Glossary

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colonialism

COLONIALISM
Participation, inclusivity and sharing knoledge to overcome the colonialism's prejudices

Federico Spagnuoli

ABSTRACT

Colonialism has left devastating consequences in terms of social injustice, instability and psychological as well as economic harm. Consequences that still have a role in shaping a Eurocentric way of thinking and a myth of the "West" as the measure of truth. This has led to prejudices on both sides: the "colonizer" that assimilates the "new" back into what he already knows and "the colonized" unable to decolonize their mind.

In order to delink from these prejudices and overcome these differences we need to come together at a new gathering of knowledge and international cooperation. Perhaps this can be possible with dialogue, inclusivity and sharing knowledge, forging a consensus amongst different points of view. We need to break with the "unipolar" idea of knowledge and open to "the coming of a new human being".

Colonialism is closely link to the concept of imperialism and is defined as "a practice of domination, which involves the subjugation of one people to another". That is, the combination of territorial, juridical, cultural, linguistic, political, mental/epistemic, and/or economic domination of one group of people or groups of people by another external group of people. (Stanford encyclopedia of philosophy, 2017)

Apart from few cases where colonial governments invested in infrastructure, encouraging literacy, and medical care, which led to a rise in nutrition and health, colonialism's impacts were devastating: environmental degradation, economic instability, and social injustices, amongst other political, psychological and economic harms.

In the majority of cases it is undeniable that colonialism has left consequences and problems that we still carry on today. Effects that have been the subject of study for postcolonialism, a postmodern intellectual discourse focused on the human and social consequences of colonialism and imperialism, that has seen important, philosophers, professors and critical theorist such as Frantz Fanon, Edward Said with his Orientalism theory, Homi K. Bhabha among others, struggling to overcome the myth of the "west" as the measure of truth and deepening theories about colonialism and its consequences. These imperial histories still play a rol in shaping a colonial way of thinking about the world and how Western forms of knowledge and power marginalise non-Western ways of being.

What colonialism produced in the long run was the birth of a Eurocentric vision which led to prejudices on both sides: from the "colonizer" point of view and from "the colonized" point of view. As Dabashi argues in the introduction "Can Europeans read?" of his book "Can Non-Europeans think?": colonization has made "one unable to think and the other unable to read the idioms of an emerging world" (2015 p.16). This is obviously a metaphor to describe the Colonialist-Colonized or Europeans-Non-Europeans relationship.

On the one hand we have "the colonizer", deprived of his ability to think and act because he is assimilating what he already knows, and is thus incapable of projecting it forward into something he may not know and yet might be able to learn. Thus he rejects what is different, new cultures and the new visions as he try to assimilate the "new" back into what he already knows. Therefore, driven by this hubris, translated into self-confidence that gives a man that certainty to think himself the center of the universe, a European as "conquistor" is seen as the creator of this barrier, giving rise to colonialism

and becoming a classifier. Those who classify, according to Walter Mignolo, "always place themselves at the top of the classification" (Can Non.Europeans think?, foreword, 2015 p.XV).

On the other hand we find the "colonized", unable to decolonize his mind, hence perfectly aligned to the third world idea that the "colonizer" had crafted to rule and denigrate. That is, as claimed by Rodolfo Kush in his work "Pensamiento indígena y pensamiento popular en America", the colonized assumes him or herself as belonging to the ontology in which the classifications have placed him or her under.

Most of the time the perception that developing countries have of the "West" or "Est" (it depends on what you consider the "center", the world we inhabit has many immaginative geographies althought every county is central on his own map) is given by an image they see on someone's phone, a photo or a story handed down by someone. This is reflective of Plato's allegory of the cave, the images and the stories are people's reality yet are not accurate representations of the real world. Sometimes the "shadows" on the wall are not reality at all.

In order to summarize this relationship through an example concernig the different vision of an affordable house or a shelter, we can envision that although a "Western-mind" could imagine an ideal affordable house; ecological, zero-impact, and constructed with a bamboo parametric structure, it might be possible that the "Eastern-mind" counterpart finds a house in concrete and zinc to be the ideal prototype, more suited to his/her needs . I'm pretty sure that if a person living in a developing countries were to choose between a concrete house and a bamboo house, he/her would choose the safety of the former rather than the aesthetics of the latter.

But what is the correct view? Above all, is there a correct vision of the situation? Who decides which is the East and which is the West, the North and the South? Isn't it a question of points of view? I believe that this separation is an attempt to exacerbate conflicts and make the world ignorant, so that enables a thinker, whether from the East, West, North, South, African or American, to believe that his particular thinking is "thinking" in universal terms. Therofore his culture is the "Culture" and his city square is the "The public space" as it should be all over the world. So that only an Italian can talk and teach about Italy and only an African can tell other about Africa.

This is the legacy of colonialism that distorts the overall vision and creates prejudices. This is what we must overcome in order to delink from this prejudice and to reach a far and more democratic compromise, where African culture is African culture, not the "Culture," a European city square is an European city square, not "The square".

In order to overcome this condition of coloniality and prejudice, an effort from all the parties involved is required to change the whole structures altogether. We need european and non european, East and West alike to move onto the same page in order to open the eyes to the possibility of alternatives geographies, new way of thinking and to come together at a new gathering of knowledge and international cooperation.

We must understand the importance of dialogue and involvment in a development process, with the aim of working together for the same goal. We need to realize the importance of sharing knowledge. As Dabashi says in his article talking about European philosophers: "If they read Shamlou they will understand Hidegger or Rilke better, and if they learn Darwish they will understad Langston Hughes, James Baldwin and C.L.R James in a wholly different light" (p.24) and, I would add, on the contrary, when Dabashi will read Hidegger or learn Langston Hughes, James Baldwin and C.L.R James, he will understand Shamlou and Darwish better. This is an exchange. This is a constructive dialogue aimed at sharing knowledge that helps both sides to grow.

Moreover we have the necessity to emphasize and re-evaluate the concept of inclusiveness and inclusivity, the importance of experimenting with more inclusive practices and with an emphasis on participation of all members including those whose knowledge is considered unimportant. In fact inclusion and paticipation creates involvment and enables everyone to take part in a decision making process. Furthermore inclusiveness allows that everyone has the same chance to act and do it in an equitable way.

Going back to the example of the affordable house made in bamboo rather than in concrete, we can discover that even if an action is made with good intention, you can have a side effects, you thought you were doing something good but you are doing wrong. This happens due to a lack of dialogue. There was not an inclusiveness and participation process. I believe that our primary function is to listen to people's stories and assist in forging a consensus among different points of view. Both parties need to be an experiential learners, rather than providers of technocratic information. Being sensitive to points of convergence and part of a collaborative planning is the key to a multicultural and sustainable world. After all we are there to share experiences and in my opinion relationship are more important that anything.

Europeans as Europeans, African as African, American as American will be unable to "think" and to read the diversity until they join the rest of humanity to reach a new level of thinking, to immagine a remapping of the world and to fight all toghether for their common goals and their common objectives and thus reach a new world made by alliances and by a geography that know neither East nor West.

Thus, in conclusion, we need to break with the "unipolar" idea of knowledge and open to the coming of a new human being.

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DECOLONIZATION
The myth of postcolonial world

Rosa Anna Mancini

ABSTRACT

Decolonization is not only an historical/ political process, it is measured as a series of political acts, occasionally peaceful, often confrontational, and frequently militant, by which territories and countries dominated by Europeans gained their independence. Those who have been struggling since then to extricate themselves from the complex and sometimes invisible snares of colonial matrix of power bequeathed them by colonial modernity. Postcolonial regimes have not always managed to achieve self-rule or even stability, but these unstable grounds are the foundation of our time, continuing to inspire and frustrate our freedom to act.

Etiopia, Axum, 2019: stele belonging to the Axumita Kingdom
- at the bottom the stele returned by Italy, spoils of war

"Decolonization" entered the lexicon in the 1930s but did not attain popularity until thirty years later. This word is just a result of the prefix "De" that denote cleansing changes. The Oxford English Dictionary defines decolonialization as the "withdrawal from its former colonies of a colonial power, the acquisition of political or economic independence by such colonies"; but there are so many different debates among scholars who have described decolonization as a process in phases, others as a clutch of fitful activities and events, played out in conference rooms, acted out in protests mounted in city streets, fought over in jungles and mountains (Raymond Betts). It was too hastily done for some, too slowly carried out for others, too incomplete in effect for most. For sure, decolonization was not simply a moment dividing a neat 'before' from a clear 'after' and left behind a trauma, that probably is something deep in Africa culture and that prevented its people from achieving democratic politics and with continuing problems of political and social unrest, economic exploitation and cultural dissatisfaction beg this question: in what manner are these the outcomes of decolonization as an incomplete or failed exercise in the transfer of power and nation-building? The national regimes that replaced colonial authorities had their own reasons to promote selective amnesia about the upheavals that so often accompanied the transfer of power.

After the Second World War, decolonization emerged as a powerful cultural and political process to liberate many countries from direct European colonial control and reshape power relations. It was a moment of great hope, but also great disillusionment. The "transformation" took place in several phases from the mid-1940 through the late 1970s: firstly, the independence for Britain's South Asian possession-India, Pakistan, Sri Lanka, Myanmar-as well as the American Philippines and British and French-controlled territories in the Middle East, Palestine/Israel, Jordan, Lebanon, and Syria. In the second phase (from 1950 to the late 1960s) European colonial rule had collapsed across the rest of Asia (except for Hong Kong), all of North Africa and most of sub-Saharan Africa (where more than thirty new nations came into existence). The 1970s saw the end of Portuguese empire in Africa and East Timor, the collapse of the renegade Rhodesian white regime, and the independence to various Pacific island and Caribbean nations, along with a scattered array of other territories (Kennedy, Dane) and only few other possessions were left by the end of the 1970.

This picture does not complete the entire process of decolonization, which is not only an administration fact. The European rule in the beginning of colonization can be

summarized in "civilizing mission"- in fact, the core of Western Europe radiated outward those attributes we describe today as "modern"; but, the colonialism represents only the "paralysis", the "deviation" and "halting" of the dominated people. In other words, it intentionally blocks their capacity, ontologically speaking, to become and make themselves known, to each other and to other human groups, on their own terms and their own culturally distinct way (Cabral). One of the famous characters in the history of decolonization is Gandhi that spoke about the "civilization" like a normative concept that is invoked to distinguish good from bad and superior from inferior. According to Gandhi, the West recognizes material comfort as the primary marker of civilization but this value system, far from being universal, is the product of a particular time and place. Like many writers before him, Gandhi uses the term "civilization" both as a normative ideal and a descriptive term, synonymous with culture.

The first step of colonial critique is demystification. This involves showing that the West is not superior in absolute terms but rather it is superior only in terms of the criteria that it sets for itself. Yet in a colonial state it becomes difficult to see that law courts and railroads are not the only possible symbols of civilization. Demystification or denaturalization is part of the process of penetrating colonial ideology and undermining the legitimacy of the colonial system. Mental colonization is the hardest part to decolonize and the worst form of colonialism. It stole the African souls, invaded their consciousness, destroyed and distorted their imagination of the future. This crisis was well captured by Zeleza (2006) when he posited that: 'Foreclosed are the possibilities of visioning a world beyond the present, imagining alternatives to capitalist modernity.' It was so terrible that even those Africans who initiated the political decolonization of the continent were the worst affected by mental colonialism. All the founding fathers of postcolonial Africa were graduates from colonial schools and Western universities. Knowledge production has continued to reinforce Western hegemony over the African continent; and the schools, colleges and universities continue to contribute towards universalization of Western values. There is need for an African epistemological rebellion entailing putting the African experience at the centre of intellectualism and the African taking a leading role in the production of situated and relevant knowledge.

According to Ramon Grosfoguel: "One of the most powerful myths of the twentieth century was the notion that the elimination of colonial administrations amounted to decolonisation of the world. This led to the myth of a 'postcolonial' world. The heterogeneous and multiple global structures put in place over a period of 450 years did not evaporate with the juridical-political decolonisation of the periphery over the past 50 years. We continue to live under the same 'colonial power matrix.' With juridical-political decolonisation, we moved from a period of 'global colonialism' to the current period of 'global coloniality.' Although 'colonial administrations' have been almost entirely eradicated and most of the periphery is politically organised into

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independent states, non-European people are still living under crude European/Euro-American exploitation and domination". In an article entitled 'A Battle for Global Values', the former British Prime Minister Tony Blair urged the Western and American powers to intensify the globalization of their values systems and traditions as global norms. To him, Euro-American/Anglo-Saxon values represented humanity's progress throughout the ages. The key task of the 'civilised' world, according to him, was to demonstrate that Euro-American values were not. 'Western, still less American or Anglo-Saxon, but values in the common ownership of humanity, universal values that should be the right of the global citizen' (Blair 2007).

As Quijano (2007) observes, this 'colonization of the imagination of the dominated' remains the worst form as it dealt with and shaped people's consciousness and identity. Nelson Maldonado-Torres has differentiated coloniality and colonialism in this way: Coloniality is different from colonialism. Colonialism denotes a political and economic relation in which the sovereignty of a nation or a people rests on the power of another nation, which makes such nation an empire. Coloniality, instead, refers to long-standing patterns of power that emerged as a result of colonialism, but that define culture, labour, intersubjective relations, and knowledge production well beyond the strict limits of colonial administrations. Coloniality is maintained alive in books, in the criteria for academic performance, in cultural patterns, in common sense, in the self-image of people, in aspirations of self, and so many other aspects of our modern experience. In a way, as modern subjects we breathe coloniality all the time and every day (Maldonad-Torres 2007).

Believing in the mythology of decolonization contributes to the hiding and 'invisibility' of coloniality today. As long as coloniality continues, then independence of Africa is just an illusion.

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development

DEVELOPMENT
Meaning, history and approaches in Kaponen's and Sen's Development Studies

Gabriel Titire

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ABSTRACT

The Oxford dictionary shows six results when searching the noun "development". The first definition of the searched noun is the following: [uncountable] the steady growth of something so that it becomes more advanced, stronger, etc. It emerges immediately that "development" is a polysemantic word, with endless shades to address. Acknowledging this feature, in this short essay, we will try to understand development's meaning, history and approaches through Juhani Koponen and Amartya Sen's works on the *Development studies*.

Juhani Koponen says that the idea of development is rooted in our "Western" habitus and this can inform and guide our actions. Development is one among the basic socio-political concepts which have power to frame our thinking of what is desirable, right, doable etc. and how.

Indeed, the base of his thought is that "whatever else development is, it is a concept; and concepts have the power to inform and guide our thinking and actions". One of the fundamental premises on which Koponen builds his thesis is that in terms of its substantive contents, there cannot be a commonly agreed definition of development. There is an inner ambiguity in the substantial meanings of all the historical and political concepts, which allow them to guide political and social action as well as gather diverse aspirations and interests under the same umbrella.

This awareness frees us from finding a one-for-all definition and encourages us to shift to a more practical plan to see how the development has been conceived and approached, from its origins to nowadays.

It is worth spending a few words on the origins before analyzing the approaches. As it cannot be found a univocal definition for "development", in development theory there is also no agreement upon development's starting point. In much of the development studies, it's assumed that development was "invented" only in the post-World War II period. But others, like Koponen, identify some of development's origins in European colonialism and its take-over into anti-colonial use. They also suggested that we should conceive the development's history generated from similar and parallel circumstances rather than genealogical continuities.

Amartya Sen, in his "Development as Freedom", reports that in recent years it has been possible to distinguish two major approaches to development, along with his own called "development as freedom", called the "blood, sweat and tears" (BLAST) respectively and the "getting-by with a little assistance" (GALA) approaches. The approaches can take each one diverse form, and the categorization has to be seen under a flexible perspective in which each attitude can occur in a pure or in a mixed form.

The BLAST approach sees development as a "fierce" process, with much "blood, sweat and tears" and its rhetoric is one of "needed sacrifice" for a better future. This approach entails the tolerance of a series of contemporary ills and the sacrifice of requests or concerns related to low welfare, high

inequality, authoritarianism, and so on. A variety of "needed sacrifice" depends on the particular theory that invokes the general BLAST attitude. These theories all share the rigid, stern view of development. They may differ in their institutional preferences and their politics along with the "soft" temptations to be avoided like: having social safety nets to protect the poorest, providing social services for the population in general, departing from rugged institutional guidelines in response to targeted hardship, and favouring political and civil rights and democracy too early. In the BLAST view, these soft-features could be supported later on, when the development process is fruitful enough: what is needed "here and now" is toughness and discipline.

This "hard" approach contrasts with the GALA one, the view that sees development as essentially a "friendly" process, with a focus on helping each other and oneself. Helping others or oneself means beneficial mutual exchanges, creation and working of social safety nets, or political liberties, or social development.

Finally, Amartya Sen, in his "Development as Freedom", a book which collects the lectures he gave as a Presidential Fellow at the World Bank during the fall of 1996, discuss and promote a new vision of development: as a process of expanding the real freedom, the substantive freedoms, that people enjoy. Therefore, from narrower views of development, which used to identify the process with the growth of gross national product (GNP), or with the rise in personal incomes, or with industrialization, or with technological advance etc. he turns the perspective and shows that those listed above could be very important means to expanding the freedoms enjoyed by the members of the society.

In Sen's vision, freedom is central to the development's process for two main reasons, which he calls:

a. The evaluative reason: the progress of the development should be assessed in terms of enhancement of people's freedoms rather than GNP, income increase etc.;

b. The effectiveness reason: the achievement of the goal is strictly and directly connected to the free agency of the people. This is because free agency is both itself a "constitutive" part of the development and contributes to the strengthening of free agencies of other kinds. There are relevant, mutually reinforcing connections between the freedoms of different kinds.

Although this development-as-freedom approach could be seen as a GALA's manifestation, it is just compatible with the GALA one. The difference lies in the value assigned to freedom, which in Sen's view, is both the primary end and the principal means of development. This means that freedom has both a constitutive role and an instrumental role in development.

The constitutive role of freedom relates to the importance of substantive freedoms in enriching human life. With

"substantive freedoms" we should consider capabilities like being able to avoid such deprivations as starvation, undernourishment, escapable morbidity and premature mortality, as well as the freedoms that are associated with being literate and numerate, enjoying political participation and uncensored speech and so on. The constitutive role lies in the assumption that the relevance of these freedoms does not have to be deduced from their indirect contribution to other features of development (GNP, income growth, technological innovation etc.) because these freedoms are part and parcel of enriching the process of development. In Sen's opinion, this intrinsic importance of human freedom has to be distinguished from the instrumental effectiveness of freedom of different kinds to promote human freedom and the process of development.

The instrumental role of freedom is about how diverse types of rights, opportunities, and entitlements foster the expansion of human freedom in general, thus promoting development. Sen identifies five types of instrumental freedoms (political freedoms, economic facilities, social opportunities, transparency guarantees and protective security) that interrelate with one another, and freedom of one type may greatly help advance freedom of other types.

Therefore, our planning for development activity may be seen as working on this freedoms system being aware of its limits and interconnections. We intervene in the process of substantive freedom improvement. For instance, we can consider our action as enhancing the capability of being able to avoid shelter or decent living condition deprivation, with the awareness that this activity may enhance other freedoms as well.

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empowerment

EMPOWERMENT
Definitions and meanings

Maria Beatrice Ascenzi

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ABSTRACT

One of the major issues in the debate on empowerment is, to do with definition: since the late 1970s, the term "empowerment" has been liberally applied, not only in the international or community development, but also in social services, social psychology, public health, literacy, politics, business and management. The word's extraordinary success among academics, activists, NGOs, but also among bilateral and multilateral development agencies is in fact due to the very different meanings employed in each setting. This article aims to answer the questions about where the term comes from and which are its main definitions.

The verb "empower" from which this noun is derived, is of Latin derivation consisting of the preposition "em", "in", which denoted space and was defined as "into; onto; towards or against"; and the noun "power". The first recorded use of the word "empower" was in the 17th C. with the idea of authorizing or licensing, idea that remains in the present official definition: "to give somebody the power or authority to do something" (Oxford English Dictionary). In other terms, the word "empowerment" is not "(gaining the) power itself" but is a process by which the latter is only bestowed to an end or for a purpose (Lincoln et al., 2002). In line with this concept, "Empowerment may be seen as a process where individuals learn to see a closer correspondence between their goals and a sense of how to achieve them, and a relationship between their efforts and life outcomes (Mechanic, 1991) or, incorporating the person-environment interaction, "Empowerment is an intentional, ongoing process centred in the local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of valued resources gain greater access to and control over those resources (Cornell Empowerment Group, 1989). At the community level of analysis, empowerment may refer to collective action to improve the quality of life in a community and to the connections among community, organizations and agencies. Organizational and community empowerment, however, are not simply the aggregate of many empowered individuals (Zimmerman, 2000). In Amartya Sen, it can be recognized the same transition from the 'individual' to the 'community' level: "Following Amartya Sen, we can consider agency to be a person's ability to advance goals that one values and has reason to value, and empowerment as the expansion of agency (Lagarde, 2014). Agency is of intrinsic and instrumental importance to impoverished communities: 'Greater freedom enhances the ability of people to help themselves, and to influence the world, and these matters are central to the process of development' (Sen, 1999).

Empowerment is not only a process, however. It can also be thought of as the life and outlook-changing outcome of such a process for individuals, organizations, and whole communities (Perkins, 2019).

From 1976, with the publication of "Black Empowerment: Social Work in Oppressed Communities" by Solomon and the spread of the women's movement, the word begins to be used increasingly until the mid-1980s when entered formally in the development field in response to widening inequalities

between the Global North and the Global South, and to the increase in poverty. John Friedman in 1992, describes poverty as a historical process of exclusion from economic and social power, or "disempowerment," rather than as an absence of material and financial resources. Disempowerment creates disadvantages through the way power relations shape choices, opportunities and wellbeing (Luttrell et al., 2009).

In right opposition to this concept, we can find Amartya Sen definition of Empowerment as the intersection of justice and economics: it is about economic opportunity and the ability to freely choose one's own path in life in accordance with one's distinctive talents and abilities (Sen, 1999).

Owing to the internalisation of oppression, the process of demanding increased rights or change cannot be expected to emerge spontaneously from within and to easily challenge entrenched inequalities, discrimination and structural causes of disempowerment (Luttrell et al., 2009). So the idea of 'empowerment' is anchored in a philosophy that gives priority to the points of view held by oppressed peoples, enabling them not only to express themselves, but also to gain power and overcome the domination to which they were subject (Wise 2005). Central is the need that the oppressed recognise that there is an alternative way of living and that oppression does not have to be tolerated. As West (1990) wrote, "it is because we have some idea of a more authentic identity, that we can condemn existing identities as formed under constraints, as unauthentic, but most importantly as replaceable". In fact, according to Freire (1974), in every society a small number of people exert domination over the masses, resulting in "dominated consciousness." From it, he wants to obtain a "critical consciousness." He advocates an active teaching method that would help the individual become aware of his own situation, of himself as "Subject," so that he may obtain the "instruments that would allow him to make choices" and become "politically conscious".

This puts the development agency or facilitator in a difficult position: on the one hand, it must challenge the disempowered to change their values and behaviour; on the other hand, it should not be perceived as imposing its own values and the potential for disempowerment that this brings (Luttrell et al., 2009).

If the theory of Empowerment with its definitions provides principles and a framework for organizing our knowledge and suggests ways to measure the construct in different contexts, a distinction between it and the values that underlie an empowerment approach, that suggest goals, aims and strategies for implementing change, is necessary (Zimmerman, 2000). "Empowerment is both a value orientation for working in the community and a theoretical model for understanding the process and consequences of efforts to exert control and influence over decisions that affect one's life, organizational functioning, and the quality of community life" (Perkins & Zimmennan, 1995).

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An empowerment approach goes beyond ameliorating the negative aspects of a situation by searching for those that are positive. Thus, enhancing wellness instead of fixing problems (Cowen, 2000), identifying strengths instead of cataloging risk factors, and searching for environmental influences instead of blaming victims. "We have learned that awareness of the intrinsic socio-political structures that determine economic and social roles in any society is an essential ingredient of effective development programming (Rowlands, 1995) and that some individuals are best served by mutual help, helping others, or working for their rights, rather than having their needs fulfilled by a benevolent professional (Gallant, Cohen, & Wolff, 1985).

Empowerment has been the subject of widespread and often thoughtful and careful theorizing, study, and application in the fields, until it even became an overused word, but we have to have in mind that, as Craig and Steinhoff (1990) write unless individuals perceive a change in their environment "They may hear the words but...when they see that the behaviour is not consistent with the words they rarely believe that empowerment has occurred".

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THE ROLE OF EMPOWERING WOMEN AND ACHIEVING GENDER EQUALITY TO THE SUSTAINABLE DEVELOPMENT OF THE COMMUNITIES

Maria Beatrice Ascenzi

ABSTRACT

The SDG5 states "Achieve gender equality and empower all women and girls", but the absence of vital statistics reflecting their lives may render the gap between genders and the inequalities invisible. This paper aim to highlight that Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world (United Nations, 2015). Women and girls represent half of the world's population and therefore also half of its potential, so their empowerment has to be seen, as it is: essential to expand economic growth and promote social development of a healthy society, from reducing poverty to promoting the health, education, protection and the well- being. (United Nations, 2015).

Inequalities faced by girls can begin right at birth and follow them all their lives: in some countries, girls are deprived of access to health care or proper nutrition, leading to a higher mortality rate (United Nations, 2015), they spend a disproportionate amount of time on unpaid care work, rarely measured or understood, yet resulting in lost opportunities for education and paid employment (UN Women, 2020), those who work in the informal economy usually face specific disadvantages, discrimination and triple barriers to economic empowerment: as women, due to gender norms and relationships; as workers, due to their often informal status; and as members of disadvantaged communities, who often live in underserved slum and squatter settlements (Chen, 1997).

Many authors identify international legal requirements relating to gender equality as a tool towards the achievement of well-being of all humanity whether in conflict, post-conflict or peacetime (Raworth, 2017) and being members of crisis-affected communities, women as well as men are among the first responders and play a central role in the survival and resilience of their families and communities. For this reason, Gender equality and the empowerment of women and girls have to be at the very core of principled and effective humanitarian action being the only way to ensures inclusive, effective, efficient and empowering responses. (Needham, 2011)

Following this assumption, UN defined in 2015 the SDG5 and pointed some specific targets to the reach it. One of them, the 5.4, states: Value unpaid care and promote shared domestic responsibilities. Many authors, as Kate Raworth, for example, emphasises the female role of sustaining households, which is unpaid, undervalued and exploited, generating life-long inequalities in social standing, job opportunities, income, and power between men and women, as essential for human well-being and the productivity in the paid economy depends directly on it: the household provision of care should not be invisible, but a core economy which makes every other part of the economy work. It prepares people who are, each day, healthy, well-fed, clean and ready for work.

By the way, not only domestic and reproductive responsibilities, cooking, cleaning, collecting water and fuel, caring for children, grandchildren and sick or disabled relatives, fulfil women's work life, but many other sectors of the labour world are extremely female- dominated and more likely to remain unrecognized, unmeasured, and unvalued (Chen, 1997).

WIEGO emphasizes the increased ability of working poor women to influence the wider environment that shapes their

livelihoods and lives even though they have to face the existing policies, regulations, and institutions, that are not designed to meet their needs and leave no space for their economic empowerment. For WIEGO, then, empowerment refers to the process of change that gives working poor women the ability to gain access to and control over resources and markets and increased agency and choice, as well as improvements in and control over specific outcomes or achievements (such as enhanced wellbeing and dignity, better work-life balance, and improved economic opportunities), through the ability to influence the wider policy, regulatory, and institutional environment.

