experience from partners that have different backgrounds and different role, as academics, municipalities, companies and associations.

The URBiNAT inclusive community of practice is composed with four types of partners, namely:

- ❏ From West to East, the cities of **Porto**, **Nantes** and **Sofia** act as 'frontrunners' based on their demonstrated experience in the innovative use of public space with NBS.

- ❏ From South to North, the cities of **Siena**, **Nova Gorica**, **Bruxelles** and **Høje-Taastrup** share and replicate URBiNAT concepts and methodologies, acting as 'followers'.

- ❏ Each city is supported by **local partners, associations and research centres**, as well as by 'horizontal' centres, universities and companies which link between cities.

- ❏ The collaboration with **non-European partners**, including in **China** and **Iran**, as well as with NBS observers based in **Brazil**, **Japan**, **Oman** and the vibrant cities of **Shenyang** in China and **Khorramabad** in Iran brings international experiences and dimension to the project.

These four types are represented in the world map, associating the partners by countries according to their role in the project:

This handbook on the theoretical and methodological foundations of the project was organized by the coordinator the consortium, the Centre for Social Studies of the University of Coimbra (Portugal), a scientific institution focused on research and advanced training within the Social Sciences and the Humanities, through an inter and transdisciplinary approach. Since its foundation, in 1978, CES has been conducting research with and for an inclusive, innovative and

reflexive society by promoting creative critical approaches in the face of some of the most urging challenges of contemporary societies. Its goal is to continue engaging generations of exceptionally talented researchers and students in the field of Social Sciences. CES scientific strategy aims to democratize knowledge, revitalize human rights and to contribute to the establishment of science as a public commodity. We pursue this mission by continuously reshaping our research fields in a response to the needs of the society. Our work covers a wide range of scientific activities and scope, at the national and international level, with particular focus on the North-South and South-North dialogues, contributing to the development, dissemination and application of cutting-edge science and to an advanced research and training of excellence.

The partners who lead work packages and tasks contributed actively to the definition of the main axes that frame each of the four chapters.

Chapter 1 - City Engagement has contributions from CES, DTI, IKED, GUDA, Municipality of Siena and Nantes Metrópole. CES gathers a set of contributions on the relation of citizenship rights and an inclusive, active and cultural-led participation in urban regeneration processes, as much as the role of co-creation versus co-production. The chapter is also supported by DTI, Danish Technological Institute and leader of WP3, with contributions on the participation of private sector in the lifetime of NBS, as much as in the monitoring and evaluation of the co-creation process. IKED and GUDA, partners with responsibilities in WP3, entered their expertise in co-creation processes. This chapter also opens a collaboration with another H2020 project ("Rock – regeneration and Optimisation of Cultural Heritage in Creative and Knowledge Cities"), with a contribution in the component of monitoring and evaluation of participatory processes. Each partner entered a set of guidelines that complement each other and are the bases to fine tune a reference and methodological framework to guide the community driven processes in URBiNAT (the very next step).

Chapter 2 - Public Space, integrates the relevant guidance of the WP2 leaders, ICETA CIBIO, with its environmental profile, and UNG, with its cultural knowledge. Other partners with responsibilities in WP4 contributed with their research, as IAAC, with the technological NBS, SLA with the territorial NBS and the gender approach, the OWL from Detmold, with the healthy impacts of NBS, and UC, with the inclusive urban project and the social housing background.

Chapter 3 - Social and Solidarity Economy, has undertaken to promote a broader reflection on the concept of economy. It brings together authors with different backgrounds and perspectives on economics and social issues. It has as starting point to analyze the inequalities and exclusions in the urban territories. Part of the chapter is contributions from members of the advisory board, namely José Luis and Lars Hulgard, partners in WP7, from members of the Ecosol - CES group of studies on Solidarity Economy and partners working with alternative and social economies.

Chapter 4 - Cross-cutting dimensions, received transversal contributions from different partners. Regarding Human Rights and Gender, the expertise and experience of URBiNAT's cities (Brussels and Siena) were mobilized, expanding also to the community of colleagues researchers from CES and the University of Coimbra. Regarding International Cooperation, IKED, as task leader of the non-European partners participation, contributed with a comprehensive exchange on strategic partnerships, as well with definitions and perspectives for our CoP, together with IULM, GUDA and the Iranian partner ICCIMA.

Introduction to handbook

More than green: the path for urban regeneration through active citizenship

The H2020 call on Demonstrating innovative nature-based solutions in cities sets out the expected impact to "creating by 2020, through the implementation of nature-based solutions, healthier, culturally diverse and greener regenerated (including deprived districts and neglected or abandoned areas) European cities, with better living conditions for all, reduced crime and security costs, increased green infrastructure and biodiversity, improved air and water quality, enhanced human health and well-being, reduced health costs, improved mobility conditions, opportunities for urban farming and increased social cohesion, as well as to implementing the Sustainable Development Goals (SDGs), in particular SDG 1 'End poverty in all its forms everywhere' and SDG 10 'Reduce inequality within and among countries'".

In order to achieve these impacts, the project conceptual structure was elaborated by URBiNAT consortium from scratch with the ambition to tackle social and cultural challenges at the same level of environmental and built space challenges. This ambition was embraced by URBiNAT partners since day one within an ongoing process of successive approximations to an URBiNAT approach that combines diverse theoretical and methodological foundations.

This handbook reflects this diversity of foundations and aims to push forward a few steps more the harmonization of concepts, fundaments, guidelines and methodological approaches.

Since the very beginning, the foundations were gathered around four main pillars, building an URBiNAT approach to urban regeneration based on:

- An **active citizenship**, from the perspective of a project grounded on a participation that values as a mean, to co-create better physical, social and economic solutions for the urban space, and as an end, by itself co-creating participatory solutions that reinforce the presence of citizens in public and community life.
- The **public space** as the privileged urban space to fight physical and social fragmentation and to regenerate ties among environmental, social, cultural and economic dimensions in the city.
- A **social and solidarity approach to economy**, introducing sustainable logics of cooperation and solidarity in complement to profit logics.
- **Cross-cutting dimensions**, oriented, on the one hand, to human rights and gender approaches which transversely cross the project with inclusion and intersectionality lens, and on the other hand to international cooperation that leverages European interchanges and interlearning on NBS to other non-European contexts.

An URBiNAT concept of **urban regeneration** is taking shape and, at this early stage, it can be defined as the process to address urban sustainability in deprived districts and their integration in the broader city by intervening in their public spaces and linking them with other public spaces from other districts. Fragmented areas of the city, inside districts and among districts, are object of a co-creation process aiming to originate new links that transform tangible and intangible barriers into corridors for social cohesion.

It's a regeneration process that addresses specific approaches to social, cultural, economic and environmental dimensions of public space with concepts and methodologies coming from urban planning and design, economy, architecture, smart technologies, landscape architecture, as well as other social sciences. Moreover, it pushes the concept forward by putting these approaches into an interdisciplinary dialogue and combining them with a continuous effort to be people-centred, to use social and solidarity economic approaches, to co-create solutions with citizens and to use intersectional and demodiversity lens in all its interactions and interventions. Solutions to address these dimensions are nature-based but also human-based and so, in URBiNAT regeneration is addressed by nature and human inspired methodologies, which are equally relevant to the urban sustainability process. By finding the best combination of material and immaterial solutions to each one of the neighborhoods, the project will create corridors that offer healthy conditions to promote the sustainability of blue and green systems, cultural life of public spaces and social cohesion of communities.

URBiNAT project was approved under the H2020 financing line of the EC a. er applying to a call for proposals where the role of social innovation, and hence the participation of social sciences and humanities disciplines such as law, economics, political science, architecture or design studies, is particularly important to properly address a complex combination of societal challenges.

In URBiNAT's project proposal, **innovation** is defined as ideas, devices or methods for applying better solutions that meet new requirements to previously unarticulated needs, or existing market needs. Therefore, innovation is key to combining NBS through the repurposing of unused land and grey infrastructure in derelict and fringe areas, as well as to combining social aspects around NBS, such as methodologies, social interventions, communitarian process, among others.

Innovation is at the heart of URBINAT's objectives, associated with the partners' experience in different fields of intervention (such as public space, communitarian/territorial space), but mainly associated to the NBS catalogue and the combination of different approaches reframing NBS conceptual framework, and the involvement of citizens in all the phases of the project, from design to implementation and evaluation.

In fact, in URBINAT's project proposal, innovation and innovative concepts are bonded with territorial, technological, participatory and social and solidarity economy solutions. These concepts are strongly related with the involvement of citizens in the development of the Healthy Corridors, based on a "living" inclusive catalogue of NBS. These concepts also have a strong potential to expand traditional forms of social intervention, as well as to articulate contemporary societal and social issues with integrated solutions.

The process of developing the Healthy Corridor concept derives from creative community-driven processes of co-diagnosis, co-planning, co-designing, co-implementing and co-evaluating a set of flexible (or new, or extend model) NBS to generate an innovative public space where citizens participate actively in its co-creation.

These bottom-up initiatives, catalyzing civic imagination and place-based creativity within the living labs of each participating city, wish to promote collective awareness on environmental, economic, political and social topics, as well as individual and collective empowerment, cultural awareness and collective knowledge on issues important to the group through dialogic interactions, and ultimately, social inclusion.

In short, the innovative process introduced by URBiNAT is people-centred on an extended participatory approach that relies on the involvement of citizens in every phase (since diagnosis to

evaluation), creating an innovative and inclusive governance model, that will allow the citizens to contribute actively to the creation of new NBS, which will generate market and non-market values and produce a new public space, the Healthy Corridor. Even in the case of existing NBS that can eventually be applied, social value is to be generated. Adding to the economic value, the responsible and sustainable commercial use also generates social value.

Moreover, the transition from a closed innovation to an open innovation model, implies greater collaboration of several actors and is more successful than a restricted product facing a certain market. As well as social innovation, open innovation occurs in collaborative contexts and may occur within/inside or outside the organizations. For this reason, the project wishes to promote open innovation and will use smart digital tools in order to broaden citizen participation, engagement, knowledge sharing and strengthen the connections within the inclusive community of practices that will be created.

Therefore, the project assumes that the most transformative innovations have to combine many elements in a new way, not only associated with the traditional concept of development of innovation for technological purposes, but also associated with non-market values, such as changes in social and power relations, co-construction of methodologies, artefacts and/or services, strengthening population capacities, meeting needs and accessing rights. Thus, URBiNAT promotes change through systemic innovation. And it promotes the governance in networking through the increasing importance of knowledge and organized learning, the multiplication of identities.

Behind the handbook: the trajectory of a collaborative work

More recently, other modes of knowledge production are claimed, which take knowledge as non-neutral, situated and partial. URBiNAT shares this perspective proposing a rearticulation between knowledges, new forms of a redistributive *ethos* of recognition, participation and justice. In our view, this approach contributes to the establishment of healthier interactions between various knowledges fostering social inclusion and, therefore, strengthening democracy and citizenship.

In order to deal with the challenge of building this *Handbook on the Theoretical and Methodological Foundations of the Project* considering the diversity of knowledges present in the consortium, the project coordinator and its team, followed a set of strategies and developed a set of activities aiming to involve all the partners in a cooperative environment, which resulted in a story of co-creation.

The first activities undertaken for the discussion and harmonization of concepts and methodologies and write the state of the art, were a series of preparatory seminars within the "CES team" that allowed the identification of the four main pillars of the project: citizen's engagement, public space, social and solidarity economy and cross-cutting dimensions, as well as to review the project's key fundamentals.

A. er this first moment of reflection, all the partners were invited to participate, in their specific area of expertise, in a set of 16 virtual seminars (webinars), that were organized in close collaboration with the Steering Committee, around 16 topics. The webinars involved 30 different speakers and 14 different moderators part of URBiNAT's community: partners, advisory board members, academic experts, and CES researchers. The average audience was 15-20 participants *per* webinar.

The webinar methodology fosters the dialogue between "non-neutral, situated and partial" knowledges, in a process of knowledge recognition, as well as actors and networks recognition. In consequence these actors and networks become co-producers of new knowledge, which respects their particularities, their autonomy and also their previous knowledges. URBiNAT recognises the value of this heterogeneity of knowledges and dynamics and believes that this diversity transformed the webinar into a powerful learning space.

The discussions were followed by a systematization of the webinars' results and a request to the speakers to produce a written contribution for the Handbook that reflected their views, taking also into consideration the discussions on the webinars. This document is a result of this work. It is also the starting point.

The next steps will be the validation of the Handbook in a new webinar to be held in January 2019 with all the partners, and the establishment of the Scientific Commission: its members, goals and functioning.

Also planned is the dissemination and discussion of the document among citizens and other stakeholders in workshops, training sessions, online and face-to-face events, and webinars.

CHAPTER 1 | CITIZENS ENGAGEMENT

Introduction - People-centred: participation in urban regeneration process

The engagement of citizens in the urban regeneration processes is a growing practice, and a consequence of the acknowledgement that producing urban spaces is much more than a task for local administrations but a broader social phenomenon in which citizens, communities and stakeholders introduce inputs and appropriations to form complex combinations of urban configurations and identities.

The regeneration of physical spaces is, however, much more advanced in terms of solutions and methodologies of intervention. All kind of solutions have been designed and produced coming from different sciences (architecture, landscape architecture, civil engineer, design, etc.) and there are remarkable solutions addressing the challenges of combining urban, environmental and social uses of urban spaces. Only in recent decades, it has become evident and consensualized the need for the engagement of citizens to produce interventions that move beyond from political, technical and design imaginaries to better integrate and match the communities' needs and ambitions. In fact, the need to move away from a conception of urban space as an idealized image from the past or a promise of an idealized future, or a representation of imaginaries of what a city should look like (Peixoto, 2009, p.49), has become as urgent as the distance of the reality from those imaginaries and promises. Requalified spaces showed to be away from what was planned them to become, particularly in terms of the expectations to influence social dynamics in the public space:

> "(...) to face the new requalified urban areas from the advantages of the plasticity and the creative power they enclose relatively to the construction of new scenarios with a strong visual impact, can result in an excessive, and unconfirmable, trust on the power of the space to, by itself, create new sociabilities that foster the use of public space." (Peixoto, 2009, p. 50)

Participation in the urban regeneration strategy of URBiNAT means that the processes are people-centred and, as described and fundamented in the project proposal, looking forward to:

- ❏ Increasing the participation of citizens and stakeholders in the design of solutions through systemic, transdisciplinary and multi-stakeholder dialogues for co-design, co-development and co-implementation of urban plans and NBS.
- ❏ Building the relationship between citizens and urban space in a collaborative way, in order to respect the differences between the knowledges of citizens, who lives in the place, and the researchers and technicians, who hold the scientific and technical knowledge. All have different expertises and URBiNAT aims to overcome the artificial distance between "specialized knowledge" and "citizens knowledge". Citizens knowledge emerge from their concrete living experience in public space and is fundamental to create and adjust solutions to each specific territory and community.
- ❏ Strengthening the ties and learnings between inhabitants, as well as with experts.
- ❏ Ensuring that the process is transparent and that the commitments made are clear and objective.
- ❏ Promoting spaces for strengthening the capacities of citizens to participate, including training and learning methods through practice, incubation and action research.

To achieve more ambitious goals of sustainability for urban spaces, the complexity of producing them requires to add, to the requalification of space, a regeneration approach to the social, cultural, economical and governance dimensions. Hence, URBiNAT concept of regeneration includes territorial and technological solutions, but also participatory and social economy solutions, aiming to balance the approaches to the territory, either in its material support, either in its immaterial support to human occupation and activities. URBiNAT aims to significantly rise the use of immaterial solutions in the co-creation of solutions for the two dimensions of public space, physical and social. Acknowledging that addressing physical, environmental, social, economic, governance and management is complex and challenging, an holistic approach to regeneration requires not only sensitive physical solutions but also engaging solutions that mobilize and commit the residents to embrace a regeneration of the culture and intensity of their presence in the public space.

Even though, across different cultures of urban planning and local governance, there are still significant differences in the conceptions and approaches of citizens engagement in urban regeneration processes. The purpose of this chapter is to discuss the main fundaments on the URBiNAT's approach to citizens engagement, coming from partners that are leaders in addressing the topic in their professional and academic paths, across and outside Europe. Moreover, the chapter offers an overview on how those fundaments are converted into guidelines to conduct fair, inclusive and accountable participatory processes, aiming to support the necessary readjustments, realignements and combinations of methodologies for a common understanding and approach to the design and implementation of community-driven processes for each neighbourhood of the front-runners and followers cities of the project.

The chapter will develop the following dimensions of the citizens engagement' process:

Under section 1, social exclusion is analysed by Nathalie Nunes and Beatriz Caitana in a perspective of access to the rights of citizenship and, for coping with it, alternative practices are proposed coming from social innovation. Sheila Holz frames the constitutional basis for participation as a formally recognized right, as much as a principle to legitimize decisions and to exercise the rights of inclusion. Finally, Isabel Ferreira addresses the role and contribution of participation as a mean and as an end, and approaches the design of community-driven processes grounded on the local culture of participation.

In section 2, participation is specifically contextualized in the framework of the governance of cities, in which municipalities have the responsibility to produce and manage adequate urban spaces for the human needs and activities. Diverse and advanced best practices and guidelines are brought in by Giovanni Allegretti, combining research of experiences and practices with participatory processes from all around the world. "Real life" experiences in Nantes and Siena are presented by Cécile Stern, Iuri Bruni, reinforcing a more technical and pragmatic perspective. Sheila Holz and Sandra Carvalho address the specificities of participatory processes in order to be community-driven and transforme passive citizens into an active agents in the discussion and construction of public spaces. Finally, Knud Erik Hilding-Hamann addresses the participation of the private sector in the co-creation and provision of new solutions and satisfaction of needs.

In section 3, cultural mapping is approached in the sense of methodology for engagement, to map cultural identities and values within the neighborhoods, by Nancy Duxbury.

In section 4, Américo Mateus, Sofia Martins and Susana Leonor approach the co-innovation layers that positively affect the success of co-creation and describe the building blocks required for a co-creation environment. Ingrid Andersson outlines the framework of digital communication tools

through which target audiences can be engaged, enabling and supporting co-creation, and addresses the relevance of framing the context for applying these instruments.

In section 5, participation is addressed under the challenges to monitor and evaluate its implementation. Roberto Falanga addresse guidelines and methodological approaches to evaluate participatory processes according to its diverse goals. Marie Nicole Sorivelle addresses different aspects and key questions to take into account when framing the evaluation of the impact of participation.

Chapter 1 - Citizens engagement gathers contributions that reveal high expertise in academic, technical and political fields, grounded on the diverse partner's experiences. All these contributions will be object of debate among the authors and other partners engaged in the design and implementation of community-driven processes. This debate will be prepared just a. er the deliverable of the handbook, under task 3.1, opening a new phase of depuration and systematization of the guidelines for participation in URBiNAT. This phase will also include the perspective of citizens, under the co-diagnostic on local participatory culture, which will be fundamental to consolidate a reference framework for co-creation in URBiNAT and proceed to task 3.2, with the design of community-driven processes that will be adjusted to each neighbourhood. This reference framework will also be the bases to open the revision of the NBS catalogue, under task 4.1, concretely the participatory solutions which will be, accordingly, filtered, adjusted and allocated to the different phases of participation during the lifetime of the project.

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1. From citizenship rights to participation in urban life

The universal recognition for all individuals, regardless of ethnicity, religion, sex and other specificities, to the right of integration and participation in the community gives shape to modern citizenship.

Citizenship moves around a liberal conception that affirms the citizen as a protected human being, stimulating his passivity and a republican conception that affirms the citizen as an active being who participates in public and political life (Santos, 2012). However, these conceptions, being valid for a Western or Eurocentric vision of the world are very limited, both for the Western world and even more for most of the territories of South America, Africa and Asia. For Boaventura Sousa Santos it only makes sense to speak of citizenship, nowadays, from the non-citizens and Southern Epistemologies (idem), since the more conventional concept of citizenship is itself producer of exclusions: "the vast majority of the people of the world is more object of concepts of human rights and citizenship than subject of the same concepts". So, it is necessary to begin by showing the fragility of the concept to reveal possible alternatives that lie behind the "benign banalization of concepts that include everything and that ultimately exclude so much" (idem).

This section deals with the fragilities coming from citizenship *status* to the right to participate in the urban decision-making processes, which is part of the citizens' *status* within democratic systems. To lead to an active citizenship, participation needs to be contextualized in its challenging dimensions of: 1) inclusion and social innovation; 2) constitucional *status* and legitimized decisions; and 3) local identities and cultures of participation.

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Santos, B. S. (2012). *Citizenship from the ones that are not citizens*. Master class given at the Faculty of Economics of the University of Coimbra, 31 March. [Online video]. Retrieved from https://www.youtube.com/watch?v=uhhI72rKxt8&feature=player_embedded.

1.1. The appropriation of citizenship rights in the promotion of social cohesion and urban social innovation[1]

Nathalie Nunes, Beatriz Caitana - CES

Social exclusion and the access to citizenship rights

There is a diversity of terms associated with the definition of social exclusion, such as disaffiliation, deprivation, relegation, disqualification, multidimensional poverty, among others (Etienne et al., 2004). However, in confronting this dilution of the concept, social exclusion may integrate poverty, rather than being used as an alternative term, by encompassing a wider range of factors that prevent individuals or groups from having the same opportunities as those available to the majority of the population (Giddens, 2013). Therefore, most of the socially excluded people are deprived of the plurality of effective conditions necessary to access different positions and functions in society.

Within the different parameters of the existing definitions, we adopt in the present analysis a **broad sense for social exclusion**, which covers the **absence of several citizenship rights** (Ferreira et al., 2013). In addition to a formal dimension, defined as 'membership of a nation-state', this sense has a substantive dimension of **access to an array of civil, political and social rights, involving also some kind of participation in the business of government** (Bottomore, 1992).

The emergence of alternative practices based on participation and rights

We will focus our analysis on the emergence of alternatives in the fight against exclusion, based on the same rights and participation that make up the full citizenship and from which the excluded are deprived. This perspective **includes the modes of participation in which people recognize themselves as a group and, as such, they develop an overview of the social problems that affect them**.

On the one hand, Santos identifies the **emergence of an alternative globalization** that involves local-global initiatives of subaltern and dominated social groups in the sense of resisting the oppression, decharacterization and marginalization produced by the hegemonic globalization dominated by the logic of neoliberal world capitalism (Santos, 2002).

On the other hand, Commaille notes some changes in the regulation of the modern society that may lead to a **new democratic activism** as it increases participation in public affairs, going from (i) a top-down regulation with an omniscient state, occupying a central position in the regulation of modern societies, to a **bottom-up or polyvocal regulation with the intervention of several actors**; and (ii) from a notion of public policy to that of **public action**, where public institutions and

[1] This text has been partially published by the authors in the paper Nunes, N., Ferreira, I., Caitana, B. S. (2017). Inovação social em contextos de exclusão: a emergência de práticas emancipatórias e democráticas alternativas com base nos direitos e na participação. *Cescontexto debates: Direitos, justiça, cidadania: O direito na constituição da política, 19*, 258-272.

a plurality of public and private actors interact to produce forms of regulation of collective activities (Commaille, 2013).

Therefore, both the alternative globalization and the new democratic activism envision **participation as a fundamental element and condition** in alternative emancipatory and democratic practices. Moreover, the appropriation of rights is observed internationally in the broad movement where law and justice are instituted as a resource through **social movements that represent citizens** (Commaille, 2009). These movements are organized forms within civil society, whose mobilization of the law, particularly to reinforce the power of marginalized citizens or even ordinary citizens, participates in a political process (Commaille, 2009). Completing this perspective, Santos analyzes **the emergence of the use of the law for the liberation from situations of exclusion by citizens,** who have relied on processes of constitutional change to claim significant rights and that "(...) therefore, see in the law and in the courts an important instrument to claim their rights and their just aspirations to be included in the social contract"(Santos, 2011).

However, legal mobilization is not limited to litigation or judicial mobilization. The **activism of rights mobilizers**, whether inside or outside the courts, may aim at re-signifying human rights, creating or visibilising 'new' subjects of human rights, and promoting wider social, cultural, political, legal and economic transformations (Santos, 2012), or even at **re-signifying the habitual modes of participation and integration in the collective**. It is, therefore, a mobilization that opens the field to social innovation.

Social innovation in urban governance and regeneration

The term social innovation has been associated with different factors and a multiplicity of contexts, and since its appearance in the 1970s (Moulaert et al., 2014), it has undergone changes of meaning and application in the social reality. Despite a recognition more generally associated with the development of innovation for technological purposes, **new meanings and values** are imputed to it today. The most recent translation for the concept of social innovation is re-signified on the basis of a **"non-commercial, collective nature that aims to transform social relations"** (André & Abreu, 2006), for the benefit of those excluded from emancipatory logics of action.

The promotion of social welfare through the **improvement of social relations and empowerment processes of the community itself** shapes the processes of social innovation, that occur in the search for the different skills through which actors and collective groups play their roles in society, leading to more structured changes in society (Moulaert et al., 2014). In this perspective, social problems cease to pre-exist and are seen as social constructions. In this way, social actors are part of the solution to the problems, since they are directly involved in their co-construction (Murray et al., 2010).

These changes, both in the design of solutions for the community and in the level of empowerment of the community, involve different groups, sectors, classes and social institutions. In other words, social innovation contributes to the **improvement of the interpersonal relationships, but also to the relations between classes, between citizens and local public authorities, between civil society and the state** (Moulaert et al., 2014).

In a broader focus, with and through social innovation, **space is opened for effective and more intense changes in micro-macro power relations** based on patriarchal, colonial, and capitalist logics previously instituted in society. And not only, its main contribution is to **identify** "**possible**

solutions to a set of problems of exclusion, deprivation, alienation, lack of well-being, **and also actions** that contribute positively to a significant progress and human development" (Moulaert et al. , 2014).

In practice, social innovation can be referred to as **a process, implying changes in social relations and power relations, or a product through the construction of methodologies, artifacts and / or services, especially those aimed at strengthening the capabilities of the population, the satisfaction of needs and the access to rights** (Moualert et al., 2014; André & Abreu, 2006; Murray et al., 2010).

Therefore, social innovation is considered as a field of development and diffusion of alternative practices for coping with exclusion, that is, models of action that reconfigure contemporary social management and respond more effectively to new social issues.

Local governments, as they play multiple roles as producers of public policies and regulators and funders of various forms of direct and indirect intervention in local communities, have a place in support of very important social innovation, particularly in contexts of regression of social policies or of austerity policies[2] imposed as unavoidable solutions (Ferreira et al., 2016).

When local governments are available to host and support initiatives of inhabitants or local communities, **urban governance** can promote values intrinsic to social innovation, including democratic participation, poverty reduction, improved living conditions in the field of functional diversity, environmentally and socially sustainable community-building (Ferreira et al., 2016).

In the context of urban regeneration and especially in URBiNAT project, **active citizenship is at the heart of social innovation**, as it was pointed out by the panel of experts who evaluated URBiNAT's project proposal: "The proposed work reflects the current knowledge of NBS and social tools to foster inclusive urban regeneration. It is the introduction of 'active citizenship' that elevates the proposal beyond the state of the art, demonstrating a high social innovation potential".

More than ever, cities need to compete for investment and economic growth while dealing with the weaknesses in their social, economic and environmental frameworks. This is not a new issue for the European Union (EU), that had faced the problem with programmes such as the 'Urban Community Initiative', addressing urban regeneration in the framework of the regional policy during the periods 1994-1999 and 2000-2006.

In this programme, the commitment to an integrated approach of urban regeneration and the emphasis of the social dimension of the actions implemented were two of the key elements of the intervention model developed (Gutiérrez Palomero, 2010). Moreover, starting from the diagnosis of multiple deprivation, the EU has advocated an integrated area approach with citizen participation (Drewe & Hulsbergen, 2007).

However, **effective citizen participation remains a challenge, and social innovation in urban regeneration too**: "Urban revitalization or regeneration is not only a matter of land use, built environment or social housing and planning, certainly, is not enough. New ideas are needed" (Drewe & Hulsbergen, 2007).

[2] The concept of austerity identifies a set of economic and social policy options, whose purpose is to contain or reverse public expenditure through restrictions in the state budget and thereby alter the redistributive policy and expenditures associated with the functioning of the economy and to social reproduction (Ferreira, 2014).

Following EU's efforts and ambition to advance urban regeneration proposing an innovative approach, URBiNAT aims at becoming a reference for the regeneration and inclusion of deprived and neglected areas, **combining community involvement and empowerment with innovative development of NBS**.

This responds to the demand for **new forms of intervention in the community development**, particularly in communities with low levels of inclusion. It implies to find new answers to old problems within communities, but also contextualize the forces that tighten and expand collective action, citizenship and public space (Ferreira et al., 2016). More broadly, it means to **explore the dimensions of citizenship and social innovation in urban governance**.

Guidelines: giving visibility to the emergence of alternative practices

In the local diagnostics of URBiNAT's neighborhoods and in the mapping the local culture of participation, in addition to the institutional culture developed by the local public power, URBiNAT should identify the existing local initiatives implemented by the inhabitants of the neighborhoods, and point out in these initiatives:

The promotion of the appropriation of citizenship rights, such as:

- ❏ social issues and their causality brought into the public space, expanding the participation of the community in the public sphere. It is an active participation in which community members are involved as protagonists in solving social problems, empowering themselves to reflect and position themselves collectively;
- ❏ the mobilization of the community to claim its rights, broadening the meaning of the appropriation of social, urban, political and cultural rights, both internally in the collective imagination of the community and externally, which materializes in new relations with the public power and with the local civil society;
- ❏ the implementation of participatory practices, structured around associative organizations, engaging with children, young people, older adults and/or the community of the neighborhood as a whole, configuring a democratic and emancipatory activism, which can also present as characteristics the conflict with conventional thinking and practices, the rescue of rights and the empowerment of rights-holders, a shared vision through participatory innovative practices, and a shared decision-making (Haddock & Tornaghi, 2013; Kania & Kramer, 2013);
- ❏ the origin, development and consolidation of social movements, that sometimes consolidate themselves in associations of struggle and defense of the rights of citizenship.

The aspects of the process of an innovation cycle, such as:

- ❏ the adoption of an innovative process of rupture and search for alternatives based on a concrete social problem;
- ❏ a process of socio-territorial dynamism whose objective is to 'connect people', making the neighborhood space more 'open and attractive', breaking with the crystallized image of a problematic neighborhood, in order to be seen with a creative and mobilizing energy and to achieve a qualified public space;
- ❏ a model of collaborative action that seeks to identify the solutions to problems in the available resources and assets of the community, essentially through relationships of solidarity and mutual help, tools of collective action to fight against exclusion and for community development;

- ❏ the involvement with different elements and agents, such as social movements, public policies, the construction of necessary infrastructures, so that they can generate the desired systemic change, through new architectures, the consolidation of a new way of doing and a new "know-how".

Challenges and opportunities, such as:

- ❏ the cycles inherent to the participatory processes where there are moments of activism and moments of stagnation and demobilization;
- ❏ the need to strengthen the network in the context of multiple interrelations between actors with divergent or conflicting interests;
- ❏ the current and future challenges in the activities of associations;
- ❏ recognition of the public power as an important partner in social inclusion by the inhabitants and the community , despite the existence of complex factors, whether institutional or conjunctural (e.g. scarcity or decrease of public investment in some areas identified as priority by the inhabitants);
- ❏ the continued partnership of all public authorities involved and to be involved in the project;
- ❏ in the case of communities with migrant background, the contribution to the empowerment of the identity of young people and children through processes of education for citizenship and the fight against the old social exclusion as a consequence of racism;
- ❏ the potential of initiatives to be disseminated in other scales and replicated in other contexts, by serving as reference and inspiration.

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1.2. Citizens participation as fundamental right in the constitutional state[3]

Sheila Holz - CES

The Constitutions of the Democratic Rule of Law States are based on the principle of popular sovereignty and on the protection of fundamental rights, being therefore related to the strengthening of democracy. These texts merge legal mechanisms of representative, semi-direct and participatory democracy that guarantee the right to universal suffrage, individual participation through plebiscites and referendums, as well as procedural participation as a right to action and the right to join associations and trade unions.

Bonavides (2001) points out that there are four principles that make up the constitutional structure of participatory democracy: the principle of human dignity, which is the base of all fundamental human rights; the principle of popular sovereignty which represents democratic and sovereign government, having the citizen as recipient of its system; the principle of national sovereignty, which affirms the independence of a State from other state organizations in the international legal sphere; and, finally, the principle of the Constitution's unity, which determines both logical (hierarchy of norms) and axiological (weighting country values) unities.

Along the same line of reasoning, the Italian constitutionalist Marta Picchi (2012) emphasizes that citizen participation must be one of the objectives of a Republic to guarantee freedom and equality, when discussing the effective participation of citizens in the social, political and economic organization in Italy. According to Picchi, citizen participation is an instrument to implement rights of equality and dignity in society. In this sense, it can be considered that "*democratizing democracy through participation* means in general terms intensifying the optimization of the direct and active participation of men and women" (Gomes Canotilho, 2012 - italic in the original text). However, the crisis of representative democracy exposes the problems of the model of representation as a form of government. The model of liberal democracy - based on the principle of majority rule, electoral systems and representation - fails to meet the demands for accountability and multiple identities of various social actors (Santos and Avritzer, 2003).

The lack of representation of some social actors and the non-homogeneity of society raise a discussion about the fact that political representation and voting rights do not constitute a commitment (between representatives and represented) that would transcend as an instrument for the spontaneous choice of representatives. In fact, it is only a system of competition for political power among some groups (Picchi, 2012). Therefore, advocates of participatory democracy "underline the importance of responsible citizenship through participation in the

[3] Holz, S. (2015). *A força da lei e a força de vontade: a importância da lei para a promoção de práticas participativas na elaboração de instrumentos urbanísticos em Portugal e na Itália* (Doctoral dissertation. University of Coimbra). Retrieved from https://estudogeral.sib.uc.pt/bitstream/10316/29527/1/A%20for%C3%A7a%20da%20lei%20e%20a%20for%C3%A7a%20da%20vontade

political and decision-making process, considering participation as a fundamental right of the components of society" (Picchi, 2012, p.4).

In the same sense is the opinion by Umberto Allegretti, who considers that

> […] participation and participatory democracy [should] be considered not only as contents of an "objective" principle that governs political and administrative decision-making procedures, but also as contents of a real and proper "subjective right" in the form of a fundamental individual right - which could restore the traditional conception of the political activity of the citizen as the true expression of a fundamental right (political right) (2006, p.154).

This subjective right to participate translated into political law and fundamental right, to which Umberto Allegretti refers, is seen by Oliveira (2010) not only as right, but also as a duty. For the author, the role of the citizens in the democracies is exercised when they start to participate actively in political life: not only in the position of those who have rights, but also as those who have the duty to intervene. Yet, Oliveira affirms that when the citizens do not participate in political life makes the democracy scarce, because it is strong only when citizens are active and involved. Thus, the right to participation, intervention and decision by the people are inherent in democracy, and a democratic state is not made without the existence of these guarantees.

Considering that institutions based on representative democracy are legitimated to decide, facing, however, difficulties communicating with social actors (the true recipients of public policies), there is a crisis of effectiveness and efficiency, a crisis of consensus (Fragai, 2009). Therefore, a periodic electoral verification is not enough, as

> Permanent mediation opportunities and channels among politics, institutions and society are necessary, but such channels are o. en opaque or obstructed. And it is not only a difficulty of politics: society itself does not seem to find effective spaces for the collective representation of its interests, and there is seldom a straightforward, non-contradictory linear social question as an outcome. On the other hand, political parties, which in a mass democracy have developed (and should develop) a fundamental role of mediation, integration and representation, building bridges between institutions and society are clearly in difficulty (Morisi & Paci, 2009, p.8).

Thus, the main objective of these new participatory practices is to achieve justice and social redistribution, giving more importance to the interests that are not usually considered in the traditional channels of representative democracy - a result of the new multicultural society which is the outcome of the processes of globalization. Therefore, it can be considered that only the "*relationship between men and women, blacks and whites, working, middle and upper classes, and various ethnic groups, allow formally recognized rights actually to be realized. The formal existence of certain rights is, while not unimportant, of very limited value if they cannot be genuinely enjoyed"* (Held, 2006, p.209).

Thus, enjoying rights achieved by a democratic State also means to be able to exercise them directly. Umberto Allegretti (2010) points out that democracy consists of many interconnected and increasingly complex elements; and that participation is a crucial element of democratic experience, playing the role of principle to legitimize decisions. Nevertheless, in the face of existing practices, it becomes part of the form of State (constitutionally guaranteed) rather than part of the form of government.

On the other hand, due to these constitutional guarantees there is no need for prior legal regulation for the introduction of any participatory practice. Hence, any public organization is authorized to establish a participatory practice, as it is a democratic institution. The act that creates the participatory procedure can be of different kinds, such as a statute, a regulation or the deliberation of principles in the executive or parliamentary organs (Allegretti, 2010).

Moreover, implementing citizen participation allows not only a formally recognized right, but also ensure the exercise of these rights through the inclusion of a multiplicity of social actors that are normally distant from traditional decision-making processes. Therefore, the participatory processes are a possibility to follow up a project managed with transparency and commitment to the citizens, which is also a right and allows, always possible, the decisions are made not to the citizens, but with the citizens.

Considering the implementation and the constitutional context and guarantees, there is a regional legislative experience in the region of Tuscany, Italy which should be highlighted. It goes back to 2005 when the legislator took advantage of the constitutional and infraconstitutional context to stimulate participatory practices in public policies in the most diverse subjects recognizing the participation as citizens' right. This innovative law was an incentive through financial, technical and methodological assistance to promote new participatory practices, both at regional and local levels, but also in schools and enterprises. The law was discussed with the citizens in a deliberative process, gathering around 1.000 participants (Floridia, 2008; 2013). The result was the approval of an experimental and temporary law, which lasted for five years from 2006 till 2013.

The validation of the importance and evaluation of the fragility of the participatory practices promoted under the law was discussed by the Tuscany parliament and by the citizens involved in the implementation of the participatory processes, resulting in the approval of the Law 43/2013, which has been in force since then.

Both laws encouraged the implementation of participatory practice and showed the legislator's ability (and possibility) to effectively intervene in "real life", because it clearly predicts the content of participatory processes, defining minimum requirements in relation to their objective, determining the inclusion of diverse social actors and creating strategies for the largest number of people involved. Another important factor is that both laws promote participation in many subjects and can encourage it as a practice of government. In addition, the Tuscan law enables the participatory processes to be proposed by agents other than public administrations, increasing the possibility to create new practices. This scenario allows the involvement of different actors, not only in a passive way – that is, not waiting for the public administration to promote participation in public policies - but also in an active way, giving them the possibility to start the processes, once the legal requirements are met.

Guidelines

- ❏ The will to promote citizen participation goes far beyond inviting citizens to express themselves in a particular process. Instead of calling people to say what they think, promoting participatory process implies an internal change in the way in which public administration decisions are made, effectively promoting the reconciliation of representative democracy and participatory democracy.
- ❏ The law seems to be able to positively influence participatory practices. Institutional transformations certainly interact with cultural transformations. However, it is not a mere reference in the law to the obligation of promoting participatory processes that l ensure

these practices and guarantee their quality, contributing to the strengthening of democracy.

- ❏ In order to ensure that participatory processes are inclusive and involve the most diverse social actors, the law must be linked to an articulated and complex concept of citizen participation, which should be explicitly present in the text, clarifying in detail the principles to which it relates.

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1.3. The role of participation for an active citizenship[4]

Isabel Ferreira - CES

There are many different conditions, processes and results coming from cities that embrace citizens engagement in their urban governance and management. The urban development remains highly indexed to the dynamics of capital distribution and the dominating governance models are strongly hierarchized and bureaucratized, with enormous limitations in the attempts to include citizens in the decision-making processes. Furthermore, the hiatum between discourses and practices of participation is, to a large extent, the foundation for the perpetuation of urban inequities and inequalities and in cities.

There is extensive evidence of public disillusionment with democratic institutions, of declining confidence in politicians (Saint-Martin, 2006), of the need to transform the role of the State (Mozzicafreddo, 2000) and of the disconnection between citizens and decision makers (Smith, 2009; Cabral et al., 2008). From this evidence, a number of questions arise related with the power relations in the city, the deepening of inequalities and political ungovernability (Harvey, 2002), the potential of social emancipation through citizenship (Turner, 1993; Bellah et al., 1985), the access to decision making (Polése & Stren, 2000), the relevance of local knowledge to relate technical facts with social values (Fisher, 2005) and how these concepts materialize in the governance of the city.

Urban governance and urban management face many dilemmas that are in the origins of many grassroots movements requiring for more participated models of governance. The debate around these models focuses in the idea that, beyond the material and immaterial conditions that act as resources for the urban development, a fair city requires a governance that actively integrates its citizens in the guidance of its destinies and management (Ferreira & Ferreira, 2015). So, a more democratic urban governance requires mechanisms of participation and adjustments in the decision-making processes in order to balance different interests and agendas.

There is a continuous search for alternative paths from which emerge new concepts of democracy (participatory, deliberative, e-democracy) and new instruments of participation (participatory budgeting, citizens assemblies, direct legislation). There is also a growing and intense debate on practices of active participation of citizens in the decision-making, in the planning and in the management and regulation of urban life (Ascher, 2006; Booher, 2008; Borja, 2003; Guerra, 2006; Smith, 2009).

The distribution of power is extremely unequal and offers to the strongest the power of veto on the life and the way of life of the weakest, in what Santos (2012) designates as social fascism: “we are entering a period in which societies are politically democratic and socially fascists”. By opening discussions and decision-making processes to residents on the interventions in the public spaces of its neighbourhoods, URBiNAT can guarantee open room to generate collaboration and cooperation and, even more important from an inclusive approach, to generate opposition,

[4] This text has been partially published by the author in the paper Ferreira, I., & Ferreira, C. (2015). Os desafios da governação urbana: a participação dos cidadãos na gestão dos territórios. In G. M. Bester, H. Costa, & G. Hilário (Ed.), *Ensaios de direito e de sociologia a partir do Brasil e de Portugal: movimentos, direitos e instituições* (pp. 282-311). Curitiba, Brazil: Instituto Memória. It is part of the ongoing PhD research under the topic “Governance, citizenship and participation in small and medium-sized cities: comparative study between Portuguese and Canadian cities”, funded by Fundação para a Ciência e Tecnologia, Fundação Calouste Gulbenkian and the International Council for Canadian Studies.

whenever the proposed solutions only benefit some and the majority is only slightly affected (Sen, 2003).

In URBiNAT participation is valuable as a pathway to achieve NBS that really improve the liveability of public spaces by addressing the needs and ambitions of its communities. But, it is also, and more significantly, valuable by itself, by opening doors in public sphere and balancing power relations among the diversity of citizens and among these and public authorities. As social cohesion is the central challenge to address within URBiNAT deprived neighbourhoods, it is fundamental to have citizens co-leading the regeneration strategy, leveraging the requalification of urban space to combined solutions coming from grassroots initiatives and from the project catalogue. Rising the intensity of the regeneration process to the level of co-creation of combined solutions is the basis for an active citizenship, which is the cornerstone for an authentic process of an ongoing regeneration. URBiNAT aims to kick-off this process but its sustainability and success directly depends on how the citizens embrace and get the ownership of their public space and their public sphere. The project has the responsibility to, once it is over, have more liveable urban spaces and more liveable and balanced interactions among citizens, municipal staff and politicians and other local agents, researchers, companies and social media. Balancing these interactions requires training practices and codes of conduct during the lifetime of the project so that, at the end of it, the game of forces and power in the city includes empowered citizens that have an active voice in the urban governance and management.

Empowering citizens it's a big challenge as it requires to tackle several layers of obstacles, resistances and resignations, not only from citizens themselves, but from all the intervenientes. So URBiNAT needs to focus time and effort in strengthening those interactions and the roadmap of participation must be guided by a constant effort of clarifying who is participating and in what conditions, where and when it happens, who decides what and who does not decide and what. Even so, the participatory pathway will certainly produce exclusions, but it is always possible to uncover visible and invisible limits among who has a voice and who doesn't in the processes and to come back to the decision-making process and integrate who doesn't. It is a living process that carefully uses democraticity and diversity lens to reinvent and redo itself by successive attempts.

Participation is fundamental to guide all the process of co- creating, designing, implementing, maintaining and monitoring the NBS within the overall goal of producing healthy corridors in the urban space. But it is fundamentally valuable by itself as a process to activate citizenship, in the sense of empowering people, within its demodiversity, to do choices on solutions more adjusted to its diverse interests, agendas and needs. So it is fundamental to continually distinguish and monitor participation as a mean and as an end (Gregory, 2000). Participation as a mean to achieve the objectives of co-creating solutions. But also participation as an end, within an ongoing process that sustains itself in the development of the participant's capacities to engage themselves in collective initiatives and expand its role for an active citizenship.

For both participation as a mean and participation as an end, the strategies to achieve its objectives needs the identification and recognizement of the diverse participatory cultures of URBiNAT' neighbourhoods. Participatory culture is not only about the formal participation of citizens in urban governance. In fact, it is also important to know the participation of citizens in collective initiatives as both will inform the public liveability of neighbourhoods. The designing of the participatory process, so that it opens room to a more active citizenship, must be grounded in a diagnostic of the participatory culture of each neighbourhood and, within it, of each intervenient in the process. This diagnostic needs to be itself participated by using qualitative methodologies and includes the research of:

- ❏ what are the practices of interaction with public authorities and other institutional agents and how deep are the relations of (mis)trust,
- ❏ what are the different perceptions beyond the practices of those interactions, coming from citizens, staff, politicians and other local agents,
- ❏ how citizens organize themselves to support common needs (in the various areas as sports, social care, culture, safety, etc.),
- ❏ what arrangements come out of that organization (formal or informal groups, associations, etc.), as much as inclusions and exclusions are produced,
- ❏ what events, initiatives and activities are (or have been) collectively produced (contests, fairs, urban gardens, etc.),
- ❏ what are the collective agendas and interests and what are the driven forces that pushes them forward,
- ❏ how is the public space used, for what and by whom.

All these aspects are integrated in the collective memory of the communities on how and what is expected from each citizen individually in what concerns to its presence in the public sphere and space. They frame the participatory local culture and inform the guidelines to build a participatory local diagnostic, a fundamental piece to align the approach to participation as a community-driven process and as contributing to an active citizenship.

Guidelines

- ❏ The diagnostic of local participatory culture needs to include different target groups: starting by 1) the municipalities' staff and politicians who can then help to identify 2) local organizations, associations and agents, formal and informal, 3) champions, 4) citizens, 5) companies and 6) local media.
- ❏ Pre-designing with and for each one of these groups possible paths of interaction, learning and sharing spaces will support the design of the community-driven processes, starting with differentiated approaches and, on the way, finding out when and how is the best moment to bring them together.
- ❏ Presentation of URBiNAT should be sensitive to (mis)trust relations among those target groups in such a way that citizens can easily identify themselves as the main beneficiaries of the project. It is also part of building a trust relationship with project partners to be transparent and clear on what are their agenda, interests and responsibilities.
- ❏ Research, understand and respect the codes of conduct of each community within the public sphere and space. Throughout the presentation of the project, and the invitation to co-create solutions, as much as in all interactions, recognise, value and respect the community identities (by, for instance, including local rituals in public space, oral expressions, etc.).
- ❏ Prepare communication materials and channels accordingly, anticipating a bit how the project fits the community interests, agendas and how much of "invitation" strategies will be needed or how much and when the floor should be given to the "irruption" of initiatives by the citizens (as explained by Giovanni Allegretti in section 2.1).
- ❏ Invitation of citizens to participate in URBiNAT and integrate its General Assembly, must consider that effort in time and energy will be requested to individuals and families. The invitation must carefully explain the purpose of the project and the purpose of co-creation, what has to offer and what will be required to citizens while the project is running.
- ❏ Facilitation of participatory sessions could include local facilitators who already have some facilitation experience. Consider to have training for facilitation by residents in order to

improve their autonomy in leading other stages of the participatory process and beyond the project lifetime.

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2. Participation within an urban regeneration project

The active participation of citizens is today at the center of the planning theories of cities. Participation in urban governance has a direct relation with the game of forces and power among politicians, technicians, civil society, stakeholders[5] and communities and is a pathway for more accountable policies, for the development of mechanisms of engagement in the decision-making process and for feedbacks about the effectiveness of ongoing policies and projects. So, overall, participation improves the governance processes by introducing direct inputs coming from the policies and projects beneficiaries.

The integration of citizens in urban governance requires democratized political mechanisms, based on an active participation in the decision-making processes. Local governments need to continually adjust the management model of their own power, to reaffirm the community interests over the political or parties agendas and to fight for theirs specific interests in front of the national governments who, by representing cities networks, may act as active collective agents in the global economy (Borja & Castells, 1997).

The partnership, set within the consortium, includes the municipalities, the researchers, the companies and the citizens from the neighbourhoods (all having seat at the General Assembly of URBiNAT). As the municipalities are the political and executive leaders of the interventions in each of its corresponding neighbourhoods, the planning of citizens engagement must address the challenges and cultures of doing participation within an urban governance context.

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[5] Stakeholder is used in the sense of any organization, group or person interested in a project or having the ability to influence it.

2.1. From the political/practitioner perspective: some suggestions to enrich the debate on citizen participation in requalification schemes

Giovanni Allegretti - CES

> Unlike solidarity, which is horizontal and takes place between equals, charity is top-down, humiliating those who receive it and never challenging the implicit power relations (..) Here on earth, charity does not disturb injustice. It just intends to disguise and dissimulate it. (Galeano E., 2000).
>
> We can rest content with the bureaucratic exercise of drawing up long lists of good proposals – goals, objectives and statistical indicators (…) It must never be forgotten that political and economic activity is only effective when it is understood as a prudential activity (…) conscious of the fact that, above and beyond our plans and programmes, we are dealing with real men and women who live, struggle and suffer (…) To enable these real men and women to escape from extreme poverty, we must allow them to be dignified agents of their own destiny. Integral human development and the full exercise of human dignity cannot be imposed (Address of Pope Francis I to the General Assembly of the United Nations, 25 September 2015) (Francis, 2015)

Involving citizens in the transformation of existing settlements is today considered not only a virtue or an added value of requalification projects, but a pivotal need, provided that intervening in inhabited areas affects (temporarily and permanently) the life of people and their relations with the place they live in.

Participation of citizens in the physical transformation of the territories where they live in, means not only discussing about spaces, but dealing with justice, equality and equity, and their relations with space and available resources (Soja, 2010). Indeed, talking about participation of inhabitants in the reshaping of their daily quality of life could be seen as less about seeking results in the physical transformation of spaces, and rather more about generating a civic pedagogy that can make these transformations more adequate to inhabitants desires, and sustainable in time.

Complexity and challenges

When we talk about favouring citizens participation in the planning of nature-based solutions, possibly we are talking about a mid-long term vision which is implicit in the "living material" that nature-based solutions involve. Thus, we must face three different **levels of complexity**:

(1) The first is inherent to the **nature of long-term planning**, which could be more difficult to understand than short-term participatory transformations, because it is more abstract, it has o. en to deal with the difficult language of institutions and norms, it implies comparing complex alternatives and articulated costs of investments and maintenance. And – last but not least – the same nature of urban planning itself (which often cannot easily sanction the violation of its rules and the disrespect of its previsions) makes citizens unprepared to understand its real importance in their life, and why they would have to care of respecting its requirements and recommendations.

(2) The second difficulty is linked to the **transcalar and multilevel approach** that is o. en needed in areas where different institutional actors have fragmented and/or overlapping competencies, so making difficult to coordinate their work with each other. Such chaos (which is strictly linked to the thematic division of labour within any institutional body, and is increased by the different public, private or hybrid nature of actors involved) is often difficult to understand for a citizen, provided that inhabitants tend to have a more organic, holistic and integrate vision than institutions about the different things that happen or must be granted in their living places. So, organizing participation around the different streamlines of policy sectors and departments (as it is easier to do for institutions) constitute a likely pre-condition to unsuccessful processes.

(3) A third level of complexity is inherent to all solutions that involve **"living components"**, whose behaviour and transformations are more difficult to plan than any other type of solutions which have to deal just with inanimate objects. And their secondary effects are not easy to preview, so requiring a resilient capacity of institutions and inhabitants to readdress policies and project over time.

Seen from the perspective of someone who seeks to organize a participatory space of debate and/or decision-making about nature-based transformations of a place (and even more when dealing with already inhabited settlements), these intertwined levels of complexity can often generate a sort of "Darwinian selection" of participants to the participatory process. In fact, a so complex object tends to attract mainly persons who have a higher level of education and professional interests related to the issue under debate (architects and engineers, landscape planners, environmental associations etc.). The prevalence of such actors in the participatory spaces that have been structured, often can generate a sort of "vicious circle" in the participation of other components of the socio-cultural fabric. In fact, it can increase the complexity of the languages used and the feeling of exclusion of other subjects from a sort of "inner circle", which is in fact constituted by the actors more engaged in terms of available time-resource (to invest in the process) and professional/disciplinary skills.

The fact that wide planning schemes generally **tend to attract mainly "usual suspects"** (so people always in the front-line of community dialogue) **and disincentive "common citizens" to be present**, must be seriously considered while establishing and structuring the specific arena(s) of participation which want to keep up with and support the project of re-planning.

In such perspective, maintaining the capacity of attractiveness and communication of the **participatory arena** that is going to be structured must constitute an explicit goal of its **structuring phase**, so to guarantee it sustainability in time.

In this direction, it is important to remark that any participatory process operates within an **"ecosystem" of powers and knowledge relations** among the different subjects and organizations who have competence on the transformations of the chosen space. This ecosystem includes both the political and technical/administrative components of the meaningful institutions involved, as well as the set of relations with different organizations of social accountability (local media, existing NGOs, CBOs and other citizen's associations) and the different range of participatory tools that inhabitants use to dialogue with their representative and administrative institutions. The latter includes both the family of actions that Pedro Ibarra (2006) defined as "participation by irruption" (forms of autonomous mobilization and self-organization of citizens to raise their voice and be heard by institutions) as well as the family of spaces and processes that we could define as "participation by invitation", i.e. those arenas "conceded" and "shaped" by institutions in order to interact with citizens (often in a more formal and institutionalized way). The latter could themselves constitute a "system" (Spada et al., 2017) as far as several different channels and tools

of participation are usually used in order to involve different components of the population, and they need to be coordinated and intertwined in order to optimise their joint-effects. Using different tools for different targets is wise in itself, but there is o. en a high risk to keep them separated (even if partially overlapped), so making the different participants loose the general vision and the larger framework of transformations to which each action aims to contribute.

Suggestions for structuring a participatory process

In the following paragraph, we will try to list some points that could be helpful to remind when structuring a participatory process that can contribute to urban regeneration, especially in a nature-based perspective. To do so, we think it could be worth to enucleate some suggestions that come from the European Handbook of Participation (2004) and other manuals, as for example: "A più voci",[6] Berghof Handbook for Conflict Transformation,[7] Participatory methods toolkit - A practitioner's manual,[8] or the Community Planning Handbook.[9]

(1) A first pivotal point is that of avoiding to approach institutionalised participatory processes as if obeying to the first Commandment "You shall have no other gods before me". In fact, it is important to underline that different people tend to have different ways to participate to their community life, and they can be different from those imagined by administrative institutions that rules and manage the area where they live. Such **alternative ways** could be in the domain of "participation by irruption" (so, self-organized actions as protests, occupation and squatting of spaces with demonstrative purposes, the use of blogs, distribution of flyers, petitions, etc.) or just actions linked to pre-planning "insurgent practices" (Holston, Sandercock, 1998), which are aimed at increasing the quality of daily life and local services (creation of community kitchen or nurseries, plantation and management shared allotment gardens, community patrolling, self-organized cultural activities and other horizontal practices of solidarity among neighbourhoods). Even among the top-down participatory actions conceived by institutions, we can count many with **lower degrees of formalization but important capacity of outreach**: as on-spot inquiries and polls, neighbourhood collective walks, or dialectic approaches by civil servants or workers involved in construction in ongoing building-sites.

(2) The most useful participatory activities are those that try to **collect citizens' views directly in the places where they live, work or study**, which have a higher capacity of outreach, showing the interest of institutions to "go towards citizens" instead of asking them to convene in institutional spaces more representative but often farer from their spaces, and that requires more time for movements.

(3) If **outreach activities in the living environments of targeted inhabitants** have a "permanent nature" or an easy identifiable place where they happen, this could represent an added value. Neighbourhood Laboratories, for example, can be an interesting tool, because the translate a visible "presence" of the institution in the territory (and a clear interest for dialoguing with it) and also offer a space where inhabitants can come and come back again to study maps, maquettes and other written or graphic documents. Obviously, having a permanent activity in the laboratory is not needed, but is important to guarantee at least a routine (fixed opening hours in some days, plus special events in extra-office hours when the majority of citizens tend to be more free).

[6]http://focus.formez.it/sites/all/files/Bobbio%20L._A%20più%20voci.pdf
[7]https://www.berghof-foundation.org/en/publications/handbook/berghof-handbook-for-conflict-transformation/
[8]https://www.kbs-frb.be/en/Virtual-Library/2006/294864
[9]www.nickwates.co.uk

(4) All together, the **tools used to represent projects and ideas** must respond to a capacity of react to multiple and diverse requests, skills and understanding capacity of different group of people. Answering to this expectations, means providing instruments and documents that approach the same issue with a multi-layered capacity of representing it and making it understandable. This could include 3D models, graphic rendering, videos, as well as more complex and articulated drawings and documents providing open data and raw materials that allow more skilled citizens to understand the details of what is under discussion. The use of multiple "languages" can also include translation for foreigners who do not speak well the local language, and/or the predisposition of cultural mediators during the participatory events.

(5) Every public debate would have – ideally – **to provide citizens materials** to be read, understood and digested before the moments in which participatory processes call for taking shared decisions on the topic under discussion and/or consultation.

(6) Art (especially visual and performing arts) can help a lot to facilitate the creation of shared imaginaries, and to visualize and simulate future configurations of the imagined outputs or alternatives, that the majority of participants (not used and trained to prefigure results of projects and policies) cannot autonomously imagine with the due precision.

(7) Celebrations, fairs and informal moments (as common meals, parties, art exhibitions and music performances, showroom for comparing different project alternatives, etc.) can be useful for increasing the capillarity of outreach, attracting typologies of inhabitants that are not usually interested to other typologies of more organized, stiff and serious meetings.

(8) It is important to remind that participation has costs for citizens, because it requires free time and commitment in reading, understanding, re-elaborating and digesting information, as well as finding languages to express themselves in a public space. So, it is important to **avoid organizing too many activities and stressing spaces**.

(9) When imagining **face-to-face meetings**, the form and the quality of the spaces provided can determinate the results in terms of having numerous and diversified individuals

(10) In the same way, the **used languages** are very important. It is strategic, for example, to avoid creating the impression of a self-referential group who does not do effort to be understood by the majority of participants. Theatre, for example, can help to "desacralize" and "unpack" complex languages, so that everybody can gradually understand and reuse some technical terms which are required by law or by a deeper technical discussion. Over-simplification of languages is not necessary a virtue. In fact, when a shared project has to get back to legal or administrative environments in order to be formally approved, if the language used in the participatory process has been too simple, someone will have the task to "re-translate" it in an adequate language for the receiving institutions. This person will act as a gatekeeper, and there are risks that could misunderstand or betray the participatory decisions while re-transmitting them.

(11) Indeed, being any participatory process a space where is required to gradually rescue and strengthen the mutual trust between people and institutions, it is important to **reduce the number of gatekeepers** that intervene in the trajectory between the public discussion with citizens and the final approval of the decisions emerging from the process. So, if a document must be filtered or detailed by smaller groups of people (because working in details with large numbers of citizens is not easy), it is better that the filtering groups are not made just by technicians or elected persons, but could be mixed structures that also include residents of the concerned area.

The same is valid when the construction of an observatory that oversights the implementation of common-taken decisions is requested.

(12) For the same reasons (if a participatory process must be a space for trust-building and creation of sociocultural capital), it is very important **to avoid hidden agenda or hide information** that will naturally emerge in some moment, generating feelings of frustration and betrayal. Possibly there is nothing worse than simulating an open participatory process, that then results into an untransparent one. In fact, participation always activates emotions and commitment in participants, that can be deleted abruptly by the discovering of information or pre-taken decisions that jeopardize the common construction of result, and lead to a frustration and destruction of the previously created social-capital.

(13) The fact that any participatory process is also a way to bring institutions and citizens closer and recreating mutual trust, requires to privilege methods inspired to the **"open door approach"**, i.e. the possibility that new participants could join the discussion in later phases, and there are not filter excluding anyone who is interested to participate. No privileges have to be granted to NGOs or CBOs in decisional moments, even if it is very important to involve them as carrier of stratified and consolidated knowledge on the area and specific topics. The traditionally "minipublics" (intended as methods for selecting small groups through sortition/random selection which are viewed as representative of a larger population of the targeted place) could generate a lot of conflicts, especially with organized social movements, CBOs and NGos existing in the territory. In general, in an era of mistrust in representation, the majority of citizens do not feel comfortable with any social mediator that claims of "representing" others, and that is why – **if "minipublics are used" they would have to be just a moment in a larger geometry of participation**, done by central spaces where everybody can feel invited to express their view and suggestions.

(14) If participation has to be viewed as a space of creation of sociocultural capital and new partnerships based on mutual trust among actors that were not collaborating before, **providing training** on some of the more complex issues faced by the participatory process, is a very important tool. This is even more pivotal for processes that deal with **"nature-based" solution**, that work with living materials, as plants, water and natural ecosystems. If training spaces **privilege self-learning techniques** (as those systematized by the Brazilian pedagogue Paulo Freire, where experts provide assistance but they do not do the first move to teach to citizens) they could be more impacting on participants, **avoiding to create the impression that they are being "guided", "addressed" or "indoctrinated" to choose specific solutions**.

(15) Co-responsibilization of participants is considered an important output (or at least a desirable side-effect) of any participatory process, because it can guarantee the commitment of citizens in the post-implementation phases of any regeneration process. In order to create it, **co-decisional processes** (where people have not only the possibility to suggest ideas but also the right of voting the final solutions or the investments hierarchical list of priorities) tend to be more effective than merely advisory ones. In fact, within a given budget, citizens feel challenged to discuss and take the best choices in the community interest, and to negotiate conflicts to finalize solutions that optimise public investments. This involvement more easily can lead to create new synergies between institutions and inhabitants: for example, it can favour forms of crowdfunding or the creation of groups in charge of maintenance or protection of spaces, or cooperation in the delivery of services. The example of Bologna municipality (2014), with the creation of the "Office for urban creative imagination" and the "Regulation on collaboration between citizens and the city for the care and regeneration of urban commons" show that is possible to activate a lot of latent energy of the citizenry, when creating with them legal/formalized frameworks for cooperation agreements that can reduce the huge bureaucracy usually needed for reaching this purpose.

(16) O. en, especially when difficult technical/nature-based solutions are to be implemented, **citizens can be mistrusting the good faith of the institutions and their technical specialists and consultants** in revealing all the possible pitfalls and negative future impacts or side-effect of that solution. In this case, it is very useful when participatory processes provide evidence from other places, and a small budget for "counter-expertise" consultancies, that can **make citizens feel more at ease with the technical information collected during the process**.

(17) Reaching a **high demodiversity** in the participants of participatory process must be a goal for being sure that solutions chosen in a participatory setting are reflecting a convergence between different interests, and a compromise between majoritarian and minority visions. In order to reach it, **hybrid process** (those that mix different methodologies of outreach and include both online and offline spaces of dialogue and collection of proposals) tend to be more successful.

(18) If the participatory process wants to maximise social goals and the possibility to reach also a more just redistribution of resources in the different and unequal parts of a territory, **focused methods** can be used, as those related to the creation of social criteria, indexes or multi-criteria frameworks, that can **favour redistribution according to more rigorous measurement of inequalities and polarization of a specific territory** (Marquetti et al., 2008).

(19) As written by Jon Elster (1999), a participatory process can produce positive effects – in terms of quality of deliberation and relations among actors – through valuing "the civilizing force of hypocrisy", i.e. the **capacity of induce people to behave respectfully in a public setting** that is enlightened by the existence of clear rules that allow participants to recognize and respect each other and exert their equal rights of expressing visions and priorities.

(20) The **pre-definition of shared framework of rules and the open discussion with future participants** of the cycle of a participatory process before it starts, can help to maximize the satisfaction of participants and their trust in the process (Allegretti, 2014). The legitimacy of a participatory process is also increased by the **existence of shared process of community monitoring and evaluation**, that can benefit future participatory space through the clear reading of which rules and tools had the best performance, and what is better to reshape in the next experiences. Ongoing monitoring of a participatory process is also very important to understand "who participated" and "who did not", and readjust outreach and communication techniques and contents, in order to improve the demo-diversity of the public debate.

15 tips for facilitating the success of public meetings

According to the last reflections, in the end of this document we think is useful to socialize a small decalogue of suggestions elaborate by politicians, civil servants and members of CBOs and NGOs in Armenia, during a project of the Council of Europe (2013-2016) for improving Armenian decentralization framework. They refer to **lessons learned from some pilots of participatory processes** in the country, and they try to focus on **tips that can help in organizing face-to-face meetings**.

1. Distribute written materials at the beginning (or publish in posters on the wall), including "the rules of the game", so that people can consult them.
2. Exposing (orally or on written posters) **the competences of the local authority** which is engaged in the process, so that people will concentrate on feasible proposal; but leaving a space

for exposing ideas/problems related to other levels of government, with which the local authority could propose to act as a "mediator".

3. Opening remembering GOALS and RULES of the game. Deciding how much time each spoken intervention could last.

4. Having a CLOCK (projected on wall, for example) so that people can calculate and control the respect of schedule and maximum time of each speech. Respect the time-table (for the sake of those who were punctual) but being open to welcome any new arrival .

5. Making rules be respected by everybody (including powerful actors) but without stiffness: inflexibility and impoliteness are not the same thing.

6. Being always respectful with the intelligence of participants (avoiding saying they must be "trained" or "made aware"). It is important to remind that we are talking to people, and their perception on the conduction of the meeting can affect the legitimacy of the process.

7. Avoiding to shut-up participants in case what they propose does not fit exactly in the streamlines provided for the meeting. Imagining that every contribution for the municipality is worth, even if does not fit perfectly with the pre-decided format. In this case is possible to note such proposals or complaints into a "special workbook" assuring it will appear in the final proceedings of the process (although in a side-list, or in an annex).

8. Avoiding the creation of two-persons debates. If someone wants to speak more times he/she can (if shared rules allow that), but – before – it is important to give priority to those who are speaking for the first time.

9. Possibly working in small groups, so to make every person feel "at ease", and not intimidated by too big audiences.

10. Trying that complaints are always connected to proactive proposals/solutions, so to avoid to feed the creation of an environment dominated by negative energies.

11. Avoiding to give the impression that the moderator has tight relations with some participants and there is a "special family" inside the audience (so avoiding to use terms like "brothers and sisters", "tavarish", "companion", or to call someone by personal name and threat the others are as anonymous).

12. Trying to "readdress" the discussion on the right-path in case of visible diversion or bifurcations. Don't allow any personal offense, and ask speakers also to motivate personally the utility of their proposals avoiding generic phrases like "everybody know that…." "people need" which are tautological forms to justify proposals.

13. Valorize symbolic moments (as voting or election of speakers/delegates) and, at the end of the meeting, trying to summarize (possibly on a projected screen or on a poster) all the conquests/gains of the day, to show that something changed through the meeting in what people knew or could decide.

14. When collecting proposals, try to induce reflection on the possible costs of maintenance of infrastructure/equipment proposed, so that people could take responsibility to contribute to it, and make the implementation of proposals more sustainable in time.

15. Let some informal space after the end for people meeting informally (possibly such informal talking could be stimulated through a small table of beverages and biscuits).

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2.2. Having inhabitants participate, in Nantes, in Nantes Nord and in its social housing zones

Cécile STERN - Nantes Métropole - Chargée de quartier Nantes Nord

Participation is amplification

This is a very simple notion: for a citizen, being involved in a project implies that it becomes his project. A. erwards participants are the ambassadors of the project, and become part of the communicative channel. And, of course, it is a way to have a project that fit to people's needs. If the participatory process is well handed, it is adapted to different kind of people. In our very academic URBiNAT process, based on many researchers labs, we have to be particularly **cautious with "real life".** Inhabitants are not pupils that need to be taught; they are people that should have the minimum knowledge (that is the importance of pedagogy) to be relevant in a creative process.

This "knowledge superiority" is increasing when the topic is complex, so in the elaboration of NBS with citizens we should be very **careful not to be in a "teaching posture"**, because as good and as

relevant a strategy would be, if it is not understood by the public, it will not work, or work less than it could.

