

Chapter 2

Social Integration and Inclusive Cities



To Pursue Inclusive and Balanced Growth

Cities should balance economic growth and social development; seek to achieve an optimal relationship between social equity and economic efficiency; strive to create an institutional environment of shared rights and interests, equal opportunity, and fair competition; and work to reduce inequities in income. They should enable all residents to share the fruits of urban development and fully realize their personal growth.

—Excerpted from *Shanghai Declaration*

Introduction*

Today, cities are regarded as growth machines, engines for development, foundation of prosperity and hubs for innovation. Urbanization brings about growth and development and increases national economic growth rate, which thus alleviated poverty to a great extent; the connecting ability between people's residential quarters is greatly improved, which promoted the increase in productivity and creation of opportunities; cities are integrated into the new regional layout as a part, which drives a faster growth in economy and population; urban-rural interdependence is increased, which helps lessen the vulnerability of rural communities and drives a brighter prospect of development; and urbanization also improves the health and living situation at various stages of life, including infant and children, juvenile and youth, the working age, the child-bearing age and the old age.

However, with the deepening of urbanization, globalization and digitalization, led by the Global Standard of the 20th Century (GS20C), i. e. the model driven by land speculation and the interests brought about by real estate emerged, which caters for the new values of individualism and the lifestyle of consumerism; undue mobility and over-privatization of public space, cities are becoming increasingly unequal in economy, society, politics and culture, which is represented in their space. The resources of cities have never been so unequally allocated, and the 'city polarization' between the rich and the poor has never been so great. On the one hand, the alliance of capital, government and professional authority under the mainstream urbanization model led to the weak voice of the public; on the other hand, globalization includes the things (capital) in any place of the world which can create value or have value, but also tends to exclude the things (low-skilled immigrants) that have little tangible value. As a matter of fact, the special function of the cities which were earliest globalized such as New York and London is the 'control node' of the activities of the global financial market and multinational corporations, and there are a group of high-income internationalized talents engaged in complicated economic activities, while a great number of supportive laborers providing medium-and low-end services in these cities,

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which caused severe social polarization and spatial polarization in these global cities.

The subject of this chapter is ‘social integration and inclusive city’, and exactly speaking, it mainly analyses urban interpersonal and inter-group relationships. American sociologist Louis Wirth(1938) came up with a kind of urban lifestyle characterized by the density, scale and heterogeneity of population using the title of ‘urbanism as a way of life’. Looking back to the classic is to help us gain from the master some insight to understand the existing problems in cities. Cities are characterized by the largest populations, the most kinds of occupations and the most diverse ideas and fantasies, which determines, on the one hand, a city is a place for creating ideas, debating philosophies, and incubating new knowledge, as well as a place for venturing driven by ambition and aspiration; on the other hand, as people from different cultures and ethnic groups who have different interests all live in a finite space, cities are also confronted with choices such as whether to cooperate or contend with one another, to adapt to or become alienated from others, to share or monopolize resources, to tolerate or reject others, etc.

This chapter discusses the problems and challenges caused by the increasing urban social division from economy, society, politics and culture as well as the spatial perspective, and comes up with inclusive urban development vision and goal with ‘sharing, participation and inclusion’ as its core based on ‘Right to the City’. The cases and experience selected by us in the context of adopting ‘Cities for All’ as the philosophy, are of universal significance. And the part of ‘Countermeasures’ at the end corresponds to ‘sharing, participation and inclusion’, and comes up with some practical suggestions, which can enable flexible communications with policy makers and promote effective cooperation of the stakeholders of a city.