Domestic workers, for example, mainly women, that have been ignored throughout history, through a number of initiatives led by different agencies, such as WIEGO, created domestic workers' organizations from all over the world and along with campaigners for women's rights and "wages for housework" (Mather, 2013). These actions led to the achievement to be officially recognized as "workers", with the rights of all other workers. They have become, in this way, visible and their massive contribution towards society and the economy at large is starting to be valued (Mather, 2013).

This process of awareness about their power to influence the institutional environment, can facilitate and be facilitates by the active participation and leadership of women and girls (target 5.5). This can be gained, as described by Bonner (2009) by the Humanitarian professionals encouraging women, to speak out, checking that women are fully represented and that women negotiators are fully included in the plans, listening to their viewpoints and try not to allow one person or position to dominate during meetings, negotiations, (Bonner, 2009)

Another action to empower them is to offers loans for use in business (to buy raw materials or equipment), to meet housing needs (whether to purchase or upgrade), so women can build up assets in their own name, for children's education, to help in emergencies and for other purposes.(Voice, 1972)

Un Women also emphasizes as women have always been critical in safeguarding the diversity of plant and animal species, so, again, recognize the work they have always done protecting their rights, led not only to achieve a major gender equality but also opens prospects for sustainable work and income, and greater empowerment for women.

Another point, authors stress out is about the influence of the girl's education on society. An educated woman is better able to educate her own children and the family will likely be healthier, with a lower prospect of infant mortality and better maternal nutrition, including while pregnant and nursing. By participating in the labour market, an educated woman

helps boost economic productivity, leading to greater wealth for her community as well. (Gillard; Blanchett, 2014)

Amartya Sen evidences, also, that the schooling of girls could have a strong downward impact on the fertility rate.

The use of contraceptives, as well as decisions to have more children and the mortality rate of children seemed to respond well to the educational level of young women.

Another critical and potential step as part of the humanitarian response in ensuring the advancement of gender equality and women's empowerment is their access to and use of ICT. Training women by building their digital literacy, enable women to access digital markets as part of economic empowerment efforts, use electronic registration services, access life-saving information distributed by humanitarian actors through mobile phones and inform and guide humanitarian services which may be developed or monitored through ICT-based data collection.

To conclude, fight for women empowerment and gender equality, for the humanitarian community, has to move forward the shared responsibility to leave no one behind, to understand that investing in women and girls means to benefit not only to them but everyone around them: the benefits are felt throughout the whole community. It's a magic multiplier in the development equation.

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heritage

SUSTAINABLE COMMUNITY DEVELOPMENT AND HERITAGE.
The case-study of Al-Darb Al-Ahmar in Islamic Cairo

Serena Valeria Peruzy

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ABSTRACT

Heritage has a crucial importance in societies and has a great potential to contribute to social, economic and environmental goals. However, it has been for so long disconnected from the concept of sustainable development. The 2030 Agenda for the first time has integrated cultural heritage as an issue to achieve sustainable development, in the Sustainable Development Goals. Until this moment there were just guidelines to help networks, States Parties, communities and institutions but not a real law to do it. Now the concrete implementation of the policy requires capacities across interdisciplinary and inter-sectorial spectrum. There is anyway the necessity of developing the right programmes and tools and appropriate indicators. A case study, in one of the poorest districts of Cairo, investigates on the right way to achieve the goals, giving to professionals a strategy to follow.
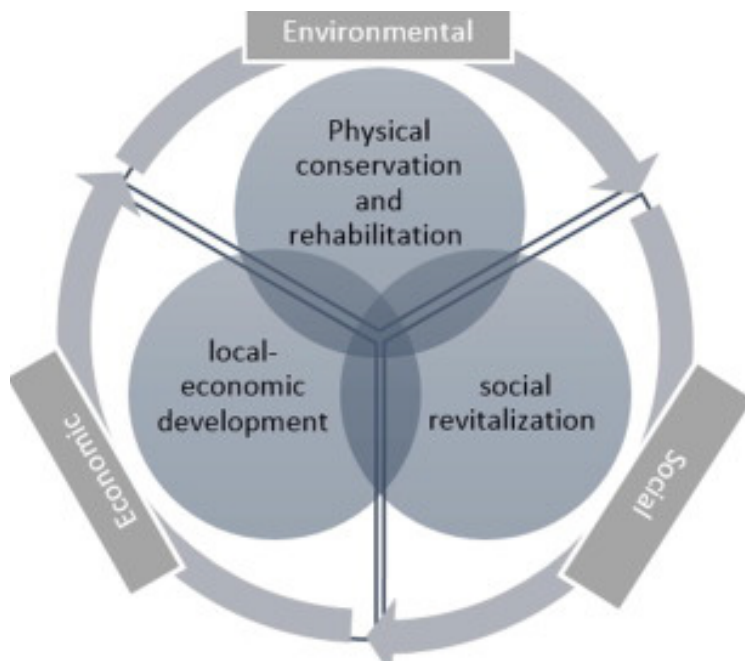
Image caption: Al-Darb AL-Ahmar, case study, ,aspects of sustainable community development in heritage areas.

The new policy made up with 2030 Agenda revolves around the three dimensions of sustainable development:

- Environmental sustainability, which discuss the environmental aspect as a require for human development, through the correct use of natural resources.

- Inclusive social development, calls for the improvement of the quality of life of a given community through satisfying his needs, increasing social equality and raising the levels of well-being.

- Inclusive economic development, which deals with the real fulfilment of human needs and raising living standards of a community, referring to economic growth.

The contribution of heritage to a sustainable human development is fundamental. If well manage It can provide different goods and services, security and health, access to appropriate shelters, to clean air, water food and other resources.

World Heritage is also an important asset for economic development, by attracting investments and ensuring green, locally based, stable and decent job.

A well-maintained heritage is very important in addressing risks related to natural and human-made disasters. Experience has shown how the degradation of natural resources, neglected rural areas, urban sprawl and poorly engineered new constructions increase the vulnerability of communities to disaster risks, especially in poorer countries. On the other hand, a well-conserved natural and historic environment, based on traditional knowledge and skills, considerably reduces underlying disaster risks' factors, strengthens the resilience of communities.

At times of crisis, moreover, care for the heritage may help vulnerable people recover a sense of continuity, dignity and empowerment. In conflict and post-conflict situations the acknowledgment and conservation of heritage, based on shared values and interests, may foster mutual recognition, tolerance and respect among different communities, which is a precondition for a society's peaceful development.

A case study in Al-Darb AL-Ahmar in historical Islamic Cairo, shows how caring for heritage can help and improve the lifestyle of the citizens thanks also to the help of the architects

who work to generate the link between them. The project called 'Friends of Historical Gardens' in Al-Darb AL-Ahmar had the intention of developing a community in one of its areas called Souq Al-Selah, through the restoration of the historical house ''Bayt Yaken Basha''.

Also, there was the intention of:

- Define which were the aspects to focalize on about sustainable development in heritage areas.

- Find the indicators of sustainable community development.

- Try to understand the steps to follow to achieve the required development.

The process requires facilitation, organization and action that must be embraced by the people directly involved.

The study focalized its attention on the three general aspects of sustainable community development previously mentioned.

First were defined the indicators for tracking the interventions:

- Quality of life which stands as the base of the indicators so that cultural heritage can contribute to the improvement of citizens' conditions.

- Security which is about rehabilitation and development of historical sites were crime and deterioration of facilities have increased thanks to the lack of maintenance.

- Participation as a fundamental tool for development thanks to the involvement of local community

- Social capital which focuses its attention on heritage by creating places for community hubs, and sites of social inclusion and integration as a source of local pride and identity.

- Social Welfare which is about the enhancement of living standards of populations, empowerment of community members, respecting human dignity, and supporting democratic decisions.

The first aspect of the interventions was about Physical Conservation by the restoration of the historical built, which raise the awareness of local community about heritage, and rehabilitation.

The second acted in the field of Local-Economic Development, that has significant impact on residents through satisfying their needs and raising the standard of living.

For their achievement three strategic approaches was fallowed:

- Functional-Restructuring
- Diversification
- Regeneration

These seek to invest in historical sites to provide job opportunities, equitable income and positive impact which can be direct, indirect and induced.

The fist one comes from the financial outcome thanks to the involvement of the locals in the process of revitalization, the second one start from small groups that promote their services, and the last one is about using the incomes to invest in develop services.

About the Social Revitalization professionals can help giving the opportunity to the community to bond and interact using workshops and other activities.

The district of Al-Darb Al-Ahmar is one of the historical districts in Islamic Cairo, which has passed through many eras such as: Mamluk Era and the Turkish Era.

Its inhabitants are the poorest of Egypt but despite it the district remains an extremely vibrant commercial productive area. Its makes furniture production, shoe making and inlay-work. Even though years of decline the proximity to urban fabric has helped maintain a strong sense of community identity, and its historical buildings, with their courtyards, light walls and large windows have the prospects of creating unique architectural character for the district.

The association here acted in all three aspects of interventions:

Physical conservation and restoration: by saving local heritage from destruction, that in this case was represented by the historical house Bayt Yaken Basha, nearby Hamam Bashtaak, in Souq Al-Selah Street which is a narrow only 220 m long and lies in the heart of Islamic Cairo.

Also, it was the intermediary between community and governmental authorities and tried to address them to solve the problems of deterioration of heritage in Historic Cairo. Architects worked with the authorities tried to develop design projects to be realized.

Local Economic Development: It supported the community to enhance the local economy by given flexibility to the restored house which was transformed from a shop into an historical destination with an office of the association (FHPGS), and a space allowed for many activities such as workshops and exhibition area for developing famous traditional craft and art works.

Social Revitalization: It try to empower local community to be responsible toward heritage and its development, raising awareness of community members by encouraging residents to take part in decision making, and attend restoration

workshops. An example of community empowerment was the participation of the members of the local community as a jury for the competition, sets for the development of urban space in front of Hamam Bashtak.

All these activities had a positive impact on economic development. From the indirect one the surrounding commercial activities raise, while the induced impact was seen in the satisfaction of the residents with the new development in services. From the social revitalization point of view, the interaction between members of the community became much stronger than ever.

This study case shows how really the two concepts of heritage and sustainability can work together and really help in a bilateral way the lifestyle of people and safeguard of the heritage around the world.

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CULTURAL HERITAGE AND SUSTAINABILITY
The Hassan Fathy's experience

Barbara Giordano

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ABSTRACT

In the contex of climate change and the continuos demographic increase in which we live, the need to find a balance between past, present and future traditions, in order to preserve cultural diversity which represent our identities, is becoming increasingly evident. The aim of this paper is to explore the relationship between cultural heritage and sustainable development by deepening the implicit and essential link between the protection of traditions and ecological balance. By exploring the need of a strong policy integrating the concept of cultural heritage into the sustainable development goals, I focused on the importance of traditions through Hassan Fathy's experience.

GLOSSARY

Image caption: Name of the project; Short description; Acknowledgements

Cultural heritage and sustainable development: two interconnected concepts

In 1972, The World Commission on Environment and Development, known as Gro Brundtlan Commission, defined sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs." Since the adoption of this definition, States Parties and Institutions have been active in the practical application of this priciple through the formulation of normatives.

The Definition of Cultural heritage has been changing over time according to the different meaning that it held in different contexts. Originally, the concept of cultural heritage only referred to its tangible aspect: monuments, buildings, churches, etc; Over time, the intangible aspect of the cultural heritage has also been considered. In the light of this, Cultural Heritage is defined by ICOOMOS 2002, as an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions1.

In the contex of climate change and continuos demographic increase in which we live, the need to find a balance between past, present and future traditions in order to preserve cultural diversity which represent our identities is becoming increasingly evident. Therefore, the cultural heritage is necessary to safeguard sustainable development; economic, environmental and social inclusion would be incomplete concepts without the addition of those values that give meaning to our existence.

The integration of world heritage in the sustainable development goals: the need of a policy

As it is stated in Francesca Nocca's article, the concept of cultural heritage has never had a significant role in development sustainability policies which, however, have been at the centre of the debate in many international conferences. The concept of culture, on the other hand, has been absent from the debate for a long time.

Local and national stakeholders have advocated for the 2030 Agenda to integrate for the first time the role of culture, through cultural heritage and creativity, as an enabler of sustainable development across the sustainable development goals.

However, the cultural heritage continues to play a marginal role within the 17 sustainable development goals. It is

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1 Cultural Heritage and Sustainability: Practical Guide. Pag.8

explicitly mentioned just in goal 11 which refers to cities and to the need of making human settlements "inclusive, safe, resilient and sustainable"(target 11.3) and "strenghten efforts to protect and safeguarding the world's cultural and natural heritage" (target 11.4)2.

Although cultural heritage is not the main topic of the Conference Rio + 20, its outcome document "the future we want" provided a further opportunity to deepen the reflection on how culture, and heritage, relate to sustainable development. The document recognized, for example, that "many people, especially the poor, depend directly on ecosystems for their livelihoods, their economic, social and physical well-being, and their cultural heritage" (Para. 30). It also highlighted "the need for conservation as appropriate of the natural and cultural heritage of human settlements, the revitalization of historic districts, and the rehabilitation of city centers" (Para. 134). The conference, also aknowlegdes the value of heritage in terms of cultural diversity, expecially regarding the indigenous communities: "we acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to sustainable developments" (Para. 41).

How Giovanni Boccardi highlighted in the Working Document, although there are significant progresses, an agreed and comprehensive policy to inform all development strategies is still missing, just like programmes at global, regional and local levels, which would integrate heritage conservation within its goals, indicators and targets. It is, therefore, clear that there is a strong need for such a policy and guidelines to strengthen the heritage to contribute to sustainable development.

Hassan Fathy 's contribution: the role of tradition in community development

In his book "Architecture for the poor", the Egyptian architect Hassan Fathy ,commissioned to the design the viallage of new Gourna, aknowledges the creative role of tradition because it is only by respecting and perpetuating the work of previpous generations that each new generation can move steps forward3. Fathy considers tradition a set of decisions and solutions which have been adopted over time and which, in turn, define cultural identity. By referring to the rural tradition, he always has a critical eye towards modernity and Western culture and affirms that erasing rural traditions at all costs is a "cultural murder" and the architect's task is to preserve and respect such tradition.

The aim of Fathy is to give meaning to his work, which is given by the understanding of the place and community every day life. According to him It was necessary to discover the daily life of the inhabitants and reveal it in its smallest details even more than they knew how to do themselves4. The strong consideration of the architect for the local context is given by

2 Francesca Nocca, The Role of Cultural Heritage in Sustainable Development. Pag. 3
3 Hassan Fathy, Costruire con la gente. Pag.59
4 Hassan Fathy, Costruire con la gente. Pag.89

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the choice of local resources and materials, like mud bricks instead of steel and concrete, and of involvement of members of the community in the construction of the village.

As well as a study of the social life, Fathy recognises the importance of the economic aspect of life of the inhabitants of the village; he recovered old traditions and encouraged new crafts like production of carpets, ceramics and jewellery, in order to guarantee the long term welfare of the community. In Fathy's words: "...a village cannot exist by itself and should not be considered an isolated entity. At all points it should fit into the overall pattern—not merely in space, but in the various dimensions of social and economic growth, so that as it evolves and its work, trade, and way of life develop, it will help to maintain rather than disrupt the ecological stability of the region."

Conclusion:

The protection of cultural heritage as an essential element for the sustainable development is the prerequisite of a society whose advancement is respectful of cultural identities in their change in time and space. Promoting the harmonious coexistence of culture and sustainable development can be the key to a more peaceful coexistence between peoples. Therefore, it is necessary to intervene avoiding the compromise not only of natural resources, but also of all those treasures accumulated over time whose usability must be guaranteed to future generations.

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HISTORICAL HERITAGE IN DEVELOPING COUNTRIES

Daniela Greco

ABSTRACT

The cultural and historical heritage of a country identifies itself its civilization and its collective memory, which is unique and inimitable. To preserve both the material and immaterial heritage of a country means maintaining its identity especially in this historical period of cultural and social globalization; the historical buildings and cultural landscape are crucial elements to the creating of the sense of belonging to a unique place. The aim of this paper is to analyze the relationship between rehabilitation and conservation of old city centers and historical buildings of the developing world with particular attention to the economic aspect that the historical inheritance industry could generate.

When thinking about the social and economic development of a country, it is fundamental to know its historical and cultural heritage, how it has changed throughout the history must be the starting point to guide sustainable development. Every country has a past, and this background is the testimony of that process of transformations and overlapping that have led a territory to what it is today. The awareness of the value of this culture and how to protect it, has been the subject of much debate in European countries, however, the same cannot be said for most developing countries. It is understandable that the resources are often destined to infrastructures that could ensure faster economic development; nonetheless, thinking of sustainable improvement in a broader context, the role of cultural heritage could become central, for these reasons the international agencies such as UNESCO and others NGOs or foundations that operate in this sector play a fundamental game.

To allow so, it is necessary to create a collective awareness that goes beyond the individual's perception since cultural heritage is a value that belongs to the community and can improve its quality of life. In an economic and social context that tends to standardize and annihilate differences, it is precisely in the specificity of each individual territory and its unique characteristics that a real key to development can be found.

It can be noticed that often, especially in emerging countries, only buildings or monuments are accorded a value, while the same value is often not attributed to the urban heritage, which, as in historic city centers, is often non-tangible, and the space is itself the historical heritage to be protected. In addition to the destruction of individual historic buildings, the construction of new architectures in areas of strong demographic expansion based on models from developed countries also leads to the loss of the historic matrix that generated the old cities, irreversibly altering the perception of space.

Of course, it is not easy to balance the legitimate desire to establish itself as a modern country, through new projects, and the protection of that historical heritage, often represented by minor architectures made of poor materials, which, in the local imagination, represent poverty and backwardness from which to redeem oneself.

In this perspective, the support given by the international organizations could help to modify this sentiment without imposing a vision that is completely alien to the single

reality. This view could be possible through the population involvement in the decision process. First of all, citizens should understand the cultural and symbolic value of the work or area to be worked on, because they must regain possession of and identify with the restored work and then become its guardians; it could create a virtuous circle in which the local populations are protagonists and not mere spectators of a development, including the economic process which affects them marginally.

Moreover, the rediscovery of ancient artisans, the use of local techniques and materials and the training of specialized workers to intervene in the subsequent maintenance phases of the works also make it possible to create a local economy that can become independent of international funding still by aiding to preserve a sense of belonging and cultural identity. The restoration of historic buildings and their adaptation to modern standards permitted ensure that they are not abandoned and therefore, do not decay due to lack of maintenance. The strategy of reuse seems a good approach for self-financing and a sustainable form of conservation.

The other important impact is the economic effect that it generates, not only because there are new job opportunities, but also because in a re-qualified context the stakeholders are willing to make investments. All this leads to the revitalization of historic centers and curbs their depopulation. Furthermore, the re-appropriation of the spaces of old cities, also with the restoration of buildings, streets and squares, not only has a cultural value but also an economic one, since the small local businesses integrated with the population attract a form of tourism that is often off the beaten track and seeks a deeper experience of contact with the local culture.

The concept of re-use and re-adaptation, despite being an effective tool to support and develop the restoration of the historical heritage, if not carried out conscientiously, can lead to irreparable alterations of the original building so that it loses its value. The right compromise between restoration, understood as integral conservation, and reuse is therefore essential in order not to modify the historical and cultural heritage irreversibly in the name of purely economic development.

Governmental support is essential in this process, as it must help this form of development at various levels so that the results are long lasting. Unfortunately, however, various international experiences show that authorities do not invest in the promotion and support of these realities, making efforts and investments futile. Reversing this trend requires the involvement of administrators, architects, economists and all those involved in the decision-making process in order to promote and ensure a respectful approach to the value of historical heritage.

All in all, sustainable development must be the sum of many factors, not only economic, but also social and cultural. The imposition of a global cultural model is leading to the loss of

local identities by annihilating diversity. Preserving historical heritage not simply physically conserves buildings,

but also encourages the rediscovery of the cultural and social diversity of communities. Not only can new job opportunities be created, which are compatible with the needs of a modern society, but above all, a heritage of values and knowledge that is the foundation of any society is preserved and passed onto future generations. One cannot think of projecting oneself into the future without knowing and handing down the past. Every society is constantly evolving and in constant tension between what it was, what it is and what it will be, and our historical heritage is the guardian of this natural process.

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HERITAGE IN DANGER
The case of the Old Cities of Jerusalem and Hebron

Francesca Mancia

ABSTRACT

UNESCO was instituted in Paris in 1946 and since then works to ensure heritage protection and conservation. In order to encourage corrective actions and to allocate immediate assistance, a site can be inserted on the List of World Heritage in Danger by the World Heritage Committee, as happened with the Old Cities of Jerusalem and Hebron, World Heritage Sites in Danger since 1982 and 2017 respectively. The essay illustrates the rehabilitation projects promoted in these two sites, essential to safeguard the cultural and national identity of the two populations. In the final part of the paper, Kinmen (Taiwan) is provided as an example on how local inhabitants dealt with post-conflict heritage.

keywords: heritage in danger, human rights, identity

The Old City of Hebron; pictures taken in August 2010.

"[...] evidence of past societies can provide a sense of belonging and security to modern societies and be an anchor in a rapidly changing world. In many societies, too, heritage can be an important definer of identity." (UNESCO 2013, p. 12)

UNESCO's mandate through its Conventions aims to protect cultural heritage and to foster intercultural understanding and international cooperation to preserve it. While in the Convention signed in Paris in 1972 the notion of 'heritage' was applied to monuments, sites and group of buildings or natural areas, natural sites and geological and physiographical formations (cultural and natural heritage) which were *"of outstanding universal value from the point of view of history, art or science"* (UNESCO 1972), in the past decades an effort has been made to define and include other kinds of heritage, such as Underwater and Intangible Cultural Heritage (2001 and 2003 Conventions).

Heritage must be protected because of its source of identity and cohesion for communities: the World Heritage Conventions underline the concept of the 'shared heritage' of humanity, with a focus on its universal value.

"Outstanding universal value means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity." (UNESCO 2013, p. 24)

The subscription on the World Heritage List has multiple effects, such as the recognition of the importance to preserve a specific site, object, tradition and, at the same time, its cultural legitimization: UNESCO recognises, authorises and validates certain cultural expressions as 'heritage' (Smith 2006).

As settled in 1972 Convention, a World Heritage property can be inscribed on the List of World Heritage in Danger by the Committee when property's conditions are threatened by causes such as armed conflict and war, earthquakes and other natural disasters, pollution, poaching and uncontrolled urbanization or tourist development. Danger can be ascertained or potential; the inscription on this list aims to encourage corrective actions and to allow the World Heritage Committee to allocate immediate assistance from the World Heritage Fund to the endangered property. In areas of armed conflict, protecting cultural heritage is related to national identity protection: heritage management is strictly linked to both community development and human rights.

The conservation of cultural heritage has been a priority for the international donor community and the Palestinian

authority in the Old City of Hebron and the Old City of Jerusalem, where a threat to Palestinian cultural identity occurred after Israel border's closure, in 1996. Israeli policies, which were violating Palestinian rights, caused 'rehabilitation projects' (Assi 2012, p. 317) promoted by new-born Palestinians NGOs and civil society. Among these organizations, the Old City of Jerusalem Rehabilitation Program (JRP) and the Hebron Rehabilitation Committee (HRC) were very effective and addressed both the local community needs and its cultural heritage, threatened by the Palestinian cities' siege and the destruction of historic buildings and areas. The protection of the cultural heritage was fundamental to assure and defend the population's cultural and national identity.

In the two cities, needs, procedures and approaches were very different. In Hebron, HRC's aim was to bring the community back to the Old City after inhabitants left it because of Israel's effort to evacuate the area. The Committee - founded in 1996 - was established to preserve Hebron as an historical Arab Palestinian town. The revitalisation program, submitted by the welfare to Aga Khan, focused on preserving the city's cultural heritage by safeguarding buildings' constitutive elements, containing Jewish settlements inside the Old City and reinforcing the bond between the Old City and its inhabitants. This last goal was accomplished by reintegrating infrastructures, restoring abandoned buildings and connecting the Old City to the other neighbourhoods. Few years later, HRC program was completed successfully, as demonstrated by the huge demand for living in the Old City (Assi 2012).

While in Hebron the main issue was to bring people back to the Old City, in Jerusalem the challenge was to manage the increasing density population and, at the same time, to preserve the historical houses. Jerusalem's cultural heritage lies primarily in the Old City, which was occupied by Israeli in June 1967. Many human rights violations occurred: closure of part of the city to Palestinian inhabitants, confiscation of properties, movement restrictions. No Palestinian national institution was able to operate in the Old City. In 1981, the Old City of Jerusalem was inscribed in the World Heritage List and, in 1982, became a World Heritage Site in Danger.

The increase of Palestinian population and the lack of housing for the lower income groups determined demands for affordable accommodations and basic services, together with *'unplanned vertical and horizontal additions to existing buildings carried out by residents without technical guidance or supervision'* (Assi 2012, p. 320). This trend caused damages to the historic and cultural value of Old City's buildings. Jerusalem Rehabilitation Program, carried out by the Technical Office of the Welfare Association established in 1995, operated in the Old City by doing emergency restoration, drawing a revitalisation master plan and organising conservation training programmes for community's professionals and artisans.

The attention to cultural heritage in both Hebron and

Jerusalem is closely linked to its importance in providing symbolic and economic sustenance, connotation and dignity to the two cities' inhabitants. As declared by UNESCO, cultural heritage is an important component of the cultural identity of communities, groups and individuals (Assi 2012, UNESCO 1972). Communities' oppression, together with the denial of their basic human rights, has a direct impact on the way a population manages its heritage and deals with the association between heritage and conflict.

Another aspect of heritage in danger, that arises after the need to safeguard the mentioned heritage during conflicts, is the one of post-conflict tourism. When analysing post-conflict tourism in Kinmen, a former Cold War frontier, professor J.J. Zhang stated that *'understanding of heritage involves legacies of the past that are deemed important and conserved in the present for the benefit of future generations'* (Zhang 2017, p. 194). The former frontier's inhabitants perceived the battlefield heritage preservation as an opportunity to create their own identity; the locals' involvement in site's tourism related services was linked to their everyday lived experiences and collective memories. Furthermore, in order to 'sanitise' (p. 195) the destructive image of the war, Kinmenese entrepreneurs reconstructed their experience through food-related products, which, unlike conventional battlefield artefacts, were highly perishable if compared with a perduring link to the past (Zhang 2017).

Taking as examples Jerusalem, Hebron and Kinmen cases, the link between heritage preservation during conflicts and its maintenance after the conflicts' end emerges: the experiences in the three cities prove that when talking about heritage, the local population's involvement in the processes of care, re-use, enhancement and promotion is essential.

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THE INTENTIONAL DESTRUCTION OF CULTURAL HERITAGE

Paola Bucci

ABSTRACT

In this essay, after defining in a generic way the meaning of "*cultural heritage*", I focused on what it means "*cultural heritage in danger*", trying to frame the causes, consequences and possible solutions of intervention in order to protect and/or manage it. Particular mention was made on the concept of "*intentional destruction*" of cultural heritage, most often due to acts of war and the consequent barbaric and terrorist acts, aimed at destroying a people, erase its historical memory and thus deprive it of its cultural identity, specifying how these actions not only represent war crimes but also a real violations of human rights.

What is meant by "*cultural heritage*"?

According to UNESCO, the term Cultural Heritage encompasses different categories of heritage that can be divided in:

- *TANGIBLE CULTURAL HERITAGE*, a material, palpable and visible heritage which comprehend:

- *Movable cultural heritage*: paintings, sculptures, coins, manuscripts, etc;

- *Immovable cultural heritage:* monuments, archaelogical and architectural site;

- *Underwater cultural heritage*: shipwrecks, underwater ruins and cities;

INTANGIBLE CULTURAL HERITAGE, immaterial heritage trasmitted from generation to generation, which comprehend:

- *Oral traditions*: proverb, riddles, myths, prayers, etc.

- *Performing arts*: vocal or instrumental music, dance, theatre, etc.