Creating strategies with citizens for engagement: fundaments and building steps

In Nantes we started consulting citizens in 1996 with the creation of **consultative neighbourhoods' committees**. In France a law entered in force in 2002 making **mandatory the organisation of local participation of citizen**s in cities with more than 80,000 inhabitants.

In 2009 we created **"District councils"**, with 3 main roles: Co-production of public policies, General information about the district and Participation (on various subjects with various shapes), the aim is to facilitate the dialogue between the institution and citizens. One big difficulty is to involve the poorest ones because statistically owners and elderly are always more eager for participation. These councils were composed of three different "kind" of people: a third was from NGOs, a third were volunteers (large campaign of communication) and the last third was randomly picked on the elections list. The problem about this method was that foreigners or people who choose not to registrate for the elections were not possibly picked and that reinforces the presence of the "old owners". So in 2016 we found a new way which is to **work with the social housing partner**, then we can reach these "far away" inhabitants. But it doesn't mean that they would agree to participate.

Back to these former years (political mandate 2008-2014), one special "frame" has been created: the **citizen workshop**. Citizens workshops focus on one topic and are composed of several steps. First specific questions are raised by elected people to start the exchanges and a group of citizens is formed as workshops. Only technicians and experts are present during the workshop, and the results of these exchanges are formalised into a written document, the citizen notification which is submitted for technical analysis and political agreement. A written answer is produced by the institution and presented by the elected people participants, if the project can be implemented a time frame is given, if some reservations are made, explanations are provided (Yes: when? No: why?). This written answer is publicised, printed and on the web (the whole process: initial questions, citizens notification and official answer from the institution with the commitments).

In 2015 the relationship with the citizens was refunded to offer **more transparency**. Objectives are now about "building together", when an item is planned to be modified in one district, ad-hoc citizens workshops are created. It can be about house of health, sharing public spaces or creating a new market place. The frame is not at all the only way to make participation, but can be really useful for some specific items, either for technicians who are not familiar with working with inhabitants.

In each district, citizens are invited twice a year for a **neighbourhood meeting**, it is the occasion of presenting the past and coming activity in the district, debate, involve people and suggest new projects. In addition, a **continuous communication** is made available through a digital platform (offering a place for collaboration and allow citizens' expression) and with mobile tools such as buses or tricycle parking in a district for some hours to engage with citizens.

A. er some years of practices, it can be assessed that **projects are now more accurate, the relation between citizens and the institution improved through a shared power of construction**. Nevertheless, the dedicated **time** for these meetings increase the necessary time to implement projects.

Henceforth in Nantes, the question is no longer "what strategies should we prepare "for citizens" but "with citizens" !
It is particularly true when you want to work on subjects, like the nature based solutions, which seem to be far away at first sight for people who have "surviving" issues.

Guidelines and methodological approaches for co-creation in URBiNAT

The Healthy Corridor: context, engagement and projects

In URBiNAT, the Healthy Corridor will be implemented in the **Nantes Nord district**. A **Nantes Nord Global Project** has been engaged since spring 2016 to sustainably develop this popular area, the aim is to build a project that improves life of all the district's users.

Three main topics have been discussed with citizens:

- **Environment** - through questions of landscapes, urbanism, housing and public spaces.
- **Economic development and employment** - the aim is to match the attractiveness of Nantes Nord (with its university and firms) and vulnerable inhabitants, to try different ways of helping the popular economic world (its pecuniar little enterprises with a new coworking place for instance, helping the building enterprises to reach the public markets, training up young people and seniors to get a job, etc.).
- **Social cohesion** - tackling every-day's life politics, education, sport, health, solidarity, elderly, NGOs, young people, etc.

Stages of engagement can be summarize in 5 steps: **Communicate, Inform, Mobilize citizens, Participation of citizens and Co-building.**

The Nantes Nord project is well **included into the city changes**, that is the reason why different scales have been taking into account, from the neighbourhood project to the significant urban changes.

Many **stakeholders** have been invited to contribute to this co-construction, workers, employees, inhabitants, young people, social housing renters, kids, women, elderly.

Exchanges have been organised using various forms, adapted to the subject and goal of the gathering: meetings, walks, mobile exhibitions, door to doors, collective handcra. ing, workshops, gardening, cooking, etc.

These various forms of exchanges and the wide range of stakeholders targeted allowed the **reach of over 3.200 persons from June 2016 to June 2018**, a survey showed that 44% of the inhabitants of this popular area have heard of the global project and a third of them has been involved in the process.

Through this public consultation and co-construction, the aim of Nantes was to build a proteiform project, inform the stakeholders about the coming changes and to animate the district.

Four topics emerged and will be tackled with URBiNAT:

- the development of an organic farm and urban antennas for its products;

- ❏ the re-opening of an old small river, le ruisseau des Renards (the Foxes stream);
- ❏ the reorganisation of a large and central public space; and
- ❏ the creation of health corridor through the district, the green loop.

In these four topics, **participation will be held in various shape**. They are not yet defined precisely, however we have some hints according to the projects:

Concerning the **farm**, a new farmer is now working on settling himself: in the meantime a participatory diagnostic has been ruled about "how do you eat fresh fruits and vegetables in Nantes Nord?". We now look for families to involve themselves into a dynamic of being "healthy feed". When the farmer will be ready for it (its economical project being of course the priority), a work will be imaginated to plant more fruits and vegetables in public spaces; it should coincide with their transformation from the global project.

Concerning the **Foxes stream**, of course we cannot discuss with inhabitants its location or the technical ways to dig it out. However, it is really interesting to share the process, especially with kids and the direct residents.

For the **central place**, we already had some exchanges with inhabitants in 2017. Some collective plantations have been set on several events and some wishes expressed. Some times of discussions will take place about each part with the future users.

For the **green loop**, a first discussion had been hold when we collectivity raised the topic in the "sharing public spaces" citizen workshop last year. The exchanges will be more accurate to set up the URBiNAT health corridor.

Five steps to citizens engagement

1. Communication - The message is appealing, it is about self promotion. The objective is to deliver a political message about the activity of the institution.

2. Information - The message has to be known and understood by the people: for instance about constructions that imply circulations changes, or a change of organization at school.

3. Consultation - The project is almost set, but the institution needs to have an exchange with the people who are concerned, in order to check there will not be a mistake. We do it a lot with small changes in public spaces, such as the parking lot organization, or picking the games for kids: there is some flexibility.

4. Participation - You seek for the opinions and proposals of citizens on a subject elected want to work. It implies you do not know yet where you want to go, except for the frame: political principles, technical necessities. It can be a "Call for projects" about social link, nature in urban environment, new ways of doing sports in public spaces, or other ways to discuss with people: workshops, collective walks, and so on. This is the most current way of involving citizens within the participatory decision making process in Nantes.

5. Co-building - A project is decided and financed, but we do not know yet its future shape. This kind of process is very demanding, needs involvement from the citizens and can put elected people in a sensitive situation if the frame is not well set because the inhabitants involved are of course very careful about what is happening afterwards and how their opinion is taken into account.

Good practices of Nantes' processes

Offering more transparency means we can explain most of the decisions - Technicians and elected people o. en have the feeling that inhabitants will have impossible and expensive demands. Most of the time they totally understand. They, as well have to choose between buying a car or going on holidays and the more honest we are, the more credible we are. We use as well a digital platform where every participatory work is published, which shows citizens that they do not work for nothing.

Always explaining: Yes: when? No: why? - Citizens always receive an answer from Nantes Métropole in response to their suggestions. If a project cannot be implemented citizens receive explanations; if it can be implemented, then we have to communicate a calendar.

How to manage expectations - The question of time is always a subject: we have to offer different delays that “proves” to the citizens their opinion is taken into account. If the project is to build something it will be very long for the people. So it is necessary to show in advance some signs: it can be symbolic with some painting on the floor for example. If a place is going to change radically, we can make some collective planting to imagine what it will become.

Different scales - This question is also central: if you have very ambitious participatory process, people have to believe in sincerity. So, the credibility of a metropolitan project will be increased if you realize a very small project in proximity, like a common garden, or a swing chosen by families .

Different public - The natural public of participation is a 60 years old owner. If you seek for different public, i.e. young people, vulnerable people, kids, migrants, women, working age people, then you should develop a strategy for each group, even if the objective remains to have different people exchanging.

Different forms - To have these different and various people in the process and so have projects that fit for them, you need to imagine different forms, alternatives to workshops and meetings.

2.3. Participation in practice: fundaments, opportunities and challenges

Iuri Bruni - Siena Municipality

Institutions for representative democracy are experiencing and feeling ***a crisis of legitimation***, that is to say they have all the power to make decisions but this is increasingly in a vacuum and in the "solitude" of the decision-makers, without effective channels of communication with the people. The elected who are called upon to decide often feel an atmosphere of mistrust and are unable to perceive the level and quality of consensus regarding the choices to be made.

Checks on opinion by means of periodical elections is seen to be insufficient; there is a **need for timing and permanent channels of mediation** between politicians, institutions and the population and rights holders. However these channels are often confusing. Hence the need to **look for new ways and forms of participation** which overcome these limits and problems.

Experiences and perceptions of rights holders must be taken into account also to guarantee that fundamental rights frameworks make a "difference" on the ground.

In this sense, **recognition and respect of the specificities[10] of individuals and groups** are "the keys" in URBiNAT's approach to the participation of citizens for urban regeneration. But the questions are: how to address those specificities for their inclusion? How do the recognition of specificities contribute to and reframe the NBS concepts, practices and impacts?

Participation in practice: the "five Ws" (and one H)

WHY - Approaching to participation we have always to ask ourselves about the real purpose of engaging (setting): Why should people attend the process? What's the goal? Institutions of local governance have to be clear and honest (accountability and transparency) about the real aim of the participatory processes; the best way to help all the parts is to sign an agreement (ethical guidelines) with people involved to respect the final outcome/output o*r, at least,* to clarify the value of the outcome (to contribute, to decide, to share ideas).

WHAT - The object of participation has to be clear and well defined in first meeting to prevent mismatches that can stop the process.

WHO - The problem of scaling can be resumed by these simple questions: **Who can (has to) participate? Only neighborhood or whole city?** The scale is real important: it defines the numbers of majority/minority.

WHERE - Place/set is really important and it should be:

- ❏ Completely barrier-free;
- ❏ Easy connected by public transport;
- ❏ Informal situation (**snacks, beverage to create a friendly habitat).**

WHEN - We have to choose the best time according to people needs: Morning? A. ernoon? Evening? For example, working people cannot attend a morning participatory process.

HOW - For our "one H" it is really important to focus on the aim (to decide or to create a common vision); according to it we can define:

- ❏ **VISIONING**: to **share a common future image of the community, inspired by the community itself**. People are engaged to create a common view on future. **Everyone is welcome (open door)**. Vision comprises people's values, wishes, fears and desires. In order to make the visioning process work it is necessary to ensure that it is not making an idealistic wish-list and that the vision is **translatable into reality**.
- ❏ **DELIBERATION**: people engaged to "**decide**" starting from different options which politics cannot choose. **Deliberative democracy** holds that, for a democratic decision to be legitimate, it must be preceded by authentic deliberation, not merely the aggregation of preferences that occurs in voting.

[10] Specificities: childhood, gender (including gender minorities/diversity), elderly, race and ethnicity, functional diversity, citizenship status (migrant/refugee/asylum seeker condition), religious diversity, etc.

Facilitation

Facilitation and facilitate are not words that were much used thirty years ago. Even recent dictionaries treat them cursorily (f.i. The Collins English Dictionary (2005) has "*Facilitate (vb.): to make easier; assist the progress of"*). But the usage of the words is much richer now. Their rise has happened alongside and complemented the evolution of participatory methods. For although participation can occur spontaneously, in a development context it is usually induced, enabled, provoked, encouraged, catalysed or caused to happen by an actor.

In short, facilitation entails the exercise of power – whether at one end of the spectrum the power to initiate a process, stand back and let a group process take its course, or at the other end, to manage the process so that it 'remains on track' towards a predetermined goal. And they need special skills, and more importantly, special attitudes and behaviours.

As Ugandan teacher and facilitator Maria Nandago wrote in "Springs of Participation" in 2007, "training and facilitation are the key enablers of the spread and success of participatory methods… Asked who are the most important persons in the development, spread and evolution of high-quality PMs, without hesitating I will respond that it is the facilitators".

A good facilitator of participatory approaches and processes will often be creative and, together with participants, improvise a process, drawing on a diversity of traditions and methods. Facilitators must help people with specificities to get involved using simple language, simple concepts, images to clarify, gamification, etc.

Siena case

In Siena we had last year a participatory process on the Urban Planning Regulation (living lab and co-creation). It was a great opportunity to share a common view on the future city

The challenge is to translate the visions in the reality. To have a look to the process and documents: http://maps1.ldpgis.it/siena/?q=po_ps_processo_partecipativo

Sharing and institutionalizing a vision

Participatory processes can help citizens to share a common future image of the city, inspired by the community itself. People, thanks to participation, are engaged to create a common view on future. Vision comprises people's values, wishes, fears and desires. In order to make the visioning process work it is necessary to ensure that it is not making an idealistic wish-list and that the vision is translatable into reality.

That means to **monitor and evaluate the process till its implementation**! Evaluation of participatory programs and projects is necessary to assess whether these objectives are being achieved and to identify how participatory programs and projects can be improved (and become real!).

The **different methods** of evaluation/monitoring can be classified into three groups:

- (i) **process evaluation** assesses the quality of participation process, for example, whether it is legitimate and promotes equal power between participants;

- ❏ (ii) **intermediary outcome evaluation** assesses the achievement of mainly non tangible outcomes, such as trust and communication, as well as short- to medium-term tangible outcomes, such as agreements and institutional change; and
- ❏ (iii) **resource management outcome evaluation** assesses the achievement of changes in resource management, such as land/urban quality improvements.

Process evaluation forms a major component of the literature but can rarely indicate whether a participation program improves land/urban resource management. **Resource management outcome evaluation** is challenging because resource changes o. en emerge beyond the typical period covered by the evaluation and because changes cannot always be clearly related to participation activities. **Intermediary outcome evaluation** has been given less attention than process evaluation but can identify some real achievements and side benefits that emerge through participation such as:

- ❏ Pedagogical aims
- ❏ Active citizenship
- ❏ Better implementation of policies (and better quality of life)
- ❏ Accountability
- ❏ Empowerment
- ❏ Rights based city

2.4. Community-driven processes

Sheila Holz, Sandra Silva Carvalho - CES

The participatory practices are increasing in the last decades all over the world, resulting in a wide range of experiences that engage the citizens in the decision-making processes, in different fields such as environmental, budgeting, urban planning, housing and territorial interventions. These practices can be promoted by the local power, in a top-down model, or resulting from social movements, in bottom-up initiatives. Some of these practices are involving not only citizens but also the local organisations and networks valuing the communities' existing social capital.

Placing the community at the core of the interventions allows to go beyond the traditional models of participatory processes. As Hou and Rios (2003) state the "focus on broader community-driven processes in the construction of the public realm provides a critical perspective with which to transcend the binary relation between professionals and users and the limited model of participatory design" (p. 19).

A community-driven approach values and takes advantage of the community structure and its relationships. It has also the potential to strengthen the dialogue between the local government, associations, institutions, companies and citizens when discussing territorial interventions. The result is the transformation of a passive citizen into an active agent in the discussion and construction of public spaces. In this sense, a community-driven approach demonstrates a particular form of compromise between society, institutions and government.

Also, a broad participatory process aims for the inclusion of a multiplicity of social actors that are normally distant from traditional decision-making processes. It is the case of certain vulnerable groups such as women, migrants, older adults, youth, children and minorities such as specific ethnic-racial groups and people with functional diversity. Other important actors to be involved are the communities' own associations (NGO's and other), local powers and key-people. In other

words, the community-driven approach is using the existing “social infrastructure” in order to assess together the communities’ own needs, define its priorities, develop the design of the project and also its implementation and evaluation.

Community-driven processes value the knowledge of local people/actors in articulation with technical knowledge. In these processes, the citizen/actor as a participant, is confronted with other citizens/actors and with technicians/planners to actively construct the social and territorial transformations. Thus, the participatory planning ceases to be made "for" the citizen and passes to be made "with" the citizen, aiming to stimulate “knowledge sharing mechanisms, social learning and civic and institutional capacity building, providing qualitatively superior results to those of the formal public consultation processes foreseen in the current legislation” (Ferrão, 2011, p.73).

It should also be emphasized that citizens usually possess what Sintomer (2010) calls “diffuse technical knowledge” (p. 142), meaning that the citizen is an expert in other themes, sometimes related to the urban environment, or urban planning, and therefore their contribution is fundamental. Additionally, Souza (2002) considers that the citizens do not need to have deep and proficient technical knowledge, but must be honestly informed in order to make decisions about the goals and objectives of the interventions, and states that "[...] technicians and scientists are irreplaceable as such, and must act as consultants or advisers to citizens, providing reliable clarifications essential to decision-making processes" (Souza, 2003 [2001], p.30).

Moreover, Sintomer (2010) attributes to citizen’s participation the task of carrying out a counter-analysis, which does not imply giving technical solutions to technicians (not only to say where the problems are to be solved), but to carry out diagnoses of the city and contribute to the elaboration of solutions.

To conclude, the broader community should be integrated into every phase of the intervention from diagnosis to evaluation, including the elaboration, decision and implementation, in a “living” process that allows the improvement of procedures and tools over time, addressing the community’s interests and valuing its knowledge and capacity to solve complex problems.

Guidelines

- ❏ inclusion of a multiplicity of social actors that are normally distant from traditional decision-making, such as certain vulnerable groups;
- ❏ as well as the communities’ own associations (NGO’s and other), local powers and key-people;
- ❏ inclusion into every phase of the intervention from diagnosis to evaluation, including the elaboration, decision and implementation;
- ❏ create a “living” process that allows the improvement of procedures and tools over time;
- ❏ value the knowledge of citizens in articulation with technical knowledge.

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2.5. Involvement and participation of private sector in Nature based solutions

Knud Erik Hilding-Hamann - DTI

Bringing together the full spectrum of stakeholders including private sector actors (for-profit businesses, especially SMEs) can facilitate the development of holistic approaches to manage natural capital in addressing societal challenges. Hence, the private sector is a key partner to engage when designing, implementing, communicating and maintaining innovative nature based solutions to urban challenges.

In fact, many companies are increasingly realizing that their future depends (albeit directly or indirectly) on natural resource and exclusive, over-reliance on man-made infrastructure is not enough (Ozment et al., 2015). Involving and engaging with the private sector during the participatory process can facilitate business practices changes and leverage their support, success and sustainability of NBS actions.

Increased company engagement with NBS may be viewed from the theory of **Reasoned Action Approach** as adapted by Fishbein & Ajzen (2010). The **first phase** involves the company's positive attitude to NBS actions, identified by their *awareness* that NBS investments may produce corporate value. Companies in this phase are aware of the potential corporate value of NBS and (i) may support various NBS projects/initiatives or (ii) provide access to funding without further implications for these NBS strategies or activities. This may be reflected through local companies that are an integrated part of the local communities where the NBS is to be implemented, and for whom acting socially and environmentally responsible is a cornerstone of their corporate strategies. Likewise, the needs, goals and corporate social responsibility (CSR) policies of publicly owned private companies, especially utilities responsible for buildings, infrastructure and supplies in the dedicated NBS areas may be included in this phase.

The **second phase**, *intention*, is interpreted as an (intended or actual) willingness to pay for NBS that provide increased benefits in the communities. Here, companies will actually pay for the implementation of nature based solutions as they often times possess the resources and/or are able to provide the facilities, products and services needed to support the development and integration of new nature based solutions.

In the **third phase**, the company is actually *engaged* in NBS governance via its active involvement in a social–ecological network. During this phase, the company engages in NBS governance networks with other relevant stakeholders to create future nature based solutions that will provide wished-for-collective benefits. For example, many citizens living in areas undergoing nature based refurbishment or development may be employed within the private sector. They may be employees or managers in charge of a business in or outside the subject area, and which may have

a vested interest in contributing to nature based solutions to be implemented and improving the quality of life of the community.

Decisions by a private company to participate in NBS development and/or implementation may include a combination of reasons and motives (business and personal). As a result, approaches to businesses requesting NBS participation should be well researched providing strong arguments and incentives clearly stating substantial potential benefits from this participation to the company involved.

What can private businesses offer to Nature based solutions projects?

Private businesses can offer a wide variety of input to the development of NBS. As outlined in the Report on Urban Governance[11] the private sector is vital in securing investment and infrastructure development. Not just through Public Private Partnerships but also through the facilities the private companies create and invest in.

Reasons for involving private businesses in the participatory process include:

- ❏ Provision of insight and perspectives complementing those of other key stakeholders – government, civil society, scientists and local communities;
- ❏ Access to market knowledge and management experience valuable during NBS implementation;
- ❏ Making the NBS implementation cost-effective and cost efficient in the long run;
- ❏ Integrating public, private, tertiary and citizen's goals in triple helix initiatives that address multiple interest simultaneously;
- ❏ Access to media channel to widely disseminate the message in and across sectors, stakeholders and communities (attracting participating citizens);
- ❏ Access to vital technologies and sub-solutions that will be needed in the final NBS;
- ❏ Access to buildings and installations that will become an integrated part of the NBS;
- ❏ Access to a relevant meeting point and facility for the participatory process;
- ❏ Access to materials, facilities including advanced R&D to design, visualize and deliver NBS solutions;
- ❏ Access to capital that can finance investment in natural infrastructure and services required when initiating NBS;
- ❏ Ensuring scalability of the NBS (for instance if it requires access to infrastructure offered by a private business).

What can participation in NBS projects offer to private companies?

Private businesses may have different motives for taking part and contributing to nature based solutions within communities. As described by Tsavdaridou and Metaxas,[12] there are motives and incentives for private businesses to engage in Green Urban regeneration.

[11] http://gsdrc.org/wp-content/uploads/2016/11/UrbanGov_GSDRC.pdf
[12] https://mpra.ub.uni-muenchen.de/66844/1/MPRA_paper_66844.pdf

They may be grouped into the following categories:

Category of Motives	Examples of Motives
Policy	a. the existence of a CSR policy/commitment dictating action b. they run a foundation offering financial or other contributions to such projects c. the existence of a policy allowing employees to engage in social work for a certain number of hours per month as part of their employment d. the existence of a policy dictating reduction of waste, take back of products; recirculating materials, etc.
Economical	a. access to a significant number of customers in the area who can be reached through their participation b. providing access to other similar projects/assignments c. reduced costs in other future business areas d. access to products and services relevant as part of the nature based solution e. access to discarded but still well-functioning products/raw materials that could be used as part of the NBS f. access to property or other ownership in the area that will be affected positively/negatively by the NBS g. alleviating climate relating risks (as an example flood risks) h. interested in investing in property or infrastructure associated with the NBS on the basis of future variable income from that investment to the benefit of citizens in the area.
Image	a. access to customers (citizens & businesses) and (future) employees in the area that would benefit from their involvement and consequently improve/sustain the images of these companies among these target groups. b. the employer/owner may live in the area and would like to show a commitment to the area to sustain his image/political popularity in the area c. benefitting from a PR/ Marketing activity associating the company with the NBS and giving the former with broad PR coverage.
Innovation	a. company interest in developing and testing new solutions that could also be implemented in other urban areas b. seeking involvement in public-private innovation partnerships that could be started as an NBS c. access to technological infrastructure that would allow development of new NBS and systems (telecommunications, drones, pipes, waste collection, etc.).

What can citizens offer to private businesses via NBS?

Citizens have much to offer to companies through their participation in NBS design, development and operation. The value they potentially offer to companies include:

- ❏ purchasing power as consumers;
- ❏ participation in environmentally sustainable processes, educational and recreational activities;
- ❏ resource as volunteers, experts, artists, prosumers, influencers, workers, coordinators, etc.;
- ❏ tenancy as inhabitants and users of facilities;
- ❏ use of transportation and parking facilities;
- ❏ networking access and ability.

Depending on the interests and motives of the businesses involved the companies will be interested in a variety of the above value propositions from citizens.

What can public authorities offer to private businesses in return for their contributions to NBS?

Businesses will also be looking for value offered by public authorities when contemplating participation in an urban nature based solution development project. Again, the value sought can vary and depends on the type of NBS and the type of business considering participation. Value offered by public authorities to private businesses through a joint NBS may include the following:

- ❏ favorable rent when using public facilities associated with NBS;
- ❏ access to business and citizens network for testing and trialing or business development;
- ❏ location for interim installations to communicate and demonstrate NBS solutions;
- ❏ opportunity to participate in public private partnership development;
- ❏ an attractive financial investment opportunity;
- ❏ an opportunity to get rid of surplus (waste) material;
- ❏ an opportunity to increase/improve use of facilities, services and/or products.

What are the steps to be taken in engaging private companies in NBS?

As the naturvation Atlas[13] shows, there are plenty of examples of private companies taking the initiative to implement nature based solutions in cities. Below we propose six steps to take in order to engage private sector companies in the development of nature based solutions:

1. Mapping the relevant private sector actors with interests and input in the NBS targeted area. This includes mapping:

- ❏ Business associations (for instance city chamber of commerce) and departments that can facilitate contact;
- ❏ Citizens with special links to private sector actors;
- ❏ Private sector companies with location in the designated area;
- ❏ Private owners of buildings and installations in the designated areas;
- ❏ Private sector companies already defined with an implicit role in the NBS project (if relevant);
- ❏ Utilities with interests and services provided in the area.

2. Mapping the participative roles that could be taken by private sector companies and at which stages in the NBS design, development and test.

3. Conducting meetings and/or workshops with private actors to understand their visions, priorities and interests in more depth and co-develop their likely roles and contributions in the potential directions of the NBS project(s).

4. Running separate workshops with municipality and citizens to compare the interests of the business sector with that of the public sector as well as the interests of the citizens and identify common ground for the NBS vision.

5. Bringing all actor groups together for common vision and project activity development from which a commitment can be developed and working activities and groups can form dynamically.

[13] https://naturvation.eu/atlas

6. Seeking formal commitment from private actors, public authorities and champions/coordinators among citizens to the common vision and initially dedicated activities and contributions.

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3. Culture

The position of culture in local sustainability frames the role of culture and arts in the co-creation process for urban regeneration. Mapping intangible assets using artistic-led approaches is an essential component of the local diagnostics in order to design a strong process of co-creation, adjusted to the local cultures and identities of each URBiNAT neighbourhood. Cultural mapping is the methodology that can gather qualitative information on community' subjectivities and cultures, valuing the process itself of collectively expressing and narrating communitie's identities.

Collecting the set of values, rules, norms, agendas, and organizational cultures from citizens and local organizations is a pathway to know and integrate collective imaginaries and motivations of each neighbourhood in the co-creation process. Moreover, it is also a pathway to reinforce the appropriation of the NBS by the community and impregnate the healthy corridors with a sense of commonality.

3.1. Integrating culture, beginning with cultural mapping

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The importance of culture as a fundamental dimension of sustainable development

Although much work – both in research and in practice and policy arenas – has been done on integrating a cultural dimension into sustainable development, it remains a challenge to become 'mainstream' practice. For instance, when one thinks about sustainable development or local development, one usually thinks in terms of three dimensions: social, environmental, and economic. However, a model of sustainability that explicitly incorporates a cultural dimension is gaining ground internationally, reflected in documents such as Culture Urban Future: Global Report on Culture for Sustainable Urban Development (UNESCO, 2016). As a result of a large array of efforts internationally, especially since 2000 – from local to international-scale, and involving scholars, practitioners, planners, and policy-makers at various government levels – culture is gradually becoming recognized in principle as a **cross-cutting issue in local/urban sustainable development** (Hristova et al, 2015; Hosagrahar, 2012b; Duxbury et al, 2012; Duxbury and Jeannotte, 2012).

A recent multidisciplinary COST Action on 'Investigating Cultural Sustainability' concluded that in the literature linking **culture and sustainable development**, three main ways of thinking about culture are evident (Dessein et al, 2015 , see Figure 1):

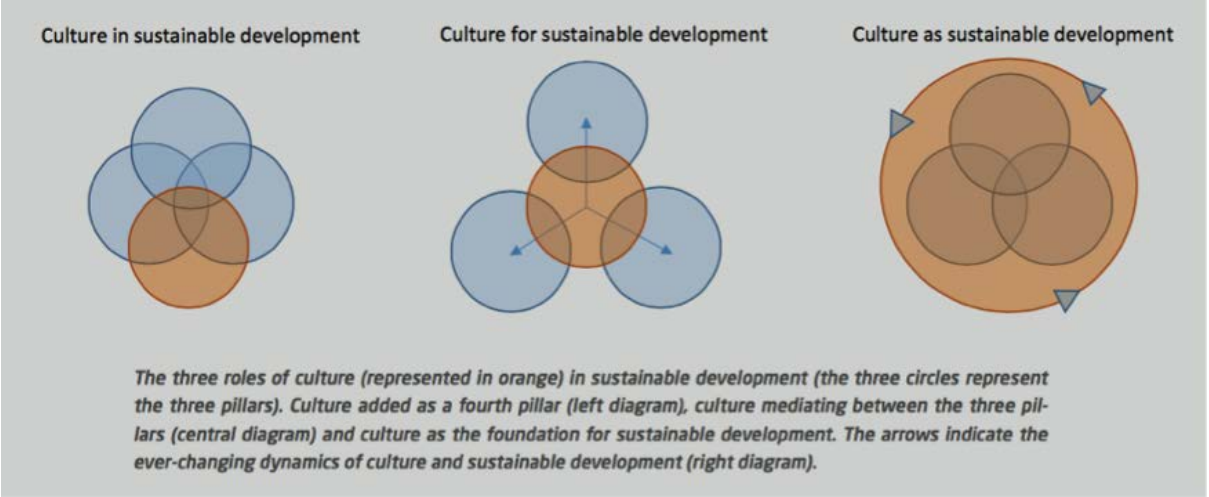
1. The first perspective focuses on the inclusion of cultural expressions, cultural heritage, and cultural agents as active actors in sustainable development, with culture being as relevant as the social, environmental and economic dimensions. In this perspective, culture is o. en referred to as the fourth pillar or dimension of sustainability, with all dimensions understood as interconnected and equally important. This perspective is premised on the view that sustainable development is "only achievable if there is harmony and alignment between the objectives of cultural diversity

and social equity, environmental responsibility and economic viability" (Nurse, 2007 , p. 28).

2. The second perspective moves culture into a "framing, contextualising and mediating" role (Dessein et al., 2015 , p. 28), that is, culture as the lens through which we weigh options and make decisions. In this view, culture is the central dimension that can balance all three of the other pillars and guide sustainable development between economic, social, and ecological pressures and human needs and aspirations. The cultural perspective of individuals is implicated in all the decisions that are made. Even if the decision seems to be a trade-off between, for instance, the environmental and the economic dimensions, it's the cultural perspectives that will play a central role in how they see that trade-off and how the decisions are made (culture as mediator).

3. The third perspective is about the fundamental new society that we are collectively building, so we can live in a more sustainable way (culture of sustainability). This perspective views culture as our way of life and at the root of all human decisions and actions, structuring our interaction with our environment(s). In this way, culture is the foundation and structure for achieving the aims of sustainable development.

Figure 1: *Culture and sustainable development: three models*



Source: Dessein et al., 2015

In parallel with academic research on this topic, there have been decades of experimentation, primarily at the local level, **to integrate culture within local sustainable development**, echoing the three approaches described above:

1) Internationally, cultural organizations and artists/creators have actively used artistic expressions and techniques to envision, articulate, and construct approaches to local sustainable development that are rooted in local cultures, heritages, and sense of place. Research has also examined creative processes, finding them very closely aligned to the types of capacities that individuals and communities need for local resiliency (e.g., Ortiz, 2017).

2) Long-standing calls for the development and implementation of a cultural lens on all public plans and decisions (e.g., Hawkes, 2001) have recognized the importance of including cultural considerations in all public decisions and actions. Beyond concerns about the cultural impacts of developments, leading thinking and policy approaches have been increasingly aimed at cross-thematic integration (or mainstreaming) of culture across all policy domains. In these approaches, the incorporation of cultural considerations is key to ensuring that the paradigm of sustainability is meaningful to local people, incorporating local histories and knowledges,

resonating with local identities, and truly building from the aspirations of local communities (Duxbury, Hosagrahar & Pascual, 2016).

3) A third stream of research and artistic practice is concerned with developing cultures of sustainability and the capacities necessary to think and live in a sustainable manner (e.g., Kagan, 2012). Numerous artistic projects and civic experiments internationally are moving beyond developing 'messages' and striving to develop prototypes and new ways of acting for a more sustainable world, focusing on developing a new culture, new ways of life, and new ways of interacting with our environment(s).

From artistic work, experimentation, and research examining the impact of culture-based actions in societies, we know that artistic activities and interventions can, for example:

- ❏ Provide new ways of perceiving and inquiring about the world, provoking and fostering changes in thinking, acting, and living together;
- ❏ Activate public engagement, catalyzing social relations and evolving new ways of working and living; and
- ❏ Physically and symbolically change the spaces in which we live and relate, fostering greater connections with our natural and built environments. (Duxbury, 2013)

Through culture, residents see themselves reflected in their environment and their surroundings, encouraging their attachment to place, sense of belonging, motivation to care, and to be a steward for that environment (see Figure 2). This a very important foundational concept for URBiNAT, as we must think about culture and art not only as a decoration but as a resource for action, for personal and collective navigation through the world, and as a means of empowerment of individuals' ability to act as change agents in their community (see, e.g., Carvalho, 2010).

Under URBiNAT, we expect that local residents are engaged and act increasingly as experts of living in that place. However, we can aim higher and invite them to be implicated participants, reclaiming their "agency as subjects implicated in the larger contexts and habitats of our world" (Menzies, 2014 , p. 93) and as "the embedded, embodied maker of … global futures" (Barbara Adam, cited in Menzies, p. 64). In this mode, individuals are immersed in a situation and alive to relationships and interconnections, aspiring and reclaiming their place in the world, and affirming themselves as active change agents. Menzies also observes that "what matters too is mutuality, coming together in mutual obligation and self-interest as a neighborhood or community if not also around the shared use and habitation of some land" (p. 149). The healthy corridors being developed within URBiNAT appear to be ideally suited as locales and platforms for encouraging and practicing implicated participation and mutuality.

Figure 2: *How local cultures contribute to the sustainable development of cities*

An excerpt from *Why must culture be at the heart of sustainable urban development?* (Duxbury, Hosagrahar, and Pascual, 2016)

At a general level, culture is integral to human development. Culture is the fabric for the dynamic construction of individual and collective identities. The active participation of people in local cultural activities (such as poetry, dance, sculpture, theatre, music, etc.) improves their quality of life and well-being and enhances life opportunities and options. Local cultures encompass the traditional, long-standing, and evolving cultures of a territory as well as the cultures of new arrivals to the area – and the evolutionary and hybrid transformations that evolve from living and creating within culturally diverse contexts. Local cultural vitality and its dynamic transmission and growth are desirable ends in themselves.

Local cultures are also resources to address challenges and find appropriate solutions to issues that concern citizens, and can be a means of encouraging social integration and peace. Within a sustainable development context, local cultural policies put community development at the core: culture is both a key tool and a core aspect of the social fabric, promoting cohesion, conviviality, and citizenship.

Culturally informed urban development can inspire more participatory processes: cultures provide knowledge about our existence as inhabitants of our cities and as citizens of the world. We all need to learn about the past of our city, so that we can "own" it and propel this identity and local knowledge into the future. Local cultures allow citizens to gain ownership of the city, and to meet and learn from one another – in short, culture is a means through which citizens feel they belong to their city. In particular, a culturally sensitive and gendered approach can empower marginalized individuals and communities to participate in cultural and political life. New imaginations of the urban can transform citizens' sense of place and sense of self. ...

Local cultures enable holistic urban sustainability through specific contributions to promoting inclusive social and economic development, environmental sustainability, harmony, peace, and security. Cities use local cultural resources and creativity to inspire, catalyze, and drive social and economic change, enhancing local resiliency and development potential. Cultural actions and expressions can also catalyze environmental reclamation processes and inspire other actions to improve environmental health and enhance social connections with the ecosystems of local places. Cultural activities and means for expression contribute to building capacities needed to achieve greater understanding and to generate transformative change in both urban and rural environments. …

Culture is used as a lever and catalyst for economic development and urban regeneration, to articulate shared identity and as a source of new ideas, and is widely recognized as a key aspect of quality of life and well-being of citizens. Many communities with traditional identities value their collective right to express that identity derived through history, place, and tradition.

Source: Duxbury, Hosagrahar & Pascual, 2016

Both tangible and intangible dimensions of culture help define communities (and help communities define themselves) in terms of cultural identity, vitality, sense of place, and quality of life. In order to integrate culture into URBiNAT, a multi-layered approach is needed, enabling us to break it down into different dimensions of:

- ❏ Cultural assets, resources, organizations, agents, expressions of place
- ❏ Everyday social and cultural practices of residents
- ❏ Histories and heritages of place
- ❏ Local identity(ies)
- ❏ Residents' imagination and aspirations for the future

With growing emphasis on intangible dimensions, artistic approaches and art-based public engagement strategies are o. en employed to develop a wider and deeper understanding of place-based communities and the interconnectedness of people, stories, landscapes, and social constructs.

Cultural mapping: making visible (in)tangible cultural resources and attachments to place

At the early stages of URBiNAT and within the diagnostic tasks, cultural mapping is a particular ground methodology to ensure that cultural dimensions are integrated within the project. Cultural mapping can be defined as a field of interdisciplinary research and a methodological tool in participatory planning and community development. It aims to make visible the ways that local cultural assets, stories, practices, relationships, memories, and rituals constitute places as meaningful locations, through a "a process of collecting, recording, analyzing and synthesizing information in order to describe the cultural resources, networks, links and patterns of usage of a given community or group" (Stewart, 2007 , p. 8). It is also strategically used to bring a diverse range of stakeholders into conversation about the cultural dimensions and potentials of place. Finally, cultural mapping can help communities to recognize, celebrate, and support cultural diversity for economic, social, and regional development, while providing "an integrated picture of the cultural character, significance, and workings of a place" (Pillai, 2013 , p. 1).

Cultural mapping in the hands of local people creates a platform for articulating and sharing different perspectives and ways of understanding a place and for "increasing agency in understanding, rights, and use of spaces" (Gieseking, 2013 , p. 723). It's also a mechanism to foster democratic governance, citizen-led interventions, and "democratic responsibility in city management" based on processes that spearhead new modes of participatory interaction with citizens and use new technologies (Ortega Nuere and Bayon, 2015, p. 9; see also Nummi and Tzoulas, 2015; Veronnezzi Pacheco and Carvalho, 2015).

Among a variety of approaches to cultural mapping, one can distinguish between two 'ideal' types of projects: (a) 'inventory approaches' – instrumental, utilitarian approaches in line with 'cultural industry intelligence', and (b) humanistic, integrated approaches in line with what has been developing as the conceptual and applied field of cultural mapping (Freitas, 2016).

a) Inventory approach

The inventory approach is focused on developing an accounting of tangible cultural assets, heritage resources, cultural venues, and arts and cultural organizations. It may also include the development of a directory of practicing artists and artisans in a particular area, and sometimes inventories of assets and individuals related to intangible cultural heritages. It provides information from which is possible to identify relationships, clusters, gaps and allows a community to plan and act from this knowledge base. This process of mapping can:

- ❏ Reveal unexpected resources, build new knowledge, articulate alternative perspectives, and foster cross-sectoral connections;
- ❏ Serve as an advocacy tool that can bring together cultural professionals, civil society, and government;
- ❏ Provide a collaborative space for culture professionals, planners, and researchers in the field of culture to work together; and
- ❏ Point to themes and areas requiring additional policy attention.

b) Humanistic, integrated approaches

Humanistic approaches foreground participatory initiatives (i.e., participative cultural mapping projects) and are commonly locally focused. Cultural mapping forms a conversational platform

and meeting place, enabled through various face-to-face workshops as well as online platforms. Through this approach, URBiNAT can:

- ❏ Facilitate direct involvement of residents and other site users in informational gathering, discussions, and decisions regarding the development of their locale;
- ❏ Create opportunities for dialogue between a community and local authorities, offering "diverse sources of information [that] can overcome the limitations of expert opinions" (Bettencourt and Castro, 2015, p. 28); and
- ❏ Provide information that does not represent a 'final answer' or 'end result' but, instead, are "discussion openers" that open up new perspectives on mapping results and local development (Nummi and Tzoulas 2015; Pillai 2015).

It is important to note that, within this latter stream of initiatives, we increasingly find artistic-led cultural mapping initiatives, as municipalities turn to artists to design and steer 'arts-led dialogues' as vehicles for citizen participation in community decision-making, embedded in forms of participatory mapping (Duxbury, Garrett-Petts, and Longley, 2018).

Guidelines

URBiNAT aligns itself with other local mapping projects that aim to expand the scope in defining 'culture' by overcoming the limitations of 'official' or 'big city' cultural-assets mapping approaches, acknowledging concerns such as:

- ❏ Oversimplified definitions derived from categorizations which do not adequately capture complex activities, events, and spaces;
- ❏ Issues of the applicability of 'big city' categories that may misrepresent 'cultural vitality' in smaller places;
- ❏ The invisibility of some cultural activities; and
- ❏ The dilemma that some cultural activities are not conducive to mapping, such as festivals or events that move locations, or 'virtual' work. (Deveau and Goodrum, 2015)

The maps emerging from cultural mapping do not propose to make physical spaces static, to connote ownership, or to claim territory. Rather, they aim to articulate and make visible the multi-layered cultural assets, aspects, and meanings of a place. The maps reflect and privilege pluralistic local knowledges, perceptions of importance, and ways of understanding (for instance by capturing elders' knowledge to inform younger generations), as much as highlight the dynamic lives of places in their complexity, diversity, and richness.

The URBiNAT' approach to cultural mapping aims to catalyze processes for actively connecting people and deepening knowledge of a locality. Its platform should provide space for collective expression, discussion, and action among different groups. It should also support and guide collective decision-making and strategies for future development.

Methodologies

Cultural mapping is proposed as the methodology to be implemented during the diagnostic phase, particularly in order to map intangible cultural assets, which are more qualitative in nature and not easily counted or quantified. Examples include: values and norms, beliefs and philosophies, language, community stories, histories and memories, relationships, rituals, traditions, identities, and shared sense of place.

To map the intangible cultural assets, an artistic-led approach is recommended as an artistic-led cartography puts the emphasis on process rather than product, and promises to engage that felt sense of the community missing in more conventional mapping practices (Duxbury, Garrett-Petts, and Longley, 2018). Artists' contributions also allow space for the imaginary, wherein the spaces between reality and possibility are made porous and interlayered. Imagination carries the potential for unseating conventions, common perspectives, and "usual thinking." Space for imagination can also shift research and community planning from a "reflective" stance to a more "future forming" orientation and practice, in which life is characterized in terms of "continuous becoming" and social change is implicated in "explorations" into what the world could be (Gergen, 2014 , pp. 295, 287).

As observed in an array of artist-led cultural mapping projects, by placing the activation of imaginaries at the centre of cultural mapping, we prioritize the opening of space for maps that enable alternative views and modes of thinking. With the new ideas they present, artists create space for dwelling. This is where the political and critical vitality of artistic approaches to cultural mapping comes to the fore—in terms of exploring the map as a means to chart space, time, experience, relationships, ecologies, moments, and concepts. (Duxbury, Garrett-Petts, and Longley, 2018, p. 6)

In addition to opening space for imagination, an artistic approach or presence can also transform the process of cultural mapping by:

- ❏ Challenging more instrumental approaches (e.g., conventional asset mapping)
- ❏ Animating and honouring the local
- ❏ Giving voice and definition to the vernacular
- ❏ Recognizing the notion of place as inhabited by story and history
- ❏ Slowing down the processes of seeing and listening
- ❏ Asserting and embodying the aesthetic as a key component of community self-expression and self representation
- ❏ Championing inclusion and experimentation
- ❏ Exposing often unacknowledged power relations
- ❏ Catalyzing identity formation and
- ❏ Generally making the intangible both more visible and audible through multiple modes of artistic representation and performance. (Duxbury, Garrett-Petts, and Longley, 2018)

Cultural mapping is informed by an array of methodologies, many now documented in articles, books, and reports. In addition, a number of cultural mapping handbooks have been developed internationally to help guide cultural mapping projects, for example:

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4. Co-creation

Co-creating within an urban regeneration process has the main challenge to produce solutions that are collectively imagined, discussed, planed, designed and implemented. URBiNAT' goal to have healthy corridors that contribute to social cohesion demands for an inclusive approach in which co-creation is a pathway to gather the community around solutions for common needs and ambitions.

Those solutions are material, focusing in the co-creation of territorial and technological solutions that better help to support the diverse community activities within the public space. Moreover, they are also imaterial, focusing in co-creating a new legitimacy to citizens engagement in the urban regeneration process, by both activating new codes of conduct for individual and collective dialogues, initiatives and decisions in and for public space. For both, URBiNAT aims that they are the result of shared visions elaborated within different formal and informal experiences, ideas and competences.

4.1. Creativity, purpose and inspiration in co-creation process

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Co-creation in URBiNAT

Co-creation is generally being referred to as bringing various parties together in one or more stages of an innovation process. A compilation, analysis and smart fusion of all the insights of citizens, users, producers, and other stakeholders is necessary to create successful products, services, and concepts being characterized by a considerable amount of added value (Grönroos et al, 2013).

In a broader sense, co-creation is not limited to the action of "jointly creating" but also entails a freedom of choice to interact with citizens, companies, professional organizations via a wide range of experiences in order to create these "solutions", being products, services and/or concepts. Co-creation in itself thus generates new domains of collective creativity (Trischler et al, 2017).

A new paradigm of customer-contact originates through co-creation: the customer's/citizen role is no longer limited to be the end-user of a product or service. Instead, the customer/citizen also becomes a co-creator and co-designer. In other words: the people are no longer a subject, they are evolving towards becoming a genuine partner (Herbjorn et al, 2017).

Co-creation is about creating a participatory, open-mindset and sharing culture. Those are co-innovation layers that positively affect the success of co-design / community of practice approaches. Hidden innovation layers are connected to what is being called "deep co-innovation culture". The term "Culture" originally meant "cultivation of the soul" in Latin. In the 17th century, it was re-introduced in Europe, referring to it as "the betterment or refinement of individuals, especially through education" (Mateus et al, 2012).

Culture is a key component in any co-creation / participatory group as well. Culture influences behaviour, decision making and the level of engaging and compromise of the citizens with the URBiNAT strong purpose.

In short, a "co-creation culture" is related to ethics, experiences, human relations, the way people act within a creative environment, process, codes and symbols, behavioural patterns, language and customs, as well as the way the URBiNAT communities of practice interact and engage in the world around them. A co-creation culture thus encompasses the project's values, visions, environments, beliefs and habits.

Co-creation in URBiNAT have to address the dogmas connected to co-innovation processes and create the positive ways (new models, new tools, new systems) to change them, for example:

- ❏ The way people relate to each other;
- ❏ The way knowledge flows within and outside the co-creation group;
- ❏ The way knowledge is being managed;
- ❏ The way stakeholders are connected and interconnected;
- ❏ The power relations and the equilibriums;
- ❏ The way trust and confidence are being built up;
- ❏ The way competences and skills are valued and promoted;
- ❏ The way the co-creation group must be more result-oriented instead of task and/or control-related;
- ❏ The value of your "solutions" and/or products/services as it is being perceived by your fellow citizens and the cities.

Through our experience and expertise, we know for a fact that these assets must be IN-BALANCE in order for any co-creation culture and system to be successful.

We stand for 'Slow co-creation', meaning a model that deepens the co-creation process. This type of co-creation is thus not limited to the moment of sharing and re-enforcing ideas but commences much sooner via thorough research and observation on the challenge(s) and/or the customer friction(s). When ideas are being put on the table, stakeholders will be asked to research these ideas in depth: where do they come from? Which sources do these ideas have? Where do these ideas originate from? How can we find alternatives for the original idea(s)? etc., etc. On top of that, slow co-creation also cares about the people being involved in the process: e.g. listening to their ideas, investigating, etc. Therefore, people are being asked to express themselves in different ways: e.g. through collages, journals, mood maps, etc. (Mateus, 2016).

Slow co-creation also entails the aspect of learning (analysing emerging patterns) and jointly experimenting (creating simulations). As a result, slow co-creation processes enable people to change from within.

This bring us to the extra dimension of slow co-creation, being high ethical standards and especially the unconditional respect for them: true co-creation always happens in an atmosphere and setting of genuine respect for the original thoughts and ideas of others. E.g. never copy ideas or concepts but always validate the originators of ideas by publishing their name and work properly; perform research on their motives and their ways of thinking. Within this sphere of slow and ethical co-creation, all parties involved are very conscious as well as conscientiousness about the difference between copying, sharing and creating.

To align all this "slow co-creation" and the need to create co-creation culture, we propose to co-design with all URBiNAT experts a single methodology and implementation model based on 3

new stages into the traditional co-creation process; all of them human-based and human-centered, being (Mateus, et al, 2017):

INVOLVEMENT – In this stage we aim to:

- ❏ DIAGNOSTIC - Profoundly analyse and understand the specific city context, including all its layers and levels, both top-down and bottom-up.
- ❏ PREPARATION - Improve or create trust, confidence and team dynamics between all participants involved, thus integrating all levels.
- ❏ LEARNING PROFILES - Identify individual learning profiles to optimize and adapt the tools and group dynamics.
- ❏ LEARNING CULTURE - Support the participants specific knowledges to constantly explore, share and learn in a motivated and autonomous way.
- ❏ MOTIVATION - Empower, energize and motivate each participant both individually and as part of a team, to actively engage in getting into the innovation mode, focus, process and strategy.
- ❏ MINDSET & ATTITUDE - Open the minds, break down internal barriers, promote an "entrepreneurial" spirit and create a "makers" hands-on philosophy.
- ❏ MEANINGFUL - Turn the co-creation culture into a "catalyst", granting a greater and higher meaning to community of practice groups as well as to their team of participants. Meaningful actions create far greater engagement from citizens, resulting in a clearer positioning and better exposure of the URBiNAT CP within the cities and the citizens.

INTEGRATION – In this stage we aim at enlarging the scope of co-creation to validate the developed ideas, via:

- ❏ CROSS POLINIZATION - Further integration within the external context, other knowledge areas and environmental surroundings;
- ❏ VALIDATION - Validate the stakeholder groups' ideas and obtain further insights from larger representative consumer groups via online tools and apps, to generate consumer narratives and feedback;
- ❏ SYSTEMATIZATION – Transform all insights and feedback obtained into strategic guidelines, scenario mapping and innovation outputs for decision-making visioning.
- ❏ PURPOSE – Define a contextual environment to enhance our possible innovation outcomes, i.e. giving it a "purpose".

INTERACTION – Start the dialogue to create a continuous flow of innovation, i.e.:

- ❏ STRATEGY - Define the dialogue strategy: frequency, contents, inbounds, etc...;
- ❏ PLAN & SELECT – Establish multi-channel integrated touch points, from email to mobile SMS and online collaborative platforms;
- ❏ GIVE A "FACE" - Create a "persona", thus making the users' interactions more personal and human;
- ❏ CREATE SPACE FOR USERS' DIALOGUES – allow the sharing of experiences and narratives between the users, play the role of facilitator on the multi-channels platforms, observe and learn, introduce topics and tips to enrich the dialogues;
- ❏ ACTIVATION – The interaction stage definitely requires human face-to-face activation as a kick-starting point as well as to maintain and further expand the users' interest and expectations;
- ❏ CONNECTIVITY – Start-up your own links, create your own networks, connect and make the effort to co-create and to stay in touch with your partners and consumers.

Some Building Blocks on how to create a creative environment and participatory culture (Garvin, 2013):

- ❏ Empowering the participants by stimulating them to express their own personality, promote diversity and freedom of behaviour.
- ❏ Ignite the power of experimentation within your co-creation group and together with all stakeholders.
- ❏ Promote cross-pollination and collaboration within your participatory co-creation groups. Let your participants learn from each other's knowledge, bring new knowledge inside the community, promote co-creation events / workshops in unexpected places like the opera, to the theatre, for example, let them learn from other fields and experiences.
- ❏ Create your own routine for celebrations. Show your participants that all small and big progresses along the co-creation processes are important to build confidence and team spirit.
- ❏ Incentivize trial and failure approach. Make sure the participants fully understand and are comfortable with the idea that it is good to try new solutions, that failure is part of the process, and that this idea is fully embedded within the co-creation URBiNAT DNA.
- ❏ Be positive and optimistic. The right atmosphere is of primordial importance to make creativity flourish and bloom.
- ❏ The best ideas always came near the limits. Make sure your team realizes that they should push it to the limits of common sense, ethics, craziness, etc. Near that line you can be "Unique".
- ❏ Live in the playfulness "garden". Your co-creation group must be the most positive place in the world to co-create the future, a place where people are allowed to behave like… people, talk informally, play, collaborate on crazy ideas, where they can try new things just because they want to…

To conclude, co-creation is not only about creativity and ideation, but it is as much about human interaction, involvement and culture.

Guidelines

We are all born creative and we all remain creative, in one way or another but there is an 'I' and an 'We' in the creative process, individual and collective dimensions. Those dimensions are strongly connected to the co-creation and participatory co-design and co-innovation models (Kelley and Kelley, 2015).

During our childhood years, our progress and development was an open book waiting to be filled with beautiful phrases and stories, just as an essay. While growing up and becoming the longer the more aware of social, societal and educational factors, we became more cautious and analytical. Especially, since we grew up to be well aware, and perhaps even sometimes fearful, of possible judgments from others as regards the actions we undertook (Castro Caldas, 2017; Sternberg, 2005).

As a result, some of us are still gi. ed with an unbiased and limitless creative ability, which is being reflected in everything we undertake, while others have the tendency to limit themselves and their actions to linear processes as a result of past conditioning and the way they were raised.

Creativity as a term on its own is difficult to define. C.W. Taylor identified 50 definitions on creativity, proving that it is impossible to grasp all meanings and contents of the term in one definition without losing at least part of the analysis and meaning. H. Gardner and M.A. Boden, are for instance more focused on people-centered systems, while Csikszentmihalyi systematized a method in which the core issue is not focussed on the question - what is creativity? but on the question- where can we find creativity? The model developed by Csikszentmihalyi is therefore

more focussed on the dynamic behaviour of a creative system rather than on individual creativity, including however its social context.

Csikszentmihalyi identifies three important components within a creative system, being:

- ❏ the individual and his/her personal background;
- ❏ the field that reflects society;
- ❏ and the domain that reflects culture.

In short, the interaction between these components results in the production of something new and that's what we aim to achieve in URBiNAT.

More into detail, we can state that through the bilateral interaction of the individual with the domain, a transformation occurs in the information. In turn, when the individual interacts bilaterally with the field, it results in a simultaneous novelty. Finally, a bilateral interaction between the field and the domain will result in a selection and implementation of something new. It is the behaviour and the individual's relationship with culture/community that allows for information reflection and sharing within society in order to validate it, while it still being in a stage of newity to culture, and thus creating an evolutionary cycle.

This implies that creativity sprouts from the interaction between the various elements, and furthermore is not focussed exclusively on the individual.

One way forward to develop creativity, is the gradual increase of relations between the various elements that surround us - comparable to an interactive neurological network - which will create dynamics based on our own experiences (very quickly becomes a unique and intrinsic experience in our day-to-day lives) (Gabora & Kaufman, 2010; Sternberg, 2005).

Creativity is in fact the action to respond to a question, to which "I" discover multiple solutions based on the information, which means that there is a great randomness in the connections. If the process goes through a co-creative or collaborative basis, it is the medium that can easily allow, equate and design new ideas.

With the new paradigm of bidirectional communication, self-referral, and networking systems, it is crucial to change the behaviour of static objects and question a new role for design, which should be more exploratory, more interactive and more co-creative.

To conclude, co-creation in combination with a community sense, and seasoned with "collecting and sharing" are vital to make innovation a continuous process within the communities of practice.

Creativity is about "Spirit", it's a spiritual journey of self-discovery. There are few activities in life which genuinely trigger you to rediscover yourself! From our professional and academic experience and background, we know without a doubt that plunging in and going through co-creation processes is one of them!

"When was the last time you engaged in something new?" When we drop this question at the start of a process that we are supporting and guiding, most people really have to think way back in time to eventually realize they have been caught up in the "Routine and do-the-same-thing-all-over-again Syndrome". These small initial questions are just aimed to ignite the human spirit and its hunger to create, to change, and to make things new. It is intrinsic to our existence and us being human; we are built to innovate! By nature, we crave for this "first time

feeling and rush"! Let's be honest, we just love this "first time" adrenaline shot, tearing down the fears, the doubts, and thoughts such as: "Can we do it?" "Am I able to achieve this?" Which inevitably are part of the experience.

As a child, we tend to experience these feelings on an almost daily basis, since every sunrise epitomizes the promise of new adventures to be discovered and new skills to be learned. This "first time" feeling thus seems to come along around every corner. Question is however, while growing up, did we keep this spirit? At least some of us did! Who? People who genuinely believe that there is always something new to be discovered, who kept their "inner child" alive.

It is the synergy of human resources as well as their collaboration within and across all levels, which will guide the organization/ communities towards rediscovering the path of "first time moments" (Cláudia Campos et al, 2018).

Some Building Blocks on how to achieve this goal, it is about promoting:

- ❏ *A Playful and Fun environment* - not solely in the context or as a starting point of the creative process and subsequent techniques used in this context, but as an overall mood board for the full process of innovation and human relations' booster within your organization.
- ❏ *"Attitude"* – being inspired and having an "Artist Heart and Soul" looking for beauty and poetry in the simplest things or actions, will help your team to unleash their creative potential. Why not install a white wall or blackboard on which all collaborators can express themselves freely and collectively? (Stewart et al, 2010)
- ❏ *Altruism* – giving your company a sense of purpose and meaning. In this collaborative era US means more than I. Altruism grants people a sense of reward, "giving back" to society on the one hand and offering a wider purpose to the innovation effort on the other.
- ❏ *The Self* – telling your collaborators that they matter, by genuinely valuing their opinions and ideas, allowing people to try and discover new skills, competences and talents during each new challenge. Experimenting allows us to find "new solutions to old problems".
- ❏ *Continuous Learning Philosophy* – Knowledge should be the center of innovation in every organization. Provide your team the support and access to learn.

Imagine a co-creation group of citizens where people rediscover the power of this "first time" feeling and "rush" again! That's the engaging power and the attitude we need to promote within our URBiNAT Communities of Practice.

Although a person's attitude is shaped by his or her past and present, for innovation the most important attitude is the one headed towards the future. According to Carl Jung, attitude is connected with "readiness of the psyche to act or react in a certain way", implying that there is an attitude-behaviour relationship. Psychologists define attitude as a learned tendency to evaluate things in a certain way.

This can include evaluations of people, issues, objects or events on the basis of (a) a cognitive component: beliefs, thoughts, and attributes, positive or negative associations we make; (b) an affective component: feelings and emotions; (c) a behavioural component: past experiences and behaviours regarding the subject (Heyes, 2012).

Innovation in co-creation is uncertain, unpredictable and it's one of these field where the line between success and failure is very thin; one day you are regarded as a hero, the next day you are perceived as the villain! Could you cope with this rollercoaster of emotions? Are you mentally strong enough to overcome such barriers? Are you "in-balance"? Do you trust yourself and your

skills enough to fully go for it and be positive that you will “win the next battle”? Is your attitude solely defined by your own EGO or is it also connected to your values, knowledge and beliefs?

Furthermore, group dynamics should be regarded as an opportunity, a powerful and even necessary means to innovate rather than a threat. Therefore, all team members should possess the following qualities:

- ❏ they should be resilient;
- ❏ able to accept criticism;
- ❏ possess survival skills during turbulent situations;
- ❏ and be able to turn these turbulent situations around into successful opportunities.

Co-creation groups need participants with the right attitude and mind set to be part of and creatively inspire other participants and other citizens.

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4.2. Conceptual approach to platforms and tools to support co-creation processes

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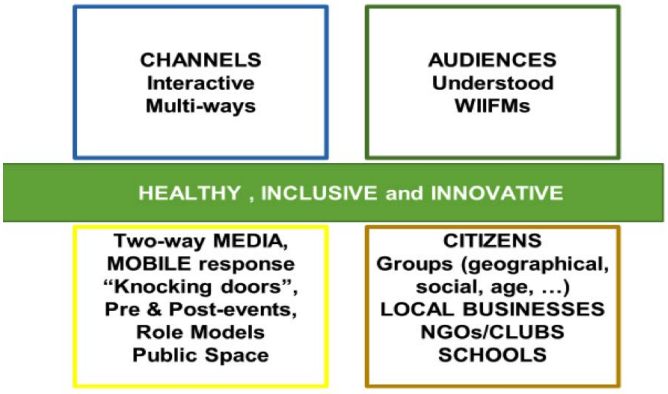
In this document, we outline the framework through which target audiences can be engaged, with the help of digital communication tools, in a combined ecosystem and process devised for the purpose of inspiring and enabling co-creation. At the core of the model and approach stands the use of appropriate platforms for orchestrating the exchange of information. Additionally, the information exchange system includes a portfolio of complementary tools, such as smartphones and sensors.

The emphasis in this note is on how to frame the context for applying these instruments, so as to meet with the objective of enabling and supporting co-creation. As will be noted, the properties of specific tailored content and incentive schemes represent other elements that are essential for success as well, but the specifics of those parts go beyond the coverage of this note.

An ecosystem and a process

From the outset, the issues to be addressed need to be examined and structured in conjunction with the definition and characterization of the target audiences.

Figure 1: *Targeted approach*



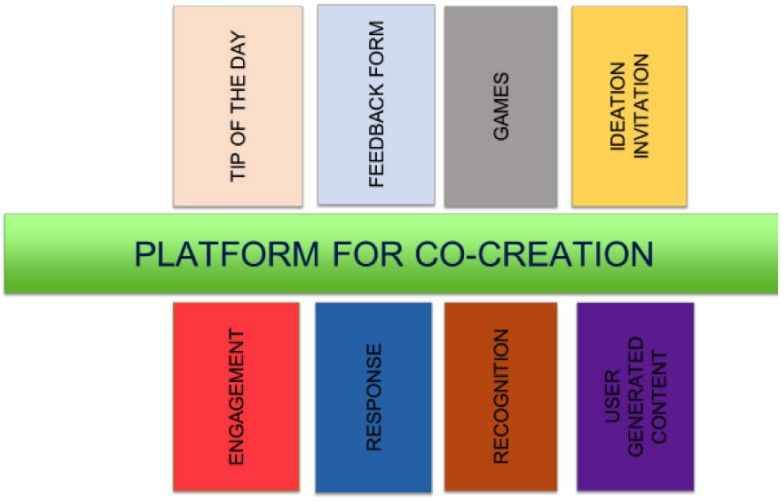
Several target audiences may be at hand, including those citizens and users who are anticipated to engage in co-creation. There are other relevant audiences as well, however, whose role may be that of enacting support or of offering complementary services. These audiences may in part be targeted for the purpose of increasing their awareness, and/or exerting an impact on their attitudes and behaviors. The platforms and other digital tools, as well as the content and incentives to be applied, need to be matched with the characteristics of the target audiences and the objectives for their engagement.

Each target audience has to be addressed so as to place the focus on "WIIMFs" (What's In It For Me). Figure 1 illustrates the components of the ecosystem at hand, including communication channels, audiences, tools & responses, and group dynamics, to be framed in a comprehensive manner with a view to the specific case.

Further, Figure 2 illustrates the role of the platform, as a key bridge and connector. The platform in essence serves as an instrument capable of receiving input from generators of information ("feeds"), both from within the platform and from the community of users. It has to be able to receive and process this information in a dynamic manner, which evolves over time, so as to instigate an evolutionary process.

The role of the platform will grow step-by-step, in order to enable a gradual strengthening of interactions within the ecosystem that it serves to connect. The tools applied as well as content exchanged will be developed with the aim to bring the associated user categories gradually, leveraging and scaling the impact of their interactions.

Figure 2: *User & platform generated content*



Based on a "so. " start, users initially take part with minimal effort, providing tentative feedback. Following further encouragement and inspiration, at a later stage their engagement intensifies. Room is thereby created for enhanced group dynamics (moving from "what-is-in-it-for-me" to "what-we-can-do-together"), and the co-creation process is advanced along the dimensions of i) quality of input, ii) connectivity, and iii) reach.

Platform selection, tools and services

To enable such an ecosystem and process to work out, the platform must allow for experimentation in the implementation of interactive communication. This places various demands on the functions of the platform, some of them of technical nature, other organisational. These requirements need to be filled in a way that puts in place the functionality of what we refer to as an "Orchestrator Service" platform. Such platforms are in some cases already in operation in cities that have been serious about developing and implementing "smart city" schemes. Some cities have established a full-fledged "smart brain", capable of linking many sub-systems. In such cases, specialised providers make platform functionality available through cloud services, in accordance with connected requirements. One example of a platform which has been used as a tool for a specific project implementing citizen participation processes and co-design is the "Urban Mediator" in Helsinki. This as a web-based platform equipped with a "map interface" which allows citizens and city planners to interact and collaborate in designing solutions to traffic problems and related issues (Saad-Sulonen, 2008).

It is of key importance to arrange with the kind of platform functionality that allows for putting in motion a synchronized ecosystem of exchanges, capable of linking the selected channels of information flows in an interactive manner. The objective in the present context is to enable and encourage experimentation and learning "in real-time", with users able to access a portfolio of communication channels as required for them to enter a participatory process of co-creation around selected NBS.

As a part of its functionality, the platform should be suitable for orchestrating and managing directed "campaigns", linking a community made up of diverse sets of individuals. These may in turn access the system through smart sensors and apps running on personalised devices such as mobile phones, watches and other wearables. The information exchanges are operated, examined and evaluated with the help of a network operator, while strategy, content and interventions are devised by the project team.

As for managing the platform, a suitable communications operator has to be engaged. In some cases, the platform is provided by the hosting city which is already working with a suitable solution. Careful preparations are required, however, to ensure that the technical as well as organisational capacity meet with the requirements of the specific case.

Further, the resulting Service ecosystem should be easy to operate, cost-efficient, reliable and meet with the appropriate privacy and security regulations as well as requirements in terms of ownership and control of data. Terminology and language are of utmost importance when building a system that is aimed for inclusivity and transparency. As user-generated content (UGC) is expanding, the users i.e. citizens, customers and other active members will be more engaged and empowered to initiate ideas and co-create (O´Hern, 2013). Platforms vary with regard to the logic and availability of suitable instruments to manage such aspects. In other words, the system has to be devised with a view to what features and functionalities are required for rolling out an incentive scheme that is tailored to the issues at hand.

Another aspect of co-creation in regard to platforms connects with the concept of platform economy (Evans, 2011). The concept of platform economy reflects the emergence of new linkages between supply and demand – a service may have little value beside creating a dynamic interface between buyers and sellers. In the present case, the concept which encapsulates that co-creation, in its most simplified form, is enabled between supply and demand. Linkages to solidarity economy may arise in several ways, e.g. because new kinds of exchanges may become possible,

through which products, services and/or knowledge are traded without usage of traditional monetary means. These types of platforms are becoming increasingly common in certain kinds of communities, where the resulting benefits are in high demand. The provision of suitable and reliable data along with increased awareness and openness to innovation are other factors influencing the uptake of such solutions. Detailed aspects on this topic will be further covered in future URBiNAT reports.

Guidelines and methodological approaches to co-creation

Co-creation has to do with the active participation of people. Active involvement opens for the individuals and the community concerned to communicate what is key to the situation in which they find themselves, and to take part in a process that defines and structures solutions that are relevant to revolving those issues from their perspective. Because they are involved, in addition, co-creation implies co-ownership and increased motivation of people to follow through and keep providing active input, enabling adjustments in a continuous process.

As an additional critical element, communities are by definition made up by people that are partly homogeneous and partly diverse. Various kinds of attributes identify groups, such as age, gender, education, income, ethnicity, language, and values. Depending on the way that such attributes are represented and what they mean to the group, they may be associated with different kinds of status.

As another important feature, communication channels tend to relate to such attributes. It is easier to define concepts and put them to effective use within a group that shares certain characteristics. On the other, hand, a group may then further their use so as to set up demarcations versus other groups, and so as to enhance their status (Leijonhufvud, 1973). On this basis, groups help define “I”, “we” and “them”.