Problems and Challenges

The subject of this chapter is ‘Social Integration and Inclusive City’ and is mainly intended to address the universal problem of isolation and exclusion. Cities have always been the engine of world development, and *State of the World's Cities 2012/2013* issued by the United Nations Human Settlements Program (UN-Habitat) even chose ‘Prosperity of Cities’ as its annual theme, but prosperity and development doesn’t mean disregarding such questions as: the accomplishments

of urban development are concentrated in the hands of very few people instead of being shared by everyone; and development has failed to bring about amicable co-existing communities and harmonious cities. As indicated in the *World Cities Report 2016* by UN-Habitat, the world today is more unequal than 20 years ago, the income inequality in 75% of the cities in the world is greater than 20 years ago; the absolute population living in the slums (informal residential quarters) in the world is still increasing, from 650 million in 1990 to 863 million in 2012¹, and the ratio of informal laborers in the cities all over the world is up to 47%; and many urban vulnerable groups fall into a trap featuring inadequacy of job opportunities, worsening living conditions, social segregation and marginalization, lack of social interaction and high crime rate.

1. Marginalization of Vulnerable Groups

Urban inequality and exclusion are associated with certain groups. The old, women, low-income earners, immigrants, etc. are the most vulnerable groups to negligence and discrimination and, as a result, suffer from exclusion and inequality. Age discrimination and sexism have never just stayed in people's minds, they are also social assessments (cultural) and institutions with concrete social effects. The cases inside the text boxes attached to this chapter show that even in societies with advanced civil rights, such as Austria, it is still necessary to strive to create an equal living environment for women.

Low-income earners are undoubtedly a vulnerable group in cities. Furthermore, poverty, in most cases, is by no means the sole disadvantage. Financially disadvantaged people are most likely also disadvantaged socially and culturally. Low-income earners are not only denied access to adequate housing, foods, health care and other services, but also denied the right to participate in urban development. In this chapter, the word 'low-income earners' belong to the domain of sociology, which means more than low-income groups.

As for immigrants, most of them belong to vulnerable groups. International immigration, mostly from underdeveloped countries to developed countries, is very common in the era of globalization. According to authoritative statistics, from 1950 to 2015, immigrants migrated to the one-way destinations including most areas in Europe, North America and Oceania from the one-way origins including Africa, Asia, Latin America and the Caribbean Area. The immigrants

¹ Data Resource: the Global Urban Observatory of UN-Habitat (2014).

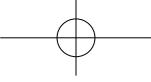
caused by such a trend are in an inferior position compared with local residents in terms of language, skill, identity and recognition. The case from Paris in this chapter shows that the proportion of immigrants in marginalized community are almost ten percent (9%) higher than that of the whole Paris. And the proportion of immigrants is also one for determining whether a neighborhood is a troubled one.

Undocumented immigrants are in an even more vulnerable position. They account for 15% to 20% of all international immigrants. It is estimated that 50% of the immigrants in Asia and Latin America are undocumented. There are also many more undocumented immigrants that are not recorded. They live a secret life to avoid deportation. Undocumented migrant workers are often excluded from the mainstream housing distribution system. They ‘are often homeless or live in crowded, insecure and unsanitary conditions’. And as they are not officially recognized by the destination countries, they can’t defend themselves and often suffer from slavery for being trafficked. Immigrant women, who account for almost half of all immigrants, are subject to various forms of discrimination both as immigrants and as women. They constitute the main part of informally employed people, have to take unstable jobs and often find themselves unemployed.

Internal migrants of China within a country are mostly the result of urbanization. More than 200 million farmers or rural residents in China moved to cities and became residents living and working in cities, which is undoubtedly the most magnificent urbanization process in the world. However, they are called ‘rural migrant workers’ as they cannot be registered as permanent urban citizens for their place of birth, and China’s registered residence system distinguishes urban and rural identities and exclusive welfare. Hundreds of millions of rural migrant workers made tremendous contribution to China’s urban prosperity and economic development, but most of them are only entitled to some basic public services in the large cities where they work for they don’t have urban citizenship, and they are only given limited benefits inferior to those given to permanently registered urban citizens. Currently, the governments are taking positive measures to abolish the dual household registration system.