- *Social practies, rituals, festive events*: Activities that structure the lives of communities and groups linked to the life cycle of individuals and groups (initiation rites or burial cerimonies), etc.

- *Knowledge about Nature and the Universe*: traditional ecological wisdom, indigenous knowledge, traditional healing system, rituals, divinations, cosmologies, ect.

- *Traditional craftsmanships*.

NATURAL HERITAGE: natural sites with cultural aspects such cultural landscapes, physical, biological or geological formations;

In other words, *cultural heritage* is something that is connected to peolpe, to their culture and it is an important linkage between past and future. It is everything that is considered to be worthy of preserving in culture and that is necessary to leave to future generations in order to increase their sense of identity and belonging to a place or a culture.

One of the main problems related to *cultural heritage* is the possibility that this, due to natural or human events, can be

destroyed and his memory cancelled. Hence the definition of "*heritage in danger*".

For instance, in areas subject to wars, unfortunately, the *cultural heritage* is, often and willingly, targeted and destroyed with the intention of erasing the memory and identity of the population. These terrible actions are not just actions aimed at destroying point cultural resources, as happened for example in the case of the archaeological site of the ancient city of Palmyra (Syria) or even in the case of Bamiyan Buddhas (Afghanistan), but also concern and involve larger-scale destructive actions, such as those concerning the destruction of entire cities or parts of them, brought to their knees as a result of the continuous bombing and effects of the war, as for example happened for the city of Mosul (Iraq) or Aleppo (Syria).

UNESCO, after the destruction of the Bamiyan Buddhas, expressing serious concern about the increasing acts of *intentional destruction* of *cultural heritage*, adopted a special *Declaration* (approved in Paris on 17 October 2003) for the protection of *cultural heritage*, including linked to a natural site. Defining "*intentional destruction*": "*[…] an act intended to destroy in whole or in part cultural heritage, thus compromising its integrity, in a manner which constitutes a violation of international law or an unjustifiable offence to the principles of humanity and dictates of public conscience, in the latter case in so far as such acts are not already governed by fundamental principles of international law.*", the *Declaration* invites States to protect and combat *intentional destruction* of heritage through the adoption of legislative, administrative, educational and technical measures, considering responsible for such criminal acts the States which are either materially involved or which refrain from taking all appropriate measures in order to avoid such destructions.

The *intentional destruction* of *cultural heritage* is considered to be a war crime and against humanity, has serious repercussions on the economic capital of a population because its presence helps economy, attracting tourism and generating income and deeply undermines the identity of a people. This last aspect represents a real violation of the human rights, firstly because people create their identity through *cultural heritage* and also because, as *Article 27* of the *Universal Declaration of Human Rights* mentioned:

"*Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.*" and if you materially deprive a people of their historical, cultural, territorial, citizens and so on identity roots, you not only deprive it of the right to partecipate and enjoy them but also, as the former general director of UNESCO, Irina Bokova, said: "*the destruction of heritage is inseparable from the persecution of people*", implying that the issue is much more than a "simple" cultural problem.

But if in many cases, such as natural disasters or *intentional destruction* perpetrated by terrorist groups such as ISIS, we cannot prevent the *cultural heritage* from being affected, how

can we deal with "the after"? Are destroyed heritage forever lost? Or is it possible to intervene to save what is left?

One of the action that could answer to this question is the *Reconstruction*.

The 2000 *Riga Charter on Authenticity and Historical Reconstruction in Relationship to Cultural Heritage* claims that there are "*circumstances where reconstruction is necessary for the survival of the place; where a "place" is incomplete through damage or alteration; where it recovers the cultural significance of a "place"; or in response to tragic loss through disaster whether of natural or human origin*". But it is not always possible to reconstruct what has been lost, firstly because it is almost impossible to restore a heritage to its original historical configuration and then because of the enormous costs that are involved. Therefore, an alternative to the impossibility of reconstructing is given by what can be called *monumentalization* of the destroyed heritage, in order to preserve its memory through works of *musealization* of what has remained or, in case nothing has been preserved, of making *memorials* tellings what happened and what there was a time. In addition, these strategies or interventions can have important benefits on the identity of a population, on the well-being of a community and on the restoration of their cultural human rights.

People is always at the centre of safeguarding, so close cooperation between community and local authorities as well as financial and technical support, could make possible to increase the awareness of a community about the importance of their *cultural heritage* and even to train local workers as new generations of conservators who can become the custodians of their heritage.

There is no doubt that *cultural heritage* is a powerful tool for long-term stability and unity of a country and its population, and in this perspective, its conservation, protection and possible reconstruction or restoration, must be seen as a moral obligation not only in order to save heritage but mostly to save people's culture and identity.

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HERITAGE IN CRISIS
The preservation of cultural heritage during and post humanitarian crisis

Eleonora Tucci

ABSTRACT

In the current humanitarian crisis in Syria and Iraq, one of the many elements that has been under attack or destroyed has been cultural heritage. Heritage enables the development of a nation as well as the creation and sense of identity of its inhabitants, as well as contributing to cultural knowledge and aesthetics. When culture is in crisis, practices concerning the preservation of heritage and post-crisis measures must be taken into consideration. The key actors involved in this process must be analysed, be it the nation or international organisations practicing cultural preservation in states of emergency as well as in the post conflict scenario. The understanding of the importance of heritage is imperative to the growth and social, cultural and economic development of a place, as well as its reconstruction.

Heritage, in both its material and intangible forms, represents the identity of people (McLean, 2006). When devastation strikes, from one moment to the next, the identity of a place can be wiped out. With culture recognised as a driver for development, this type of destruction has terrible consequences for communities already suffering loss and poses obstacles to the re-consolidation of cultural identity. Culture plays a central role in the coping mechanism of a community to overcome the challenges of promoting and recovering the loss of heritage. The resilience of communities coming together in times of crisis is essential when heritage is at stake. This type of strength in the conservation and appreciation of heritage is necessary to build resilience against possible future disasters.

Even though it is extremely challenging, it is vital to secure heritage during large scale multi-layered humanitarian crises (Tandon, 2018). Some challenges may include the lack of concern regarding cultural heritage by both national and international emergency management systems, as well as the difficulty in tackling the quantity and devastation of numerous cultural sites affected by the crisis. Multiple questions arise, such as where the starting point should be and when the right time to intervene is. But most importantly, one must immediately stabilise and reduce further risk to endangered tangible and intangible cultural heritage, with the intent to further encouraging its recovery. This is because culture cannot wait. Anything that connects people to one another and therefore creates a sense of identity, and possibly means of making a living, becomes beneficial during destruction and displacement (Tandon, 2018). It is therefore necessary to not delay the protection and recovery of heritage in times of crisis, as the overall intent is to safeguard the lives of people and for them to overcome trauma and return to daily practices of normal life in the smoothest and fastest possible way.

Particularly tangible cultural heritage, defined as monumental or architectural heritage and landscape, has a great importance for people and communities and its destruction can become problematic. The symbolisms and meaning behind heritage is particularly effective for the survival of these groups, especially for oppressed communities in parts of the world where conflicts and wars are present or where authoritarian leadership has taken hold of them (Apaydin, 2020). Tangible heritage has a large significance as a

physical place where memories are passed onto generations, as well as where the narratives of place and culture are kept alive. Heritage and cultural memory are elements that are essential and active components in the engagement of social, economic and political life of the present; they are living processes and a tool for the resilience of communities (Apaydin, 2020).

On the contrary, intangible cultural heritage encompasses the practices, representations, expressions, knowledge, skills, instruments, objects, artefacts and cultural spaces that a given community, group or individuals recognise as part of their cultural heritage (Tandon, 2018). All practices which are passed on from generation to generation and are constantly redefined by the response of communities to their present environment and history, thus promoting a sense of identity and respect for cultural diversity and human creativity. Such heritage can be expressed as customs, language and festive events, which in times of crisis and conflict are suspended or terminated, also due to the disruption or destruction of the physical heritage in which these practices can be consumed.

The protracted conflict in Syria and in northern Iraq is one of the most severe humanitarian crisis in the world (Danti, 2015), and its preservation of its cultural heritage has been constantly linked to the possible resolution of the crisis and to ensure the region's future wealth and security. In both Syria and northern Iraq, there are various contributors to the frightening scale of cultural heritage being destroyed, including looting, illegal digging, combat damage, illegal construction, and deliberate destruction. The vast destruction that has taken place has caused institutional responses to emerge, led by the idea of heritage as a driver for development. Digital reconstruction institutes recreated scanned and 3D printed replicas of destroyed monuments to propose reconstruction efforts for future projects that would be sponsored by UNESCO and other institutions. The collective efforts to reconstruct the damaged heritage has been recognised and has been ongoing, even as the crisis continues and heritage is still in danger.

In order to salvage and stabilize heritage in crisis both from human and natural destruction during and after an emergency, means having immediate and interdependent actions, also known as cultural heritage first aid. First aid involves the surveying of the emergency situation and its possible effects on cultural heritage, including on site damage risk assessment, and security and stabilisation, with the overall aim of promoting the immediate salvaging of cultural heritage, therefore enabling the recovery of the communities affected by the crisis. The activation of cultural heritage salvaging depends on the location, scale and nature of the disaster of

the emergency. For example, the heritage sites that were intentionally destroyed in 2014 in northern Iraq could not be measured out until the liberation of Mosul in 2016. The lack of access to the occupied areas and the changeable security conditions of the city further delayed the implementation of cultural heritage first aid in the affected heritage sites (Tandon, 2018).

Safeguarding heritage in crisis is essential, as it provides communities with memory and attachment to place, which then creates collective identity and a sense of belonging, especially when people become displaced. International organisations and first aid workers must understand the necessity of cultural heritage recovery in times of crisis and the importance and connection that it provides for communities. With the right recovery plans and efforts cultural heritage in crisis can be salvaged from the detrimental destruction caused by armed groups and natural disasters, thus providing further development.

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HERITAGE IN DANGER
The case of the Old City of Herat:
Then VS Now

Hala Sahall

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ABSTRACT

The Old City of Herat in Afghanistan has been at a constant shortfalling when the preservation of its archeological sites has been in question. Before 2002, the main challenge the city faced was the constant state of conflict. Post the war, the heritage sites were confronted with urban expansion and informal growth. This paper presents significant examples of sites that were impacted by at least one of the above-mentioned provocations and emphasizes on the importance of cultural heritage as a tool for urban resilience.

Image caption: An Arterial Image of the Old City of Herat; AKTC

Formerly known as Alexandria of Aria, Herat has been a significant stop of the ancient silk road connecting China to Italy. This ancient city shares borders with the neighboring country, Iran, and is Afghanistan's third largest city. Under numerous ruling dynasties, Herat has become a collective of significant heritage buildings that have been continuously neglected and abandoned due to the city's chaotic events, then and now.

Dating back to 1885, under the British colonization, Herat is believed to have witnessed severe damage. A century later, the Soviet Invasion, that lasted for a decade, has left 75% of the city in rubbles. The short-lived "peace" was disrupted when the Taliban arrived on the scene in 1995 and seized multiple cities in Afghanistan, including Herat. Following the attack of 9/11 on the twin towers, the United States led war against Afghanistan that left the already-devasted city in a state of ruins. Needless to mention the continuous state of power tensions amongst the numerous ethnic groups of Herat, this constant state of conflict has posed an immense threat on the old city; putting its rich heritage in danger.

Following the Soviet war, a substantial number of heritage buildings were declared completely destroyed by late 1994 including, Mazari Shaykh Zayn Al Din Khafi Mausoleum, built in 1453, the Village of Azadan and the Mazari Mulla Hussayn Waiz Mausoleum, both bombed in 1985. Several buildings that have been eradicated were reconstructed under the efforts of the government and the locals in attempts to revive the significance of these buildings, tangibly and intangibly. An example of this case is the Tomb of Jami, a poet from the Timurid period, where the neighboring mosque and madrasa were completely bombed on the hands of the Soviets. The graveyard was delineated using white and blue cement walls in 1996 under the patronage of a Herati Merchant. The Mazari Miri Shahid Abdallah Al Wahid is another example that interprets the will of the people, where the shrine was completely reconstructed, by the local workforce, mimicking the original façade.

Joint interventions to conserve the heritage in Herat were also noticeable when one of the minarets of The Great Mosque of Herat was hit by a rocket early 1986 during the Soviet Invasion and was reconstructed by Russian experts under the supervision of Ustad Muhammad Said Mashal, a renowned Herati Miniaturist. Foreign assistance was also provided when the Masjidi Hawzi Karbas and the surrounding 4000 homes were bombed in 1982. UNHCR and DACAAR funded a project to rebuild the mosque and used the shattered mosaics for the new Mihrab. On the contrary, some buildings

were not as fortunate and are now part of a fallen history such as the Hazaryi Imam Fakhr Al Din Mausoleum that is now overshadowed by a mosque.

The period of the Taliban rule sparked fear amongst the people due to the strict regulations and unpredictable outbursts of violence. Women were not allowed to work, seek education, practice every-day activities, or even use public facilities specifically the traditional Hamam, a public bathhouse. Shiite activities were also forbidden which led to the closure of the shrine, Gunbadi Imamzada AbdulQasim Ibn Jafari Sadiq. The Ikhtiyaruddin Citadel, built under the rule of Alexander the Great in 330 BC, was restored as a military base under the rule of the Taliban. This brought immense damage to the compound that was reopened to the public as a museum post the Soviet War. In Gazurgah, a sculpture facing the entrance of the Zarnegar Khanaqa Shrine was also removed as it 'represents a living thing which is "forbidden" in Islam.'

The reign of the Taliban came to an end when the US led war against Afghanistan following the events of 9/11. This war, as bizarre as it may sound, gave the people of Herat hope to recapture their land. The end of this era does not mean the end of the Taliban rule but implies that they were now crippled from their power.

The Afghan returnees came to find their homes in a state of rubbles after being occupied by Taliban militia or devastated due to the war. This marked the beginning of a new challenge putting the old city's heritage at risk. Despite the conflict, raiding and corruption, urbanization has taken place. This informal growth increased the city's area by 646% from 15 sqkm in 1965 to 112 sqkm by 2017. 38 heritage sites were absorbed within the urban fabric by 2012 putting them at risk of looting of materials to construct new settlements and trash dumping due to the non-existent solid waste management plan. Unlike the challenges then, people are now unaware and unappreciative of the importance of these buildings.

Examples of cases where important heritage sites lost their value due to urban expansion include the Gawharshad Musalla Complex which was formerly a mosque, madrasa and mausoleum and is now in a state of irreparable damage. It was surrounded by agriculture fields with a few dispersed homes and now is within a center of congested informal settlements. Another example of this case is the Baghe Jahanara Timurid garden that is now converted into a modern-day cemetery. Another case is the informal market of the 160 shops adjoined to the structure of the Char Suq Cistern that was putting the building at a high risk of collapsing. A study conducted shows that 86 heritage sites are at high risk of falling victim to urban expansion and could potentially face a similar fate to the three above mentioned examples.

The Herat Programme initiative led by Aga Khan Trust for Culture, AKTC, was established in 2005 in order to document, conserve, regulate guidelines, monitor construction and demolition, map the historic fabric and coordinate amongst

key institutions to preserve the urban identity. The Aga khan program also promoted adaptive reuse of heritage buildings to fit the needs of the people. A successful example of that is the Karbasi House which is now a school for traditional music; an activity that was banned during the Taliban reign. Several cisterns are now functioning as libraries, art galleries and study spaces.

This initiative has salvaged several heritage sites that were in danger of deterioration due to the conflicts or urban expansion. Starting with the oldest complex of the Ikhtiyaruddin Citadel that has undergone several restoration and reconstruction missions over its history. The AKTC stabilized its structure, reconstructed destroyed buildings and built an outdoor amphitheater. The citadel is now functioning as a museum, public events space, archeological archive and a conservation workshop site. The Qando Nabat Hamam, believed to be 200 years old, was shattered post conflict, following the AKTC intervention, where the clean water and grey water pipes were fixed. The building welcomed at least 150 users a year after its opening. The Char Suq Cistern, built in 1634, has undergone structural repairs and material improvement under the AKTC initiative and now functions as a hub for cultural events.

The many ethnic groups of Herat only came united under the roof of these sacred sites. The conservation of heritage buildings provided job and training opportunities to local craftsmen on traditional construction and decorative techniques. The AKTC initiative raised awareness amongst the people on the concept of adaptive reuse where these "unfunctional" buildings could be rehabilitated to serve their needs. The second life given to the old city decreases the tendency of demolishing ancient sites and gives the foreigners an incentive to visit Herat. This ideology could help boost the economy through the tourism sector. The above-mentioned reflections portrait heritage as a key role in promoting resilience.

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TOOLS FOR NATURAL HERITAGE CONSERVATION IN AFRICA

An overview of the Integrated Conservation and Development Project's approach and future directions of natural

conservation's goal.

Marta Tommasi

ABSTRACT

Throughout Africa, existing protected areas are becoming increasingly ecologically isolated as a result of agricultural development, deforestation, human settlement, and the active elimination of wildlife on adjacent lands. Additionally, rural poverty, population growth and external wildlife markets are increasingly encouraging both subsistence and commercial poaching at the expences of many species within protected areas. Many studies suggest that over 65% of the original wildlife habitat in Africa has already been lost.

This paper wants to analyze the most common approach in natural conservation and communities development, the Integrated Conservation and Development Project (ICDP), highlighting its pros and cons, in order to understand how to improve it in future relevant policies.

Fig.1 Geophysical map of Tanzania, showing the Usambara Mountains

Fig.2 Usambara Mountains, Tanzania

Fig.3 One of the fish ponds placed by an ICDP in Magamba, East Usambara Mountains, Tanzania

INTRODUCTION

A huge planning system have been developed in Africa since the 90's, in order to fight the habitat loss.

The main approach, which has gained considerable attention in recent years, is the Integrated Conservation and Development Project (ICDP), which attempts to link the conservation of biological diversity within a protected area to social and economic development outside that protected area.

Despite of its popularity, many reviews indicate that most ICDPs had only limited succes in achieving both conservation and development objectives.

This paper wants to analize what kind of problems cause the ICDP's lack of success and to explore other tools or tecnicniques that may be involved in supporting it.

1. DEFINITION OF ICDP

The Integrated Conservation and Development Project aims to promote the conservation of biomes troughout the involvement of the communities, in exchange of some incentives such as: shared decision-making authority, employment, revenue sharing or provision of facilities (for example dispensaries, schools, bore holes, roads, and woodlots).

2. CRITIQUES OF ICDPs IN AFRICA

A number of assessments have been conducted around the effectiveness of ICDPs in Africa.

As a result, a series of problems that is possible to group into the following four macro-cathegories:

2.1 Assessment problems

- Projects evaluated too early;
- Inadequate monitoring over dev't effects on biodiversity;
- Distorted taxa representation and land selection;

2.2 Internal constraints

- Overestimation of material incentives and social activities;
- Conflict of authority between central gov't and local communities;
- Impossibility to grant goods supply in relation with wildlife population variability;
- Dev't activities often clashes with conservational goals. For instance, one ICDP in Tanzania placed fish ponds in an important wetland habitat in the East Usambara Mountains. These ponds, although effective in providing additional protein to villagers, severely disrupted scarce riparian habitat.

2.3 External forces

- Revenue sources unreliable due to economic and political instability;
- Manipulation of resource use patterns by external market forces;
- Increasing demand for rural natural resources due to growing urbanization;
- Reverse migration induced by ICDP-related dev't activities.

2.4 Inadeguate Knoledge of the project's natural and social environment

- Erroneous assumptions on local communities' sentiment toward protected areas;
- Underrating of local communities' skepticism toward (foreign) management;
- Erroneously assumed proportional ratio between communities livelihood improvement and conservation enhancement;
- ICDP unintended promotion of dependency in relations with local communities instead of reciprocity;
- Failure to take into account the broader picture complex socio-environmental contexts in which most projects are located and apply scientific input accordingly.

3. FUTURE DIRECTIONS

Several immediate challenges need to be addressed, as this paper showed, in designing future conservation initiatives in Africa. After analyzing ICDPs' pro and cons, it's possible to highlight some ICDPs' refinements that could significantly help in natural conservation's goal:

- Decoupling conservation and development's objectives, delegating these activities to skilled organizations with appropriate expertise and experience;

- Providing ecological and social assessments during both design and implementation stages;

- Developing flexible projects in order to adapt to the environment and its changes;

- In-depth analysis on external factors, such as: markets, land tenure, population growth;

- Assess, implement and evaluate alternative and complementary approaches to ICDPs such as economic and land-tenure reforms which help reduce external environmental pressures on protected areas;

- Landscape-wide conservation planning which could promote activities compatible with wildlife conservation on a landscape-wide scale;

- Managers-local communities conflict resolution via communities involvement in planning and implementation of projects;

- Community-Based Natural Resources Management (CBNRM). CBNRM transfers natural resources management to local communities, it may be successful only alongside the promotion of a long-term sustainable conservation vision perceived as more valuable and the gradual transfer of authority;

- Enhancing the management capacity of protected area institutions through the development of scholarships, courses, exchange programs, training manuals, and technical assistance that focus on ecological and social monitoring, conflict resolution, park planning, and modern law enforcement techniques.

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housing

AFFORDABLE HOUSING
Theory and tools

Vanessa Nozaki Valentim

ABSTRACT

Find a good solution for the housing deficit it is challenging architects and other professionals correlated all over the word for decades. The recent withdrawal of the State from the social housing sector in order to prioritize the real estate market, coupled with the lack of good and specific policies and the pre-fabricated method of construction had brought several problems of concept during the project design of the social housings.

Even with the background of some European and American cases on what not to do, the developing countries are still facing difficulties to stop following the same path. Innovative solutions need to be created based on research to make possible new policies. For than, make real affordable housing solutions with value and quality that fulfill the needs and aspirations of the people involved.

Keys words: housing deficit, mass housing, urban voids, housing estates, social housing, public housing, private market

Example of a mass social housing:in the middle of green areas, low infrstructure and massive (Source: Tribuna do Norte Newspaper - http://www.tribunadonorte.com.br/noticia/prefeitura-entrega-ima-veis-do-minha-casa-no-planalto/407052)

INTRODUCTION

The housing deficit is a problem the society faces for a long time. However, it was with the end of World War and beginning of industrial revolution that this issue became more evident (Moreira, 2001). Moreover, since that, urban planner, architects and other professionals correlated are trying to find a good solution.

After the World War, the deficit increased in a vertiginous way in Eastern Europe and US, mainly. Then, the idea of producing houses in an industrial proportion system became very attractive, since it seemed a rapid and modern way of construction.

Germany was one of the pioneers in this process. To solve the inequality between East and Western Germany after the end of the Soviet Union, they started to build housing estates in the urban voids, areas that were devastated by the bombs (Moreira, 2001; Rolnik, 2013). This brought a concept to urban planning that became, unfortunately, almost intrinsic to the cities: the segregation of the population according to them economic status, since the housing estates were concentrating the poorest in the periphery of the city.

THE PAPER OF THE PRIVATE MARKET IN COMMODIFICATION OF HOUSING DEFICIT AND IT'S PROBLEMS

The private market had always played a role in the sector of public housing and its deficit. Ranging from management and controlling the maintenance of already built public housing to construction of new housing estates and their financialization (Moreira, 2001; Rolnik, 2013; Kowaltowski, Muianga, Granja, Moreira, Bernardini & Castro, 2018).

Normally, the state gives guidelines and supervises the work of the private companies, but cannot interfere in the operational process. This gives space to each real estate company works with their own strategy, according to what is more beneficent to them (Rolnik, 2013).

Therefore, the pre-fabricated method emerged like a "magic solution" that could resolve rapidly the housing deficit while provides profit to the construction companies. In fact this kind of method it's very efficient, but, on the other hand, has generated several challenges for the Central and Eastern Europe, such as segregated urban spaces and high necessity of modernization of the buildings.

However, it is undeniable that provided minimal living conditions to a large part of the homeless of that time, a very different situation from what it's seen in the developing countries, especially the ones in Latin America, countries where this method of construction is increasing a lot during the past years (Moreira, 2001).

Another topic to be observed is that the cultural habits can change a lot among the years, and what it was thought as a solution in the past, may not be in some time (Moreira, 2001). The architects and urban planners have a very challenging mission in this point: the project designs must be able to adjust to meet the needs not only of the current society, but also of the future one. With that in mind, it came two lines of thought: the first one, if the pre-fabrication in construction it's really a good method to apply in social housing; and the second one, if it is possible to use this method in a more flexible and adaptable way, as it is necessary.

The problem is that these points are not usually taken on count by the private market, which is more concerned about making the highest number of social housing as possible to profit and then, make a good impression for apparently be solving the housing deficit.

Moreover, it gets worst when observed in some countries like Brazil the withdrawal of the state from the public housing sector, in order to prioritize the real estate market (Rolnik, 2013). Adding up these topics mentioned, the market made (and the State in a way, allowed) homeownership go from a human right to a new way for capital accumulation (Rolnik, 2013), instead on focus on the welfare of the population.

Now, as the market has the power on housing, and consequently, high influence on GDP, the government see it-self obligated to engage in policies like tax free zones, public-private partnerships and other urban policies experiments (Rolnik,2013; Kowaltowski, Muianga, Granja, Moreira, Bernardini & Castro, 2018). Among the strategies, the creation of new opportunities for speculative investments in central city to reach tourists and the wealthy-financial people, entirely zones dedicated to social housing far from the city-centers and permission to the private to demolish stigmatized housing complex, such as slums, in order to make a more profitable urban operation (Rolnik, 2013).

The combination of these topics led to constructions of mass housing in the urban peripheries, creating a scenario where the poor does not exist in city center while at the same time, unlocked the value of the land and created new urban ghettos (Rolnik, 2013).

The results are neighborhoods with high concentration of social housing being discriminated by entrepreneurs and consumers. Areas where no one wants to invest or even enter after the social or mass housing has been built.

If by one side is a completely disaster, for another, the concepts of mass housing and pre-fabricated would be very

promising for fix the deficit if the private market focused on building in urban areas, reinforcing the feeling of belonging and provide social stability. Despite that, they prefer to build this kind of project far from urbanized areas for two reasons: the zoning policies permit and the land price is lower, even though some specialists affirm that it can be possible to make the both affordable and integrated social housing.

CONCLUSION

With this in mind, it is too dangerous to give too much power as the State has been given to the private sector until now. If needed, it is necessary a good strategic policy focused, first, on welfare (Rolnik, 2013).

Looking for just 1% of the population in developing countries, the ones richer, it is completely equivocated and not useful as city. Accept that there is people with more resources that can build better homes and invest in different urban operations, while there is also people with less resources that needs more engagement of the State is paramount to begin the (re)construction of a city more equalitarian.

The informal settlements in city enter are not the real problem as much people think. The real one is that society, and that includes not only governments, but also entrepreneurs, architects, urban planner and people as individuals, are building cities for just a part of the population, and making the "rest" as much as part as possible. Therefore, new and innovative approaches are necessary to deal with the actual problem of social housing otherwise, as said by Buckley, history will continuing repeat itself with the same mistakes of the past.

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RIGHT TO HOUSING

Francesca Mancia

ABSTRACT

The human right to adequate housing, conceptualized by many UN agencies over the past decades, sets a goal for welfare policies: to encourage urban policies that promote justice, sustainability and inclusion in cities. In the first part of the essay Lefebvre's "right to the city" is presented, strengthening which city he imagines and who are the actors who can accomplish it. In the second part of the paper, a reflection on the right of housing is deepened in the Global South, where informal housing and informal settlements are a widespread phenomenon.

keywords: right to housing, right to the city, informal settlements

Article 25 of the Universal Declaration of Human Rights (1948) states that *"everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services [...]"*. The 'right to housing' has later been developed, studied and theorized by many academics among which Henri Lefebvre in his book Right to the city.