Within the urban context, issues and solutions are o. en closely interrelated with diversity and group dynamics. One of key benefits of effective co-creation is that it helps individuals gather among common objectives, overcome differences, achieve objectives faster and make solutions last longer (Klug at al., 2016). Related to this, the source of issues affecting communities somehow tends to be related to the attitudes and behaviours of people themselves, as individuals as well as in a group. This means that solutions tend to imply a need of somehow instigating behavioural adjustment, or change in behaviour, in some particular respect.

Elements that are key to the success in co-creation

Against this backdrop, in this section we narrow the focus to consider elements that need to be taken into consideration when framing processes for co-creation in the context of introducing NBS as a solution to resolving outstanding issues in urban neighbourhoods.

It must be underlined that this presentation nevertheless, by necessity, remains somewhat general, since the kinds of issues, as well as the NBS introduced to address them, and in which way solutions are framed, cover a broad spectrum of situations. As an initial critical conclusion, however, we observe that a process framed to support co-creation needs to be tailored. This means, although we present a number of methodologies and how they should be approached, their precise framing and usage must be worked out based on a diagnosis of the issues at stake and the objectives at hand.

Co-creation is closely associated with constructive active participation, applying to individuals as well as their group dynamics. A process can be framed in support of making this possible, including by way of broadening what groups involved are able to co-create, with the help of certain methodologies. It must be stressed as well, that the approach needs to identify groups that are particularly disadvantaged, and thus least likely to take part constructively, and on this basis put emphasis on applying tools and devising content capable of engaging those specific groups in an effective manner. Unless this is achieved, fundamental disharmony and conflict will prevail, hindering the realisation of fruitful results.

Depending on the particular issues at stake, a number of methodologies have to be devised with aim to instigate adjustment in attitudes, mindset and behaviours in support of participation and collaboration:

- ❏ *Sharing, "peer-to-peer"* (when sharing of information, ideas or results occur between trusted individuals, the likelihood of "buy-in" and a lasting impact increases)
- ❏ *Visualizing* – step-by-step (people's participation is facilitated by the perception that tangible improvement is feasible through small steps/gradual improvement is made realistic)
- ❏ *Incentivising* – the time lapse rewards & recognition (people are motivated by rewards to the extent that they are reachable and appearing within a limited time frame)
- ❏ *Co-opetition* (if managed constructively, combining collaboration and competition allows a combination of benefits from a sense of belonging on the one hand, and pressure to perform on the other)
- ❏ *Communication* – interactive -multiway (it is crucial to advance the frame of communication from "one-way", i.e. the target audience being on the receiving end only, to openness encouraging active responses, participation and interactive exchanges in real time)
- ❏ *Personal* – identification (messages are ineffective when general, tools and content are to be framed so as to channel a sense of self-identification – participants experience that they are directly involved)

The origins of the above methodologies are mostly rooted in behavioural psychology (Skinner, 1938), to some extent in sociology (Turner and Killian, 1957) which has been critical for encapsulating the group dynamic, and behavioural economics, which has expounded the role of "incentives", or "nudging" (Thaler, 2009).

As a final observation, the framework for understanding the organisational processes that facilitate co-creation in support of the development and update of NBS, must recognise that co-creation, in which citizens and users become 'active' participants in the design and development of new solutions, represent a challenge to traditional models of governance, expert advice and implementation. The emphasis on co-creation offers an opportunity to focus attention on the benefits of a people-centric approach. Key to co-creation practices include a culture that embraces innovation, a strategy for user/people centricity, acceptance of qualitative indicators, measurement and research, and also the cultivation and training of creativity and relationship-building skills within organisations.

Based on the above, we can sum up some fundamental guidelines for methodologies to be applied in the context of Nature-Based Solutions (NBS) in urban development (the URBiNAT project).

- ❏ The project has set out to map and diagnose specific unresolved issues that appear in selected urban neighbourhoods. Typically, these issues have to do with fragmentation and social disintegration, which may be associated with a host of social and economic factors,

deficiencies in infrastructure, the absence of meaningful public space, and so forth. Against this backdrop, URBiNAT proposes a catalogue of NBS that can be applied and put to use in the local context, as a means to overcome the issues at hand. As a critical element, such NBS need to be introduced making use of carefully crafted processes that open up for and help achieve constructive co-creation by local communities, with special attention paid to the most disadvantaged groups.

- ❏ The methodologies to be applied to make this possible need to be guided by the objective to tailor them to the local context, thus to be based on analysis about the fundamental causes of problems, and be able to tackle and help overcome issues of group dynamics that give cause to fragmentation, conflict and hurdles to communication and collaboration. In this, the methodology needs to include all relevant groups, notably the disadvantaged. The set of methodologies presented in this paper constitute a toolbox to be experimented on and applied in the specific cases.

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4.3. Dimensions, factors and opportunities in the co-creation and co-production process

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The use of the concepts of co-creation\co-production is not recent. Overall, it establishes that the participation of citizens; end-users or consumers and clients; of individuals or groups, is fundamental in the production, respectively, of public services; of participatory processes; and of the products' development. In recent years, that experience is being renewed by the recognisement of the role of citizens and the social sector in the provision of public services (Brandsen, Pestoff, & Vershuere, 2012). In this case, the concept is defined by a mixture of activities in which public agents and citizens contribute to the provision of services. The production by citizens is based, mainly, in their voluntary effort to guarantee the quality and quantity of the services they use (Parks *et al.,*1981 *apud* Brandsen, Pestoff, & Vershuere, 2012).

Co-production also represents, on the one hand, the opportunity to dilute the boundaries between consumption and service provision since it is rooted in the mix of roles between professionals and users, which together contribute to their provision. On the other hand, it is not limited to this, since by its inherent nature and its development process, it promotes participatory democracy and broadens the institutional frameworks of social participation. Co-creation and co-production can therefore take place at different levels, both in the policy making and in public service delivery, in the participation of citizens in the provision of a service financed with public resources, or in the collective provision of such services.

It was the findings of Elinor Strom, Nobel Laureate in Economics, in the context of urban governance studies that allowed the consolidation of the concept of co-production, concluding in the 1970s that many public services were provided by different actors, whether public or private, individual or collective. The potential partnership that was established between who supplies and who consumes, simultaneously transformed the services and their results. In the case of collective actors, the so-called "third sector" organizations play a key role with the new techniques and technologies of co-management and co-governance of social services (Pestoff, 2012). Moreover, the more integrated governance model, in which hierarchical centrality disappears for a greater coordination through exchange, allows solving different social problems with different responses. That is, through co-production in networked governance systems, social challenges are faced with plural resources, which would not be possible if citizens and government acted in isolation (Pestoff, 2012). Although co-production, co-management, co-governance act in the same system of action, they are distinct terminologies that concern different arrangements and forms of intervention[15].

The concept of co-creation\co-production is also related to the broader approach of social innovation, as it seeks to create lasting results that aim to meet social needs. Thereby, it fundamentally changes social relations of power, of positions and of rules among stakeholders. It

[14] It is part of the ongoing PhD research under the topic "Production and diffusion of knowledge between universities and the social and solidarity economy: the possibilities of the triple helix model extend", Sociology, at University of Coimbra.

[15] C.F Pestoff (2012), co-production refers to the context in which citizens, at least in parts, produce their own services; co-management refers to the involvement of the third sector in the provision of services in partnership with other agents; and, finally, co-governance is associated with participation of social and private organizations in policy planning and decision-making processes.

is based on the most recent models, in particular the shi. from innovation to open innovation modes in which there are many agents involved, processes that occur in different internal and external contexts and levels, with results emerging from an ongoing collaborative and working network. Co-creation also embraces an open process of participation, exchange and collaboration with relevant key actors, including end-users, thereby crossing organizational boundaries and jurisdictions (Hartley 2005, Osborne and Brown 2011, Sorensen and Torfing 2011, Chesbrough 2003, 2006 apud Vooberg et al., 2014).

Its application can be observed in at least two fundamental sectors. One, the co-creation in the private sector, seen as the means to produce its goods and services more efficiently, in this case the end users are considered co-producers and so they occupy specific activities in the production chain. Two, it is also possible to identify another mode of involvement, in which end-user experiences are taken as adding value to the product and to the industrial sector (Prahalad and Ramaswamy 2000; Varon and Lusch 2004; Von Hippel 2007 apud Vooberg et al., 2014). There is another perspective in which co-creation is analyzed within the R&D processes and approached in the context of concepts such as co-production, with a critique to the realist ideology that persistently separates the domains of nature, facts, objectivity, reason and politics, of those related to culture, values, subjectivity, emotion and politics (Jasanoff, 2004). Co-production, among other issues, defends the non-separation of technical systems from social systems and therefore political processes are shaped by technical aspects, just as technical definitions are also produced by sociopolitical pressures and powers (Jasanoff, 2004, Fonseca, 2014).

In the public sector, co-creation attributes to people the status of citizens, claiming their positioning within an active citizenship. It is aligned with the social innovation path in which citizen participation is seen as a key condition for innovative processes. In more recent literature, co-creation is also articulated with the concept of co-production, being the first attributed to the process by which citizens are, from the outset, involved in various processes of services production, while the concept of co-production is more related to the process by which citizens participate in the implementation phase. Pestoff (2011) argues that professionals and citizens develop a mutual and interdependent partnership, where both are at risk and need to trust each other.

When comparing the definitions of co-creation/co-production, we can see that, to a large extent, they are very similar. In every sense, citizens are taken into account as valuable partners in the provision of services (Vooberg et. al, 2014, Pestoff, 2011), what varies is the type of partnership, the roles played by the actors and the levels in which they develop. It also differs in terms of the phase and timing when the co-production takes place; in some cases the responsibility of providing public services are shared between professionals and citizens; in others, the involvement of citizens is evaluated and can happen in the conception, production or delivery (Ostrom, 1996). However, the main difference in the definitions between co-creation and co-production, in consonance with the work of Vargo and Lusch (2004), is that co-production literature puts more emphasis in co-creation as a value (Gebauer, Johnson and Enquist 2010).

Overall, in the available literature on the concepts of co-production and co-creation, it is very clearly stated the importance that policy-makers attribute to citizen engagement in social innovation. Von Hippel's pioneering work (1988) helped to build the broader frame of reference on co-creation, though he emphasized its origin in technology. More recently, the plurality of publications give us an account of the vast field in which co-creation applies and develops. This multiplicity of convergent areas with the theme of co-production indicates another challenge that is to differentiate between conceptions on the same concept which can assume very different contours depending on the specific area of each study (Vooberg et al., 2014).

For many researchers, citizen involvement is a virtue by itself, so its application process is also a goal by itself. Within the literature review on the subject, Voorberg, Bekkers, & Tummers, 2014 identified some studies whose objective was the involvement of citizens. In others, the concept was associated mainly with efficiency and effectiveness, which would justify its adoption from a perspective of more economic values. The review proposed by the authors found different types of co-creation and stages in which the citizens are situated in the process. They point to a category in which citizens are designated as co-implementers, more linked to co-production as citizens participate in the implementation phase of products and services; in the category of co-designers, in which citizens intervene in the planning, design and service providing; and, finally, as initiators of activities in which the citizens are the ones who take the initiative and government supports them in the actions that they intend to develop.

Deriving from co-creation, we can organize the different stages of the process into new subcategories, which can help to identify concrete examples of co-creation in local practices. Some examples are the co-planning of public policies through deliberative participation; the co-design of services by the so-called Service Design Labs; the co-prioritization through participatory budgets; the co-management of services organized by community management of public facilities; and co-evaluation by the modality of participatory evaluation.

Factors influencing co-creation processes

In order for there to be co-creation and co-production between professionals and citizens, it is necessary to ensure certain conditions, such as the use of technologies, contemporaneously referred to as digital civic innovations, which have been contributing to the active participation of citizens. However, it is important that those innovations complement the relations between the different parties and not replace them. In a study about co-production, in which a case of participatory research was analyzed, a hybrid organization model and a community of practices (Campbell, Svendsen, Roman 2016) dedicated to the renaturalization of urban spaces through forest management, trust appears in all cases as a central element in co-creation processes. The authors themselves admit that the boundaries between the environmental sciences and decision making are increasingly mixed and confused, and therefore nearness requires strong bonds of trust among all.

In the case of participatory research, the Sacramento Shade Tree Survival, the value of personal relationships with collaborators has been recognized as the main factor of sustainability for the research and conservation of trees. The non-profit organizations involved had, in the Sacramento case, the goal of identifying how the research results could be transformed into effective tree management actions. What leads us to the second condition for co-creation, which is the existence of incentives encouraging inputs and outputs from those involved. To arrive at a translation of the results, the researchers went through six stages of the research-practice partnership and the design and definition of their objectives happened in the matching of needs between scientists and managers. The clarity of the management problem to be solved and the building of trust between partners were also central to this process (Campbell, Svendsen, Roman 2016).

The authors conclude in the three cases that capacity and available resources can not explain by themselves the motivations and engagement in the co-production, since cases with very different resources reached similar levels of involvement (Campbell, Svendsen, Roman 2016). In addition to trust, both parts should have available various options of production, and the participants should be able to build a credible and equivalent commitment. New approaches by managers and

researchers are required in order to create systems for sharing ideas and resources between researchers and practitioners.

From the organizational point of view, particularly in the public sector, one of the basic conditions with regard to co-creation is the compatibility of organizations, whether there are "inviting" organizational structures and procedures, and an adequate infrastructure for communicating with citizens. The attitude of public and political officials influences the moment and where co-creation / co-production occurs and one may find reluctance and resistance, or conceptions that citizens' behavior is unpredictable (Vooberg et al, 2014). In sum, a great difficulty in the public context for establishing horizontal relations between public professionals and citizens.

From the citizens' point of view, the following factors can be mentioned. First, the personal characteristics of citizens determine, to a large extent, whether citizens are willing to participate, although individual and collective attitudes should be considered. When feelings of commitment to the public space are present, the involvement of the citizen is more likely. Overall, the level of education influences the choice to participate, the greater, the more conscious and interested in the needs of the community (Vooberg et al, 2014). Social capital is another constitutive element necessary for co-creation because it strengthens ties and collective actions. Under the reflection on the self-organization induced by the institutions, Ostrom indicates the following community attributes that determine the conditions for co-creation: trust, reciprocity, reputation, sharing of values and goals among members, heterogeneity, social capital, cultural repertoire and group size.

Factors that lead to the failure of co-creation and co-production

The concept of "value co-destruction" can emerge, for example, when actors involved in a partnership do not have certain resources, such as lack of information and/or inadequate communication. Failures in the interaction processes might result in declining of the state of well-being, or transform into frustration or loss of resources, such as money or other tangible or intangible resources (Järvi et al., 2018). In this context, it is assumed that any collaborative action with the involvement of citizens and/or end users may result in positive or negative effects on the value created.

Co-creation in practice: concrete examples of interaction

- ❏ Arrangements between State and third sector to provide social services and informations,
- ❏ Time Banks
- ❏ Solidarity economy initiatives based on public subsidies and public support,
- ❏ Participation of non-profit, groups of citizens in monitoring and evaluation process,
- ❏ Social incubators for social economy, social enterprises initiatives,
- ❏ Community groups working together with public authorities for certain objectives (eg safety, traffic)
- ❏ Participation of non-profit or third sector organizations or citizen groups in policy design (local, regional, national, international) (co-construction)
- ❏ Autonomous TS organization with resources and norms from various sectors (OTS, social service cooperatives),

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5. Participation in monitoring and evaluation

Participatory practices demonstrate "the possibility of innovation understood as an expanded participation of social actors in many types of decision-making processes" (Santos and Avritzer 2003, p. 51). In this context, it is a clear form of "improvement of democracy" (Bastos, 2012) or of "democratization of democracy" (Santos and Avritzer, 2003).

In this sense, a single participatory process model is not established in the participatory democratic mode. This allows the coexistence of several methodologies that can be renewed from the evaluation of the results obtained in other experiences. The structure of participatory processes also ensures the intensity and depth of participation according to the political will to allow participation to take place more or less openly. Therefore, it is important to differentiate processes in which there is a mere consultation and those in which the citizen has some power of decision.

The importance of participation is not questioned, but attention should be paid to the fact that its methodology may give advantage to some privileged social groups, due their capacity to organize themselves, expressing their own interests, not fearing to speak in public and so on. Therefore, the design model can not benefit those who have more convincing power or, seeking balance, become just a mediation technique. In this sense, the methodology used to carry out the participatory processes is fundamental to perceive the decision-making capacity that is assigned to citizens. Thus, by including new social actors and new subjects, it is also necessary to understand that this is a new way of decision-making, combining representative democracy with participatory democracy.

Another important analysis that must be done on participation is its institutional design, in order to understand how participatory processes become part of political decisions. Some participatory models can be created to delegate decision-making within the group of participating citizens, when the rules established in the process so determine. Depending on the model adopted, the evaluation of participation will demonstrate that some practices that claim to be participatory, but actually are only consultation or information to the citizens on the decisions already made, leaving no room for debate and changes in decisions.

In short, the inclusion of citizens in participatory processes must also take place at the decisional level, therefore the methodology is fundamental. Instead of including many and new social actors in the decision-making process, they should also be allowed to evaluate the practices. Thus, the critical and innovative perspectives that may emerge from the processes increase, reinforcing them by withdrawing from the public administration the exclusive capacity (and opportunity) to evaluate practices, which ultimately enhances the character of participatory openness and the strengthening of democracy.

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5.1. Evaluating public participation in policymaking

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Key concepts

Participatory processes have disseminated around the world by providing tools for renewed legitimacy of urban governance. Participatory approaches, however, are not necessarily good per se, as Sherry Arnstein in 1971 pinpointed they can also be used as tokenistic devices and manipulate community preferences[1]. The evaluation is expected to certify whether participatory processes are effective or not, its findings may also help expose value biases and “hidden agendas”. Yet, despite the great appeal that citizen participation has had on political authorities and some sectors of civil society, a culture of evaluation in citizen participation seems far from being instituted worldwide. The evaluation of participatory processes needs to be methodologically equipped in order to robustly judge complex problems and solutions. Such a claim is made by scholars, as well as international and transnational organisations committed to the analysis and/or promotion of participatory processes. As the OECD remarked in 2005 “The striking imbalance between the amount of time, money and energy invested in engaging civil society in public decision making and the amount of attention they pay to evaluate the effectiveness and impact of such efforts”[2]. There is need to find common points among place-based assessments, which may impair wider benefits from the sharing of metrics. The transferability of evaluation models is crucial to prevent from the dispersion of knowledge.

Guidelines e methodological approaches

As Rowe and Frewer argued in 2004 “Without typologies of mechanisms and contexts, and an attempt by researchers to adequately define the exercise(s) they are evaluating against these, little progress will be made in establishing a theory of ‘what works best when’”[3]. Towards the aim of sharing concepts and metrics on the evaluation of participatory processes, the following original contribution is retrieved from grey and scientific literature. First, the evaluation should define what the success of the participatory process is, or is expected to be, according to sponsors and participants. It is worth noticing that participatory processes frequently aim to improve democratic values, and/or enhance public policymaking, and/or solve specific issues, so it is important to consider the nature of goals guiding the participatory process. Defining success in participatory practices creates great challenges as to whether practices pursue more normative goals of democratic enhancement and/or instrumental goals of policy improvement. From the definition of the success, criteria for the evaluation should be identified and operationalised through valid,

reliable, and usable quantitative and qualitative methods. Criteria should address three main areas: the context of implementation (e.g. socio-political, socioeconomic, sociocultural, and territorial contexts); the procedures for participation, and the results of the process.

As regards the procedures, scholars tend to agree on the evaluation of the arrangements for negotiation among multiple agents, contending different interests, values, and degrees of power. In this respect, some scholars have focused on the potential of social learning acquired through cognitive enhancement and moral development potentially leading to collective actions (Webler, 1999). Regarding the results of the participatory processes, their evaluation inherently depends on the goals pursued through the engagement of citizens. While participation could be settled towards the achievement of normative goals, such as the enhancement of democratic values in civil society, it can also be approached from a more instrumental perspective. The latter corroborates the policy-oriented aspect of citizen participation inasmuch as the application of fair mechanisms of participation can be measured by looking at cognitive and moral effects on participants, as well as the visible improvement of the policy outputs.

Last, the design of the evaluation model can be participatory itself and engage participants through different methods and degrees of power over the final decisions to be taken. As Murray noted in 2002, in a ladder of participation in the evaluation, participants can just debate the results of the evaluation; give opinions as part of the evaluation; influence the way the evaluation is designed and implemented; take and ensure decisions; and deciding what programme to evaluate and scrutinize their elected representatives[4]. As the author put it “If a government is to include citizens, so also must evaluations” (ibidem, 81). In this sense, the evaluation can rely on the collective definition of how information collected is managed and used, for whom, and for what purpose.

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5.2. Guidelines and methodological approaches to measure co-creation

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When engaging in participatory processes it is important to not only have active participation of relevant stakeholders, especially citizens in the actions, but also mechanisms to monitor and assess co-creation process and impact of participatory actions engaged in by diverse actors. This allows for (a) better understanding of elements of change as they arise, (b) assessing effectiveness of participatory actions, and (c) the availability of information from which to learn and grow.

The paper will explore (1) co-creation types and citizen involvement; (2) the importance of participation and co-creation; (3) measuring co-creation processes across URBINAT; (4) impact assessments—what, why, who; and (5) methodologies for measuring the impact of NBS co-creation processes across URBiNAT.

Co-creation Types and Citizen Involvement

Diverse interpretations

It is important to establish a demarcation of the co-creation concept. According to Pollitt & Hupe (2011), social innovation and co-creation are 'magic concepts' embraced by the public sector as a new reform strategy to tackle societal challenges and budget austerity measures. The European Commission noted that (2011; p. 30) "social innovation mobilizes each citizen to become an active part of the innovation process". While the concept of social innovation is inspiring, the proliferation of diverse policy-oriented literature is causing a weakly conceptualized field ((Bates, 2012; Cels et al, 2012; Kamoji et al, 2009; Mulgan, 2009; Mair, 2010).However, many experts emphasize that while diverse interpretations exist across organizations, groups and governments, these heterogeneous interpretations contain similar elements evident across a scope of tools including ranging from co-visioning, co-design and co-construction, to co-implementation and co-evaluation, where one, many or all of the tools may qualify as co-creation.

Citizen involvement

If active citizen participation is vital during social innovation processes, a systematic awareness of the conditions under which these citizens are prepared to engage in social innovation actions (cf. Van de Ven et al. 2008) needs to be considered. To do so requires an assessment of the types of co-creation based on the degree of citizen involvement taking place. Are citizens acting as *complementors* – citizens only engage in performing some established implemented tasks? Are citizens acting as *co-designers* – citizens decide with stakeholders on how services/products are designed? Are citizens acting as *initiators*– citizens themselves taking initiative and implementing actions with other stakeholders later joining these citizen-initiated actions?

Importance of participation and co-creation

Many governments are redefining the boundaries between themselves and their citizens. Many are engaging the use of innovations that expand and redefine relations with their citizens, and in so doing can provide more inclusive, transparent/open and accountable governance, which can amplify the power of these innovations.

Some innovative governments are enhancing citizen engagement and ensuring public involvement at every stage of the policy cycle: from shaping ideas to designing, delivering and monitoring public services. The goal is to not only improve the type and quality of public services been provided but to transform the culture of government, so citizens become partners capable of shaping and informing policy, actions and services.

According to Hughes and Varga (2018), collaborations between government and citizens (used in the broadest context here) are necessary for the following reasons:

Normative– at the core of normative civic participation is the democratic principle of citizens being able to influence decisions affecting their lives and well-being. Open participatory government actions, including NBS, tend to redefine citizens and governments rights and responsibilities, and change how they interact. Hence, citizens should be involved in defining these actions.

Instrumental- it is widely recognized that social outcomes are not solely achieved by governments but require input and involvement by citizens and other relevant actors.

Political– open participatory government actions are inherently political and rarely uncontested. To pre-empt resistance, collaboration across different sectors and groups (policymakers, citizens, businesses, NGOs, researchers, media, etc) is essential.

Measuring co-creation

Digital technologies and proliferation of the internet have resulted in more informed citizen end-users who should be treated as equal partners by governments, businesses and/or other stakeholders when trying to successfully find new ways of addressing societal challenges. According to van Westen and van Dijk:
1. The aim of co-creation is to create **shared value**– together with stakeholders.
2. It's about **people** and NOT users or customers. Look at co-creation participants as 'active agents' rather than 'beneficiaries'.
3. Co-creation is a **strategic choice** with strategic consequences.
4. Co-creation invites **multiple perspectives**, where everyone is an expert in his own right. By balancing professional and experiential expertise a level playing field is created.
5. Co-creation is **inclusive** NOT non-exclusive and requires pursuing the non-obvious participants.
6. Co-creation is an **open and constructive** process, where (process and/or outcome) control is shared.
7. Co-creation is open ended in that participants are kept involved a. er sessions have ended, and where they can provide feedback on the choices made afterwards.

In conducting co-creation processes, facilitators need to (i) have an open attitude, (ii) create a safe space, (iii) let people freely contribute as they see fit, (iv) be clear on what is expected from participants, and (v) be clear on how the efforts expended by participants will be made visible.

An examination of the LEARN-LOOK-ASK-TRY framework provides several innovative co-creating tools, including those advanced by IDEO:

LEARN Collecting and analyzing information to identify patterns and insights	❏ activity analysis ❏ affinity diagrams ❏ anthropometric analysis ❏ character profiles ❏ cognitive task analysis ❏ competitive product survey ❏ cross-cultural comparisons ❏ error analysis ❏ flow analysis ❏ historical analysis ❏ long-range forecasts ❏ secondary research
LOOK Observing people to discover what they do rather than what they say	1. a day in the life 2. behavioral archaeology 3. behavioral mapping 4. fly on the wall 5. guided tours 6. personal inventory 7. rapid ethnography 8. shadowing 9. social network mapping 10. still-photo survey 11. time-lapse video
ASK Enlisting participation to gain information relevant for the project	❏ camera journal ❏ card sort ❏ cognitive maps ❏ collage ❏ conceptual landscape ❏ cultural probes ❏ draw the experience ❏ extreme user interviews ❏ five whys? ❏ foreign correspondents ❏ narration ❏ surveys & questionnaires ❏ unfocus group ❏ word-concept associations
TRY Creating simulations to help empathize with others and evaluate proposed innovations	1. behavior sampling 2. be your customer 3. bodystorming 4. empathy tools 5. experience prototype 6. informance 7. paper prototyping 8. predict next year's headlines 9. quick-and-dirty prototyping 10. role-playing 11. scale modeling 12. scenarios 13. scenario testing 14. try it yourself

Impact assessment - What, Why, Who

What is it? - studies/evaluations/analyses exploring changes triggered by interventions (program, project, activity, etc.). These assessments focus on understanding the "*positive and negative, intended and unintended, direct and indirect, primary and secondary effects produced by an intervention or program*" (Rogers, 2012, p.2), and not only intermediate outcomes of interventions.

Why conduct assessments? - according to the OECD "…*a properly designed impact evaluation can answer the question of why and how a program is working or not, assist in decisions about innovations and scaling up*" (2013, p.1). Patricia Rogers (2012) noted that impact assessments are important for:

- ❏ deciding if to fund interventions
- ❏ deciding if to continue or expand interventions
- ❏ learning how to replicate or scale up pilots
- ❏ learning how to successfully adapt successful actions into other contexts
- ❏ upward accountability (reassure funders money is used effectively)
- ❏ downward accountability (inform beneficiaries and communities of benefits/challenges

Who should conduct assessments? - (1) external evaluators or evaluation team, (2) an internal but separate unit of the implementing organization, or (3) a combined team of internal and external evaluators. Also, some experts like Estrella and Gaventa (1998) highlight using Participatory Impact Assessment (PIA) involving community members across the entire evaluation process. Interventions are done with full or joint control of local communities together with professional practitioners. During the process community representatives assist in defining impact indicators, collecting and analysing data, and communicating assessment findings. PIA tools and techniques should:

- ❏ complement the project's approach and philosophy
- ❏ be seen by community participants as a means of helping to address their questions and problems, and not just a way for outsiders to gain information about them
- ❏ involve end-users in gathering and analyzing data
- ❏ match skills and aptitudes of participants
- ❏ adapt to people's every day activities and normal responsibilities
- ❏ provide timely information required for decision-making
- ❏ produce reliable, credible results
- ❏ reinforce community solidarity, cooperation and involvement
- ❏ be gender-sensitive
- ❏ only gather information that is needed

Guidelines to measure impact of participatory processes

While debate abounds as to which impact evaluation methods are best, URBiNAT researchers should be mindful of the obligation to assess evidence that is credible, rigorous and useful, and the need to have suitable resources (including people) to conduct and control evaluations.

In addition, URBiNAT researchers conducting impact assessments, especially in the communities and/or with vulnerable persons should do so using situational appropriateness. In so doing, they should use methods or tools suiting the purposes of the evaluation, the types of questions been asked, the availability of resources, and the nature of the intervention.

In fact, when selecting methods for impact assessment, URBiNAT researchers should address six different aspects of evaluation, Rogers (2012):

1. **Clarifying values** underpinning the evaluation—consider desirable and undesirable processes, impacts and distribution of costs and benefits
2. **Developing and/or testing a theory** of how the intervention should work
3. **Measuring or describing** impacts and other relevant variables, like processes and context
4. **Explaining** if the intervention was the cause of the impacts been observed
5. **Synthesizing** evidence into an overall evaluative judgement
6. **Reporting** findings and supporting their use.

Patricia Rogers (2012) highlight the following examples of key evaluation questions to be addressed when looking at impact evaluation:

Overall Impact	1. Did the intervention work? 2. Did the intervention produce the intended impacts in the short, medium and long term? 3. For whom, in what ways and under what circumstances did the intervention work? 4. What unintended positive and negative impacts resulted?
Nature of Impact and Distribution	a. Are the impacts likely to be sustainable? b. Did the impacts reach all intended stakeholders?
Other Factors Influencing the Impact	1. How did the current intervention work together with other interventions, projects, actions, services to achieve the outcomes? 2. What helped or hindered the intervention in achieving the impacts?
How it Works	a. How did the intervention contribute to the intended impacts? b. What particular features of the intervention made a difference? c. how can the intervention serve to empower, build capacity and sustain nature based solutions in similar sites? d. What variations were there in implementation? e. What has been the quality of implementation across different sites?
Matching Impact to Needs	1. To what extent did the impacts reach the needs of the intended stakeholders?

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CHAPTER 2 | PUBLIC SPACE

Introduction to public space

Urban regeneration through public space

The urban regeneration of deprived areas is focused in public space, as the place of the collective transformation. The public space is the tangible and intangible place that supports the everyday activities of individuals and groups, related to leisure, mobility, cultural production, economic and commercial activities, but also to the active citizenship. The public space is the place for interaction (Delgado, 1999).

For URBiNAT, the Public Space is also an actor of the urban regeneration process, that it will promote activities and actions to offer the conditions for a healthy physical and social environment. The URBiNAT public space occupies urban voids or commons that are not being used and can become a linker between different areas of the city, contributing to avoid the segregation effect and to promote the social and urban cohesion. The URBiNAT public space is a **healthy corridor**, that will be activated in several **living labs**, placed in the URBiNAT cities, to implement a set of **nature-based solutions**, co-created with the local citizens.

The public space as a healthy corridor

URBiNAT's central concept is based on the fundamental ecological principle of *continuum naturale* (Cabral, 1980) that is imperative to biodiversity in rural and urban environments. Continuity, elasticity, meandering and intensification are ecological processes required to frame the *continuum naturale* of the landscape, creating the conditions to develop biodiversity, improve soil quality, as well as water and air within urban spaces and between these and rural spaces.

The *continuum natural* is at the bases of many terminologies used across different countries and continents to describe corridors that aim to address the ecological principles in the planning of cities (Ferreira, 2005). The concept of greenways, although emerging in the late nineteenth century, was celebrated in the 1990s along with the affirmation of ecological planning. The growing awareness of the need for a territorial structuring network that safeguards vital ecological processes has revealed the strategy of greenways as an integrative route to the ecological, economic, cultural and social foundations underlying sustainable development (idem). The concept presents great potential to ensure ecological and cultural continuity in the organization of space and European and American literature describe extensively the social, recreational, cultural, ecological, economic benefits of planning and designing infrastructures for the territory in the form of connecting corridors (Little, 1996; Fabos, 2001; Ahern, 2002).

Greenways have been defined as systems of linear spaces that are planned, designed and managed with multiple, compatible and synergetic uses (Ahern, 2002), namely ecological, recreational, cultural, aesthetic and others, compatible with the concept of sustainable use of the territory. They link together large and small non-linear areas, whether natural spaces or urban agglomerations (Machado et al., 1997). They are, therefore, continuous spaces that link, along natural corridors, such as water courses and their banks, gardens or forest areas, urban and rural areas through elements of landscape, architectural and archaeological heritage (Ferreira, 2005).

URBiNAT aims to develop spatial solutions to fight fragmentation and to promote synergies through natural continuity, by using natural healthy corridors that activate these processes.

The Healthy Corridor is a 'Greenway' (Little, 1990; Ahern, 2002; Ferreira, 2005) designed as a pedestrian walkway/viaduct in the public space to integrate neighbourhoods into the urban structure. Healthy Corridor will link diverse NBS developed by the horizontal partners, deploying the NBS Catalogue and appropriate monitoring and evaluation methods and tools. This will be achieved by focusing on the citizens' well-being in relation to energy, water, food, nature, mobility, participation, behavioural change, digital democracy, social cohesion and the solidarity economy. So, more than the traditional or green corridors (Machado, et al, 1997) that cross our cities, the healthy corridor aims to contribute to the overall health of the surrounding community (Hammerschmidt, 2016).

In this sense, more than a green way, the URBiNAT Healthy Corridor will be co-created and co-planned by citizens for the frontrunner and follower cities, testing an innovative and inclusive urban model to regenerate deprived districts, specifically within and linking social housing neighbourhoods. Participative-design will be the cornerstone approach in achieving new models of urban development, and design thinking process and methods will underpin the creation of Healthy Corridors with NBS. The people-based design will frame the healthy condition of this corridor, designed by and for the citizens.

The *continuum naturale* has inspired recognized projects, such as the New York City High Line or the Luchtsingel in Rotterdam. The High Line became a success due to the possibility of transforming a grey solution into a green one that promotes human mobility in a healthy environment in the middle of a polluted city. Recent monitoring has demonstrated, for an example, that in the High Line there is a noise reduction of 4.6db compared to the pavements below. The High Line has also become a cultural solution, promoted as a tourist attraction. In Rotterdam, the Luchtsingel follows the same strategy, although the viaduct/bridge is a new structure, implemented through a participatory method of crowdfunding. This bridge, that crosses several mobility grey infrastructures, also created the possibility of developing public spaces in urban voids (common spaces), co-designed and co-implemented by the citizens, that embrace this opportunity.

Alongside the *continuum naturale*, URBiNAT adopts a strategic urban planning approach based on the same principles to benefit social and cultural diversity. Together, natural, social and cultural features of public spaces form the Healthy Corridors, an ecological and cultural structure, and the creation of and/or strengthening of physical articulations between neighbourhoods separated by misused, abandoned or simply underused areas. The redesigning of these interstitial areas can result in the creation of leisure areas and feature amenities and facilities that provide and/or reinforce the dynamics of social interaction. Natural, stimulating and healthy micro-environments have been shown, in the right circumstances, to reduce social tensions and to have beneficial effects on the individual's psychology and behaviour. In addition, the reinforcement of urban cohesion through such redesigning also takes place through a diverse set of actions involving public and private actors, which are fundamental to achieving transformations.

NBS for the public space

URBiNAT ´s catalogue integrates territorial and technological solutions, comprising products and infrastructures, but also participatory and social and economic solutions, comprising processes and services, putting in dialogue the physical structure and the social dimension of the public space. The goal is to bring these two plans of the public space to a living interaction, building collective awareness on commonalities, both material and immaterial and, by raising the collective

understanding of the human and non-human urban dimensions, promoting the co-creation, co-development, co-implementation and co-assessment of solutions inspired by nature and in human-nature.

In accordance with their own expertise, URBiNAT members have compiled an initial set of solutions to be available for application in URBiNAT cities. These solutions form the URBiNAT NBS Living Catalogue, a fundamental tool to (1) discuss with communities which are the solutions available through the project, (2) serve as a basis to inspire the development of new solutions during project implementation, and (3) feed the Observatory's knowledge sharing task. In this sense, each city will be able to choose the NBS according to its own reality, needs and ambitions.

Living Lab to activate the public space

Today innovation is not only inside of the research labs nor in the academia. Innovation is also in the street in the sense that it emerges from communities and groups of citizens that want to contribute with their experience and expertise to the construction of ideas that might find local solutions for complex problems. It's a bottom up initiative that might be supported by public and private institutions working together on the iterative development of innovations in their real-life use context (van Bueren, 2017).

The main locus of URBiNAT's activity is the Living Lab of each city (WP2), which is a platform and ecosystem for the other WPs to take place. It is populated by people as participating stakeholders (WP3), who then develop the Healthy Corridor with its NBS (WP4), that is measured and evaluated by the Observatory (WP5), leading to the dissemination of results (WP6) and marketing (WP7).

In frontrunner cities, the living labs will co-design, co-develop, co-implement and test NBS. In follower cities, the living labs will follow the same processes of co-creation and co- development, replicating and adapting NBS to their own urban contexts within an urban plan. The living lab story for a follower city, as well as other projects and non-European partners, is generally one step behind learning from the frontrunners. However, all cities are learning and sharing with each other, so that follower cities may lead on some tasks or activities, depending on the spread of specific expertise, experience and resources. In this sense, URBINATactivates living labs and an inclusive community of practices.

In this sense, this chapter will address the public space as the result of the dialogue between the territory and the society, integrating 4 dimensions, that will be explored by different authors from different backgrounds and experiences, in an interdisciplinary approach:

- ❏ the cultural and historical perspective;
- ❏ the urban perspective;
- ❏ the technological perspective;
- ❏ the social perspective.

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1. Public space through a cultural-historical perspective

Public space is the place where the community represents and presents its cultural and historical background. Built with and by people from different regions and cultures, the public space is also the place of multiculturality, even when these cultures relate themselves with tensions and conflicts. The Public Space is also the place that integrates time, with different expressions of the past that are printed in the material elements, as the stones, but also in the immaterial as the language or the music.
The two concepts proposed by our authors explore the complementary between cultural capital and the historical perspective and state its relevance of the design of urban regeneration process, in the sense that they integrate the citizens background.

1.1. Cultural capital

Eliana Sousa Santos - CES

The concept of cultural capital emerges from Pierre Bourdieu's expanded definition of capital, that can be found in a myriad of forms, from the expected economic and social, but also cultural, symbolic, political and moral capital (Bourdieu, 1977). Most of these forms of capital interact with each other in a symbiosis that o. en coalesce all these forms of capital around specific social groups (Swartz 2012). To some extent this symbiosis is not usually taken into account when addressing the changes within a public space since "within architecture, the symbiotic relationship with capital is seldom addressed explicitly and is most often recast into an aestheticised 'architectural' discourse" (Jones, 2009).

Guidelines - Design themes

However, any change that occurs within a public space will consequently infer in the balance between different forms of capital that conform that space. The collective identity of a public area will therefore be altered not only materially, through the physical change of the built context, but also culturally and socially, through the change of the social action and relations in the given environment.

In this sense, it is essential to consider the various fields of cultural production that will reshape the urban environment—architecture, design, art, and so forth (Jones 2011), moreover any recent analysis of interventions in public space must take into account the fact that many of the projects that induce and catalyse change into a space are based on collaborative, participatory or co-creation practices. The cultural capital of a given community is likely to change or develop if that community has actively engaged citizens exchanging of information, skills and participating in co-creation projects and processes.

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1.2. The use of historic inputs in upgrading the space making: interpretation, ownership and use

Marco Acri and Sasa Dobricic - UNG

It is hard to design a space that will not attract people.
What is remarkable is how often this has been accomplished.
(William Whyte, Revitalization of Bryant Park, 1979)

Historic urban context

Historic squares, streets, public gardens, sidewalks or greenways and many other public spaces, whether outdoor or indoor, represent a solid and essential part of what we consider historic built environment and still play with their lively environments a vital part of the urban life. Although many of them are part of historic urban context, they are still responsive to the contemporary needs of their users. Not only because of the intrinsic and accredited cultural and social meanings and values that they represent, but mainly because of the potentials that they embody and are to be yet disclosed and reinterpreted.

What can be learned from these historic places that are still well-used and stand for the essence of vitality of public space? And how can they contribute to the creation of contemporary public space and to the quality of life that is consumed “between buildings” (Gehl & Gemoze, 2008) In other words: what works in this places and what is or could be, from the historical perspective, still adopted in the practices of contemporary space making?

The return of public space paradigm and its regeneration having legacy of the past as a reference term for the future considers historic public spaces mainly as playgrounds of social experience, as places that encourage social processes that propagate local democracy, expose local and global dimension of urban identity, as complex spaces with overlapping roles, typologies and audiences.

The open character of this urban arenas act as a social glue among different users and respective rights, reconsidering the traditional property/ownership paradigms, whether private or public.

Hence, the assessment of this intrinsic complexity therefore stands at the heart of the approach and affects any creation of place that cannot be accomplished exclusively by design ad hoc but by adding something more than a simple sum of part. In other words, beyond the topographic singularities that stand out from the background and the continuities that encompass the urban fabric, the integration of individual and collective experiential dimension is at the heart of contemporary public space paradigm (Bailly, 1977).

Guidelines - Design issue: historical approach in design practice

Historical perspective approach is nature based

Any historical approach in design practice, beyond its preservation attitude, starts with the profound interpretation of the given context. Hence the "new", whether form, function or sense is always an "adapted" and reinterpreted version of the existing. In this light, also the new use cannot be simply imposed or enclosed within the idea of function and represents always the opening to the new use (hence reuse). The sense of place indeed refers to the present use of the place in line with its genius loci, it reflects the historic development, the peculiarities that made a space place for a specific group of individuals in time, it refers to the use of the place.

This is valid almost for any ineffable and inseparable part of the given context, whether we intend reuse of existing materials, natural resources, reinterpretation of functionalities and forms, going far beyond the nature of the problems addressed. From this point of view the historical perspective approach is nature based in its heart, because it is based within the nature of the given context. It extends its nature to a wider dimension that goes beyond the built, including natural, economic and social that radically shi. s the nature of design practice that acquires the "mediating", more than prevailing character, acting as activator of the interstitial "free" spaces of the given context. (Acri, Dobricic 2017)

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2. Public space through an urban perspective

More than buildings, Public space is the main urban reference, it's in fact the condition for the urban character of the cities. In this sense, the urban regeneration process is based on the regeneration or construction of the public space, with streets, squares or parks, but also with informal structures that create the conditions for inclusivity and for urban densification.

This perspective is explored with five design themes presented in this section: the concept of urban regeneration considerer as a territory of inclusion, the problem of housing as a debate that brings together the architecture proposals and the social needs in the global crisis of the postwar period, the urban parks as places of community tensions between public and private interests, the inclusion of citizens experience in the urban projects, the co-design of territorial NBS for the implementation of healthy corridors.

2.1 Urban regeneration: the cities are us

Luís Miguel Correia - DARQ / FCTUC

As a result of an increasingly designed world, unquestionably a consequence of an extensive and diffuse urbanisation process, the *city* has naturally become a territory where new dynamics of change are discussed and experienced, while simultaneously enforcing quotidian equal rights and the right to be different: "Squares, streets, and parks are regaining their meaningfulness as pivotal places of this new wave of claims, and their new centrality takes shape through creative alliances with virtual networks, which seek to materialize their fights in a new holistic conception of public space" (CES-UC, 2011).

Juxtaposing to a recurring polarisation and a peripheral dispersion, responses generally associated with social exclusion, is the *centre* of the city, the public space, as a place of new local meanings and of a growing tourism appropriation, both contexts demanding its *regeneration*. In league with global and effective virtual mechanisms, squares and streets, in some cases derelict, are reclaiming their centrality. These areas embrace an intense everyday life that believes in change while indelibly emerging as suitable spaces for contemporary uses and, desirably, social inclusion.

However, at present, is it not the case that the city is a territory with multiple centres? Therefore, it is believed that a city at once plural and open to change is still an unfulfilled design: "How can we cope with this new panorama, where the word 'city' itself acquires multiple and conflicting meanings in different contexts? How can we trace, define, and challenge the new subtle forms of social and territorial exclusion, trying to reinvent social inclusion as a meeting space between local institutional efforts and bottom-up movements?" (CES-UC, 2011). "For men are worth infinitely more than houses" ("Porque os homens valem infinitamente mais do que as casas" (Távora, 1969: 32)), indeed *The Cities are Us* (CES-UC, 2011).

Adding to particular aspects, this concept acknowledges, within a plurality of solutions designed together with citizens of each different context, the possibility to re-establish and renegotiate the

cities, where polarisation, segregation and exclusion can be addressed towards a necessary social and territorial justice, the central axis of every future transformation.

For these circumstances, restating the relationship between the role of the inhabitants and the meaning and quality of their living areas becomes both inevitable and enforceable. Facing this reality, one might also raise the question: how can *architecture* and *urbanism* contribute once more to the qualification of the city as a territory of inclusion?

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2.2. Housing, contextualizing some established concepts

José António Bandeirinha - CES / DARQ / FCTUC

Social approach to architecture

Since the 1960s many studies and reflections had been giving theoretical consistency to an idea of deepening the real needs of people who live and use architectural spaces. Since then these studies had always recur to some species of critical *parti pris* regarding technical superficiality of Modern Movement functional programs. Above all, they recur to an effective if dazzle approach to social sciences' knowledge. From anthropology to behaviour psychology it gradually became usual to call upon those knowledge fields which may be helpful in order to systematize the role of the dwellers as well as the sense of their specified aspirations.

One may stress, in that context, the critique to the superficiality of direct relations between form and function proposed by the Modern Movement and by functionalism, more particularly. Once more, the attempt to create a new methodological spur, more conscient, more rigorous regarding those socio-cultural specificities from each one of the dwellers. Mainly those needs which had been forgotten or ignored along all the period of modern saga.

Basically, all these approaches took part of a cycle the intentions — the idea of expanding concrete aspirations of people to a place of primacy, regarding the methodological field of architectural practices. But they intended to go further, they wanted all those analytically based concerns, borrowed from social sciences, to be the very *leit motiv* of architectural object. This was a sort of escaping forwards, once more trying to overcome the formal impasses of late modern times.

All along the sixties, gets critical consistency a certain conception of architectural form as a direct consequence with behavioural systems of users (sometimes builders-users), as well as a direct consequence of contextual physical circumstances. This conception, strongly anchored by contemporary structuralist approaches, was getting more and more vigorous and motivating as the

theme of housing was centred. And even more when the real question was to solve global housing crisis.

Guidelines - Design issue: the role of the architect towards the housing problem

The housing problem

Housing had, thus, became a global problem. Throughout different social-economical reasons, both consolidated metropolises of rich countries as emergent metropolises of poor countries were faced with serious problems of population influx. The so-called developed countries were struggling with their endemic difficulties in reconciling housing policies and urban planning with the liberal *laissez faire* of real estate speculation. In turn, the so called underdeveloped countries were faced with the economical impossibility of pursuing any programmatic or planning scope in order to deal with those very same population influx. In these cities, this influx was generating extensive peripheral settlements of precarious dwelling neighbourhoods. Furthermore, those were the days of accelerated diffusion and technical improvement of media, the extreme misery of those phenomena of urban agglomeration was no longer disguisable to the good consciences of western democracies and rich countries.

On a certain perspective, it is undeniable that many of these critical premises overcome, at least, to conform the meanings of global debate, but they ended to be eventually recovered to a more conformist and resigned attitude than that of modern architects. By calling into question the continuity of Architecture's methodological tradition, confusing the change of client with the change of method; and by underestimating the conscience of a disciplinary body, leaving it vulnerable to all kinds of deviations; as well as by abdicating the professional decisions and responsibilities, leaving it to the impossible consensus of a mythical, supposed self-managed, entity, those architects were writing on a board that was more readable through the wounds le. open by their predecessors than by the affirmation of uplifting models.

On another perspective, they have enriched our way of thinking about housing issues on a global basis, by giving it more interdisciplinary consistency and integrating it on a cycle of confrontations with contemporary world's social and political complexity.

Nowadays, housing is no more conceived as a public charge, state's institutional help is no longer admitted, markets are supposed to solve crisis of any type, any standard, any latitude. Nevertheless, those perspectives and those lenses still correspond to the way scientific literature, in the field of social sciences and architecture, are facing housing problems.

2.3. Urban parks

Fernanda Curi - Univ. Federal Uberlandia, Brazil

Park as a place of power

Ibirapuera Park is an icon of São Paulo. It was designed to be the focal point of the city's 400th anniversary commemorations and was inaugurated in 1954 to symbolize the capital's entry to the

modern industrialized world. The park's history, its buildings and surroundings are marked by continuing insatiable disputes, uncertainties and casuistic appropriations even today. Its modern buildings, designed with no clearly defined use a. er the festivities that gave rise to them, were the object of intense appropriation by both public authorities and private entities. Based on the preliminary observation that the park, together with its architectural complex designed by Oscar Niemeyer and his team, was divided functionally into various "islands" over the years, an attempt is made to understand it as a highly dynamic space, characterized by practices that very often endanger the preservation of its spatiality and public nature.

Although since the late 20th century it is an area that concentrates some of the country's most valuable cultural institutions, the fact that its buildings have been taken over by bureaucratic bodies for over half a century and its green area drastically reduced is emblematic of its uncertain trajectory. Ibirapuera Park was moreover hemmed in by wide avenues, crossed by tunnels and intersected by residential neighborhoods and major urban equipment, such as hospitals, scientific institutes, private clubs, legislative headquarters, traffic department head office and military zones. The dimension of power was superimposed over the dimensions of leisure and culture in this emblematic public space.

Also revealing is that, more than six decades after its inauguration, there are still pavilions in the park with no definite use, as well as abandoned, misused and underused land in its immediate surroundings – simply available for further speculations – and NO effort was made to expand its green area through expropriations. Ibirapuera is therefore understood as both proof and instrument of a public sphere marked by its coexistence with private interests, and generally undermined by them.

Guidelines - Design issue: public and private

Public/Private urban space

In order to understand the experiences of contemporary public spaces and their premises of sociability in the face of a growing privatization, we observe processes that are assuming different forms and leading to a constant redistribution of roles between public and private. Often using other nomenclature, such as "partnerships", or "concessions", privatizations are processes of privilege and exclusion, initially justified by the scarcity of public resources, through which the public power passes to private actors the responsibility to manage, produce and maintain the city, in a context marked by real estate speculation and large groups specialized in consumption or recreation. These processes have direct effects both on the form and use of the public space, fueling fragmentation and exclusion, as well as on the redefinition of public space and public goods. The privatization of health, transport and education is not enough; the well-being of the inhabitants and the places in the city that they are able to occupy freely or not are also privatized.

There are increasingly fewer public spaces where people can meet with a certain freedom to the same extent that there are ever more places surrounded, monitored and controlled. The "fear of the other" and the desire for security have been gaining real contours and limits in the urban space fragmented by private solutions, making it difficult to participate and exercise public life in its cultural and social diversity. As Teresa Caldeira states: "The notion of the public as waste, as what is left outside the walls for those who have no means of defending themselves, as well as being undemocratic, cannot lead to solving the problem of violence. Security is a public and collective issue, not a private one. (...) The protection is collective, otherwise it will not exist" (Caldeira, 2000).

Taking Ibirapuera Park as an object that mirrors the overlap of public and private in São Paulo, public and private may not be understood as dual, but as forces that can sometimes complement, confuse or repel each other. Ibirapuera signals how public power and private sector practice similar forms of "privatization", used mainly as a space for real estate speculation. From the peripheral lowlands of the city in the 1950s, Ibirapuera has become its most expensive square meter. People and entities linked to public power or to the third sector, companies or individuals, all benefit from areas taken from public use – which confirms the notion that the elite in São Paulo completely abandons the public sphere, and instead of sharing its assets, privatizes public goods.

Park as a link between the city

In her celebrated *The death and life of great American cities*, Jane Jacobs signaled the drama of park boundaries in US cities as early as 1961, suggesting that they should serve as a "seam" rather than a "barrier." She calls the "park side" and "city side" to distinguish, in the intersecting space, this place where voids are o. en formed and end up receiving commercial uses intentionally to evidence and intensify the interaction of uses (and surveillance) on one side and the other." According to Jacobs it would be possible, and desirable, not only that the city should remain as a city and the park as a park, but also that this space of intersection could be used as a kind of "partnership" between both. Jacobs exemplified the idea of a skating rink at the corner of the park, and across the street a cafe where skaters could cool off or from where they could simply be seen. In this way, both the coffee and the rink could also function during the night. In Sao Paulo, however, in the opposite direction of this notion of "sewing", where frontiers would mean spaces of exchange, not of rupture, "shredding" is favored, preferring road systems and new buildings, according to interests of the most diverse institutions of power, which are increasingly exclusive and inaccessible, making these connection points impossible. Such intersecting spaces, in the park's immediate surroundings, would only be the first points of many that need to be interlinked so that parks, squares and other free areas that still remain in the public space can be connected, thus creating the so-called "green corridors", or "healthy corridors", fundamental to the sustainability of urban life.

Park as a place of community tensions

In tracing a social history of the famous park designed by Olmstead and Vaux until the 1990s, historians Roy Rosenzweig and Elizabeth Blackmar (1992) raise questions such as the very meaning of "public" in democratic societies, something that set the boundaries around Central Park throughout the 20th century. Analyzing a 150-year period, the authors investigated the political and market influences in the history of the Park, parallel to the development of New York City, pointing out that the term "public" (as in public park) which certainly involves dimensions that permeate the fields of politics, culture, space and property, is defined most of all by usage patterns.

This makes us think that the challenge of creating a park as a public space is to create an open territory - for everyone - in socially divided capitalist cities. Nevertheless, some questions arise: who benefits or has the possibility of enjoying these public spaces? Who decides? Can this space accommodate people from different sociabilities and cultural backgrounds? After all, how 'public' is our public dimension?

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2.4 Inclusive urban project

Luís Miguel Correia - DARQ / FCTUC

Analysing the history of architecture and urbanism, the role fulfilled by both disciplines in the organisation of space and in the necessary and fundamental relationship that these must establish with life and men is unquestionable (Távora, 1952). The urban project, in some situations referred to as urban regeneration, has been defined in contrast to the abstraction of modern zoning and integral visions, assuming an intermediate and intermediary position. It stands in between: it is not a plan or a project of conventional architecture; it is a figure circumscribing a multiplicity of actors and issues, and which, despite its extended scale, finds an answer in the design instead of in mere regulations and other abstract forms of administration and land management. The organisation of the city requires an inclusive plan of every area and every centre.

In turn, the urban project must have:

1. territorial effects beyond its area of intervention;
2. a complex and interdependent character of its content beyond mono-functionality, combining uses, users, temporal rhythms and visual guidelines;
3. an intermediate scale, likely to be executed within a maximum period of a few years;
4. the purpose of separating the architecture of the city form the architecture of the buildings;
5. An important public element in the investment and collective uses within the programme (Solá-Morales, 1987).

Cities are different moment by moment because the people and the relationships they encompass change every day, as people place their expectations within the cities, consequently (re)building physical structures better suited to their needs. The city and its experiences, even those in the virtual space, are the expression of our existence and of what has survived from other eras, including memories. Thinking about an urban project or urban regeneration immediately means understanding this dual conjecture, the past and the present.

Focused on people, the urban project must therefore offer the citizens from particular areas of the city which are subject to intervention, the opportunity to actively participate in it, whether in:

1. analysing the existing situation (co-diagnostic)
2. drawing up the programme (co-planning)

3. collaboratively establishing action strategies and discussing proposals (co-design)
4. support the implementation activities (co-implementation)
5. reporting the changes in their everyday life (co-monitoring)

It is believed that this participatory input complements the 5 points previously mentioned, providing the urban project with an intelligible human dimension, accordingly closer to the actual social and cultural issues of populations. At a time when the survival of the planet and our own daily existence find themselves at risk, it also becomes imperative to endow these land-use planning resources with an environmental conscience, by adopting low-impact solutions that promote the improvement of pre-existing conditions. It is the responsibility of architects, urban planners and every protagonist involved in any urban project or urban regeneration initiative, particularly those with the power to decide, to defend these principles, nevertheless and always accepting the differences that characterise each place, namely the people who live or simply go there. Taking care of the designed space and the environment will concomitantly represent taking care of people, and this is the challenge we face in the decades ahead. Responsible for the layout of the city, architects, urban planners and politicians must find in present conditions, and in the demands being presented to them, the *leitmotiv* of their practice.

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2.5 Healthy corridor and the territorial NBS

José Miguel Lameiras - CIBIO

Public space as place of biodiversity

In urbanized areas, the green structure presents a crucial element for the development and conservation of biodiversity. URBiNAT partners and the design and planning teams involved will develop integrated design approaches, grounded in a deep understanding of the urban ecosystems and contemporary social needs. The public space presents itself as a shared space where people, plants and animals coexist.

Green space fragmentation within the urban realm is known to significantly decrease biodiversity, prevent the development of habitats, and create barriers for the development of certain plant and animal species. The healthy corridor presents itself as a strategy to reduce green space fragmentation, this is to be achieved through the promotion of green space connectivity and the implementation of the ecological principle of the *continuum naturale.*

From a planting design perspective, URBiNAT will encourage the primary use of autocthonous plants, and few non invasive exotic species. The design strategy will address the design or urban habitats, using a systems approach that comprehends a multivariate analysis of climate, soil, water, plant species. At a local level, the planting design will contribute to the preservation of existing tree species with ecological or ornamental value and will also contribute to the removal of invasive species.

Each NBS from the URBiNAT catalogue features a set of planting design principles and guidelines. From an ecological perspective, each of the solutions will be tailored in accordance to the environmental specificities of each city, as the urban habitats, fauna a flora will be different in each city. The municipality, the local partner and the strategic URBiNAT partners, will play a key role in identifying the suitable and most appropriate habitats, plant species and design solutions.

An ecosystem services approach will also be developed, as a way to relate the environmental with the social and economic questions, and assess the services provided by an ecosystem to the human populations.

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Healthy corridor

The healthy corridor is more than the aggregating structure of the nature based solutions to be developed by URBiNAT. The corridor by itself also develops a strategy to address specific social, environmental and economic needs of the deprived areas where it will be implemented.

From a territorial perspective, the corridor will act as connectivity feature, promoting an alternative link between the neighbourhoods and the city. This link will be designed at the human scale, creating pedestrian and cycling accesses between the spaces.

From a human health perspective, the corridor will promote active human recreation and mobility, it will also increase the perception of nature and the proximity to the green areas, the planting design strategies aim at reducing air pollutants and promote better air quality

From a social perspective, it will act as a meeting place and promote social interaction. The implementation of the social and solidarity economy NBS will be supported by community driven design processes and promote social interaction and cohesion.

From an environmental perspective, the corridor will promote a linkage between the green spaces, reducing fragmentation and promoting connectivity. It its design strategies will promote the development of urban habitats, the optimization of on-site water retention and infiltration, the development of climate resilient cities.

The development of the healthy corridor and its nature based solution is the result of participatory processes. The local communities, city representatives, stakeholders, urban and landscape designers and academic researchers will work together in URBiNAT workshops, from which a design solution is the result, but also the feeling of community is consolidated, as well as the feeling that the shared public space that is being developed according to their needs and expectations.

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Territorial nature based solutions (NBS)

Nature based solutions provide a sustainable and cost-effective answer to the environmental, social and economic challenges of the cities. At the same time they contribute to the resilience of the city to the increasing demands they face, such as climate change and urban densification. For this reason, the European Union through its Research and Innovation policy agenda claims a strong position on the development and implementation of nature based solutions in the urban areas. Specific to the URBiNAT project there are several key innovations to be addressed:

1) the nature based solutions are to be designed and developed in articulation and integrated into a healthy corridor, a planning strategy that assures a system approach. This way, each specific solution will be part of a continuum naturalle taking full benefit of its integration into it.

2) the design of the healthy corridor and the nature based solutions are the result of the site analysis and the participatory processes. This dual approach will search the most suitable mapping of the corridor and each specific NBS's, searching for the sites where positive impacts of the healthy corridor are expected to be greater at the social, economic and environmental level.

3) Each territorial nature based solution in itself will be tailored according to the site and the participatory process. For each solution of the catalogue there are a specific set of principles, design guidelines and technical details to assure the correct implementation, however they are customizable to be designed and developed according to the specific conditions of site and the people.

4) Territorial nature based solutions will address and focus on the questions of urban regeneration and social cohesion, but they are also expected to have a significant contribution to an increase in urban biodiversity, urban resilience to climate change, and stormwater management.

The implementation of the nature based solutions is entwined with the concept of urban acupuncture, where small scale interventions are expected to transform the larger urban context. Having the NBS aggregated into a healthy corridor further consolidates and expands this principles.

The nature base solutions catalogue in URBiNAT is organized into four typologies: technological, territorial, participatory, and social and solidarity economy solutions. They are to be developed using a systems approach creating synergies that expand the potential of each individual solution. In the specific case of the territorial solutions, they will be supported by the participatory processes and will benefit on the implementation of social and solidarity economy solutions.

The territorial nature base solutions will add the urban landscape layer to the project, the one that can be mapped and is visible and usable by the people. This will be achieved through the

development and site specific customization of each NBS from the URBiNAT catalogue: Wildlife Park; Autochthonous Urban Forest; Watercourse restoration; Renaturalization of brownfields, abandoned infrastructures and degraded ecosystems; Green Roof; Rainwater management and recirculation in residential areas; Urban Vegetable Gardens; Urban Mobility Charing; Treesolution Groasis; Bee hive provision and adoption.

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3. Public space through a technological perspective

There are no simple solutions for the complex challenges that cities face today. If nature-based solutions express that desire for the better environment, the technological offer the digital as the smart solutions, that makes things easier and accessible in our hands. The urban regeneration is also open to the benefits of the technology in order to solve complex challenges, as the traffic or the floods, but also the democratic innovations that give voice to citizens that usually don't have access to the public space.
The three contributions address the relevance of developing tools for a more inclusive (smart) city, allowing people to develop themselves as part of the processes, involving people in the co-creation of technological nature-based solutions and exploring democratic innovations for the citizens participation.

3.1. Smart cities: from technology to people

Gonçalo Canto Moniz - CES

Smart cities dominate the current discourse on urban policies. Today, everything has to be smart and be within reach of our smartphone. In the age of technology, internet and digital, these objects have become precious tools for our daily lives, bridging the gap between people and the urban and community life. We travel and inhabit the city on virtual platforms where we can access e-services, e-work, e-teaching or e-commerce from our home. We can also communicate through e-communication platforms by increasing the intensity and proximity of relationships.

The growth of this phenomenon is exponential and its limits are limitless, especially with the arrival of artificial intelligence and with the "internet of all things" that will give more autonomy to the machines and, probably, less to people. There are many who bring us the dazzled speech of technology and there are also many who alert us to the chaos that is approaching with the deterritorialization of urban and social phenomena.

Fernando Tavora, architect and teacher, used to warn us, on the one hand, to the truth of opposing positions - "in Architecture [and in life] the opposite is also true" - and, on the other hand, for the need to look at cities and people at the same level - "more than smart buildings, we need smart people."

Following the wisdom and humor of Fernando Távora, it is important not to forget that, beyond the virtual world, which takes over our days, there is a physical world made up of people, buildings, public spaces, landscapes, which must also be the object of public policies. This is how our cities and societies were thought over centuries, spatializing cultures and policies, which we can still observe today when we go through the Roman, Arab, Medieval, Renaissance, Baroque, Neoclassical, Modern or Postmodern cities. All these layers overlap and complement giving complexity and beauty, even when urban chaos predominates.

The construction (and reconstruction) of historical centers, urban sprawl, territorial organization, landscape design are the greatest legacies of Man, thought experience, models and his constant

acculturation. Thus, without rejecting the role of information technology, it is important to relocate the discourse in people and their knowledge in order to rethink the city of today and its increasingly complex problems.

One of the central aspects of this research is the implementation of the processes of participation and collaboration in social practices that allow the integration of the citizen in the city, constituting one of the pillars of the right to the city. Thus, it is important to discuss the spatialisation of the "abyssal line that divides those who have the right to the city," as Boaventura Sousa Santos says in a recent lecture on "Cities at the Crossroads between Democratic Peace and Abyssal Exclusion" (May, 2018).

Guidelines - Design issue: digital

The big challenge for smart cities is to focus on people and their ability to diagnose, design and implement urban transformation strategies in dialogue with technicians, politicians or even investors. Research and action on the city can thus emerge from the bottom up, supported by living labs, and oppose urban policies that derive from the direct action of local, regional and national public administration. The city does not have to be divided between the public and the private, between the entrepreneur and the worker, between the citizen and the tourist, between the local and the global, between the real and the virtual. The city can find other intelligent ways of establishing an inclusive dialogue that allows it to grow and re-qualify physically, culturally and socially.

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3.2. Technologically mediated nature-based solutions

Chiara Farinea - IAAC

Historically, a significant part of urban space has been developed by following functional, creative and technical targeted pathways. However, the objective to meet people's desires and to reach a good level of spatial appropriation had always been a complex and multidimensional task. Planners, designers, stakeholders and developers always needed to find an equilibrium between material aspects and techniques, on one side, and emotive and experiential characteristics that influence people response related to the space, on the other. Recently, forms of place-appropriation and states of space-occupancy have been shifted towards the quest for technologically mediated opportunities for space/human/information interaction (Ioannidis, Costa, 2017).

As stated by Negroponte (1995), we are not waiting on any invention about technology. It is here. It is now. It is almost genetic in its nature, that each generation will become more digital than the preceding one.

In this context, **working on public space with a multidisciplinary approach**, at the intersection of participatory processes, design, technology and biology, can bring together the environmental benefits of nature based solutions, giving to citizens the possibility to receive information and visualize the health status of their environment, control and regulate the solutions performances, share decisions, experiences and products, co-create new solutions, co-organize new activities and be aware of the benefits that Nature Based Solutions brings to the environment, society and economy.

Digital technology supporting NBS participatory planning

As local governments grow more and more interested in civic participation, it becomes important to explore available methodologies addressing challenges related with participatory processes. As stated by Harvey (2012), the participation of the citizens in the creation of public space is fundamental, as it leads to results concerning the way they inhabit it, protect it and feel safe in it.

Within this framework, games have been put forward as a way of easing participatory processes ever since the sixties, having the ability to give form to cooperative environments and support actor interaction. Thanks to advances in technology and progressive penetration of video games in a part of society everyday life, during last decade several new experimentations of video games usage for participatory planning have been developed, until the extent that also international organizations as the UNDP is using gamification for public space co-planning.

Gordon and Baldwin-Philippi (2014) argue that some of the main advantages in engaging citizens in participatory processes via the use of videogames are civic reflection, development of lateral and vertical trust, as well as civic learning. Games have the potential to foster cooperative environments and ease the understanding process as they provide a framework for setting collective goals. They provide a structure based on rules and mechanics that can steer participatory processes while acting as a porous communication platform.

The co-design of videogames for urban space presents virtual models of real urban spaces in which audience is involved in exploring and creating new design patterns. They engage audience with notions of ecology, sustainability and coexistence encouraging the player to think creatively and simulating of how to maintain the environment in a state of equilibrium visualizing indicators informing about the impact of their decisions. In our case, decisions to be taken will regard the implementation of NBS.

Guidelines - Design methods: digital technology vs. co-design

Digital technology supporting NBS co-design

Advances in digital technologies give the possibility to enhance urban co-design, intended as the design of the processes occurring within the city and, accordingly, of its physical parts. The possibility of developing new design protocols elaborated through computer aided technology allows to re-configure urban spaces, processing data related to flows, environment and social behaviors. Selected data are mathematically processed by form finding simulators according to logics defined by the user, to create the physical shape. For example, crossing data regarding rain

patterns and local physical space morphology, it is possible to generate the optimized shape for water drainage. Adding heterogeneous information and developing the analysis codes, the design complexity will increase and the physical space will respond to the processes occurring in it.

Bullivant (2006) states that if architects aim to create a responsive environment, they are required to think like designers of operating systems, arguing also that the development of complex, comprehensive and informed design process are fundamental procedures that generates new relations, narratives, potentialities and hybrid forms of [co]existence.

However, in order to design protocols responding to people needs, it is necessary to involve local stakeholders within the process. As intelligent environments are defined as spaces in which computation is used to enhance ordinary activity (Fox and Kemp, 2009), considering as ordinary activity in Living Labs NBS co-design, the participatory process has to be developed requiring citizens to co-analyze the context and take decisions regarding the parameters and processes that will inform the technological NBS design.