2. Inequality of Urban Space

The inequality and exclusion in cities is its spatial feature, or specifically,



spatial exclusion and confrontation. In many cities, especially those in developing countries, ‘wealthy communities with fine facilities and conditions are often next to the slums located in the inner city or suburbs without basic services and housing’. Slums can be considered the most startling and typical phenomenon showcasing the spatial exclusion in today’s cities and even a symbol of spatial confrontation in cities. *World Cities Report 2016* compiled by UN-Habitat, entitled ‘The Widening Urban Divide’, focuses on the subject of spatial exclusion and lists many of its embodiments, such as the exclusion in social and economic space, the exclusion in collective social and cultural space, and that in political space. The concentration of low-income, unskilled workers in living space means a poverty trap, which is difficult to escape. Another typical example of spatial exclusion are gentrification of downtown area, gated communities, the global flow and reshaping of workspace, etc. The gentrification of central city is considered as ‘re-accumulation of capital after the devaluation of depressed industrial areas’ or ‘production of the space for richer users’. In either way, it means that residents originally with lower social economic status have to make place for richer people and move to places with less access to job opportunities and more commuting difficulties. Spatial exclusion directly results in exclusion of other opportunities and welfare. Gated communities are characterized by enclosing themselves from neighborhoods with walls, fences, real-time monitoring devices and security guards. The concept of gated community, put forward by Blakely and Snyder (1997), highlights the non-publicness of communities, which means excluding the persons out of it from social interactions, resulting in interpersonal isolation and tension. An even more extreme case is the ‘gated cities’ in South America, where the isolation and exclusion are at the city level.

Exclusion brought about by the global flow of workspace mainly occurs in the cities of developed countries. Transnational corporations transfer their production lines to emerging economies and the resultant decrease of job opportunities was directly related to the emergence of troubled communities. Globalization has the assembling line transferred from developed countries to developing countries, and reduced the employment opportunities in the initial industry zones, hence such transfer has caused the unemployment rate increase as well as the decline of the communities development. The diagnosis of communities in Paris in this chapter touches upon the problem of spatial exclusion of job opportunities, which was brought about by globalization. Tianzifang in Shanghai, as a case introduced in this chapter, took an opposite approach and revived the community through collectively

participated community entrepreneurship, instead of the gentrified urban renewal pattern prevailing in China's cities.

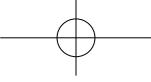
3. Social Exclusion-Oriented Urban Policies

First, spatial exclusion is not motivated by space itself, but rather the social forces and social processes owning spatial resources and the power to dispose of space. In the past decades, the forces of capital, the state and experts have been dominating the process of urbanization. In a word, it is the forces of elites, and the cities programmed and constructed in light of elite philosophies and interests are not for all the groups. In the case of São Paulo in this manual, the most important lesson is that, without the participation of common citizens in urban planning, urbanization will mostly end in spatial polarization and differentiation where the rich occupy the best location while common people live in the areas far from job opportunities and with poor transport and few service facilities. There are multiple theories addressing urban development, such as 'growth coalition theory' and 'urban regime theory'. They all point out that, as urban development is led by the elitism, those excluded are deprived of the participation right in decision-making and disadvantaged in sharing the accomplishments.

Secondly, economic and social inequality also results in unequal allocation of the opportunities in such aspects as health, education and culture, which can be partly attributed to the orientation of urban policies. The survey in 27 selected cities, which was conducted by UN-Habitat in 2009 revealed the essential root cause in policy for spatial inequality. It is shown by the survey that for the cities in Latin America, the governments both at the state and the regional level have the initiative in formulating urban policies; while in Asia and South Africa, urban policies are mainly formulated by the state, without supportive ones at the city level.

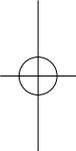
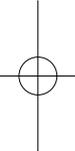
Furthermore, in addition to the coordination between policies, the exclusive orientation of urban public policies is another major reason for aggravating inequality. Typical policies of urban exclusion include household registration policy, unequal right to education, differentiated rights granted by social security system, some deviations of health care and medical policies and suppression measures opposing cultural freedom, which aggravate urban divide to some extent.