In his work, Lefebvre describes human needs as opposed and complimentary (1968, p. 147), stating that they include security and opening, certainty and adventure, organization of work and of play, isolation and encounter, independence and communication. Moreover, as he asserts, the *"need to see, to hear, to touch, to taste"* (p. 147) must be perceived in a 'world', in a city that people individually and collectively create through their daily actions and political, intellectual and economic engagements. The relationship between the inhabitants and their city is bilateral. The same city is the one from which inhabitants are made of: the right they have to the city is not only a right of access to what already exists, but the possibility to shape the future living environment after their desires and to participate in its governance (Harvey 2003). Lefebvre identifies the right to the city as a cry out of necessity and a demand for something more, addressed from the ones deprived of basic materials and existing legal rights. The demand comes from those directly in need and oppressed, the excluded and the alienated, those whose basic needs are not fulfilled: the homeless, the hungry, the imprisoned, the persecuted because of gender, religion, racial grounds (Marcuse 2009).

Lefebvre sees the city as a projection of society on the ground, the claim of the right to the city is a claim to something whole and totally different from the existing city and society; the academic's implications result in a fundamental rejection of the prevailing capitalist system of his time. Lefebvre's idea of the right to the city involves inhabitants de-alienating urban space and taking appropriation of it through participation, overcoming both functional separation of uses and forms of residential segregation typical of the capitalist city. In Right to the city and his following works, Lefebvre calls for a profound change of a city which has become an urban world reduced to its economic elements.

Over the years the topic has been further developed: UN agencies made an effort to conceptualize the right of the city as a broader agenda for human rights. Article 25 of the Universal Declaration of Human Rights and Article 11 of the International Covenant on Economic, Social and Cultural

Rights are important mainstays to imagine a global social citizenship, with a set of social rights ensuring an adequate standard of living. CESCR (Committee on Economic, Social and Cultural Rights) in 1991 associates the right to housing to the *"right to live in security, peace and dignity"* (para. 7) and it takes as elements of adequate housing the legal security of tenure, the availability of services, facilities and infrastructures, affordability, habitability, accessibility, location and cultural adequacy.

The recognition of adequate housing as a fundamental right by the international community allows a reflection over inadequate housing. Informal settlements, in fact, lack the legal security of tenure and public services, even if they provide dwellers an affordable, habitable and accessible shelter. Considering the human right to adequate housing mentioned before, the countries' government where informal housing occurs has a duty to provide informal inhabitants with formal accommodations. However, planners and the housing industry too often eradicate informal settlements not to provide dwellers with formal housing but for the sake of the formal economy and the planning system, benefitting real estate developers, public service companies or formal settlement's residents. Therefore, in growing cities, particularly in the Global South, marginal urban land where many informal settlements are located becomes appealing due to the increase of the population and - as a consequence - of the settlement area.

Professors Davy and Pellissery (2013) assert that full social citizenship is related to human rights with regard to three elements: the formalisation of the right of an individual, the government's duty to comply with human rights and the enjoyment of a human right by natural persons. Concerning the last element, a person enjoys his right to housing if he can live safely in a home with access to water, sanitation, energy, infrastructure services. The three fundamentals of human rights reveal that the right to housing described by UDHR and ICESCR requires a wide-ranging approach in order to improve informal dwellers' human rights condition.

To deepen the relationship between human rights, housing and informality, Davy and Pellissery analyse reports by UN Special Rapporteurs and Independent Experts. These reports underline that the denial of public infrastructure and other public services to informal citizens, as well as their forced evictions, violate their right to housing. These kinds of violations seriously impair residents' livelihood. Considering so, despite informal residents have ICESCR rights, the circumstances of informality inhibit access to work opportunities, health services, public provisions, the police, the tribunal system. Informal settlements are spaces of non-state welfare, where rules outside the hierarchy of legal norms are applied - rules that Davy and Pellissery call 'the everyday social contract of informality' (p. S78). Informal settlements and informal economies are expressions of an everyday social contract that is forged between the members of a community which, despite social, cultural, political or economic

conflicts, shares the necessity of a life on the margins. Informal settlements and informal economy are the only forms of housing and livelihood sources for the majority of urban households in the Global South.

Local community compensates with social trust, solidarity and shared values the lack of legal security and public services caused by informality. The everyday social contract of informality is made of exchanges based on social trust, encounters on illegal markets, versatile use of marginal urban land, resilience against the discomfort caused by insufficient public services and infrastructures. Informality responds to people who live in the margins' needs: Global South rapid urbanisation causes the occupation of unwanted and many times unliveable pieces of land. Despite that, informality creates a bond between the members of a local community that cannot be easily replaced by 'formalisations' of a fundamental right - the right to adequate housing - based on anti-poverty planning, urban renovation and social cash programmes.

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humanitaria sector

HUMANITARIAN SECTOR
The future of humanitarians

Gianna Martina Bucco Sereni

ABSTRACT

The Humanitarian Sectors have the authorization to provide assistance and protect people in some of the world's most challenging political, social, economic, and   technological environments.   Over   the   past e, they have been experiencing changes to their relationships with their

beneficiaries and affected populations as well as their contexts of engagement including the pressure to be efficient and demands to be liable, the need to gain and sustain access and be close to beneficiaries and affected populations, and the urgency and instant response that is required, among others.

This means that they have to re-think how they continue to effectively deliver their mandates as well as how they design and implement their modes of operations. These new modes of operations, and the new relationships they entail are increasingly mediated, enabled, enhanced, and limited by technologies. All of this results take them to different set of risks, which currently many humanitarian actors may not be prepared to confront.
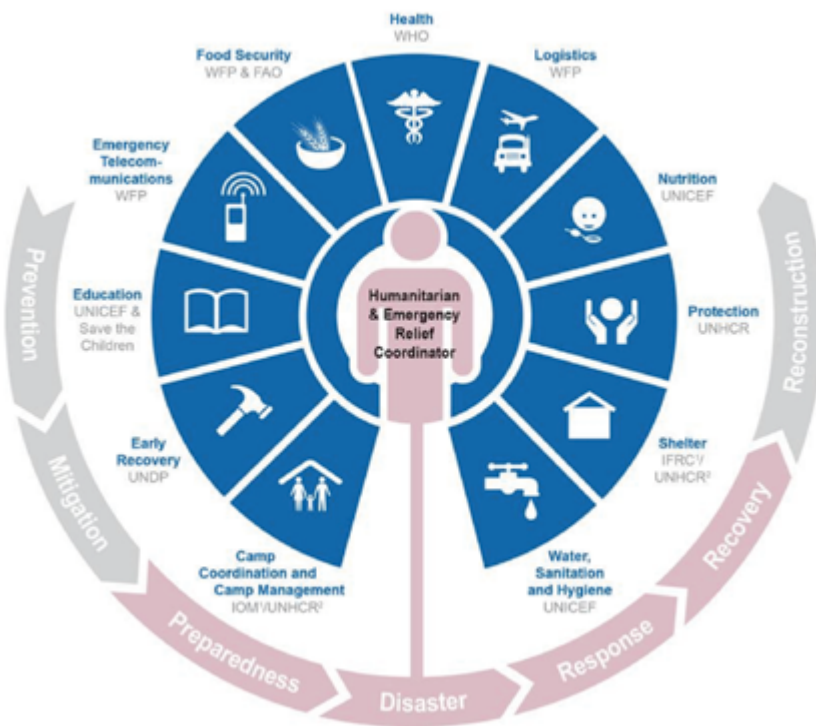
Diagram illustrating the 11 sectors of humanitarian action now coordinated through the Cluster
Approach, which was introduced in 2005. (researchgate.net)

THE HUMANITARIAN INTERVENTION

Through our time line, humanity have been facing many conflicts and disasters. The way of confronting them and trying to give a solution have take us to create methods and organizations. The "humanitarian intervention are actions undertaken by an organization or organizations (usually a state or a coalition of states) that are intended to alleviate extensive human suffering within the borders of a sovereign state. Such suffering tends to be the result of a government instigating, facilitating, or ignoring the abuse of groups falling within its jurisdiction" (britannica.com). This abuse often takes the form of deliberate and systematic violations of the human rights, including forced expulsions, ethnic cleansing, and, in extreme cases, genocide. Humanitarian intervention can apply also in situations where there is no effective government and civil order consequently has collapsed.

The conceptualization of humanitarian actions as the delivery, in an emergency, the relief and assistance to a certain city or country that is in distress. It has become a major focus of debate within governments, international organizations, think-tanks, and across a variety of   academic fields, including international and comparative law, international relations, political science, moral, and political philosophy.

THE HUMANITARIAN SECTOR IN 2030

Mais AlDaoud at the Jordan Crown Prince Foundation believes that the solution to this is equal access: "If you feel you have equal access, you will explore opportunities instead of resorting to violence." She said this regarding youth who feel frustrated by their circumstances, locked out of global opportunities but it could just as easily apply to any other group. People who are afraid of what the future will hold, or feel barred from accessing its potential opportunities, are in a poor position to prepare for that future.

How does one help people play an active part in building the future? Ensure that they have the skills to work, organize, and thrive in it. But the evidence is clear that there remains a dramatic gap between what people are being educated to do and the skills necessary to face the challenges of the future. This gap is as wide in the humanitarian sector as in any other industry, and to bridge it will be no simple task. We know that the skills of today are not those that will be needed in the future. But the future is uncertain, and we do not know what will be needed instead.

The goal of future thinking is is to change people's behavior, or rather to help them change their own behavior in order to create a better future. It is not to look back in ten years and see that we correctly predicted the future; it is to look back and see that people were called to change their work and learning in a way that mitigated disasters and stimulated new opportunities. The forecasts must be rooted in reality, and be a serious attempt to look at what might happen in the future given what our research indicates in the present.

Thinking about the future offers a variety of benefits. First, it gives us a way to plan for what we cannot predict. Earthquakes

present a useful model for this. There is as yet no known method for detecting or predicting the time of an earthquake by more than a few minutes. However, in Chile, there have been several huge earthquakes in the last several decades. No one can predict when the next earthquake will be but no one builds their homes out of brick which would collapse during an earthquake. There are things that can be done today to prepare for the far future, or unexpected disruption, even though they cannot be predicted.

When building a future forecast, the first thing to consider is history. What is important for our work is not what is truly new—it is what is about to take off. But understanding history gives us the context to identify the glimmers of the future in the present, which should catch our eye as different and important.

The humanitarian sector's funding structures and cycles make it extremely difficult for organizations to plan operations more than a couple of years ahead and they must do so within the constraints of specific projects and funding sources. By creating time-bound and project-bound funding mechanisms, donors implicitly force beneficiary organizations to focus their planning on the near future, even though in the long run local organizations are those that will be around to manage the aftereffects of a crisis. Forecasting is most effective when all stakeholders are involved in the process. This is especially true for the humanitarian sector where decision making and planning processes are distinctly asymmetrical and those farthest from the issues at hand have the greatest power and capital. Humanitarian foresight is of maximum utility when beneficiary organizations and donor are equally engaged.

In the world of 2030, the humanitarian sector will be a tangled web of distributed networks, newly-powerful nations, altruistic individuals and opportunistic profiteers. They will continuously shape and reshape, forming quickly around an issue and dissolving as quickly as they appeared. This will mean more agility and adaptability but long-term responses and approaches to intractable crises that last decades will suffer. These are some of the disruptive shifts that will affect the entire global humanitarian ecosystem in the next decade:
- Disruptive Organizational shifts
- Disruptive Political and Economic Shifts
- Disruptive Natural Crisis Response Shifts
- Disruptive Communication and Information Shifts
- Disruptive Funding Shifts
- Disruptive Monitoring and Evaluation Shifts

But, something that distinguishes humanitarian work from work in other industries is the role of volunteers, donors, and program beneficiaries. Unlike in other industries, there are some essential stakeholders who work for free, and others who even pay to participate. This diversity of incentives and motivations makes the future of skills for the humanitarian sector particularly rich, complex and difficult to generalize. Developing new humanitarian skills.

1 - UN-Habitat, 2008
2 - UN-Habitat, 2006

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CONCLUSION

This belief that what we do today affects the future, and that an individual or group can act to "change the world" is fundamental to the process of strategic foresight. This view is fundamental also to humanitarian work, and so foresight for the humanitarian sector is an obvious mixture. Henry Dunant believed that the development of human beings is a process of evolution rather than an immutable pattern, and that it is based on a combination of education, cultural factors, and economic and political factors. The Dunantist approach reflects the notion that the social forces which guide the course of individual development can themselves be reciprocally altered by individuals. By using strategic foresight, we clarify what we can and cannot change, and strengthen our ability to do so.

Since the role of the humanitarian ecosystem is to minimize suffering, it would make most sense to work on supporting these slow-moving economic and environmental systems so that crises do not occur in the first place. However, such efforts are often classed as "economic development" instead of humanitarian work, with different funding mechanisms and priorities altogether. One way to manage this could be to include economic development partners in humanitarian foresight conversations, and to use foresight as an excuse to co-develop long term strategy.

It might also be useful to reconsider a word that appears frequently when discussing the future, technology, and innovation: disruption. Disruption has a more profound meaning in the humanitarian ecosystem, which deals with the most dramatic possible interruptions of normalcy, situations where people's lives have been completely uprooted or distorted.

As mention in the report of the future if the humanitarian sector "This is not a set of recommendations. This is a set of possibilities. The difference is that recommendations say what should happen, while this report focuses on what could happen" (Kirshbaum, J., Gonsalves, A., 11)

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informal urbanism

INFORMALITY
as a form of settlement

Rosa Anna Mancini

ABSTRACT

Informality is a word that stretches across several sectors, often in the history opposed to the concept of formality and has been much abused and misunderstood. In recent decades, several researchers have interpreted informality with different meanings, and it has been frequently used to describe economic, social and political processes in developing countries, places in continuous progress and change, fertile ground for the formation of informal settlements, associated to poverty, irregularity and marginalisation, but that increasingly are becoming ordinary places.

Ethiopia, Adwa 2019: Informality, on the road to Adwa - Tigray

Informality is a concept born to describe a part of the economic sector which is not regulated by legal or contractual rules and it has acquired relevance in the last forty years, assuming over time different denominations, characteristics, and interpretations. The complexity of this concept involves multiple areas; since this term is opposed to the concept of formal, informality [in settlements] is used to describe and theorize not only the spatial aspect of the city, but also its cultural, social, and economic organization politics (Hernàndez et al. 2010). The beginning of studies in the sector so called "informal" goes back to the '70s in African urban studies, credited to the work of Keith Hart (1973) in Ghana on Accra's 'informal economy'. He described it as an autonomous, unregulated, often illegal, small-scale, arena for jobs many people would use as a stopgap en route into formal sector employment – meaning registered, regulated, legal, waged, and often larger-scale. This bifurcation of the economy found its spatial equivalent for many observers in a neat separation of informal from formal residential settlement areas in cities.

Informal settlements are referred to using various terminologies, depending on their contexts or geographies: barrio, bidonville, favela, ghetto, kampong, katchi abadi, masseque, shanty towns, skid row, and squatter cities and this shows how informality is not at all a universal concept. In 2003, UN Member States defined an informal settlement household as a group of individuals living in a dwelling that lacks one or more of the following conditions – the so-called five deprivations:

1. access to improved water

2. access to improved sanitation facilities

3. sufficient living area – not overcrowded

4. structural quality/durability of dwellings

5. security of tenure.

Relating to negative characterisations of urban informal settlements, observers have highlighted the resurgent use of the term 'slum' (Davis, 2006), and seen this as evidence of a worrying trend towards a generally negative and over-simplified universal image of informal settlements (Gilbert, 2007). The reproduction of terms like 'slum' or 'squatter' (Neuwirth, 2005), indiscriminately applied to places and people under the 'informal' heading, obscures diversity and complexity. Urban informality exists both in developed and developing countries; however, globally, most informal settlements are located in two regions – Southern Asia and sub-Saharan Africa, where 80% of the world's poor reside. Urban growth rates are highest in the countries of

the global South or the 'developing world', where cities grow by an average of five million new urban residents every month. Over the next four decades 'developing world' cities will absorb 95% of the world's urban population growth[1]. In cities where informal development is the norm rather than the exception, this means that 'urban growth will become virtually synonymous with slum formation in some regions'[2] . Moreover, this massive urbanisation is occurring not just in the feted megacities but in widespread 'faintly visible second-tier cities and smaller urban areas' (Davis, 2004). In fact, if informality is understood to include inadequate shelters that lack piped water and sanitation, then it can be found everywhere, most commonly in rural areas; but when it defined in relation to state regulation, its urban nature stands out. According to Ananya Roy, informality is a mode of urban development and she arguments that "the state has the power… to determine what is informal and what is not" (Roy, 2005) and that informality is politically constructed, and the states are not neutral arbiters, politicians and officials have interests, and both manipulate the boundaries of informality to suit their own ends. This insight can lead to the perception of the law of a state-as the holder of this power-as unjust.

The informality and the consequences that this form of settlement brings, has given rise to debates on justice, on what is legitimate or not, in terms of property, land rights etc. As Simon (1992, 109) has observed, "settlement which is officially deemed illegal in terms of Western law, may be perfectly legitimate according to customary law". From these reflections, several thoughts have arisen regarding the concept of informality, justifying, then, its existence as a heroic act. Since 1963, the British architect, John FC Turner, introduced the phenomenon of informal urbanisation in developing countries to a Western audience through numerous publications in the magazine Architectural Design. He has looked at informal urbanisation as the key element of empowerment of the individual in the face of an ever more present state, as well as an example of urban vitality and form. Also, during the 1970s, the concept of 'self-help' was developed, referring to housing where the owner-occupier constructs some or all the accommodation, with or without (professional) help. So according to Perlam, this approach to self-sufficiency arises from "the aspirations of the bourgeoisie, the perseverance of pioneers, and the values of patriots. What they do not have is an opportunity to fulfil their aspirations" (Perlman, 1976). This idea was widely influential in policy terms, with sites-and-services and upgrading policies implemented in many countries during the late 1960s and early 1970s, but it also generated considerable criticism, particularly due to suggestions that 'self-help releases government from its responsibility to provide adequate housing as a basic need for its low-income population' (Moser & Peake, 1987).

The largely usage of the term informality for different reasons is misunderstood with the concept of spontaneity. Favelas, barriadas, or slums are being increasingly mystified as an ideal image of an anti- authoritarian, aesthetically desirable, and perhaps unavoidable form of urbanization. This means that

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urban informality is understood disconnectedly from its political and economic circuits and is merely viewed as an aesthetic phenomenon. In this way, the risk of those problems is that it is being depoliticized, and the injustice, hardship, and political exclusion the urban poor face every day are being ignored. In these informal systems, in fact, 'access to land is neither haphazard nor spontaneous but follows certain procedures that are usually well known and adhered to by the actors involved. The systems are often highly reliant on informal social networks which are themselves built from kinship and friendship. One of solution to informality and poverty, according to De Soto (2000), is the provision of legal titles: creating property ownership (through titling) and legalisation of assets gives poor people the security of tenure they need to invest in their homes and businesses, and hence invigorate the economy. On the other hand, these strategies have also been criticised for having simplified complex issues, and have failed to generate expected wealth (Miranda, 2002).

Considering the polysemy of this concept, it is important to concentrate the focus not on its definition, but rather on a description and understanding of phenomena, situations, themes, and dimensions capable of reflecting their dynamic character. Appears therefore interesting to consider the blurred and hybrid space, privileged place of expression of the diversity of these interactions.

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INFORMAL SETTLEMENTS

Julia Bernardos Silvestre

ABSTRACT

According to the United Nations, at least a third of the global urban population suffers from inadequate living conditions. The main characteristics included in the definition of informal settlements are: lack of access to basic services (drinking water, sanitation, energy, waste collection), lack of basic infrastructure, poor structural quality of housing, crowding, location in dangerous places and insecurity (UN-Habitat 2003, 2016) National governments and the entire international community have recognized the problem.

Few countries can claim that they do not have informal settlements, and although the number of people living in them can vary greatly, they are certainly recognized as a global phenomenon. Difficult conditions affect up to 60% of the urban population of the Global South and therefore the number of people affected in these places is expected to double in the next two decades. Affecting an average of one in ten people (UN-Habitat 2016) However, it is very clear that such settlements are functionally integrated parts of many cities and cannot simply be erased without moving informality elsewhere. Informal settlements have been the most widespread form of new urban development for the past half century, hosting around a quarter of the world's urban population. (UN-Habitat 2006)

Bombay, India. The blue roofs are tarps designed to protect against the monsoon wind. Author: Johnny Miller

Informal settlements, slums, favelas, and many other names are generally used to refer to these neighborhoods in many ways poor and precarious. In general terms, all these denominations highlight their negative characteristics and clearly carry implicit pejorative connotations. By extension, the words used to describe the physical conditions of informal settlements also choose to unfairly apply to their inhabitants. Therefore, being able to understand the complexity and resilience of informal urbanism is one of the great challenges of our time. (Dovey K, 2012)

The concept of the informal sector originally comes from the economy, where it describes the part of the economy that is not part of the economic measures. The informal and formal sectors are not separated, both are always present with reciprocal relationships in all economies. In urban terms, although cities may have a more or less formal character, all cities incorporate a combination of formal and informal processes.

The main reason for designating them as "informal" is that it implies a lack of control, they do not comply with building regulations, property codes and / or urban regulations. Also the fact of defining them as "marginal" and "irregular", in many cases they are automatically considered as "illegal". We urgently need to start using another approach to understand and support the city produced by people.

Likewise, the general classification of such areas as informal settlements does not indicate their importance or their economic and cultural contributions to the cities in which they are located. It fails to recognize that many of these neighborhoods have become established communities with substantially sound housing. The relationship between formality and informality can be viewed in the historical sense as one in which informality proceeds to formality. Understanding informality as underdevelopment is also misinterpreting it as something marginal to the development process, therefore, one of the key tasks to rethink this informal / formal relationship is to overcome the tendency to prioritize the formal, as if informality were a response or reaction to formality. (Dovey K, 2012)

It is possible to affirm that formal / informal and regular / irregular are always changing categories and that they define each other. Over time, buildings expand, temporary materials are replaced with more durable ones, and public services begin to appear. This physical consolidation can go on for years and informal settlements become regular. In that sense,

it is crucial to always keep in mind issues such as; who has the power to assign said label or under what conditions, for how long and how they can change.

Ultimately and above all, these classifications do not allow us to analyze some of the deep, structural causes that explain the creation of precarious and inadequate settlements. Some of the causes are, lack of government support, lack of mechanisms to control land grabbing and speculation, lack of community facilities and services, growth of inequality, absolute lack of security ... From all these causes, how can we reverse these trends and find the necessary solutions?

On the one hand, to prevent the establishment of new informal settlements and on the other hand, to resolve the deficiencies of the existing settlements through programs that; provide legal recognition to communities, including property recognition, programs that remedy deficiencies in public services and promote economic opportunities and local growth. (Fernandes E, 2011)

The aim is to highlight the positive and transformative characteristics of those usually labeled as informal settlements, emphasizing the people-driven and people-centered processes that produce and manage homes, villages, neighborhoods and even a large part of cities. It is for all this that, instead of informal settlements, they should be understood and described as practices and social struggles that not only build houses and neighborhoods as physical and material elements, but as the idea of building an active and responsible citizenry, capable of fighting against marginalization and social and urban segregation. In short, the city built by people, which changes the environment while changing the person.

In the text of the Nueva Agenda Urbana adopted by the governments at the Habitat III Conference of the 2016 United Nations Summit, it includes numerous recommendations and commitments "to ensure that slums and informal settlements are integrated into the dimensions social, economic, cultural and political of the cities. (goals 3, 20, 25, 27, 77, 97, 109 and 110) but the so-called urban goal (number 11) seeks to "make cities and human settlements inclusive, safe, resilient and sustainable"

Being able to put this objective into practice represents a double challenge. Local and national governments and international development bodies should focus on the refurbishment of informal settlements, along with measures that can actually improve the conditions and quality of life of existing settlements and those that are in the process of consolidation. At the same time, these governments and bodies must approve policies and preventive measures that can offer viable and affordable alternatives to the informal development model. Only then can what we call informality be overcome.

Changing the words means changing the concepts;

Changing concepts means changing the way we understand complex phenomena and are able to transform them progressively. Neither formal nor informal; they are, first of all, human settlements. Or even better, they are neighborhoods and cities produced by people. The informal settlement label does not reflect or consider many variations and characteristics that these popular settlements present in various parts of the world.

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THE CONCEPT OF "SPONTANEOUS"
in the context of informal urbanism

Lulu Yang

ABSTRACT

Spontaneous, as an action and phenomenon often appears in informal urbanism.   UNHCR defines Spontaneous Settlements as formed by persons of concern without adequate planning in order to meet immediate needs. The significance of spontaneous acts are reflections of the rooted drive from the informal settlers, which are paramount to understand for the work of design and development. This paper attempts to deepen the understanding through several key literature reviews: the meaning of Spontaneous, as well as what role should architects play in the context of Informal Urbanism.

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1. "Spontaneous" in the context of Informal Urbanism

Oxford dictionary defines Spontaneous as: "Performed or occurring as a result of a sudden impulse or inclination and without premeditation or external stimulus". However, within the context of Informal Urbanism, this term may not sound so positive. It is well observed and often described that self-built houses (slums) are messy, foulsy, overcrowded, unsafe, etc. and typically are found in unregulated or abandoned areas. Through the work of Turner, J., Bianco, D. C., Mion, V., Vandini, L. reveals the motives of these phenomenon in the following points:

A. It is a true reflection of demand and supply

The instinct from traditional political and professionals is to either regulate or relocate the slum dwellers, but the pricey plan often results in grand failure and further waste of time, money, resources, and land. John F.C. Turner in his book <Housing by People> strongly criticized the concept of mass-housing, elaborated the root cause of these planning failures were mismatches between demand and supply (Turner, 1976,1977). He further illustrated that:

"What matters in housing is what it does for people rather than what it is - leads to the principle of self-government in housing. Only when housing is determined by households and local institutions and the enterprises that they control, can the requisite variety in dwelling environments be achieved. Only then can supply and demand be properly mated and consequently satisfied. And only then will people invest their own relatively plentiful and generally renewable resources."

In order for a plan to succeed, the planners, politicians, and professionals must understand the real demand from the "squatters", their priorities and capabilities. Typically, security of tenure and access to their sources of livelihood are two major factors for why slums exist and sustains (Turner, 1976, 1977). The reality of their lives is surviving, which defines their primary priority as job opportunities, as well as all the living conditions and location. Like the example Turner J. illustrated in the book, the shack of the car painter in Mexico city does not bother him as much because it is rent-free, close to work, urban facilities and relatives (Turner, 1976, 1977). The materially very poor dwelling actually maximizes the family's opportunities for betterment (employment opportunities, saving on commute cost, saving for pension, etc.). The extreme economical self-built solution for him is the

best match in terms of demand and supply. On the contrary, the typical top-down approach, i.e. mass social-housing, is everything but acknowledging the real situation from the end-user.

Even outside the context of informal urbanism, spontaneous initiatives often reveal themselves as reflections of real demands. In Bologna, Italy, creative projects and actions blossom within the community in contrast to the planned Modern Urbanism. As elaborated by Vandini, these practices are showing their ability to understand the wide vacant dimension of our urban society and are becoming the messenger of new needs, aspirations and also solutions (Vandini, 2015). The spontaneous social notes are the direct creation in replying to the needs from the community and people who are living within.

B. It is a creation and strengthen of community (social notes)

In addition to demand, the existence and organic growth of slums is largely because of the intimate and lively community. In the context of Paraisópolis, São Paulo,

community is paramount and acts as a bonding agent in the existence and thrival of Informal Urbanism. The condition of proximity is reflected in the community of Paraisopolis (Mion, 2018).