Co-developed solutions, being not standardized parts, can be fabricated in digital manufacturing facilities provided with numeric control fabrication tools, as for example FabLabs.

Digital technology supporting NBS co-management and awareness rising

Hampton & Gupta (2008) support the hypothesis that people making use of a same place instead of sharing it creates individual or collective cocoons, generating invisible but perceivable barriers. However, as stated by Batty (2011), physical and social networks tend to mutually reinforce one another as they develop. In order to enhance relations in public space, people proactivity to use social networks can facilitate the creation of active and aware citizens' e-communities co-organizing activities and co-participating to public space management. For example, the creation of a digital infrastructure enabling citizens to receive, from sensors embedded in the city, information about NBS health state and giving the opportunity to organize actions to take care of them, can bring to the development of new communities. This can also result in actions related to informal economy, as for example exchanging of products grown in urban vegetable gardens.

The built environment should incorporate day by day more advanced digital systems, including immersive visualization, able to create a connected society, enhancing spatial narration and people engagement.

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3.3. Digital democratic innovations: opportunities and challenges

Michelangelo Secchi - CES

Democratic Innovations (DI) can be intended as "institutions specifically designed to increase and deepen citizen participation in the political decision-making process" (Smith, 2009), and along the last two decades have become a ubiquitous feature of policy-making and governance building. Popular DIs are for example the participatory budgeting, citizen assemblies, participatory urban planning etc.

Between the variety of DIs, a significant number is focused on urban planning and production of space (Secchi, 2016), through processes where inhabitants are involved in relevant decisions regarding urban transformation (and in few cases even directly involved in the implementation of decisions and actual production of space). In this sense democratic innovations centered on urban questions can be intended as technical controversies where lay and expert knowledge regarding space are put in dialogue in order to elaborate alternative proposals for the transformation of urban space.

The set of procedures and rules that steer the delivery of a Democratic Innovation is generally defined as "Institutional design". Implicit and explicit choices embedded in the institutional design can significantly alter the inclusive capacity of a Democratic Innovation (who has formal or substantive rights to participate), as well as influence the way in which knowledge is produced and exchanged between participants, and finally, how decisions are actually made. In this perspective the various biases embodied in the institutional design of a DI condition directly and indirectly the outcome of participation.

In recent years, the institutional design of Democratic Innovations has been progressively cross-fertilized y the integration of Information and Communication Technologies and in particular by the introduction of complex collaborative digital platforms. Nowadays digital tools are used to deliver a large part of interactions that previously were carried out in person: the registration of users, the development of a proposal, its discussion in online forums, the evaluation of alternatives, submission of votes and preferences, monitoring on the implementation, etc. (De Cindio, 2012; Spada & Allegretti, 2017).

We can then talk about Digital Democratic Innovations (or Hybrid Democratic Innovations) to define this subset of practices that strongly rely on technosciences, not only as the basis for their functioning, but also as a new paradigm of participation characterized by the solutionist role attributed to digital technologies in the management of asynchronous interactions between a fragmented public of individuals (Ylönen & Pellizzoni, 2012; Ippolita, 2017).

Guidelines - Digital issues: digital participatory tools

As in traditional DIs, also in digitized ones the design choices, translated now into digital architectures and interaction solutions carry biases that can condition the way in which the participation is carried out. In particular, while digital technologies have been allowing to deliver cheaper processes involving larger number of participants at a smaller cost, a new set of challenges are clearly appearing and in particular:

- ❏ the accentuation of individualized means of participations, o. en in contrast with the traditional participation through pre-existing groups (Ganuza, Nez, & Morales, 2014);
- ❏ the emphasis on the quantitative dimension and the measurability of interactions as the base for the legitimacy of decisions;
- ❏ the complexity and the large scale of deployment of these technology that makes it more difficult for non-expert societal actors to fill the gaps of knowledge with a limited number of super-expert that end to play the role of gatekeepers.

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4. Public space through a social perspective

Taking again Manuel Delgado (1999) concept of the public space as the place of interaction, the urban regeneration as to be considered in a social perspective. In fact, this is the main goal to achieve when the regeneration starts – offer a better quality of life for the community that will use the public space. One of the problems is to understand who these people are, their needs, their traditions, their limitations and their ambitions. Women and minorities are usually out of the main profile identified by the ones that plan and design the space. In this sense, if these groups are not included in the designer framework, the space will have a negative impact on their quality of life.

To address this challenge, the three papers explore design issues and methodologies to integrate a gender perspective in the design process and also to evaluate the impact of nature-based and people-based solutions in the wellbeing of the communities.

4.1. Eco-feminist design - The gender perspective in the co-creation of innovative public spaces

Lia Antunes - DARQ / FCTUC

Cities are places for coexistence, exchange and sharing, and accumulators of vital experiences; they are par excellence places of both convergence of needs and diverse realities. Cities also create inequities in access to resources, services and the full enjoyment of social, economic, and cultural rights - the gender issue is transversal to all of them. Urbanism with gender concerns begins from the premise that space is not politically neutral but tailored by values that establish social and spatial boundaries, and physical form contributes to the perpetuation of privileges (Sánchez de Madariaga, 2004). It also ends with the idea of spatial normality, insofar as it is destined to a "standard and universal person" – a white man, with approximately 1.70m of height, worker, heterosexual, middle class, and consumer.

The gender mainstreaming, used as a conceptual tool and category of analysis, implies, that one (i) recognizes and knows the differences in the use and enjoyment of places, dependent on hierarchies and gender roles and stereotypes (and the privileges that result from it); (ii) analyzes the ways in which gender roles impact the urban decision making; and (iii) rethinks the spaces to reconfigure the specific realities of each place so as to transform society.

The Ecofeminism[16] adds another look over the territory: it advocates for the production of reasonable tension that is capable of reversing processes of accumulation, artificialization, segregation, expulsion, and contamination. Both the environmental crisis and gender oppression – nature and women alike – are consequence of the same structure of discrimination. It proposes, therefore, to universalize and to apply care and emotion to urban planning tasks as essential values to a worthy society, nature and planet. To think about urbanism, ecology, and women's struggles is fundamentally to think upon the struggle for life (Perales Blanco, 2014).

[16] Based on the theories of critical Ecofeminism, by philosopher Alicia Puleo, with non-essentialist character.

Feminists spatial strategies,[17] based on the intersectional perspective,[18] work around two main ideas:

- ❏ daily life, care and reproductive work (which should be social and publicly accountable); and
- ❏ the visibility of the real experiences and the needs of diversity of girls and women alike (Muxí Martinez et al, 2011).

Thus, with regard to the urban planning with gender perspective, it is important to consider and work a complex mesh of urban variables like: (i) the access and permanence in the public space, (ii) mobility, and (iii) violence against girls and women alike, and safety in the public space.

Guidelines - Design issues on gender

1. The access and permanence in public spaces

Dealing with the public space with a gender perspective indulges the autonomy of people (even of those who are dependent), the socialization, and the strengthening of proximity and support networks. **Feminist approaches** construe public spaces as places for meeting and of permanent negotiation. Furthermore, they stress the importance of overcoming inequalities resulting from an androcentric vision of human life. They privilege, in this way:

- ❏ the creation of accessible and non-commodified places for people to meet and to interact with each other;
- ❏ spatial diversity that satisfies the needs of different people (different time schedules, different uses, different bodies);
- ❏ the non-objectification and non-sexualization of girls and women's bodies as well as the non-perpetuation of gender roles and stereotypes;
- ❏ the promotion of the visibility and representativeness of the diversity of both girls and women alike and non-normative groups – through the real presence of these people in the public space, for example, by taking into account the toponymy of squares and streets (Col.lectiu Punt 6, 2014).

Public equipment and services are meant to physically support daily activities: their distribution must be (i) undertaken in accordance with values of social justice; (ii) flexible in the uses and at times; and (iii) close to mobility networks. Among others, public toilets and coeducational playgrounds for children are feminist claims relevant to the achievement of daily routines and, therefore, for an egalitarian society. Public toilets are more commonly used by girls and women alike, especially for physiological reasons (Ortiz Escalante, 2016); they should be accessible, free, in sufficient numbers, secure, and with non-sexist iconography.

[17] The first references of good practice are: (i) "Femmes et Ville" program (1988-2004, led by Anne Michaud), which was held in Montréal and worked on the topic of safety of girls and women alike in the public space (applied to different contexts and replicated by other countries); and (ii) the *Gender-Sensitive Planning* approach in Viena (1995 to present, coordinated by Eva Keil), which begins with the model project of Fraüen-Werk-Stadt collective housing by and for women (1992, urban project by Franziska Ullmann); and the pilot project for the transformation of the municipal district of Mariahilfer (2002-2006) with gender mainstream.

[18] The Intersectional Theory or Intersectionality examines how different biological, social, and cultural categories (age, race, sexual orientation, and others) oppress and diminishes, at multiple levels and simultaneously, the diversity of women (Crenshaw, 1989).

Children's coeducational playgrounds, while being places for meeting and for playing, are also one of the first spaces of socialization. However, they reproduce gender roles and generate discrimination of different kinds (Ciocoletto, 2016). Generally, there is a well-defined hierarchy and a disproportionate distribution of uses, the football field having a primary role. Intergender, intergenerational and intercultural relations can be balanced through the careful design of these places – for example, the increase of the spaces of tranquility and the diversification of the activities which require sharing (Ciocoletto, 2016).

2. Mobilities

The democratic level of a territory can be measured by the level of freedom of movement of the population at its different territorial scales. The urban mesh, and its multiple polarities, and the mobility and transport's network can contribute to, or hinder, the reconciliation of different responsibilities and daily routines.

With regard to mobility, there are significant gender inequalities. In fact, women have a more conditionalized mobility that limits both their opportunities to enjoy public goods and spaces, and their possibilities to participate in the labor market and in the public life in general (Monteiro & Ferreira, 2016a). It is, therefore, important to **promote equity** both in the access to the city and in the relations between parts of the city and the territory, through the existence of:

- ❏ a variety of transportation options, which have schedules compatible with the reproductive sphere (non-linear and non-uniform routes), affordable (or free of charge);
- ❏ a pedestrian network and/or a wide cycling network; and
- ❏ an effective safety, at any stage of the day.

3. Violence against girls and women and safety in public spaces

Gender violence is a reality common to girls and women, with different forms and intensities in different physical and social places – in domestic, private, or public spaces. It conditions female freedom and self-determination and contributes to the perception of insecurity and fear of women, based on the consciousness of the sexualized body (Monteiro & Ferreira, 2016b). The continuous exposure to these experiences has implications in the female urban experience. It influences the way they move, inlight of women's perceptions of safety, and of how they adapt to the fear they have accumulated throughout life.

Such phenomena require careful attention and problematization in urban planning: in the fields of work and leisure, with a focus on night time activities and, above all, on routes and uses of certain spaces (Col.lectiu Punt 6, 2016; VV. AA, 2017). A **safe urban environment** should be characterized by:

- ❏ being visible (by seeing and being seen);
- ❏ watched (informally, with access to assistance and with the presence of diverse people and local shops);
- ❏ equipped (planning and maintenance of the site);
- ❏ signalized (to know the location and the route);
- ❏ vital (community participation); and
- ❏ communitarian (to hear and to be heard) (Paquin, 2002).

Feminist methodologies with respect to the territory incorporate the gender perspective in both urbanistic policies and urban planning in general. With regard to urban planning, transformative **community participation** (decision making, advisory, and executive) with a gender focus is the main methodological tool. The engagement and empowerment of women, as accumulators of

knowledge about each territory, must be present throughout all phases of the project – from urban analysis and diagnosis to the design of proposals; from the evaluation of each stage of the process to the final result and the consequent monitorization. These are usually slow processes: it takes time to understand (i) how to reach and enter the community (participatory processes become more natural if coordinated and accompanied by preexisting women's associations); and (ii) how to involve and motivate people to participate actively. Some essential **methods** are:

- ❏ the use of mainly qualitative methodologies (to see, to dialogue, to discuss, to listen);
- ❏ the generation of materials understandable by all people involved, such as exploratory walks, or experiences/needs/voice maps (being aware of all cultural conditions of the people, such as different languages);
- ❏ the definition of clear objectives, and,
- ❏ the importance of working with an interdisciplinary team.

During the development of these processes a particular attention should be paid to hierarchies and dynamics built from the ideas of masculinity and femininity. Feminist experiences also conclude that exclusive participatory contexts for girls and women alike are needed because they constitute spaces of security, comfort, and freedom. These spaces allow themselves to speak about their own body to all of those who do not have visibility, or a culture of participation in the public space. In order to ensure the involvement of the greatest diversity of experiences, it is necessary to provide the time and space compatible with the tasks of the reproductive life, instead of overloading women.

The issue of safety requires both the collection of statistical data and the mapping of violent practices and discriminations (bearing in mind the difficulties and invisibilities relating to the feelings of shame, guilt, fear of reporting and tendency towards normalization and), as the scrutiny of stereotyped conceptions of women, men, and non-binary people, and their respective sexual roles. Safety in housing and in the public space implies a cross between specialized technical staff, women's and civil society organizations, and other professionals who work in the territory or against the violence against girls and women alike.

Feminisms struggle so that girls and women alike can exist as autonomous and complete citizens. The recognition of the female population as active subjects of transformation, through empowerment and co-creation of collective places, contributes to an effective social and cultural transformation. A sense of belonging is essential for all people to feel welcome, comfortable, creative, and for them to remain in the public spaces. Feminist space and social projects are not impartial, as they aim for the radical transformation of society, cities, villages, neighborhoods, and house structures. Above all, they are an invitation to build a new urbanity that is based on a social contract and co-responsibility. In other words, the construction of fairer and healthier territories for the people (human beings and nonhumans), and the elaboration of inclusive proposals, representative of cultural, social and political diversity.

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4.2. Designing inclusive public spaces with nature-based design

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Nature-based design (nature doesn't discriminate)

Designing public spaces calls for designs that welcomes various user groups and celebrates the diversity of the public sphere. A nature-based approach allows designers to create a common

ground in which to integrate various programs and functions into a coherent and inclusive landscape. A strong nature-based design concept ensures a lush and attractive landscape with ever-changing aesthetic experiences like the day's changing colors, the smell of the trees and the feel of the rain. With a design based on nature's aesthetics we can accommodate a wide variety of activities ranging from the formal and organized to the informal and spontaneous. Nature-based design is inclusive because it appeals to all of us; users across genders, ages, cultures and social backgrounds. It does not exclude based on physical capabilities or social status.

Context centered

Nature based design must always be context specific and consider the preconditions of the site, both natural, physical and social. Characteristic vegetation and trees, local biodiversity and the existing flow of movement in the public spaces should be considered in order to support the local everyday life of those who live in the neighborhood. Public spaces, especially in the context of social housing, create an extension to people's homes and an expansion of the local social arena. A nature-based design can allow these programs to overlap by adding an informal, green frame for local, social interaction. A locally driven design process fosters ownership and common responsibility strengthening the sense of community and inclusion.

Not just biggest, fastest, strongest…

Traditionally, activities in public spaces tend to be based on monofunctional designs that excludes everyone not willing or able to participate. This enables a social hierarchy where especially physically able young men are prioritized. Nature-based design however focuses on open programming that invites and nudges people to use, stay, explore and experience natures' qualities in an urban context. Moving through the landscape in new ways furthers innovative thinking, learning and creativity – skills that are highly valuable both in local communities and society in general.

It is also important to create a fluent connection between 'observers' and 'participants' that makes it equally as acceptable to take a passive role as an active one and does not grant "ownership" of a space to a specific group. Furthermore, this kind of flexible design enables the users to interpret and occupy the space according to their specific needs. This allows groups, such as young girls and women, to enter the public social arenas on equal terms with young boys and men.

Community is safety

One of the key issues when designing public spaces is ensuring safety all day and year round. Nothing excludes girls and women from public spaces like the feeling of being exposed and unsafe. Many different measures can be taken in order to further the feeling of safety, but research shows that the number one factor for people to feel safe is other people (Jacobs, 1961).

From proposal to detailed design

When moving from conceptual proposal to detailed design it is very important to remember that the design frames a social space as much as a physical one. Multi-use and inclusive spaces require

considerate design and layering of the social programs. Having a thorough understanding of the local user groups and social structure is essential to creating a well-functioning public space. The detailed design phase should balance the resident's expert knowledge on the everyday life in the area and the architect's expert knowledge on design and technical solutions and is dependent on a well-executed and thorough participation process where all groups, such as women and children, have been heard.

Guidelines - Design methods: inclusive design

- ❏ A nature-based design adds an informal, green frame for local and social interaction.
- ❏ A locally driven design process fosters ownership and common responsibility strengthening the sense of community and inclusion.
- ❏ Nature-based design strives to create a sense of community by implementing a variety of programs, activities and attractions, ensuring that they can function outside daylight hours.
- ❏ Dynamic, functional and aesthetic lighting, safe mobility and "positive surveillance" (eyes on the street) are all aspects to be considered when designing public spaces in order to support thriving communities and hence strengthening the feeling of safety.
- ❏ It is useful to be aware of activities that might strengthen each other, such as placing community gardens in close proximity to playgrounds to ensure that both adults and children have a purposeful reason to use the area.

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4.3. NBS impact on health and well-being

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Social architecture

The approach of social architecture to spatial design focuses on aspects that are not only addressing and recognizing human needs to create and provide spaces, where people feel comfortable. It also opens up opportunities and encourages to be part of the design process with the aim, to create and improve a wide range of place appropriation and place attachment in the urban environment and neighborhoods.

Although the topic of health has traditionally been viewed and investigated from a health science and medical perspective, architects, landscape architects, and urban planners have been addressing this issue in different ways and the idea of a 'Garden City', suggested by Ebenezer Howard, the 'Hufeisensiedlung' in Berlin by Lebrecht Migge, or the 'Athens Charter' principles, have been reactions on unhealthy living conditions in the cities. Architects, landscape architects, urban planners, and other planning disciplines shape the spatial conditions of our daily lives. And in changing the paradigm from a top-down perspective to the notion of Social Architecture and Human Centered Design, this responsibility is acknowledged and extended to a user perspective.

In the framework of URBiNAT, the effects of the built environment on people - health and well-being in deprived neighborhoods - are examined, to figure out guidelines to strengthen the concept of social architecture, and to stress the responsibility of the planning and design disciplines for the spatial environment and thus for the living and working environments of the individual as well as society as a whole.

Knowledges about the effects of the built environment and spatial qualities on people's behavior allows planners to impact on the everyday decisions of its users to a great extent by providing spaces that people like to use. The quality of public space correlates to the frequency of (accidental) social contacts in the neighborhood and thus on the stability of a neighborhood, a city, a society (Gehl, 2015). This enormous responsibility, for the planning disciplines, is reinforced by the fact that investments in the built environment are usually hardly reversible and bring with them an enormously long durability. Without regarding the needs of the inhabitants and without the users' involvement in planning processes, suggestions of planners can hardly be corrected - at least not without extremely high planning and financial expenditure. However, this also implies that health-promoting one-off investments in the human habitat have a permanent effect and can thus be one of the most effective means of health policy.

Human habitat

Due to the long durability of spatial infrastructures and the omnipresence of spatial influencing factors, a health-promoting design of space in the sense of a human-centered design is particularly suited to promote sustainable well-being and minimize health costs. At the same time, the focus on the human senses, a pleasant microclimate and the promotion of urban space can be a compass for the planning disciplines. This compass is the basic prerequisite for a resilient and thus sustainable built environment. A human scale as a reference for a human habitat sets the planning disciplines back in a position to plan with foresight and more sustainably. In contrast to the predicted trends (e.g. digitalization) and developments (e.g. car-friendly city), our senses and abilities do not change. "We will still be the same size tomorrow, walk at the same speed and be able to look just as far." (Gehl, 2015)

Effects on health and well-being

The presence of green spaces in neighborhoods can be seen as a positive contribution to health and well-being, for example for mitigation of harmful exposures (European Commission, 2015). The quality of these spaces, however, is decisive in determining which uses take place in public spaces and how o. en. Health-promoting exercise, breathing fresh air and enjoying nature are conscious and individual decisions made by the residents. In addition to providing services, it also enables the appropriation, the feeling of comfort, the possibility to create and the closeness to the dwelling are influencing the duration of the stay in a public space. The frequency of activities in public spaces changes significantly with increased design quality if they are voluntary and social (Gehl, 2015). The existence of a *Green Mobility Network* can also move the choice of transport away from the car to more sustainable transportations.

As soon as the residents use the close-to-home recreational spaces, enormous effects on health and well-being can occur. The effects measured in studies range from better course of pregnancy and childbirth (Raymond et al., 2017; Nichani et al., 2017), to children's brain development (Pretty et al., 2005), to the reduction of obesity and cardiovascular disease (European Commission, 2015;

Richardson et al., 2013). In addition, green areas promote physical activity (Cohen-Shacham et al., 2016) and have numerous positive effects on mental health (European Commission, 2015; Ulrich, 1984; Kaplan, 1985).

URBiNAT's project focuses on the close-to-home recreational spaces and the impact of *Healthy Corridors* on the well-being of residents in deprived areas. Particularly noteworthy is the environmental injustice to which residents of disadvantaged urban areas are generally exposed. As a rule, they are surrounded by a qualitatively underdeveloped open space with numerous emission effects. URBiNAT, therefore, takes care of these residents, who have so far been disadvantaged by market-related environmental injustice.

Guidelines - Design issues: health

- ❏ **The close-to-home recreational spaces have enormous effects on health and well-being can occur.**
- ❏ Architecture, urban planning, and landscape planning can influence movement, communication and perception in all scales and habitats. The combination of various results from perception research, medicine, health sciences, psychology, and sociology conveys the enormous potential and responsibility of the planning disciplines for a health-promoting environment. **URBiNATs aim is, therefore, to demonstrate and communicate these positive effects on people's health and well-being and to anchor this knowledge in planning practice.**
- ❏ Particularly noteworthy is the environmental injustice to which residents of disadvantaged urban areas are generally exposed. As a rule, they are surrounded by a qualitatively underdeveloped open space with numerous emission effects. **URBiNAT, therefore, takes care of these residents, who have so far been disadvantaged by market-related environmental injustice.**

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CHAPTER 3 | SOCIAL AND SOLIDARITY ECONOMY

Introduction to social and solidarity economy

Beyond economics in the urban space

The notion of economics as a science is described by Paul Samuelson as the "study of how people and society choose to use scarce resources, which may have alternative uses, in order to produce various goods and distribute them for consumption, now and in the future, among the various people and groups in society". In other words, it is based on the way society manages the relationship between scarce resources and unlimited human needs. Nevertheless, the objective character of this definition tends to camouflage its political and social dimension, which Laville (2018) defined as the "naturalization of the dominant economy" in which dimensions of economic activity are hidden. With the contributions of Mauss on gi. and reciprocity and Polanyi (2012) on the plurality of economic principles, the boundaries between materiality and social interaction are attenuated for greater permeability and emphasis on the sociopolitical dimension of the economy.

The intersection with other areas of knowledge, such as moral philosophy, ethical issues, and political science have broadened the significance poles of economics by introducing new approaches to social and economic problems. As for example, the relationship between resource use and sustainability, or development as an engine for wealth creation, but also poverty (Louçã & Caldas, 2009). On the latter, its most obvious substantive effect is the increase of inequalities in society. Situated on two conflicting political sides, one position holds that inequality tends to diminish through individual action, autonomy, and productivity. On the other hand, there is the defense of the public action by the redistribution seeking to cope with the situations of poverty generated by the capitalist systems (Piketty, 2014). For Piketty (idem), the contradiction between these different positions does not lie in the understanding of social justice they assume, since both agree on the necessity of the state intervention on the factors generating inequalities, which are not controlled by the individuals as "initial appropriations transmitted by the family or by good luck". On the contrary, the contradiction lies above all in the mechanisms that generate inequalities and in the solutions to improve the living conditions of individuals and guarantee their access to social rights.

The concept of democratic solidarity underlies the themes that will be addressed in the present chapter, as one of the contributions of Polany and Mauss to the discussion of economics. This concept is based on two distinct perspectives: the first perspective recognizes the concept of solidarity as a form of responsible citizenship, a 'liberal' version of solidarity, whose individual action is associated with a benevolent attitude and a form of vertical charity without necessarily relationship of reciprocity; the second perspectives considers solidarity as the principle of the democratization of society, from which emerge collective actions of social reproduction in an attempt to effectively reduce inequalities. The latter appears as an economic alternative in contexts with high inequality or lack of economic resources.

Solidarity is a deviation from the economic behavior based on self-interest to the behavior focused on social relations of solidarity and reciprocity. It includes democratically solidarity attitudes, the equitable distribution and the recognition of social cohesion in groups. It breaks with the individualistic tradition, opening up spaces for what Laville (2018) advocates for: a democratic solidarity with which solidarity economy is related, resulting from collective and reciprocal actions,

linking free and equal citizens, in a redistributive perspective, by designating standards and services established by the State to strengthen social cohesion and correct inequalities. Despite its distance from economic language, it has a capacity to become a possibility and to go beyond its alternative condition, provided that its implications in society are reconsidered and deepened.

With societal changes and globalization process, the city as a space that brings together contrasts, segregations and exclusions. Tends to create excessive concentrations of population in social and economic disadvantage in certain spaces, which generates logics of differentiation and segregation with other parts of the city. The economic conditions act as a central factor in this scenario, and therefore economic considerations of inequality matter for urban fragmentation in the context of URBiNAT.

At the same time, considering the characteristics of the families, in conditions of poverty that o. en depend on the ties based on community relations and reciprocity to organizing the economic daily life. For this reason, Social and Solidarity Economy (SSE) represents the opportunity to strengthen social relations, autonomy and at the same time strengthen the economic conditions of the inhabitants. The Solidarity Economy is consolidating today, in many countries, as an operative field of social transformation and political action of the citizens. In this context, in many parts of the world, experiences marked by the simultaneity of associated work, collective ownership of production assets, self-management and solidarity have been strengthened.

Based on this principle, for the present chapter, we will focus the proposed debate around reflections associated with several concepts to understand the economy alternatives context.

In the first section, we pretend discuss how economic and social inequalities influence in different ways certain segregated and exclusion areas in the city. The "naturalization" of inequalities and the consequences to social apartheid, effects and impacts. It also proposes to reflect and introduce somes question on economic aspects in urban development, the role of income distribution and other disparities, the concepts on the development of cities and social dimensions and market. Also, proposes to reflect and introduce some questions on the division of cities into social worlds alone has never dispensed with a real or imaginary sanitary cordon to separate the world from the excluded from the world of the included.

The second section is dedicated to the conceptual distinction between the various approaches to social economy, solidarity, in particular a more precise reflection on social enterprises. Social enterprise is an economic project which includes a continuous production of goods and services, the presence of paid work, and some degree of economic risk. Solidarity economy

In the third section, will discuss how social innovation can contribute to the broadening of solutions, by the experimentation and prototype models, in a transversal strategy in the project. As for innovation, the NBS can identify new partnerships and forms of financing, and how the innovation cycle generates new products to respond to the concrete social problems. In addition, will be discussed models of social impact assessment and NBS sustainability.

In the fourth section, are presented experiences of collective action of citizens, of community mobilization and of urban regeneration carried out by the people. The social and local currencies, eg., are a good example of mechanism to promotes sustainable values, in which economic alternative is combined with environmental sustainability. Community currencies helps families in vulnerable economic conditions meet their basic needs, also contributing to reducing the greenhouse effects by reducing the carbon footprint. In this section, cases of articulation between the circular economy and the solidarity economy evidencing the strong interaction between the

two strands. Other exemplo are short agri-foods circuits experiences, in which one of the major impacts that actions in the urban space can contribute to the urban and rural integration.

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1. Social and economic issues in housing neighbourhoods: inequalities, context and impacts

The gap between rich and poor, the unequal distribution of income have been increasing mainly within countries, as a result of successive economic crises at the global level, which has stimulated a reflection on institutional, keynesian and marxist economic models. Although poverty and inequality are interrelated and interdependent, the measures taken to combat poverty are associated with areas of protection and social assistance policies, which, therefore, do not seem to solve the problem of inequalities as long as it is marginalized in political and economic discussions. Moreover, the concentration of income also influences the functioning of democracy, because the greater the wealth, the greater the capacity to dominate the state and the democratic process in general (Sen, 2012).

Confronted to the widening of social inequalities, resulting from high unemployment rates and the retreat of public services resulting from austerity policies,[19] many urban communities have been forced to think about economic, social, environmental and cultural alternatives to address the effects of the crisis. And for some communities, these effects mean the worsening of already very difficult conditions for access to basic and fundamental rights, such as education, housing, health or public transport. In this context, the enhancement of material and immaterial resources, organizational capacities and community participation become fundamental elements in this social context (Ferreira et al., 2016).

Economic inequalities, particularly incomes, are not the only forms of inequality in the contemporary world. Their intersection with other forms of inequality further deepen exclusionary situations and make the contexts in which it occurs even more complex. It is also true that responses to situations of poverty require multisectorial and multi-thematic strategies aimed at identifying cause-effect relationships with other ways of producing inequalities.

Regarding more specifically the urban context Santos (2018) further analyses the consequences of the appropriation of the city by neoliberalism, where the city ceases to serve citizens in favor of financial capital, leading to the city segmentation, i.e. a social apartheid of cities. Therefore, the neoliberal city is highly fractured, between highly gentrificated and civilized zones and ghetto zones, with the degradation of the inner city as a consequence of the neoliberal model, which is based on the deepening of social inequalities. It has also originated global cities, which occupy strategic places in the transactions and international financial flows that neoliberalism has created. As globalization deepens, interactions, financial flows, and political flows become internationalized, moving to certain cities that are turned to foreign capital, geared towards the global economy, but divorced from those living in cities.

Moreover, at the same time as the state is criticized, for example to be corrupted and inefficient, the cities have gained a central role as centres of power and with powerful networks, as well as actors of resistance and for the emergence of alternatives. Not only in the case of sanctuary cities

[19] The concept of austerity identifies a set of economic and social policy options, whose purpose is to contain or reverse public expenditure through restrictions in the state budget and thereby alter the redistributive policy and expenditures associated with the functioning of the economy and to social reproduction (Ferreira, 2014).

or cities of refuge, where citizens oppose to dominant logics, such as in the current context of repressive immigration policies or previously in the case of the expansion of nuclear energy, but also to design new urban and planning policies. In fact, alternatives are emerging for citizens life, politics and economics, such as in the case of participatory budgeting and in forms of anti-capitalist sociability of cooperativism and associativism, which are alternatives to other democracies and economies (Santos, 2018).

The solidarity economy seems to play multiple roles on the issue of inequalities: on the one hand, it is seen as a collective economic activity that allows thousands of people in poverty to earn income through cooperative, self-managed and collective organizations; on the other hand, it is seen as a practice capable of influencing the social thought about the forms of consumption, of distribution and of social reproduction, and also capable of opposing neoliberal currents in which individual freedom is the greater good of democratic societies.

The first section of the present chapter tries to cover and gather different perspectives on the critical issues related to economics in the city, more specifically as a basis to address the multidimensional and intersectional root causes behind inequality and the fragmentation of cities. It also introduces and opens up to make visible and envision alternative and innovative solutions.

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1.1. On economic aspects in city evolution[20]

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Urban areas are shaped through processes in time and space. When devising strategies to aid their development, one must inevitably take account of economic factors and influences. Aspects of productivity, efficiency, spending patterns and technical progress enter the picture. So do people,

[20] An earlier dra. served as background paper for a webinar organised by URBiNAT on the 30th of August, 2018, on the theme of "Economic inequalities in housing neighborhoods - context and impacts".
T This listing goes going beyond what is directly concerned with space and the urban environment, for the purpose of providing an overview of economic perspectives and approaches of more general relevance in the present context.

at individual as well as community level, along with the implications of inequality through its impact on resource allocation as well as social cohesion.

This document provides a brief introduction to economic aspects in urban development, with special consideration to the role of income distribution and other disparities. After taking stock of early economic perspectives introduced in the geographical studies of regions and settlements, the paper outlines their subsequent evolution over time. Subsequently, we take note of fundamental tenets in economic literature and realms of thought, to illustrate how they bring to bear on the issues at hand. From there on, we proceed to review the way that economic considerations of inequality matter for urban fragmentation in the context of URBiNAT.

Perspectives on space: from geography to economy

Consideration by geographers of the role of economic factors in determining the usage of space gave rise to the discipline of economic geography. This is typically defined as:

“The study of the location, distribution and spatial organization of economic activities “

Work by the “grandfather” of the discipline, Von Thunen, was undertaken in the early 19th century and focused on explaining land use patterns in agriculture. The high importance of Von Thunen’s work stems particularly from his discovery of “rent” as a concept that drives economic behaviors. With “rent” we typically refer to value, or returns, that are “in excess of” what could have been anticipated in a particular economic or social context.

Later strands of work in the realm of location theory, such as Alfred Weber’s analysis of industrial location in the early 20th century, or the work by Walter Chris Taller and August Lösch, sought to figure out a model approach to explain geographical patterns. So-called “central-place-theory” examines the way that settlements (central places) are distributed relative each other, within a system shaped by their respective market areas (or reach). In essence, the bigger an urban agglomeration, the wider its “footprint” in terms of uptake of production factors or markets from surrounding areas.

Meanwhile, the interest in the role of space gradually intensified in economics. This has given rise to sub-disciplines such as spatial economics, regional economics, or urban economics. In contrast to economic geography, however, much of the economic literature has been highly stylized. While Weber’s (1909) approach to cost calculations carried strong influence, it has been criticized for technical abstraction and over-reliance on simplifying assumptions, resulting in limited relevance for actual land use or city planning. Marxist approaches, meanwhile, refuted exploitation and issued predictions where observed pressures and power relations would lead, while professing the importance of equity and universal values.

More recently, new strands of literature delved into the role of externalities in regional development (Marshall, 1922). The notion of “competence blocks” in Sweden (Dahmén, 1950) and “industrial districts” in Italy (Becatini, 1987) preceded the concepts of “innovation systems” (Lundvall, 1991) and “cluster theory” (Porter, 1990). While both these stress interdependencies in behaviors, the former places relatively more weight on institutions and the latter more so on firms. Meanwhile, “new economic geography” ventures into the implications that follow from economies of scale and scope for trade, integration and spatial development (Krugman, 1991).

Other studies scrutinized processes that led to fragmentation and polarisation, with increasing attention paid to the urban environment. Sociology contributed with insight of the role of behaviors as a driver of disruptive processes. Gunnar Myrdal's "An American Dilemma" was a pathbreaking eye-opener to the complex and o. en destructive forces at work, as it exposed the nature and consequences of racial separation in US society. Ample subsequent research has cast light on the dynamic of vicious circles that solidify the decline of deprived areas, presently of high relevance to developments observed in many European cities as well as cities in other parts of the world.

On tenets of economics

While it may be argued that economic perspectives have paid scanty to the role of income distribution and what to do about it, policymakers and urban planners along with businesses and other key stakeholders are strongly influenced by this framework. At the same time, economics represents a vast literature which contains diverse tools and methodologies, making it important to reflect on the relevance of various parts. While a comprehensive review is well beyond this brief paper, in this section we consider selected ways in which fundamental economic tenets and strands of reasoning have a bearing on the issues at hand: [2]

- Mainstream economics takes a well-functioning market as its point of departure for the way resources are allocated and the efficiency of their usage. Much literature is devoted to examining when the assumptions of what underpins a perfect market are relieved/not fulfilled, e.g. in the absence of complete information or constant returns to scale. "Rationale" for policy-making is seen as associated with such market imperfections (e.g. tackling externalities, providing public goods). On the other hand, the very existence of firms, organisations and institutions, mirror the presence of market imperfections, in this case by way of transaction costs.

- Economic growth is traditionally measured by Gross Domestic Product (GDP), i.e. the value of all goods and services produced in an economy over the course of a year. Measuring GDP is dependent on market prices, however. In reality, GDP works mainly for the industrial sector. A large chunk of the service sector is subjected to limited trade and public sector output is generally not measurable in terms of market value. Household work, environmental externalities, break-down of social cohesion – all such aspects are basically ignored in traditional productivity measurement.

- The drivers of economic growth; historically, economists view natural resources as a source of wealth. The dependency school of the 1960s and 70s viewed control over natural resources as the key to development. As far as we can measure, however, traditional production factors (natural resources, capital and labor), explain a minor share of the observed variation in growth between countries. The role of education and skills, and how skills are put to use, is hard to measure too, at least at the level of aggregate economies, but is nevertheless widely recognised as highly important. Most variation in growth, however, shows up in a residual[21] that we associate with "technology", or the way that production factors are put to use.

[21] With "residual" is understood the variation in growth that remains after all variation possible has been ascribed to other production factors, also referred to as "Total Factor Productivity" (TFP).

- Labor and skills are heterogeneous and labor markets suffer from mismatch, so that some skills offered in the market meet with little or no demand while some skills in demand by employers may meet with little or no supply. Unemployment has more of an enduring negative impact in the absence of merit-based employment and promotion, and with certain suffering from inherent disadvantages in the labor markets, e.g. due to gender or ethnical belonging. Costs will increase the more it is accompanied by systematic neglect of certain skills, while others enjoy privileged (excess) returns (in many countries lawyers, financiers, lobbyists, in others those who belong to a particular political party). Meanwhile, differences can be seen between categories of countries. Higher levels of income tend to be associated with growing levels of unemployment for those with a low level of education, while levels of unemployment are higher for those with high education at lower levels of income.

- A popular notion in contemporary factor analysis is the separation between "tangible" vs. "intangible" assets. An economy pre-occupied with "rent-seeking" favors capital- and resource-intensive investment while placing less weight on people, skills, employment and sound governance. The literature on "nature-resource *curse*" views richness in natural resources as a lure for rent-seeking and an impediment, not a facilitator, for economic growth (Gelb, 1988).

- "Constructive destruction" and entrepreneurship (Schumpeter, 1939) are of high importance because they allow for the parallel processes of decline and renewal, i.e. shi. ing of resources from activities that are stagnant and obsolete to new ones that enjoy higher productivity and value-creation. However, such restructuring is associated with costs for those affected and may meet with resistance.

- Technology is a prime driver of productivity growth but its impact is hard to measure. It is easier to observe how much is invested (typically in Research and Development) than what is achieved by way of output (typically through innovation – see further below). The impact on jobs depends on access to training, job markets, financial markets, product markets, enterprise policy and social policies enable upgrading and constructive re-organisation of the workforce as well as of other production factors.

- Globalisation allows for restructuring across borders, and may thus bring a better division of labor, in accordance with "comparative advantage", and greater economies of scale. Rather than through international trade or cross-border financial flows, however, the gains of globalisation accumulate when technologies and skills flow across borders in an integrated manner, and thereby enable the rise of new (or more) productive activities. On the other hand, globalisation may also destroy valuable assets, notably where these are mismanaged/undefended. Meanwhile, competition between countries in attracting mobile resources may occur in different ways, such as by offering more amenable conditions or by offering opportunities for lower taxes and exploitation of resources for short-term gain. For such reasons, there is fear of a "race-to-the-bottom" when it comes to policy itself, i.e. a destruction of orderly policies as a prize for attracting mobile companies and assets in competition with others. Where there is corruption, with policymakers taking bribes and enriching themselves and their families at the expense of society, this becomes particularly costly.

- The traditional economic focus on "competition" has given ground to recognition of competition vs. cooperation, and of taking account of the value of trust/cost of distrust (Arrow, 1974). Concepts such as co-opetition and co-creation reflect that economic

subjects engage in processes of deeper information and knowledge exchange, strengthening synergies and achieving a sense of co-ownership that results in stronger motivation, more relevant results and greater appreciation for what is achieved. Today, insight about economic aspects increasingly blend with those generated out of consideration to social/cultural/psychological/mindset factors, notably in the effort to build a better understanding of human behaviors, including with regard to information management and group dynamics.

- People have a tendency to communicate "better" when they have "trust", which may have to do with sharing of values or similarities in approach that follow from commonalities in, e.g., age, education, gender, language, ethnic belonging, and so forth (Leijonhufvud, 1973). On the other hand, varying skills, experiences, or perceptions bring a potential for diverse, complementary contributions. While their relevance is bound to vary depending on the precise situation, diversity in itself may generate value due to synergies, differentiation, identification of a greater number of strategic options, pooling of risks, and so forth. Hence, to the extent that trust can be established and be compatible with diversity, there is a potential for higher level value-creation.

- The concept of innovation, when it first arose, was separated from imitation but akin to "invention", referring to what is "new" (Tarde 1902). A. er World War II, it became associated with "techno-commercial" meaning. On this basis, an innovation is typically identified by market value, i.e., the extent to which customers are "willing to pay" for it. Beyond the generic concept, however, different kinds of innovation are now widely recognised. Some innovations are "incremental", i.e., associated with minor step-by-step improvement, while others are "radical", or "disruptive", hence associated with dramatic improvement as well as pressures for restructuring. For the latter, innovation must critically be fueled by entrepreneurial capacity and by "knowledge", handling risk, creating an edge, and to the ability overcome bureaucracy (Andersson et al., 2010). At the same time, value-creation may not only occur in the market, but may have to do with take-up of non-market solutions through behavioral change, hence the importance of "social innovation", which may indirectly matter greatly for techno-commercial innovation as well.

- "Governance" is of high importance to any society and any economy. Mainstream economics takes people's preferences as given, as will be returned to, and attempts to discipline government by requesting policy "rationale", as noted above. At the same time, the notion of vested interests captures that those who stand to lose more, because they gain disproportionally from changing a certain pre-existing situation, have a tendency to organise themselves more effectively than the large numbers of people who may have to pay much more in total, but with each one paying just a small slice of the overall cost (Olson, 1965). Thus, the former category (of vested interests) tend to resist – or indeed block - reforms that are in the interest of the many, and of society as a whole.

- The principle of subsidiarity holds that decisions should be made at the level which is the most efficient while also the closest to citizens. This means decisions on local issues should be made locally, perhaps at the level of municipalities. National issues should be resolved at the level of nation states. Issues that require cross-border solutions, such as managing global environmental assets (e.g., the oceans, or the climate) need to be crafted at the super-national level. In recent decades, there has typically been both an upward and a downward shift from the national level, on the one hand for greater engagement by citizens at local level and on the other towards international collaboration. The last years

have seen a back-lash, however, with the revival of "nation-state first" philosophy (which, it must be stressed, runs counter to the basic economic tenets).

- In the digital era, information is codified, produced, diffused and used with greater reach and speed than ever before. This has been shown to generate powerful gains for individuals, firms and countries, given that they organise themselves for better use of the growing information exchange (OECD, 2001). The rise of "smart" devices, buildings, cities, and so forth, further underlines the importance of leveraging the use of these new information tools. The concept of "nudging" denotes that information flows can be aided and processed so as to inspire the realisation of benefits by countering behaviors that are destructive for individuals themselves as well as for communities (Thaler and Sunstein, 2009). Multiple examples are found in the way they worsen challenges of mobility, pollution, health, water, waste etc., in cities. Meanwhile, the rise of the platform economy denotes the scope for new kinds of powerful and enormously profitable services neither engaged with production nor by consumption, but merely with connecting supply and demand on new terms using digital means.

- On the other hand, fundamental issues with regard to security, privacy, authentication, and also so as to counter misuse, capture and manipulation of data, are basically unresolved today. As the power of information management is on the rise with the combined advance of distributed computing, mobile/wireless communication, cloud computing, big data, social media, the Internet of Things (IoT), and Artificial Intelligence (AI), the potential damage of these downsides is on the rise as well. With vested interests better organised to take advantage of the opportunities, compared to those that look for opportunities from nudging, for instance, it is now widely recognised that digitalisation plays a role in propelling a new kind of political populism. While not straightforward how to portray, this appears to flourish from a blend of widespread concerns among millions of people with things, such as, the costs of globalisation and restructuring or the handling of the financial crisis, combined with fear of immigrants, jealousy of intellectual elites, and so forth, which in turn has brought far-reaching consequences for governance and governments around the world.

Economics and inequality

As indicated above, mainstream economics may be said to have paid relatively little attention to the causes and consequences of inequality. For sure, economics has generally refrained from having a view on what represents a "desirable" level of inequality/quality. Those who have had an imprint in this respect include Rawls[22][4] and, of course, Marx. Mainstream economists tend to argue though that functioning market forces lead to inequality (with more productive assets and workers receiving higher compensation) and that reduction of inequality hampers market forces, which is costly. At the same time, reasons for redistributing incomes towards those who have less are recognised too, as in the case of "solidarity" (which is addressed in subsequent chapters and thus not further addressed here). The consequence, however, is a preoccupation in economics with handling actual income inequality as a sort of diffuse "trade-off" between opposing forces, where

[22] Rawls (1958) argument in "Justice as fairness" that the well-being of society should be measured based on the level enjoyed by the one who has the least of it, is generally viewed as rooted in philosophy rather than economics.

the question what level is to be viewed as desirable and acceptable has to be determined case-by-case, if at all[23].[5]

In terms of empirically based approaches to inequality, Nordhaus (2001) review of a Millennium of world history contains stern observations of the way that income differences have evolved over space and time. He argued that the richest part of society enjoyed similar luxury (as well as lack of certain service, such as dentistry) over thousands of years, and with the same said of those suffering from the deepest of poverty. However, the number of people enjoying increased incomes and also standard of living increased sharply in just the last few centuries.

The “demographic transition” depicts key aspects of this historical shi. , which followed upon the industrial revolution and associated diffusion of basic food, medicines and treatment practice for the most widespread sources of disease and perishing of people at young age. As is well-known, the demographic transition initially brought a collapse in mortality rates while rates of birth remained high. With increasing standards of living, and notably better education for women, birth rates have collapsed too. Through the transition, however, the number of people living in the world exploded from about a billion 200 years ago to the 7,7 billion witnessed today.

Other developments, of high importance to income inequality, took shape in parallel. In particular, over the past century, most countries transitioned from primarily agricultural societies, in which most people lived and worked in rural areas, to our modern-era dominated by industry and services, where the majority of people resides in cities. This structural change has had far-reaching implications for the standard of living, sectoral composition of the economy and the distribution of incomes. The average material standard of living has strengthened and the share of the population living in poverty decreased. As encapsulated in the so-called Kuznets U-curve theory, however, *income inequality raises in the early phase while, at higher states of income, inequality tends to diminish again (Kuznets, 1955).*

Along with an unfettered belief in the good of market forces, the stylized image of an initial increase in income inequality followed by a later reversal, led generations of mainstream economists to anticipate that the problems of inequality were transitory and bound to be overcome, with the shift towards more people living in cities playing a major role in this transformation. This perspective spilled over to other fields, e.g. with regard to environmental degradation as increased pollution in early stages of development were expected to give way to lessening impacts once higher incomes led to the demand for protection countries and the maturing of institutions. Gradually, however, it has become obvious that other forces are at play and may take the development in other directions.[24] Recent decades have, for instance, seen a stagnation in the share of labor income, while the share of income accruing to capital owners has risen markedly. While this has been particularly pronounced in Anglo-Saxon countries, a trend towards increasing income differences within countries has become apparent throughout the world.

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[23] This is related to “ libertarianism”, a political philosophy that stands in contrast to “socialism”, according to which each person should be left to himself and not interfere with the liberty of others. In modern economics, this line of thought is associated with the influence of Hayek (1948) and Friedman (1963).

[24] A comprehensive review is beyond the scope of this article. It may be noted though that the dramatic rise in U.S. inequality in recent decades has been associated with disparities in wage income versus profits (Piketty, 2016), wages (Acemoglu and Autor, 2011), wealth (Saez and Zucman, 2016), health (Currie, 2011; Chetty et al., 2016), family structure (Lundberg, 2015) and earnings dispersion within firms (Song et al., 2018).

Urban areas tend to have much higher levels of productivity than surrounding regions while also consuming much greater resources, including energy, and also producing more waste and pollution. Of particular relevance in the present context, is the dri. towards growing disparities within cities, and between city parts. It is commonplace that people, depending on where in cities they reside, experience huge internal variation in the quality of infrastructure, in access to public and private services, in their level of income, in what security or amenities they enjoy, and so forth. While such disparities have a tendency to grow over time, it may be that the spatial boundaries of the urban landscape shift in unanticipated manners. In this, it has gradually become understood that the role of people and their behaviors, and notably how they relate to each other, is essential.

With a majority of people now living within cities, an ongoing polarisation of incomes and living conditions stands at the core of this development. Meanwhile, with regard to natural resource use, and environmental impacts, it has been observed that the notion of an “environmental” Kuznets Curve” is only of partial viability. The consumption of some resources/destruction of ecosystems continues unabated with higher incomes (Stern and Common, 2001). Again, the dominance of cities leaves little doubt that solutions must be sought with a view to their inner dynamic.

In a similar vein, the issues confronting cities are at least in part associated with a dynamic through which a dominance of negative factors in one area tends to weigh downward and lead to a continued degradation of that environment while, in another area, the presence of positive factors leads in the opposite direction. The negatives include factors such as poor level of infrastructure, poor housing, people with low incomes, low education, social problems, high rates of criminality, violence, lack of security and so forth. The positive have to do with good infrastructure, people with ability to pay, and with the ability to choose where to live and work, self-confidence, security, and so forth. The former attributes thus tend to give rise to a vicious circle, while the later gives rise to a virtual circle.

It is important to underline that this does not mean all is bad in the former case, and all is good in the later. Some people may always thrive, and others may always suffer, irrespective of their surroundings. Meanwhile, opportunities may always be at hand to instill a change, a source of inspiration, meaning that what has become stagnated my gain new life. This is not least obvious from studies of city evolution. But turning things around requires putting an end to the tendency of “accumulation” - that what is bad or good leads to more of the same. This process is fueled to no small part by forces we associate with economics, in the shape of infrastructure, public goods, externalities, incomes, access to information, vested interests and governance. Understanding and approaching them requires a cross-disciplinary approach, however, where sociology, psychology, architecture, urban planning, and so forth, enters the picture.

Against the backdrop, we may ponder specific questions of relevance to social neighborhoods, and what economics have to say about them. For instance:

- ❏ What is the influence of socioeconomic factors on the way that the population living in housing neighborhoods participate in the public space?
- ❏ What are the most important consequences and influences of economic inequality alongside other sources of diversity in the evolution of housing frameworks?
- ❏ Which other inequalities are directly related to economic differences and injustices?
- ❏ What challenges and opportunities emerge from actions focused on “democratizing the economy”?
- ❏ What are the challenges and opportunities of actions to overcome economic gaps and instill empowerment?

What answers are given will depend on the observer, in part reflecting his belonging in terms of school of thought. But, in a nutshell, drawing on economics, a host of socioeconomic factors translate into a situation where the urban environment pushes people apart, widening living conditions and incomes in the process, weakening the weak in a host of respects including access to information and self-confidence. Efforts to counter such patterns and processes meet with counter-measures and adaptation by vested interests as well as the population at large, in their everyday life. A lasting and effective response must dig deep in terms of attaining relevance to people on the ground and what drives the forces of fragmentation and degradation in that particular context.

Conclusions

In one sense, mainstream economic literature has paid scanty attention to the root causes behind inequality and the fragmentation of cities, and has thus been of limited relevance for examining the associated enduring challenges that weigh on so many urban areas around the world. Despite this somewhat dismal situation, economic aspects carry great weight in influencing policy-makers as well as real-world developments and must therefore importantly be taken into account when efforts are made to come up with viable solutions. Further, economics spans a multitude of concepts and lines of thought. Blended with other disciplines, the insights that have accumulated in this literature should be put to better use in developing and implementing responses to the critical issues that confront our ailing cities and local neighborhoods.

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1.2. Economic inequalities in social neighbourhoods

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Urban inequalities and social exclusion

Cities have become, today and throughout the world, the spaces of the greatest social contrasts, more dramatic forms of exclusion and more intolerant and violent segregation. Unable to absorb those populations that migrate to urban areas trying to escape poverty, the cities quickly became highly dualized territories, subjected to different processes of segregation and based on a very unstable equilibrium between their affluent and modern component and the multitude of fresh and helpless newcomers.

This is a phenomenon which, in general, affects both the fast-growing third-world mega-cities and the first-world industrial towns and metropolises and is closely linked to the current phase of globalized capitalism and to the central role that they play in this context: "planetary guidance, production and management; media control, real political power and symbolic capacity to create and disseminate messages "(Castells, 1998 p. 454).

As Gilberto Dupas points out "if, on the one hand, mega-cities are linked to the global economy, support information networks and concentrate world power, they are also the repositories of many excluded segments of the population" and therefore they represent "the metropolitan face of social exclusion" (Dupas, 1999 p.48). One cannot, today, study the great cities, their social organization, and their culture, without taking into account this complex and contradictory reality. For Castells, "mega-cities concentrate the best and the worst; both the innovators and the powerful and the structurally unfit, ready to sell their inability or make it pays to others" and he adds elsewhere, "the trait that characterizes mega-cities is thus to be globally linked and locally disconnected, both physically and socially” (Castells, *ibid*.p.455). The same is pointed out by Ulrich Beck: "the paradox of social proximity and geographic distance thus takes shape in a specific socio-spatial configuration: that of local disintegration within a global integration" (Beck, 2000, p. 29).

It is this internal disconnection of cities in an increasingly globalized world that constitutes the great puzzle for an emancipating conception of the city and the great challenge for the projects of an advanced democracy for the globalized societies.

Many studies have been carried out everywhere to measure and characterize urban social exclusion, and the phenomenon is now fairly well known. However, as important as

acknowledging the increase of the urban excluded and their progressive detachment from the living standards of those included, it is the recognition of the existence of an increasingly clear and consistent separation between these two social worlds, notwithstanding their physical proximity. The line of demarcation between the two worlds is not only the dividing line between those who have and those who do not, but it is also the frontier of citizenship and democracy. In the strong expression of Alba Zaluar: on the one hand, we have the asphalt, the prosperous classes and democracy, embodied in the right to claim from the State better protection; and on the other, we have the hill and the poor condemned to the eternal lack of civic, political and social rights (Zaluar, 1994, p.49).

The process of marginalization and exclusion

Since long ago, social scientists identified some social and spatial processes associated with urban growth (Park, Burgess, & McKenzie, 1925), the most important being a process of distribution which si. s, sorts and relocates individuals and groups by residence and occupation. It involves a social differentiation of space (status identity tends to group people in the same areas), a social control (dominant groups seek to prevent access of other groups to their spaces), residential invasion (assimilated immigrants move from center to intermediate areas of the city), and ethnic succession (new immigrants replace old immigrants in their neighbourhoods).

This process of spatial differentiation is associated with other more cultural issues that amplify or trigger off social marginalization and social exclusion.

The first is the "naturalization" of inequalities and indifference to social apartheid as traces of urban culture. Understood in the broad terms in which Simmel defined it in his essay on *The Metropolis and Mental Life*, urban culture is generated in a context marked by rapid and unpredictable changes and by the intensity of the stimuli that continually bombard individuals. That is why it values the most rational and less emotional reactions. The blasé attitude of the citizens, their indifference to drama, suffering and misery allow them to live with the great social inequalities without triggering in them impulses of revolt or gestures of gratuitous solidarity. The trivialization of poverty seems to have anesthetized the emotions and feelings of injustice, making them insensitive to the dramas of those who suffer.

The second is the risk of insecurity and increased protection. Increased crime in large cities has created a number of barriers to preventing or dealing with crime. But it should first be noted that the division of cities into social worlds alone has never dispensed with a real or imaginary sanitary cordon to separate the world from the excluded from the world of the included. Consisting of a series of control measures, whether institutional or not, the social apartheid sanitary belt currently operates through urban planning, road and transport systems, surveillance of private property, and residential condominiums; through the policing of the affluent areas of the city; but also through the logic of the market itself - the more expensive areas of commerce, housing or recreation keep the population without resources at a distance. Social inequalities turn into spatial inequalities which manifest themselves through poor neighbourhoods, satellite towns, and even residential ghettos.

To some extent, this form of protection seems to work reasonably since the dangers and disturbances caused by the excluded are not very significant. In large cities in richer countries, riots - which Jock Young aptly designates citizen revolts - are almost always sporadic and follow the same pattern: economically marginalized groups become targets of police suspicion and control, and they are treated in a way that clearly disregards civil rights. A simple street incident of this kind

can trigger a disorder or acts of vandalism on the part of a group that already feels marginalized in the labor market. But as a rule the objectives of the demonstrators are limited and do not truly threaten the urban elites; they move farther into their own community and find themselves in the destruction of a few vehicles or in the assault on small-scale stores (Young, 1999, p. 21).

Nevertheless, the world of those included feels threatened and tries to strengthen its protection. The affluent layers of the urban population transform their homes, offices, and recreation sites into fortified areas completely inaccessible to the excluded population. Behind high walls, outbreaks, and electronic sensors live upper-middle-class families who were terrified of the fear of assaults in the center of the metropolis. "Since the consequences of globalization have torn the social fabric, even in countries that have hitherto known prosperity, there are more and more copies of these treacherous enclaves" (Martin and Schumann, 1998, p.173)

A third question concerns the dialectic of exclusion, that is, the excluded population, while at the same time being a victim of exclusion, generates an identity that rejects others and excludes them as well (Willis, 1977). Paul Willis noted that the excluded population tends to create divisions within themselves, o. en based on ethnic criteria, often depending on their location in the city or simply on the basis of the football team they support, which generates problems for the members of the community and, in particular, for women. The "others" are excluded both by aggression and by rupture of bonds; at the same time, oneself is excluded by others, be them the teacher, the supermarket security guard, the "honest" citizen or the head of the police station. The dialectic of exclusion thus consists in a process that continually accentuates marginality and condemns people, at best, to jobs without a future and, at worst, to hopeless inactivity (Young, *ibid*.p.13).

The traps of social intervention in the urban context

The urban fabric is a crucible of complex relationships between different social and ethnic groups, between different cultures and religions, and between different economic interests and life projects. Any intervention that neglects this complexity may trigger unrest and conflicts amongst its components. Some traps related to economic inequalities, for instance, are to be kept in mind:

- First, a moral trap - Instead of blaming the poor for their situation, one must be aware that such a situation results of a repeated, often inherited, deprivation condition. The success or failure of policies thus depends to a large extent on services' understanding of how poor families live their own conditions, expectations, desires, or motivations and how these differences express themselves not as causes but rather as effects of their condition of poverty;

- Second, the trap of interventionism - The problem of the failure of intervention policies is, in part, a problem of professionals' misunderstanding of the logic underlying the activities that they want to promote. This misunderstanding feeds on a set of pre-notions that it is important to be aware of: like i. the superiority of the technical and economic rationality of the market over the logic of small autonomous production, of local production systems, or of norms of reciprocity; ii. the inefficiency and backwardness of traditional modes of resource management; and iii. the inevitable replacement of the traditional with the modern;

- Third, the social neighborhoods trap. The excessive concentration of socioeconomically disadvantaged populations and some risk groups in densely populated spaces has intensified the social differentiation of the city and the segregation of these spaces. Cities -

especially large cities - have not been able to guarantee to all their residents the minimum standards of citizenship nor the participation on the same footing in decisions affecting city life. They have limited themselves to keeping under control the social tensions generated by inequalities, creating sanitary cords of separation between the social worlds of rich and poor and producing an ideology of conformity through a discourse of "naturalization of differences" and a rhetoric about expectations of improvement of the wellbeing, along with some measures to combat the most serious social situations;

- ❏ Fourth, the rehousing trap. For poor families, running everyday life depends on a set of vicinity ties based on community values and reciprocity that moving to a new social neighborhood usually destroys. O. enly, local arrangements for caring for the children or the elderly and dependent parents during work journey are only possible owing to those ties.

To conclude

Cities - especially large cities - have not been able to guarantee to all their residents the minimum standards of citizenship nor the participation on the same footing in decisions affecting city life. They have limited themselves to keeping under control the social tensions generated by inequalities, creating sanitary cords of separation between the social worlds of rich and poor and producing an ideology of conformity through a discourse of "naturalization of differences" and a rhetoric about expectations of improvement wellbeing, along with some measures to combat the most serious social situations (Hespanha and Santos, 2000; Hespanha, 2001).

The question that is pertinent to put is how it is possible to live side by side human beings of such a distinguished condition and with destinies so contrasted without generating a process of rupture or of generalized social conflict? Is it an unavoidable situation?
A negative answer was given half a century ago, by one of the most fruitful ideas of a long-lost author - Henri Lefebvre's – the "right to the city."

In a work of the same title published in 1968, Lefebvre argued that in the late phase of urban capitalism the condition of the city as a center of decision overcomes its previous condition as a center of consumption. As a center of decision, the important issue in the city is no longer to gather people or things, but rather access to information and knowledge, highly elaborated using automatic means of processing. "With a disinterested purpose?" he asks himself. No, definitely not. Because who controls this information and this knowledge is who now holds the power of decision, that is, those who do not represent the will of the residents. "The dominant groups shape their economic, political and cultural interests in the urban space, turning the city into a decision center and source of profits" (Lefébvre, 1974).
Now the city of the future, he argues, will be defined by the reverse of this situation. In it, the right to the city constitutes the superior form of rights (among them, the right to freedom, individualization in socialization, habitat, and dwelling) precisely because it respects all inhabitants as subjects who socially interact in urban space and legitimizes the claim for an active and participant presence. The right to the city includes both the right to decide, that is, the right to participate in decisions about the city, and the right to the ownership (other than the right to property), which consists of the right to freely enjoy the city spaces.

In short, it is a right to centrality, in the sense in which citizens are legitimated to resist any attempt to marginalize urban reality and not to be excluded from decision-making power over their daily environment.

Guidelines: analytical perspective - The city for who?

- ❏ Understanding about the city as a space that brings together contrasts, segregations and exclusions.
- ❏ This is a phenomenon which, in general, affects both the fast-growing third-world mega-cities and the first-world industrial towns and metropolises and is closely linked to the current phase of globalized capitalism.
- ❏ The first is the "naturalization" of inequalities and indifference to social apartheid as traces of urban culture.
- ❏ The division of cities into social worlds alone has never dispensed with a real or imaginary sanitary cordon to separate the world from the excluded from the world of the included.
- ❏ The excluded population, while at the same time being a victim of exclusion, generates an identity that rejects others and excludes them as well (WILLIS, 1977).
- ❏ This misunderstanding feeds on a set of pre-notions that it is important to be aware of: like i. the superiority of the technical and economic rationality of the market over the logic of small autonomous production, of local production systems, or of norms of reciprocity
- ❏ The excessive concentration of socioeconomically disadvantaged populations and some risk groups in densely populated spaces has intensified the social differentiation of the city and the segregation of these spaces.
- ❏ For poor families, running everyday life depends on a set of vicinity ties based on community values and reciprocity that moving to a new social neighborhood usually destroys.
- ❏ The right to the city includes both the right to decide, that is, the right to participate in decisions about the city, and the right to the ownership (other than the right to property), which consists of the right to freely enjoy the city spaces.

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1.3. Solidarity economy and collective action in the urban space

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With a reference to the headline of URBiNAT, I will ask the questions about *Justice for who, Democracy for who? Cooperation for who?* Let me put forward *two key points* that I will elaborate in this talk: *Firstly*, I will highlight two understandings of solidarity economy and argue that we need *both* of these two ways of solidarity economy.

Secondly, I will give an example of the necessity of differentiating between various types of stakeholders participating in creating sustainability in the urban space. Sustainability, democracy and cooperation *for some*, may be the exact opposite for others. Welfare *for some* may be dis-welfare for others. Justice *for some* may be injustice for others. If we adopt a solidarity economy framework to "collective action in the urban space" such questions about who benefits must be at the core of all actions and all analysis.

Whats is the solidarity economy?

So, first thing first: How to understand the solidarity economy? Here it makes sense to distinguish between solidarity economy in the South American, perhaps first of all Brazilian sense, *and* in the European sense. *And we need both* to fully understand the potential of collective action in the urban space. The Brazilian sociologist Luiz Inácio Gaiger argues that Solidarity Enterprises constitute an important part of the solidarity economy. In Portuguese these enterprises are called *Empreendimentos Econômicos Solidários* (Solidarity-Economic Enterprises).

The solidarity enterprises are associative in nature and they are based upon cooperative self-management practices. Solidarity enterprises are more than just enterprises producing goods or services for their members and stakeholders. According to Gaiger, they are o. en engaged in *Activism in social causes* and *Involvement in social transformative movements*. This part is very important, because it is a core value of solidarity enterprises *both* to be concerned with internal processes of participation and democracy as well as being externally active when using the public space, the urban space and the public sphere to expand the space of solidarity, justice, democracy and cooperativism. To solidarity enterprises it is *not enough* to cater to the daily needs of their stakeholders, but to use their social and political capital to have an impact on the larger society.

Now, let us compare this with a European approach to solidarity economy with the use of the French economist and sociologist Jean-Louis Laville. To Laville solidarity economy is concerned with *linking* the organizational analysis of the particular enterprise or organization in the social- and solidarity economy to the larger questions about "*What kind of economy*" constitutes the economic basis of our societies; and "*What kind of democracy*" constitutes the space for political power and will formation in our societies?

So in my perception – here may those who differ from this perception. But, in my view, the only way the South American approach to solidarity economy in the hands of Gaiger and the European approach to solidarity economy in the hands of Laville differ is the degree of bringing in the structure of the larger society.

And we definitely need *both* the South American approach *and* the European approach! With the South American approach to solidarity economy we get crucial knowledge about ways in which specific enterprises and organizations can progress based upon principles of collective management and engagement in activities aimed at structural change. With the European approach to solidarity economy we get insights into the societal principles necessary for a solidarity economy to blossom and expand its space as a cornerstone in the economic, political and social life of all human beings. With the combination of the South American and the European approach it would even make sense to set standards for how big a part of our economy that should be constituted of the solidarity economy. Let us engage in this discussion!

We need both of these approaches to understand better how solidarity economy as an organizational entity and as a structuring societal principle can work for us in restructuring both urban and rural spaces towards principles of egalitarian solidarity. When adopting a solidarity economy perspective, we see that much too much power is given to conventional capitalist companies. This power abuse hides the fact that economic principles of social life are plural.

Recently I did a fast analysis of a big Danish social enterprise with a big turnover – I cannot go into details about this enterprise, but it is called the Roskilde Festival, and my analysis revealed that the economic principle of reciprocity probably constitute the major part of the economy of that particular organization. Yes, it is on the market selling services and products; yes it is engaged in redistribution of profits. *But it is the reciprocity between thousands of stakeholders that forms the core of the organization.*

From solidarity economy we also learn that we need to *take* democracy and *use* democracy to work for the benefit of potentially marginalized people everywhere. If we do not do this, democracy tends to work against them and not for them. "Participation" and "Democracy" are beautiful principles; but if not linked to principles of solidarity economy these principles tend to produce a lack of participation and exclusion from democracy to people without a strong daily voice in the public sphere.

Last week, I heard Boaventura de Sousa Santos give a most inspiring talk at Roskilde University about how Capitalism tends to regulate Democracy in the world of today. Capitalism regulating Democracy (!) - this is serious because it erodes the possibility of letting the principles of the Urbinat project become foundational principles of urban life: It *erodes* the principles of the primacy of "Common Good". It erodes the principles of Sustainability, Justice, Democracy and Cooperation – the five core values of the Urbinat project.

Solidarity economy and public space: Casa Pumarejo experience

I will share with you an experience I had when engaging in *Slow Research* of solidarity economy in Sevilla in 2016. *Slow research* in the sense of *me being slow* and *present* and *open* to just *sensing* what I saw and felt. Slow in the sense that I came cycling into Sevilla on my bi-cycle where I met with some fabulous people engaged in Casa Pumarejo *a multi-dimensional public space*.

Casa Pumarejo is a local market place, it is a meeting place, a public space and a local public sphere and centre for deep solidarity with and between the people living in the area – and *not* the creative class that the city at least at some point wanted to move in.

O. en when politicians and city planners use the vocabulary of participation, sustainability and democracy it is not encompassing the citizens and residents already living in the area to be an object for urban innovation. Often the residential composition is *not quite good enough*. We need to change the population a bit, the politicians seem to say. We need to motivate people with *resources* to move in and people *without resources* to move *out* to make the balance better. To enhance sustainability. The citizens in urban areas marked by a lack of resources, employment and opportunities are not really good enough. This seems to be a driving rationale. So for their own benefit we will move some of them and we will produce exciting spaces for the creative class, and this will somehow benefit all.

This is very similar to the approach in the Triggle-Down-Economy of neo-liberalism where we expect that when providing more economic freedom to the upper classes this will benefit all. But this didn't work in the economy, and it will not work in the urban space. Gentrification always beats social justice for the marginalized, if they do not organize as in the situation of Casa Pumarejo.