Fourthly, lack of fairness in the process of policy making is also a reason



for failing to integrate the public into the urban development system. In most developing countries, there are still some problems in real life, such as the public's unawareness and passiveness in participating in policy making, the lack of channels and obstacles for the public to participate in making public policies and low institution and organization level, which directly result in the failure in integrating the demands of various groups into the policy framework.

Unequal cities and the cities falling into isolation due to exclusion, 'not only just impeded economic growth and the decrease of impoverished people, but also affected human development on all sides'. *State of the World's Cities 2008-2009* described the multi-faceted social impacts of inequality. For example, inequality solidifies the disadvantaged position of low-income earners, depriving them of the hope for cities; inequality allows the very few to succeed at the expense of the majority, intensifying the social antagonism between the rich and the poor; unemployment and income inequality have negative impacts on people's physical and mental health; and inequality is also closely related to social tension, conflicts and unrests of various forms, and so forth. All these situations point to the separation, isolation, antagonism and conflicts among groups of people. Such cities are not sustainable in the sense of social co-existence. In such a case, it is natural and necessary to strive to transform from unequal and excluded cities to inclusive ones where all people live in harmony.



Vision and Action

Increasing development imbalance between regions and cities and inequality between different groups of people have aroused widespread attention from the international society to fairness and justice. 'Inclusive Development' has gradually become an international consensus. The idea of 'inclusiveness' was brought up by UN Millennium Development Goals in September, 2000. In August, 2007, Asian Development Bank came up with the idea of 'inclusive growth' for the first time. In October, 2010, *Shanghai Declaration* published by Shanghai Expo Summit Forum included the goal of 'pursuing an inclusive and coordinated growth pattern' and proposed that 'a city should coordinate the balanced development of economy and society, focus on the positive interaction between equality and efficiency, create an institutional environment of shared rights, equal opportunity and fair competition,

and strive to narrow down the income gap, so as to enable every resident to have a share of its accomplishments of economic development and fully achieve individual growth’.

Inclusive development means that people from every region, class and ethnic group should have the right to participate in development and enjoy its accomplishments. In 2015, the UN proposed 17 sustainable development goals, of which more than half involve inclusive development for poverty alleviation, health care, education and urban settlements.

Based on inclusive development, UN-Habitat came up with the idea of ‘inclusive city’ in *World Cities Report 2000* for the first time and regarded it as a new goal for the development of world cities. An inclusive city means that everyone in the city, regardless of their wealth, gender, age, race and religion, can participate in productive activities with the opportunities provided by the city. The idea lays stress on the balance and unity of urban development in economy, society, governance, culture, space and other fields, on the inherent consistency of equity and efficiency in the process of urban development, and on the reciprocal connection and promotion of the equality of different entities in the city in terms of their development rights. The idea mentioned above will help resolve the issue of social ‘fragmentation’ in cities, especially global metropolises, resulting from the fast flow of international factors.

UN-Habitat also proposed the goal of ‘Bridging the Urban Divide’ in its *World Cities Report 2010–2011*, and put forward social equality as a top indicator of City Prosperity Index in its *World Cities Report 2012–2013*, and the goal of developing inclusive cities is proposed in the following three dimensions: (1) spatial justice in the distribution of resources; (2) political system; and (3) social, economic and cultural diversity. The idea of inclusive city incorporated the concept of ‘Right to the City’. The concept was originally proposed by Henri Lefebvre (1968), a French sociologist, and stresses that the right of every urban resident not to be excluded from daily life space, not to be deprived of his or her share of urban development accomplishments and to participate in the urban renewal process is a specific protective right to acceptance, representing the qualification and condition of people as an entity to have a share of both the accomplishments and responsibility of the city. In 2004, in the *World Charter on the Rights to the City* supported by UNESCO and UN-Habitat, ‘rights-based approach’ was come up with as a basic approach for cities in the world to realizing their vision of inclusive