"Life in the favela means living in a condition of proximity, where everyone knows everyone else or is indeed related to many others, and where it is easy for anyone to find small shops and supermarkets, workshops, and services of various kinds very close to home. The community that lives in the favela and uses these facilities is the same community that frequents the local church, school, or cultural association, so if a family has to move to a house of a different type, or to a different neighbourhood, these relationships could be lost, and even if the new home is not particularly far away, these connections could be modified and relationships could change."

The culture, typology, and morphology from the spontaneous built houses is a representation of community, as well as an extension of history. In the case studies from Pemba, Mozambique, four types of informal urbanism were presented with distinctive characteristics on its own and its relationship to the neighborhood (Bianco, D.C., 2021). These phenomena represented the trajectory of the development from colonialism to globalization. These Spontaneous Living spaces, as Bianco stated, are considered a fundamental element of the urban landscape and of the heritage of a place, both in its tangible and intangible forms (Bianco, D.C., 2021).   It is also precisely because of the community which bonds the relation between architectural forms and the local culture makes the typologies uniform and long-lasting. The notion of community is essential to understand and respect within informal urbanism, along with its diverse history, culture, locality, and significance.

2. Architect's role in the "Spontaneous" informal urbanism

Despite the benefits and the distinctive organic development in the spontaneous informal urbanism, the obvious challenges of the lives in the slums cannot be omitted. As professionals, what and how shall we confront the problems and what would be the appropriate approaches? How can we best respect, preserve, and develop the benefits from spontaneous living? Literature Review had provided case studies and methodologies. Most and foremost, it is paramount to understand what people actually are suffering from (what are the actual demands). Turner had emphasised the importance of alignment in the value system. Top-down and bottom-up approach represented the concept of standardization and personalization. Any mismatch between these two will result in dissatisfaction (Turner, 1976, 1977). From there, we can then understand the real problem. Although there is no one size fits all solution to this complex and variable phenomena, and many different parties are and need to be involved in. Studies, programmes, and analysis matrix, as illustrated by Bianco, Turner, and Mion, have provided principles and methodologies for architects to reference. Analysis and design must co-exists simultaneously to achieve the best outcome.

Summary

The interest for the word "spontaneous" stems from the observation in the self-builders's desire and action to constantly claim for identity through spaces and objects acquisition. It is important, through literature review and later deeper research and practice, to understand what "spontaneous" really means in the context of Informal Urbanism. Moreover, the behavior and action from the self-builders reveal what, how, why, and the why underneath the why. It in turn provides clues and methods for professionals to understand and solve the problem collaboratively, communicatively, effectively.

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participation

PARTICIPATION
As form of universal justice

Serena Valeria Peruzy

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ABSTRACT

The concept of participation is a pillar of the current development thinking and practice, that is well recognized also by The Sustainable Development Goals. Going beyond the instrumental role of participation in projects, the fundamental reasons that have brought participation to the heart of the development process concern a personal, collective and instrumental strengthening process. This is the concept expressed by Sen then associated with those of human growth and freedom and subsequently developed in the theory of the capability approach. The essay shows through concrete examples how the various theories combined with each other can also be useful in specific fields, through the development of appropriate methodologies useful to understand the dynamics and the main needs depending on the context in which they are implemented.

Freedom

CAPABILITY SETS

A   B   C   D   E   F

**Development Process
revealed by Focus Groups**

Goods ——————————— Functionings
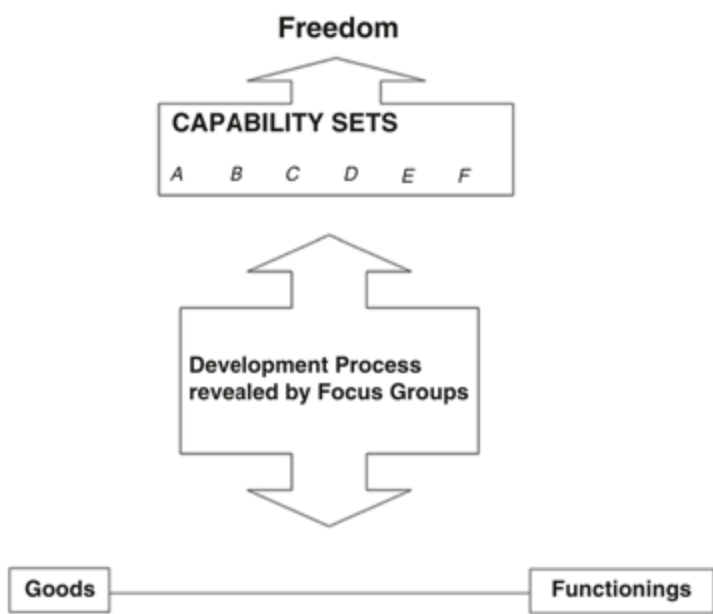
The CA and the focus group methodology

The idea of Justice has been always studied and analysed under multiple points of view by many philosophers who gave their own theoretical interpretation of it, in the West as well as in the East and through different historical periods. Justice can be achieved in many ways and is closely linked to concepts such as participation and empowerment, which in themselves represent the principle of democracy.

Amartya Sen, in his book 'The idea of Justice' instead, does not only analyse the principles of justice under the shape of the formal institutions which could represent them, but looks for them in the life and freedom of the people involved. This is also closely related to the theory of the 'Capability Approach' which takes into consideration the individual benefit lives in the 'capability of everyone to do everything that matters to him'. So, the attention goes on the idea of freedom given by the actual opportunities of living. The Capability Approach implies the freedom of citizens to determine which tasks and functions they desire to privilege. By this point of view, having a voice is decisive, most of all in the public sphere and among other voices, so that we may have a chance to become the agents of our own lives. Sen is aware of the need for open discussion of social issues and the advantage of group activities in bringing about substantial social changes. For this reason, his theory is made of the comparison between different options and how one can be better than the other. Emotions and feelings can also have a great part in the perception of what is right or wrong. Moreover, he said that everything considered reasonable must stand in front of a public debate. Rationality is all about personal interest but also an action done with not personal welfare purpose. In addition, it has been followed by reasonableness, which takes in consideration also the ideas and the point of view of the others. A reasonable evaluation must be objective, that means that must stand a public open and documented debate, which gives space to outside ideas, opinions, dissent and conflict, and being impartial. All the opinions coming from the inside and the outside of the society must be heard. The possibility of valuing doubts, questions, and different topics, plus a real space where can be possible do it are specific requirements.

The two theories previously illustrated, the one of the 'Capability Approach' and participatory approaches if used individually lead to results that are not always satisfactory.Moreover, while the first often remains purely

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theoretical, the latter is not always used in the correct way, so that many times is exploited to obtain objectives quite different from the real needs of a hypothetical subject. However, if the two theories were used in a combined way, each could give a positive contribution to the other. In fact, there Is a need to embed participatory practices in a wider theory of change, which can support the connection between participation and wider claims of citizenship as well as critically unpack the various relations of power shaping spaces of deliberation.

An example of using them both was given by some students that were studying urban agriculture in Ghana in 2010. They had different meetings with urban farmers in which they gave some general recommendations for participatory interventions to improve farming practices and land security. But then they wanted to know the local farmer's aspiration for urban farming, so they organized focus group discussions, during which it was revealed that urban farming went beyond a livelihoods strategy and means to generate income. Urban farming was viewed as a mechanism to enhance a series of elements related to well-being, which included improving farmers' rights to the city, getting their voice heard, and building on solidarity and cooperation among different grassroots groups.

Therefore, when refining their recommendations, the students realized that such ideals were crucial for shaping the type and purpose of the participatory strategies. But then they realized that they would need a normative framework to embed their notion of participation which would have supported the elaboration and implementation of strategies being recommended while also clarifying the criteria for monitoring and evaluating the impacts of the activities being proposed. So, they asked questions about the internal dynamics of the group, such as the distribution of the benefits of participation, who would have been heard in the group, the voice that the group represented and how was that 'voice' shaped. About the interaction with external actors, students also asked what would have been the external influence of the group, what was their bargaining power and scope for achieving change.

Starting from the debate around participatory capabilities, the students examined the participatory outcomes the farmers' groups aspired for, with the objective of assessing the opportunities and challenges in achieving these aspirations; so they concluded that the Capability Approach was useful for providing a flexible and comprehensive framework that revealed the internal dynamics of participatory processes as well as the external influences while also opening up a discussion on the democratic values associated with participatory practices.

A central preoccupation of the Capability Approach is with people's freedom 'to lead the kind of lives they want to lead, to do what they want to do and to be the person they want to be'.

For this reason, a participatory process can be regarded as one that facilitates the permanent ability to identify and analyse problems, formulate and plan solutions, mobilize resources, and implement actions with the objective of improving people's effective freedom. it is necessary to recognize that 'individual agency can only become part of the "means" of development when we explicitly consider the way in which this individual relates to others.

In order to ensure a truly participatory process, several concerns require immediate and simultaneous attention. Firstly, there should be a strong focus on the various aspects of empowerment or 'agency' incorporated in the Capability Approach, which constitutes an important part of any initiative that claims to be participatory. Secondly, all stakeholders in the development process need to be included at all levels without a confusion of roles and mandates. This means that the responsibilities of each partner need to be clarified through clear lines of accountability not just amongst the higher officials and donors, but also more importantly amongst the most vulnerable stakeholders in the process. Thirdly, the recognition of various types of expertise is a pre-requisite for defining any initiative, from the theoretical to the local and practical, and can contribute to understand the situation and to defining policy, and lead to lack of focus. In order to ensure that issues of empowerment remain the central focus, the various processes through which results are achieved must be subject to constant scrutiny. Transparency regarding all aspects of the programme and policy is a non-negotiable precondition for participation.

To investigate the dimension of housing in two squatter upgrading projects in Salvador da Bahia, Brazil: a classic World Bank funded project in the neighbourhood of Novos Alagados (concluded in 2005) and a community-led initiative in Calabar (implemented in 1991), Capability Approach was applied through participatory methods.

The study wanted to identify local housing functioning and explore the impacts of the squatter upgrading initiatives on residents housing freedom and to achieve it proposes a process of investigation that combines the conceptual framework of the capability approach with the operational tools of participatory methods. It explores housing as a dimension of human development, applying the Capability Approach to unfold dimensions of housing and explore the impact of upgrading initiatives on people's capability to pursue their valued housing dimensions.

The first stage of the fieldwork consisted of immersing oneself in the complex realities of the squatter settlements studied through techniques of participant observation: transparent and accessible contact with the community through guided transect walks, informal dialogues with squatter inhabitants, acquiring a role in the community, and joining community activities. To establish a sense of trust with the community English classes, were given in both

squatter settlements, so that the researcher acquired a role in the community and safer access and mobility in squatter settlement. Meanwhile squatter inhabitants became more open and willing to participate in the research activities.

The second stage was about the identification of local valued housing functioning as a prerequisite for investigating residents' housing freedom.

During a workshop with a group of residents from squatter settlements aimed to establish a dialogue between their perceptions on the functions of housing and a list compiled from the literature on urban development, five housing functioning were identified:

- Freedom to expand and individualize

- Freedom to afford living costs

- Freedom for a healthy environment

- Freedom to participate in decision-making

- Freedom to maintain social networks

After analysing the information gathered during the first workshop, two research activities were designed: a semi-structured interview framework and a focus group activity, to generate data that evaluates the squatter upgrading projects according to the impacts on housing functioning. Conventional participatory research tools were adapted to capture capabilities, thus addressing specific aspects of the impacts of the squatter upgrading projects, as well as broader perceptions on the freedom to be housed. The focus group activity was about design a card game and had three main objectives:

- Identify how squatter inhabitants would wish to upgrade their communities

- Capture the reasoning behind the choices made

- Relate these choices to the dimensions identified in order to check the relevance of the initial findings

The motivations for using it were to generate collective choices and to allow the researcher to witness the process of social interaction and to encourage awareness of existing power relations. To reveal preferences of the different aspects of housing participants received an imaginary budget with which they had to buy the cards that they valued the most.

The purpose of the analysis was not to generate universal theories of housing or to identify the most and least successful aspects of the squatter upgrading projects but to identify the relevant themes that contribute to the exploration of the relationship between housing and poverty via the application of the Capability Approach through participatory methods in an urban context.

The research shows how Capability Approach can be applied to specific sectors or dimension, generating

relevant policy contributions and explores how the squatter upgrading impacted on 'housing freedoms'. This methodology provides methods and frameworks to think and practice development, as understood by Amartya Sen. On the one hand, the Capability Approach benefits from the methods found in the participatory literature which provides a comprehensive set of mechanisms to engage with subjective information, people's perceptions, evaluations and values. On the other hand, participatory methods benefit from the conceptual framework provided by the capability approach, which can wrest back participatory methods from its limited instrumental application. So, while the first recognizes that participation has a key instrumental value for sustainable human development and for reclaiming the policy space for the poor and disempowered, the second has intrinsic value for the quality of life.

Being able to do something not just for oneself but also for other members of society is one of the elementary freedoms people have reason to value.

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COMMUNITY PARTICIPATION
A tool for the Slum Upgrading process

Paola Bucci

ABSTRACT

Keywords: *Slum; Slum Upgrading; Participation; Community Participation; Slum-based approach*;

This essay wants to focus on the role that *Participation* has in the *slum upgrading* process, with particular reference to *Community Participation*, widely used in the *slum-based approach* for slum upgrading. Before doing that, however, it has been necessary put the matter in its proper context and define firstly the term of *Slum* and *Slum Upgrading*. Finally, this essay wants to demonstrate how *Community Participation*, through citizen involvement, can bring real benefits to slum dwellers, in terms of involvement in the activities and in term of belonging to a fair and united community working for the same cause.

In order to discuss about the topic of this essay we have to briefly focus first on what the term *Slum* means and then, consequently, on what is meant by *Slum Upgrading.*

A *Slum* is an informal settlement within the city where the inhabitants have inadequate housing and basic services, and a low quality of life.

United Nations Statistics Division in agreement with Cities Alliance, agreed on an operational definition for slums to be used for measuring indicator of MDG 7 Target 7.D.[1]

The agreed definition classified a Slum Household as one in which the inhabitants suffer one or more of the following "household deprivations":

1. Lack of access to improved water source;

2. Lack of access to improved sanitation facilities;

3. Lack of sufficient living area;

4. Lack of housing durability;

5. Lack of security of tenure;

Today, in the whole world, there are close to one bilion people living in slums, approximately one in every eight people on the planet.

The 2030 Agenda for Sustainable Development aims to ending poverty and making cities and human settlements inclusive, safe, resilient and sustainable, and one of the tools used to make this possible it's called *Slum Upgrading*, a process through which informal areas are gradually improved, formalized and incorporated into the city itself, through extending land, services and citizenship to slum dwellers.[2]

The goal of this measure is to providing slum dwellers with the economic, social, institutional and community services available to other citizens and it can be applied at very different scales, from sector specific projects to comprehensive housing and infrastructures ones, or even integrated projects that combine built-environment interventions with social programs and political empowerment.

The World Bank has identified seven crucial points for the success of *Slum Upgrading* process:

1. Political will and commitment are fundamental;

2. Upgrading programmes and projects must be within development plans of cities;

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3. Scaling up approach is critical, it should be able to replicate the project in similar context;

4. Local participation is vital;

5. Security of tenure is essential;

6. There is no need for huge budgets, if done right upgrading is affordable;

7. The poor can and are willing to pay for services;

These seven points highlight a fundamental aspect: a good *slum upgrading* project is able to combine the technical, social, economical and political aspects of the process. *Slum Upgrading* cannot be addressed in isolation, but must be considered in a more holistic and integrated vision, that linkages and unified different stakeholders, departments and sectors of everyday life.

UN-habitat identify different type of approaches for *Slum Upgrading*, defined according to their scale of actions and participation type:

1. Centralized: top down, focus at national scale;

2. City based: partnering public and private, focus at city scale;

3. Slum based: very participative, focus on slum pro – active initiatives;

4. Mixing the 3 approaches, acting at national, city and slum scale simultaneously;

These approaches are complementary, can be used at the same time and one does not exclude the other.

In situ slum upgrading, which include a very strong *Community Participation*, is considered the global best practice to significantly improves the lives of slum dwellers. A key role in this process, is played by the slum dwellers itself, those people who lived daily adversities related to living in segregation in a territory hostile to every human dignity.

Reasearch[3] shows that slums are full of economic, cultural and social capital and its inhabitants, despite the disadvantaged living conditions, earn a living, raise families and contribute to the urban economy in general. Ignoring this and not recognizing slum dwellers as a resource to be integrated within the process of upgrading slums, limits its chances of success.

Community participation is therefore a fundamental tool of any *slum upgrading* programme, and it refers to the inclusion and engagement of individuals and communities in decision about things that affect their lives, thus is an important example of a grassroots or bottom – up approach to problem solving. It requires a multi-stakeholders approach, which engages various actors from slum dwellers to local authorities, agencies, NGO. It is also important to identify all the actors that can be actively involved, the key ones (primary stakeholders, secondary stakeholders, external stakeholders), their interests, their involvement in the process and understand how these groups of people can work together.

3 WIEGO (2014). Statistics of the Informal Economy: Definitions, Regional Estimates & Challanges. WIEGO
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It is an essential aspect of the process, because highlight some important issues such as the right of people to participate in decision making, also shows that social development can be promoted by increasing local autonomy, that the government and people can work together, and promotes self-helps and local leadership in community revitalization. The benefits for the community are innumerable, such as an increased awareness of the community about needs, problems and possible solutions, an increase in the confidence of the inhabitants and in their self-esteem, the possibility for slum dwellers to be trained in order to acquire new skills and knowledge to apply during the activities and in their private life.

Moreover, *community participation* motivates people to work together, creating a sense of community, helps slum dwellers to develop a sense of belonging and identity to a place and to find out their own potential as individuals. According to Sheng[4], "*if people participate in planning and decision making with regard to their house and its direct environment, they can also decide how much they can and want to contribute to their neighbourhood redevelopment.*"

Undoubtedly, *Participation* is the key to promote effective integration, is *"the basic human desire to exercise control over the making of one's environment"*[5], is a fair mechanism to promote equity and prosperity in an urban context, fostering gender equality, rights of minority and vulnerable groups and ensuring *community participation* in the social, political and cultural aspects.

Participation is giving voice to the voiceless, is making sure that no one is left behind and is a pre-condition for city-wide upgrading and inclusive sustainable urbanization.

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4 Reported in "Community participation in urban development: integrated community participation and ghettoization.", by Prasenjit Shukla.
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PARTICIPATION
The approach of Tactical Urbanism

Maria Caterina Dadati

ABSTRACT

Rapid urbanization has put forth the demand for a new process of planned development. In recent past, small scale attempts to improve urban areas have inspired planners around the world to consider low-cost, experimental projects as a means to achieve a new paradigm of sustainable urban development.

Using an exhibition held at the Museum of Modern Art in New York in 2014 as a starting point, the paper attempts to analyze how the inhabitants can participate in urban change and what role the practice of tactical urbanism might play in the context of the Global South.

Uneven Growth: Tactical Urbanisms for Expanding Megacities is an exhibition that was presented in November 2014 at the Museum of Modern Art in New York. The exhibit seeks to challenge current assumptions about the relationships between formal and informal, bottom-up and top-down urban development, and to address potential changes in the roles of architects and urban designers in order to face the increasing inequality of current urban development. The display is the result of the work of six interdisciplinary teams of researchers and practitioners that examined new architectural possibilities for six different global metropolises based on the practice of tactical urbanism.

Tactical urbanism was introduced by Mike Lyndon and Anthony Garcia starting from considerations regarding the inefficiency and dysfunctionality of the conventional instruments of urban planning. The authors recognize low-cost and short-term projects as tools that ensure and promote the quality and accessibility of the city. Tactical urbanism is constructed from a reinterpretation of a set of collective practices oriented to produce shared urban transformations with a high potential for replicability. This reintepretation is focused not so much on the results as on the processes, being aimed at understanding whether these practices can actually produce not only spatial transformations, but also interferences and intrusions in the field of conventional tools of urban development. Therefore, tactical urbanism refers to all those low-cost, low-tech actions that originate from below, that can be quickly and easily replicated and scaled up, and that are intentionally conceived and designed to instigate long-term change through a process of interaction with the classic city planning system (Lydon, 2015).

The experience of tactical urbanism, therefore, comes from the need to rethink the role of urban design as a tool to promote the protagonism of the inhabitants, especially the most disadvantaged, usually excluded from these processes. The main objective is to transform in an inclusive way a city whose times and spaces are currently designed, organized and governed according to a figure of an ideal inhabitant. Providing citizens with the opportunity to re-plan the city, by micro-transforming, co-managing and taking care of spaces of their neighborhoods, makes them the main actors in the creation of shared development scenarios. This process enables urban planners to innovate and design more creative and inclusive urban projects, in particularly those regarding neighborhood scale transformations.

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Several approaches deal with this trend in the context of the Global South as a tool to improve the condition of the urban environment. This model of intervention has became important in the context of developing cities due to its advantages over conventional models of planning and execution of projects. In addition to being inexpensive and of agile implementation, these interventions put at the center the communities and the individuals. Furthermore the projects are designed and executed on a small scale and with the logic of experimentation it is possible to see and evaluate the impact and results in very short times and react accordingly. The interventions are also replicable, which contribute to promote participatory exercises that consider the experiences, knowledge, skills of the inhabitants and the communities. In this case the ease of implementation varies proportionally to two main factors: the base knowledge and the size of the object to be built. It is easier to have control of a small scale project, which can also function as a pilot experience, from the implementation of which the basic technical knowledge necessary for repetition is drawn, especially when a learning-by-doing approach is followed.

One of the most efficient axe in tactical urbanism, other than Park(ing) Day, is Street Vending. This action is about making the place for people to draw attention towards local issues of livability far from crowded visual context. This practice takes into consideration the presence of informal vendors, amongst others, that require regulated spaces. This is just one example of how tactical urbanism can fit into the context of informality, as a process for building spaces and places appropriate to a community's needs. For example there are experiences of transformation, through the practice of self-construction, of residual spaces into public spaces of proximity, to recall the need and urgency to provide the city with meaningful and quality places that are accessible and usable. Other experiences can be oriented to trigger paths to promote the use of the street as a public space or to activate spaces for the promotion of practices of innovation and social cohesion.

Moreover the six megacities considered in Moma's exhibition are just an example of places where social conditions are deteriorating, inequality is growing and top-down urban planning fails when confronted with rising informality. According to the curators, tactical urbanism today is "a resourceful appropriation of the contemporary city's conflictual condition, expressed in terms of informal urban objects, adaptive habitat, alternative forms of infrastructure, temporary and illegal use of public space and vehement claims to the right to the city" (Gadahno, 2014, p.19). The one described here is a different notion of tactical urbanism, that draws from the idea of the French anthropologist Michel de Certeau, who suggest that urban dwellers engage in tactical actions when they appropriate urban spaces on a daily basis. The curators view in these tactics, that are emerging spontaneously in different parts of the world, the inspiration for developing effective design tools to intervene in the cities of today. The

case studies are from six different regions in the world in order to contemplate the diversity of the current urban condition.

Although this view differs from the traditional one primarily in terms of actors and causes, the process remains the same: citizens that participate in urban change, or generate it, through low-cost, small-scale interventions that affect the urban environment. Furthermore these projects allow planners to develop more inclusive, acceptable and sustainable planning policies over time, thanks to the observation of tactical experiences.

Tactical Urbanism can not certainly solve all the problems and challenges that the Global South cities are facing, but it is a successful method for finding opportunity in situations of uncertainty and crisis. It can help improving physical environment and economic circumstances, at the same time enabling the inhabitants to provide short-term solutions to constantly changing social and economic challenges. At the same time there are some factors that should be taken into account: for example public participation plays an important role in motivating the tactical urbanism principles, towards a real application. Furthermore these types of approach may present difficulties and limitations depending on the context in which they are applied and its level of development should always be taken into consideration when planning an intervention.

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refugee's camp

REFUGEE'S CAMP AS A TOTAL INSTITUTIONS?

Francesca Braglia

ABSTRACT

Total Institutions are social establishments where the inmates live completely above a strong power, an authority. Prisons represent an example of total institutions, in which the concrete fence and the iron bureaucracy cut apart the prisoners from the external reality. This causes losses of dignity and identity for someone living in this contest for a long time. Nowadays, the pedagogical developments interest several projects in prisons or mental hospitals to improve the quality of inmates' lives.

Social inequality, natural diseases and conflicts give birth every year to a new type of institution: Refugee camps. The number and the extension of Refugee camps increase, and, for their features, these emergency settlements resemble total institutions, in a city scale.
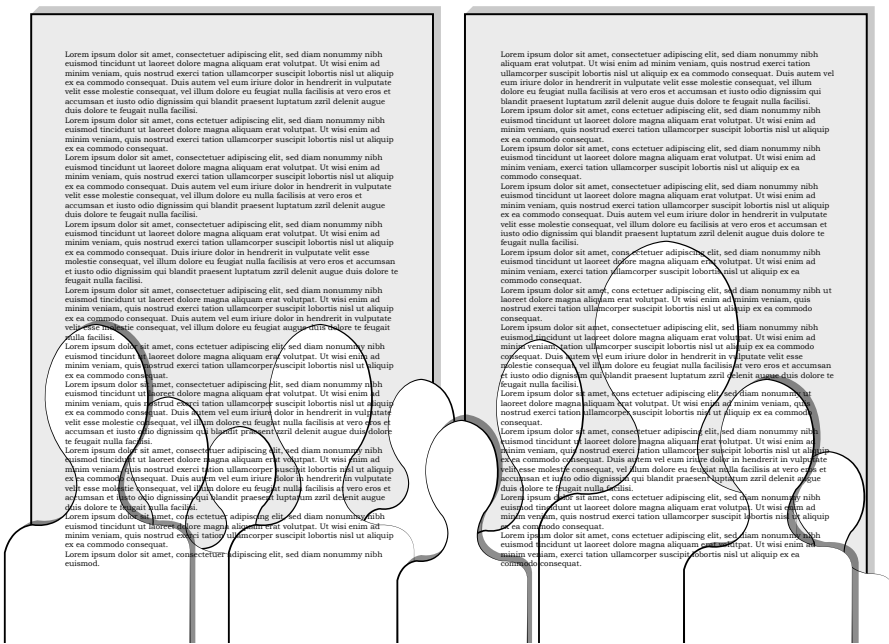
Total Institutions: Fleeing people and the Refugee Camp institution.
Author: Francesca Braglia

Erving Goffman, (11 June 1922 – 19 November 1982, a Canadian-born sociologist), theorized the nature of Total Institutions. In his book Asylum, Essays on the social situation of mental patients and other inmates (1961), the author accurately describes the main issue: "Their encompassing or total character is symbolized by the barrier to social intercourse with the outside and to departure that is often built right into the physical plant, such as locked doors, high walls, barbed wire, cliffs, water, forests or moons. These establishments I am calling total institutions".

The author states that the total institution is a "social hybrid", part residential community, where people live according to one rational plan, under one roof, during a long period of time, part formal organization, where the bureaucratic sphere overhangs the guest and his private life. This social hybrid is completely cut off from the outside society, and almost never the two worlds come in contact.

May we refer to the same assumption to Refugee Camps? How do we imagine portions of land surrounded by fences, where people are stuck for years waiting for documents, which allows them to be legally accepted in a foreign country?

Goffman's theory continues enumerating which are the total institution types and he identifies five different categories: institutions born to take care of non-dangerous people, like nursing homes for the elderly or orphans; then mental hospitals. In addition, "a third type of total institutions is organized to protect the community against what they are felt to be intentional dangers to it […]: jails, penitentiaries, P.O.W. (prisons of war), camps, and concentration camps" (Goffman, 1961). The list ends describing as total institutions also army barracks and finally abbey and monasteries. Are camps programmed with the purpose to ensure refugee safety or to maintain the order of the host country?