Casa Pumarejo is a wonderful example of these struggles, and it provides an example to follow if we want urban innovation to be based upon the principles of solidarity economy. I spent a few days exploring Casa Pumarejo accompanied by my friend and colleague Rocío Nogales from the EMES research Network. Rocío is from Sevilla, and her friends who are active in Casa Pumarejo showed us around. But what I tell now is my story. They may not agree on everything I tell, I hope they will, and I believe they will. But I have to be responsible for the way I tell it:

In the area where Casa Pumarejo is situated there are two spaces of "sustainability and participation" – One space is made with active assistance of the local government of Sevilla and financially supported by the EU. It is a *space for the creative class* with all kinds of workshops and residences for artists and high level artisans. It is closed to the surroundings with a big grey iron gate that only the residents control. *Behind the gate* we find a heaven of sustainability, urban gardening and almost an image of an urban eco-village. *In front of the gate*, we find a diverse neighborhood with all kinds of citizens, probably a neighborhood deprived of many resources and as such delicious to take over by the creative class eager to get onboard the urban eco-village dream.

My friends in Casa Pumarejo did not like that place because it was based upon a complete change of citizens. Local residents were expelled in order of building a heaven of sustainability for the creative class that could move in behind the gate of exclusion. As a complete and profound contrast to this, Casa Pumarejo stands for a very different approach to urban innovation! Let us hear what type of urban solidarity movement my friends from Casa Pumarejo are engaged with, and let me quote from one of my friends who guided the tour of the area for two full days. He

begins with an account of the people who lived in Casa Pumarejo when the municipality decided to rebuild it into a hotel:

"*Most of them women, old strong women, present and critical women. In 2000 the municipality gave an order to expel them, but the women have a huge cultural resource that must be symbolically protected. You can see beautiful "fights" between the mayor and them.*
This place is strongly linked with its surroundings. In 2000 you find that these women say no to money, and they say no to a new house. You can´t offer them anything better than this. That's something cultural. This was also a political decision.
For the last two years we have been collecting information, and everyone learned something from it, ideologies started mixing with each other.
Casa Pumarejo is a monument with an ethnological worth. It is inseparable and its use can't be monopolized.
The house must contain trading, housing and associations. Everything structures itself in a non-designed way, because this was not part of Sevilla, this was the black market area during the times of hunger. In 1808, when the French troops arrived, this was a prison for women. This neighborhood had shelters for crooks, methadone traders and charity nuns providing food, but forget about electricity or sewerage.
In 1992, with the Expo, the big ones tried to kick out the smaller ones. This place has had everything, but everything has disappeared. Flamenco traditions live here in the big patios. A new political model is coming, neighbours willing to do activities and helping each other".

My colleague at Roskilde University, Stefan Jacobsen from our Living Ecologies Research Group who is an environmental historian recently directed me towards the fact that – and I quote: "*75% of the world's cities have higher levels of income inequalities than two decades ago. Wrong direction for political maneuvering a space for socio-ecological improvements?*" – End of quote. And he ends a short lecture on urban life and climate change with the conclusion that "Cities can create a lock-in-situation for consumption and modes of living that renders climate mitigation close to impossible. Leaders in urban development badly need an understanding of global justice" – End of quote and end of talk.

Guidelines: Principles and lessons learned through the Casa Pumarejo

- ❏ First: Solidarity economy does not emerge without struggles for an expanded participatory democracy and a plural framework of the economy.

- ❏ Secondly: Visions of sustainability and participation can materialize within an overall neo-liberal framework. Just as Nancy Fraser has pinpointed that we have to distinguish between neo-liberal and emancipatory feminism fighting for participatory democracy, *we may want to distinguish between neo-liberal and emancipatory processes of sustainability and participation*. The Panacea of urban sustainability and eco-villages may be heaven to *some*, and yes, *hell to others* when not related to issues of social justice and egalitarian solidarity.

2. Governance, plurality and concepts in the public space

Health and happiness are more distinctly affected by the income differences within cities than among cities (Wilkinson, 2010). The average life expectancy can vary in about 17 years in a 25 minutes distance by bike in a city (Marmot, 2010). New models of governance are required to face the distribution of inequalities within cities and the solidarity economy concept might offer alternative solutions to old problems.

In fact, the approximation between state and social sector has been changing the model of governance in the last years. There is a prioritization of integrated social responses, and more recent models of social innovation and development of community. In this new configuration of forms of open governance, the social and solidarity economy has been playing an important role.

There is an emergence of social practices that seek to combine community development, influence of public policies and empowerment of people for social change. It is the case of initiatives of self-organization and collective decision-making (Dias, 2013), as well as economic practices based on solidarity economy (Laville 2009; Laville & Jané 2009; Hespanha 2009), with concrete proposals for another economy, promoting both its economic and political dimensions. These manifestations incorporate changes in power relations through the reinvigoration of the notion of community, the creation of different forms of self-organization and solidarity among social groups, and the expansion of meaningful practices that reinvent decision-making mechanisms.

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2.1. Solidarity economy, social economy, social enterprise: concepts and contexts

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Context

Grassroots entrepreneurial activities with a social aim have taken different forms, denominations and specific characteristics according to the context analyzed. These arrangements are generally seen as problem-solving devices, which address unsatisfied needs through the production of various types of services and goods, and they have started to emerge due to the fact that for-profit and public enterprises were either unwilling or unable to address a number of specific societal needs. In the last decades there has been a lively debate, and social economy, third sector, social enterprise, social entrepreneurship, solidarity economy are blurring concepts utilized to identify experiences that are sometimes similar, even though they maintain some specificities, according to different cultural and geographic contexts.

Social Economy and social enterprise

In Europe the two main trends are related to the concepts of social economy and social enterprise. The term social economy, of French origin, is broader and includes cooperatives, mutual aid societies, foundations and associations. This concept highlights the social mission of these organizations that prevails over profit maximization purposes, and the fact that they are intended to benefit either their members or a larger community. Crucial factors are the democratic character of the decision-making process and the prevalence of people and labour over capital. This concept partially overlaps with the concept of social enterprise, that has been more systematically defined.

The term social enterprise appeared for the first time in Italy, inspired by the experience of social cooperatives, that started to raise from the civil society during the 80s and that were then regulated by a specific law in 1991 (Law 381/1991). Social cooperatives started to emerge in order to deliver social services to disadvantaged categories such as the disabled, the elderly, and people with addictions, while pursuing at the same time the general interest of the community. In this perspective, the emergence of social enterprise can be interpreted as the consequence of two main trends: on the one hand, the engagement of associations and foundations in the provision of services, and on the other hand the changed role of cooperatives in providing general-interest services also or non-members. The EMES European Research Network has proposed a definition relying on nine economic and social criteria which has been applied in most European countries. This definition synthesized the two main concepts elaborated until then: the non-profit sector and the social economy, and stems from an extensive interdisciplinary dialogue and the consideration of the various definitions existing in Europe. From this definition are excluded both those organizations that are not entrepreneurial (such as associations, charities, or foundations), and those profit oriented business that are involved in social or environmental projects. According to the EMES approach the social enterprise is conceived of as an economic entity pursuing an explicit social aim, where the social goal is tightly linked to the stable and continuous production of goods or services of general-interest (Borzaga and Defourny, 2001). It is worth noting that different legal frameworks have been employed for the recognition of social enterprise in several European

countries, and this has contributed to clarify the concept, even though legislations have had a different impact and obtained different results (Galera and Borzaga, 2009).

Social entrepreneurship

In the United States, the origins of entrepreneurial arrangements located between the state and the market are ascribable to a different phenomenon: the diminishing public funding supporting non-profits. With respect to the European approach, the literature developed in the United States, and to a certain extent also in Canada and the UK, proposes an approach that is more focused on the social entrepreneur as an individual. However, the terms social enterprise, social entrepreneur, and social entrepreneurship are o. en used interchangeably (Seanor and Meaton, 2007). In the US social enterprises can assume several legal forms, such as sole proprietorship, corporation, partnerships, limited liability company, non-profit, and also for profit organization (Galera and Borzaga, 2009). Less emphasis is given to the social goal: commercial activity and social activity can be separated, the former one being instrumental to the latter, which can rely also on donations or specific financing projects (Thomson, 2008). The collective dimension is less emphasized: the social entrepreneur, as an individual, is often seen as the key subject who brings innovative solutions to the social needs that emerge in the community. A social entrepreneur is an "extraordinary individual" who brings about societal transformation and innovation (Dees, 1998, Roberts and Woods, 2005, Seelos and Mair, 2005). According to the Ashoka foundation, the social entrepreneur is a "visionary" who aims at transforming the world.

Solidarity Economy

In Latin America the economic sphere located between the state and the market has been growing since the 1980's as a response of civil society to growing inequality, unemployment and social marginalization. Its historical roots, however, can be traced back to pre-Columbian cooperative models, that were later influenced by participatory institutional models introduced by European colonizers. The cooperative movement started to develop at the beginning of XX century and had strong influences derived from utopian and socialist schools of thought, as well as from trade unionism and the social doctrine of the Catholic Church (Coque, 2002). Older experiences are reported in Venezuela and Mexico, where some forms of embryonic cooperatives were active since the first half of the XIX century. However, these experiences were characterized by discontinuity and heterogeneity, with different impacts at the regional and national level (Gaiger, 2009). From a conceptual viewpoint, the main terms employed in Latin America are popular economy and social and solidarity economy (or simply solidarity economy, hereinafter SE), although the concepts of third sector and social economy can also be found in the literature. Popular economy is a concept utilized to define those informal experiences that arise from the civil society in order to face necessities of income generation, generally without any margin of accumulation. These community-based initiatives address the needs of subsistence, and social relations appears crucial in this context, because of their capacity to find appropriate solutions to actual conditions of living. However, the material and relational assets on which these initiatives are based, can constitute a fertile ground on which more developed organizations of the SE can build. The concept of (social and) solidarity economy has been elaborated by several Latin American scholars since the 80's (Razeto, 1986; Laville, 1998; Coraggio, 1999, 2011; Gaiger, 1999; Singer, 2000; Guerra, 2002, 2003; Arruda, 2003). With respect to the popular economy, the SE departs from the mere adaptation to circumstances and focuses on the economic activity as a vehicle that is capable to bring about change. The entrepreneurial economic logic that emerges is based on cooperation and exploits the potential of social relations, based also on traditions and personal ties (Gaiger, 2009). The SE

sphere includes cooperatives, cooperative banks, mutual organizations, and in general associations of people who freely join to develop economic activities and create jobs on the basis of solidarity and cooperative relations, among themselves and in the society at large. The main drive is to ensure material conditions for the survival of people, fighting against poverty in order to create short and medium-term alternatives. At the conceptual level, the SE can be seen as the attempt of incorporating solidarity into the theory and practice of the economy at a variety of levels, such as market, enterprises, production, consumption, public sector, and economic policies (Razeto, 1999).

The three main levels in which solidarity economy can act as a factor of change are production, distribution, and consumption. In the production sphere labor is conceived as the main factor of production in opposition to capital (Coraggio, 1999) and the role of associated workers is intended as crucial, as well exemplified by the experience of enterprises recovered a. er their bankruptcy and managed by their workers through worker cooperatives (Vieta, 2010). This experience originally emerged in Argentina after the economic crisis of 2001, followed by similar experiences in Uruguay, Venezuela and Brazil. SE organizations allow workers to raise their aspirations above the mere material needs, offering the possibility of an alternative relation with the conditions and results of their work. A crucial aspect is the community factor, the so-called “C factor” (Razeto, 1998), intended as an organizational category. The “C factor” involves several aspects like cooperation in the labor environment, knowledge sharing, collective decision-making, additional non-monetary benefits for workers. In the distribution sphere SE acts not only through monetary distribution flows, but also through other economic relations such as reciprocity, redistribution, and cooperation. In the consumption process SE encourages sobriety and respect for the environment. A specific characteristic of SE in Latin America lies in its political connotation, that stems from the strong connection with local social movements. Some streams of SE stem from trade-unionism, other streams spread from the social doctrine of the Catholic Church (Razeto, 1986), and from the movements linked to the World Social Forum.

Therefore, SE in Latin America generally expresses the idea of an alternative economic and political system to the capitalistic one, with a strong critique to neoliberalism (Guerra, 2002,2003; Coraggio, 2005). Its primary aim is to build new social and labor relations that do not reproduce inequalities and constitute an actual alternative to the capitalist economic system, questioning the existing socio-economic structures. A crucial factor in this sense is self-management, intended as a revolutionary practice that questions the capitalist system, given that it is not based on exploitation but on the free association of workers (Singer and Souza, 2000).

Guidelines - So what does that mean? Borders and intersections among concepts

- ❏ More recently we come across a multiples designations associated with the social actions, social sector. In many cases misunderstood as synonyms. There are complementary and hybrid concepts, but also distinct concepts whose intention and approach may even be conflicting.

- ❏ Popular economy is a concept utilized to define those informal experiences that arise from the civil society in order to face necessities of income generation, generally without any margin of accumulation.

- ❏ In the context of solidarity economy, many community-based initiatives address the needs of subsistence, and social relations appears crucial in this context, because of their capacity to find appropriate solutions to actual conditions of living.

- ❏ In social entrepreneurship, the collective dimension is less emphasized: the entrepreneur, as an individual, is often seen as the key subject who brings innovative solutions to the social needs that emerge in the community. A social entrepreneur is an "extraordinary individual" who brings about societal transformation and innovation (Dees, 1998, Roberts and Woods, 2005, Seelos and Mair, 2005).

- ❏ Social economy and social enterprise according to the EMES approach the social enterprise is conceived of as an economic entity pursuing an explicit social aim, where the social goal is tightly linked to the stable and continuous production of goods or services of general-interest (Borzaga and Defourny, 2001)

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2.2. Social enterprise research and policy

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Social enterprise is a new concept currently used side by side with other concepts such as social economy, solidarity economy, social entrepreneurship and social innovation. When associated with these other concepts social enterprise has different meanings. It may describe enterprises of the social economy, such as cooperatives, mutual associations or non-profit associations. It may describe enterprises created within the solidarity economy movements. It may refer to enterprises created by social entrepreneurs regardless of their legal form, including commercial enterprises. The diversity of meanings for different actors and empirical realities is shaped by contextual and historical factors, different social actors and different epistemological and theoretical perspectives.

Social enterprise research

Research on social enterprises started in 1990s within a European, now international, network of social enterprise scholars[25]. EMES describes itself as "a research network of established university research centres and individual researchers whose goal has been so far to gradually build up an international corpus of theoretical and empirical knowledge, pluralistic in disciplines and methodologies, around our "SE" concepts: social enterprise, social entrepreneurship, social economy, solidarity economy and social innovation".

A major international research project, ICSEM - International Comparative Social Enterprise Models, coordinated by Jacques Defourny e Marthe Nyssens, has been carried on under the aegis of SOCENT and EMES. It involves many researchers and countries under a common theoretical and methodological framework, thus making the realities of different countries comparable. Currently, EMES is coordinating a COST Action, EMPOWER-SE – Empowering the next generation of social enterprise scholars[26], involving researchers from 37 COST countries, 5 Near Neighbour Countries, and 3 International Partner Countries. Through its diverse tools, it aims at fostering the understanding the diversity of SE models, their emergence and development, and their contribution to the development of sustainable societies. It allows to expand SE knowledge on countries which were not previously included in the ICSEM project, namely Portugal[27].

[25] https://emes.net/

[26] http://www.cost.eu/COST_Actions/ca/CA16206; http://www.empowerse.eu/

[27] In Portugal, the project TIMES – Institutional Trajectories and Social Enterprise Models in Portugal, aims at contributing to the knowledge of the meaning, profile, institutional context and roles of SE in Portugal, to help strengthening its role in solving social and societal problems. See https://times.ces.uc.pt/?page_id=8.

The EMES approach identifies a set of features which tend to be present in social enterprises. Thus, a social enterprise is an economic project which includes a continuous production of goods and services, the presence of paid work, and some degree of economic risk. It has a social mission which is expressed in an explicit social aim, a limited profit distribution reflecting the primacy of the social aim, and is an initiative launched by a group of citizens or a third sector organisation. Social enterprises have a participatory governance expressed in a high degree of autonomy, a participatory nature, which involves various stakeholders and decision-making power not based on capital ownership.

Under the ICSEM approach, Defourny and Nyssens proposed a typology of four social enterprise models[28] which have in mind different historical contexts. The model of the entrepreneurial non-profit comprises the evolution of charities and other non-profit organisations which have earned-income strategies to support their social mission. This is o. en the result of the scarcity of traditional resources and a willingness to diversity their funding sources. The second model, the social cooperative, is the most associated to the emergence of social enterprises. It developed from the cooperative tradition, for instance in Italy and Portugal in the 1970s, with a strong orientation to democratic governance. Most of these cooperatives have a labour and social inclusion mission and are said to differ from conventional cooperatives by combining the pursuit of members interest with the interests of the community. A third model, the social business refers to a mission driven business. It is more recent and dominant among the business schools, consultancy firms, corporate social responsibility departments of multinational corporations and foundations, promoting business methods to address social problems. The fourth model, public-sector social enterprise describe community enterprises for local development set up by public bodies as part of community development policies.

This typology works as a hypothesis based on general trends but in specific contexts we find variations, with some models being absent and new ones being identified. In any case, it is illustrative of the variety of meanings and the historical and contextual processes shaping social enterprises. For instance, whereas social cooperatives developed early within the framework of social economy innovations and social movements, entrepreneurial non-profits developed often within contexts of welfare state retrenchment, as it happened in the USA in the 1980s and in Portugal more recently. On the other hand, the interest of businesses and business schools in social enterprises is recent and owes much to the emergence of new concepts such as social entrepreneurship and the social business model proposed by Muhamad Yunus.

Social enterprise and policy

Contributing to the current relevance of the terms is the EU activism in this field since the Directorate-General for Growth of the European Commission took within its agenda to promote social innovation and social enterprise as part of the Europe 2020 strategy for a “highly competitive social market economy”, namely within the Social Business Initiative. The activism of this DG helped shaping the concept with a business perspective mixed with the social economy tradition:

> A social enterprise is an operator in the social economy whose main objective is to have a social impact rather than make a profit for their owners or shareholders. It operates by providing goods and services for the market in an entrepreneurial and innovative fashion and uses its profits primarily to achieve social objectives. It is managed in an open and

[28] Defourny, Jacques, and Marthe Nyssens. 2017. «Fundamentals for an International Typology of Social Enterprise Models». *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 28 (6): 2469–97

responsible manner and, in particular, involves employees, consumers and stakeholders affected by its commercial activities[5].

In the report *A Map of Social Enterprises and Their Eco-Systems in Europe*[29], sponsored by the Directorate-General for Employment, Social Affairs and Inclusion of the EC, a set of criteria for organisations to meet in order to be classified as social enterprises were identified, following from the knowledge generated by European researchers:

- ❏ The organisation must engage in economic activity: this means that it must engage in a continuous activity of production and/or exchange of goods and/or services;
- ❏ It must pursue an explicit and primary social aim: a social aim is one that benefits society;
- ❏ It must have limits on distribution of profits and/or assets: the purpose of such limits is to prioritise the social aim over profit making;
- ❏ It must be independent i.e. organisational autonomy from the State and other traditional for-profit organisations; and,
- ❏ It must have inclusive governance i.e. characterised by participatory and/ or democratic decision-making processes.

The Social Business Initiative was powerful in its purpose of advancing social enterprises. One of its achievements was the inclusion of measures promoting social enterprises in the European Structural and Investment Funds.

Still one cannot say that there is a consensus on what exactly is a social enterprise in the different countries and even within EU institutions. An example is the recent recommendation of the European Parliament for a statute on social and solidarity enterprises [30] which, among others, argues for the establishment of mechanisms which prevents "the establishment and operation of 'false' social and solidarity-based enterprises".

There is, thus, a fear that the more powerful market economy enterprises may penetrate the fields of activity typical of social and solidarity organisations for purposes of profit making

Final considerations

Social and solidarity economy, and social enterprises set up within these fields may only be fully understood both theoretically and empirically if we consider the epistemological difference in the understanding of the economy as the market economy, as mainstream economics do, and the substantive understanding of the economy along the lines of Karl Polanyi or the doctrine and research tradition on the social economy in Europe since neoclassic economics was established.

In *The Great Transformation*, Polanyi points out the existence of several economic principles and corresponding typical institutions, among which the market economy is just one. He includes

[29]Communication From The Commission To The European Parliament, The Council, The European Economic And Social Committeeand The Committee Of The Regions: Social Business Initiative - Creating a favourable climate for social enterprises, key stakeholders in the social economy and innovation /*COM/2011/0682 final*/ (https://eur-lex.europa.eu/legal-content/EN/TXT/?uri=CELEX:52011DC0682)
http://ec.europa.eu/social/main.jsp?langId=en&catId=89&newsId=2149

[30]European Parliament resolution of 5 July 2018 with recommendations to the Commission on a Statute for social and solidarity-based enterprises (2016/2237(INL)).
http://www.europarl.europa.eu/sides/getDoc.do?pubRef=-//EP//TEXT+TA+P8-TA-2018-0317+0+DOC+XML+V0//EN&language=EN

redistribution, which is typically currently made by states, reciprocity, which is typically made by communities, and householding, within self-sustaining traditional rural families. Social and solidarity organisations, and social enterprises, cannot be understood fully within the market economy as they interact, combine resources, and mix goals of the different institutions – state, market and community.
Considering this is crucial both for establishing the terms of an enlightened debate on social enterprises and for guiding policies in a way that their potentials find a favourable framework to actualise their contribution to tackle current social and societal challenges.

Guidelines: main fundamental characteristics of the social economy

- ❏ Primacy of the individual and the social object over capital,
- ❏ Free and voluntary membership,
- ❏ Democratic control by its affiliates (except foundations which have no associate members),
- ❏ Combining the interests of affiliates / users and / or the general interest,
- ❏ Defense and application of the principles of solidarity and responsibility,
- ❏ Autonomy of management and independence in relation to the public powers,
- ❏ Most surpluses are for the achievement of objectives in favor of sustainable development and the provision of services of interest to members and / or the general interest. (European Economic and Social Committee, 2007)

2.3. Other perspectives on Economy: Solidarity economy, women's autonomy and urban revitalisation[31]

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Introduction

Solidarity Economy should be assumed as a stretchy concept, in which we can find very different and creative economic arrangements, collectively organised, according to social, cultural, and economic contexts. These forms have some contributions to give: they can refresh the public space, strengthen the social bonds in the communities, constitute forms of guaranteeing the provisioning and foster people's autonomy - this latter one of the most important feature. Given that women constitute the majority of citizens involved in solidarity economy arrangements, it is reasonable to expect that they also contribute, in economic terms, to one of the United Nations' sustainable development goals, namely, the gender equality.

To briefly address these diversified contributions, I propose to debate five short key issues which not only shed light on the solidarity economy framework but also evince the role it may play in the urban-setting. In fact, Solidarity Economy may be of interest for public and third-sector actors, and what is more, for communities to foster agency in the territories and to promote urban revitalisation. It means that Solidarity Economy matches well with architecture, urbanism and design projects concerned with social justice.

[31] This is an original paper prepared for Urbinat Project Webinars.

A range of approaches relative to the production of spaces could be a nursery for a fruitful dialogue between the economic, the social and the environmental dimensions in a progressive way: from participatory and community architecture projects (Hofmann, 2014; Sandin, 2013; Cho & Kim, 2016; Otsuki, 2018) to critical perspectives on urban planning and housing policies (Maricato, 2009; McGuirk, 2014; Moassab 2013) or, more importantly still, the full recognition of cultural and local knowledges as baseline assumptions for the designing of solutions (McGuirk, 2014; Moassab, 2016). Despite not being the focus of this short essay, I must call the attention for something usually ignored: the relevance of rescuing African, Afro-Latin, gypsy[32][2], and indigenous architectures as well as their contributions in terms of sustainable techniques and methods. In this age of diversity and migration flows all over the world, concerns with environmental and social justice will also require from us, instead of ready-made solutions, the proper recognition of other rationalities in residential construction, in the organisation of space, and in the handling of locally available and scant resources.

Despite not being a common word in architecture vocabulary, Solidarity Economy may be considered an urban-friendly concept for two reasons. Firstly, because solidarity economy principles - self-management, equity in resources and outcomes distribution, collective organisation/collaborative arrangement - are usually present in popular architecture projects (Lucas dos Santos, 2018b; Moassab, 2016). Secondly, because participative and sustainable urban planning could benefit from citizen-led economic arrangements inasmuch as economy of proximity matches with environmental concerns. It is worth mentioning that Solidarity Economy is compromised with people's autonomy to outline tailor-made solutions for contextual problems. It means that SE contributes to resizing marginalised and impoverished groups' participation in the public space, that is, in decision making process on local issues.

In this chapter, I argue for a broader scope of concepts usually employed to be the baseline for intervention projects. Five key concepts will be tabled and briefly questioned. Following this section, I outline some brief notes on how Urbinat Project can intertwine Solidarity Economy, urban revitalisation goals, and cross-cutting concerns.

Could the concepts we have handle the reality?

The **first key issue** to be tabled has to do with the very concept of economy. We have understood economy as a synonym for market. But the fact is that economy encompasses what makes our material life possible. One can consider, for instance, the remittances (in money but also in goods) by family members to support someone abroad. It is economy for sure but, at the same time, it does not have anything to do with self-regulated markets. The same could be said about reciprocity mechanisms through which goods could be given to someone for having helped other community member to harvest crops or build a house. These are some examples of everyday economy particularly connected with provisioning, demonstrating that no less important for the economy are the non-paid provisioning services. Some relevant contributions to this debate have been made by feminist scholars working on community economies (Gibson-Graham, 2002, Lucas dos Santos, 2018b), economics of care (Folbre, 2015; Ferber & Nelson, 2003), or solidarity economy (Guérin, 2004; Hillenkamp, Guérin & Verschuur, 2014; Osório-Cabrera, 2016; Matthaei, 2010), as well as by institutionalist economists (Reis, 1998; Castro Caldas, 2010).

[32] With regard to Romani Architecture, see Calzi, Corno & Gianferro (2007).

Another aspect to bear in mind is that of economy complexity. Economy should not be reduced to math formulas and abstraction. In fact, abstraction may materially distort the real conditions (constraints, possibilities and mutual help) people deal with to organise their daily economic life. We have been in the face of institutional arrangements which affect the effective economic dynamics, as shown by institutionalist scholars (Reis, 1998). Consequently, from a Polanyian perspective, economy should be seen as a plural phenomenon; that is, not only the market should be considered as economy, but also reciprocity, redistribution and householding, which are principles of economic integration likewise. Unfortunately, householding, which brings us back to the domestic domain, is usually ignored or sub-represented when economic innovation is debated - particularly the role played by women in reconnecting economy and society through creative forms of redistribution (besides the State) and reciprocity[33].

The **second key issue** is concerned with the idea of fighting against poverty and marginalisation. We are used to considering economic inequality as the main problem to be solved. On the other hand, we are most likely to be fighting against the consequence rather than the cause. Not to be confused with something that a to-do list can quickly solve, poverty should be framed as the result of different social inequalities impacting a body simultaneously - I mean, ethnicity, race, gender, class, nationality. The subjects of environmental racism and environmental injustice (Pulido, 2017; Harper, Steger & Filcak, 2009) could help us understand how impoverishment, shortage of public equipment and racial segregation are intertwined within urban areas. In this context, black and poor people (but also Roma people in Europe) are the ones who have been gated in devalued areas with high levels of toxic waste and landfills, as well as in the absence of cultural and social equipments and basic services. In this sense, if we are concerned about reducing poverty we should be attentive to the social hierarchies which underlie the context of economic inequality.

And what does Solidarity Economy have to do with marginalisation and social inequalities? Firstly, Solidarity Economy may be connected with different goals: fighting against poverty but also stimulating different patterns of consumption or reducing environmental impact due to long-distance trade. By valuing communities' and peoples' knowledges, Solidarity Economy could be understood as collective economic arrangements devoted to production, consumption, savings, distribution and trading activities, in urban or rural areas. As a **third key issue**, Solidarity Economy should not be taken as a mere form of trading. It is more than that since some keywords have being tabled: autonomy, solidarity (in the sense of proper distribution of opportunities and assets), shared management (decision making process is collective) and associativism (a group of citizens who gather to do something for their own collectivity or for the community at large). Solidarity economy arrangement should not be confused with support organisations who, in different places, help them develop. Despite the differences, it is worth recalling that these support organisations, many of them as part of Social Economy, play a key role by fostering citizens' autonomy as well as community creativity to think of its own problems.

A **forth key issue** refers to typologies. In fact, categories vary according to the contexts**.** These are some of the initiatives usually found in European contexts: consumption groups (vegetable baskets), short proximity services (parental nurseries/kindergarden), short supply circuits, community ovens and kitchens, edible gardens, community gardening, community repair shops, complementary currencies for exchanging goods and services at solidarity fairs, fair trade, community-based revolving savings[34]. Different contexts, otherwise, will signal the incidence of some categories rather than others. In the labyrinth of names referring to very close and even

[33] With regard to this, see Hillenkamp (2013) and Lucas dos Santos (2016).

[34] A dra. criteria for classifying Portuguese solidarity economy initiatives was provided by Hespanha and Lucas dos Santos (2016). Despite not handling the diversified European contexts, this draft criteria may be helpful to think of

contemporary concepts, some ideas have been brought to the surface - circular economy as one of them. It is thus worth recalling some intersections between Solidarity Economy and Circular Economy towards sustainable societies. Just an example: in community-led exchange fairs, it is common that collective earnings are guaranteed for future needs by means of waste collection trade.

It lead us to the **fifth key issue** - the connection with the territory and the environment. There are many economic solidarity initiatives in European context devoted to foster articulation between citizens in the neighbourhood, develop an economy of proximity, reduce mass distribution impact, and reinvigorate public spaces. I could recall many examples, but I will focus on two possible formats by stressing the role in urban and peri-urban contexts. The first one is the set of short supply chains. They are economically important to the territory for reducing the environmental impact of long-distance freight transport and dependence on large stores. However, they are also crucial for articulating consumers towards different patterns of production and producers, in turn, towards a different level of consumers' compromise on seasonable crops.

The second format to which I would like to call for special attention is the case of complementary currencies, particularly the transition currencies, such as Bristol Pound and Lewes Pound in the UK. Complementary currencies may be used for different purposes, such as to pay for voluntary work, increase participatory budgets, stimulate exchanges of goods and services amongst people within communities, support some income transfer programmes or stimulate different patterns of consumption amongst children and youngsters through a pedagogical use of complementary currency[35]. Functioning as a Transition Currency, it is possible to measure "the size of the local multiplier, i.e. the number of times the currency is used to mediate transactions before it is taken out of circulation" in order to build "greater resilience and strength into the local economy" (Cato & Suárez, 2012: 106-108). It means that complementary currencies may help us understand the dynamics of local economy and, in doing so, foster local policies to promote "self-reliance and resilience" (Cato & Hillier apud Cato & Suárez, 2012: 108), important features to Smart Cities.

Much more could be said about social currencies and their social applications, but I choose to end up with another example connecting solidarity economy and environmental issues: edible gardens. A community-based edible garden is an example of how urban greens corridors and social bonds may be gathered. Solidarity Economy is not a panacea but may be a keyword for achieving different goals: encouraging people to find their own ways to face resource scarcity, re-evaluating the knowledges of communities and social groups, enhancing environmentally suited consumer behaviour, and, mainly, fostering people's autonomy.

How to intertwine solidarity economy and urban revitalisation at the urbinat project: brief notes

Urbinat Project has given us the chance of experimenting different arrangements intertwining space and economy. Below, I present some brief notes on how to intertwine SE and urban revitalisation.

a. Stimulating community currencies in order to reduce the outflow of local resources and strengthen an economy of proximity. Being possible, it is worth thinking of an Urbinat complementary currency, based on environmental concerns. Some suggestions Urbinat Project could follow: transition currencies such as Bristol Pound or Stroud Pound in UK (environmental

[35] For instance, to reflect upon the idea of value. With regard to this, see Lucas dos Santos (2012).

concerns) or currencies such as Chiemgauer in Germany (Bavaria), which circulates at about 2.5 times more quickly than euro.

b. Complementary currencies may be used at Urbinat to achieve different goals.

- ❏ Urbinat partners: complementary currencies can be used to (1) pay for some voluntary work in the communities (since the currency is accepted in the local commerce) (2) pay bonus to employees involved with the project, and (3) exchange services between partners.
- ❏ Local traders (for instance, restaurants and organic shops): they can be used to (1) stimulate a virtuous circle, by paying with complementary currency for local fresh fruit and vegetables and by accepting this currency as a payment for their products and services, and (2) stimulate the use of complementary currency by providing people with discounts (5 to 10%) whenever they prefer to use this currency rather than the official one.
- ❏ Communities: they can be used to (1) exchange services (as in time banks) and products between community members, by valuing different competences, (2) reinforce the economy of proximity through a discount policy adopted by local commerce, and (3) stimulate virtuous circle in terms of environmental friendly behaviour.

c. Reinforcing gender perspective in public policies towards solidarity economy: women are usually the ones who most value and make use of solidarity economy arrangements. It is worth having in mind that, despite this tendency, solidarity economy is still little informed by a gender or feminist perspective. Just a note: initiatives in Barcelona and in Basque Country have successfully approximated Solidarity Economy and feminist agenda.

d. Valuing other aspects of economy which have been forgotten, namely the community-led reciprocity and redistribution as well as the household principle. Women have played a key role in their communities regarding these economic principles. In this sense, it is important to foster community mechanisms of redistributing scant resources and surplus at Urbinat Project. It reinforces community's autonomy, the social bonds between people and the capacity to respond to challenges.

To conclude, Solidarity Economy can play a pivotal role in projects compromised with new approaches on spatiality and community bonds. In European countries, however, solidarity economy projects have been mostly designed by literate medium classes, concerned with sustainable consumption models. I argue that, despite the relevance of medium classes' awareness and adhesion, it is now time for us to rethink the contributions Solidarity Economy may give for subaltern women and minorities in European countries to rescue, by themselves, their decision-making power and symbolic autonomy. Since minority groups are the most affected by environmental hazards and the lack of basic services and assets for provisioning, it is time to intertwine alternative community-led economic initiatives and projects compromised with social and environmental justice.

Guidelines

- ❏ Stimulating community currencies in order to reduce the outflow of local resources and strengthen an economy of proximity.
- ❏ Complementary currencies may be used at Urbinat to achieve different goals.
- ❏ Reinforcing gender perspective in public policies towards solidarity economy: women are usually the ones who most value and make use of solidarity economy arrangements.

- ❏ Valuing other aspects of economy which have been forgotten, namely the community-led reciprocity and redistribution as well as the household principle.

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3. Social Innovation and NBS financing: towards new governance and business models

The so-called new social issue, as new governance models, emphasizes a closer rapprochement between state, private, and social sectors. It favors integrated social responses within an ecosystem, shared management of the "social", the newest models of social innovation, and community development. On the other hand, in a broader sense, it also represents a break with traditional forms of social assistance, opening up to innovative practices that take into account the current complexity of the problems and the interdependence of resources in the contexts where they are located. This means that for complex problems, there is a need for intersectoral responses capable of perceiving the interdependence, and the cause and effect between them.

The OECD takes innovation as the adoption of new mechanisms and new ways to contribute to the improvement of individuals quality of life, communities and territories, in terms of social inclusion, and job creation and well-being (Henriques, 2009). However, the concept of social innovation has been more linked to the scientific approach than to social practice.

Moulaert et al. (2014) define social innovation as the process of finding "Possible solutions to a set of problems of exclusion, deprivation, alienation, lack of well-being; and actions that contribute positively to a significant progress and human development". Henriques (2009) states that social innovation can arise for particular situations of deprivation, absence or social exclusion, but also can be associated with communitarian forms of organization, strengthening of community ties, mutual support, participation, and active citizenship. This means, it can promotes social well-being by improving the social relations and community empowerment (Moulaert, et al., 2014). Social innovation itself stimulates new partnerships and interactions between sectors, therefore is an opportunity to promote the sustainability of NBS in the cities. This is possible taking into account that the development of social innovation implies the involvement of all social actors, insofar as it is assumed that social problems not pre-exist, but are socially constructed, requiring the mobilization of those affected (Murray, Caulier-Grice & Mulgan, 2010).

This section will discuss how social innovation can contribute to the broadening of solutions, by the experimentation and prototype models, in a transversal strategy in the project. As for innovation, the NBS can identify new partnerships and forms of financing, and how the innovation cycle generates new products to respond to the concrete social problems. In addition, will be discussed models of social impact assessment and NBS sustainability.

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3.1 Private-public partnerships, the concept of social and solidarity economy, and sustainability

Laura Ohler, Luise Noring - CF

Introduction

Cities developed to global game-changers as more and more people migrate to settle in urban areas. But this also leads to the development of different groups of interest. Political institutions, the private sector, and civil actors can be named as the most dominant ones. All groups aim at different goals. Politicians want to be re-elected, private businesses want to generate profit, and philanthropic or non-for-profit organisations thrive to improve social challenges, such as inequality and air pollution. All of these interest groups can use nature-based solutions to reach their goals by working with, rather than against nature. Ecosystem services and natural capital can become powerful generators of welfare and wealth while also contributing to healthier living conditions of all citizens. To reach these goals coordination and participation are key-words. Bottom-up initiatives through local community engagement can help bringing local challenges on the agenda of local politicians. Top-down initiatives, in reverse, enable to plan and govern new regulations that enable the implementation of bottom-up ideas (Brookings, 2011).

Different kinds of cooperation and network partnerships can be used to combine private sector investments with public interests. One example is the concepts of public-private partnerships. Definitions of public-private partnerships center on the contractual agreement between a public agency and a private sector entity that can be used to finance, build, and operate the project (Investopedia, 2018).

Literature review

Since the 1980s, much literature has focused on the deficiencies and limitations of public authorities; for example, Mitchell (1993) focuses on the extent to which public authorities are less efficient, less innovative, and less accountable than private or other forms of ownership and management. Mitchell (1993) argues that the decisions of public authorities are o. en subject to the short-term political considerations of elected officials. This lack of political insulation lessens the ability of public organizations to respond to shifts in market dynamics, demographic preferences, and demands for public sector creativity (Mitchell, 1993). Beyond political interference, public authorities must listen and respond to a multitude of public opinions and societal groups. Local policymakers find themselves negotiating with citizens, neighboring communities, and competitive markets in a fragmented governance system. This negotiation with a multitude of stakeholders further slows decision-making, increases bureaucracy, and adds transactional costs to the dealings of public authorities (Pagano et al., 2008). The short-termism of politically elected officials and the long-term perspective that cities must adapt for large-scale urban development create problems in implementing large-scale projects, such as URBiNAT. But

there is a shi. in perspective when looking at the increasing power of the concept of networked governance.

Already in 1990, Pierre and Peters wrote: “networks have come to dominate public policy” (Pierre and Peters 1998, 225). In more recent years, networked governance emerged based on a form of organization in which all stakeholders are linked together as co-producers, working toward the same goals (Issacharoff, 2008). Ideally, all stakeholders are motivated by joint action and the creation of a shared organizational culture, and less by rules and regulations (Considine and Lewis, 2003). The challenge, of course, arises when the objectives of public, private and civil stakeholders do not align. Thus, it can be challenging to find a common ground for all stakeholders involved. Cities, to a much higher degree than national governments, are deeply embedded in a web of institutional, economic, and political networks and experience constraints that create a set of complex contingencies impacting the process of governing (Healey, 2006). These contingencies on the local level derive from seeking to meet demands from key societal players. Successful local political leadership of cities depends on negotiating and compromising different interest groups, including private stakeholders, citizens, and citizen groups (Pierre and Peters, 2012). Engaging with public, private, and civil actors in negotiations and decision-making processes enable local governments to become accountable vis-à-vis multiple local stakeholders (Noring, 2018). Yet, in the effort of achieving accountability public authorities are challenged by navigating between multiple and often competing political pressures (Mitchell 1993, Borras et al., 2011).

Mitchell (1993) found that 75% of public authority directors ranked “direction and control” as their most important functions. On the other side, profit-maximisation is the first priority of the private sector. Most literature on private organizations is concerned with the assessment of profits accrued by private investors, despite originating from profit generating public sector-driven initiatives (Noring, 2018).

Multi-sector partnerships and social economy

Partnerships between the private sector and government agency open up new constellations of finance and governance mechanisms. For example, privately run, but publicly financed projects benefit from non bureaucratic management that often delay and complicate project delivery. City governments are often heavily indebted. Private enterprises are likely to fund a city project in exchange for receiving the operating profits once the project is completed.[36] Public-private partnerships expand over periods of 25 to 30 years and define their roles clearly. The private partner participates in designing, completing, implementing and funding the project, while the public partner focuses on defining and monitoring compliance with the objectives. Cooperation and partnership can unlock complementary capabilities to enable the planning and delivery of more complex large-scale projects and enhance the uptake and lifespan of those projects.[37] Risks and challenges are cooperatively tackled according to the ability of each to assess and control them. However, processes are often delayed due long periods of negotiation, compromisation and consent finding (Noring and Nygaard, 2018).

There are several kinds of partnerships. In a study conducted by Noring and Nygaard (2018) on partnerships for improved sustainability, common forms of private-public partnerships were indicated with these key features:
Joint venture:

[36] https://www.investopedia.com/terms/p/public-private-partnerships.asp
[37] https://www.oecd.org/investment/investmentfordevelopment/34843203.pdf

- ❏ Horizontal collaboration
- ❏ Long-term commitment
- ❏ Contractual agreement - each part is responsible for profits and losses
- ❏ Common standards and processes are created in alliance with each other
- ❏ The venture is its own entity separate and apart from the participants' other business interests

Strategic partnership:

- ❏ Horizontal and vertical collaborations
- ❏ Based on long-term agreement in achievement of defined common objectives
- ❏ Sharing of physical assets and intellectual resources

Outsourcing:

- ❏ Vertical collaboration
- ❏ Legally binding agreement on purpose specific collaboration (medium- to short-term)
- ❏ Exchange of knowledge on particular themes

Purpose-driven contract:

- ❏ Vertical collaboration
- ❏ Legally binding agreement on purpose-specific collaboration
- ❏ exchange/outplacement of people for medium to short term

Transaction-based collaboration:

- ❏ Vertical collaboration
- ❏ Formal or contractual agreement between buyer and seller
- ❏ Profit generation is key purpose of commitment
- ❏ Short-term commitment
- ❏ No strategic involvement

Economic partnerships can have many different forms and aims, but for this project, we are looking at the connection between multi-sector and multi-actor partnerships and social economy. "Social economy can be a joint action for public and private organisations and institutions interested in carrying out community projects based on inclusive, participatory and innovative forms of community development" (Hosu 2012, p.106). Figure 1 illustrates this correlation between different stakeholders from the public and private sector as well as from civil society organizations.

Figure 1: *Concept of social economy in a multi-partnership relation*
Source: Quarter and Mook (2010)

Social economy starts when the actions of the public and private sector benefit societal interests (Quarter and Mook, 2010). These interests are o. en targets of social enterprises, such as non-profit organisations and philanthropies. When public authorities work together in cooperation with private enterprises on solving civic challenges, these actions can be described as community economic development (Ibid). Local social innovation rests on two pillars: 1) institutional

innovation and 2) innovation in needs satisfaction. Institutional innovation includes and vehicles cultural emancipation, interpersonal and intergroup communication, preference revealing and decision-making mechanism, systems development and coordination, which ultimately leads to the empowerment and organisation of the local (social) economy. The satisfaction of basic and sustainable needs leads to more autonomous and self-determined individuals. Social economy is is based on a bottom-up approach that engages and revitalizes local communities (Hosu, 2012). Citizens' understanding of democracy and public participation will improve fundamentally (Moulaert and Nussbaumer, 2005). Amin and Thrift (2002) name the right of citizen participation in urban processes as one of the most important requirements of modern democratic cities. This right ranges from contributions in politics of urban design to capacity and capability extending rights across the social spectrum. Deutsche (1999) described this process as 'democratic urbanism' and sees it as a necessity for future politics to "make [citizens] rights inseparable from democratic urbanism" (Deutsche 1999, p. 197).

Social and solidarity economy (SSE)

Democratic citizen engagement are central features of the concept of solidarity economy. Social and solidarity economy (SSE) are intrinsically similar, but complement each other. Whereas social economy is focussed on business' awareness and adherence to morality and societal norms, the concept of solidarity economy emphasises on the importance of fairness and justice. Terms, such as democracy, citizen participation, and equal treatment are central. Both concepts are based on citizen activism and 'bottom up' (Utting- 2015). The umbrella term is used (…) "to refer to forms of economic activity that prioritise social and often environmental objectives, and involves producers, workers, consumers and citizens acting collectively and in solidarity." (Utting 2015, p. 1)

The ambition of SSE is to create concepts and ideas that can be used to improve social inclusion of vulnerable groups, eliminate poverty, and streamline local government acts (Klein et al., 2009). Plurality, reciprocity, and cooperation are crucial features in SSEs, especially within finance. SSE finance mechanisms or 'collaborative economy' include, among others, complementary currencies, community-based saving schemes, or digital crowdfunding (Moulaert and Nussbaumer, 2005). SSE is about reasserting social control or social power over the economy by giving primacy to social (and often environmental) objectives over profits, while emphasizing active citizenship (Dacheux and Goujon, 2011).

SSE is a economy of proximity because it often consists of social groups or community members that fight for local concerns and issues of the low- and middle class. This cooperation can create new forms of socialization that strengthen social cohesion. The wealth that is created by the community, stays in the community, creating a virtual cycle and strengthening the local economy (Wilson 1996). This way of resource distribution expands the local trading system (LETS), fosters local mutual credit based on solidarity actions and empowers citizens. This solidarity market also encourages the younger generation to participate and push their start-up ideas forward. As a result, (youth) unemployment can drop significantly because the communal economic development enhances individual empowerment and capabilities through training, preparing and qualifying people for the local, national and international job market (Wilson, 1996).

Through social and solidarity economy, local/citizens interests are enforced directly by the target group. This plurality and reciprocity is not dependent on action from the local municipality or national government. Cooperatives can be formed, grow, and 'pressure' public action. If these features would be adapted in the public sector it would make mechanisms more democratic, fair, diverse, and community-centric (Klein et al., 2009). This culture of solidarity and community

initiates greater empowerment and strengthens the agency of individuals and groups to act in society (Moulaert, 2013).

Within the economy, new ways of managing natural resources are explored that are based on an economy of common values (Moulaert and Ailenei, 2005). This way, social and solidarity economy can enable methods of managing newly created public NBS, for example: public green spaces/roofs/facades, mobility systems and services (gardening, crafts). Ultimately, social and solidarity economy contributes to environmental protection, increases well-being, and creates healthier lives.

Total numbers

SSEs are often cooperatives or federations that were founded by small and middle-sized worker co-ops to enforce common interests in a social manner, such as Mondragon in Spain. Mondragon is a corporation and federation of worker cooperatives based in the Basque region and Spain's seventh biggest industrial group, cooperative business models containing of 111 small, medium-sized and larger co-ops (Tremlett, 2013).

SSE have become globally successful and are in the position to influence politicians and public institutions in their favour, e.g. to improve urban greening. In total numbers, 761,221 SSEs in the world have 18.8 trillion USD in assets, 2.4 trillion USD in annual revenue, and 813.5 million members. For instance, the fairtrade market is made up by 1.3 million producers and workers and grew from 1 billion USD in 2004 to 6 billion USD in 2012 (Utting, 2015). Figure 2 illustrates the sales of Fairtrade food and drink products in the United Kingdom (UK) from 1999 to 2016. In 2005, 195 million British pounds were spent on Fairtrade food and drink products. Sales rose during the period under consideration to approximately 1.61 billion British pounds in sales in 2016.

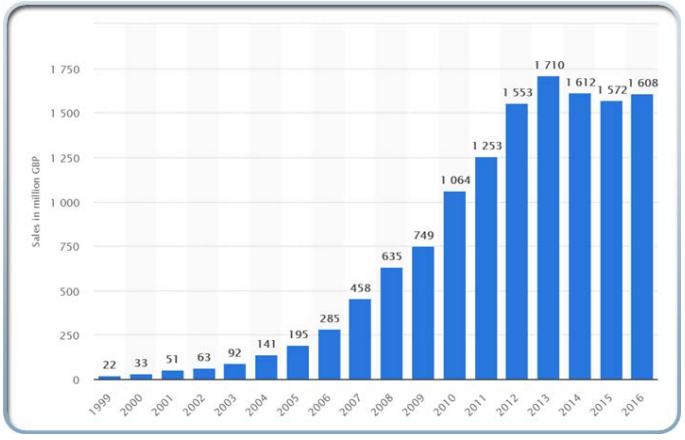

Figure 2: *Sales revenue of Fairtrade food and drink products in the UK from 1999 to 2016 (in million GBP)*[38]

SSE and sustainability

The future of SSE looks promising due to rising recognition of the social and environmental value social and solidarity economy models create for society. This is supported by the increasing activism of citizens (bottom-up), and the demand of 'greening' the economy (Millstone, 2015). In

[38]Source:
https://www.statista.com/statistics/282389/sales-of-fairtrade-food-and-drink-products-in-the-united-kingdom-uk/

the effort of making economic practices eco-friendly, business models that focus on renewable energies, waste management, green buildings, and cleaner transportation are on the rise (Ibid). Nature-based solutions improve the use of existing ecosystems by minimising the intervention on the systems themselves. They can further modify existing ecosystems to better deliver specific ecosystem services, and create new ecosystems, e.g. through ecological engineering, green and blue roofs etc (Balian et al., 2014). But as Warren and Dubbs (2010) are adding, green economy always requires local initiatives to meet community needs. Figure 3 shows how concepts of social and solidarity economy pursue to improve sustainability by taking into consideration 3 broad categories - environment, society and economy, which are constantly interweaving with each other.

Figure 3: *Sustainability Venn Diagram*[39]

The diagram shows that to achieve full sustainability there has to be a balance between economic, environmental and social factors. Environmental sustainability means to use natural resources, e.g. energy fuels, air, water to an amount that guarantees renewability. Economic sustainability requires the public and private sector to manage its resources efficiently and responsibly to the extent that it constantly produces operational profit. Social sustainability explains the society's ability to sustain a certain level of social well being for any group of people (e.g. organization, country, community).[40]

Guidelines

- ❏ Local social innovation rests on two pillars: 1) institutional innovation and 2) innovation in needs satisfaction. Institutional innovation includes and vehicles cultural emancipation, interpersonal and intergroup communication, preference revealing and decision-making mechanism, systems development and coordination, which ultimately leads to the empowerment and organisation of the local (social) economy.

- ❏ Institutional innovation includes and vehicles cultural emancipation, interpersonal and intergroup communication, preference revealing and decision-making mechanism, systems development and coordination, which ultimately leads to the empowerment and organisation of the local (social) economy.

- ❏ This way, social and solidarity economy can enable methods of managing newly created public NBS, for example: public green spaces/roofs/facades, mobility systems and services

[39]Source: http://www.circularecology.com/sustainability-and-sustainable-development.html#.W5EV0egzbb0
[40] http://www.circularecology.com/sustainability-and-sustainable-development.html#.W5EV0egzbb0, accessed 30th of November, 2018

(gardening, cra. s). Ultimately, social and solidarity economy contributes to environmental protection, increases well-being, and creates healthier lives.

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3.2. Social and systemic changes based on NBS

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Context of social and systemic changes

The Springfield Centre (2016, p. 2) presented a definition of systems change provided in the New Philanthropy Capital's 2015 handbook as "(…) an intentional process designed to alter the status quo by shifting the function or structure of an identified system with purposeful interventions […] Systems change aims to bring about lasting change by altering underlying structures and

supporting mechanisms which make the system operate in a particular way. These can include policies, routines, relationships, resources, power structures and values."

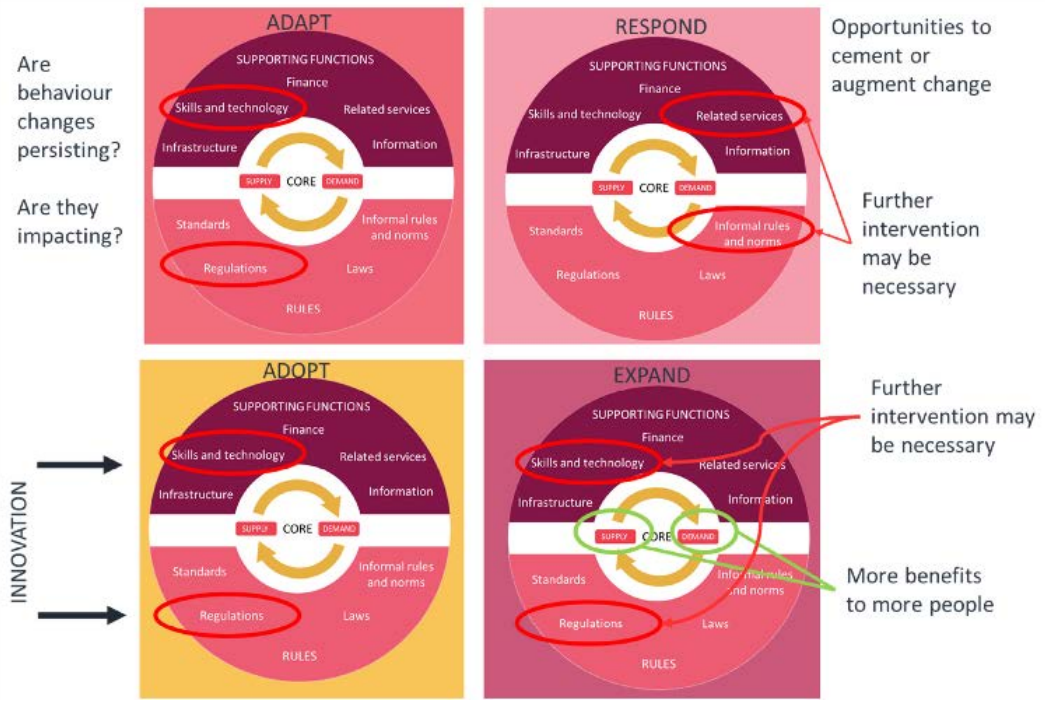

Fig. 2: *A summary of systemic change according the framework of adapt, adopt, expand and respond (AAER). Source: The Springfield Centre (2016, fig. 7, p.10).*

The Springfield Centre (2016) understands the AAER framework as an articulation of a specifics programme's vision and secondly as "a tool for monitoring, reflection and guidance to action."
In 2015 NPC and Lankelly Chase Foundation published a systems' change guide that according their own words:

- ❏ "Clarifies what is meant by systems and systems change,
- ❏ Describes the main perspectives on systems change,
- ❏ Outlines good practice for systems change,
- ❏ Identifies what is and is not agreed upon by experts in the field,
- ❏ Provides recommendations for charities, funders and the public sector on how to act systemically."

According different papers and studies social and systemic changes are directly linked on different levels as confirmed in NPC and Lankelly Chase Foundation (2015, p. 19): "When systems are dysfunctional they make social problems worse and create additional demand fixing their own errors."

Raymond et al. (2017) in their abstract state that "To address challenges associated with climate resilience, health and well-being in urban areas, current policy platforms are shi. ing their focus from ecosystem-based to nature-based solutions (NBS), broadly defined as solutions to societal challenges that are inspired and supported by nature. NBS result in the provision of cobenefits, such as the improvement of place attractiveness, of health and quality of life, and creation of green jobs." Nesshöver et al. (2017) also states that "To realise their full potential, NBS must be developed by including the experience of all relevant

stakeholders such that 'solutions' contribute to achieving all dimensions of sustainability.", further that "The strength of the NBS concept is its integrative, systemic approach which prevents it from becoming just another "green communication tool" that provides justification for a classical model of natural resource exploitation and management measures."

Within the URBiNAT project cities are identified as a crucial system and main stakeholder for systemic and social change together with their local partners, further academic and economic partners. All cities together and with the observers build an additional system that aims at international and intercultural knowledge transfer.

Social innovation in Cities

Within the European Union several projects, initiatives and networks have reached out to activate cities and their stakeholders as key-players for social innovation, among them URBACT. Main aspects of social innovation in cities are:

- ❏ designing a collaborative city administration,
- ❏ generating more sustainable, resilient and open systems –space for experimentation,
- ❏ establishing cities as brokers between stakeholders,
- ❏ initiating sharing responsibility –social cohesion and
- ❏ keeping and communicating knowledge.

URBACT (2015) identified the implementation of new governance models in cities as a good example and presented Amersfoort and Gdansk as case Studies (table 1).

Table 1: *URBACT case studies for new governance models in cities.*

❏ Amersfoort: Collaborative Administration
❏ Events, experiments, initiatives (e.g. the New Collaboration conference, Start-up) showing the growing collaborative culture in Amersfoort
❏ Citizen-driven projects (e.g. the Elisabeth project, the Sustainable Food process) inspiring new forms of collaboration between population + city administration
❏ Formal transformations (e.g. city management restructuration) implementing new governance practices.
❏ Gdansk: Responsibility Sharing 2030 Plus Strategy
❏ Citizens see the limits of materialistic values
❏ Citizens want to go back to immaterial values: happiness, quality of life, trust, honesty, long-term perspective
❏ City provides platforms for co-creation
❏ City creates visible concrete outcomes and their communication
❏ Cloud of ideas: co-work, education, inhabitants, openness and mobility

In particular, the example of Gdansk (Gdańsk City Hall, 2014) shows the limits of materialistic values and emphasizes immaterial values. Further examples for the implementation of new governance models are Malmö, Bilbao, Seoul, Liège, Bristol, Melbourne. Table 2 shows the differences between traditional and new governance.

Table 2: *Comparison of traditional and new governance models in cities. Source: URBACT, 2015.*

TRADITIONAL CITY GOVERNANCE MODEL	NEW CITY GOVERNANCE MODEL
Government choice	User choice and control
Doer	Enabler
In silos	Collaborative
Contract managers	Relationship managers
Programme managers	Outcome managers
Control	Influence

BoostINNO (2018) highlights the role of civil servants as brokers for social innovation and the implementation of new governance models, by saying that "For the Boosting Social Innovation network cities this means, that co-creation is the only way of policy making, management should be based on integrated urban development, policy implementation should be based on partnerships and partenerial relations, which come out of networking and process facilitation."

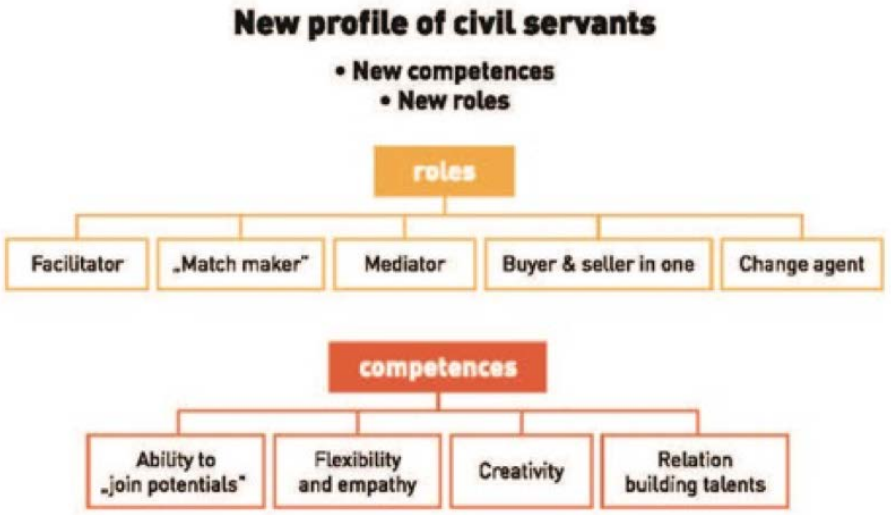

Fig. 3: *Defining the new roles and competences of civil servants within new government models. Source: BoostINNO, 2018, p. 29.*

In this context, the role of art as and for social innovation should be highlighted, since art acts as a communicator and helps cities to learn, to listen and to look at the needs of their citizens.

Another central task for Cities is job generation considering the following aspects according to URBACT 03 (2015):

- ❏ Cities need much more focus on the economy
- ❏ Cities should be more open to ideas from their young people ('youth proof' policies),
- ❏ Cities need to lead by examples by becoming more open, innovative and entrepreneurial,

- ❏ Cities should support “self-service” society with multiple forms of collaborative consumption and
- ❏ Cities should recognise the hybridisation of work into “paid job” and “personal/project job”.

Impact Measurement vs. Impact Management

A central task of the URBiNAT project will be the impact measurement of different levels, such as health, society and economy by combining the overall and local objectives with the local diagnostics. BoostINNO (2018) proposed a “common journey for impact management” rather than impact measurement, as foreseen in the URBiNAT project. This shi. has been made because the “process of impact management is not simple” (BoostINNO 2018) and it might be interesting to follow a global trend that is “treating the question of impact management as central. This would allow more insistence on “why” something happens and less on “what” happens, which in turn allows easier decision making and empowers all the stakeholders to choose which elements require the most effort concerning their impact.” (BoostINNO 2018).

The proposed “variety of pathways should satisfy most public authorities and allow them to pursue the impact management at the level of their needs and means.” instead of aiming for a unified and resource intensive way of similar data collecting.

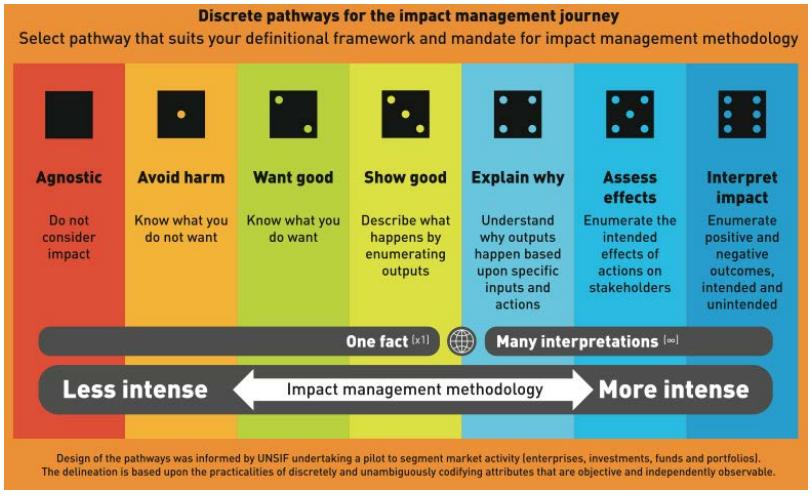

Fig. 5: *Proposal of discrete pathways and level of evidence for the impact management. Source: BoostINNO, 2018, p.36-37.*

Guidelines for a systemic change orientation

Based on a review of literature and existing living labs, the following guidelines can be drawn for the URBiNAT project:

- ❏ (1) Clarify the specific goals and objectives of URBiNAT‘s cities,
- ❏ (2) Analyse governance model of URBiNAT’s cities,
- ❏ (3) Analyse citizen‘s activities in URBiNAT’s cities,
- ❏ (4) Identify suitable approaches from existing Best-Practises e.g. at URBACT-II and
- ❏ (5) Discuss and define working and communications strategies as requirement for successful implementation.

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4. Collective action in urban space: solidarity economy, and other forms of citizen articulation for NBS sustainability

Actions of many types and natures can be classified as collective action, from sporadic public manifestations to continuous and organized forms such as social movements, extended over time or acting punctually in a certain situation. Collective actions also defined as a governance model and the direct participation of citizens in public life and decision-making related to public space. This multiplicity of meanings is also associated to claim, contestation, resistance and emancipation of citizens.

Collective action has a significant capacity to transform the social and political structure (Matos, 2012), and economic and social inequalities, since it mobilizes different social forces that are, or are not, institutionalized. URBiNAT is committed to recognize, welcome and conduct collective actions linked to its interventions.

The Solidarity Economy brings in its essential constitution the orientation towards collective action, where its contours and shape are defined through the collective self-management. Solidarity Economy refers to a set of collective economic arrangements for production, consumption, marketing and credit, in rural or urban areas, Including social reproduction of initiatives managed by citizens themselves - as in the case of some local services - which are based on self-management and solidarity. (instead of the principle of competition and accumulation). It is important to note that Solidarity Economy, should not be understood as charity, but as an equitable redistribution of goods and opportunities (Hespanha et al., 2014)[41].

The social and local currencies, e.g., are a good example of mechanism to promotes sustainable values, in which economic alternative is combined with environmental sustainability. Community currencies helps families in vulnerable economic conditions to meet their basic needs, also contributing to reducing the greenhouse effects by reducing the carbon footprint.

According to Tarinski (2016)[42], “what differentiates the solidarity economy from other movements for social change and revolutionary currents is its pluralist approach - it refutes the idea of one sole and correct road and instead recognizes that there are multiple practices, many of which rooted in antiquity. Its target is not the creation of one utopia from scratch, but to locate and connect the many mini-utopias, germs of new worlds, already emerging and existing around us. The Solidarity Economy places the human at the heart of the economy, thus the direct citizen participation and the establishment of solidarian relationships, based on trust, play central role in it.” The author points solidarity economy as a transformative strategy that goes beyond economism, the state and the free market, and determinism.

In this section, cases of articulation between the circular economy and the solidarity economy are presented evidencing the strong interaction between the two. Examples of this articulation are the short agri-foods circuits experiences, which have major impacts in the urban space, contributing to

[41] Hespanha, P.; Santos, L. L.; Caitana, B.; Quiñones, E. (2014). Mapeando as iniciativas de Economia Solidária em Portugal: algumas considerações teóricas e práticas. Atas Colóquio Internacional Alice. Coimbra: CES.
[42] Tarinski, Yavor (2016). The Revolutionary Potential of Solidarity Economy. Available at: https://towardsautonomyblog.files.wordpress.com/2016/11/yavor-solidarity-economy1.pdf (accessed on November 30th 2018).

the integration of urban and rural areas. Also, the transition movements shows the opportunity for altering our worldviews, attitudes, norms and values, and the possibility of a realistic utopia

4.1. The role of social and solidarity economy and community participation in circular strategies of sustainable local development

José Luis Fernández-Pacheco - IMS
Advisory board

As humanity, we are facing a systemic and planetary crisis that involves environmental, social and economic dimensions (Max-Neef and Smith, 2011). Environmental problems such as biodiversity loss, water, air, and soil pollution, resources depletion and ecosystems destruction are damaging the Earth's life-support systems due to the hegemonic socioeconomical model that we are in (Raworth, 2017; Geisdoerfer et al., 2017; Rockstrom et al., 2009; Broswimmer, 2005; Meadows et al., 1992).

The hegemonic socioeconomic model is based not only in the dangerous – and terrible mistaken - "growth fetish" (Seers, 1969; Hamilton, 2006) but it is a linear model that has totally broken the natural circularity systems on Earth due to the fact that the production and consumption levels are overwhelming the planet capacity as far as raw materials and air pollution.

Besides these natural dimensions, this hegemonic socio-economical system has been based on unbalanced and colonial geo political relationships that contribute to create large pockets of poverty, inequality and human suffering along these centuries that has been increased by the through Globalization process (Santos, 2005, 2011; Hespanha, 2005).

Nowadays, there are critical approaches that are raising red flags and offering new economical perspectives towards social, gender equality and natural sustainability that are receiving increasing attention worldwide in the last decade and that are helping us to create new paradigms. We are referring to the contributions of Feminist Economy (Gibson-Graham, Cameron & Healy, 2013), Ecofeminism (Gaard, 2017; Herrero, 2014, 2016; Mies & Shiva, 2014, among others), Social and Solidarity and Circular Economy. These approaches focus on the construction of a more equity and sustainable socio-economic model and contribute to the construction of an alternative concept of "development".

EU projects like URBiNAT are aligned with these approaches that promote social and gender equality as well as ecological sustainability and, in this case, they do it through the reflection, the promotion and the implementation of "Nature-Based Solutions" (NBS) in the seeking of urban planning solutions that promote social cohesion and community empowerment in different European cities as well as learning and methodologies to spread all the gathered learning processes.

NBS and Re-Naturing Cities (EU, 2015) are elements and concepts aligned with the principles of the Circular Economy, that promotes biomimicry (Benyus, 1997) in the design of circular products and strategies in order to obtain environmental, social and economic benefits and help build resilience to tackle with the systemic crisis and face the Climate Change.

The Circular Economy (CE) is an economic system that provides a better alternative to the dominant economic development model, the so called “take, make and dispose” (Ness, 2008), because is waste-free and resilient by design. As it happens with the Nature-Based Solutions and the URBiNAT goals, it implies to mimic natural ecosystems in the way we organize our society and productive system. It promotes a more appropriate and ecological use of resources in order to construct a greener scenario, characterized by a new business model and innovative employment opportunities (Ellen Mac Arthur Foundation, 2012; Stahel, 2014).

Nevertheless, any attempt of implementing circular strategies or re-naturing the city without the participation of citizens would be a process that would have not guarantees of sustainability and territorial resilience, as well as we would be losing an unrepeatable opportunity for interconnecting with Nature and empowering ourselves, the citizens, during the process itself.