Individual life, spent locked inside a total institution, has several strict rules, regarding behaviour, regarding the physical location and the bureaucracy.

The main feature (belonging to jails as to camps) is a breakdown of the barriers separating different spheres of life. At the same time, it raises walls around institution guests, to put them apart from society and families. Spending the day inside the borders, daily activities are carried out above formal imposed rules and programmed routine. Another key fact of total institutions is the handling of all human needs by the

bureaucratic organization of groups of people, whether or not this is a necessary or effective means of social organization. An example of this phenomenon is the admission procedures, where the "inmates" (as Goffman named the hosts) are scheduled and informed about the all the provisions and rules of the facility.

In this context, the "inmate" doesn't identify himself with the structure, developing different forms of behaviours called "minor adaptations" like withdrawal from the situation: the resident reduces his/her active participation to the satisfaction of basic needs. The intransigent line: the resident intentionally challenges the institution by openly refusing to cooperate. The result is a constantly expressed intolerance and sometimes a high individualistic spirit. Colonization: the part of reality for which the organization provides the inmate, is experienced by the latter as if it were the entire reality, to build a stable existence based on the maximum satisfaction that the institution can offer. Conversion: the resident seems to take upon himself the judgment that the staff generally has of him and tries to play his role to perfection. While the "colonized" person builds a world, as free as possible, taking advantage of the limited advantages available, the "converted" person follows a more disciplined, moralistic, and monochromatic line, presenting himself as the one who makes his institutional enthusiasm available to the staff.

According to UNHCR policy, "Refugee camps are temporary facilities built to provide immediate protection and assistance to people who have been forced to flee due to conflict, violence or persecution." (UNHCR definition, https://www.unrefugees.org/refugee-facts/camps/).

Camps are intended to serve as immediate solutions, managing during the emergency medical treatment, food, shelter, and other basic needs, in a strict relationship between the aid organization and the government of the host nation. Working aside the local authorities, UNHCR (with other humanitarian organizations) tries to structure a camp following three main principles: the security of fleeing people, respecting a safe distance of the camp from the national border, ensuring a complete accessibility walking; the geography of the site has to ensure healthy conditions, adequate capacity to host fleeing people, providing water and protection from natural disasters; the accessibility represents a crucial point because of the enormous quantity of assets that the camp needs, consequently it is extremely important that the site is reachable by trucks and big vehicles.

Despite this first definition, when the UN Refugee Agency gives guidelines to design a camp, it writes that the settlement will not be temporary, but it is intended to stay in function for months or more probably, for years. As a result, the Agency

outlines the importance of arranging an environment capable of triggering economic and social growth, even if it is managed and ruled by a temporary logic.

In many cases, the legal conditions and the security needs of refugees do not allow people to have contact and an exchange with the host country. The camp needs a strong boundary, a fence or a desert or the sea, to allow the creation of a temporary forced way of living, where refugees' necessities are supplied by the authority. This unstable situation becomes their only factual reality.

In certain host countries, a spontaneous growth environment is generated inside the border of the refugee camp where the social and economic dynamics flourish over the years; in other countries, having different legislation, total institution dynamic rises, the fleeing population does not have the tools to start a new informal economy inside the camp borders.

The main feature of URGENCY and SAFETY of the humanitarian emergency cause a strong necessity of practical dispositions to arrange the camp in the shortest time possible. The paradox between the briefness of setting and the permanency of the life of the camp, is the element that creates a rigid institution, where in the end refugees are forced to live.

An option to escape the psychological and social condition that a "Refugee Institution" would generate, is to set up rules and plans that let the refugees empower themselves, through self-organization practice, auto-constructions projects. Bureaucracy and planning must line up with each other's timelines.

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REFUGEE'S CAMP
From emergency to permanent urban realities

Daniela Greco

ABSTRACT

Millions of people currently live in refugee camps and this estimate is continuously increasing due to the conflicts currently taking place in various parts of the world and natural disasters that have hit different countries.

This evolving situation is leading to the creation of new camps or the expansion of existing ones. These realities, which are born as a response to an emergency situation, are losing their initial temporary and provisional character becoming real urban complexes. The aim of these paper is to explore the complexity of these realities and analyze possible solutions.

The concept of "temporary" that often guides the construction of the campsand that imposes a rigid and inflexible realization could, in a first phase, be helpful to people who are forced to leave their homes and who do so with the hope of being able to return. In addition, as it is often pointed out, the creation of a momentary camp, seen as a place of transition helps to avoid the "legitimacy" both by the states that receive these realities and by international organizations. However, many of these settlements become real stable settlements with all the problems that exist in complex urban realities.

This awareness shoud lead to different management of planning that must start from a deep knowledge of the social groups that live both inside and outside the site. Therefore, the analysis must take place on several levels, from the socio-cultural to the economic one, starting from the needs of the single individual and then projecting towards an understanding of the dynamics of the single groups that make up the community. Besides all the urban processes, the point of departure should be to assist with the transformation of the perception that the occupants have of themselves from "users" to citizens of that place. This presupposes the creation of a sense of belonging that is manifested both by recognizing oneself in a particular social group and by a sense of belonging to a place.

Furthermore, these areas are new settlements without the "genius loci" of a city that has evolved over time and has modeled its spaces according to the needs of its inhabitants, they are in some ways "non-places" that must be modeled by those who live there. As matter of fact, the creation of refugee camps often occurs abruptly, accelerating these processes which develop in a terribly critical context. The problem has been addressed in a number of ways and is the subject of several debates by those involved in camp management and planning. By analyzing the solutions that have been adopted in different camps and the impact they have had both on the inhabitants of the camps and on the residents of the surrounding territories, it has emerged that in some camps a new approach is being used and that this has developed over time while in other situations a traditional approach continues to be used. What emerges is that there cannot be a single way to plan for this development, but the variables that need

to be taken into account are unique and different for each place. What initially came about in a standardized manner must slowly evolve and take on the peculiarities ofeach place and social group. This is essential if one wants to build the sense of belonging that is fundamental for any citizen. Certainly active participation in management and planning is necessary, first of all because every citizen becomes an active subject and therefore part of a process that involves him/her directly, also because every individual can express his/her own needs. The involvement in the realization of shelters helps to avoid the idea of standardization of solutions that can be adapted to the needs of those who will occupy certain spaces, the use of different materials and the search for personal architectural solutions help to make a place unique and easily recognizable, moving from the satisfaction of basic needs to the satisfaction of ordinary needs that are part of everyday life.

Several studies focus on how even an initial shelter, such as a tent, can be transformed, through the addition of various elements, into articulated housing systems, creating additional spaces or combining housing units with those of other families to reconstitute family groups. Moreover, the design of roads and common spaces strongly characterize development and socialization, as it happens in any urban center the identification of connecting streets between the various parts helps to maintain easy access to the different areas and often becomes an axis of development of small businesses. Another important element is the location of infrastructures, these are often located in one place and for the exclusive use of the inhabitants of the camps. The creation of shared infrastructures with the host population in order to promote integration has been suggested, as it has been seen that when services are offered to residents of local communities, the perception that the local population has of the inhabitants of the camps improves. The issue of integration is fundamental as we move from a condition of temporariness to one of stability. Considering that the camps cannot be considered as closed and impermeable places, understanding how to facilitate integration into the surrounding realities becomes crucial, encouraging the search for work and therefore independence can allow people to leave the camp and build a future. However, as explained in a study conducted on the direct and indirect impact that Syrian refugees have had on the urban and social fabric of the city of Al Mafraq, this, if not managed, creates tensions that prevent social cohesion. Certainly the planning of a reality as complex and multifaceted as that of a refugee camp must take into account many factors all strongly connected to each other of which the urban design should somehow be a synthesis.

The deep knowledge of the places and the different cultures that often find themselves forced to live together must be the basis of a constructive approach ready to collect the various requests of those who live these places daily. A participatory approach to planning on the part of the people could aid to build new roots allowing them to find a personal

way to express themselves. Being able to understand and manage certain social and consequently urban phenomena must be the starting point with which we can help to improve the living conditions of those who up end finding themselves living this reality. The design must take place on several scales, from that relating to the individual shelter, thinking that this can be easily adaptable to different needs, to that relating to the study of neighborhood dynamics until you get to the project on an urban scale, so that the city can provide for the satisfaction of the need of the individual.

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PERMANENT TEMPORARINESS
Refugee's camp as a form of housing

Vanessa Nozaki Valentim

ABSTRACT

This paper intend to analyze the refugee camps as a form of housing. Starting from the principle that both subjects are correlated, and compounded by the fact they frequently stay permanent in the cities, although thought to be temporary.

It is a call to examine the topic in a more realistic way, taking into consideration the resources available nowadays and the political system that most societies are inserted. It is more about making new "how to" and "why" questions: why do society keep maintaining refugee part from them; how to create quality spaces and interlinks them with the consolidated city, than to answer any.

Since 2018 Germany, for example, it is more interested in finding a long term solution for the refugees, thus merging the camps and housing matters. It maybe, or maybe not a good solution. However, the principal objective here is keep the mind open to analyze and criticize, always thinking about in behalf of the urban integration for all.

Keys words: refugee camps, urban housing, city, "campzenship", citizenship;

Six-year children in Zaatari Refugee's camp, on her way to school.
I(Source: UNICEF LinkedIn publication - https://www.linkedin.
com/posts/unicef_backtoschool-reopenschools-education-activity-
6795090830815203328-FhW9

Several researchers have been studying the refugee camps as a form of living. This due to the undeniable characteristic of despite being designed and intended temporarily, in lots of cases they became permanent, thus a form of housing (Dalal, 2020).

The camps emerged as a response to two principal issues: the State deal with huge groups of refugees suddenly and the necessity to save time to humanitarian groups be able to build a place with minimum conditions to these people live while waiting for better and definitive options.

Some camps through time became part of the city, while others, will represent a social-spatial formation for a long time, this, not to affirm forever. However, in both cases, the camps represents a form of urban housing, where usually only undesirable population lives. As Giovanni Picker and Silvia Pasquetti related on their paper, they became places with a "distinct spatial, legal and temporal condition", a permanent temporary space among the formal urban and cities.

This means that, regardless the different motives and proportions, camps can be compared to ghettos: marginalized spaces, distanced from the city, areas of exception, with a distinct human experience of being a refugee, apart from the citizenship reality. Nevertheless, in the end, the only place where many people have to live.

The point of this paper is to evidence how the subjects "housing" and "camp" are much more related than people tend to think and explore (Ayham Dalal, 2020).

THE PROCESS OF IDENTITY IN CAMPS AND IT'S RELATION WITH PERMANENT TEMPORARINESS

As far as humanitarian groups intend to plan a refugee camp as good as it could be, thinking about WaSH problems, residences and common areas for leisure and interaction between locals, there is something they are not able to provide properly without the refugees help: identity.

Refugee camps are frequently spaces of urban planning, and among the years, with the last experiences, the notion of "participation" is gaining momentum in this field in order to provide a better layout arrangement, spatial organization and even sense of ownership from the inhabitants with the local.

Dalal discourses in his paper about the two visual appearances the camp can have. The first one is more 'formal', it reflects the disciplinary power of bare life, imposed by the organizations; the second one is 'less formal' because it is

structured by the power of refugees' everyday life. Architects and urban planners should be able to find an in-between place on that through their specific and technical knowledge in order to improve refugee's experience.

The formal and informal visual appearance highlights the existence of another two similar concepts given by Picker and Pasquetti, and Michel Agier, respectively: "campzenship" and "city-camps" versus "citizenship". According to the Cambridge Dictionary:

citizenship

noun **[U]**

POLITICS & GOVERNMENT: *"the state of being member of a particular country and having right because of it"*

Or

"Citizenship is also carrying out the duties and responsibilities of a member of a particular society:

Good citizenship requires that you do all the things a citizen is supposed to do, such as pay taxes, serve on juries, and vote."

With these definitions in mind, it is possible to say that residents of camps are not considered citizenship. Not even in the "less political" description, as they are an undesirable, "unworthy" and "dangerous" people, which the State and their citizenship usually wants to keep apart from their own.

Thus, Sigona (2014) has used the concept of "campzenship" to mirror the concept of citizenship and be able to define better the population of the refugee camps (Picker and Pasquetti, 2015). In fact, it is a legitimate way of thinking, since they squatts the spaces created for them, taking ownership and creating their own identity with the resources they have. This can be leaded by the participatory concept with the organizations, or not.

To the extent that, this process is so intense that once the dwellers establish their homes or commerce in the area designated to the temporary camp, no one can demolish or take them away from there. They are for so long maintained apart from the rest of the society that it emerges feeling of belonging in these places, creating a sense of community so high that the local people will interfere to do not allow anyone occupy the places already in use.

In doing so, this can be a problem when thought that the refugee camps are made to be temporarily. Despite that, refugee camps keep being built all across the world, and still considered one of the best ways to respond for emergency contexts due to their fast building time.

On the other hand, Ayham Dalal described on his studies the response of German government to refugee accommodation in Berlin: provide a long-term solution for refugees. At the beginning, was by making available spaces

in previously abandoned hotels and buildings and after, with the development of the program, called "integration ladder", kown as the Modular Accommodation or the MUF (Modular Unterkünfte für Fluchtlinge).

Germany is one example of country that seemed to understand the importance to assume the refugees in society, showing a new perspective for this matter. With the development of technology, society and urbanity, maybe this is the time to study this matter in a new angle, questioning how this problem can have a worthy solution not only for the refugees but also for the local economy. Assuming the capitalist system the world is currently experiencing but aiming, this time, a win-win situation.

CONCLUSION

The intention of this paper was not to question the refugee camps as a form of housing. It also did not intend to override them as a solution for an emergency context. On the contrary, the refugee camps are definitely the only decent solution available for them nowadays, and it is hugely necessary the humanitarian organizations and their partners engage their selves as they already do.

However, as human beings, architects, urban planners and even citizens, it is our duty to assume the society we live now and keep searching for better solutions, with the engagement not only of a part from the population, in this case – the humanitarian one and State, but all of them. Assume the refugees and make them part of the "formal" citizenship is an issue that private companies should also get interested to get involved, because if well done, it will, for the most part, bear good fruits such as urban integrity and its consequently valorization.

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PLANNING AND DESIGNING REFUGEE'S CAMP
The UNHCR approach

Gabriel Titire

ABSTRACT

The United Nations High Commissioner for Refugees' (UNHCR) Global Appeal for 2021 reports that the Agency foresees to assist 97.3 million of people around the globe. An estimated 4.75 million people of concern will be targeted with shelter assistance in 2021. Although UNHCR tries to avoid the creation of formal settlements and they prefer safe alternatives to camps, this solution is still used and intended as a temporary one. In this short essay we will explore the refugees or internally displaced people (IDPs) camps. We will range from the site and camp planning standards and criteria, to some critical issues.

The UNHCR Emergency Handbook helps in defining the camps such a form of settlement in which people affected by different types of disaster can receive "centralized protection, humanitarian assistance, and other services from host governments and other humanitarian actors".

Originally, camps were intended to be temporary but experience has shown that they are likely to exist over a long period of time, even decades. The long-term existence of a settlement supposed to be temporary makes planner's role crucial as it has to take into account a wide range of factors both strictly related to the camp physical design and related to the socioeconomic and environmental impact which such a settlement can have, at different levels, where is located.

For example where to build the camp is the first issue to address. Depending on the reason why the camp is needed (due to a natural disaster or to an armed conflict), the camp location varies according to people's perception of safety. Camps built as a response to natural disasters should be as small and as close to the area of reconstruction as possible, whether the camps' attempt is to provide shelter to people affected by an army conflict they need to be at a safe distance from the conflict.

Moreover, a camp contains also elements diverse from shelters (i.e. administrative offices, markets, health posts, schools, community centres, and so on).

It follows that there is no universal solution to respond to the wide range of scenarios, but during the years the humanitarian actors have tried to establish principles, criteria and standards for the camp planning.

The "UNHCR Master Plan Approach to Settlement Planning Guiding Principles" provides the framework for the definition of the physical site layouts. It recommends selecting the sites for planned camps in accordance with a range of sectors and technical specialists.

The table below defines the guiding principles and expected outcomes.

Guiding Principles	Expected Outcomes
Principle 1 National legislation, policies & plans provide a framework for settlement design.	The spatial design of the settlement is in compliance with national and local planning regulations and emergency response minimum standards. Infrastructure improvements are designed to support national/regional development plans and priorities.
Principle 2 Environmental considerations drive design.	Risk of natural disaster impact (e.g. due to floods, landslides) is identified and addressed. Risk of endangering natural resources (e.g. deforestation which can, in turn, increase the risk of natural disaster impact) is identified and mitigated.
Principle 3 Defining site carrying capacity.	The capacity of the site has been defined taking into account sufficient access to water, fuel, and land for livelihoods. Risk of conflict between the displaced population and host community over access to natural resources is identified and mitigated.
Principle 4 Decisions about density must be taken in context.	Site density is in 'harmony' within the physical context
Principle 5 Supporting safe and equitable access to basic services.	Equitable access to basic services for the displaced population and the host community is ensured. Development and upgrading of existing services facilities have been prioritized over the creation of new parallel services. Travel distance to basic services is within standards.
Principle 6 Providing an enabling environment for livelihoods and economic inclusion	Site location and layout represent a positive choice in terms of impact to livelihood, economic opportunities and self-reliance of displaced population and host community.
Principle 7 Addressing housing, land and property issues, an incremental tenure approach.	Risk of conflict link to land tenure has been addressed and mitigated. Following the initial emergency response, actions are taken to increase the security of tenure for the displaced population through pathways for the incremental establishment of tenure through formal or customary means.

| Principle 8
Defining localized critical design drivers. | Site layout is informed and respond to physical and social factors and the spatial needs over time.
Residential areas, key services and infrastructures are not susceptible to the risk of natural hazards such as flash floods and landslides |
|---|---|
| Principle 9
Follow natural contours in the design of road and drainage infrastructure. | Site layout respond to the natural topography and drainage patterns of the site.
An effort has been made to reduce construction and maintenance cost of road and drainage infrastructure. |
| Principle 10
Finalizing the settlement layout. | Site layout takes into account the social organization of the displaced population under the bases of an Age, Gender, and Diversity approach.
The physical layout considers fire risk mitigation strategies and complies with standards for the provision of basic service. |

Shifting to a smaller scale and designing the planned settlement, the SPHERE handbook's emergency standards are the ones reported in the UNHCR Emergency Handbook.

The table here defines the minimum standards which should be upheld when planning camps.

To sum up, the site plan or map should set out principles of modular planning, following an approach which could be considered similar to the rational-comprehensive one.

But this approach has its limits when it meets the long-term duration of the camps, the so called "permanent temporariness" by Hilal and Petti.

Description	Minimum Standard
Covered living area	3.5 sqm. per person minimum

In cold climates and urban areas more than 3.5 sqm. may be required (4.5 sqm. to 5.5 sqm. is more appropriate)

Minimum ceiling height of 2m at highest point |
| Camp settlement size | 45 sqm. per person |

Fire Safety	30 m of a firebreak every 300 m
	Minimum of 2 m between structures – ideally 2 times the height of the structure
Gradient for camp site	As a guide 1 to 5 %, ideally 2 to 4%
Drainage	Appropriate drainage needs to be put in place, especially relevant in all locations that experience a rainy season.

An interesting overview of the evolution of the camps over time can be found in Samar Maqusi's work. In her 'Space of Refuge' spatial concept and intervention, Samar Maqusi, investigates modes of spatial practice and production by both the refugees inhabiting the Palestinian refugee camps, namely Baqa'a camp in Jordan and Burj el-Barajneh camp in Lebanon, and the host governments. Samar Maqusi defines "spatial violations" the acts that the Palestinian refugees realized to build their spaces by transgressing the modular planning and giving room to several secondary effects like the spatial economies (i.e. renting, selling space). What emerged was a clear demonstration of the challenges of the attempt to contain and control the evolution of a long term refuge in the camp: over the 70 years of the camp establishment the refugees living in the camp reclaimed the right to shape the place that they were living into, both bypassing the United Nation's imposed parameters and standards and disregarding host countries' policies.

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REFUGEE CAMPS: WHEN PUBLIC SPACES GROW COMMUNITIES.
The case of Lipa and Za'atari

Francesca Braglia

ABSTRACT

According to the data in Global Report 2019, over 86.5 million people oversaw the UNHCR agency, a record high number of displaced people. Among them, 24% are Refugees, 50% are IDPs (Internal Displaced People), 5% are Asylum seekers.

What these percentages represent is the reality of multiple disrupted and dispersed communities, which lost their physical and human environment, their background.

According to the target of the 2030 Agenda, the focus of camps design is on communities and public spaces. The born of a public space in a camp allows to the communities to find another environment, maybe different from the original one they had in their country. This dynamic is tangible in Lipa and in Za'atari refugee camps.
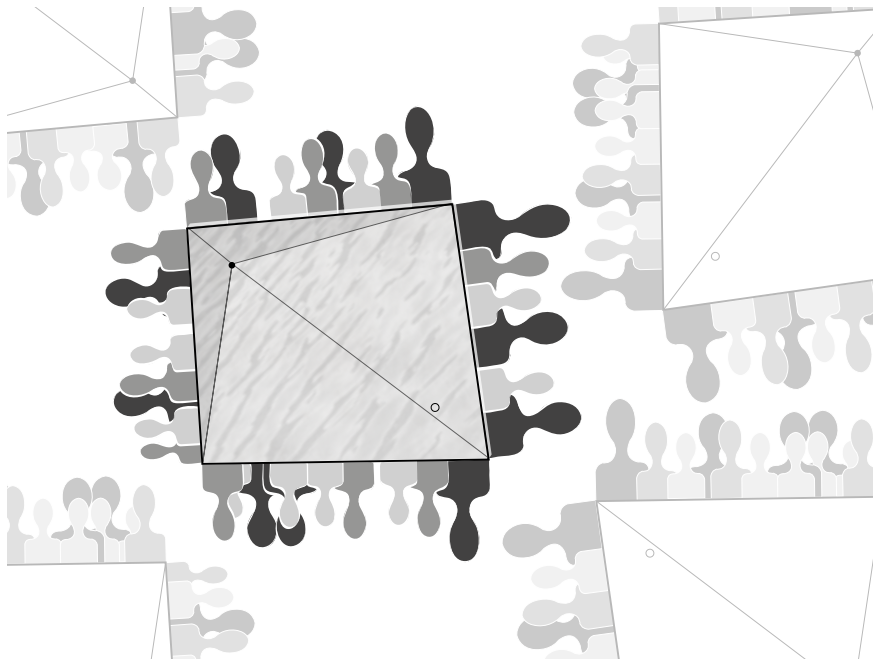
Refugee Camp: population identity grows around a public space.
Author: Francesca Braglia

As the number of displaced people grows year by year, and as the political and natural disasters last for longer, the issue of refugee camps' design is getting urgent.

For sure the first priorities to be satisfied to welcome many fleeing people per day, are sheltering, sanitation and water. The population can be hosted in a refugee camp, a mandatory temporary solution, or in an informal urban area, where it can be easier to settle down.

Since UNHCR has recognised the unsustainability of protracted stays in refugee camps (UNHCR, Global Report 2019), the UN organization has also outlined three durable solutions for people that have been displaced; voluntary return (317,291 people returned in 2019, a 46% decrease compared to 2018), local integration and resettlement, none of which involve the necessity of camps. However, it must be noted that while these solutions do not encourage the provision of camps, the harsh reality is that a large part of refugees are still accommodated in planned refugee camps.

In 1927, Henry Pratt Fairchild, Professor of Sociology, New York University studied the background and the environment of immigrants, collecting studies about migrants with different nationalities, the British, the Greeks, the Italians, etc. Fairchild stated that a migration is a "complete loss of the background", a full change of the experienced environment for a group of people. It is possible to divide the people's background into two factors: A. Factors in the physical environment; B. Factors in the human environment. The physical and natural environment is considered the main influential in a life change: a different climate, a different topography or a different urban geography, are crucial elements. Also, the role of the human environment is determining for a fleeing population: all our life is defined by belonging to groups of people, to communities.

According to the world refugee situation, the original communities that were forced to move to survive, find themselves destroyed, mixed, without reference points, both cultural, physical, and social.

Since the United Nations were born, in the Universal Declaration of Human Rights (1948), article 29 underlines the crucial role of communities, which are the context where private freedom and public responsibilities are defended: "1. Everyone has duties to the community in which alone the

free and full development of his personality is possible. 2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order, and the general welfare in a democratic society. 3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations" (United Nations, 1948).

Between its 17 goals, the UN Agenda 2030 includes the Goal n.11: "Make cities and human settlements inclusive, safe, durable, and sustainable", which supports the aim to enhance inclusive and sustainable urbanization and the capacity to plan and manage a human settlement that is participatory, integrated, and sustainable in all countries. This, to provide universal access to safe, inclusive, and accessible public spaces. This concept should thus be valid for migrants and asylum seekers as well, both in cities as in the refugee camps.

Now as in the past, the United Nations includes in its program two bonded concepts: communities and public spaces, two crucial points that are at the core of the disaster management in Lipa, as the urban situation in Za'atari refugee camp.

Crossing the Balkan Route, opened in 2015, is a sort of humanitarian corridor that allows migrants from Turkey, through Greece, Macedonia, Serbia and Bosnia, Croatia, Slovenia and Ungheria to finally reach Northern Europe, seeking a possible destination. From March 2016, the Balkan Route was closed, blocking people in Bosnia where several refugee centres are set, between this there is Lipa, an inhospitable camp opened and then closed by IOM (International Organization for Migration), built on a plateau that reached -10 degrees in winter.

On December 23rd, the entire compound of Lipa, which was a tent settlement that hosted more than 1500 inhabitants (8 or 10 people per tent), caught on fire. As all the Bosnian centres were overcrowded and Lipa centre was closed, migrants stayed for two months in winter outside the camp or found shelter in what they call jungle camps (groups of people who illegally set their tarpaulins in the wood). As soon as funds arrived, an Italian NGO, Caritas Ambrosiana, decided to provide, at first, a camp refectory where the 980 migrants could find a warm place to eat, as Ipsia Bih and Caritas Ambrosiana presented on the online Webinar called "L'Europa si è fermata a Lipa".

A communitarian place as a refectory acts as a social platform, where people share their dramatic experiences, or simply talk about the day; even if it is not an identitarian and permanent public space, it generates a swarming of human lives.

The Za'atar refugee camp was established in 2012 in a semi-deserted area in Jordan, to accommodate Syrians fleeing

the war. Although still conceived as a temporary settlement, according to UNHCR, up until now, this camp has been active for 17 years. In 2014, it reached a population of 150,000 people, becoming the second largest camp in the world. Today the residents are about 80,000 and Za'atar is recognized, by extent, as Jordan's fourth largest city. During this period, the informal settlement developed its own economy, commercial streets, schools, to challenge its temporary state.

Despite the Roman-founded city structure of the camp, which has a grid that generates roads, neighbourhoods and single plots for shelters, Syrian inhabitants moved the native culture of living from the cities of Aleppo and Damascus to Za'atari. The refugees organised their moveable living units (such as containers or tents), not following the grid scheme, but gathering them around water fountains that are present within the camp.

The fountains surrounded by families' habitations generated courtyards, and people recognized in those architectural elements their sense of home, an identity value. Not only that, Arab architectural and social roots have sprouted back inside to ensure a sense of belonging around these courtyards, by people who are living for years far away from the physical environment they were used to.

As shown in the previous examples, the possibility of having access and creating public spaces leads to an improvement in the fleeing population's conditions. This allows the refugees, coming from different backgrounds, to create new human and physical environments, and not renounce their communitarian identity.

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right to land

LAND
Reflections and notes about property and rights

Marta Tommasi

ABSTRACT

This paper analyzes the effects of land privatization and land grabbing in societies that previously employed non-capitalist land tenure systems.