By following circular strategies, community participation as well as including the principles of the Social and Solidarity Economy (RIPES, 2015; Satgar, 2014; Laville, 2013; Amin, 2009) we are assuring the highest level of economic and societal equity value is attained while minimizing planetary impacts and tackling the Climate Change effects, as it is reflected in the Sustainable Development Goals (SDG) of United Nations.

The Living Labs implied on URBiNAT have the NBS approach on its inner design and it would have circularity principles as a framework. But, as we have already mentioned, this circularity and natural sustainability, proposed by the project, would never be socio-economical sustainable without the participation of the community on its design and development.

We need the integration of the citizens in these processes of diagnosis, planning and implementation of the experiences, as well as into the evaluation, in order to pursue horizons of co-creation, co-production of public policies and synergetic satisfactions of the fundamental human needs (Max-Neef et al., 1993).

As a part of the NBS catalogue that we have seen along the webinars included into the project we have analyzed the experience of “La Mola”, a Community Currency based on the organic waste management by the citizens of one of the neighborhoods of Madrid city, Hortaleza.

The experience started in 2015 through a pilot project in Madrid called “Madrid Agrocomposta”. One of the main objectives of this project was to reduce the organic waste into Madrid city in order to accomplished the EU 98/2008/EC aimed to reduce the 50% of the waste before 2020. One of the most effective actions to carry out this, and from a circular approach that allows to “close the loops”, was through composting and, as it happens in this case, also empowered by involving the community in a participatory process.

Among the social actors involved into the project we can find primary and secondary schools, local food markets and vegetable gardens (urban and periurban). They all started a Community Participatory Action-Research process where they learned to separate and compost the organic waste. A. er a year of intense and participatory learning, among the results that they obtained there were more than 200 Tons of organic waste managed, an empowered population that participated into the process, a job creation process by the picking up, carrying and managing the organic waste and, finally, a high quality compost – less than 0,1% of inappropriate elements - that could be used by the organic gardeners to produce quality vegetables.

A new element was introduced when the population who participated into the organic separation

was offered to have a discount in the shopping of the organic vegetables grown by the gardeners that were agri-composting. This discount was called “Vale-Verdura” (Vegetable Voucher) that it was a proto-currency.

This voucher (“Vale-Verdura”) took a step beyond and became a Social Currency called “La Mola”- that in Spanish stands for “Materia Orgánica LiberadA…de ir a vertedero” (Organic Matter Liberated…from going to the landfill). From 2016 this social currency is accepted in more than 40 local shops, there are 185 users registered and it has been circulating as the equivalent of 8000 euros in the neighborhood. All these are, in fact, indicators of the positive results that the community social currency is obtaining at the neighborhood in addition to all the synergies and the community local development that is promoting.

As we can observe in the results of several authors (Bendell & Greco, 2013; Seyfang & Longhurst, 2016; Lietaer and Kennedy, 2010; Gisbert, 2010; Primavera, 2009; Del Rio, 2003, among others) Community Currencies (CC) are part of the strategies and tools related to a model of Social and Solidarity Economy and it allows to create local socio-economic empowerment at the territory where they are used (Hirota, 2017; Fernández-Pacheco, 2017; Llobera, 2015; Santos & Caitana, 2014, among others). These currencies helps to stop the wealth from being drained out of the local community by ensuring the money to circulate locally, going to local people, local business and giving opportunities to those communities that have a high rate of unemployment (Seyfang & Longhurst, 2016). They help to build community spirit, support and promotes social capital and resilience against the instability of global markets.

Since these local and community currencies promotes sustainable values and to buy local and organic products they are also contributing to reducing the greenhouse effects by reducing the carbon footprint. This is one of the reasons why they are also known as “Transition Currencies” (Bendell & Greco, 2013).

In the case of “La Mola”, this social currency has an important role in a circular strategy of “closing Loops” and virtuous circles since it allows to close not only the economic local loop, but the natural one by adding value to the separation and use of organic matter in agro-composting processes instead of burnt it into a landfill. It has encouraged local production and consumption by creating local Food Systems. As far as the social dimension is concerned, “La Mola” is also empowering and strengthening the community and the social capital through the promotion of the exchanges among the community actors and participants, as well as the job creation in vulnerable collectives in the management of the organic waste.

This Community Agri-Composting experience it can be considered a good example of Nature-based Solution aimed to reduce waste in the city that contributes to close the economical and natural loops into the territory that shows us how the promotion of the community participation into the management and the co-creation of common goods can achieve better results than the “Top Down” processes where the voice of the people is not heard.

Summing up, as we can inferred, by the reflections on this manual as well as taking into account some of the results from practices like we have shared, Nature-Based projects need to be implemented through the real participation of the citizens in order to be social and naturally sustainable. This is why in order to tackle with the weaknesses of “Bottom-Up” and “Top-Down” processes the “Middle-Out” approach (Fernández-Pacheco, 2017) based on co-creation and co-management of common good (Subirats y García, 2015) add real sustainability to the re-naturing processes proposed by the NBS to the European cities. In the same way, the inclusion of Circular Economy and Social and Solidarity Economy principles allow us to contribute from the

Local dimension in the achieving of Global challenges as are reflected in the Sustainable Development Goals (SDG) from the United Nations and in the European Strategies from 2020.

Guidelines

- ❏ Feminist Economy, Ecofeminism, Social and Solidarity, and Circular Economy are receiving increasing attention worldwide and are helping us to create new paradigms against the hegemonic socioeconomic model based only on growing. These approaches focus on the construction of a more equity and sustainable socio-economic model and contribute to the construction of an alternative concept of "development".

- ❏ European projects also promote social and gender equality as well as ecological sustainability through the reflection, the promotion and the implementation of "Nature-Based Solutions" (NBS) in the seeking of urban planning solutions that promote social cohesion and community empowerment in different European cities, as well as learning and methodologies to spread all the gathered learning processes.

- ❏ The Circular Economy promotes biomimicry (Benyus, 1997) in the design of circular products and strategies in order to obtain environmental, social and economic benefits and help build resilience to tackle with the systemic crisis and face the Climate Change.

- ❏ Local and community currencies promotes sustainable values and to buy local and organic products they are also contributing to reducing the greenhouse effects by reducing the carbon footprint.

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4.2. Economic organization of daily life in urban and rural space: the “short agri-food circuits”

Eber Quiñonez - Ecosol/CES

Our cities grow in number of population every day, people choose to live in those spaces in search of a better life, seeking better opportunities and/or simply for the purpose of changing their lives. Migrations are natural processes of human life, yet in some areas of the planet these migrations turn into real humanitarian crises. In most countries, migrations occur from the countryside to the city. Since the industrial revolution, which has led to the insertion of thousands of people into the factory labor market, until today, these migrations have continued to increase. Such an event caused changes in all directions, affecting mainly the production-consumption of agricultural foodstuffs. As the city became the space of opportunity for an economically better life, the countryside was transformed into an inert, dead space, from which to flee.

Data on world population growth are updated each year. Reports on population growth refer more than 7 billion people are currently living in the world - more than 60% of this immense number lives in large cities and metropolises. According to current forecasts, this percentage will increase considerably in the coming decades. As consequence of this future scenario, many problems will arise: from physical spaces (such as housing) to the redistribution of natural resources (such as water), to the distribution of wealth and the respect of fundamental human rights. In the present work, it is important to discuss one of the most fundamental human rights: the Right to Adequate Food. About this subject, there are several discussions to take into account to ensure its effective guarantee: from the distribution of land in some countries to the need of sufficient income to obtain quality food. Another line of debate goes even further and brings concepts such as food sovereignty; it has given more meaning to transformations in the field, such as the implantation of agribusiness that becomes hegemonic when it threatens the food security of thousands of people in different parts of the world. The implantation of this agro-industrial model has been supported by the paradigm of the greater productivity’s necessity, thus increasing the quantity of food produced – and this has been the goal since the arrival of the green revolution, in order to end hunger in the world. However, with the (growing) prevalence of the agro-industrial model, other concerns also arise, mainly related to the chemical contamination of agricultural products due to the massive use of pesticides and pesticides. Criticisms of this form of agricultural production are extensive, due to failure of the world hunger end (problem never solved), but also the affectation of populations with chronic diseases, the appropriation of land and the privatization of natural resources. Some theorists on the subject warn for the incoherence that part of the population

continuing to starve and die, while, at the same time, today the world face the greatest food production ever. Such evidence challenges the argument of effectiveness and efficiency in the current model of food production, mainly agriculture.

However, the focus should not be only on the agri-food production system. In many countries, food distribution (concentrated in large commercial areas) and food processing systems play a preponderant role in the way populations of large cities are feeding. The city environment, the hectic life and the daily routines, require the increase of the consumption of industrially processed products or the concentration of purchases in large commercial areas, instead of small local markets. Thus, actions that once were part of daily life - such as going to the neighborhood market or to the weekly fair - were lost; buying locally and/or with people nearby has become an occasional act.

The act of producing and consuming food products has become an individual act and the choice of certain products (agricultural or otherwise) depends on decisions regarding price, brand, advertising, among others. There is also the erasure of who is behind certain production processes, that is, there is a depersonalization of production. Such evidence provokes a lack of interest and knowledge about the social costs of these products, the labor force situation and the conditions of production. Plus, these purchasing decisions, in a specific place - usually the supermarket -, lead to habituation in timeless purchases. Seasonal products are discarded and products (available all year round, from all over the world) are preferred, thus leading to a deterritorialization of production. Consumers are seldom interested in knowing the place of origin of the products they consume: it does not matter whether the fish consumed originates from China or Chile, or fruit comes from the United States of America or Vietnam. In this sense, individual decisions have more force than the (hidden) conditions of the purchase in the big commercial surfaces. O. en these decisions conceal large social and environmental costs that mostly affect rural areas and, directly or indirectly, urban areas.

Given this complex scenario, modern societies suffer from production and food consumption, with a dichotomous point of view prevailing in the analysis of these social situations: there is a constant separation between the rural space and the urban space, between the agricultural and non-agricultural, between the countryside and the city. This analysis has generated struggles divided by issues that are currently common and transversal. The decades of the 70s and 80s of the twentieth century witnessed the so-called Green Revolution: the cultivation fields became intensively and aggressively exploited, causing profound changes in the production process such as monoculture. Such processes undermine both the planet's biodiversity and environmental unsustainability, as well as the food sovereignty and food security of populations and the ancestral knowledge that goes through generations.

In this context, social debates and reviews, related to the transformations mentioned above, often take place within an urban context, completely detached from the struggles of the countryside and peasants. Today it is known that many of these problems affect both the city and the countryside and must therefore be together in their demands: the problem of environmental pollution, climate change, the greenhouse effect, monoculture, depredation of biodiversity, privatization of natural resources, among others.

In the search for alternatives, there are initiatives that allow us to bring solutions to these realities. The “short circuits of agri-food commercialization” are an example that aims at the rapprochement of the producer and the consumer through the purchase of agricultural products. Originally from Japan in the 1970s, this approach arises from concern about the chemical contamination of agricultural products consumed by households. This initiative quickly gained adherence in

different regions of the world (United States, Netherlands, Spain, France, among other countries); in Portugal, the practice has been well received, although it is still at an embryonic stage. The rapprochement of the actors involved (producer-consumer) is related to the concept of "Prossumer", in order to merge the two practices: who produces and who consumes.

The "short circuits" are characterized by:

(i) the commercialization can take place with a maximum of one intermediary (it is regularly an actor involved and active participant in one of the processes), and the sale is made weekly and homogeneously (usually in a weight basket with 7, 10 or 12 kilos);
(ii) the purchase can be made directly on the production's place (in a farm, for example), composed of seasonal products, and it could be received at a previously agreed place (home, work or other location); and,
(iii) regarding arrangements, the basket can be paid upon delivery (the most used form currently in Portugal) or can be pre-funded (paid in advance), allowing risk-sharing between producer and consumer.

The "short circuits of agri-food commercialization" are an alternative resource in production and consumption and because they allow the creation of close relations between producer-consumer and the creation of trust and empathy. In addition, they are a response to the environmental problems due to the short distance covered by the products, reducing the ecological footprint of each product, and the economic dynamization of territories, allowing small producers to obtain income. Thus, local consumption of fresh produce is promoted through a way of protecting biodiversity through production without the use of pesticides. In this way, this practice unites two realities that seem distant and allows the sharing of social, environmental and political concerns among the actors involved, even if they are in separate physical contexts. In addition, it allows the deconstruction of hegemonic forms of the agro-alimentary system that prevails in many regions of the world. Finally, this system foresees an articulation of concerns and struggles, enlarging current modes of production and consumption.

Guidelines

- ❏ To face the hegemonic agro-industrial model and concerns related to the chemical contamination of agricultural products, the never solved world hunger end, the affectation of populations with chronic diseases, the appropriation of land and the privatization of natural resources, the short circuits of agri-food commercialization are an alternative.

- ❏ The short circuits, allowing the creation of close relations between producer-consumer, helps the local market and reduce the footprint of each product. Also, short circuits improve the income of small productors and in consequence the economic dynamization of local territories.

4.3. Inspiration from the grassroots: The story of Transition

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> "If we wait for governments to do this, it will be too late. If we try and do it all on our own, it will be too little. But by organising with friends, neighbours and our community, it may just be enough, and it may just be in time"
> (Hodgson & Hopkins, 2010, p. 9)

The majority of the world's cities are currently facing a wide set of serious issues. From environmental degradation and health threats resulting from climate change to growing poverty, inequalities, problems in the food supply and security, garbage management, growing unemployment, gentrification and lost of a sense of community. According to the United Nations, it is expected that 60% of the world population will live in cities by 2030 (UN, 2016).

In a clear response to the environmental challenges posed by climate change and peak oil, Rob Hopkins, a permaculture teacher, developed with his students in 2005 a comprehensive "Energy Descent Action Plan" (a weaning of oil dependence) for the city of Kinsale that was adopted by the municipality (Hopkins, 2005). This inspiring moment was the seed of what gave rise to the first "Transition initiative" in the town of Totnes (Devon, UK) in 2006.

During its 12 years of existence, the Transition Towns movement (also known as the Transition movement) has spread to cities, neighbourhoods, villages, suburbs, schools all over the world, counting in 2011 with more than 300 registered initiatives (Crinion & Hopkins, 2011) that grew to more than 950 in 2018 (Transition Network, 2018). The Transition movement has been considered one of the most promising social movements that emerged during the last decade gaining increased interest and attention from academics, politicians and the media (Bay, 2013; Alloun & Alexander, 2014; Power, 2016; Fernandes-Jesus et al, 2017).

At the core of its concerns are the power imbalances associated with "corporate globalism" (Mason & Whitehead, 2012), and issues such as individualism and atomization of social relationships, social justice, poverty and inequality, economic cycles and financial crisis that lead to economic instability, increased living costs and unemployment (Alloun & Alexander, 2014).

Its concerns with environmental issues but also with community development, local economy, education, governance, inner transition, and other dimensions of social life, place the movement in a central position among those who creatively (and peacefully) challenge the *status quo.* Hopkins (2013) argues, in fact, that community-led responses are indeed the solution to many of the challenges identified, including the economic crisis. Hopkins also admits that, for the success of "transition", community engagement is crucial.

"Transitioning" is, thus, not merely an external process of changing physical structures, institutions and organizations, it is also the inner process of altering our worldview, attitudes, norms and values (Hopkins, 2011 *apud* Alloun & Alexander, 2014). In that sense, the Transition model of change recovers the power of imagination, positive visioning and storytelling with the manifestation of alternative narratives through the engagement of "the head, the heart and the hands" (Hopkins, 2008). These alternative narratives question the "story" told by the dominant neoliberal vision of the world and propose different practices that respond positively and creatively to the challenges people face in the XXI century.

The central goal of the movement, as Alloun & Alexander (2014) refer, is thus to build "community resilience", the capacity to withstand shocks and the ability to adapt after disturbances (Hopkins, 2008), articulating "decarbonisation" and "relocalisation" of production and consumption, and defying an economy based on the notion of "scarcity".

Crinion & Hopkins (2011) argue that resilience should be seen as a desired state with significant implications on the economic potential at the community level. This state emerges not only through the overlapping of economic structures, physical infrastructures and social systems but also through a reflective process of ongoing re-evaluation. In practice, this reflection, or at least part of it, relies on the communities' stories about themselves, their change over time and a ongoing visioning work.

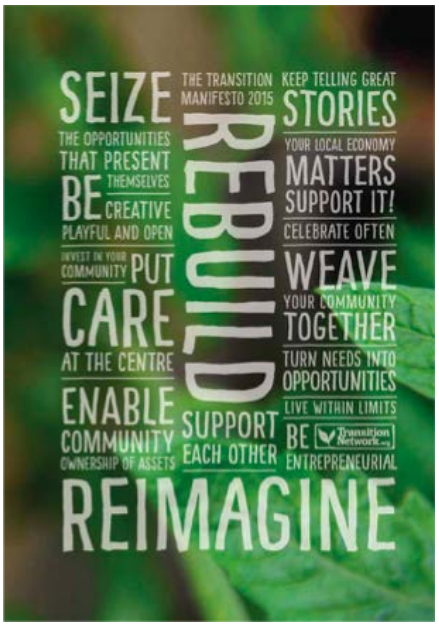
Another essential attribute to create resilience the authors identify is social cohesion, a key component for the socio-ecological systems transformation. Social cohesion, in their words, "is about creating community participation and freely giving ones time for the greater purpose of the community. By encouraging unfunded local altruistic mutual cooperation, it is hoped the community as a whole develops stronger social cohesion, resilience to shocks and the ability to embrace transformation" (p. 13). In order to develop social cohesion, the movement uses what can be identified as 3 strategies: 1) uses the story heuristic for transformation - heuristic methodology based on stories about the future; 2) uses informal spontaneous projects to build resilience - self organized groups to complete specific projects; and 3) uses *The Psychology of Transformation* - gives support to people in transformation processes, i.e. moving through the transformation cycle towards taking action (Crinion & Hopkins, 2011).

In a recent publication, Hopkins (2015) presents "21 stories of Transition" that reflect the liveliness of the movement and its potential to trigger societal change. The 21 stories involved 39 communities in 15 countries and, for instance, have helped to create 43 new social enterprises, run 13 seed exchange fairs a year and saved 21 tonnes of food from landfill per year. According to Hopkins, the change makers in the stories are reclaiming the economy, starting local, sparking entrepreneurship, reimagining work, stepping up, presenting crowd-sourcing solutions, supporting each other, reskilling, nurturing a caring culture and telling sticky stories.

One of the stories I would like to highlight is "REconomy in Luxembourg". REconomy means "building community cohesion, ecological sustainability and resilience by transforming local economies […] by creating the conditions for new economic actors and relationships to emerge - local entrepreneurs, cooperatives, investors, supporters of all kinds, community ownership and accountability, complementary currencies, gift circles, sharing libraries. Everyone is included - www.reconomy.org" (Hopkins, 2015, p. 27). "REeconomy in Luxembourg" tells the story of 3 new cooperatives that were created through the work of Transition Luxembourg, showing how a new collaborative economic model may emerge based on "co-operative" values.

Although criticism might be made to the movement (Haxeltine & Seyfang, 2009; Alloun & Alexander, 2014; Power, 2016; Fernandes-Jesus et al, 2017), it is, for many, a source of hope and positivity in these somber times, giving rise to alternative narratives that contribute to make real the utopia of a "low carbon lifestyle".

Figure 1: *The Transition Manifesto 2015*



Source: Hopkins (2015)

Guidelines

- ❏ emphasis should be placed on the communities' stories about themselves and their change over time allied with an ongoing visioning work;
- ❏ heuristic methodology based on stories about the future should be used in order to develop social cohesion;
- ❏ in order to build resilience, self organized groups should be stimulated;
- ❏ conditions should be created for new economic actors and relationships to emerge, such as cooperatives, complementary currencies, gift circles, sharing libraries, etc.
- ❏ these collaborative economic models based on "co-operative" values should be supported.

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Guidelines - Social and solidarity initiatives and urban regeneration

- **Social currencies:**

Social currencies could in support physical (or virtual), created and managed by a community, with the objective of promoting local economy, especially in places where there is a great deal of evasion of resources (with of resources happening outside the community) and / or economic and social vulnerability. Complementary currencies can be used as instruments of public finance policies because they are compatible with monetary policy under the responsibility of central banks.

- **Solidarity fairs/markets:**

Solidarity markets are not specifically destined to the exchange of products second-hand. In these spaces of conviviality, also preferred products are exchanged manufactured by the participants themselves, knowledge and services. In this sense, these solidarity markets intensify the dynamics social, valuing the knowledge diverse members of the community and creating a circuit of integration and self-- economic and social organization.

- **Short agri-food circuits:**

“The “short circuits of agri-food commercialization” are an alternative resource in production and consumption and because they allow the creation of close relations between producer-consumer and the creation of trust and empathy. In addition, they are a response to the environmental problems due to the short distance covered by the products, reducing the ecological footprint of each product, and the economic dynamization of territories, allowing small producers to obtain income”.

- **Local exchange trading system:**

Local community-based mutual aid networks in which people exchange all kinds of goods and services with one another, without the need for money or with a complementary currencies.

- **Time bank:**

Solidarity exchanges that promote the meeting between the offer and the demand of services made available by its members. In the Time Bank time is exchanged for time; all the hours have the same value and who participates commits to give and to receive time.

- **Repair-Cafés**

Repair Cafés are free meeting places to learn all about and practise repairing things (together). In the Repair Café visitors find tools and materials to help them make any repairs they need. O. en expert volunteers with repair skills are supporting this ongoing learning process. Often reading table provides books on repairs and DIY.

❑ Recycling Exchange

Recycling Exchanges are organised at local level to collect, store and reuse of used materials and products. The often combine social engagement and trainings such as bicycle, furniture or textile workshops to produce new goods. Normally an economic and social organization.
Professional Training Centers

❑ Professional Training Centers

Professional Training Centers will help to provide practical skills related to the NBS (urban gardening/farming, maintenance and craftsmanship, digital fabrication, sales and trade). Some of these activities can be connected to the FabLab Initiative Brussels, others will be based on participative initiatives in the individual neighbourhoods.

CHAPTER 4 | CROSS-CUTTING DIMENSIONS

Horizon 2020 cross-cutting priorities

URBiNAT project was approved under the H2020 financing line of the EC after applying to a call for proposals, covering the following three cross-cutting priorities.

Gender

Horizon 2020 cross-cutting priority[43]

International cooperation has always been a key feature of the scientific endeavour. In a rapidly evolving global context, Research and Innovation are increasingly linked internationally, demanding new forms of cooperation.

Horizon 2020 is open to the world, allowing European researchers, to cooperate with their counterparts around the world in H2020 projects on any topic. In addition, in some parts of Horizon 2020, topics have been flagged as being particularly suitable for international cooperation and consortia are encouraged to include non-EU partners.

Social sciences and humanities

Horizon 2020 cross-cutting priority

Under Horizon 2020, the social sciences and humanities (SSH) are given an enhanced role as a cross-cutting issue aimed at improving our assessment of and response to complex societal issues. Therefore, where relevant, the research and innovation chain should include contributions from SSH disciplines such as sociology, economics, psychology, political science, history and cultural sciences.[44]

Integrating SSH research across Horizon 2020 is essential to maximise the returns to society from investment in science and technology. Integrating the socio-economic dimension into the design, development and implementation of research itself and of new technologies can help find solutions to societal problems. The idea to focus Horizon 2020 on 'challenges' rather than disciplinary fields of research illustrates this new approach.[45]

International cooperation

Horizon 2020 cross-cutting priority[46]

International cooperation has always been a key feature of the scientific endeavour. In a rapidly evolving global context, Research and Innovation are increasingly linked internationally, demanding new forms of cooperation.

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[43] http://ec.europa.eu/research/participants/portal/desktop/en/opportunities/h2020/ftags/international_cooperation.html#c,topics=flags/s/IntlCoop/1/1&+callStatus/asc

[44] http://ec.europa.eu/research/participants/docs/h2020-funding-guide/cross-cutting-issues/ssh_en.htm#listSSH

[45] http://ec.europa.eu/research/participants/portal/desktop/en/opportunities/h2020/ftags/ssh.html#c,topics=flags/s/SSH/1/1&+callStatus/asc

[46] http://ec.europa.eu/research/participants/portal/desktop/en/opportunities/h2020/ftags/international_cooperation.html#c,topics=flags/s/IntlCoop/1/1&+callStatus/asc

The approach to cross-cutting dimensions in URBiNAT

URBiNAT adopts cross-cutting dimensions in its approach to urban regeneration in order to address properly a complex concentration and combination of societal challenges, which means to **integrate specific issues into all aspects of the project**. Complementarily, mainstreaming cross-cutting specific issues means to adopt a **strategy of making these themes integral dimensions of URBiNAT**.

These issues, as addressed in the present chapter, are:

- **human rights;**
- **gender;**
- **international cooperation.**

As mentioned above, they cut across all aspects of the project, and URBiNAT needs to ensure that they are **taken into consideration from the analysis applied to research and innovation contents, to the completion of all stages of activities**.

In practical terms, cross-cutting dimensions are **theoretical lenses, guiding principles and methodological frameworks** to be adopted by URBiNAT partners and stakeholders in all activities, across all work packages.

This also implies a **challenging process**, since mainstreaming specific issues may require changes in the established procedures and cultures of partners and stakeholders in order to achieve the effective integration of cross-cutting dimensions in their values and practices.

The **role of social sciences and humanities** is therefore particularly important to suppor the **adoption and development of new approaches in the field**.

Specifically on **international cooperation**, non-EU organisations feature strongly in the URBiNAT project, opening for substantive contributions to the project work from around the world, as well as for impetus of the project results on a much greater scale than if the project had been limited to the EU. These as non-EU organisations have vast historical and practical experience to draw upon, while also faced with massive urban challenges of the kind that URBiNAT has been devised to respond to. In order to fulfil the potential for such contributions, as well as impact, URBiNAT must importantly ensure that the work is framed in such a manner that it opens for effective engagement with non-EU organisations.

The main objective of the present chapter on cross-cutting dimensions is to gather all these different aspects, as well as the different perspectives at stake, in order to foster exchange of knowledges and experiences among partners. **Critical and practical perspectives are combined here as a basis for a constructive dialogue and understanding**.

In fact, as referred in its ethical guiding principles, which are intrinsically related with human rights and gender, URBiNAT consists of an **intercultural dialogue** across the different countries, partners, institutions and civil society involved in various actions and tasks of the project. Therefore, diversity and differences in the project should be seen as elements to be addressed and not as problems to be solved. According to Boaventura de Sousa Santos (2006) “we have the right to be equal whenever difference diminishes us; we have the right to be different whenever equality

mischaracterizes us". The expertise of the many partners involved and working in such environment will promote the exchange and interaction of experiences between them and across the different places, institutions and persons playing active roles in these actions.

The different sections of this chapter expose different theoretical references, but also concrete practical guidelines, suggestions and recommendations based on the expertises, lessons learned and best practices of the authors. They cover:

- ❏ conceptual approaches, such as intersectionality and specificities of individuals and groups;
- ❏ definitions, such as Living Lab and CoP;
- ❏ frameworks, such as URBiNAT's rights-based approach and strategic partnerships;
- ❏ experiences, such as engagement projects implemented by and inspiring partners, namely in URBiNAT's cities;
- ❏ methodological references, such mapping and budgeting with women, as well as models and tools to foster international cooperation.

This will inspire our collaborative work, results and impacts, where inter and intradisciplinary knowledges and expertises will come together taking advantage of the networking and coworking potentialities that engage all different actors, civil society organizations and inhabitants included.

Finally, the following main aspects may guide the readers of this chapter and underpin all its contents: focus on **participation**, recognition of **specificities** and **inclusion** of all in analysing the complex combination of social challenges and devising and co-creating solutions to tackle urban regeneration in URBiNAT.

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I. HUMAN RIGHTS AND GENDER

Introduction

URBiNAT is committed to scrutinize all its activities through a human rights and gender lens, to challenge discrimination and to implement and promote human rights standards and gender equality measures, namely addressing empowerment of vulnerable groups and women, as well as their active participation in political, economic, social and cultural life.

This implies the deliberate consideration of human rights and gender in all stages of planning, implementation and evaluation of activities and corresponding results, with a view to incorporating the impacts of human rights and gender at all levels of decision making.

Beyond this cross-cutting approach for the coordination and monitoring activities, the steering committee will compile and analyse human rights and gender issues on the basis of consultations to the scientific commission and to the multi- stakeholders' advisory board.

These dimensions will also be specifically applied in specific activities where human rights and gender are expressly referred to. Local diagnostics to be conducted in front-runner and follower cities (task 2.1) include: the mapping of the mechanisms in place to recognize and promote rights (such as health services, spaces and initiatives for socialization, alternative care centres, etc.) by public/political authorities; as well as a "Living law" for multi-material inclusion (access to employment, socialization of law, right to housing, right to decent life, citizenship, etc).

The design of community-driven processes (task 3.2) will also follow a human rights and gender approach through engagement of marginalized voices into the policy-making process, building on citizenship and legal consciousness (inputs from WP2), and with reference to EU (rights based approach) and UN frameworks (SDGs, WHO).

The first part of the present chapter addresses human rights and gender in order to lay the foundations of URBiNAT's rights-based approach. It gathers approaches, experiences and guidelines, in order to share understandings and devise concrete steps to take together. Human rights and gender raise many questions for concrete implementation related to their transversal integration in the project, as well as considering, in general, the difficulty to identify the main content or characteristic attributes of the rights considered. This can also be combined with additional skepticism when referring to technical legal issues and language.

Having in mind a serie of conceptual challenges, namely related to how entering human rights and their relation to the city space, as addressed in section 1, the second section focuses on the application of analytical frameworks. It is completed with section 3, which pay a special attention to the recognition and respect of the specificities of individuals and groups, in order to achieve the mobilization of all in co-creation processes. Finally, the last section on guidelines gathers a serie of experiences and recommendations for operationalization.

1. Approaches to human rights and gender

Human rights are by definition at the heart of URBiNAT when considering the centrality of its Healthy Corridor together with the broad definition of health and the social determinants of health, as adopted by the World Health Organization (WHO).

According to the WHO constitution of 1946: health is a state of **complete physical, mental and social well-being** and not merely the absence of disease or infirmity; the enjoyment of the highest attainable standard of health is **one of the fundamental rights of every human being** without distinction of race, religion, political belief, economic or social condition.

Moreover, the WHO also applies a **social determinants** approach to health, being the conditions in which people are born, grow, live, work and age. These circumstances are shaped by the distribution of money, power and resources at global, national and local levels. The social determinants of health are mostly responsible for health inequities - the unfair and avoidable differences in health status seen within and between countries. (WHO, 2018)

In the context of URBiNAT, both definition and approach are relevant in the perspective of the enjoyment of fundamental rights and the intersectionality as specific modalities of oppression and discrimination that act in an integrated manner, and which impact the realization of a life of dignity in the city.

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1.1. What and whose rights?

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Defining human rights

From a legal perspective, human rights can be understood as a **more philosophical concept without precise legal content**. They are qualified as **fundamental rights** when enshrined in higher, constitutional or international legal instruments, i.e. at a higher level in the hierarchy of norms (Fialaire & Mondielli, 2005).

Other **limitations in the legal definition** of human rights include: a relative consensus and controversies surrounding the definition of abstract human rights; a disproportionate representation of the views of the hegemonic Western countries; the incompleteness of the formulation of human rights; statism or exclusion of individuals and national and transnational groups from the process of defining human rights (Donnelly, 2006).

Jack Donnelly (2006) refutes these limitations in order to strengthen his advocacy for the **legalization of human rights**[47] by pointing out that:

- ❏ the numerous reservations that states have made regarding international human rights treaties are related to specific provisions of those treaties, with the general aim of implementing rights rather than their definition;
- ❏ the use of general formulations leaves opportunely room for interpretations, which also allows for differences in implementation according to the specificities of each country, without being blocked in disagreements on details, and thus making it possible to move forward in the most comprehensive and fundamental agreements;
- ❏ the level of abstraction also favors a progressive development of human rights, encompassing violations that were not recognized or prioritized at the time of the dra. ing of the standards in question;
- ❏ newly independent states in Africa and Asia not only often incorporated the universal declaration of human rights into their constitutions but took the lead in reviving international human rights covenants within the United Nations, and the organized pressure of 'Third World' states also had room to define human rights, most notably regarding self-determination and the right to development;
- ❏ international human rights law establishes minimum standards that can and are improved by several states, constituting a corpus in development;
- ❏ the search for legal consensus around the definition of human rights favors universality, respects sovereignty, self-determination and differences and is clearly preferable to moral disagreement, political conflict and imposition by force.

Moreover, **human dignity** is the foundational concept of a global human rights regime, repeated over and over again in the body of human rights law (Donnelly, 2009). However, there are various formulations of the idea of human dignity in many languages, and instead of being suppressed in the name of postulating universalisms, these differences must become mutually intelligible, towards a multicultural conception of human rights (Santos, 2003). Therefore, there is no single conception of human dignity that grounds human rights, but rather there is a wide variety of conceptions of human dignity, and human rights provide mechanisms for realizing a life of dignity (Donnelly, 2009).

The ownership and appropriation of rights

The legalization of human rights resulted in the development of international, regional and national laws on human rights or fundamental rights, as well as their respective systems of protection. Moreover, the international legal definition of human rights contributed to reframe relations between citizens and their governments, to the advantage of citizens, human rights advocates and victims of human rights violations, for effective legal protection or redress, as well as due to the fact that gross and systematic violations are widely seen as tarnishing or calling into question the legitimacy of a regime (Donnelly, 2006).

The implementation of human rights relies on the recognition of rights holders in relation to duty bearers, and despite legal successes and advances, it also questions the ownership of rights, most of all in **contexts of social exclusion**, in a broad sense of **absence of several citizenship rights** (Ferreira et al., 2013). This sense encompasses both formal and substantive dimensions of citizenship: on the one hand, the 'membership of a nation-state', and on the other hand, the access

[47] The practice of formulating human rights claims as legal claims and pursuing human rights objectives through legal mechanisms (Donnelly, 2006).

to an array of civil, political and social rights, involving also some kind of participation in the business of government (Bottomore, 1992).

This is further exemplified when considering the **access to human rights** as decisive in the **degrees of exclusion of a stratified civil society** divided into intimate, strange and uncivil, on a scale going from the 'super citizens', integrated and enjoying the full range of human rights, to the 'non-citizens', excluded who do not have any rights (Santos, 2003):
(i) *intimate civil society*, with individuals and social groups **'super citizens'**, enjoying a high level of social inclusion, enjoying the full range of human rights (civil, political, economic, social and cultural), belonging to a dominant community which maintains close links with the market and the economic forces that govern it;
(ii) *strange civil society*, with **multiple changing social classes or groups of citizenship**, which constitute a mix of social inclusion (low or moderate) and social exclusion (attenuated by some safety nets and not considered irreversible), exercising more or less freely civil and political rights, but who have scarce access to economic, social, and even less access to cultural rights;
(iii) *uncivil civil society*, composed of the totally excluded, **non-citizens**, almost completely invisible, not belonging to civil society and deprived of stable expectations, since in practice they do not have any rights.

Therefore, in this context, how can human rights be mobilized for **social emancipation and the appropriation of a full citizenship**? We consider here 'emancipation' as synonym of liberation, and social emancipation as a process in which new relations are established between individuals, society and the State, where individuals emancipate themselves or liberate themselves from situations of authoritarianism, discrimination or exclusion. In this aspect, the emancipatory potential of law lies in the articulation between law and progressive, transformative social action (Santos, 2003).

On the one hand, this articulation expands **legal mobilization** to arenas not limited to litigation or judicial mobilization (Santos, 2012). Therefore, the activism of rights mobilizers (be they individuals, companies, NGOs or social movements), whether inside or outside the courts, may aim at re-signifying human rights, creating or visibilising "new" subjects of human rights, and promoting wider social, cultural, political, legal and economic transformations (Santos, 2012).

On the other hand, in a perspective of **Epistemology of the South**, aimed at reinventing social emancipation on a global scale and evoking plural forms of emancipation not simply based on a Western understanding of the world (Santos, 2016), we may find alternatives for emancipation by analyzing **the rights from the perspective of those who do not have them**, and by analyzing **the right of the city from the perspective of** who does not have it, **who lives in the city but does not have access to the right to the city** (Santos, 2018).

Towards the right to the city

Both approaches are in line with the perspectives of URBiNAT's development, through the **participation of inhabitants in the urban regeneration strategy as a mean and as an end**, contributing to an **active citizenship**. This means that the participation processes are people-centred, grounding the design of community-driven processes on the local culture of participation, in partnership with the cities in the context of local governance as top-down models, as well as taking advantage of the inhabitants' existing and/or emerging bottom-up initiatives of mobilization.

URBiNAT aims at promoting these dialogues and combinations through an array of **participatory solutions inspired by nature and in human nature**. This is the case, for example, of cultural mapping, an emerging discourse of collaborative, community-based inquiry and advocacy (Duxbury et al., 2018). Moreover, artistic approaches to cultural mapping emphasize the importance of creative process that engages with the 'felt sense' of community experiences, an element o. en missing from conventional mapping practices, exploring the processes of seeing and listening and the importance of the aesthetic as a key component of **community self-expression and self-representation** (Duxbury et al., 2018).

By putting in dialogue the physical structure and the social dimension of the public space, URBiNAT aims at promoting the co-creation, co-development, co-implementation and co-assessment of solutions in urban planning. This also embraces the right to city, as a flexible concept frequently assimilated by different actors, which fosters the democratic debate and encourages citizen participation (Margier & Melgaço, 2016). In fact, the right to the city of Henry Lefebvre (1967) has been mobilized and reappropriated by social movements, researchers, public actors in both North and South, and, as a result, it became difficult to reduce it to a simple and univocal definition (Morange & Spire, 2004). But Lefebvre (1967) himself advocated a **transformed and renewed right to urban life**, that must be reappropriated by the working class. A right to the city that:

> "manifests itself as a superior form of rights: the right to liberty, to individualization in socialization. The right to work (to the participating activity) and the right to the ownership) (very distinct from the right to the property) imply the right to the urban life". (Lefebvre 1968, pp. 154-155, as cited in Morange & Spire, 2004)

In this aspect, URBiNAT also embarks on the movement of an innovative reinvention of the urban policy, contributing to the **reappropriation of the right to the city with the inhabitants of URBiNAT's cities**.

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1.2. For an intersectional approach to cities spaces[48]

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The internal boundaries of the European metropole

According to Étienne Balibar, borders are polysemic because they do not have the same meaning for everyone, and indeed this differential meaning is essential to their function. He writes, “borders

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never exist in the same way for individuals belonging to different social groups" (Balibar, 2002). Instead, borders are designed to expose different people (i.e. from different social classes) to different experiences of law and freedom. Border law enables some to cross national frontiers, while denying others; it upholds the freedom of circulation of some, while depriving others of this same freedom. Following from these differential experiences, Balibar writes that the function of the border is "actively to differentiate between individuals in terms of social class" (Balibar, 2002). Borders are "instruments of differentiation" (Balibar, 2002).

Colour/class/gender/sexuality lines are superposed on these geographical/political borders, reinforcing an ontology of diversity that essentialises the relation between the body (i.e. how it is read by power), the geographical position it occupies, its right to mobility, its capacity to follow specific trajectories when it crosses borders and the resulting capacity to modify itself over time.

We apply here Balibar's idea of the polysemic border to the internal boundaries of the European metropole, suggesting that:

- ❏ colour, class, gender, sexuality and religious lines are structuring the city space;
- ❏ these same boundaries, as a result of many economic, legal, social and cultural dynamics, constitute people (define them) and affect their (unequal) access to the city; and
- ❏ as such, these lines have to be acknowledged and mediated by institutions and private agencies (companies, associations, etc.) in order to contribute to the building of the "right to the city" (as the result of broader social practices).

The right to the city

The 'right to the city' here doesn't mean that the city in itself can 'right the wrong' of a structurally unequal society, but that the city government should:

- ❏ be aware of these inequalities; and
- ❏ work together with those social groups that suffer from inequality in order to build a more inclusive city space.

In fact, the 'right to the city' is the result of broader transformative social practices. According to David Harvey (2008):

> The question of what kind of city we want cannot be divorced from that of what kind of social ties, relationship to nature, lifestyles, technologies and aesthetic values we desire. The right to the city is far more than the individual liberty to access urban resources: it is a right to change ourselves by changing the city. It is, moreover, a common rather than an individual right since this transformation inevitably depends upon the exercise of a collective power to reshape the processes of urbanization. The freedom to make and remake our cities and ourselves is, I want to argue, one of the most precious yet most neglected of our human rights. (p. 23)

Such a conception of the city would be able to counter-act the reproduction of segregation as an increasing social dynamics in gentrified cities and poor suburbia, that is to counter-act the proliferation and the strengthening of boundaries, forms of exclusion and exploitation, and the consequent construction of new abjects (seen as engendering moral panic).

Defining privilege and marginalisation

We know – thanks to a vast literature on the urban space – that "vulnerable subjects" are constantly mobilised across space and time, according to constantly shi. ing colour lines and in function of an 'order of things' that reshapes the meaning of citizenship, whiteness, and privilege.

Thus, they are mobilised in both a physical and a symbolic way — as their mobilisation is produced and produces in a decidedly semiotic way (not without resistance from and resilience of the Others themselves – being them migrants and/or internal minorities), a circular relation between sign and material effect.

This means that:

- ❏ according to economic, racial, gender, financial dynamics, bodies are mobilised across the city to reside/work/consume in confined spaces or along disciplined trajectories (think about ghettos and banlieues, detention centers and shelters for migrants, asylum seekers and refugees, but also about residential areas, malls/shopping centers);
- ❏ this biopolitics has also a symbolic outcome in terms of the socially constructed parameters that distinguish between who has and who has not access to the city space and that define those who have no access as abject. See, for example, Nirmal Puwar (2004) on 'space invaders' and Stuart Hall (1978) on 'moral panic'.

These parameters also produce the self-perception (up to identity politics) of the marginalised/vulnerable subjects as excluded and as belonging to a separated (social) body.

The spatial segregation in the city space

Today, these dangerous subjects are categorised as the risky body — at the same time body of risk (criminal) and body at risk (victim) (Amoore & De Goede, 2008; Aradau, 2014) — who needs to be:

- ❏ contained within specific trajectories of mobility and segregated spaces that reproduce them as subalterns; and
- ❏ at the same time, reproduce the normative body and its normative behaviour across space and time.

The constant restructuring of the city space is largely shaped today by specific discourses and practices that stem from the same logic of securitisation that distinguishes between 'normative bodies' and 'risky bodies' and that diminish –like in the past– the latter's subjectivity.

This same logic:

- ❏ imposes to the risky body to inhabit/move across disciplined space;
- ❏ defines the risky body as dangerous when freely moving in and populating spaces that are not reserved to them;
- ❏ transforms the body at risk in a body of risk according to whom 'has to be defended'; and
- ❏ consequently, does not only reduce the risky body's room of maneuver regarding the construction of the 'right to the city', but reproduces the symbolic, socially constructed dynamic of 'monstrification' (Giuliani, 2016).

The point here would be, then, how to reduce or reverse the transformation of the body at risk in the body of risk and his/her/their invisibilisation, constraint, marginalisation. This approach is complemented with some recommendations in the section 'Guidelines' of the present subchapter,

i.e. some important best practices that need to be implemented in order to enable the risky body to enjoy the 'right to the city'.

In sum, in considering current migrations towards Europe, the present analysis reads the border as polysemic (Balibar, 2002), as a biopolitical technology that produces the body (Tazzioli, 2017), and mobility as a process of subjectivation (Mezzadra & Neilson, 2013) whose level of containment depends on the tension between the process of differential inclusion serving labour exploitation, and the reading of the subject's racialised, gendered and sexualised body.

The contemporary iconography of monstrosity

The present analysis also has to do with the process of monstrification of the subaltern, of the marginalised, of the poor, of the migrant and refugee, and of the sexually non-normative bodies (that is, of the so called vulnerable subject). It is based on a research that investigates how the contemporary hegemonic reading of the border, people's life and mobility trajectories, their body, and the geographic/social context in which this reading takes place is profoundly shaped by **an iconography of monstrosity that can be traced back to national and colonial archives** (Giuliani, 2016, 2016b, 2016c).

The above mentioned research analyses the role of the colonial archive in the contemporary iconography of monstrosity, focusing on three dimensions: space, time and the body. We mean here the body in geography and history, where time and space are seen as at once fractured, delimited, and comprised of polysemic borders (Balibar, 2002), as well as based on a reading through a transnational and colonial/postcolonial perspective.

This iconography – fed by media as well as institutional debates – is based on those **gendered/sexualised 'figures of race'** (Giuliani, 2016c, 2018) that since global and capitalist modernity have been making up the symbolic material of (post)colonial imaginaries of Otherness.

As a matter of definition, we further develop the key concepts that underpin the contemporary iconography of monstrosity:

- *Colonial archives:* by 'colonial archive', the anthropologist Ann Laura Stoler (2002; 2009) means 'a site of knowledge production', 'a repository of codified beliefs'. Colonial archives were built both locally and transnationally and produce different knowledge according to the reader, the time in history, the social contexts, and the power relations they serve. In the present analysis, they have to do with the symbolic materials constituting the figures of race and, with them, the lens through which events, societies and situations are hegemonically and racially interpreted in colonial and postcolonial times.

- *National cultural archive*: by national cultural archive, anthropologist Gloria Wekker (2016) means that which "has influenced historical cultural configurations and current dominant and cherished self-representations and culture. [...] Importantly, what Said (1993) is referring to here is that a racial grammar, a deep structure of inequality in thought and affect based on race, was installed in nineteenth-century European imperial populations and that it is from this deep reservoir, the cultural archive, that, among other things, a sense of self has been formed and fabricated."

- *The figures of race*: by 'figures of race', I mean images that sediment transnationally over time and crystallise some of the meanings assigned to bodies — which are gendered and

racialised in colonial and postcolonial contexts (Giuliani, 2018, p.20). These figures were/are used to describe racialised subjects and to racialise "those subjected to the violence and barbarism of all forms of primitive accumulation, with its repertoire of mass murder and even genocide, kidnap and forced migration, concentration camps, torture and the whole panoply of state crime, as 'barbaric' and 'uncivilised'." (Bhatia, Poynting, & Tufail 2018). The inferiorisation/criminalisation/animalisation of the subaltern was differently articulated in these figures according to social and historical contexts. These figures were mobilised differently across history and colonial/postcolonial spaces according to the specific (i.e., historically contextualised) function they served in the reproduction of global/local power relations.

The colonial archive, the risky body and the "right to the city" in postcolonial metropoles

Witches, misfits and monsters have a long story. Since colonial Modernity they have been sedimenting in the imaginary of States first and then nations, connecting the internal abject and the colonised monster. In line with Kristeva (1980), we see abjection as something that "disturbs identity, system, order" but which forms an indispensable part of the self. We see the "self" she refers to as the body politic — be it that of the city, the nation, Europe or the West (Ahmed, 2004) — and the abjects as its constantly reproducing margins: the woman, the queer, the poor, the heretic, the witch, the industrial worker. They were/are made functional to the disciplining of the whole society, through their description as monsters (as criminals/animals) (Olson, 2013), their disciplining/suppression as such (Foucault, 1978; Federici, 2004), and their spatial segregation / containment.

Today, in order to fracture the continuous reproduction of processes of monstrification and enable the risky body to enjoy the 'right to the city', some important best practices need to be implemented and are based on a bottom-up strategy that interpellates social groups making their voices/resistance practices heard by the governments, public institutions and private actors (as it will be further developed under the section 'Guidelines' of the present subchapter on human rights and gender).

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2. From legal principles to realities

Making cities inclusive, safe, resilient and sustainable (SDG11) is grounded in international human rights standards. In fact, the 2030 Agenda for Sustainable Development is anchored in human rights, it strives to leave no one behind and puts the imperative of equality and non-discrimination at its heart.

This is also connected to achieving gender equality and the empowerment of women and girls (SDG5).
However, human rights are also regarded with skepticism considering the complexity of their framework, their legalistic language, or even the difficulty to identify the main content or characteristic attributes of the rights considered.

URBiNAT proposes to address both human rights and gender in the public sphere and urban space as cross-cutting dimensions to contribute in tackling a complex combination of societal challenges in the context of urban regeneration. In that sense, a rights-based approach and gender mainstreaming may be seen as starting-point frameworks to foresee impact, but it also raises key conceptual and methodological issues, such as:

- ❏ Which challenges and opportunities in applying to urban regeneration projects rights-based approach and gender mainstreaming?
- ❏ How these frameworks can consider the diversity and intersectionality that each context and specific place embody?
- ❏ How do these approaches and critical perspectives reframe the urban regeneration concept and practices? Which critical issues do these cross-cutting dimensions enable to make visible within the public space?

2.1. Human rights-based approach in urban regeneration

Sassia Lettoun - City of Brussels

Why do we need to use a human rights-based approach?

The landscaped or built environment is an expression of power relations between population groups and particularly between men and women. The image of the human being at the basis of urban planning is too o. en that of a white man of middle class and age with a paid job.

What is a human rights approach?

A human rights-based approach is a framework based on international human rights standards intended to analyse the inequalities and to challenge the discriminatory practices and unfair distribution of power.

Rights-Based Approach (RBA) is simultaneously:

- ❏ a **goal**: project deliverables must include an improvement in the human rights situation, for example, accessibility to quality housing by enhancing the neighbourhood.
- ❏ a **process**: the project must be implemented in accordance with the principles; this implies questioning the methodologies used and their effects on the inhabitants.

Furthermore to be able to achieve this, the human rights approach has to be **taken into account in every stage: design, implementation, monitoring and evaluation of the project**. It is not only what the project will deliver that must be assessed but also how each deliverable will be developed.

An important challenging issue: gentrification

Although there are positive aspects to gentrification such as neighbourhood development and increased job opportunities, it has also many negative implications. Indeed in improved neighbourhood the housing are more likely to be rented by middle income households, thus gradually decreasing the opportunities for of low-income renters.

This leading to: **Gentrification-induced displacement (GID)**. GID is both a human rights violation (right to adequate housing) and a justice issue, since the victims are people without political or economic power.

Key concepts: Accountability - Participation - Empowerment

The RBA is based on two fundamental elements:

- ❏ **rights holders** (inhabitants) are entitled to their rights;
- ❏ legal and moral **duty-bearers** (cities/governments) have the obligation to fulfil them.

It aims at:

- ❏ **strengthening the capacity of duty bearers** to fulfil their obligations;
- ❏ **empower the rights holders** to know their rights to be able to claim them.

Two other elements are essentials:

- ❏ **'Do no harm'**: the project must preserve the rights of individuals and communities who will be affected by the project;
- ❏ **'Do maximum good':** in empowering the inhabitants, the project will help them in a sustainable way even a. er the end of the project.

Working principles

Apply all rights

This principle is overarching. No right should be neglected in relation to another. None of them can be considered superior. Individuals themselves cannot waive certain rights. They are not only **universal** but also **inalienable**.

Participation, transparency and equal access to information and to the decision making process

The project has to ensure the **active and meaningful participation of all inhabitants**, in particular the most marginalized. Urban development should be done not only for but with all of the affected inhabitants.

The **relevant information** regarding the project should be **accessible** to people, so that they can give their opinion throughout the development process and be active in the decision making processes in order to articulate the outcome of the project towards their needs and expectations.

Complaint mechanisms

A complaint mechanism that is **easily accessible** to residents must be put in place. It must seek to reduce the barriers for persons with a special need to access it and provide a range of **contact options**. These options should be carefully chosen according to the **means of communication** used by the targeted persons and their specificity (language used for example).

Accountability

The duty bearers are accountable for meeting their obligations to respect, protect and fulfil human rights. An **assessment and gap analysis of the capacities of rights holders to claim their rights and of duty bearers in meeting their obligations** is indispensable to meet this requirement.

Opportunities

Many positive effects for the project will automatically result from the implementation of an RBA. The first result to be achieved is that the **target group** will have been **better reached**. Addressing needs that were previously invisible through the inclusive participation of target groups will improve the **quality of project results**.

Moreover, the population will have been active in the decision-making process and will more easily **accept changes**. Broad and quality consultation will prevent errors and avoid costly corrections and changes through **better planning** in advance.

In addition, **conflicts of use and exclusion can be addressed** by identifying these problems before the project is implemented.

Public financing will be facilitated because the implementation of such a framework is more and more o. en mandatory.

How to apply

To properly implement the above principles, it is necessary that the project:

- ❏ establishes **equitable power relations** among stakeholders. We must therefore support the most disadvantaged people;
- ❏ focuses on the **causes of problems** and not only on their manifestations;
- ❏ implement actions that will directly contribute to the **political, social and economic empowerment** of the people;
- ❏ ensures that it obtains **sufficient financial and other resources**;
- ❏ actively works for the **participation** of all residents and does **not accept decisions that have not been made in an inclusive manner**;

- ❏ holds **duty bearers accountable**. This requires a **clear definition** of the authorities' responsibilities and the establishment of **indicators and benchmarks** for accountability.

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2.2. Gender mainstreaming

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Gender perspective

The use of gender as an analytical concept to reflect on inequalities and unbalanced power relations was firstly produced by western feminist scholars and activists assuming a binary oppositional system of men/women where women are on the oppressed side of the balance.

Though we could take a look back until the publication of "The Second Sex" by Simone de Beauvoir during the 50s, it was during the 70s when this gender perspective was defined especially by Gayle Rubin who elaborated the 'sex/gender system' as that "part of social life which is the locus of the oppression of women" (1975, p.159, as cited in Mikkola, 2017, p.3) where gender appears to be as the "socially imposed division of the sexes" (1975, p.179, as cited in Mikkola, 2017, p.3). Her conceptualizations together with the ones developed by Kate Millet (1971), Catharine MacKinnon (1989) or Elizabeth Spelman (1988) are situated on the western definition of gender as a binary oppositional system between men and women, and since then this approach has been developed and shared worldwide by institutions and NGOs working around development, and international cooperation issues, leading to public policies. Only more recently this system began considering non-binary persons through the LGBTIQA+[49] struggles both in the theoretical and activist arenas.

Intersectional approach

Nevertheless this first westernized approach has been criticized and even considered as an imposition by many racialized and minoritized peoples and communities for whom gender is an alien term with a different conceptual, experiential and even spiritual origin. Many different indigenous, native and local communities had before colonial invasions, very diverse conceptions on the ways of being and expressing sex, sexuality and the different roles involving more than the simple men/women division, with a more complex and fluid array of sex-genres than those considered under western eyes and not in opposition one another.

The other great critique arose from African American feminist scholars and activists questioning the unbalanced power relations being exclusively gender related without taking into account other oppressions produced by racism, colonialism, capitalism, ableism, among others. This way intersectionality was formulated based on the experienced oppressions by the African American and self-declared women of colour, connecting grassroots movements and academy through concepts and theories developed by scholars and activists like Kimberlé W. Crenshaw (1991) or Patricia Hill Collins (2000) among others. Intersectional approach then tries to emphasize the different experiences lived by racialized women and men based on the oppression and discrimination by white men and women. All women positions then are not the same neither are their conditions.

[49] LGBTTTIQAP+: Lesbian, Gay, Bisexual, Transexual, Transgender, Travesti, Intersexual, Queer, Asexual, Pansexual + any other.

Equity and equality for all

Based on the gender perspective and gender mainstreaming approaches and in response to the struggles of the different women's groups, organizations and grassroots movements in the promotion and defence for women human rights to gain more political and public participation and representation, and to combat all kinds of violences against them, many public policies have been developed worldwide both locally, nationally, regionally and internationally. Most of the public policies were based on the idea to gain equal rights for women as the ones already in effect for men. It is true that in these equality policies, even in the European Union, progress has been made in broadening the gender-specific terms and in completing and including some other (ethnic-racial) discrimination by working and enlarging these public policies through quota systems and affirmative/positive actions.

But when thinking in how to obtain and get more access and implementation of rights, it is the concept of equity that gets closer and more related to the intersectional approach, than the equality one. Promoting equity we are trying to play in favor of differences and diversities seen as a gain instead of a problem to be solved. To advance in equity the focus must be put on the problems and causes (racism, sexism, homophobia, Islamophobia, ableism, among others) and not on the people who get discriminated and excluded by them.

Moving forward in the promotion of equity and equality for all it becomes essential to place the production and reproduction of life in the center of the debate letting on the side the work only conceived as such as the one done in the public formal space gaining a salary. As Teresa Cunha (2014, 2015) says, all reproductive work (mainly done by women) is productive, therefore, if we want to analyze labours of care, we will have to think about a horizon beyond a citizenship based on the individual social contract that only guarantees access to certain rights to certain people leaving appart the access to collective rights; to advance to a citizenship crisscrossed by the care not only of other people, but also of interpersonal relationships and community, of other living beings and nature, of self-care. This theoretical basis comes mainly from feminist economists such as Yolanda Jubeto or Amaia Pérez Orozco who are working these concepts in the Basque and Spanish contexts.

Challenges in practice

Equity includes equality of access to rights, resources and decision-making spaces. The themes of participation and/or involvement and how the different people can access them according to their sex-generic, ethnic-racial, age are central to a project like URBiNAT and are essential to assure the success of it. Taking this into account, it is necessary to guarantee equality of access for all people, even of those ones with care labours (not yet recognized as works) and which are generally more women than men. Therefore we must promote the right to participate by making the meeting schedules and spaces accessible to everyone avoiding unsafe times and places or architectonic barriers for people with functional diversity, and organising nurseries and services/personal to attend the needs of caregivers so they can actively participate as well.

In a well renowned article in 1997 Zambian gender consultant and feminist activist Sara Hlupekile Longwe advised of the actual danger of the ‘evaporation of gender’ when these policies try to be developed within the same oppressive structures that created the inequalities. She gives the example of the international development agencies as part of the “patriarchal cooking pot” where “gender policies are likely to evaporate because they threaten the internal patriarchal tradition of the agency, and also because such policies would upset the cosy and ‘brotherly’ relationship with

recipient governments of developing countries" (1997, 148) and though some minor and major changes have been achieved in different countries and institutions, the system itself has not changed that much, or it has changed more in the formal discursive manners and visible structures, but not inside the deeply core of inside hierarchies and organizational cultures and practices.

Through the investigations by Emanuela Lombardo and her colleagues (2009, 2011, 2016) it is stated that though the interest remarked even by the European Commission itself is in working in gender issues through an intersectional perspective, the complexity of it, not only theoretically but also and especially in the practice, makes that both the official policies derived from it are still very far from getting that perspective fully integrated as the projects developed under them.

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3. Specificities in the participation process in relation to the urban public space

The experiences and perceptions of rights holders must be taken into account to guarantee that fundamental rights frameworks make a difference on the ground and do not become an end in themselves. In that sense, the recognition and respect of the specificities of individuals and groups are key in URBiNAT's approach to the participation of citizens for urban regeneration.

- ❏ Why is the recognition of specificities of groups and individuals relevant to the co-creation of urban regeneration solutions? How can their inclusion improve the process of co-creation?
- ❏ How to address those specificities for their inclusion?
- ❏ How do the recognition of specificities contribute to and reframe the NBS concepts, practices and impacts?

In its ethical principles guidelines, URBiNAT defines specificities as childhood, gender (including gender minorities/diversity), elderly, race and ethnicity, functional diversity, citizenship status (migrant/refugee/asylum seeker condition), religious diversity.

The recognition and respect of specificities, is also aligned with URBiNAT's ethical principle of social inclusion. In fact, URBiNAT considers that for appropriate and effective social inclusion, measures should be taken to reduce citizen participation barriers, particularly those of priority groups, under more vulnerable conditions. In this regard, it is necessary to permanently recognize the cultural, social and economic differences of each group, to implement actions according to their needs. All social groups and minorities that are part of project communities, are entitled to participate in the process. Inclusion will be permanently activated through initiatives of active citizens engagement in decision-making processes about interventions in public spaces, in co-creation, development, implementation and monitoring of social, solidarity and inclusive economic, technological and territorial solutions. Accordingly, discriminatory situations and processes, or institutional racism, against any group, minority or excluded social group will be repudiated and contrasted.

3.1. How to engage older adults?

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The new reality of demographic aging posed many different challenges to our present societies (Simões, 2006) such as the exclusion of the elderly and the increment of ageism and elder abuse. In this contribution we bring some reflections about how to engage participation and the mobilization of older adults.

Ageism, the third social "ism", after racism and sexism

Ageism is **a systematic stereotyping and discrimination process** against people because of their age (Butler, 1995). It is considered the third social "ism", a. er racism and sexism. Nevertheless, ageism is different due to the fact that everybody is vulnerable to it, since there is more and more people living long enough to reach the last stage of life (Palmore, 2001).

In the Second World Assembly on Aging of the United Nations, in 2002, the Commission to Social Development defined ageism as

> **one means by which the human rights of older persons are denied or violated**. Negative stereotypes and denigration of older individuals can translate into lack of societal concern for older persons, risk of marginalization and denial of equality of access to opportunities, resources and entitlements. (cit. in Viegas & Gomes, 2007, p. 29)

In our society some beliefs and stereotypes against older people are rooted and commonly accepted, like rigidity/inflexibility, religiosity, low attractiveness, senility, unproductiveness, illness, difficulty in coping, poverty, asexuality, misery, dependence, conservatism, uniformity, isolation/loneliness, in identity crisis, with low self-esteem, difficulties in adapting to new roles and places, low motivation for the future, childishness, tendency to somatization, hypochondria, depression, suicide (Oliveira, 2008) and death.

Vulnerability, discrimination and abuse

These **prejudices can appear in a huge variety of contexts**: institutions (Bytheway, 2005), health care services (Cuddy, Norton, & Fiske, 2005), psychiatric contexts (Nelson, 2005; Nussbaum, Pitts, Huber, Krieger, & Ohs, 2005), at work (Roscigno, Mong, Byron, & Tester, 2007), and in everyday life. In summary, the underlying challenge involves dealing with an increasing number of older people whom, for historical, political and social circumstances, are more vulnerable: less educated, poorer, with less social power, less active and less healthy. This state of vulnerability makes this age group become targets of discrimination and therefore abuse.

Perceptions of aging, attitudes and decisions towards old people, national and international resources allocated to older people, are **influenced by these stereotypes, prejudices and beliefs about the aging process** (Bytheway, 2005).

We know, according to the National Elder Abuse Incidence Study (1998) that **neglect** is the most common type of abuse of the elderly and sons and daughters are the main perpetrators and which are the risk factors associated to the caregiver and the victim. We also know the consequences that abuse can have on older people, from weight loss to emotional indifference, inability to perform certain activities previously carried out autonomously, and alienation.

Participation and mobilization of older adults

A **deeper knowledge of the stereotypes** rooted in a specific population, and **the prevalence and phenomenological nature of elder abuse episodes** is fundamental to understand how it is possible to engage the elderly in social decisions and projects.

The **possibility of participation** opens also **paths to prevent it and promote wellbeing and quality of life** of the older population. To have impact, prevention actions must go beyond mere information and use active and participatory methodologies.

To engage older adults it is essential to **understand the special social and cultural context** of older adults and the fact that they are members of earlier-born cohorts raised in different sociocultural circumstances. Older adults are more mature than younger ones in certain aspects like emotional regulation and complexity but also are facing some of the hardest challenges that life presents, such as chronic illness, disability, and grieving for others. **Taking in consideration the experience and needs of older adults implies the respect and the time to step out of our cohort centered perspective and listen**.

Changing paradigms to design engagement

We can say that our conceptions of ageing and the old are **cultural fictions** imbued by other variables like ethnic diversity, gender roles and economy. These conceptions reflect also the narcissistic traits of contemporary society and the **incongruence between our political speeches of inclusion and our practices of exclusion**.

Socially and psychologically speaking a shi. is needed to allow that inequalities are overcome and respect for diversity, acceptance of complexity and conditions of participation are allowed. In this change of paradigm concerning aging and old age design for engagement is crucial. A **psychological barrier free architecture of social spaces** is needed in this realm.

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3.2. Childhood(s) and adolescence(s): subjectivities and active citizenship in URBiNAT project

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Context and evolution

The recognition of participation as a central element to think about childhood, mainly as a result of the consolidation of the idea of subjects of rights by the sociology of childhood, is more strongly assumed in the second half of the twentieth century with the adoption of the United Nations Convention on the Rights of the Child (UNCRC) of 1989. Until then, the common place occupied by children was associated with care and guardianship of adults, social protection and provision of resources to meet their needs. The possibility of child neglect by families was little constituted as a social debate. In addition, the entry of the notion of childhood as a stage of life in society and the feeling associated with it, is a recent social construction, which also belatedly impacted the right to participation to gain relevance.

The social condition of the child has always been associated with protective care. In fact, the relationship of child-adult dependency has also made the children to be impinged within the limits of the structures of society, which allowed adults to reflect on children, either considering their potential as future adults, or considering the social problems in which they are imbricated (Sarmento *et al.*, 2007), but little about their progressive autonomy. In addition to the conception in social history of the recent construction of the idea of subjects of rights, in many cases children are given **a definition related to the lack of rights and related to their needs**, while parents are given the role to decide about the lives of children. An example of this is the case of Mary Colwell who, in 1871, had to be protected against maltreatment from her father through a legal instrument of protection against torture involving animals (Fernandes, 2009), since there were no legal-normative elements that could protect her, and neglect by families was not a social issue.

The need for tutelage and the idea of children's inability to participate more actively continued until the **CRC** (Fernandes, 2009), a **historical landmark for children's rights in the world**. It is the result of long and intense social and political struggles from the Geneva Declaration in 1924 to the United Nations Declaration on the Rights of the Child adopted in 1959, recognized in the Universal Declaration of Human Rights and in the International Covenant on Civil and Political Rights, up to the CRC of 1989. The Convention is also important because it recognizes the condition of the children's development, as well as the inherent vulnerability of the stage of life in which they are.

Therefore, it reaffirms the need for special attention and protection of the family, as well as of legal and non-legal systems.

The first change introduced by the CRC is the centrality of the child's interest. In the Convention, 'the best interest of the child' was adopted as a theme and structured in article 3 of its text. It means that all actions involving children should take into account their best interests. The CRC also defines the following elements **directly associated with the right to participation:** *the right to have a name and an identity, the right to be consulted and heard, the right to access information, the right to freedom of expression and opinion, the right to freedom of association and peaceful assembly, and the right to make decisions for the child's own benefit.* Therefore, the rights of provision and protection previously consolidated are reinforced and re-signified with a set of new principles, which purpose is to guarantee to children the recognition of their capacity for active participation.

Critical aspects at stake

However, the right to participation is not consensual in literature, nor in family, in social practices, and in public spaces, as many advocate the idea of children being exclusively vulnerable. In response to this view, Lansdown (1994) points out that there are two types of **vulnerabilities**: those inherent in the stage of life; and those structural and therefore social constructs with the potential to debate the issue of participation. The first concerns the physical characteristics with limitations, the knowledge still under construction, the degree of maturity and the dependence on adults' protection. The second type of vulnerability refers mainly to the lack of political and economic power and civil rights of children. The point is that while recognizing changes in society, risks and increasing violence in urban contexts, there is actually a tendency to overvalue vulnerabilities in childhood, but little space to reinforce the individual and collective capacities that children possess.

Soares (2005) points out that there is a strong tension between two perspectives: the **paternalistic perspective**, which argues that children's rights are incompatible with adults' rights, and therefore their freedom must be restricted to protect them according to their lack of competence; and the **emancipatory perspective**, which argues that children possess faculties and reveal competencies to make decisions, such as for the television program they will watch, or decisions related to aggressions of colleagues at school. The author states that the most recent results from countries that have adopted strong participation measures, particularly in northern Europe, show that participation does not lead to disastrous consequences, but rather strengthens children's ability to make decisions to their advantage.

In this sense, the value and place occupied by children and adolescents in URBiNAT could not be different from the recognition of their capacity for social transformation, their competence and their progressive autonomy. The project recognizes the invisibility matrix of the past and understands that it has generated reflexes in the present, but seeks also to foster solidary conceptions that allow the drawing of **new frameworks for the participation of children guided by the gradual acquisition of experience**. It also reinforces the importance of the **connection with women's rights**, who have also been excluded for a long time from access to rights, and can contribute to the defense of a paradigm that dampens discursive tensions.

The participation of children in URBiNAT

In order to consolidate a frame of reference on the participation of children in URBiNAT, we use the **General Comment No. 12 "The right of the child to be heard"** (United Nations Committee on the Rights of the Child, 2009). Among other issues, it indicates that symbolic approaches to participation or that do not take into account the children's opinion in decision-making should be avoided. In other words, it is necessary to **reflect truly the opinions of the children**. The Comment also considers participation as part of a process and not an isolated mechanism. It determines the following elements for an **effective participatory process** (United Nations Committee on the Rights of the Child, 2009):

- ❏ **Transparent and informative** - children must be provided with full, accessible, diversity-sensitive and age-appropriate information about their right to express their views freely and their views to be given due weight, and how this participation will take place, its scope, purpose and potential impact;
- ❏ **Voluntary** - children should never be coerced into expressing views against their wishes and they should be informed that they can cease involvement at any stage;
- ❏ **Respectful** - children's views have to be treated with respect and they should be provided with opportunities to initiate ideas and activities;
- ❏ **Relevant** - the issues on which children have the right to express their views must be of real relevance to their lives and enable them to draw on their knowledge, skills and abilities;
- ❏ **Inclusive** - participation must be inclusive, avoid existing patterns of discrimination, and encourage opportunities for marginalized children, including both girls and boys, to be involved;
- ❏ **Supported by training** - adults need preparation, skills and support to facilitate children's participation effectively, to provide them, for example, with skills in listening, working jointly with children and engaging children effectively in accordance with their evolving capacities;
- ❏ **Safe and sensitive to risk** - in certain situations, expression of views may involve risks. Adults have a responsibility towards the children with whom they work and must take every precaution to minimize the risk to children of violence, exploitation or any other negative consequence of their participation;
- ❏ **Accountable** - a commitment to follow-up and evaluation is essential. For example, in any research or consultative process, children must be informed as to how their views have been interpreted and used and, where necessary, provided with the opportunity to challenge and influence the analysis of the findings.

URBiNAT project proposes to reinforce **a discourse that emphasizes children as social actors and that reposition them in the public space as agents of transformation**. This would be a combination of the rights of protection needed by children given their stage of life, and their right to participation that affirms their place of speech and action in structures. With a quality participation, the condition of vulnerability of the child is reduced. The more involvement they have, the greater the positive effect on their lives and the more effective their rights will be, because they will be able to capture their real needs and take actions as they need them.

How a project of urban regeneration and active citizenship such as URBiNAT can operationalize these concepts and frames of reference? The city and the public space are, par excellence, the place for children to participate actively, which is fundamental in their development and in the modes of secondary socialization. There are concrete experiences, such as Child-friendly Cities Initiatives (UNICEF, 2018), which demonstrate that it is possible to think of the city for and with the children, and that a city can protect them and guarantee their healthy development. Following

these orientations and inspired by this kind of initiatives, URBiNAT can contribute in order for children to: express their opinions and influence decisions that affect them; participate in the city, the community and the social life; live in a safe and clean environment with access to green spaces; and meet friends and have places to play and enjoy themselves.

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3.3. The mobilization of women from grassroots movements

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Women and movements

Women are the ones doing most of the daily labours that sustain human life by putting their bodies, minds and hearts in work practices and projects linked to their families and communities (Salleh, 1997). Human life and nature – with specific symbols and spiritualities within contexts - linked to survival, family, prosperity, dignity and solidarity – get combined at the center of their claims (Federici, 2016; Puleo, 2013). Women are powerful agents of change regarding family and community linked to territory (Aguilar, 2009).

Gender inequalities, injustices and oppression are present in urban areas and limit individuals and communities opportunities. Some examples concern the access to decent work, the sexual division of labour, financial and physical assets, mobility, safety and security, food insecurity, access to

different spaces within the city and participation. Women devaluation in society restrict their choices.

Women is a multiple category, with different groups, not only related to social-economical issues and the place they live, but also linked to age, household and workplace characteristics (Chant, 2013). Space is part of the construction of social relations that produce inequalities and uneven power relations, i.e. among women, nature and other groups and individuals and their knowledges (Alves, 2016). This construction is also linked to religion, class, race, sexual orientation, ethnicity, citizenship and gets shaped according to different cultures, identities and contexts (Lee, 2007; Fenster, 2006).

Environmental grassroots movements in general are grounded in subjugated embodied experiences of space concerning societal and technological decision-making (Haraway, 1988; Baden and Goetz, 2005). Women are traditionally leaders of these movements at the grassroots, community and membership level of environmental action groups (Unger, 2008).

In the context of urban governance, City For All Women Initiative (CAWI) is an exemplar case of a grassroot movement connecting individual and collective dimensions of women's lives. It's an organization that is pushing forward the participation of women in public policies. In the next paragraphs, we try to underline how the initiative was born and what its role is in urban governance.

City For All Women Initiative – getting women to participate in urban governance[50]

During the 90's, the Regional Council of Ottawa-Carleton (Canada), subscribed the Declaration on Women in Local Government from the International Union of Local Authorities and approved the constitution of Working Group on the Accessibility of Women to Municipal Services, constituted by women with diverse background, who soon raised funding to research the integration of women from 29 organizations in urban governance matters. The result was a report (Women's Access to Municipal Services), which concluded that "although some interesting and innovative activities were going on, no consistent integration of women in their full diversity existed in the city" (Andrew, 2009, p.24). Despite some good practices in the City of Ottawa, gender issues were not systematically considered in the decision-making processes and there wasn't available information to do so. The majority of women didn't know the local governance system and, by consequence, didn't know how to participate in the decision-making. The report inspired training actions to women and the foundation of CAWI in 2004, reinforcing the collaborative partnership between the City of Ottawa and diverse women coming from 24 organizations of women and equity groups.

Since 2004, CAWI has the mission to promote gender equality in the governance practices of Ottawa. It is a collaborative organization of women that develops activities with women coming from research centers, others organizations and diverse communities in which exclusion is very

[50] This section of the text has been partially published by the author in the paper: Ferreira, I., Caitana, B., & Nunes, N. (2016). A reinvenção do social através da inovação em tempos de crise: Reflexões sobre casos em Portugal e Canadá. In H. V. Neto, & S. L. Coelho, S.L. (Org.), *Movimentos sociais e participação cívica*. Porto, Portugal: Civeri Publishing. It is also part of the ongoing PhD research under the topic "Governance, citizenship and participation in small and medium-sized cities: comparative study between Portuguese and Canadian cities", funded by Fundação para a Ciência e Tecnologia, Fundação Calouste Gulbenkian and the International Council for Canadian Studies.

high. Its main focus is to train women to participate in the local governance and in the decision-making processes, aiming to create a more inclusive city. It promotes knowledge spread about urban governance processes and its members are very diverse and representing diverse communities (native communities, special needs, low-income, migrants). By training facilitation and communication competencies, CAWI promotes the development of engaging abilities of its members in their own communities (Ferreira, 2013).

The support of the City

Women from staff and elected politicians from the City integrated voluntarily the Working Group on the Accessibility of Women to Municipal Services, which was the foundation of an active partnership and of the institutional support by the City. This partnership is grounded in an active and regular collaboration in the planning of activities. However, CAWI does not retain itself in the partnership diplomacies and keeps an independent mandate on women's engagement, very focused in improving the processes to get better results:

> (…) the very early mandate is very clearly about the engagement of women and so it's very much about the process of engagement, that it's important for people to be engaged, it's very important there be fair processes, the process is important, so CAWI did the work of trying to make the point that good process's gives better results (…) (Interview to CAWI's member: O9P16)[51].

The joint planning does not affect the role of CAWI to actively claim and manifest in the public sphere whenever is needed. The benefits brought by the partnership do not put at risk the space of freedom in which CAWI moves. In fact, CAWI is very much implicated in expanding women's voice in the public sphere and, by doing so, raising the access to public services, fighting intersectional exclusion, improving their own abilities to intervene in their own communities and, ultimately, empowering themselves in their individual and collective lives.

Since its first steps, CAWI carefully and critically analyses the game of forces, norms and values that are present for women to take voice and action at the moment of publicly exposing their political positions.

> (…) I think CAWI is been, first of all, is a public conscience and social justice and that I think on, is not little, but on the slow and very painstaking work of implementing the inclusion lens (…) (Interview to CAWI's member: O9P12).

CAWI's participation is marked by activism, vigilance and intervention. By continuously inserting the specific agenda of women on public policies and on the political and administrative agenda of the City Council, CAWI frames the systemic change required to social innovation to happen. "I think CAWI is a force to push the city and to make to try and make the city relies its commitments to on the adaptation to the reality" (Interview to CAWI's member: O9P10)

The committed participatory practices, self-determination and self-mobilization push forward the advancement of the collaborative processes in which they engage. CAWI's members have different paths and characteristics and assume social justice as the main focus of their action, believing that including the perspective of women into urban governance, it also includes their own diversity and, through them, their communities.

[51] The above mentioned research was conducted, from the analytical and methodological point of view, since 2013, using exploratory and semi-directive interviews, technical documentation and direct observation of public events in each city, gathering detailed informations about the projects and their actors.

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4. Guidelines

The following guidelines focus on the operationalization of human rights and gender as cross-cutting dimensions. The authors were asked to provide examples, methodologies, best practices, relevant resources, as well as recommendations and suggestions for the design and implementation of activities.

These generous contributions will support URBiNAT's partners to devise the best strategies in articulation not only with the tasks related with the cross-cutting dimensions of human rights and gender, but also inspiring connections with the Living Labs of the cities, URBiNAT's catalogue, the dialogue and partnership with specific groups, and the monitoring and evaluation of the project as a whole.

4.1. URBiNAT's rights-based approach

Begoña Dorronsoro, Nathalie Nunes - CES

Guiding principles

Beyond international and European human rights norms, the implementation of URBiNAT's rights-based approach is based on the following preliminary guiding principles, which will also be disseminated and appropriated among partners:

- ***People as citizens***, holders of rights and capable of claiming their rights.
- ***Full citizenship*** for all, through the empowerment of discriminated groups and persons, including active participation in political, economic, social and cultural life.
- ***Applying all rights*** as universal and indivisible human rights, encompassing multiple dimensions (civil, political, economic, social, environmental and cultural rights both individually and collectively).
- ***Participation and access to the decision making process*** as the basis for active citizenship and sustained multi-stakeholder partnership.
- ***Non-discrimination and equal access*** of all groups and persons, with a focus on their specificities based on age, gender, functionalities, social and citizenship status diversities and vulnerabilities.
- ***Inclusivity*****,** by identifying and addressing multiple discriminations based on ableism, ageism, classism, homophobia, racism, sexism, transphobia, and xenophobia among others.
- ***Accountability***, promoting accessible, transparent and effective mechanisms of accountability by rights holders.

- ***Transparency and access to information***, with information available in accessible formats for all, including for groups and persons with specificities.

- ***'Do no harm'*,** analyzing and avoiding unintended negative impact in terms of human rights, including exclusion and stigmatisation

In practice

These principles have already been applied in the implementation of URBiNAT's activities during the six first months of the project at the time of writing the present handbook. There was an **overall attention to human rights and gender issues in all aspects of the project activities**, such as gender balance and risks of stigmatization of URBiNAT's neighborhoods and inhabitants.

Gender balance is always referred and taken into account. Gender equality, as defined in art. 33 of the Grant Agreement, is also taken into account in this context. Some specific deliverables, processes and tools were also elaborated taking into account how to address specificities of individuals and groups, and adjustments were made accordingly.

For example, in the cities data collection form developed to perform local diagnostics (task 2.1), a special attention was paid in reviewing the terms used and the following specificities were introduced: childhood, gender (including gender minorities/diversity), elderly, race and ethnicity, functional diversity, citizenship status (migrant/refugee/asylum seeker condition), religious diversity. The following question was also included: do the sources of information used and data collected include disaggregated data, qualitative and quantitative information on the populations specificities?

In the review of the cities data collection form, 'disabled' was replaced by 'people with functional diversity''. 'Immigrants' was replaced by 'citizenship status'. 'Immigration rates' was replaced by 'migration rate and migration graphs (origins and quantities, diversity of migration mobilities)', trying to focus not only on people with a foreign migrant background, but also on national internal migrations (e.g. rural/urban areas, central/suburban areas, suburbs/suburbs). This is also key when considering that some national citizens, born and/or raised locally, but with migrant background being descendants of foreign immigrants, are sometimes referred as immigrants or 'non-integrated' citizens.

> Whoever claims a more complex identity becomes marginalized. A young man born in France of Algerian parents is obviously part of two cultures and should be able to assume both. I said both to be clear, but the components of his personality are numerous. The language, the beliefs, the lifestyle, the relation with the family, the artistic and culinary taste, the influences -- French, European, Occidental -- blend in him with other influences -- Arabic, Berber, African, Muslim. This could be an enriching and fertile experience if the young man feels free to live it fully, if he is encouraged to take upon himself his diversity; on the other side, his route can be traumatic if each time he claims he is French, some look at him as a traitor or a renegade, and also if each time he emphasizes his links with Algeria, its history, its culture, he feels a lack of understanding, mistrust or hostility. (Maalouf, 1998)

In this aspect, URBiNAT's partnership fundamentals include that **diversity and differences** will be pointed out as positive features and factors to work on intercultural dialogues that will enrich the project, its products and outcomes themselves instead of being viewed as problems to solve. This

is even more important in the case of people with migrant background when considering their 'complex identities'.

However, the present handbook will also be key in **improving these aspects**, and we may, for example, use 'older adults' instead of 'elderly' in order to avoid stigmatization as a result of ageism, as referred in the section 'How to engage older adults?'.

Moreover, we adopted a cautious approach to the **development of communication and dissemination activities**, considering the attention to be paid to inhabitants of the neighbourhoods in the context of **citizen engagement processes** and regarding **ethical issues** to be addressed with the working group on participation and the cities. The communication and dissemination plan to be delivered at the same time as the present handbook also integrated these issues, which is further detailed below.

Planning, monitoring and assessment of activities

URBiNAT partners commit to a rights-based approach, with specific actions to integrate human rights and gender dimensions in activities, including planning, implementation and evaluation of activities.

Questions related to human rights and gender were already included in the template of the monitoring narrative reports to be submitted by work package leaders each four months, in order to apply a rights-based approach in the planning, monitoring and assessment of activities. The following specific table was introduced in the template.

Table 12 – Rights-based approach in the planning, monitoring and assessment of activities

Guiding principles	Questions	Yes / No	Comments / Additional details
Citizenship	Are participants to WP aware of or sensitive to rights claims by populations of social housing neighborhoods?	[yes / no]	[comment] [description]
Applying all rights	Are inequality and discrimination issues taken into account by WP participants in planning and implementing activities?	[yes / no]	[comment] [description]
Participation	Does the implementation process of the WP take into account the relations between citizen participants and all stakeholders?	[yes / no]	[comment] [description]
Non-discrimination & equal access	Have WP participants identified problems or violations of rights and gender discrimination within the project?	[yes / no]	[comment] [description]
Inclusivity	Do the sources of information used and data collected by WP participants include disaggregated data, qualitative and quantitative information on the participants' specificities?	[yes / no]	[comment] [description]
Accountability	Does the implementation of activities of the WP take into account the provision of high-quality, timely and reliable data and information to citizen participants?	[yes / no]	[comment] [description]
Transparency & information	Have WP participants produced reports and information on the project? - If yes, in which format and for which audience? - If no, what materials do they use to report and inform about the project?	[yes / no]	[comment] [description]
'Do no harm'	Have WP participants identified any potential development negative trend potentially leading to human rights violations and gender discrimination?	[yes / no]	[comment] [description]

Beyond monitoring and evaluation aspects included in methods and tools applied to planning and reporting, the assessment of URBiNAT's implementation must be coupled with the assessment of the project's impact as designed in work package 5 (i.e. for example the impact of the development of healthy corridors in the well-being of citizens). In fact, the way partners will develop activities also impact the various results and dimensions of the project.

A specific tool was developed to monitor and evaluate different dimensions of the project implementation, taking the form of a table available in URBiNAT's handbook on workflow and standard quality procedures (deliverable D1.1). These dimensions are based on the definition of URBiNAT's **ethical guidelines**, which focuses on a set of principles related with the project's implementation, as well as on the intrinsically related **human rights and gender** issues addressed in URBiNAT as cross-cutting dimensions to be integrated into all aspects of the project.

The ethical principles guidelines provide guidance and advice for the project's development, and they should, therefore, be used as a tool for the planning of the project's activities and research, as well as integrated in its monitoring and evaluation. These principles include: *democraticity*, *solidarity*, *social inclusion*, *territoriality*, *intersectionality*, *interculturality*, *research subject*, *accountability*, *open access*, *social innovation*, *efficiency and effectiveness*, *sustainability*, *responsible and sustainable commercial use*.

Beyond formulating dimensions covering and combining both ethics and human rights and gender, this monitoring and evaluation table includes **key performance indicators (KPIs)**, which purpose is to enable measurement of the project performance.

The monitoring and evaluation table and its contents will be disseminated and **appropriated among partners**, in order to cover all these dimensions in the implementation and results of activities. Some **reviews** may be introduced in consultation with partners. This work will be conducted in close collaboration with the steering committee and the partners involved in data collection, generation and management.

The routine and results of monitoring and evaluating the project's implementation will feed the **regular reporting of the steering committee to the general assembly and CoP on the developments, progress and results of activities**.

Communication and dissemination activities

The implementation of the URBiNAT project is thoroughly based on the active participation and engagement of all partners involved, but especially of the citizens and their organizations. This active participation and engagement will be informed and promoted by different communication and dissemination issues and elements, some of them mentioned in the deliverable D1.6 "Preliminary ethical guidelines, and communication and reporting procedures" and other ones are main object of the deliverable D6.1 **"Dissemination and Communication Plan".** Both deliverables will serve as the principle guidelines to be taken into account during and a. er the tasks and activities of our project.

The **code of conduct for communication and dissemination of project's activities and results by partners** is included and detailed in URBiNAT's Communication and Dissemination Plan (deliverable D6.1), and covers the following issues: prohibited behaviour; commitment to the scientific accuracy of messages; commitment to political/ideological impartiality; commitment to

transparency and accountability; commitment to the protection of personal data; commitment to accessibility.

All URBiNAT partners will be required to adhere to this code, whenever they engage in "communication and dissemination" activities.

Some **other related orientations from different sources are also currently being taken into consideration and analysed to strengthen the inclusion of the cross-cutting dimensions "human rights and gender"**, e.g. some codes of conduct implemented by European and Spanish NGOs, like the code of conduct on images and messages regarding the third world (approved by the general assembly of the liaison committee of European non-governmental organizations before the EC in 1989) and the code of conduct of the Basque Country´s NGOs Platform of 2007.

Some of these guidelines could be summarized in the following points:

- **show absolute respect for the dignity** of the persons involved, both citizens and their organizations. Everyone must be presented as a human being and information about their social, cultural and economic environment must be displayed in order to preserve their cultural identity and dignity;
- **promote the active participation of people** during all the communication process. The testimonies of interested citizens and organizations involved should be used with preference over the interpretations of third parties;
- messages generated, shared and disseminated should ensure that all types of **discrimination** (racial, sexual, cultural, religious, socioeconomic, among others) are **avoided**. The message must be conceived in such a way that it **avoids all kind of globalization and generalization in the mind of the public**;
- **catastrophic, idyllic, generalizing and discriminatory messages and images should be avoided**. Promote **consultation** with the citizens and their organizations regarding the messages to be transmitted about their reality. The dimension of **interdependence** and the notion of **co-responsibility** should be emphasized.

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4.2. Best practices for inclusive participation

Iuri Bruni - Municipality of Siena

Where / When

Location/place has to be:

- ❏ completely barrier-free;
- ❏ easy connected by public transport;
- ❏ central and warm;
- ❏ connected to the web;
- ❏ with facilities (toilettes, computers, chairs, blackboard, tables).

Timing: we have to choose the best time according to people's needs: Morning? Afternoon? Evening?
E.g. working people cannot attend a morning participatory process; young people probably prefer in the morning/afternoon.

Suggestions:

- ❏ create a friendly habitat and informal situation (e.g. snacks and beverage);
- ❏ think about people's needs and especially for people with specificities;
- ❏ facilities are welcome (babysitting for parents, eldersitting for people taking care of elders);
- ❏ web facilities by zoom/skype to include people who cannot move from home.

The setting of the participatory processes

Speaking about participation we have to understand the context through a local social diagnostic (setting).

We have to clarify:

- ❏ the goal of the process;
- ❏ if there are conflicts about any issue to be dealt with;
- ❏ how to get in touch with citizens (letters, social media, among others.)
- ❏ who are stakeholders and key players (mapping);
- ❏ common rules to be created/shared.

Approaching to participation we have always to ask about the real purpose of engaging, and ourselves why should people attend the process and what's the goal, e.g to contribute, to decide, to share ideas.

Suggestions: sign an agreement (ethical guidelines) with people involved in the process to respect the final outcome/output or, at least to clarify at the beginning the value of the outcome, such as decision/deliberation, vision, ideas, suggestions.

Mapping stakeholders and key players

For the mapping of stakeholders and key players, we need to consider the following:

- ❏ start from key people/stakeholders selected in local diagnostic and spread the voice, i.e. snowball technique;
- ❏ include everyone, however minorities cannot be the majority, their voices cannot be isolated, but need to be included among others, i.e. process has to recreate a microworld);
- ❏ share results/outputs with whole city, i.e. increase accountability.

Suggestions:

- ❏ try to include all the points of view about the item under discussion;
- ❏ establish a clear debate between participants.

Engagement of people

Several means and tools can be considered:

- ❏ letter (if normally used to communicate with citizens and to engage);
- ❏ web/social media;
- ❏ briefing materials (adequate format and content) to give to participants;
- ❏ associations/advocacy, i.e. move on different ways (snowball);
- ❏ statistic method / minipublic;
- ❏ active listening;
- ❏ facilitators must help people with specificities to get involved, i.e. simple language, simple concepts, images to clarify, gamification, among others.

4.3. The inclusion of women's lens

Lúcia Fernandes, Isabel Ferreira - CES

The feminist perspective can provide an opportunity to address the factors that cause gender-based injustices, some regarding environment (Bell, 2016), and to rethink about urban public space promoting inclusivity and equality.

With their different political and ideological ideas regarding territory, women get also connected to other stakeholders in the grassroots, community-based organizations and the inter generational spatial practices and knowledge.

Valuing women engagement and participation in economic, social, cultural aspects of decision-making of urban regeneration at their different phases (diagnosis, implementation and monitoring) is a way to understand and connect to women not only as individual subjects, with relevant knowledges and citizenships, but as a collective being.

Recommendations

- ❏ URBiNAT needs to actively **support women in implementing inclusion lens**. For URBiNAT's mandate, including women means to open room to include diversity and "traditionally excluded groups - like women, the elderly, low socioeconomic status, ethnic minorities, immigrants and children", as committed under the project objectives.

- ❏ The **participatory local diagnostic** needs to include the level of technical and political presence of the women and diversity' agendas.

- ❏ It also needs to **collect in every neighbourhood the presence of women in public space**. If grassroots movements do not exist yet, URBiNAT needs to work on it, starting by identifying empowered women and inviting and supporting them to create their own movement.

- ❏ URBiNAT cities are invited to **create or reinforce a specific agenda for women** by introducing inclusion lens, certainly in URBiNAT actions and in the departments directly engaged in the project implementation and corresponding public policies, and gradually expanding it to other departments and public policies.

- ❏ **Women from URBiNAT consortium** are invited to locally support, with their competencies and experience, the creation or reinforcement of these movements into organizations. Solidarity and dialogue of knowledges and experiences can form strong ties and open room to diversity in public space.

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4.4. Applying SDGs framework

Sassia Lettoun - City of Brussels

The case of Brussels

How to include inhabitants, building and monitoring indicators together, namely human rights indicators

The city of Brussels has since 2008 a sustainable development plan, which contains 150 actions. Each action is evaluated every year via several indicators. We decided to use the Sustainable Development Goals' (SDGs) to assess its efficiency. We started by integrating our actions into the SDG's framework to highlight the points that were not covered.

By using the existing participatory processes in the City of Brussels, i.e. BPART digital platform (www.brussel.be/bpart) / neighbourhood forum, we will consult the inhabitants on their ideas about the missing elements to understand what they need and what effects they expect from the city's actions on their rights.

Then, we will propose projects and the indicators of each project will take into account the effects that the inhabitants expect. These indicators will be monitored like all the actions of the plan.

A simple and common framework

Including rights-based approach and gender mainstreaming fitting together

To be part of the rights-based approach (RBA) and gender mainstreaming approach, the project must essentially target excluded or vulnerable groups. Among these groups, women's collectives are considered to be especially discriminated against.

In addition, the approach will need to be integrated into all phases: planning, implementation, monitoring and evaluation. These are the steps and elements to be taken into account:

1. Planning **-** Identify the structural causes of the problem and the effects on human rights including:

- ❏ a specific gender analysis to identify gender inequalities and power relations between men and women and the elements that support them;
- ❏ a list of separate potential impacts for men and women;
- ❏ an analysis of rights taking into account their interrelationship, this will make it possible to identify multiple discrimination based on sex and age for example;
- ❏ identify the holders of rights and responsibilities according to the issue with an analysis of their respective levels of competence, particularly according to gender;
- ❏ list stakeholders with a particular focus on women.

2. Project formulation:

- ❏ specify actions that will empower rights holders and in particular women;
- ❏ explain how participation will be facilitated and, more specifically, seek solutions to the obstacles to women's full participation;
- ❏ specify the work to be done to guarantee the exercise of the rights.

3. Implementation:

- ❏ organize the participation of stakeholders in a concrete way, taking specific account of women;
- ❏ establish control mechanisms to ensure that participation influences decision-making;
- ❏ regularly inform stakeholders to enable them to participate actively in decision-making;
- ❏ check that the procedures implemented allow the empowerment of rights holders by specifying the target audience, women and men.

4. Assessment:

- ❏ provide a clear, transparent and participatory evaluation process to monitor the accountability, empowerment of stakeholders and in particular women, as well as capacity building for all rights holders;
- ❏ conduct gender-sensitive evaluations of the process, its outcomes and impacts caused;
- ❏ establish evaluation mechanisms to integrate lessons learned (positive and negative).

Complaint mechanism

An important tool to put in place; limitations and how to be there, talk to the people, feeling and building trust, an issue of behaviour and putting ourselves in the shoes of people.

The most important thing is the **behaviour of the people present in the field**. They must be open, accessible, responsive and transparent. In this way, trust will be more easily established.

When creating a complaint mechanism, ideally, **representatives of the target groups** are included in the discussion on its design.

Then, the first step is to **make known** that it exists and how to use it. Information should be simple, easy to understand and widely available in several places.

Furthermore it is very important to **convince** beneficiaries that you sincerely want to know their problems.

In this sense, the mechanism should:

- ❏ be very **simple** to use;
- ❏ allow **several ways of making contact** and use **language and technology** known to beneficiaries;
- ❏ include a **clear and transparent sequence** of steps for addressing the issue and a time limit to give the answer;
- ❏ **plan to provide a detailed explanation** of the responses to the complaint;
- ❏ give priority to **dialogue** in resolving complaints.

It is necessary to **avoid**:

- ❏ a need to contact several people and to use several means to contact them;
- ❏ that people have to repeat what they have to say several times;
- ❏ a language register and codes that the beneficiaries are not familiar with.

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4.5. Engagement projects

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For attitudinal change to be effective we have to choose methodologies that focus in our cognitive component but also in emotional and behavioral components. Change implies the person as a whole. So, giving rational information is not enough, to deal with emotions we have to deal also with resistance. **Only active and experiential methodologies allow this shift: from passivity and alienation to active participation and engagement.** We present some examples of projects that use this type of methodologies.

Although several of these examples are related to projects with older people, these and the referenced methodologies are not limited to a specific age category, but they have as main principle **to integrate and be applied to a variety of relationships, individuals and social groups**.

Some of these examples are also part of URBiNAT's catalogue[52] of Nature Based Solutions as **participatory solutions inspired by nature and in human-nature**, such as in the case of the forum theatre and photovoice.

Forum Theatre: the Transparent Hands project

The "Transparent Hands" project gives **information about the types, causes, risk factors and consequences of elder abuse at the same time that, through active methods, invites people of all ages to take advantage of the time spent in the waiting rooms of the health care centres**.

Through direct role-play of abusive behaviours the dynamics of people relationships in this situations are explored. The "Transparent Hands" appears in the context of creative action methods and to respond to the call to empower and give tools for participation and social intervention of the population. This project has theoretical influences in **Theatre of the Oppressed** of Augusto Boal and in the **Psychodrama** of Jacob Moreno. Abuse interferes with the spontaneity conceived as the energy needed to cope with the changes of our life. Psychodrama techniques were conceived to promote spontaneity and gain flexibility in role-taking.

[52] URBiNAT's catalogue, which integrates territorial and technological solutions, comprising products and infrastructures, but also participatory and social and economic solutions, comprising processes and services, puts in dialogue the physical structure and the social dimension of the public space. The goal is to bring these two plans of the public space to a living interaction, building collective awareness on commonalities, both material and immaterial and, by raising the collective understanding of the human and non-human urban dimensions, promoting the co-creation, co-development, co-implementation and co-assessment of solutions.

The Theatre of the Oppressed is an aesthetic means to help people to analyse their past, in the context of their present, and subsequently (re)invent their future, without waiting for it. Theatre of the Oppressed is rehearsal for reality. **The oppressed are those individuals or groups who are socially, culturally, politically, economically, racially, sexually, or in any other way deprived of their right to dialogue or in any way impaired to exercise this right**. Dialogue is defined as to freely exchange with others, as a person and as a group, to participate in human society as equal, to respect differences and to be respected. Because dialogues have the tendency to become monologues, which creates the relationship oppressors – oppressed, the main principle of Theatre of the Oppressed is to **help restore dialogue among human beings**.

The animator of the performance wears **transparent gloves** (as a symbol of the fight against violence, abuse and oppression) and **interacts with the public** (people present in the waiting room of health care centres) and leads them to reflect / discuss / be aware of what is abuse, its different manifestations, its causes, its consequences and implications. S/he also invites people to change roles with the victim(s) and try to solve the problem.

Long life education: Shops of knowledge

They were **created in Coimbra in 2011 with the aim of allowing elderly voluntarily transmitting information and experiences not only to those who are in the last stage of life, but also to the new and younger generations**. This is particularly important since many thousands of physically and intellectually optimistic pensioners are willing to participate and maintain a socially useful activity and can make an extremely valuable contribution to the building of a society of knowledge and to the autonomy or empowerment of people throughout their lives.

Basically Shops of knowledge aims to save the best experience of people who played professional activities, specialized or not, in many areas and that are now retired but want to offer their expertise for free and committed to elements of society who wish to complete their education, improve their skills or learn new activities. The intention is not to create hobbies but take the extraordinary data bases that are the brains of large numbers of retirees, with invaluable information, using it **to improve professionally or to enhance the knowledge of people who wish, are unemployed or not, having or not advanced formation**.

From a social point of view, returning to the younger generation what was conveyed and acquired throughout life is **fulfilling a duty of citizenship**. Simultaneously, it seeks to **participate with voluntary social work**, giving a contribution where the breaking of the isolation and sense of futility of many retirees is bound to giving a powerful aid to needy sectors of general interest in human resources.

This is particularly important in countries that have now many thousands of pensioners in full physical and intellectual condition, willing to **maintain a socially useful activity** and, as a result of the absence of framework conditions, remain isolated and frustratingly passive. This is a socially absurd waste that the creation of Shops of knowledge would help to reduce. On the other hand the citizens and particularly the unemployed can find motivation and utility in the offer of courses and other activities of Shops of knowledge.

Photo voice: REALIdades and other projects

Photo voice is one of several qualitative methods utilized in community-based participatory research and intervention and can be used to enhance participation of the elderly population. This methodology was used in the Projecto REALIdades and in other interventions with older people in the realm of research projects of the Faculty of Psychology of the University of Coimbra.
In these projects, community participants use photography, and stories about their photographs, to identify and represent issues of importance to them, to explore community health and social issues. The photo voice methodology was used to understand the perspectives of the older adults concerning community built and social environments, particularly when looking at the context of the neighbourhood as opportunities or barriers.

Empowerment/development groups: Ateneu

This methodology used weekly in a day center institution (Centro 25 de Abril - Ateneu) in the center (old part) of the city of Coimbra had the aim to empower the group members (older adults who came to this day center in a regular basis).

Group members would work together to make changes within themselves and their communities, also helping the older adults to find resources. This kind of groups are based in the equality of all members and in participation. It is a space for sharing but also to confront and to grow. It is very important the creation of an ambiance of trust and acceptance. When people feel respected and love in a general sense they will participate more, they will have more self-confidence to step forward and participate in the construction of a better community.

Development groups, in the broad sense, are temporary groups, destined to the experiential learning of new emotional, relational, cognitive, behavioral and bodily patterns. These stem from the immediate experience of the group, and are tested in a climate conducive to change. In this protected and safe environment, they allow self-knowledge to be developed, to promote various skills, to increase sensitivity to others, to establish more satisfactory interpersonal relationships and to become aware of processes that facilitate or inhibit group functioning, thereby reducing anxiety and conflict.

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4.6. Gender in practices

Begoña Dorronsoro - CES

Were cities made for women?

One of the main critiques to cities design and the (im)possibility to an equal access for all comes from feminist and gender academics and activists when realizing that most of the urban cities and metropoles, above all the biggest ones, are more thought for a man, who mobilizes in private transport at the expense on those other people majoritary women as users of public transport, who have to deal with urban and architectural spaces designed more for the cars than for the people.

The design of the urban areas and public transports by many architects and engineers, who normally mobilize themselves in private transport and do not experience what supposes to be public transport users, derives into vehicles, schedules, routes, frequencies and stops thought for effective mobility solutions attending traffic regulation needs by private users and municipalities.

On the other hand, women, elder and people with functional diversity experience the day-by-day walking on narrower sidewalks, big open spaces not so well illuminated by night, public transports not accommodated to their necessities, as a daily obstacle race with the aggravating problem of personal security especially for women.

Maps of forbidden cities / Maps of the footprints

It is in this context and as a response by feminist groups and activists where organized women are trying to put the attention on the difficult conviviality of urban spaces not thought and designed for the people but for the vehicles. These urban designs create a series of black dots perceived, especially by women, as places of a high physical/safety risk for them. As a way to make it more visible for public governing institutions and people in general, **Maps of Forbidden Cities for Women** begin to be collaboratively designed and implemented as a useful tool to promote positive changes. These maps can be oriented **also to highlight other vulnerable peoples and bodies at risk** (not only women especially in the context of racialized and minoritized peoples and communities), where we may work on them through an intersectional approach that could be of high interest for URBiNAT project.

But there are also other types of maps such as those developed by the Basque feminist activist Zaida Fernández, who is working also collectively in this case with the associations, groups and collectives of women of any given municipality doing what she defined as the **Women's Footprints Map**, where the memories of the successes, events, struggles, goals, carried out by women (both at individual or collective level sometimes) of that municipality are remembered and pointed out. In the case of URBiNAT these maps may have an interesting potentiality to try and make a kind of **Footprints Map** thought from and with the collectives that are not normally taken into account, sometimes there may be individual people as well all **helping in the fabric of the collective memories of neighbors and neighborhoods**.

Gender Budgeting and Gender Sensitive Budgets

All these issues should be promoted and contemplated by public administrations what implies the **destination of funds and resources**. In order to make it viable there are different types of approaches for including gender issues in public budgets. There are budgets with a gender perspective, gender sensitive budgets, all of them with different methodologies, strategies, objectives and goals of how to design and implement them.

Gender budgeting seeks to change existing inequalities, allocating and guiding resources in the most appropriate and equitable way.

The proposal for **gender-sensitive budgets** goes beyond the redistribution and reorientation of budgets according to gender inequalities, and attempts to develop mechanisms and processes for gender mainstreaming in government policies and programs that will precisely condition budgets, that is, that the gender perspective remains transversally and from the very phase of designing.

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4.7. Enabling the risky body to enjoy the 'right to the city'[53]

Gaia Giuliani - CES

In order to enable the risky body (marginalised/vulnerable subjects) to enjoy the 'right to the city', some important best practices need to be implemented, i.e. a **bottom-up strategy that interpellates social groups making their voices/resistance practices heard** by the governments, public institutions and private actors.

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Best practices for implementation

That is, these practices need to be based of the **active participation of/re-appropriation of the space by the risky body**:

- ❏ as a **full city citizen**, even when s/he/they is residing temporarily in the country;
- ❏ as a **policy maker**;
- ❏ as a **target of positive actions**;
- ❏ as an **interlocutor**;
- ❏ as a **stakeholder**;
- ❏ as a **subject** whose needs and desires the institutions and private actors have to be accountable for/transparent to.

These practices also need to be based on **spatial, social and cultural desegregation of rights**:

- ❏ the **right to mobility** in and across the city and to the (re)shaping of its spaces in order to make that journey safe, i.e. specific street lights/lively social spaces/affordable public transports. This right also includes the de-militarisation of the spaces where the risky body is confined;
- ❏ the **right to inhabit** – in good condition – the spaces from where those groups have been excluded, which means the right to access housing, urban infrastructures and services, educational facilities, workplaces, leisure spaces. This implies a regulation (i.e. quotas for working class dwellers in the centre) of the market-driven production of urban and housing spaces;
- ❏ the **right to be active players** in the building/ transformation/use of the city spaces;
- ❏ the **valorization of existing transformative/inclusive social practices**.

Suggestions for URBiNAT

Based on the human rights principles of inclusion and equality, some **suggestions for the design and implementation of URBiNAT's strategies and activities** would be to:

- ❏ work in the direction of the 'right to the city';
- ❏ reduce the social fractures that are ones of the immediate consequences of a segregated city space;
- ❏ prevent the confinement of many vulnerable subjects in few limited safe spaces, promoting their socio-spatial emancipation;
- ❏ prevent moral panic and hate against segregated inhabitants, and protect those who are felt as threats;
- ❏ not only rely on representatives, since not all individuals are part of a group;
- ❏ open up space for discussion, and get the voices of people in the margins listened, enabling them to find own ways to emerge as subjects in the city;
- ❏ be aware and manage controversies around claiming rights, participation, accountability and transparency.

5. Final considerations

> **Fundamental rights** set out minimum standards to ensure that a person is treated with dignity. Whether this is the right to be free from discrimination on the basis of your age, disability or ethnic background, the right to the protection of your personal data, or the right to get access to justice, these rights should all be respected, promoted and protected.
> The European Union (EU) Member States have a long tradition of safeguarding fundamental rights. The EU itself is built on these values and is committed to guaranteeing the rights proclaimed in the **Charter of Fundamental Rights of the European Union**. (FRA, 2018)

URBiNAT's project assumes that the most transformative innovations have to combine many elements in a new way, not only associated with the traditional concept of development of innovation for technological purposes, but also associated with non-market values, as changes in social and power relations, co-construction of methodologies, artefacts and/or services, strengthening population capacities, meeting needs and accessing rights

Based on the dimensions of citizenship rights, appropriation of fundamental rights by citizens, and cross-cutting human rights and gender, URBiNAT will promote inclusivity, equality and liveability, by engaging citizens to participate effectively in the organisation of their city, and including marginalized voices and perspectives into the policy-making process.

This mobilization aims to build and integrate full citizenship by vulnerable groups (e.g. women, children, older adults and citizens with low socioeconomic status), encompassing both formal rights (membership in a political community, in a nation state) and substantive rights (the array of civil, political, economic, social, environmental and cultural rights available to people).

The participatory process can have many different formats, but one of its main characteristics is gathering different groups of citizens to contribute with technicians and policy-makers on a certain theme. However, this is how we o. en "look" at participatory processes, as spaces in which distinct and sometimes fractionated groups (often called stakeholders), meet to discuss and decide.

This vision allows us to situate all involved in diverse fields, themes, approaches, positions, interests and ideas. Without neglecting the different approaches and importance that each of these stakeholders have in the participatory process, we want to draw attention to the fact that we are not only experts, technicians or researchers, but citizens living and caring about the same urban space, and in this sense, we are all inhabitants of the city. It means we have the same interest to live in a better city, with greener spaces, good transports, and a better quality of life in general.

Thus, we also need to get closer to the experience of different realities, opening up to the knowledge of other realities lived in the same urban space, including diversity and intersectionality, recognizing, making visible and partnering with local initiatives, aspirations and concerns. Participatory processes can and should be used as spaces for exchange and learning about the city and with people who also inhabit it, and whose well-being is also ours as citizens of the same city, entitled to the right to the city.

These places should be of mutual learning, but also of understanding, empathy and not condescending behavior, in order to avoid inherent traps to social intervention in urban context. Cities are environments of inequalities, discrimination, power relations, stereotypes, stigmatization and different perceptions on security, safety or criminality, bringing challenging tensions to be managed by understanding the different faces and the roots of urban violence, which generate social apartheid (Santos, 2018).

In this sense, intercultural, interdisciplinary and multi-stakeholders dialogue, including different sectors of society (such as the media who o. en contribute to stigmatization) are crucial for the successful implementation of an inclusive approach. In order to cope with these challenges, URBiNAT structured a communication and dissemination plan, focused on specific target audiences and appropriate tools, that will be applied during the project. Culture and arts are also essential channels aligned with our people-centred approach and inspired in human nature, enabling the translation and connexion of people, experiences and knowledges in the Living Labs of cities and within our Community of Practice.

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II. INTERNATIONAL COOPERATION

Introduction: international cooperation throughout URBiNAT

URBINAT will promote international cooperation for the further adaptation and application replication of NBS in non-EU countries with partners involved in the project

The collaboration with non-European partners, including in China and Iran, as well as with NBS observers based in Brazil, Japan, Oman and the vibrant cities of Shenyang in China and Khorramabad in Iran brings international experiences and dimension to the project

URBiNAT establishes a Community of Practice in order to:
i) feed international networks for cross pollination;
ii) develop mentoring processes on good practices;
iii) promote exchange and twinning between frontrunner and follower cities.

1. From Living Labs to Community of Practice

URBiNAT will establish a CoP with participants from each Living Lab established in the seven European cities of the project, including citizens, local partners, associations, research centres and companies in articulation with non-European partners and Healthy Corridor observers.

- ❏ What is key to the establishment of a functioning high-impact URBiNAT CoP?
- ❏ Which are the prime challenges and opportunities in establishing such a diverse and extensive CoP?
- ❏ How to operationalize a coaching, mentoring and sharing approach among CoP participants?
- ❏ How does it contribute in framing the Healthy Corridor models for inclusive urban regeneration?

1.1. Living Labs and CoP: differences and combination

Américo Mateus, Susana Leonor, Sofia Martins - GUDA

Theoretical framework - Defining the Living Labs and Communities of practice

Living Labs

The concept of Living Labs was originated at the Massachusetts Institute of Technology (MIT) by Prof. William J Mitchell, who was the formerly dean of the school of Architecture and Planning and head of the program in Media Arts and Sciences, both at MIT.

Living Labs aim to bring laboratory experimentation to real life environments with the belief that this will provide improved insights into solution validity and product usefulness, while at the same time, surfacing new and unexpected patterns of use and user groups. Most of the existing Living Labs have their origin either in academic research groups or in cities/regions, which promoted and foster innovation in their territory. The origins of Living Labs provide us with the first clue to the nature of their preferred methods. Many times, Living Labs with an academic origin are more prone to use quantitative methods (quasi-experimentation and process research), whereas the ones originating from regional innovation endeavours use more qualitative methods (focus groups, interviews, ethnography).

Therefore, a new innovation process should probably include the following agents: the technology agents (universities and both public and private research centers), economic agents (industries and markets) and social agents (end-users and national governments). So, it is expected that the participation of these three stakeholders will guarantee the success along the innovation process. Additionally, the Living Lab's innovation approach offers a systemic perspective where all the actors of the value chain participate: academia, governments, companies and citizens. In contrast to traditional experimental sciences, Living Labs situate experimentation in multiple and context rich environments, trying to achieve a high degree of observation (Ballon, Pierson, & Delaere, 2005). Therefore the objective is not to try to understand causal relationships, refute hypotheses, or validate theoretical propositions. Rather, the aim is somewhat more exploratory and explanatory; to understand how a product or service is adopted and used and how its meaning is socially constructed in different contexts.

One precondition in Living Lab activities is that they are situated in a real-world context. During the design of the concept, Living Labs has been defined as an environment (Ballon, Pierson, & Delaere, 2005). (Schaffers et al., 2007), as a methodology (Eriksson et al., 2006), and as a system (CoreLabs, 2007a). These three definitions as contradictory, but rather as complementary perspectives. Depending on which perspective one takes, certain themes come into focus:

- ***With the environmental perspective***, objects such as technological platform and user communities come to the forefront.
- ***With the methodology perspective***, processes such as data transfers and methods for user involvement are highlighted.
- ***The system perspective*** puts focus on the relation between the Living Lab as a whole and its interdependent parts.

Folstad (2008; 2008b) explained that Living Lab literature has served to identify two aspects that may be used to discriminate between the Living Labs that comply with the general definition:

- ❏ ***Contextualized co-creation***: Living Labs supporting context research and co-creation with users;
- ❏ ***Testbed association:*** Living Labs serving as a testbed extension, where testbed applications are accessed in contexts familiar to the users.

Different suggestions for key elements and characteristic have been propose. See for example Feurstein et al. (2008); Eriksson et al. (2006); Mulder et al. (2007). We have chosen the five key principles stemming from the CORELabs project, since it is grounded on a study that is based on the views of ten involved Living Labs (CoreLabs, 2007a):

- ❏ ***Continuity***: This principle is important since good cross-border collaboration, which strengthens creativity and innovation, builds on trust, and this takes time to build up;
- ❏ ***Openness***: The innovation process should be as open as possible, since the gathering of many perspectives and bringing enough power to achieve rapid progress is important. The open process also makes it possible to support the process of user-driven innovation, including users wherever they are and whoever they are;
- ❏ ***Realism***: To generate results that are valid for real markets, it is necessary to facilitate as realistic use situations and behavior as possible. This principle also is relevant since focusing on real users, in real-life situations is what distinguishes Living Labs from other kinds of open co-creation environments such as Second Life;
- ❏ ***Empowerment of users***: The engagement of users is fundamental in order to bring innovation processes in a desired direction, based on the humans' needs and desires. Living Labs efficiency is based on the creative power of user communities; hence, it becomes important to motivate and empower the users to engage in these processes;
- ❏ ***Spontaneity***: In order to succeed with new innovations, it is important to inspire usage, meet personal desires, and fit and contribute to societal and social needs. Here, it becomes important to have the ability to detect, aggregate, and analyse spontaneous users' reactions and ideas over time.

While the Living Lab ecosystem, through openness, multicultural and multidisciplinary aspects, conveys the necessary level of diversity, it enables the emergence of breakthrough ideas, concepts and scenarios leading to adoptable innovative solutions. The Social dynamics of the Living Lab approach ensures a wide and rapid spread (viral adoption phenomenon) of innovative solutions through the socio-emotional intelligence mechanism (Goleman, 2009). The experimentation and evaluation of the resulting scenarios and technological artefacts are driven by users within a real life context through a socio-economic (societal, environmental, health and energy cost/value), socio-ergonomic (user friendliness) and socio-cognitive (intuitive level) as well as adoptability perspectives (potential level of viral adoption).

In short, A Living Lab is a new way to deal with community-driven innovation in real-life contexts. The Living Lab concept is fuelled by knowledge sharing, collaboration and experimenting in open real environments.The Living Lab approach provides its user group with an opportunity to develop a much deeper understanding of how the various components in their functional environment operate and interrelate. In the research community the Living Lab concept seems to be gaining increasing acceptance as a way to deal with innovation and to get insight into the innovation process (Jacobus et al,. 2009).We believe that one of the best tools to promote highly innovative action research in different application areas is through the use of "living labs".

However, we encountered the following problems through the process: the lack of scalability, the difficulty of capturing “right moments”, the lack of feedback, the difficulties in having several experiments, the focus on the average or common traits.

Communities of practice

Having a living lab process as the main source for the empirical co-creative ideas and data in the URBINAT project we need to understand how the theories of communities of practice (Wenger 1999; Wenger et al. 2002) might provide insights about interaction dynamics in innovation activities, mainly in a user-centric innovation approach from a community of practice perspective.

A community of practice (COP) is a group of people that shares a concern (or a set of problems) and deepens their knowledge by interacting on an ongoing basis (Wenger et al. 2002). A COP has three characteristics (Wenger 2006): (a) It has an identity defined by an interest; (b) members engage in joint activities and (c) they develop a shared repertoire of resources. Learning is described as an ability to negotiate new meanings within a COP, to create engagement in COP and to deal with boundaries between COPs (Wenger 1999), an inter-community learning process (Hislop 2004). Learning and working are interrelated, compatible, intertwined and connected to innovating (Brown and Duguid 1991).

A COP is of course in a state of continuous change - way of seeing, way of doing and way of interpreting - due to the boundary relations that take place between different COPs. The inter-community process is also important (Cook and Brown 1999) because it helps to overcome some of the problems the community may create for itself (Brown and Duguid 1991).

The dynamics of knowledge sharing within and between COPs is likely to be qualitatively different, with the sharing of knowledge between communities being typically more complex and more difficult (Hislop 2004). The importance of examining and knowing more about the inter-community dynamics is reinforced by more open and user-centric innovation approaches.

The emergent properties of actions undertaken by the CoP participants form a good basis for learning and perspective taking across community boundaries. Things and views that someone thought of as important for motivating the project, for reaching the goal, for taking the “right” action. Members of the communities are empowered to combine, transforme and share their different views and objects of concern for the innovation process, such as problem motivation, scenario descriptions, prototypes, visions for the neighborhoods and cities future developments (Lars-Olof & Lundh Snis, 2011).

Integrative and complementary harmonization between LL and CoP

Based on the literature review, the following tables present our understanding of the main differences and complementarities between the Living Labs model and the Communities of Pratice, focusing on URBINAT project construto :

Table 1: *Differences*

LLS (living lab)	CoP (communities of practice)
Focused on a group people that want co-create	Focused on a group people share a concern or problem
It's a research based process	It's practice oriented
Aims do co-create an innovation	Aims to be an ongoing learning pathway
Aims to research with community	Aims to building the community (identity and belonging)
It's a Public/Private Partnership	It's a Natural share of common interests
Produce short / medium run results	Produce medium / long run results
Needs external support (e.g. funding)	Only need internal support (e.g. participant's motivation)

Table 2: *Complementarities*

LLs (living lab)	CoP (communities of practice)
URBINAT need co-innovate local solutions	Need to learn together (between the different Stakeholders
Implement a user centered design approach	Implement CoP (citizens, experts, cities, neighborhoods)
Create and develop the local solutions	Need to build shared identity
It will take place in specific Time/Space/Action	Need to become an ongoing experience with narratives

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1.2. URBiNAT's Community of Practice

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In this document we outline two main issues, namely what is a Community of Practice (CoP) and what are the objectives and characteristics of URBiNAT's CoP, focusing on defining CoP and outlining the main goals of establishing Communities of Practice in URBiNAT. We highlight the networks that the URBiNAT's cities already belong to, outline the central stakeholders in the cities, and sketch three levels of CoP in URBiNAT.

What is a Community of Practice?

Communities of practice (CoP) are formed by people who share a concern or a passion for something, and engage in an interactive process of collective learning (Wenger-Trayner, 2015). A CoP can be created deliberately with the aim of gaining knowledge related to a particular field, or it can develop naturally due to the members common interest in a specific area or domain. Members learn from each other through the process of sharing experiences and information with the group (Lave & Wenger, 1991).

Three characteristics are central for Community of Practice. First, the domain: a Community of Practice has an identity defined by a share domain of interest, and membership implies a commitment to the domain. Second, the community: members of the domain engage in discussions and activities, share information, help each other and build relationships that helps them to learn from each other. Third, the practice: members of a Community of Practice are practitioners who develop a shared practice or a shared repertoire of resources, including stories, experiences, tools and ways of addressing frequent problems (Wenger-Trayner, 2015).

CoP are not new phenomena: this type of learning has existed for as long as people have been learning and sharing their experiences through storytelling. CoP can exist in physical settings, but members of CoP do not have to be co-located; they will form a "virtual community of practice" (VCoP) when collaborating online (Dubé, Bourhis & Jacob, 2005).

Objectives and characteristics of URBiNAT's CoP

In URBiNAT, we form an inclusive Community of Practice. CoP is established at a transversal level with all URBiNAT cities and observers involved. CoP gathers participants and stakeholders from all Living Labs, and applies inclusive methodologies and activities. CoP moreover activates coaching and mentoring on NBS between frontrunner and follower cities.

A major goal in URBiNAT is to promote social cohesion through the activation of Living Labs engagement of a CoP. Main objectives of CoP in URBiNAT is to establish communication and ideas sharing protocol, as well as to identify transversal principles and methods used during the process of NBS co-creation, co-development, co-implementation and co-assessment. Other objectives involve studying the impact of the NBS on deprived districts, developing methodologies for replication and up-scaling of NBS, and creating methodologies for NBS implementation in urban plans.

URBiNAT establishes a CoP in order to feed international networks for cross pollination, develop mentoring processes and good practices, and promote exchange and twinning between frontrunner and follower cities. CoP will share experiences from the Living Labs through the annual URBiNAT Conference, the open platform in the URBiNAT's website, dissemination and communication, network activities in target areas, and much more.

The knowledge resulting from CoP's interactions will benefit each city in a dynamic loop of feedback, constitute high relevant references for the EU-wide reference framework for NBS, and continue beyond the project's lifetime as impacts will be replicated and disseminated through observatory actions.

Figure 1: *All partners of URBiNAT form an inclusive Community of Practice*

Networks that the cities belong to

A first identification and mapping of the networks that the cities belong to has already taken place. Below is a list of some of the main networks identified.

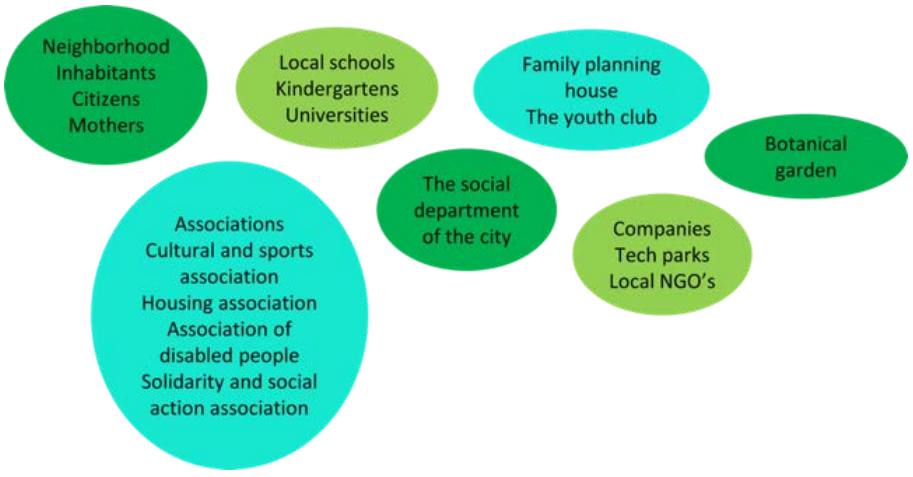
- ❏ Euro Cities
- ❏ Plante et Cité – center for landscape and urban horticulture
- ❏ UN-Habitat
- ❏ European Federation of Public Cooperative and Social Housing
- ❏ International Association for Housing Science
- ❏ International society of City and Regional Planners
- ❏ ICLEI: Local Governments for Sustainability
- ❏ Green Digital Charter
- ❏ Danske Parkdage
- ❏ Boligsocial National ERFA
- ❏ Covenant of Mayors for Climate & Energy

Central issues to raise here is whether these networks can be used by other cities; and how networks from the non-EU members can be engaged and utilized.

URBiNAT stakeholders

UTBiNAT's cities have already identified their important stakeholder groups (see Figure 2). Examples of these are: neighbourhood, inhabitants, citizens and mothers (which could be complemented with fathers and/or parents); local schools, kindergartens and universities; associations, cultural and sport associations, housing associations, association of people with functional diversity as well as solidarity and social action association; family planning house and the youth club; the social department of the city; companies, tech parks and local NGOs; and the botanical garden.

Figure 2: *Stakeholders in URBiNAT cities*



Community of Practice on three main levels?

We propose that there are a number of Communities of Practice in URBiNAT, but that they exist on three main levels. Firstly, within the project team, in the shape of both physical and virtual

community of practice. Secondly, with key stakeholders in URBiNAT cities, through information sharing and knowledge creation as well as feedback to create and improve Living Labs. And thirdly, with other stakeholders and interested parties, including national and international networks, the European Commission, the public, the media, etc.

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2. Strategic partnerships for innovation in urban regeneration

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Non-EU organisations feature strongly in the URBiNAT project, opening for substantive contributions to the project work from around the world, as well as for impetus of the project results on a much greater scale than if the project had been limited to the EU. This is as non-EU organisations have vast historical and practical experience to draw upon, while also faced with massive urban challenges of the kind that URBiNAT has been devised to respond to.

In order to fulfil the potential for such contributions, as well as impact, URBiNAT must importantly ensure that the work is framed in such a manner that it opens for effective engagement with non-EU organisations. Here, we frame this as how to develop an effective and meaningful strategy for "non-EU partnership", stressing the objective to achieve innovation in urban generation, and examining and laying the basis for considerations what this implies. For example:

- ❏ Strategic planning for the non-EU actors (partners and observers), in general vs. so as to be tailored for each?
- ❏ Strategic partnerships with the non-EU, for universities and research centers vs. organisations with national reach?
- ❏ How to work with the non-EU so as to amplify URBiNAT's concepts, practices and impacts?

A. er this introduction, we initially reflect on the rationale for partnership with non-EU organisations. This is followed by a presentation of key features of each of the non-EU countries that are represented in the project. Subsequently, we present the organisations that take part in the project. Introducing activities that have involved non-EU organisations thus far, we shift to considerations how URBiNAT should proceed in support of learning from them as well as when it comes to diffusing the project results in ways that help leverage their respective agendas.

2.1. Rationale for partnership with non-EU organisations

All the non-EU organisations tied to URBiNAT are highly important since they contribute with crucial insights and manifestations of the way that the challenges and opportunities addressed in the project vary globally. The perspectives that can be gained from working with them are likely to be central for our processes of learning as well as for our eventual capacity to generate much needed impact on the world we live in.

As for the learning part, the non-EU organisations contribute with knowledge and lessons as they bring in experiences from more diverse directions which also increase our understanding of how to frame solutions that can be adapted to, and work out under varying circumstances. In today's world, the EU may have the lead with regard to the application and usage of NBS, but other parts of the world have longer history in this area, with rich experience and lessons to share, while also confronted with stern challenges that partly emanate from a weakening presence and standing of such solutions in their societies.

As for the prospective impact, the involvement of non-EU actors puts the project in a stronger position to address the most severe contemporary problems encountered in an urban environment, as these are found outside rather than within Europe. In the same vein, the unresolved issues in the mega-cities of developing, transition or emerging economies, instigate a greater negative impact on our common well-being, e.g. through their contributions to the global emissions of green-house gases, than anything we can associate with European cities. On this basis, a contribution by URBiNAT by way of limiting those impacts emanating beyond EU borders, is of high importance to all.

While all five non-EU countries taking part in the project are associated with Horizon 2020, however, the terms of their engagement vary markedly. The Chinese partner has been allocated a budget which can be applied for through the official EU-China financing mechanism. Based on Iran's relatively low level of GDP, the Iranian partner is allocated a budget within the project. The Brazilian, Japanese and Omani partners will take part applying a looser format. Meanwhile, as already noted, conditions outside the EU naturally vary more than is the case within (the EU). This applies to the state of infrastructure, institutional conditions, social conditions, cultural factors, and so forth. Considerations to dimensions such as "human rights" or "gender" may be seen differently, with a need of approaching them differently, although their importance may in fact weigh more heavily outside the EU in some cases.

On this basis, there is a strong case for identifying suitable activities and modes of working that can facilitate for each of the non-EU organisations to commit to undertaking certain tasks. This may be realised, e.g., by allocating limited funds for missions and some consultancy in support of tasks for those that do not have budget on their own. More generally, however, the ambition must be to identify attractive sources and means of achieving win-win between URBiNAT activities and the interests and challenges of the non-EU organisations. This may be done so as to allow for additional collaborate activities, beyond what is dependent on using the scarce financial resources of the project.

The involvement of non-European organisations implies an adequate recognition by the URBINAT project of the particularities and cultural context in other regions, while providing opportunities for identifying, and gaining an increased understanding, of the conditions for constructive adaptation and the points of convergence. With the project is devised to follow certain "strict principles" within the EU context, there is a case for adaptation, in the interest of achieving effective communication and outreach, when going outside the EU.

For instance, URBiNAT is organised with a clear-cut division of roles between "leader" and "follower" cities. When it comes to non-EU partners or observers, URBiNAT has set out to apply this basic structure and approach. To what extent could and should the strategy vis-à-vis non-EU can open for scenarios in which such roles and key project functions are less strictly pursued? May the organisation and implementation of activities in non-EU countries be given some greater leeway to evolve in diverse directions, reflecting varying local needs, aspirations and capabilities? Openness in this regard appears motivated with a view to gains by way of enhanced capacity to catalyse processes of change that are adapted to specific local conditions. Yet, the project team as a whole must still be in the position to ensure reasonable compatibility with the generic fabric of the project. It is thus important to consider, what adaptation is manageable and feasible, along with the implications for the project activities and organisation.

Of generic importance for URBiNAT, in relation to both the EU and the non-EU parties, is to elaborate and develop modes of learning, diffusion and impact mechanisms. Different institutions can contribute with varying notions to URBiNAT and in building a strategic partnership. Both

institutions with national reach and universities can contribute with new approaches, perspectives and practices when it comes to, e.g., social innovation, societal challenges and NBS, including new approaches to the concept. They can also contribute to community-based development initiatives that include citizens as well as other relevant stakeholders, and which encourage participation, co-creation and co-production.

Universities and institutions with national reach will spread the findings of URBiNAT – as real community case studies, academic articles, reports, videos, prototypes, etc. – in both a European and a non-Western setting. Universities can moreover extend active participation to undergraduate students and use content developed in URBiNAT in student courses. Institutions with national reach can contribute greatly in implementing NBS in local communities. Furthermore, through URBiNAT closer ties as well as formal, reciprocal partnerships between institutions of different kinds are formed.

We may work on a protocol on how to interact with other parties, e.g. several cities get interested and ask to be part of URBiNAT, being very active and developing specific proposals for applying NBS in ways that are tailored to their specific situations. A concrete proposal for tow to work with them may be developed and discussed at steering committee level, and then at the general assembly. During the project's planned duration, URBiNAT should locate and conduct some work within these cities in order to facilitate diffusion, reaching beyond those that are the closest to the project activities, but also so as to reach other ones that want to know about URBiNAT methodologies and how they can help address issues and create value more generally. On this basis, it is important that project partners welcome and encourage ideas that can help extending and broadening the core community of project actors.

It will not be effective to adopt the same plan for all cities, including the observer cities. URBiNAT needs to consider the special terms of engagement with all the cities involved; although the initial focus should be to attend to developing services for the ones already engaged (observers included), and from thereon gradually open up to a broader set of cities. Some outputs will and can be shared with all. Of high relevance here will be the development of content capable of serving diverse purposes, including written/printed reports, material can be used in power points, videos, material on social networks, etc.

2.2. Non- EU countries in URBiNAT: key features

The countries involved in URBiNAT from outside the EU are Brazil, Japan, China, Iran and Oman. All these are in the possession of a rich traditional heritage when it comes to developing and applying NBS in city and community development. Table 1 illustrates some of the - somewhat stylized – more general similarities and differences that can be observed between the five non-European organisations involved in URBiNAT. The table presents a mixture of perceived strengths and possibilities, in the upper part, followed by untapped opportunities and downsides further down, indicating the presence of complex patterns of partly contradictory conditions within - as well as across - the different countries.

While not having a historic legacy on par with the other four non-EU countries included, **Brazil** developed strong traditions in the early 20th century, notably by drawing on its exceptional forest resources for creating public space and as a source of amenities within its major cities. Citizen engagement with nature further took on features of its own in Brazil, as exemplified by the country's exceptional attachment to Arbor Day (Dia da Árvore), celebrated on September 21st and devoted to planting trees, which goes back to 1902 in Brazil.

Meanwhile, at least since the 1970s, participatory processes have been applied in work with socially deprived areas. Also, widening inequalities combined with the strong presence of the informal economy ushered in solidarity and social innovation initiatives as increasingly important vehicles since the 1990s. Public amenities have come under increasing pressure, however, encapsulating a spiral of growing fragmentation and deepening social issues. For Brazil, attention to NBS in city development now represents a precious opportunity to usher in a renewed concern for quality and life and overcoming social and cultural fragmentation.

Even more than Brazil, **Japan** is marked by a unique, almost mystical, man-nature relationship, which has accounted for a strong presence of NBS in urban development stretching back more than a thousand years. Japanese gardens are exceptional in terms of cultural connection and natural elements carry symbolic functions that are strongly embedded with local culture. Further, NBS carry very significant public functions. For instance, while Japanese citizens generally have tiny gardens of their own, they display an exceptional engagement with public parks, placing this as the number one leisure time activity for Japanese citizens on average.

Meanwhile, the authorities, including through the education system, have successfully inspired public awareness and consumer preferences in support of sustainable and locally produced food supplies. Having said this, the presence of severe space constraints coupled with high land value puts public space under strong pressure in the modern Japanese city, making it critical to assume solutions to add new value and usage of NBS.

The garden culture of **China** is even older, stretching at least two thousand years back to the Shang Dynasty. Its landscape architecture belongs to the oldest continuous models in the world, with important functionality as a source of wisdom, ethical commitment, recreation and social bonding embedded from the start. Chinese gardens thus represent transformed, humanised natural landscapes with deep symbolism. Always reflective of the Taoist totality of yin and yang, centrist structures strictly subordinated to human order are generally surrounded by natural, untamed vegetation. This tradition has been part of traditional city development, but during the last half-century their status and societal role has been severely diminished. As China has gone through a relentless, still ongoing urbanisation and industrialisation process, its sprawling mega-cities have become overwhelmed by congestion, pollution and social fragmentation, while the cultural and environmental heritage has degraded. Starting around the turn of the millennium, however, China has shifted stance towards developing a knowledge-based society drawing heavily on science and technology for value-creation. Urban planners are encouraged to apply “smart city” tools to resolve outstanding issues. Thus far, however, the emphasis has been predominantly on technology, and less on people. A renewed serious consideration of NBS stands to bring a much-needed shift in mindset towards putting the needs of citizens and the overall linkages and harmony of cities back in focus.

Table 1: *Illustration of stylized cross-country differences among the non-EU countries*

	Brazil	Japan	China	Iran	Oman
Rich heritage	X	X	X	X	X
Tradition of NBS	X	X	X	X	X
Man-nature relationship	X	X			
Engagement with public parks		X		X	
Traditional garden culture		X	X	X	
Traditional social models for handling		X	X	X	X
Strong local engagement	X	X			X
Vibrant social innovation	X	X			
Untapped potential for NBS	X		X	X	X
Rapid urbanisation and industrialisation	X		X	X	
Loss of traditional knowledge				X	X
Income disparities	X		X	X	
Downgraded urban environment	X		X	X	

Source: project team

With even older traditions, **Iran** may be the country with the oldest and most sophisticated traditional garden culture in the world, stretching back more than four millennia. The Persian Garden, based on the right angle and geometrical proportions, combined innovative engineering and water-management solutions with important focus on human fulfilment, giving root to the term Paradise ("Pardis" in Persian). The Persian Garden has had a strong impact on NBS in all of Eurasia, as well as on the design of public space as well as private residences. While many of the very precious traditional Iranian NBS have remained intact to this day, the rapid urbanisation and industrialisation process of the 20th century led to increased pollution and an erosion of traditional amenities and quality of life for ordinary people in many Iranian cities. The awareness of the value brought by NBS still remains strong among Iranians at large, but they have been lacking means to influence the city planners. Only in very recent years has an awakening started to take hold, of the importance of NBS to tackle key societal and environmental issues in Iranian cities. Still, access to knowledge about the building blocks of NBS and how they relate is weakly present, and largely inaccessible to those responsible to city planning.

Oman, finally, has much less experience of city development than the other non-EU countries that take part in the project. On the other hand, NBS have developed strongly across villages and the countryside since several thousand years, encapsulated in the *falaj*, a special Omani variant of *qanat* (canal) system for water management that is still operational in Yemen, and with remnants observable across much of North Africa, the Middle East and South Asia. The falaj represented not only sustainable irrigation solutions, but applied sophisticated methods for how to divide the rights and usage of water in an equitable and efficient manner during cycles of varying availability. While key to the organisation and survival of local communities, these NBS cultivated the capability of people and institutions to compromise and achieve consensus, which has benefitted Oman to this day. In recent years though, local knowledge of this fabric has dwindled fast, leading to rapid depletion of water resources, desertification, erosion and also a loss of local engagement and alienation. A revival of NBS is seen as countering ethnic and tribal divisions and as a vehicle for revived community building and securing fulfilling local neighbourhoods.