Exploring the case of Northern Uganda, it examines how the state forcibly incorporated collective land systems into capitalism through a combination of physical, structural, and intra-community violence. This results in the disintegration of previous means of agricultural production and the accompanying community-based cultural systems. Communities resist this process, however, as they battle for natural resources' sovereignty and sustainable peace in their homelands.

Fig.1 Political and administrative map of Uganda, 2021

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Fig.2 Ethnic groups' territorial distribution in Uganda, 1970

Fig.3 IDP's camp, such this one in Kigtum district in 2004, offered a place to stay for the typically free-roaming displaced population in Acholiland.

DESIGN FOR DEVELOPMENT - II EDITION 2021

INTRODUCTION

"When you have land, you know you will have a good future". That's what a dweller in Uganda's Kelala said about his condition. But what does it mean to have land? What kind of troubles or hardship has one to sail through in order to access the land?

Property rights deal with two main themes: land privatization and land-grabbing. Many developing countries have both private property and state property regimes for land. But that distinction is often more of a nominal definition than a real difference. Firstly, while access to protected areas – which are often former commons that lost that status during the formalization of property rights in land – should be protected, the state often does not have the capacity or the will to control access effectively. Secondly, state property is frequently leased out as economic concessions to private actors for their private economic exploitation. The second process is defined land-grabbing. Land-grabbing is a process of privatisation of land made possible by corporate-friendly policies, promoted by the World Bank, World Trade Organization (WTO), International Monetary Fund (IMF), states, and so on, in order to support private interests at the expense of the wellness of local community. Concessionaries often pay no acquisition costs, and the formal fees are often ridicously low. Land speculators and land grabbers hold the state hostage, or succeed in planting it's representatives within government agencies. This "privatization" agenda can only succeed with a strong executive power prevailing against lower administrative levels, and it is always combined with violence. It's possible to identify three consequential forms of violence related to the privatisation of land : a physical war which "clears" communal land of its inhabitants via death and forced internment, a structural violence born from the inability to safely access land, and an intra-community violence as neighbors begin to fight for control of the quickly diminishing natural resource. Intra-community violence can then result in civil strife or even war. This results in the disintegration of previous means of agricultural production and the accompanying community-based cultural systems. That's the case of Nothern Uganda.

THE NORTHERN UGANDA CASE STUDY

Uganda became actively involved in the growing world trade system in the mid 19th century through trade with Egypt and Britain. During the British Protectorate (1894-1962), the colonizers divided Uganda into agriculturally productive and unproductive zones, with Northern Uganda categorized as the latter. As a direct result of Britain's "divide and conquer" policies, Uganda's 1962 independence found an ethnically divided country with uneven economic access, particularly in regards to agriculture, and ethnically divided political parties.

The regimes of Milton Obote (1964-71 and 1980-86) and Idim Amin (1971-79) furthered ethnic tension. Believing the 1980 elections of Obote to be fraudulent, the National Resistance Army, led by Yoweri Museveni, led a five-year "bush war" against the Obote government, leading to Musevenis rise to the presidency in 1986; with heavy support from the U.S. and Britain, Museveni has ruled continuously since then.

THE LRA-UPDF WAR

Museveni's 1986 presidential gain sparked instant rebellion in Northern Uganda. Though several armed rebel groups formed in the mid-1980s, the only to survive repression by the national army, Ugandan People's Defense Forces (UPDF), was the Lord's Resistance Army (LRA), led by Acholi Joseph Kony and comprised of Acholi fighters. While at first receiving support from many Acholi people because it represented resistance to the repression of the UPDF and the national government, the LRA soon lost that support as its violence ravaged the region and turned against Acholis themselves. The LRA murdered and tortured hundreds of thousands of Acholi, making rural subsistence farming a near impossibility. Simultaneously, the UPDF's human rights atrocities, coupled with the horrific conditions in the Internally Displaced Persons (IDP) camps. During the war, Acholis either lived in Internally Displaced Persons (IDP) camps, migrated to urban centers, or hid in the bush .By some estimates, two million people, or nearly 90 percent of the Acholi population, lived in camps during the height of the war. Many people also believed that the camps served to intern Acholis so the government could seize their "open" land. An article published on 1 December 1997 in one of Uganda's daily newspapers, The New Vision, testifies to this claim; it states that "Museveni told Acholi [parliamentarians] that funds would give to help with large-scale farming that was part of the five-point program on the camps". Although these funds never arrived, Museveni's claim points to a strategic purpose of the camps beyond physical protection: interning two million Acholis opened up land for large-scale corporate farming.

A primary result of the war was the drastic reduction in land

access. Much of the economic basis of subsistence farming was severely disrupted due to physical violence, further challenging survival. A United

Nations report released in October 2008 found that only one fourth of displaced Acholis had returned to their farms. The rest still reside in urban centers or camps, which foster high levels of dependency on food aid.

Land displacement and destruction also threatens cultural and spiritual survival. According to Gulu University Professor John Olanya Odur, alienation from the land equates to "nonexistence. You are completely uprooted from your ancestors." Acholis "would have no origin, as if they've been wiped from the earth" because of the disconnection with the land.

CONCLUSIONS

Throughout the war, discourse surrounding land rights presented one of the biggest political battlefields as well as one of the most challenging practical obstacles to peace and stability.

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slum

SLUM
Meanings in history and today

Maria Caterina Dadati

ABSTRACT

Slum is an important word in the humanitarian vocabulary, being one the main focuses of the activities carried out within the Global South context. The most common definition of slum by the UN Habitat (2002) is related to the lacking of specific services for the people who inhabit these settlements, especially as far as health conditions are concerned.

Starting from this definition, the aim of this exercise is to come to a better understanding of the term slum, taking into consideration its meaning in history, whether and how it has changed, and the related urban policies.

UN-Habitat (2002) defines a slum as an area that has one or more of the following five characteristics: poor structural quality of housing, overcrowding, inadequate access to safe water, inadequate access to sanitation and other infrastructures and insecure residential status. These dimensions have corresponding indicators, through which it is possible to identify and attempt to measure the conditions of these areas. It is also stated in various reports that the term slum is used to make immediate reference to the living conditions of an increasing portion of the population, but that it actually implies a multitude of different communities and settlements (UN-Habitat, 2002).

Although these specifications emphasise that this term is simply a kind of container into which various situations with common problematics can be placed, there are also opposing points of view stating that the term has a negative meaning, or that it has taken on such meaning as a result of his derogatory use. Precisely for this reason in a more recent document (UN Habitat, 2015) it is acknowledged how the term slums fails to recognize the different characteristics of these kinds of settlements and it is used as a standardized acceptable word, without denying the controversial nature of the term. In this particular context a reference is made to Marie Huchzermeyer critic of the "Cities Without Slums" UN initiative; the author states that the expression "without slums" in this contexts can directly recall the necessity to eradicate this type of settlement (Björkman, 2013). At the same time, there is no shortage of direct criticism of the word slum itself: Gilbert (2007) underlines how the main risk is that the term "is dangerous because it confuses the physical problem of poor quality housing with the characteristics of the people living there"(p. 697).

A more recent critical position regarding the word slum itself can be found in Alan Mayne's book, where he states that getting rid of the said word would enable a "better understanding of urban inequality and strategies to reduce it" (Mayne, 2017, p. 14). The author affirms that it is necessary to question the word, because although it is unlikely to be utilized in the contemporary policy-making, it is still expansively applied by bodies like the United Nations rhetoric and among the elites of the global South. The word appeared for the first time in early nineteenth century London, following the rapid urban growth driven by industrialisation, as a term for identifying neighbourhoods where the growing class of industrial factory workers used to live.

Slum was a place of otherness (Mayne, 2017), opposite to the place of the elite class, also in the behaviours and habits of its inhabitants. Subsequently, the concept of slums spread throughout the urbanizing English-speaking world, United States and Australia, becoming a central theme in urban policies. Although this concept have contributed to the most destructive urban interventions in European and American cities, the contradiction expressed by Mayne is the colonial legacy of the slum construct. The urban planning agenda represents the central project of the colonial regime and for this reason throughout the nineteenth and twentieth centuries the term slums and, especially, the related policy regulations were exported to cities in Africa, Asia and Latin America.

There the colonial construct not only survived despite the independence movements, but it became so entrenched that to this day it is used (almost) exclusively for the Global South. Post-colonial leaders did not reject the slum as an imposed structure, but adopted it while pretending to be taking down the colonial order through democratization, as it can be seen in the framework of slum clearance practices in India and Kenya, amongst others. The final statement is quite rough: "It's time to take the logical next step, and instead of attempting to reform a fundamentally ugly and judgemental word, to drop it entirely from our vocabulary" (Mayne, 2017, p. 287).

However, the long and detailed description of the various meanings of slum and the policies related to it demonstrates how the concept is extremely adaptable and how it keeps getting charged with new and different meanings during the twenty-first century. The slums in the previous centuries, especially in the European context, are related to the changing economic environment; in fact it was not until after the Industrial Revolution that slums appeared in Britain, when the cities reached a level of affluence and consequentially of wealth that allowed the middle class to rise and to classify other areas as different. Most importantly, people generally started moving to the cities to pursue more favourable economic conditions. The process of the twenty-first century slums is entirely different, mainly because the urban migration is driven by different reasons, such as political or social conflicts and natural disasters leading to dangerous conditions in the previous locations. A small percentage of this migration is related to new economic opportunities, now being offered by the growing informal sector.

Mayne criticism is not limited to the use of the word slum, but also to its significance; according to him there is no such thing as an unique term that describes the variety of the typology of disadvantaged low-income settlements and that the word will never be free of his derogatory meaning. Slum is a deceitful construct that hides the larger social and economic issues of urban inequality. As stated before, UN-Habitat refers to the word as a catchall and does not deny the controversial concept of it. The definition is closely linked to the right to adequate housing, identifying in slums a lacking of the

basic needs to fulfil this goal: the five key dimensions play an important role not only as far as the definition of the problems is concerned, but also regarding the proposals of solution.

Moreover in Mayne historical and critical narration it is quite clear, especially towards the end, how approaches to slums, have generally shifted from negative policies, that contemplated various removal schemes, to more positive ones such as rights-based policies and slum upgrading. Slum upgrading is a process through which informally settled areas are gradually improved, formalized and incorporated into the city itself and nowadays it is considered the most financially and socially appropriate approach for informal settlements (UN-Habitat, 2015). This process dwells on the uniqueness of each settlement, characterised by its own specificity, its geographical position and its history, identified with the history of the people who inhabit the settlement.

"Cities Without Slums" UN initiative has come to an end in 2020 and considering that its main goal is included today in Target 11 of the Millennium Development Goals, it is safe to say that for insiders in the humanitarian field, and hopefully for others, slum goes beyond the meaning of its colonial construct and is used to recognise in a given context what problems exist in relation to the inhabitants and their built environment, and what practices can address them. Moreover, although it is acknowledged that the use of improper terminology can be an actual obstacle to solving the problems of the Global South, Mayne's desire to eliminate a word so intrenched in the current discourse for replacing it with another could lead to the use of yet another exonym, charged with its negative meanings and yet not able to recognize the multitude of different communities and settlements.

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spatial inequality

SPATIAL INEQUALITY

Eleonora Tucci

ABSTRACT

A central issue in the studies undertaken in the Design for Development course is Spatial Inequality. Its relationship within economic and social development in more general terms will be explored, including issues such as social and spatial justice in the city and in rural areas when there is change and movement of people. The space which one occupies and lives in is relevant in the context of inequalities as it is defines the urban lives of people.

The topic discussed, exposes the inequalities that exist globally and more evidently in the global south and because, as designers, the disparities that pervade the spaces in which we work are crucial to our understanding and development of a place.

The issue of spatial inequality is central to many discussions regarding urban and rural dwelling in a contemporary setting. Economic, social and environmental changes cause spatial disparities across geographic settings, which are increasingly pronounced as issues such as climate change create drastic alterations across the globe.

Spatial inequality can be described as the unequal distribution of qualities or resources and services in a given geographic area (Kanbur and Venables, 2005). It inevitably encompasses geographic and non-geographic elements of social inequality, which in turn form uneven development. The vital question asked by researchers regarding this topic can be simplified to: 'Who gets what, where and why?'. In other words, how does a territory become an indicator of social stratification, due to economic well-being, race/class/gender inequalities, and health and environmental markers, in its rural and urban regions?

Spatial inequality occurs when people living in the same area experience similar risks and vulnerabilities, opportunities and economic conditions (Hooks, Lobao and Tickamyer, 2016). Poor housing, employment, education and health reinforce inequality and segregation across generations and create physical spatial separations that will continue to fuel socio-economic bounded communities and sustain categorical inequality. Although spatial inequality can be defined as an overall social inequality, which is studied by anthropologists, sociologists and economists, it is imperative to recognize that it has further significance when there are spatial and regional divisions, as well as political tensions that threaten social and political stability.

Urbanization is currently occurring much faster in the context of developing countries than elsewhere, with cities becoming globalized, providing engines for economic growth, and offering residents further work opportunities as well as technological innovation and societal freedoms. This form of rapid urbanization, which occurs primarily during the early stages of development and during periods of rapid economic change in developing countries, has brought to light various social disparities including spatial inequalities. For instance, it has both revealed and contributed to the urbanisation of poverty, a phenomenon in which the poor move into towns and cities much faster than the rest of the population and are likely regress into further poverty rather than become better off (Grant, 2010). Although the global city continues to grow, not just in size and population, but in new growth sectors of

the economy, its profits tend to exclude the poor. The incomes of marginalized urban populations are often too low to be able to afford them the long-term effects of the advancement of urbanization, reflecting their low opportunities and returns.

Urbanization may create spatially distinct poverty traps, where geographic capital is low and poverty is high, in particular where people who live in the same area are likely to experience similar risks and vulnerabilities, opportunities and economic conditions, forming geographic disadvantage. These disadvantages and inequalities in the social geography of a place, are what keeps some people poor over longer periods of time. Therefore, spatial inequality is not only based on the physical proximity to services, infrastructure and jobs, but also to the development over time of areas affected by urban deprivation. Examples of this could be seen in the shape of food deserts in Memphis, Tennessee, where the majority of residents in certain neighbourhoods do not have access to a supermarket and a large majority of the population also does not have a form of transportation to reach such places. These disparities between high- and low-income neighbourhoods are visibly evident when access to food is limited even in a non-Global south country such as the U.S.A, and especially in this case of the occurrence in south Memphis, this spatial inequality also enhances structural racism in the community .

Spatial inequality is not, however, only visible in the urban inner city, but also in the peri-urban periphery, small towns, rural areas and refugee centres. These disparities are especially evident in the form of urban slums, along transport routes, city dumps, ghettos, and backyard dwellings in gardens, all sites which tend to be informal or illegal (Grant, 2010). Since cities and towns are and always will be in a state of fluctuation, those that cannot adapt will not benefit. This creates further disparities especially when expectations of economic growth do not match reality, forming stagnation, extension of urban poverty traps and urban malaise.

Spatial inequality is especially pronounced in rural areas as there is problematic collection of data and information that captures the social economic challenges; therefore, it becomes more arduous to tackle the formation of these inequalities, resulting in economic and social abandonment (Hooks, Lobao and Tickamyer, 2016).

In order to escape urban chronic poverty and spatial inequality, a neighbourhood or community must have access to basic services and infrastructure with a convenient geographic location, thereby creating positive externalities and enabling dwellers to have easier access to freedoms and opportunities. But when countries face economic difficulties, there will very likely be cuts in public spending, leading to reductions in infrastructure. Direct investments can make a substantial difference to the lives of people living in poverty traps by increasing the value of land in previously deprived neighbourhoods, but may also have adverse consequences for the living standards of those same residents with low-incomes

that may be pushed off the land as better off residents move in (Grant, 2010).

Furthermore, there must be more flexibility in planning and enforcement of urban land and housing policies in order to enable more productive use of homes. In addition, activities must be adapted to produce economic capital and informal labour markets must be acknowledged as a form of productivity for the urban poor. Existing settlements such as refugee camps must also be approached with a response that does not contribute to the further marginalization of their inhabitants.

It is crucial to take the geography of a place seriously, meaning that policymakers must thoroughly consider the relationships between spaces in terms of movements of people between urban and rural areas, thus integrating economic planning strategically. An emphasis on social analysis in policymaking is also vital, requiring in-depth analysis of the structural causes of poverty and the social behaviours that cause poverty to remain in particular areas or neighbourhoods.

The impact that spatial inequality generates can be detrimental to the development of a place if it is extreme or if it becomes a source of conflict and unrest. Understanding the dynamics of social geography and justice, and hence, the distribution of opportunities, privileges and freedoms within a society, is essential to unpacking the dynamics of change in spatial inequalities. Addressing spatial inequalities also requires adequate data and information in order to analyse its causes and effects. The challenge to respond effectively and without causing strains to dwellers is critical for development.

It is important to remember that there is no uniform picture when talking about spatial inequality, the experience of which is influenced not just by who you are but also by where you are. Addressing spatial inequality is extremely difficult, but the failure to consider it is highly detrimental to economic and social growth.

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urban planning

MONOPOLY IN URBAN PLANNING?
What made Planned Urbanism fail in the Global South

Lulu Yang

ABSTRACT

Urbanization and its impact is an urgent reality that the world is confronting with. It has been observed a strong correlation between Urban Planning and sustainable development in countries. Urban Planning and Planning Theories, as a complex topic, went through its historical development and evolution, rooted and grew differently in different contexts. This paper aims through few key literature reviews to understand: firstly, the theoretical grounding of "Classic Urban Planning"; Secondly, the reality and problems of Urban Planning in the Global South, and why; Lastly, to acknowledge the main problems, as well as potential ideas for planning and managing Urbanism in responding to the urgent issues in the Global South, to create inclusive, equitable, and sustainable cities.

Nirobi, Kenya © Johnny Miller

Johannesburg, South Africa © Johnny Miller

MONOPOLY IN THE "CLASSIC URBAN PLANNING"

UN has stated that over 70% of the world's population will live in urban areas by 2050 (UN-Habitat, 2019). Urbanization is an inevitable trajectory, local governments and stakeholders in all countries are confronting with ever-before challenges in planning, development, resource scarcity, and distribution. How to cope with this reality, and more importantly, create a well-planned and managed sustainable urban world should be on every citizen's agenda. As defined by the UN, "the capacity of cities and towns to absorb population growth and enable such good living (as measured by wealth and quality of life) depends, among other factors, on the quality of its urbanization process". Important to note that urbanization is not a politically-neutral professional practice, but rather a collective social, economic, and political choice.

The analogy of Urban Planning as a Monopoly game by Fundaró, S., displays a vivid illustration of what is Urban Planning. The "players", "rules", and "money" are essential elements to plan and manage for winning the game. This analogy also coincides with the Principles of Planned Urbanization by UN-Habitat. As illustrated in the Working Paper (UN-Habitat, 2019), the integrated Three-Pronged Approach (3PA), namely (1) Rules and Regulations, (2) Urban Design, and the (3) Financial plan, addressing the challenges of rapid urbanization in the developing world. It is also important to highlight that, Planned and sustainable Urbanism is a choice that requires all stakeholders to participate and collaborate. In essence, to promote Planned Urbanization that is environmentally sustainable, spatially and socially-inclusive, legally-bound, rights-based, and economically and financially sound (UN-Habitat, 2019).

URBAN PLANNING IN THE GLOBAL SOUTH

Planned Urbanism when done well can have the capacity to generate wealth, employment, promote coexistence, and cultural interchanges (Clos, 2016). However, if it is not planned and managed properly, it will exasperate many of the urbanization crises, such as lack of access to shelter, infrastructures, services, weak local governments, and severe environmental crisis (Watson, 2009, 151). This phenomenon is particularly visible in the Global South where countries are prone to problems due to the weak financial situation, colonization history, corruption, and sometimes,

even conflict zone complications. Urbanization became, in many cases, a plan to exclude the poor (Watson, 2009). It appears that the urban places have changed in terms of the named "urbanized" evidence: arterial streets, highways, gated communities, highrise CBDs and residential areas, planned gardens, and plazas, etc., but the planning system has slowly changed or if not at all. As argued by Watson, planning ideas from the North are simplistically transferred into the South through complex processes of colonization and globalization (Watson, 2009). Confronting with the predicted Urbanization trend, environmental challenges, development pressure, and considering that a large number of those population will be in the South, it is urgent to analyze, discover, and adopt new urban planning approaches to achieve an inclusive and sustainable urban environment.

Urban Planning methodologies, as introduced by Fundaró, S., can be achieved in two ways: controlled planning and financial institution supportive planning (Fundaró, S., 2021). Within the controlled planning framework, there are three stages, namely (1) Strategic Plan (the vision), (2) Land-use Plan (the land-use organization, typically by the governmental bodies), and (3) Detailed plan (the implementation, normally by private entities). Fundaró, S. highlighted that the planning problem with many of the Global South countries is missing or having problematic Land-use Plans. Theoretically, the Land-use Plan is a zoning ordinance, is where a city defines public spaces, types of land use and its density, FAR, streets, infrastructures, as well as connection with private spaces, it sets the boundary and definition for people's relationship with the city. Moreover, it is a financial tool for the government to generate income through fiscal plans to ensure the operation, management, and maintenance of a sustainable urban city. This point is also emphasized on the UN-Habitat Working Paper, where it stated:

"In many cases, sustainability will involve improvements in tax collection and urban management capacity in order to capture a portion of the resources generated from an increase in land and property values that result from public investment…..Urbanization and, in particular, public investments in infrastructure, public space, and overall urban revitalization initiatives increase land and property values. Such increases produce wealth, which would benefit only private owners in cases where local and national governments do not have the tools to retain a portion of these gains and to, subsequently, reinvest the funds in the improvement of quality of life in the city as a whole."

Therefore, the roles that the local and national governments play are paramount. The planning systems, in particular, the land use management system, which forms an important part of the plan implementation (Watson, 2009, 181), are not functioning.

The problem of the planning system in the Global South is further argued by Watson. V. She stated that

the planning system can be used for reasons of political advantage, social exclusion, and profit. More importantly, if problems of the regulatory and land use management aspect of planning stay untouched, it will only worsen the socio-spatial marginalization and exclusion (Watson, 2009, 188).

CONCLUSION

Through literature reviews, this paper aims to understand the history, basic concept, framework, and principles in Urban Planning, and its relationship to Urbanization, as well as the development goals. Particularly, in the Global South, where the crisis of social, financial, political, and environmental problems are exhibiting, and the vulnerability to worsened situations. Since Urban Planning is not a politically-neutral activity, the importance of functional and reliable local and national governments is paramount. Planning systems and regulatory processes in the Global South shall be changed to align with the Three-Pronged Approach framework and guidelines. The combination of rules and regulations, urban design, and a well-thought-out financial plan will assist to create cities that are more inclusive, equitable, and sustainable.

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THE *MAKING ROOM PARADIGM* AND
THE *URBAN EXPANSION INITIATIVE*

Hala Sahall

ABSTRACT

In 2007, Shlomo Angel launched an Urban Expansion Initiative for developing countries where he endorsed the Making Room Paradigm and criticized the Containment Paradigm. This initiative highlighted four main objectives of which among them was the implementation of arterial roads and its importance in defining the urban infrastructure. This paper observes the feasibility of his study and presents how urban colonialism defined his approach. Supporting this theory are examples on where the arterial roads functioned more as a barrier between the people and development rather than aid it.

Between 2000 to 2030, the world's urban population in developing countries is expected to double whereas the built-up area required to accommodate this drastic increase is to triple. The land required for this expansion is not only due to the population growth but is also influenced by the density decline rates.

The Urban Expansion Initiative led by Shlomo Angel, under the Marron Institute of Urban Management and supported jointly by the New York University- Stern Urbanization Project, where he criticized the Containment Paradigm, also known as smart growth or compact city, as unfit in developing context and proposed the adoption of the Making Room Paradigm in planning and preparing the cities in the Global South for urban expansion. The Making Room Paradigm could be dated back to the 1811 New York City's Commissioner plan in which the generous boundaries of the city of Manhattan allowed for the expansion to bleed into its neighboring areas. This paradigm highlights four main objectives essential to prepare for urban expansion before development takes place, which are:

- Accurate estimates of land required;

- Generous metropolitan limits;

- Protection of public open spaces;

- Arterial roads, the focus of this paper.

Arterial roads could be defined as the urban links carrying public transport and vehicular traffic as well as housing trunk infrastructure. In a developing context, the arterial grid is arranged to cover the expansion area within the next 20 to 30 years and must be connected to the existing local road network. It is also designed to be 1-km apart with 30-m wide lanes that are enough to accommodate bus lanes, bike paths, green islands and several lanes for automobile traffic, this is necessary in order to grant walkability within the urban. According to Angel, it is only necessary to acquire the land needed for the arterial grid of dirt roads, which only takes up to 5% of the expansion area, and claims that it is feasible considering that roads are to improve progressively and only when development takes place.

Angel argued that the case of Bangkok's infrastructure disaster could have been averted if an adequate arterial grid was present. He explains that the arterial roads are tools to diminish traffic congestion, air pollution, water pollution and streamline sewage pipes and drainage systems, reducing the risk of floods. Another major advantage of the arterial grid is that it helps regulate the image of the city and promotes

the formalization of informal settlements. The Pampa de Comas District in Peru is a successful example of this notion. The organized planning pattern of the houses as well as the preservation of public open spaces and the clear road network made the district equivalent to the neighborhoods of urban Lima and quickened its incorporation into the formal housing market.

The urban population is presumed to be increasing due to the economic opportunities the metropolis grants. Although this may be true in the context of developed countries, this scenario is not always applicable in the case of the global south where individuals often flee their homes due to conflict, natural disaster, etc. Angel's approach to solving road issues in developing countries is by industrialization, one of the recurring examples he used on the benefits of the arterial grid in defining a transit system is Toronto, where the public transport links are robust to the point where individuals abandon their dependence on private automobiles; reducing their carbon footprint. This raises the question on how the efficient transit system of Toronto is applicable in rapidly urbanizing cities of the Global South. Another concept that completely disregards the needs of the community could be digested as the infamous "American Dream" in which cities were completely (re)designed for automobiles rather than people; regardless of their ability to own one. This mentality that individuals have on what "should" be that was standardized by the Global North could be defined as colonialism.

Although Angel claims that this state of preparedness should be present before development emerges, Ethiopia used the arterial grid initiative to drive development at least within the housing sector. The municipality used this initiative as an engine to improve the housing policy and reduce the congestion in informal settlements by giving the squatters formal lease certificates and eligibility to city services in return for a piece of land for road development.

The conservation of land for the arterial grid of dirt roads was to be implemented in four cities in Ethiopia under the Urban Expansion Initiative launched by Shlomo Angel. To give an idea on why this approach has little real utilitarian benefit, in Ethiopia the vehicular ownership by 2020 was 1.2 million whereas the population was approximately 114.9 million. This indicates that in 1,000 people only 11persons are to directly benefit from the arterial roads. Overlooking car ownership and moving to a neighboring country, Sudan has major fuel shortage and unreasonable inflation rates. This crisis has paralyzed the people not only from using private cars but also exacerbated the already poor public transportation crisis. By October 2020, the petrol cost in Sudan was 2.18 USD per liter. To give an indication on regardless the percentage of car ownership or arterial grid design, there are economic factors that can not be anticipated for. The fuel price within the same time frame was 1.11 and 0.49 USD per liter in India and the UAE respectively.

When the majority of the population does not have access to public or private means of transport, designing an arterial grid becomes an obstacle for development specially given that it may hinder access to food as in the case of Memphis, America's hunger capital. Following the "American dream" standards of well-developed roads, the nearest supermarket to a low-income neighborhood in Memphis was a 47-minute walk. This spread a phenomenon known as food deserts where people had no cars and hence no access to food.