2.3. Non-EU organisations in URBiNAT: developments and perspectives

Brazil

The main partner of URBiNAT in Brazil is URBEM, the Institute of Urbanism and Studies for the Metropolis. URBEM is a research centre focused on urban studies which aim ”to conceive and implement large-scale urban development projects in the city of São Paulo and other global cities”. It will enroll cities as observers of the URBiNAT processes and results, in order to further the development of urban plans according to the Healthy Corridor concept and methodology. URBEM will look for funding in the municipalities budget or in the private brazilian foundations to back this agenda.

On July 10-11, 2018, the European Commission's Directorate-General for Research and Innovation (DG RTD), invited URBiNAT and other H2020 projects to the 2nd International Seminar for Nature-Based Solutions, held in Brasília and organized by the Center for Strategic Studies and Management (CGEE), the Brazilian Ministry of Science, Technology, Innovation and Communication (MCTIC), ICLEI - Local Governments for Sustainability, Sustainable City Innovation Observatory (SCIO) and the Connecting Nature project. The event brought together Brazilian and European cities, researchers, NGOs, businesses and practitioners to share experiences, learn from one another and have a lively conversation about how the planning, co-implementation and maintenance of nature-based solutions can make a difference in achieving sustainable urban development.

At the 2nd International Seminar for Nature-Based Solutions, URBiNAT started negotiating with three Brazilian cities to become Observers, namely Campinas (São Paulo state), Belo Horizonte (Minas Gerais state) and Fortaleza (Rio Grande do Norte state). URBEM, our Brazilian partner, was present with its coordinator Fernando Melo Franco, and we planned the possibility of working together with these cities with the financial support of private companies and related foundations, that are interested to develop projects with social and environmental impact. Mr. Melo Franco, also a consultant of the World Bank, indicated an interest in extending support to URBiNAT projects, notably in Fortaleza.

In addition, a newly developed academic institution - PUC/PR, Catholic Pontifical University of Paraná – is interested in joining the consortium as an observer. Recently, PUC/PR developed a research agenda aimed to elaborate and map social diagnosis of deprived neighbourhoods. Based on the results, strategies were devised to involve local communities in progressing solutions. Against this backdrop, the URBiNAT project is perceived as offering an opportunity to further methodology and approaches devised to enable increased engagement within particular neighbourhoods. Also, the Urban Planning and Architecture Design Studios for undergraduate and post-graduate students are interested in contributing for future proposals, host researchers and organise an URBiNAT meeting in Curitiba.

Additionally, in Brazil, URBiNAT became member of Connecting Nature’s Academy on Nature-based Solutions, promoted by ICLEI. Between 2018 and 2021, the Academy is prepared to explore how nature-based solutions can help addressing environmental challenges such as those associated with water and climate-related issues.

China

China's participation is coordinated by the National Smart City Joint Lab (NSCJL), founded by the Chinese Society for Urban Studies (CSUS) in order to create a strongly networked body focused on supporting a development-oriented smart cities agenda across China. NSCJL, in effect serves as the leading think-tank and de facto promoter of revamping traditional urban planning procedures across China with the help of science, research and innovation with a focus on smart city development and NBS. On this basis, it supports the development of participatory tools to engage citizens in identifying and addressing issues that are critical to tackling key local issues, in support of well-being and social well-being. Key issues addressed by the NSCJL include uncontrolled urbanisation, inefficient transportation, congestion and pollution, management of water resources, shi. ing to sustainable energy and food supplies, and addressing social fragmentation and exclusion in support of social harmony.

From 2012 to 2015, China selected more than 300 cities or towns to serve as national pilot smart cities, located in more than 30 provinces around China. This extraordinary network, which includes mega-cities such as Shenzhen, Shanghai, Guangzhou and Nanjing, but also somewhat smaller cities, often with a unique historical and cultural heritage, such as Hefei, Guiling, Hangzhou, Jinan, and Chengdu. In principle, the 300-strong Chinese smart-city network coordinated by the NSCJL, illustrated in Figure 1, is available for structured consultation and diffusion of new solutions based on the lessons from and collaboration with URBiNAT.

In this network, NSCJL already promotes a range of smart city and nature-based solution projects. Some aim to create more inclusive public space using green areas and corridors. Others strive for more congenial, accessible and user-friendly mobility and public transport, as well as smart infrastructure, smart tourism, and smart communities.

A key feature in the agenda of NSCJL is the effort to facilitate innovations using both technical and social processes, through which solutions can be better tailored to local conditions. When acquainted with a particular new set of instruments, the NSCJL consults with its network and then selects the cities that are the most interested and relevant in taking part in an experiment of examining and leveraging the solution at hand.

Focusing on key technical problems in smart cities, the NSCJL teams up with city authorities, enterprises, universities, academic research centres, NGOs and other correlative organisations to establish a long-term cooperation mechanism.

Figure 1: *The Chinese national network fed by the NSCJL*

For URBiNAT, following consultations with its city-network, NSCJL has chosen one Chinese city to act as the prime sounding board, in effect serving as “lead” follower/observer city, examining and testing ideas and insight flowing out of URBiNAT, when appropriate through inclusion in its city plans. This is the city of Shenyang, the capital and largest city of the northeast Liaoning Province. Its exceptional historical heritage includes the Mukden Palace (Shenyang Imperial Palace), a blend of Manchurian and Tibetan architectural styles. Mausoleums of Qing dynasty emperors can be found at Zhaoling Tomb amid the pine forests and lakes of Beijing Park, and at Fuling Tomb in the city’s east.

While, over the past decade, the wider region and Shenyang as a whole experienced a shi. towards more high-value-added industries and higher income, large neighbourhoods of Shenyang remain underdeveloped, marked by poverty and an unattractive environment. Different parts of the city are insufficiently connected, resulting in congestion, lengthy travel times and social fragmentation, a situation that is typical for many of China’s cities.

As a partial response, Shenyang municipal finance recently established a special poverty alleviation fund of CNY 25 million (approx. EUR 3 million), to ensure the timely, high-quality and efficient implementation of the poverty alleviation project.

In preparing for URBiNAT, the city of Shenyang has opted to examine and learn from how to work with citizen engagement around NBS, including development plans in support of poor areas. Here, the focus is on how to generate increased usage and value from the "two-bank-waterfront city" agenda, by expanding and leveraging the use of its existing green space system (the city’s relevant planning map is depicted in Figure 2).

Figure 2: *Planning Map for Shenyang*

In the eastern part of Shenyang, the experimental area of Sponge city will be part of the project, along with its linkages to two new green space systems presently in preparation. In the west of Shenyang, two green space systems are similarly in construction. Further, a wetland park is being planned in the north of Shenyang. Plans for the southern part of Shenyang are less mature, but the ambition is to use input from URBiNAT to realize a connected mutually strengthening greenbelt system linking all these parts.

At the end of June 2018, Shenyang received a plaque saying: “Shenyang – Observer City of URBiNAT H2020 Project”. At this time, in talks with Shenyang representative Mrs. Ying Li, first steps were identified, namely, to join URBiNAT meetings in order to coach and share experiences, concepts and methodologies related to urban regeneration, NBS, urban projects, participatory process, etc.; and to identify in Shenyang an urban area to develop URBiNAT, where we underline the relevance of integrating social housing neighbourhoods. Shenyang proposed the urban area of Hunnan New District.

Apart from Shenyang, a set of other cities have been selected as prioritized for introducing various solutions, depending on what matches their specific characteristics. They thus form the next layer of the community of practice in China and include Hefei and Hengqin as well as Foshan (Nanhai), Fujian (Fuzhou), Sichuan (Chengdu), Chongqing (Hechuan), Shanghai (Xuhui District) and Zhejiang (Jiaxing). Hefei authorities, the Big Data Department of Hefei Government, and the University of Hefei have also shown interest in being part of URBiNAT and integrating the urban area of Luyang District (an area where the municipality wants to do urban regeneration) into the project. There is also an interest in involving Chinese companies in the project. Macau University has also shown interest in becoming an Observer to promote healthy corridors in Macau City. Various possibilities for intervention are on the table, with an opening for guiding the choices made and the mode of implementation through the URBiNAT project.

Iran

The project partner in Iran is the Iran Chamber of Commerce, Industries, Mines and Agriculture (ICCIMA), established in 1884, which spans all industrial activity in the country including manufacturing, services, mines and agriculture. It is a non-governmental non-profit institution devised for bottom-up engagement.

All Iran's 33 provinces take active part, each having its own local chamber with broad local stakeholder representation. It promotes collaboration to spur competence development and building more attractive and successful conditions for economic and social progress on the ground. More inspiring, amenable and bonding conditions are seen as key to innovation and value-generation.

Currently, there are around 30 joint chambers of commerce in foreign countries, including in Europe, in support of bi-regional collaboration. Also, 19 specialised commissions operate under the umbrella of ICCIMA, comprised of volunteers and veteran members to diagnose and discuss issues and technical problems and offer solutions. Having established an internal commission for "Water, Environment and Green Economy" in 2015 as one of these, ICCIMA aims to promote usage of NBS as a means to increase quality of life as well as promoting innovation and commercialisation. Through URBiNAT, ICCIMA plans to gain new experience of how to address specific local needs and opportunities, for the purpose of achieving greater liveability, higher productivity and social cohesion.

In order to support the diffusion of results, ICCIMA has invited the Department of Urban Planning and Architecture at the Ministry of Roads and Urban Development (MRUD), as a coordinating national institutional partner. MRUD is the policy-making authority responsible for housing' and urban planning/development, as well as the overall transport sector of Iran. MRUD is the main policy-making body within urban planning and management of urban space and is responsible for administrative plans in land, housing, urban planning, government buildings and urban development. It supervises the provision of Master and Detailed Plans for cities across the country, in which it collaborates closely with city councils and municipalities.

In recent years, MRUD has started to pay close attention to cultural and social conditions. Its services now include active promotion of Iranian, traditional and national architecture.

The ICCIMA, in consultation with MRUD, selected two cities to be at the forefront of information exchange and pioneering new solutions introduced through URBiNAT, namely Khorramabad and Lar. Of these two, Khorramabad was given priority as the city to be formally involved.

Khorramabad is a city marked by majestic cultural heritage. Its physical structure is strongly influenced by the natural elements including mountains and rivers. The historical core is the tall citadel called Falak-ol-Aflak (The Heaven of Heavens). The administrative-commercial centres are located on the northern part and residential districts formed along the Khorram and Kargan Rivers (with more than 100 historical bridges). Kiu Lake is situated in Kiu Park and green areas surround this recreational district in the northern part of the City.

Uncontrolled urbanisation has led to severe problems, however, with deprived and undeveloped areas located mainly in the centre and to the south of the city. Lack of accessibility, mobility (traffic nodes), and concentration of resources to the northern part has led to friction and lack of trust among citizens in the south, where many residents suffer from a sense of discrimination. As a result, the structure of the city as it stands is inherently polarized. At present, there is no comprehensive plan for amending the land use pattern, and minimal attention is paid to the

natural and historical endowments. Some NGOs try to be active but lack the power that would be required in order to exert any palpable influence.

Through URBiNAT, the plan is to build on the experience of Khorramabad to create new awareness, in ways that are effective in communicating to urban planners around the country, and also so as to engage various relevant key stakeholders in how to devise and anchor a strategy for overcoming the fundamental issues that tend to divide and hamper the development of many cities. This includes practically useful insight how to introduce NBS, although already a cornerstone of Khorramabad's legacy and existing city fabric, through inclusive practises.

At the core of the project stands the Poshtbazar neighbourhood, a kind of historical centre that is currently dormant, but with the potential to be revitalized, leverage self-confidence and create a source of innovation and development, drawing on the historical core. With the help of NBS, the plan is to create a new mechanism for bringing citizens together around this agenda. Part of it is to create a functioning inner circle where people can move around by foot, while leading the traffic around this historical core.

Figure 3 illustrates an important element of the plan that is under development, namely to pave the way for a proper route for leading car traffic outside the city centre, while at the same time turn the latter into an area reserved for walkways and an effective public space within, and surrounded by, the historical core. Eventually, the plan is to form an interlinked circle of new attractive 'development centres' which are capable of connecting with all main neighbourhoods. Illustrated in Figure 4, these centres are set to engage in a process that entails genuinely experimental activities for the purpose of stimulating citizen engagement and co-creation. These are to be accompanied by systematic evaluation and observatory what works under varying circumstances, based on observations within Khorramabad itself as well as comparisons with lessons drawn from other activities introduced within the wider network of URBiNAT partners. In this, part of the objective is to restore trust between people and city officials, especially in deprived areas.

Figure 3: *Plan for restructured car traffic around the centre of Khorramabad, coupled with established path-ways within the historical core*

Figure 4: *Plan for revitalization through interconnected city centres*

To facilitate a sharper organisational focus on progressing the core tasks of the project, ICCIMA has appointed Lorestan Chamber of Commerce (LCCIMA) as the local representative to conduct and monitor the project activities, and to mobilize all related provincial institutions whose engagement is of high relevance to the project. This includes the Khorramabad municipality, the university of Lorestan, and NGOs among others. Within the URBiNAT project, the partner is referred to as merely "ICC".

Coupled with a strong local organisation, the project in Iran aims for national relevance and reach. Lar is another historical city which meets with issues of its own, but that display some similarities with Khorramabad by way of fragmentation, in this base between Old town and New town. For a long time, these co-evolved in harmony with the historic areas retaining their uniqueness and authenticity, while the new ones had better service provision. Under the pressure of accelerating urbanisation, an assessment of the situation found the following factors to give cause to a deepening and more serious fragmentation: 1) housing and land policies; 2) changing lifestyles and urban land ownership patterns; 3) rapid population growth; 4) ageing urban structures in the city centre; 5) Lar's natural geography; and 6) a mismatch between available transport mobility patterns. Although Lar is not formally involved in URBiNAT, the intention of the project coordination in Iran is to maintain a connection and sharing experience with Lar as well as with other cities, to bring increased awareness and inspiration for solution to outstanding problems

By linking to such issues and efforts in Lar, it is envisaged that insights will be gained how the experience and learning processes enabled through URBiNAT can lay the basis for inspirational usage of NBS in response to diverse challenges confronting Iranian cities.

Japan

The Japanese engagement is organised through Setsunan University. Founded in 1975 and with some 8'000 students, this institution offers training in both the humanities and science. Based on a cross-disciplinary approach, Setsunan University specializes in providing students with a holistic perspective. Cases are small and students are strongly encouraged to undertake some of their studies with partner universities overseas. The Setsunan University is engaged with URBiNAT as an observer.

For Japan, the NBS Projects presently focus on the Yodo river system, which flows from the Biwa Lake to Osaka bay. Biwa Lake is the biggest lake and the Yodo river waterside embraces the richest biodiversity in Japan. The wider region used to serve as an important distribution route as well as a cradle of rich culture. Today, especially the areas northeast of Osaka, where Setsunan University is located, suffer from an aging society and a host of post-industrial problems. Bringing together research expertise across science, the humanities, economics, but also geography, architect, engineering, pharmacy, and nursing, the project will be examining the potential contribution of

NBS solutions capable of linking and benefitting from a combination of biological and cultural diversity in this context. For example a group of professors belonging to pharmacy and nursing are involving the project of elderly people in the regional community.

This will include working out new mechanisms for bridging the gap that presently runs across the watershed, experimenting with ways of having that re-contextualized within the framework of a "post-industrial city". New value-generation is expected to flow from the engagement of local communities. The research project is dealing with making relationship with local communities and North Osaka region.

The University Setsunan of Osaka has already launched an Observatory for the Yodo river, with the participation of Professors and Researchers from all the Faculties. The aim is to create a multidisciplinary/multicompetences group of expert for approaching the Yodo river in all its direct and indirect profiles and aspects. The Observatory is actually sustained by the resources of the University, while activities of fundraising are in course due. With the University the project URBINAT will exchange knowledge, best practices and methodologies, with the aim of widening the project framework with non EU partners, through collaborative and cross fertilization of experiences and common goals. Moreover, the recent selection of the city of Osaka as location of the World Expo 2025 opens new extraordinary opportunity for the city and for the University Setsunan in the coming years.

The Sultanate of Oman

The Omani engagement in the project is undertaken through PEIE (Public Establishment for Industrial Estates), an autonomous organisation established by Royal Decree in 1993. Engaged in the developing and managing industrial parks across the Sultanate, PEIE is responsible for 91 million sq.m. of land, 1'600 tenant firms, and 46'000 employees employed in these firms. Sustainable development and quality of life for all are the guiding principles in building such business communities. On this basis, PEIE has adopted concrete action plans to reduce the carbon footprint of its estate, enhance renewable energy use, enhance green areas and provide rainwater harvesting services for all its industrial parks. It also aims to protect natural habitats within its estates. New master plans have been considered to protect mountains and other natural habitats.

Despite these ambitions, PEIE is faced with difficulties to implement its objectives, in part due to lack of competencies, a tendency of reliance on top-down decisions coupled with the absence of corresponding engagement by its tenant companies as well as by individual employees and other stakeholders. PEIE has decided to join URBiNAT as an observer, for the purpose of taking in experience and lessons of other project partners, but also with an explicit interest in initiating an experiment where new NBS are channelled into the master plan of a new industrial park presently in preparation. The identified, and tentatively chosen, location is next to Sur, the 4th largest city in the country and a key traditional centre for maritime industry in Oman.

Spanning 30 million square meters and with a coastline of 8 kilometres, the area to be developed incorporates valuable existing natural assets. It is envisaged that collaboration with URBiNAT would help guide framing the Master plan for the new area with greater consideration for the importance of green areas including the governance tools required for supporting and using them. It is further anticipated that the project would assist PEIE in framing a scientific approach coupled with enhanced practical and systematic learning how to make use of and defend natural barriers in support of a better and more productive living and working environment. This includes preserving and leveraging these to a maximum extent, achieving a favourable linking between the industrial parts of the park with residential areas and increase the sense of common community belonging. The lessons drawn will feed into other industrial estates and public works all over Oman.

3. Guidelines

3.1. How to establish and run URBiNAT's CoP?

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In this document we outline how to establish and run Communities of Practice within the URBiNAT project, focusing on collaboration and participatory processes, inclusive methodologies and activities, as well as mentoring processes and other means for promoting exchange. We also highlight the importance of encouraging organic and flexible Communities of Practice, that are able to tailor mechanisms and responses to different cultures and NBS, and also to undertake measures that can help change culture when needed. Finally, we elaborate on some of the barriers as well as benefits of CoP in URBiNAT.

Collaborations and participatory processes

In the cities that take part in URBiNAT, multiple kinds of collaboration and participatory processes are already in place. Such existing structures and networks can act as useful building blocks for the Communities of Practice to be formed. On the other hand, one must also be aware that they may embody barriers and distortions, and additions and even completely new initiatives may be needed to achieve the objectives of the project.

In Nantes, a number of public events have been carried out prior to the start of URBiNAT. In Bruxelles, the Neder-Over-Heembeek associative platform brings together 37 associations that are active in the neighbourhood. "Bruxelles Participation" is moreover a digital platform for exchange and cooperation, a service that is dedicated to the participation of citizens. Further examination is needed of these existing activities, in order to provide us with an understanding on how they can be further developed, or need to be complemented.

Inclusive methodologies and activities

The cities and partners in URBiNAT have outlined a number of methods and activities to be applied in URBiNAT's Communities of Practice (see examples in Figure 1).

Figure 1: *Methodologies and activities applied in URBiNAT's CoP*

One example is motivational interviewing, which is a behavioral change methodology used to initiate a dialogue for the purpose of building understanding regarding outstanding needs (Rubak et al, 2005). Another example is the Learn for Life (LfL) methodology, which can be used to inspire an adjustment in behaviour using natural interests and triggers.

Furthermore, Super Barrio is an augmented reality application designed to give to the users the opportunity to design their own neighbourhood. Public libraries and community centres in the URBiNAT's cities can moreover serve as neutral spaces for urban encounters, as creative spaces and as stimulators of active networks and social cohesion.

Mentoring processes and promoting exchange

To establish and run URBiNAT's Communities of Practice, mentoring processes and promotion of exchange is key. We can stimulate the discussion in the Communities of Practice in different ways. Facilitators are key, and represent people that attract attention, create engagement and stimulate interaction. As a general rule, conditions on the ground need to be carefully assessed, to clarify what existing problems are in place, and help guide how to overcome them. This is not least since, generally, the existing issues reflect historical conditions and lack of trust that may be embedded in local structures since many years. This means that the responses to be developed need to be tailored to responding to the specific context and issues at hand.

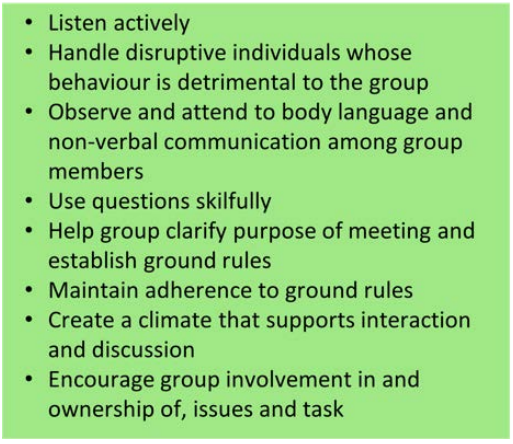
Our recommendation is to identify facilitators that can be trained as mentors, and to implement the use of Coaching cafés. The Coaching cafés can be themed, centring on various aspects and challenges faced in URBiNAT, and include practical coaching exercises and hands-on takeaways. Coaching cafés can be arranged both in physical settings and online. In either coaching café format, a central element will be the relaxed and supportive environment, encouraging sharing, communication and learning. The Coaching cafés can be used on different levels of URBiNAT's Communities of Practice; primarily within the URBiNAT project team and with key stakeholders in URBiNAT cities.

Facilitators and mentors will have central roles in the Coaching cafés. Facilitators can also be of vast value in the effective CoP process, through their responsibilities and roles in guiding their Communities of Practice. Facilitators serve as organisers, guides, supporters, documenters and historians. They can also guide groups to communicate freely and encourage communities to not make premature decisions. Furthermore, facilitators can promote the use of the "Seven Norms of Collaboration" (Garmston & Wellman, 1999) as a productive way to interact, namely to pause,

paraphrase, probe, presume positive intentions, put ideas on and off the table, pay attention to self and others, and pursue a spirit of inquiry.

Schwarz (2002) identifies five facilitator types in order to achieve a better understanding of the core competencies which are key to successful group facilitation. However, no single definition of facilitator exists, more broadly facilitator is referred to a person whose primary concern involves issues related to group processes and problem solving. In order to create the optimal climate for facilitation and positive group dynamics most facilitators will benefit from developing certain skills sets. According to studies conducted in the field Kolb (2008) recognises eight competencies which are of utmost importance so as to generate effective teamwork (Figure 2).

Figure 2: *List of core facilitator competencies*



Source: Kolb et al, 2008

Furthermore, it is important that we promote exchange and twinning between frontrunner and follower cities, resulting in a flow of learning from each other. This can happen in the form of physical and virtual meetings. We can also arrange cross-disciplinary, specialised workshops focusing on certain areas, e.g. water, inviting those individuals who are working in this specific area. Individuals who have worked with certain NBS solutions in URBiNAT can also be "borrowed" by another city, to learn from these persons' knowledge and experience. These kinds of professional and expertise exchange can be beneficial given that the proper context

Organic and flexible Communities of Practice and the importance of culture

URBiNAT's Communities of Practice should involve organic and flexible processes and dynamics. It is central to stimulate and facilitate, but not control, the Communities of Practice. Teamwork without a strong leadership but with a mentor or coach is what we propose. It is also important to adapt the methods, activities and communication to URBiNAT's different contexts, participants and cultures. In order for the CoPs to embrace a culture of mutual exchange and collaborative sharing practices, certain methods may be applied. Figure 1 displays eight steps, based on Kotter (1996), which have been demonstrated effective in stimulating change in an existing culture, in the direction of achieving commitment to common visions and objectives of action.

***Figure 1**: Kotter's 8-Step Change Model*

Source: Kotter (1996)

Barriers to Communities of Practice

A central barrier in the forming of Communities of Practice is language. This is something we need to have a continuous awareness of, and work on overcoming e.g. by the use of visuals (icons, photos, videos, etc.) in our communication. Images are becoming increasingly important as carrier of information and messages also in the area of science (Dewan, 2015).

Another barrier has to do with the culture that tends to prevail within cities, and the potential differences between URBiNAT's cities. With the help of the NBS catalogue and the Living Labs, we will however be able to foster strong linkages within and between the cities, and consequently foster cultural understanding and recognition.

Cultural aspects should also be taken into consideration in relation to the non-European partners. Methods and activities, as well as facilitation and mentoring processes should be adapted to fit contexts that are not used to bottom-up processes and horizontal relations.

Benefits of Communities of Practice

The CoP's can act as catalysts and create spin-off effects, encouraging people to meet in certain frameworks, focusing on topics they share concern and/or passion for, learning from each other. The success of URBiNAT's CoP over time will be strong linkages between the cities, and the creation of relationships, experience and knowledge. In URBiNAT, we will also be able to observe and follow how the different Communities of Practice unfold and develop, as well as the various benefits of the Communities of Practice.

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3.2. A proposal of CoP modeling for URBiNAT

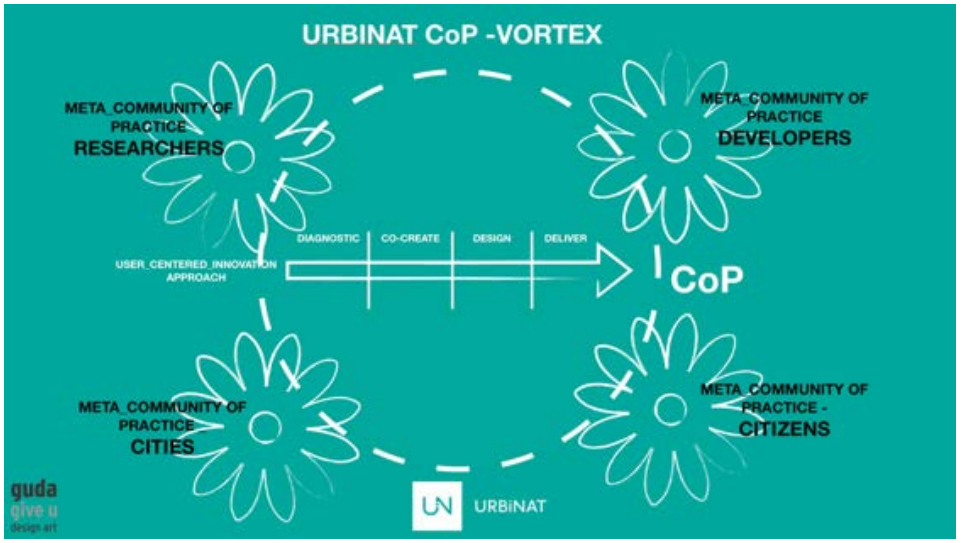
Américo Mateus, Susana Leonor, Sofia Martins - GUDA

From Living Labs to Communities of Practice – Positioning statement

Our contribution intends to state a vision for building an URBINAT conceptual model regarding the harmonization between the Living Lab and Community of Practice processes and approach's. We will argue for a integrative and complementary driven model that we call URBINAT Vortex. This Vortex is based on a user-centered design innovation approach focused on co-creating the local nature based solutions within a participatory process, meaning the URBINAT Cities Living Labs. These Living Labs are combined with a Community of Pratice approach focused on creating strong relationships, local identities and cultures via citizens and neighboordhoods communities engagement and empowering. The Living labs are oriented to the URBINAT co-design goals, mainly the short and medium run objectives. The Communities of Practice are oriented to medium and long run Transformational changes and sustainability of the participatory processes even a. er the URBINAT project life time.

The Vortex model (see figure 1) consists in a meta-modeling system because it combines several different perspective: (a) There is a URBINAT perspective – unifying the Living Labs and The Communities of Pratice models to measure, compare and monitor results in each city and between cities; (b) there is the local cities perspectives – to provide the best solutions to their contexts, urban needs and citizens; (c) there are the project different stakeholders and "actors" perspectives – the researchers, the developers, the citizens. These Meta-modelling concept implies that even within each of these "different perspectives" that are always local dimensions of understanding, as well as, the need to cross information, examples, cases, mistakes, good practices, for example with the others cities CoP. That is the main reason why we propose to call this model Vortex, because all these perspectives implies continuous movement and Fluxus, some controlled or induced but focusing on achieving that more "natural", bottom-up and self-produced ones.

Figure 1: *URBINAT Vortex Conceptual model proposal*



In order to support the URBINAT Vortex model, we analized the dynamics and interrelations that occurs between the different CoP stakeholders: Citizens, Developers and Researchers. The ideas of boundaries regarding the dynamics of interactions are now presented in a conceptual sub-model (see Figure 2), which consists of a number of essential activities that were considered important for facilitating learning, knowledge building in boundary interaction activities.

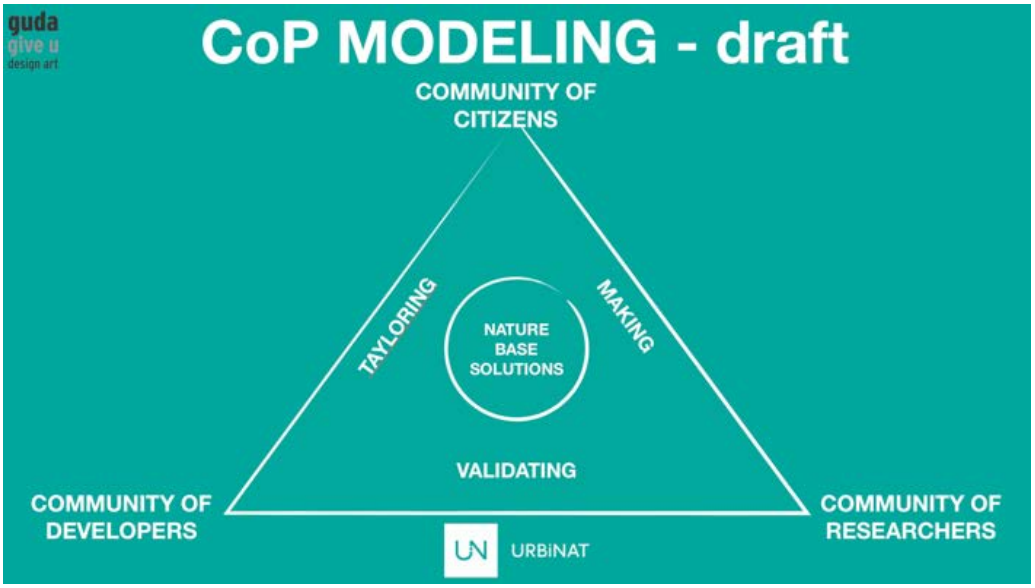
The conceptual sub-model aims to capture an overall process, where essential boundary interaction activities, objects and issues are highlighted. Specifically, these boundary interactions are crucial to consider in order to facilitate perspective making, validating and tailoring solutions between several communities participating in URBINAT LLs/CoP innovation process. Consequently, the conceptual model highlights two different levels of brokering: i) inner-level (between the Nature Based Solution Co-design LL) and ii) outer-level (between the different staleholders). The outer level and inner level brokering is visualized together with the perspective making, validating and tayloring process in the conceptual model.

Inner-level brokering concerns the boundary interaction that aims to facilitate perspective co-design the Nature Based Solution from the existing URBINAT catalogue and what participatory activities are used, produced and re-produced with the particular focus on innovation of the product/solution itself.

Outer-level brokering concerns the boundary interactions that aim to facilitate that constant iterations, feedback and reflections are undertaken as an interactive dialogue, which is considered important for innovation from a more process-oriented view. Herein, brokering for an iterative process with reflections and creations of perspective taking and engagement activities is facilitated. This is different from trying to build a joint field of a completely new community, as the aim of this new competence and role-taking should primarily to break boundaries in order to reach a mutual understanding between the various communities of practice. The role became a neutral, interpretive partner, who could be a catalyst for various perspectives and make them approach each other. The outer level broker can help maintain the legitimacy of the organization by providing information to important citizens groups, stakeholder groups or communities. Conceptually, outer level brokering also supports inner level brokering as well as boundary-objects-in-use (Nature based Solutions) .

Outer level brokering aims to arrange for that constant iteration, feedback and reflections are undertaken as an interactive dialogue during and between group activities, which is considered important for innovation from a more process-oriented view, focusing the Making (between researchers and citizens), validating (between researchers and developers) and tailoring (between developers and citizens).

Figure 2: *CoP URBINAT conceptual Sub-model*



3.3. Coaching and sharing between EU and non-EU organisations: considerations of implications for URBiNAT's activities

Thomas Andersson - IKED

URBiNAT needs to consider the special terms of engagement with different organisations involved. Some outputs will and can be shared with all. Still, of high relevance will be the development of strategies and content capable of serving diverse purposes, including written/printed reports, material can be used in power points, videos, material on social networks, etc. This ties into task 2.3 - Coaching and sharing to create the Community of Practice (COP).

On Community-of-practice

Implications for the *Community of Practice* (COP)[54], under development in URBiNAT as an instrument for sharing experience, requires considerations of its own. In this activity, various methods will be applied to promote inclusion among all members, promote effective communication and co-creation, increase reach to diverse groups, nurture "champions", etc.

[54] COP is defined within knowledge management literature as a mechanism for facilitating the sharing of ideas and knowledge, in support of improved organisational performance. The basic idea is for both local people and relevant organisations to be engaged in collaborative development and implementation of joint activities, drawing on social interactions. Development of COP is concentrated in Task 2.3 of the URBiNAT work plan.

Dimensions of high importance when creating COP include consideration of all relevant groups, including those that are presently excluded. Additional aspects have to do with the importance of assessing what particular issues give rise to conflicts of interests and barriers that impede the exchange of information, and what can be done to promote the kind of awareness and mindset that is helpful for countering and overcoming such issues.

The massive importance of mindset is given a stylised illustration in Table 2, in this case with a view to attitudes of high relevance to the preparedness of individuals and organisations to embrace innovation and / or enterprise development. In a general sense, the COP may be said to strive for reinforcement of constructive, rather than reactive or receptive, attitudes.

Needless to say, instilling mindset change is far from trivial, and there is no universally applicable way of going about achieving it. Still, the tremendous importance of mindset requires that this subject is high on the agenda when working towards establishing a functioning and inclusive COP. It is equally important when it comes to set in motion a framework and process that is conducive to innovation, which is associated with activities that represent genuinely new solutions in a particular set-up, and as such are much dependent on attitudes promoting openness and acceptance.

In the process of building an effective COP, it is key to respect certain sensitivities while also tackling them and opening up for constructive learning processes. While this is of high importance within the EU, it is even more crucial in non-EU settings. This is partly because a greater variation in cultural, institutional, cultural, political and economic conditions can be anticipated, but also because there is less experience and familiarity among non-EU institutions of exchanging experience and working towards achieving commonly identified objectives through dialogue within this kind of project. Having said that, this opens for greater opportunity of learning for all parties in the project, and for achieving significant results.

Table 2: *Stylized illustration of mindset categories*

	Reactive	Receptive	Constructive
Attitude	We follow the rules	We do what we have to in smartest way	We look for competitive advantages
Position	Defensive	Acceptance	Conscious decision
Perceived impact	Threat	Competition neutral	Opportunities
Typical solution	Filter on pipe	Process change	Product development/innovation
Collaboration partners	Technical specialists	Responsible within the industry	Customers, suppliers, competitors

Of immediate relevance to the task of building an effective COP, moreover, the stakeholder set-up will inevitably display more diverse roles and responsibilities outside the EU, compared to the situation within the EU context. Since the project requires active engagement among relevant stakeholders, this further underlines the importance of gaining an understanding how different

stakeholders can best be activated in various processes of NBS deployment, local uptake and co-creation.

In preparing activities aimed to strengthen awareness, it is essential to initiate a dialogue with citizens on terms that are relevant to them, i.e. to demonstrate interest in and concern for what they view as of key importance for shaping their well-being. In the continued process, it is important to keep relating to those factors. Results, from citizens' perspective, will matter when there are visible – even if small – tangible improvements to the every-day life. Such improvement of likely relevance may pertain to mobility, security, accessibility, affordability, and so forth. Not only what applies to the individual, but also to other members of the local community who the individual is in close contact with, will matter. It is again to be expected that the variety of needs and priorities of citizens will vary more widely in regard to urban areas outside the EU and that it will be important to be open for other means of ensuring constructive dialogue and understanding, beyond what may be required for cultural mapping in cities within the EU.

When dialogue has been initiated and a number of potential areas for targeted improvement have been identified, it is important to work out ways in which the visualisation of potential impacts can be achieved. This exercise o. en involves the identification of facilitators that will drive the process of recording and communicating such improvements. A facilitator may be a person, but can also be a place, an institution, a practice or an "app" - anything that facilitates that you bring the agenda forward, e.g., a small playground strategically located next to a deprived area can serve as a catalyser for parents to meet; a canoeing club which brings people together to use a waterway.

Again, success in the COP process may require a certain change in the culture of a community, related to "mindset", such as inducing a shift in the attitude to information exchange from negative to positive, from passive to active, from victimised to engaged, from egocentric to community-focused, i.e. from "what's in it for me" to "what's in it for us". The basis for methodology in this respect relates to what it takes to create win-win scenarios encompassing diverse stakeholders, spanning citizens, institutions, associations, interest groups, private companies and public organisations. Further, there is the fundamental issue of how to embrace openness and diversity, with regard to gender, age, professions, level of education, income level, citizenship/ethnical factors, and so on. Across a multitude of such dimensions, there is the issue of how to engineer participation and co-creation for the sake of achieving common objectives, and arrive at positive impacts for several actors.

As an important aspect, the ambition is for URBiNAT to introduce new means of instigating constructive learning processes how to engage local communities and residents in planning and investment decisions, as well as in processes of co-creation and generating innovations. While several different methodologies and instruments will be applied for this purpose, this part of the project will venture into making usage of big data, smart sensors and digital communication in real-time. Constructive citizen engagement is looked for as a means of working out and implementing solutions to outstanding critical social and environmental issues.

In one sense, the task can be seen as one of diffusing a notion of fundamental "human rights", that everyone counts and should be included. In practical terms, the tools for inspiring inclusivity and promote dialogue may have to entail the identification of facilitators and champions, creating rewards and motivations, visualizing and concretizing small steps and so forth. In the COP, we particularly use public space as a pool for achieving the basis for dialogue and to leverage change. Particular mechanisms such as those rooted in art and culture can be deployed here - e.g. Kotter's 8 steps for implementing change. Other mechanisms can be deployed as well, such as Motivational interviewing and elements within the practise of emotional marketing.

In today's situation, it has become important, and indeed necessary, to devise COP with the help of easily accessible and manageable digital tools. At the same time, there is a need to work with partners on the actual reach and community-engagement at their respective ends. In this, we are looking for ways of creating settings that are adapted to and attractive with consideration to the specific conditions in each environment. The COP will serve to link between living labs and wider society. Diverse instruments and means are needed to enable this, including coaches, physical meetings and digital tools.

Eventually, it will be important to work with the non-EU organisations within a framework of partnership where "facilitators" can be identified and mobilised to help drive communication flows and actions. A facilitator may be a person, but can also be a place, an institution, a practice or an "app" - anything that facilitates that you bring the agenda forward (e.g., a small playground strategically located next to a deprived area can serve a tool for parents to meet; a canoeing club which brings people together to use a waterway).

The purpose is to find a common way in which organisations and networks collaborate in support of inclusivity and the promotion of dialogue, identify facilitators and champions, create rewards and motivations, visualize and concretize small steps, and create a sense of urgency. In the COP we start a dialogue (as in public space), leverage change mechanisms (art of leadership to be deployed here - e.g., Kotter's 8 steps for implementing change, using mechanisms such as emotional marketing).

In the following, we present specific activities that appear applicable for developing partnership with the two main categories of non-EU organisations noted above, i.e. universities/research institutes vs. organisations with national reach. These lists should not be seen as final in any way, however, but as candidates which can serve as inspiration and whose usefulness should be further examined, along that of other possible practices.

Consideration of strategy for non-EU universities/research institutes

For the two non-EU universities, which are located in Brazil and Japan respectively, the lack of designated budget implies that other mechanisms than their regular participation in project meetings will be essential for building a strong connection along with orderly mechanisms for communication and common learning.

Based on input from several directions, including the proposals from City Facilitators (summer school), Sofia (students, workshops), PUC-Paraná (Brazil) and other universities and research centres, the following ideas have been put forward as concrete initiatives that can be developed to help frame strong strategic cooperation around the core processes of URBiNAT and the category of observers in the form of universities:

- Tools/mechanisms:
    - Use of URBiNAT's contents/materials with students in academic courses: in the framework of institutional protocols, research outreach and dissemination activities;
    - Members of the URBiNAT project as external evaluators of the resulting academic products (reports, prototypes, projects, etc.);

    - Development of community-based initiatives, where links to universities are natural, including citizens' co-creation principles;
    - Engaging real communities as case studies;
    - NBS implementation in local communities;
    - Seminars about URBINAT concepts, co-production, relationship between university and community.

- Means for articulation with academic disciplines:
    - Scientific and technical knowledge to answer societal challenges;
    - Learning by practice;
    - Production of reports, projects, videos, prototypes, local and practical action in community;
    - Production and co-creation of results to be prepared for other outlets and published as other kinds of reports or "output".

- Utilising varied approaches and practices:
    - Social innovation;
    - To extend the active participation of undergraduate students;
    - Interdisciplinary approach;
    - Strengthening relationship – University and social organisations (SE).

- Formal partnership:
    - Responsibilities of each party to be clearly defined and reciprocated with a view how to strengthen an academic strategic partnership;
    - Format of formalisation/celebration.

While all the above points carry good potential in their own right, questions arise with regard to the capacity of the ordinary URBiNAT project budget to support the development and strengthening of such activities. It seems that effective advancement on some of these frontiers will require efforts by individual partners that go beyond their project budget as such, while drawing on other objectives and sources of funding within their respective organisations. This should, in itself, not be a problem, but it will be important to apply realism in expectations what it takes to achieve progress in the various areas. Meanwhile, observations from the preliminary activities leant support to the notion that results can be enhanced to the extent that activities can be organised so as to leverage already existing activities, applying to initiatives in lead cities within national networks, and to the design of school projects in the university context.

Strategy for organisations with nation-wide reach

In contrast to the situation for the universities, which take part in URBiNAT as observers, two of the organisations (NSCJL and ICC) with national reach are proper partners, with a budget and a well-structured plan for how to engage in the different work packages and also specific tasks. The third one (PEIE) is yet engaged as observer without an earn-marked budget.

Both NSCJL and ICC have entered the project with high ambitions. Both have an individual city taking part as a follower, while also relating to a wider network of national cities which, in many cases, meet with enormous needs and challenges. NSCJL counts approx. 300 "smart cities" under its umbrella and has, in addition to Shenyang city, appointed Hefei and Zhuhai as cities that are very interested in implementing NBS. Challenges faced in China include heavy traffic, pollution, water quality, underground pipeline corridors, etc. In the case of Iran, the ICC has a national

network of 33 regional chambers, which is present in and links together all major urban areas in the country. For the 2018 edition of Kishinvex, an annual international exhibition, on October 22 the ICC arranged for all those regional chambers to be present with presentation material of their own, while also organising two panels related to URBiNAT perspectives, for dialogue and diffusion of new ideas among all members. In addition, the ICC and also the MRUD took active part in organising sessions highlighting URBiNAT and how its agenda can be further enhanced, as part of the Kish Middle East – Europe Forum on "Collaboration in Translational Research for a Sustainable Future". Iranian cities are faced with nation-wide challenges which include intensified population concentration in provincial centres, unequal distribution of resources and amenities, imbalanced regional development, deprived areas, increased immigration rate to the big cities, and unsustainable use of natural resources, including water.

Both NSCJL and ICC are strongly aware of the importance of achieving success in the engagement of the particular cities they have selected for immediate engagement in URBiNAT, partly to provide proof that active participation in URBiNAT brings real benefits. In addition, though, both wish to use the results developed in URBiNAT across a much broader network of cities and districts, in principle all over China and Iran. In China, a central aim is to improve inclusiveness, equality and liveability through citizen participation. In Iran, a central ambition is to improve public-private dialogue and facilitate better ways of communication and instilling more fruitful collaboration and synergy between diverse development efforts.

This leads us to identify:

- Tools/mechanisms:
    - Use of URBiNAT's contents/materials across different regions and a spectrum of cities for diverse dissemination activities;
    - Development of community-based initiatives, whenever possible, including citizens (co-production and co-creation principles);
    - NBS implementation in local communities;
    - The arrangement of diverse meeting/workshops about URBINAT concepts, co-production, relationships in the community.

- Means for articulation of knowledge:
    - Practical and technical knowledge to answer societal challenges;
    - Production of reports, projects, videos, prototypes, local and practical action in community;
    - Production and co-creation of results to be prepared.

- Utilising varied approaches and practices:
    - Social innovation;
    - Making use of digital tools such as games in order to engage and bring awareness among citizens;
    - Potentially create digital platforms which can catalyse co-creation;
    - Extend the active participation of citizens;
    - Involvement of various government departments and societal actors;
    - Strengthening relationship between actors in the city.

- Formal partnership:
    - Responsibilities of each party to a strategic partnership to be clearly defined and reciprocal;
    - Format of formalisation/celebration.

4. Final considerations

URBiNAT is a consortium of European and Non-European partners working together to achieve three major goals responding to three levels of action: 1) at the local level, to promote social cohesion through the activation of living lab and engagement of a Community of Practices; 2) at a transversal level, to achieve new models of urban regeneration through an innovative public space: healthy corridors concept and the NBS catalogue; 3) widespread, with the monitoring, dissemination and market replication of the knowledge produced and demonstrated.

This ambition is only possible due to the close collaboration between the European partners and the non-European partners, as well as the non-European observers. With different levels of responsibilities and activities, these three groups have been working together coaching and sharing their experience and challenges in order to contribute to the design of the concepts, methodologies and activities to be implemented in the project.

From East, with Japan and China, to the West, with Brazil, partners are fully committed to build and idea that challenges ways of doing that are not sustainable nor inclusive, but that are deeply inside of the institutions. To change the status quo, partners will develop collaborative work, supported by simple ways of communication, crossing the barriers of language, culture and also political.

This handbook is the best example of this collaborative construction of the project at international level. In fact, it is the first step of the construction of a Community of Practice that works at international level to act in the local level, at the Living Labs. Taking advantage of the virtual seminars, named webinars, the partners mobilised themselves to contribute with presentations, moderations and participations in a set of 10 webinars, each with 2 sessions, of 4 presentations where their expertise and experience was debated in order to share perspective more than to establish closed definitions.

This collaborative methodology made possible this handbook of fundaments written by 50 hands together in an act of international cooperation, always inclusive and open to learn more than to teach.
In terms of International cooperation, the same principles and strategies will be developed during the project either to contribute for the project activities in the 7 European cities either to explore project concepts and methodologies in non-European cities or universities, testing its capacity of adaptation to other contexts, climas, culture and societies. Aiming to create the conditions for supporting the bottom-up process, the consortium as a whole, will develop strategies of citizen engagement in order to empower communities in the collaborative process. Culture and arts will be proposed as a common language to enable communication and active participation, but also as the best way to communicate other perspectives that will enrich the process of sharing.

The co-creation of Nature-Based Solutions in the public spaces of the European and Non-European cities will be an opportunity of testing its capacity of permanent reinvention, with different impacts in the citizens wellbeing and everyday life.

The International Cooperation also needs clear understandings about the contribution of each part with flexible agreements that create the conditions for a sustainable and realistic participation of the non-European partners and observers, considering the dynamic evolution of the research in action projects.

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José Miguel Lameiras - jmlameiras@fc.up.pt - José Miguel Lameiras is a Landscape Architect, PhD in Landscape Architecture by the Faculty of Sciences of the University of Porto. In academic terms, he developed his teaching and research career at the University of Trás-os-Montes and Alto Douro (2004-2006), University of Copenhagen (2006 -2006) and University of Porto (since 2009). He is a guest auxiliary professor at the university of Porto and a researcher at CIBIO (Research Center in Biodiversity and Genetic Resources). He is the coordinator for CIBIO in the project URBiNAT - Urban inclusive and innovative Nature, funded by the European H2020. In this project, CIBIO will have a leadership role in work package WP2 – living labs; is the local partner of the City of Porto; is a specialist in nature-based solutions. For the past years, he has also been researching within the fields of Digital Terrain Design and Urban Biodiversity. He developed professional practice in Landscape Architecture, having collaborated with the GHB studio (Copenhagen, Denmark), and has been involved in several landscape design projects in the University of Porto, from which the two projects for the Asprela University Campus are to be highlighted.

Kathrin Volk – kathrin.volk@hs-owl.de – Kathrin Volk is Professor of Landscape Architecture and Design at Detmold School of Architecture and Interior Architecture, University of Applied Sciences Ostwestfalen-Lippe. She holds a diploma in Landscape Architecture and was scientific assistant at the University of Hannover. 2003 she was appointed as professor of Design Representation at the faculty of Landscape Architecture at University of Applied Science Ostwestfalen-Lippe. Since 2010 she is chair of Landscape Architecture and Design at Detmold School of Architecture and Interior Architecture, University of Applied Sciences Ostwestfalen-Lippe and co-founder of the study program Urban Planning. She is also teaching in the interdisciplinary master program "master städtebau nrw". Kathrin Volk has served as a visiting critic in various universities and is advisor of the study grant "Studienfond OWL". She is author of articles that have been published in international journals. Since 2016 she is Vice Dean for Research and Internationalization at Detmold School for Architecture and Interior Architecture.

Knud Erik Hilding-Hamann - khi@teknologisk.dk - MSc in International marketing, Director, Center for Ideas & Innovation, Danish Technological Institute, Aarhus, Denmark. Knud Erik Hilding-Hamann has worked at the Institute since 1998 and prior to that, 10 years as a business

consultant in England, UK. The center employs 20 consultants and conducts more than 200 innovation and technology development assignments per annum in partnership with Danish and foreign companies, public institutions and organisations. Knud Erik is also the project leader of the publicly funded innovation agent program in Denmark, which involves 35 innovation agents across nine advanced technology institutes with the task in 2016-2018 of conducting 475 innovation audits and 290 project initiations in small and medium sized enterprises per annum. Furthermore, Knud Erik has a strong expertise in the field of policy analysis on the cross-section between innovation, education and training policies, sustainability and industrial development. He has conducted several sustainability projects concerning continuous upgradable products, radical simplification through design, new sustainable service business models and resource effective industrial production covering raw materials, water and energy. In addition, he has worked as an advisor and on analytical projects for New Zealand Ministry of Science and Innovation (design and implementation of an Advanced Technology Institute – Callaghan Innovation), WAITRO, Jordan Competitiveness Program, Cariri in Trinidad & Tobago, JITRI in China, ACR in Austria, OECD, Institute for Prospective Studies (JRC), Cedefop and the European foundation for the improvement of Living and Working conditions. Apart from the involvement in URBiNAT (2018-), the center has been involved in the following large scale European innovation network projects: Make-it (2016-2017) aimed at supporting the sustainability of the makers movement in Europe; Social innovation Community (SIC- 2016-2018)supporting social innovation networks in Europe and globally; and TT-Net(2016-2018) supporting robotics technology transfer to establish new businesses in Europe and I4MS(2018-). Knud Erik combines a keen analytical approach with considerable insight into the needs for sustainable development and innovation.

Lars Hulgård - hulg@ruc.dk - is full professor at Roskilde University, Denmark and permanent visiting professor at Tata Institute of Social Sciences, Mumbai, India since 2011. In addition to this between 2015 and 2017 he was full professor of social innovation and social entrepreneurship at University of Southeast Norway to assist in establishing a research platform on social economy and social innovation. He received his PhD in 1995 in Public Administration from Roskilde University with a thesis on social innovation in social policy and social work. 2018-2019 he has been appointed professor of social innovation at Faculty of Economics at Coimbra University in Portugal. In October and November 2018 he will be visiting professor at UNISINOS in Porto Alegre, Brazil. At Roskilde University he serves four main functions: i) Co-founder of EMES European Research Network (President 2010-2016), http://www.emes.net/; ii) Co-founder of and professor at the MA in Social Science in Social Entrepreneurship and Management, http://www.ruc.dk/sem; iii) Founder and co-director, Centre for Social Entrepreneurship, http://www.ruc.dk/forskning/forskningscentre/cse/; iv) Research, teaching and consultancy in innovation, solidarity economy, social innovation, social policy, social economy, social entrepreneurship, public service, social enterprise, civil society, capacity building and transformation of the welfare state. In 1998 Professor Hulgård was co-founder of the EMES International Research Network, a collaboration of many international research institutions within the field of social and solidarity economy as well as social innovation. During the leadership of Professor Hulgård EMES opened up to new members globally. EMES organizes bi-annual international doctoral summer schools (Corsica, 2008, Roskilde, 2010, Trento, 2012, Timisoara, 2014, Glasgow 2016, Marseilles, 2018) and bi-annual international conferences (Barcelona, 2008, Trento, 2009, Roskilde, 2011, Liege, 2013, Helsinki, 2015, Nouveau Louvains, 2017, Sheffield 2019). EMES has been involved in research projects funded by the European Union since its foundation. Furthermore, EMES assist national governments and organizations like OECD and UNDP with research based consultancy on the social and solidarity economy. EMES books, including contributions from Professor Hulgård, are published in nine languages including Chinese, English, French, Korean, Spanish and Japanese. EMES collaborates with scientific networks in South East Asia and South America. Professor Hulgård has been the PhD supervisor of 8 PhD students at

Roskilde University, 1 at University of Southeast Norway and 1 as co-supervisor at Tata Institute of Social Sciences, Mumbai. He has served as external examiner of numerous PhD students in Australia, Scotland, Sweden, Italy, South Pacific, and Denmark. He has served on review committees for full professorships in the UK, Norway, Sweden and Denmark.

Laura Ohler **-** lpo@iff.dk **-** Laura Prisca Ohler is a Project Manager and Research Analyst at City Facilitators and manages EU Horizon 2020 projects on urbanisation and sustainable city solutions. She holds a Master's degree from Aarhus University in International Politics and Business. Originally from Hamburg in Germany, she lived and studied in the US, Spain, Denmark, and Australia. Internationally educated she speaks German, English, Spanish, and Danish.
Laura previously managed consultancy and advisory projects at the Copenhagen Institute for Futures Studies. Here, she worked with both public and private organisations, e.g. the Danish Ministry of Health, where she applied qualitative and quantitative research methods and conducted surveys on the future of digital health in European cities. She developed these research competencies in an extensive 2-year long collaborative work, where she analysed the organisational and sociological assessment processes of the multinational company Airbus.
At the J. Boye Group, she organised and co-moderated international knowledge sharing expert sessions for digital management professionals (Intranet, Internal Comms, Digital Governance), providing her with extensive networking skills and the ability to engage and interact professionally with many different types of people and cultures. Her extensive experiences and competences within organisation, coordination, and moderation provide valuable support to the NBS-4-ECO project.

Lia Antunes **-** liapantunes@gmail.com - Architect graduated at the University of Coimbra (2012), with the final dissertation about the history of women in architecture, as users and as professionals. PhD candidate in the same academic institution, researching about feminist practices in urban planning. In 2013, she worked in Recetas Urbanas studio (Seville) and she was involved on various projects of education, creativity, self-construction and collective architectures. She has also collaborated with several portuguese studios of architecture. Since 2015 she has been part of the team of Formas Efémeras (Covilhã), working on architectural and museographic projects. Co-founder of the Portuguese association Women in Architecture (2017). Researcher on the Urbinat project within the CES-UC team. Her main research interest are feminist practices in architecture and urbanism, gender issues, social participation and collaborative processes.

Luise Noring - lno.msc@cbs.dk - As a business economist, Dr. Luise Noring is apt for specializing in urban governance and finance, including economic assessments and socioeconomic impacts of urban regeneration and development, business models and financial mechanisms for implementation of both large scale urban regeneration and smaller neighbourhood interventions. Noring's has for several focused on identifying and making available models for self-governing and self-financing cities, including institutional vehicle and finance mechanisms for infrastructure and housing. Noring's has a background in supply chain management, including a Master in supply chain management and a Ph.D. in supply chain partnerships. For the past years, Noring's focus has shi. ed to include research into the complexity of cities homing in on understanding how cities are governed and financed. Noring's research is applied and gathers experience and lessons across predominantly European cities. Focus is on distilling best practices and developing methods and tools that allow for those practices to be adapted and adopted across cities. While most of Noring's work is EU-funded, she has also been commissioned by the Brookings Institution, Siemens Cities, LSE Cities, and La Fabrique de la Cité, the philanthropic branch of Da Vince Group, amongst others. With first-hand knowledge of field research into cities, urban challenges, and solutions, Noring has developed broad experience with global cities and city stakeholders. Noring is an Assistant Professor and Research Director heading a team of researchers and project coordinators at

Copenhagen Business School. She is an expert in sustainable urbanisation, renaturing cities, and nature-based solutions. Since 2016, Noring's company, City Facilitators, has provided specialist advice and guidance on urban growth, business development and urban finance mechanisms.

Lúcia Fernandes - luciaof@gmail.com - Lúcia Fernandes has a PhD in Sociology (University of Coimbra, Portugal) and is graduated in Chemical Engineering, Federal University of Rio de Janeiro/ Brazil. She is Posdoc researcher at Center for Social Studies (CES/ University of Coimbra, Portugal). She is working in the area of political Ecology that is a form of action/research that encompasses the ecological contradictions of global capitalism, as well as the resistance and alternatives produced by social movements (namely environmental justice). Her research interests: interdisciplinary field approach, aiming to combine theories and methodologies from social sciences and dialogue with the hard sciences concerning socio environmental issues, oriented towards the co-construction of knowledge and shared understandings together with all who are concerned.

Luciane Lucas dos Santos - lucianelucas@ces.uc.pt - She is a senior researcher at the Centre for Social Studies, University of Coimbra, integrating and co-coordinating the Research Group on Democracy, Citizenship and Law (DECIDe). She also integrates, as a permanent member since 2008, the Study Group on Solidarity Economy at CES (ECOSOL/CES). Recently she was Visiting Professor at the Federal University of Southern Bahia, in Brazil, participating in the academic staff of its PhD Programme in State and Society. Previously, she was researcher at the Alice Project Team - Strange Mirrors, Unsuspected Lessons, an international project funded by European Research Council, coordinated by Boaventura de Sousa Santos. She holds a PhD in Communication and Culture by Federal University of Rio de Janeiro (UFRJ/Brasil) in 2004. Has worked as senior lecturer for almost 20 years, having had a long academic career at the State University of Rio de Janeiro, in Brazil. A. er lecturing, working and writing on consumption issues for 14 years, she has carried out research on subaltern economies and aesthetics through a feminist perspective. Her research interests are: postcolonial and decolonial studies on consumption and Economics, Feminist Economics and Feminist Aesthetics.

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Marcel Cardinali – marcel.cardinali@hs-owl.de – Marcel Cardinali is an urban planner, researcher and has been teaching at University of Applied Science Ostwestfalen-Lippe since 2016. He holds a

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Marco Acri - marco.acri@ung.si - Marco Acri is a conservation architect with specialisations in urban economics and interests in heritage preservation and its economic impacts on urban and regional level. He has been working as a professional in restoration works mainly in Venice, as well as professional in the field of heritage economics for different organisations, including UNESCO, World Monuments Fund, IMED, Federculture, City of Venice and Marco Polo System. He is presently researcher at the University of Nova Gorica in the programme of Cultural Heritage Studies, with a leading role in international collaborations

Margarida Pedroso de Lima - mplima@fpce.uc.pt - Psychologist, Master in Educational Psychology and PhD in Developmental Psychology, she is an Associate Professor at the Faculty of Psychology and Educational Sciences of the University of Coimbra, where she teaches courses in developmental psychology in adulthood. Her areas of interest are developmental and therapeutic intervention with groups and the research on factors promoting well-being in later adulthood.

Marie Nicole Sorivelle - mnse@teknologisk.dk - I am a Northwestern University School of Law alumna and currently engaged as a Consultant at the Danish Technological (DTI) where I specialize in creating, developing and implementing innovation projects on an international scale. I work closely with DTI's International Centre to further the selection of projects relevant to DTI's institutional goals, and together the Centre for Ideas and Innovation, implement and oversee the implementation of international commercial contracts.My experience spans an array of collaborations with international organizations, governments and citizens on diverse social and technical innovation actions. I recently completed a two-year European Commission funded project, MAKE IT, aimed at understanding the role of Collective Awareness Platforms (CAPS) in enabling the growth and governance of the Maker Movement, particularly focusing on the use and creation of social innovations and achieving sustainability. Together with the Kilimanjaro Christian Medical University College (KCMUCo) and key stakeholders - Tanzanian Commission for Science and Technology (COSTECH) and the Tanzanian Industrial Research and Development Organization (TIRDO), Marie collaborated with experts to create and increase awareness and professional skills on various IP tools (e.g. industrial designs, geographical indications (GIs), patents, etc) geared at spearheading trade and innovation among young and senior level researchers, inventors, policy-makers and industries.

Mette Skjold - mes@sla.dk - Mette Skjold is partner and CEO of SLA and has more than 15 years of experience in sustainable urban planning and architecture, solving some of today's hardest urban problems. Mette is responsible for several of SLAs most complex multi-disciplinary collaborations and involvement processes, making citizens, collaborators, developers and authorities engage in a mutually beneficial teamwork. In her contribution to SLAs strategic urban planning and large-scale concept development, Mette always focus on creating high quality, green public spaces to improve the public health and stimulate social interactions while helping urban challenges in regards to climate, and sustainability, economy and social diversity.

Michela Giovannini **-** michelagiovannini@ces.uc.pt - Marie Skłodowska-Curie fellow at the Centre for Social Studies of the University of Coimbra. She holds a PhD in Local Development and Global Dynamics at the University of Trento, Italy (2014) and a Laurea (equivalent to an MA) in Political Science (University of Padova, 2001). Her main studies focused on social and solidarity economy organizations in Latin America, such as indigenous grassroots initiatives in Mexico and their contribution to buen vivir, and recyclers' organizations in Chile. Her current research project is devoted to analyze the political dimension of social and solidarity economy organizations connected to anti-austerity social movements in Spain and Portugal. Her research interests focus on social and solidarity economy in Latin America and Europe, indigenous socioeconomic initiatives, community development, anti-austerity social movements.

Michelangelo Secchi **-** michelangelosecchi@ces.uc.pt - Michelangelo Secchi holds a graduate degree in History and a Master's in Public Management and is currently candidate to the Ph.D "Democracy in the XXI century" at the Centre for Social Studies of the Coimbra University, Portugal. As director of the local NGO MesaVerde, based in Milan, he has been working for more than 15 years as Public Sector consultant on the design and implementation of citizen engagement processes and participatory governance strategies. In addition to his extensive practical experience, he has been involved in international research&innovation projects on citizen engagement in local governance and has collaborated, among the others, with the Italian Ministry for Environment, Land and Sea, the UCLG, the World Bank Group, UN DESA, and the Secretariat of the Presidency of Brazil. Recently he has been working as expert on stakeholder engagement in various EU funded projects in the area of international development (EUROPEAID) and Smart Cities (National and Regional Structural Funds in Italy – PON REC Smart City). He has also been the Scientific Coordinator of the project EMPATIA funded by the EC under the Horizon 2020 Call: ICT-2015/H2020-ICT-201, grant agreement n. 687920.

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Pedro Hespanha - pedro.hespanha@gmail.com - Sociologist and founding member of CES. I am Professor at the Faculty of Economics of Coimbra. My main research is on the area of Social Policies. I participated as main researcher in several national and international research projects and research networks, dealing with active social policies, social exclusion and poverty, employment and unemployment experiences and strategies. I coordinate the Research Group on Solidarity Economy (ECOSOL/CES).

Roberto Falanga - roberto.falanga@ics.ulisboa.pt - I own Bachelor and Master degrees in psychology (main area: organizational psychology), and a PhD in Sociology (main area: participatory democracy). In my current position, I am co-Principal Investigator at the Institute of Social Sciences (University of Lisbon) of an H2020-funded project "Rock – regeneration and Optimisation of Cultural Heritage in Creative and Knowledge Cities" (Grant Agreement 780320) on culture-led urban regeneration in central neighbourhoods of ten cities. I have responsibilities in action/research with urban regeneration-led initiatives, coordination of the research team at my host Institute, and supervision of academic works, including PhD theses. In the last years, I have conducted original research upon participatory processes in urban policy-making in Southern Europe, with remarkable track record of published international papers, book chapters, and policy briefs on the topic in English, Portuguese and Italian languages. Along with my academic career, since 2014 I have had responsibilities as consultant of the BipZip Programme promoted by the Municipality of Lisbon, which was awarded in 2013 as best practice by the International Observatory of Participatory Democracy. The programme promotes participatory approaches to local development and urban regeneration of urban neighbourhoods. Between 2015 and 2016, I have worked for the EEA-funded programme “Portugal Participa: Caminhos para a Inovação Societal” as policy evaluator of urban practices of citizen participation in Portugal. In 2017, I have been contracted by the Council of Europe as international expert on citizen participation for the local development of Eastern European countries.

Sandra Silva Carvalho - sandracarvalho@ces.uc.pt - Sandra Silva Carvalho completed, in 2016, her PhD in Democracy in the XXI Century at CES with a thesis focused on the functioning of Portuguese political parties with parliamentary representation in the period of 2009-2013. As a researcher she has participated, since 2001, in several research projects in different fields of the

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Sasa Dobricic - sasa.dobricic@ung.si - Sasa Dobricic is architect with specialisation (PhD) in urban aesthetics. Beyond several works as leading architects in many projects in Venice, Russia, Croatia and Slovenia, she was the initiator of the ETCAEH doctoral programme in "Economics and Techniques for the Conservation of the Architectural and Environmental Heritage" established between the University of Nova Gorica and Università di Architettura di Venezia (IUAV), first joint initiative between Italy and Slovenia. She is presently Associate professor in the field of architecture and director of the programme in Cultural Heritage Studies (former ETCAEH).

Sassia Lettoun - sassia.lettoun@brucity.be - Sassia Lettoun is the coordinator of the Sustainable Development Program and the Sustainable Energy and Climate Action Plan of the City of Brussels. She is also responsible for implementing the monitoring program of the City's activities using a Business Intelligence solution. She has been an Amnesty International activist for more than 10 years, including two years on the board of directors of the Belgian section. She holds a Master's degree in Environmental Studies from the University of Marseille.

Sílvia Ferreira **- smdf@fe.uc.pt -** Is assistant professor in Sociology at the Faculty of Economics of Coimbra University, researcher at the Centre for Social Studies and at the Center for Cooperative and Social Economy Studies of the Faculty of Economics. She lectures at undergraduate and at graduate levels in the Sociology and Economics degrees, master in Society, Innovation and Entrepreneurship and in the Sociology PhD Programme. She is co-coordinator of the Sociology PhD Programme and of the Post-graduation in Social Economy. She holds a PhD in Sociology from Lancaster University (UK). She has been involved in research on social security reform, third sector and social policy, gender equality in third sector organisations, social entrepreneurship and social innovation in the social and solidarity economy, social enterprises, volunteering and local governance through state/third sector partnerships. Her basic interest has been the evolving nature of the welfare state and of the welfare mixes, particularly from a sociological standpoint based on complex social systems approaches. Her extension work focuses the relation between the university and society, particularly the third sector/social economy.

Sheila Holz **-** sheilaholz@ces.uc.pt - is a post-doctoral fellow at URBiNAT H2020 Project, coordinated by Centre for Social Studies, University of Coimbra. She holds a degree in Law (2000), a master degree (2009) in Territorial Planning - City Planning from the University of Aveiro (Portugal), and a PhD (2015) in "Democracy in the 21st Century" from the Center for Social Studies of the University of Coimbra (Portugal). Her PhD fellowship was funded by the Foundation for Science and Technology (FCT). She was a visiting student at the Università Degli Studi di Firenze, Italy (2011). Her PhD thesis analysed the importance of the law to promote practices of citizens' participation in the elaboration of urbanistic instruments, in Portugal and Italy. She has been investigating the field of public participation and democratic innovations. Her current research interests are the strengthening of democracy; democratic innovations; the democracy of knowledge; participatory democracy; participatory urban planning; the right to the city; participative and collaborative processes; the elaboration and use of laws to guarantee fundamental rights.

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(https://www.uantwerpen.be/en/staff/uta-pottgiesser/publications/).