Another flaw with the arterial grid is that it depends heavily on foreign funding considering that the main sponsor in this case is the municipality, which often in a developing context tends to underinvest towards this purpose. Initially the Urban Expansion Initiative was to take place in Ecuador by 2007 and was funded primarily by the World Bank. After the election of Rafael Correa, he demanded for the immediate withdrawal of the World Bank from the country which eventually led to the dismissal of the expansion initiative.

The public sector in developing countries adheres to a system known as the eminent domain, highlighting that if any land is necessary for public use, it is to be acquired regardless of the owners' consent with appropriate compensation. This is a tricky situation as the municipality sets a price on the land that may not always be adequate thus landowners may refuse to give in to the municipality's pressure; verifying that the plan for expansion is unpredictable and hence inefficient. To put this theory in perspective, one of the four cities implementing the Urban Expansion Initiative in Ethiopia, Adama disengaged from the program due to violence outbreaks mid 2016 that erupted between the local government and its people in an attempt from the government to expand the boundaries of Addis Ababa under false claims that it was part of a foreign campaign. The compensations made were unfair and farmers were allegedly forced to move from their lands exacerbating the existing conflict. This sparked a flame of resentment amongst the people and eventually led to the disempowerment of the responsible party.

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URBAN RESILIENCE
What is to be made resilient?

Barbara Giordano

ABSTRACT

The discussion about urban resilience is in continuous development with the aim to deal with complex threats of urban contexts. Cities are the reflection of spatial and economic disparities and the degree of the resilience depends not only to the security of infrastructure, but also to a certain extent, to the satisfaction of the everyday needs of citizens. The aim of this paper is to critically reflect the meaning of the urban resilience and its relationships with rights and justice. Through the Theory of Capabilities expressed by Amartya Sen, this essay seeks to put an emphasis to Global South cities where resilience and individual freedom of people are constantly under threat.

What is to be made resilient?

The term resilience refers to a system or material's ability to "bounce back" after some sort of disturbance or shock. In 1973 Crawford S. Holling introduced the idea of ecological resilience as a measure of the ecosystem's capacity to withstand or absorb change. From this moment, the term has been taken up by many disciplines with several connotations.

With regard to climate change, the strong social inequalities that characterize not only cities of the Global South, the concept of resilience has been applied today "to the capacity of human populations and places to return to their original or better states after man-made or natural disaster" (Allen, 2017). With the assumption that cities are complex systems and in constant change, resilience is not only the ability to "bounce back" but also the power to "bounce back better". In this way the word resilience has encompassed, in addition to the concepts of shock absorption, also the broader concept of evolution.

In light of this, in the early twenty-first century, the discussion about resilience has increased in the attempt of governors and planners to deal with complex thereat within cities. As a consequence, resilience as a risk management and development process, has become one of the main goals for the New Urban Agenda: it is strongly present in overarching development frameworks, including the eleventh Sustainable Development Goal (SDGs) "make cities and urban settlement inclusive, safe, resilient and sustainable". The SDGs, also highlight not only the importance to face with external shocks, but they also deploy the language of resilience alongside that of wellbeing and poverty: "By 2030 build the resilience of the poor and those in vulnerable situations, and reduce their exposure and vulnerability to climate-related extreme events and other economic, social and environmental shocks and disaster". (Goal 1. Target 5)

Despite the Urban risk management has increased in the policy frameworks, the failure of these good intentions was also documented; the pursuit of the perfect sustainability indicators and of the techno-managerial solutions to monitor these indicators did not deliver the relief from global socio environmental ills we had hoped for, especially with regard to regions of the Global South (Kika, 2017). Applying the concept of resilience in poor and vulnerable contexts characterized by a strong social inequality invites us to critically analyse on which could be these interventions and on what is to be made resilient. "If the goal of resilience planning is to support

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risk management as well as a just process and outcomes of development, then is not the pipes and roads of city infrastructure that need to be resilient. Rather, it is the rights and entitlements of urban citizens" (Allen, 2017).

Capabilities, justice and urban resilience

In his book "Development as freedom", Amartya Sen introduced the concept of capability to understand human development, poverty and inequality. Regarding the varieties of unfreedom and the lack of basic opportunities that affects very many people across the world, denying the basic right to survive, the author describes the capability as the real freedom that people have to achieve their potential doing and beings. Furthermore, it is highlighted the importance of freedom as an intrinsic value and not only as a means to achieve a goal; capability does not only refer to achievable results, but rather to the freedom of choice that is essential for human well-being. For this reason, the concept of capability is strongly linked to the development of society; "Seeing development in terms of the substantive freedoms of people has far reaching implications for our understanding of the process of development and also for the ways and means of promoting it" (Sen, 1999).

If on the one hand, capabilities are decisive to establish how well developed a society is, the concept of unfreedom and lack of capabilities, invite us to reflect on inadequate processes leading to denial of basic rights and the deprivation of the possibility of satisfying basic needs.

Many people worldwide are victims of different forms of unfreedoms, understood as deprivation of fundamental rights. In this sense, cities in the Global South are more vulnerable to environmental disasters because the majority of people live in poor conditions; most of urban contexts are characterized by the presence of informal settlements where basic needs like sanitation, water supply and infrastructures are not guaranteed. In these regions, people not only have to face greater global threats but also every day risks in a continuous accumulation cycles which are structurally associated with poverty traps. These conditions of extreme poverty increase the risk of premature death and serious illness as well as undermining the right to physical and mental health. It is important to stress, however, that the exposure to the risk "is not just the outcome of the maldistribution of assets and services within cities but more fundamentally of the curtailed right to the city" (Allen, 2017).

Despite the strong vulnerability of Southern cities, these can offer us an opportunity to reflect on the important role of rights and justice in the development of urban resilience policies. Considering the big issues of these contexts, appears clear the need to review the governance about urban resilience with a multidimensional view on justice: "a justice orientation considers resilience interventions primarily as a vehicle for achieving resilience, not as end in themselves" (Ziervogel, 2017). Early efforts to manage extreme events in cities and

elsewhere show clearly that a resilience of infrastructure is needed, while the struggle for rights and entitlements is adjusted to meet the aim of a more resilient infrastructure. But if we reverse this relationship? If we set the rights and struggles to pursue them as a Resilience Asset and the infrastructure as an enabling factor in support of this objective? (Ziervogel, 2017).

Conclusion:

As expressed above, the lack of justice and fundamental rights within urban contexts can cause strong unbalances in term of urban resilience. However, what role normative concepts such as rights and justice should play in the management of urban resilience and how to apply the urban resilience strategy in relationship to such rights is still not defined. Nevertheless, resilience cannot be considered only as an outcome of the future, but people need to be resilient every day and resilience itself should reflect the concept of justice. Moreover, the Global South, where social and ecological resilience is constantly put at risk could be a starting point to understand that meeting basic needs of people is as essential as managing extreme events.

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GLOSSARY

wash

WASH
(Water Sanitation and Hygiene)

Federico Spagnuoli

ABSTRACT

WASH (Water, Sanitation and Hygiene) is a crucial component of humanitarian response. A proper water and sanitation system could saves lives in both routine and emergency situations.

This essay will explore the importance of Wash according to some data collected by the most active associations in this field, trying to explain why it is crucial for human health and well-being, what are the damages caused by the lack of an appropriate Wash manage, and why it is so important to foster an adequate Wash system, considering the growing realisation that community roles are more than that of passive beneficiaries of water and sanitation projects.

WATER: A colourless, transparent, odourless, inorganic liquid that forms the seas, lakes, rivers, and rain and is the basis of the fluids of living organisms. It is vital for all known forms of life.
SANITATION: The systems for taking dirty water and other waste products away from buildings in order to protect people's health. (Cambridge Dictionary)
HYGIENE: The practice or principles of keeping yourself and your environment clean in order to maintain health and prevent disease.(Cambridge Dictionary).
WASH is the collective term for Water, Sanitation and Hygiene. While each is a separate field of work, they are interdependent and help keep people healthy. Humans need Wash to survive. This is true both in routine and emergency situation, in urban and rural communities, and in every country around the world. The combination of these three elements resumed into safe drinking water and hygienic sanitation facilities is a precondition for health and for success in the fight against poverty, hunger, child deaths and gender inequality. This is the main reason why water, sanitation and hygiene are crucial elements in our work, therefore this is undoubtedly a field where we can do the difference as architects, planner and human being. But let's try to understand why Wash is so important.

Although a great deal has been achieved over the past 25 years towards the Millennium Development Goals (MDGs) and Billions have gained access to water and sanitation, and hygiene practices are improving, much remains to be done.
-According to WHO (World Health Organization), about 6.3% of all deaths experienced in the globe are caused by limited access to clean drinking water, proper sanitation and hygiene services and water management practices (World Health Organization, 2002).
-In 2016 one billion people still practice open defecation and over 600 million do not have access to even a basic level of drinking water (UNICEF).
-Moreover diarrhoea is one of the top three killer diseases in developing countries, claiming the lives of more than three million children a year (WHO, 2014).
-In addition to this, according to statistics from UNICEF

and World Health Organization Joint Monitoring Programme for Water Supply and Sanitation (2012), about 2.5 billion people, which is equivalent to 35% of people from developing countries lack access to effective sanitation facilities. More than 780 million people of people living in developing countries have no access to clean water, and they have consistently used unsafe drinking water sources.

Apart from this slew of theoretical data, what are the healthy risk of an inadequate Wash system? First of all infection that can be transmitted through the consumption of contaminated water or through hand to mouth transmission. Second, but not less important, vectors which proliferate near waste and stagnant water. Lacks in WASH system can lead to an increased risk of several diseases including: diarrhoea, Hepatitis A, Cholera, Typhoid and Shigella Dysentery, Intestinal helminths, Malaria and Trachoma among others.

These are just some datas collected in order to understand how crucial is the lack of a proper water sanitation and hygiene system. This is why it is tremendously important to work towards maintaining safe water supplies improving sanitarian systems and preventing disease among human beings, especially those who live in an emergency context.

Due to its importance and its wide-ranging action (it also contributes to numerous other goals, including those relating to nutrition, health, education, poverty and economic growth, urban services, gender equality, resilience and climate change) Wash is a cornerstone of the 2030 Agenda for Sustainable Development. In fact SDG number 6 is: Clean water and sanitation. The objective is to ensure access to water and sanitation for all by 2030 trough the SDG's target:

-SDG drinking water target: "By 2030, achieve universal and equitable access to safe and affordable drinking water for all."

-SDG sanitation and hygiene target: "By 2030, achieve access to adequate and equitable sanitation and hygiene for all and end open defecation, paying special attention to the needs of women and girls and those in vulnerable situations."

This envisions universal, sustainable, and equitable access to safe drinking water, sanitation and hygiene, as well as the elimination of open defecation by 2030. Extremely ambitious, but utopianly possible.

The reduction of water-related problems depends on several measures that have to be taken together.

But what can we do in order to support and achieve this goal? We should work to keep governments accountable, invest in water research and development, but most of all to promote the inclusion of women, youth and indigenous communities in water resources governance. Inclusivity and participation, community organisation and people power in-fact seem to be key elements in the process of implementing better water projects and management. In particular when we are talking about women and children. *School* sanitation and *gender* equality are in-fact crucial factors in order to achieve our goals.

Ensuring that schools meet the essential criteria for providing a healthy learning environment for children is key. *Schools* needs to be encouraged to take simple steps to make sure that all students wash their hands with soap, have drinking water in the classroom, and have access to clean, gender-segregated and child-friendly toilets at school every day.

Gender issues related to Wash is another important problem that should be addressed. As a matter of fact gender plays a huge role in Wash. Although it is important to ensure that all individuals, regardless of their age and gender benefit from improved WASH facilities, there are plenty of reasons to foster and promote woman involvement and participation in the planning, design and implementation of Wash interventions and the promotion of hygiene both at household and community levels. In fact because they are the principal users of water at household level, very often the primary care givers in a household, responsible for teaching their children good habits from a young age and frequently the ones preparing food, woman have considerable knowledge on the amount of water required to be used for different tasks. Their participation in development projects could ensures sustainability and opportunities for income generation. We need to promote and support systems that encourage the meaningful participation of women on community Wash management committees.

Now that is clear how clean water is life and contaminated water is death, we can also understood how a proper inclusive and participatory community program and involvement lead to an improve of water governance. At the community level, the possibility of empowerment and participation usually brings a new way of facing their problems. It generates, for instance, a sense of ownership, which, in turn, increases commitment and willingness to pay for the services, and generally decreases conflicts or

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damaging acts, such vandalism. It gives a sense of independence that can gradually reduce government support to the population. Such experiences tend to be replicated in other communities and better water services can be achieved even without the reduction of poverty, frequently within a short time frame. Ensuring the participation of users is essential to provide good water management.

Participation enhances the local character of the decision and involves the community in sharing the responsibility. Generating awareness of these roles and turning them into action will lead to win-win results and increased sustainability and integrity for both human and ecological systems.

Thus, in conclusion, we have to building knowledge for results and community participation is the key to achieve our common goal.

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RIGHT TO WATER

Julia Bernardos Silvestre

ABSTRACT

Water is essential for the well-being of humanity, vital for economic development, and a basic requirement for the healthy functioning of all the world's ecosystems. Clean water, along with sanitation and hygiene, are necessary to sustain life and ensure good health and human dignity. However, more than 1 billion people do not have access to a source of clean water and more than 2.6 billion people do not have adequate sanitation, one of the main causes of water-related contamination and diseases. The right to water and sanitation is a crucial aspect of the fight to improve this situation. (UN-HABITAT, 2007)

A young girl fills containers with water for her home at the camp for internally displaced people in Galkayo, Somalia. UNICEF Abubakar

Lack of access to water and sanitation has a severe effect on human health, exacerbates poverty, and undermines economic development. It is estimated that, at some point, almost half of the population of developing countries suffer from health problems related to water and inadequate sanitation. Lack of access to water undermines economic and social development, due to disease, the burden of inequality for women and children, and the high costs of access to water that reduce people's ability to obtain other essential services. Scarcity of water and unsafe access to it can reduce crop production and livestock health. In addition, without enough water, the ecosystem cannot maintain the proper growth of trees, the flora necessary to prevent soil erosion …

The current water and sanitation crisis is caused by problems related to poverty, inequality and unequal power relations. Water policies and programs too often exclude marginalized groups and areas. Lack of access is compounded by a challenging social and environmental context: accelerating urbanization, increasing pollution, resource depletion, and climate change. In addition to institutional changes, land ownership changes, decentralization and the delegation of responsibilities for public services. (UN-HABITAT, 2007) The right to water and sanitation is one of the universal rights essential for survival and human dignity, and state and non-state actors are responsible for the fulfillment of this right.

Water supply is a critical element of any emergency response and, as part of a broader water, sanitation and hygiene program, critical to survival. People affected by crises are more prone to illness and death from it. These diseases are clearly related to inadequate sanitation and water supply. Therefore, WASH (Water, Sanitation and Hygiene) programs aim to reduce public health risks, since the supply of water in inadequate quantity and quality is the underlying cause of most public health problems in crisis situations. The SPHERE Manual (2018) promotes three standards to follow for the fulfillment of the development of a good water supply, which are:

1. Accesses and amount of water
- Identify the most appropriate sources of underground or surface water (wells, rainwater, rivers, lakes, dams …), always taking into account their possible environmental impact, in addition to considering seasonal variations and the mechanisms for obtaining water drinking water and the systems necessary to deliver it. The selection

of water sources is often the most important factor in determining whether populations can reside anywhere for a period of time, it is necessary to be able to guarantee a long-term water supply.

- All people have safe and equitable access to a sufficient quantity of water for drinking, cooking and for personal and domestic hygiene. The amount of water needed for domestic use is based on the context and can vary according to the climate, the available sanitary facilities, the habits of the people, their religious and cultural practices … but according to the SPHERE the minimum daily volume would be around the 15 liters per person. This is never a "maximum" and may not suit all contexts or the entire population.

- Public water points are close enough to homes to allow the use of the minimum requirement. The distance from any home to the nearest water point should not exceed 500 meters. As well as not exceeding a waiting time in the water sources to 30 min.

2. Water quality

- The water is palatable and of sufficient quality to drink and use it in cooking and personal hygiene without posing any risk to healthy people.

- For this, it is necessary to previously identify public health risks, protect sources, determine the most appropriate method of guaranteeing water availability, as well as minimize post-delivery water contamination.

- Measure water quality parameters, check the physical, bacteriological and chemical parameters of the water at the point of delivery.

3. Water facilities

People have adequate facilities and equipment to collect, store and use sufficient amounts of water for drinking, cooking and personal hygiene, and to ensure that drinking water remains safe until it is consumed.

Interaction with the community is crucial, participation connects communities with other stakeholders, so that people affected by crisis have greater control over the response and the impact it has on them. Effective participation links communities and response teams to gain maximum community influence to reduce public health risks, provide appropriate and accessible services. Thanks to the interaction with the communities, an essential knowledge of the perceptions, needs, coping mechanisms, capacities, existing norms, leadership structures and priorities is obtained, as well as the appropriate measures to be adopted. WASH responses should advance community long-term goals and minimize

environmental impact.

In rural areas, many people collect water of questionable quality without protection, often at a great distance from their homes, preventing the collection of sufficient quantities. In urban areas, low-income groups, particularly those living in informal settlements, often lack access to an adequate water supply. Piped water supplies and sewers may cover informal areas, meaning that the people who live there access a variety of inadequate water supply options, such as wells built near latrines or water suppliers to small-scale, such as door-to-door water vendors, whose water supplies may not be of good quality. (UN-HABITAT, 2007)

We must not forget that all people have the right to water and sanitation. Access to safe water is a fundamental precondition for the enjoyment of other human rights, such as the rights to life, health, education, the economy and work. And since safe drinking water and sanitation are essential for life and health, and fundamental for the dignity of every person, it is easy to see the correctness of considering access to safe drinking water and sanitation as essential components of the human right to water.

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THEORY OF WASH IN ECUADOR IN THE RECENT YEARS

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ABSTRACT

UNICEF Ecuador's country office developed its new programme with the Government of Ecuador for the period 2019-2022. This 4-year period is aligned with the UNDAF schedule in Ecuador. UNICEF Ecuador did not have a line of cooperation on water, sanitation and hygiene explicit in its governance programme 2014- 2018; however, the occurrence of the earthquake on April 26, 2016 on the coast of the regions of Manabí and Esmeraldas committed UNICEF with the leadership of the WaSH cluster for emergency response, and the inclusion of an output "WaSH emergency response". At this time, the need for UNICEF sectoral positioning was evident, not only in emergency preparedness and response, but also in sectoral development cooperation in water, sanitation and hygiene and the key linkages with the education sector (WaSH in schools) and nutrition.

During these years there has been a result of a process of strategic consultations with government actors, donors and the regional office and the WaSH sector, for its landing in a strategic positioning of UNICEF in the WaSH sector in Ecuador, maximizing UNICEF value-added potential and sector strategic niches not covered. This strategic note guides WaSH actions under the governance programme 2019-2022.

Water, Sanitation and Hygiene (WaSH): Safe water, toilets and good hygiene keeps communities alive and healthy. Communities have the right to grow up in a clean and safe environment. The access to clean water, basic toilets, and good hygiene practices not only keeps children of the communities thriving, but also gives them a healthier start in life.

Through COVID-19 it has been more notorious the importance of hand hygiene to prevent the spread of disease. An average of three billion people worldwide, including hundreds of millions of school-going children, do not have access to handwashing facilities with soap (unicef.com). People living in rural areas, urban slums, disaster-prone areas and low-income countries are the most vulnerable and the most affected.

Key Facts:
- 2,2 Worldwide, 2.2 billion people still lack access to safe drinking water.
- More than half of the global population does not have access to safe sanitation.
- Three billion people do not have access to handwashing facilities with soap.
- Still, 673 million people practice open defecation.

The consequences of unsafe water, sanitation and hygiene (WASH) on children can be deadly. Over 700 children under age 5 die every day of diarrhoeal diseases due to lack of appropriate WASH services. In areas of conflict, children are nearly 20 times more likely to die from diarrhoeal disease than from the conflict itself.

Water: Everyone has the human right to safe drinking water. This holds true in stability and in crisis, in urban and rural contexts, and in every country around the world. When children don't have access to clean water, it negatively impacts their health, nutrition, education and every other aspect of their lives. Girls, women and people living with disabilities are particularly impacted. The United Nation's goal include achieving access to

safe and affordable drinking water for all by 2030. Yet, the current level of global investment is about one third of what is needed to achieve this target.

Sanitation: Sanitation is about more than just toilets. Behaviours, facilities and services together provide the

hygienic environment children need to fight diseases and grow up healthy. Poor sanitation puts children at risk of childhood diseases and malnutrition that can impact their overall development, learning and, later in life, economic opportunities. While some parts of the world have improved access to sanitation, millions of children in poor and rural areas have been left behind. Lack of sanitation can be a barrier to individual prosperity and sustainable development. Without basic sanitation services, people have no choice but to use inadequate communal latrines or to practise open defecation, posing a risk to health and livelihoods.

Hygiene: Good hygiene is critical for preventing the spread of infectious diseases and helping children lead long, healthy lives. It also prevents them from missing school, resulting in better learning outcomes. For families, good hygiene means avoiding illness and spending less on health care. In some contexts, it can also secure a family's social status and help individuals maintain self-confidence. Yet, important hygiene behaviours are difficult to practice without the right knowledge and skills, adequate community support and the belief that one's own behaviour can actually make a difference. Many children around the world live in conditions that make it difficult to maintain good hygiene. Where homes, schools and health centres have dirt floors; where water for handwashing is unavailable; and even where families share spaces with domestic animals; maintaining hygiene can be a challenge. What's more, practicing good hygiene is often perceived as a woman's responsibility, adding to her burden of care.

WASH IN ECUADOR

Ecuador is a high middle-income country (World Bank), with a population of approximately 16.2 million, of which two thirds (63%) live in urban areas and one third in rural areas; in both urban and rural areas, the trend is for a growing population, with a stronger growth rate in urban than rural areas. Ecuador has experienced an important political and social development in the last 10 years, with the new constitution adopted in 2008 that paved the way for the creation of the new Organic Law on Water Resources, Uses and Use of Water (LORHUyA, 2014) and the establishment of the Water Secretariat (SENAGUA, 2008) as a sectoral governing body for water resources, drinking water and sanitation, in addition to irrigation.

SENAGUA has a decentralized structure according to the river basin districts (9 of them), and Citizen Care Centers (36 of them) as contact points at the local level for service providers and Decentralized Autonomous Governments (GAD). The sectoral regulatory body is the Agency for Regulation and Control of Water (ARCA), created in 2014 with important competencies, but capacity currently limited by its centralization in the city of Quito. The responsibility for the provision of water and sanitation services lies with the GAD, and is generally assumed at the urban level by Municipal Drinking Water and Sewerage Companies (EMAPA) or the

Municipal Governments directly, and by Water and Sanitation Management Boards-"Juntas Administradoras de Agua Potable y Saneamiento" (JAAP) in rural areas.

The National Development Plan (NDP) 2017-2021: "Toda una vida" includes access to water and sanitation as a priority in axis 1 - Rights for all throughout life, with the aim of guaranteeing a dignified life with equal opportunities for all people through a policy that must guarantee access, use and fair, equitable and sustainable use of water; the protection of its sources; universality, availability and quality for human consumption, sanitation for all and the development of comprehensive irrigation systems.

The country is provided by a National Water and Sanitation Strategy (ENAS), covering the period 2015-2024 that is based on two pillars, with

1.   the universalization of access to water services and,

2.   the quality assurance and sustainability of water and sanitation services.

The Water and Sanitation for All Mission is the country's flagship sectoral program, established at the end of 2017 and seeking to increase coverage and decrease the urban-rural gap in the next 4 years with a total projected investment of USD 2 billion. Sources of financing are Banco de Desarrollo del Ecuador (BDE) regular funds and fiscal resources, however not yet fully secured.

The sector has significant external support, mainly for sectoral investment through loan funds with international development banks such as the Inter-American Development Bank (IDB), the Development Bank of Latin America (CAF), the French Development Agency (AFD), the Spanish Agency for International Development Cooperation (AECID) and the World Bank. In addition to reimbursable funds, donors also support with non-reimbursable funds, with smaller amounts, to support the development of sectoral policies, mainly at the national level.

Situation of access to water, sanitation and hygiene services in Ecuador

Ecuador is one of the countries that met the Millennium Development Goals (MDGs) in water and sanitation, achieving an increase in access to water (improved sources) from 74% to 87% and an increase in access to sanitation (improved facilities) from 57% to 85%.

The approach of the Sustainable Development Goals (SDGs) projects a new sectoral challenge for Ecuador, discovering the structural shortcomings in the sector that explain the slow growth in access to water services and the challenges in sanitation and hygiene. INEC, with support from UNICEF, succeeded in establishing a baseline for SDG water, sanitation and hygiene indicators. This baseline shows that access to basic sanitation has been achieved, and universal access to basic sanitation is projected by 2025; similarly, with

current sectoral policies and strategies, The trend of the reduction of open defecation projects its eradication in 2025, thus complying with indicator 6.2.1 of the SDGs. While the eradication of open defecation requires continuous monitoring, the challenge in sanitation, however, lies in safe management, and while information systems currently do not allow for a baseline, the majority of rural populations do not have systems for the evacuation, treatment and safe disposal of excreta, while many urban areas, including large cities, have deficiencies in the management of their sewage systems (INEC, 2016).

Regarding to the access to water, current annual growth will not allow universal access to safe drinking water by 2040, indicating that the sector requires a policy change if it is to meet this SDG target; Currently, 13% of the population at the country level does not have basic service, in rural areas this is the case for 1 out of 4 households. The indigenous and afro-colombian communities are most affected with one of two and one of three households without access to basic water.

THEORY OF CHANGE

The theory of change is built on the basis of structural, underlying and immediate causes that contribute to the central problem of the sector, whereas WaSH services in households, schools and health centres are not properly managed to ensure the delivery of quality and sustainable services over time. This problem and its causes have a direct impact on neighboring sectors such as education (WaSH in schools) and heath-nutrition (WaSH in Nut: nutrition humanitarian programmes).

In response to the central problem diagnosed, the vision proposed for UNICEF's contribution to the WASH sector in Ecuador is: By 2022, access to quality and sustainable WaSH services in households, schools and health centres for all and particularly the most vulnerable are on track to achieve SDG 6 by 2030.

EXTERNAL RISKS AND PLANNED RESPONSES

Despite the good intentions of sectoral investment for the universalization of services (mission water and sanitation for all), it is important to ensure that these investments actually materialize. The economic situation of the country and the austerity policy at the level of the Government may have a negative impact on the objectives set by the sector. Despite the fact that UNICEF does not have the resources to contribute directly to the universalization of services and the coverage of the population gap that does not have access to water and sanitation services, UNICEF will continue to advocate for commitments to universalization of services.

The sector traditionally focuses on the provision of water services and much less on sanitation and hygiene issues.

Despite steady progress in basic sanitation and eradication of open defecation, there is a strong need to prioritize investment in sewage systems and wastewater treatment. UNICEF is advocating through concrete evidence to put this issue on the sectoral agenda, not only from the point of view of investment and infrastructure, but also from the point of view of social and behavioural change.

The political and institutional environment is not stable at the time and it is most of the time instable, which raises doubts about the path the country will take and the eventual changes that will exist in the political and institutional decision. UNICEF will monitor these changes, seeking to mitigate the impact on ongoing actions to mitigate the impact on proposed outputs.

At the local level, there is a lack of coordination between local governments (DGAs) and communities, which is due to certain social conflicts related to the strategically important water resource. It is necessary to understand the roots of these conflicts, if we want to build the public-community alliance that is so important for the sustainability and quality of services. In its local work, UNICEF will be aware of these structural vetoes that may impede the development of the public-community partnership, documenting lessons learned and mediating if necessary for the sake of people who lack sustainable and quality services.

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