Table 2.1 Sorted International Documents Related to Some Ideas

Ideas	Related Documents	Source
Inclusive Cities	Millennium Development Goals (MDGs)	United Nations, 2000
Inclusive growth	<i>Asian Development Review</i>	Asian Development Bank, 2007
‘We commit to promote an integrated approach to planning and building sustainable cities and urban settlements, including through supporting local authorities and increasing public awareness so as to increase the participation of urban residents, including the poor, in decision making.’	<i>The Future We Want</i>	United Nations Conference on Sustainable Development (Rio 20+)
Bridging the Urban Divide	<i>State of the World's Cities 2010–2011</i>	UN-Habitat, 2012
1. End poverty in all its forms everywhere; 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all; 5. Achieve gender equality and empower all women and girls; 11. Make cities and human settlements inclusive, safe, resilient and sustainable	Sustainable Development Goals (SDGs)	United Nations, 2015

development.

Currently, the development goal of inclusive city has gradually become a global consensus as well as an important topic in *New Urban Agenda: 2030* being promoted by The Third United Nations Conference on Housing and Sustainable Urban Development (Habitat III). *The Right to the City and Cities for All* is also the theme of the report of UN-Habitat in 2016.

By combining with existing theory interpretation and international practices, this section put forward three key words of sharing, participation and integration starting from the realization way of inclusive cities, and builds a development vision of economic inclusion, social inclusion, political inclusion, cultural inclusion and spatial inclusion.

1. Sharing

First, an inclusive city means a city where the accomplishments of economic growth, equal social rights and homogeneous public services are shared. For

people like immigrants, new urban residents, the old, women and children, and the disabled, inclusive development is the only way to eradicate poverty, change their disadvantaged positions and fit in the mainstream society.

Inclusive growth is also known as shared growth, so sharing is the primary vision of an inclusive city. For the international society, developed countries and developing countries should hold mutual respect and adopt an inclusive attitude towards the peaceful development of other countries; for a country, inclusive growth means eliminating the estrangement and gap between social classes and social groups so that each individual can integrate into the trend of economic development and get equal development opportunities and share common accomplishments. According to World Bank, potential labor forces should be motivated to maximize the workforce participating in economic activities and that economic balance should be maintained not only for sustained growth, but also for poverty alleviation. *Europe 2020 Strategy* focuses on ‘smart, sustainable and inclusive’ growth, i. e. innovation in competition, environmental protection and high employment rate, and cohesion of societies and regions. In a word, inclusive growth means that while maintaining a higher economic growth rate, we should also focus on social development and vulnerable groups to enable more people to enjoy the accomplishments of economic globalization, emphasize the vulnerable persons’ acquisition of rights and interests, so it is of vital significance how to protect the interests of the vulnerable groups, such as the old and women, in social policy making and resources integration.

To cope with the future trend of aging of the generation of baby boomers, Calgary of the Province of Alberta in west Canada lunched a Seniors Age-Friendly Strategy so as to change the property of vulnerable group of the elderly through thematic strategies. Take social participation and integration for example, four promised results are identified, including (1) older adults feel welcomed and valued; (2) older adults are socially, physically and intellectually active; (3) older adults contribute to the community; and (4) older adults who want/need to work are employed. To make the elderly feel welcomed and valued, Calgary City of Calgary would work with different partners, such as older adults service providers, ethno-cultural organizations, and art and cultural organizations, to create a positive aging in Calgary.

Vienna in Austria: Gender Mainstreaming Planning Strategy towards a Fair Shared City

Gender Mainstreaming refers to ensuring that people of different genders have equal access to urban resources and that their differentiated needs can be satisfied. ‘Fair Shared City: Gender Mainstreaming Planning Strategy’ is a part of Vienna’s gender mainstreaming strategy. To ensure the implementation of gender mainstreaming planning strategy in the society, Vienna set up a coordination office mainly for the demands in daily life and the special needs of women. The team, with its own staff and budget, can give orders, rather than just suggestions for gender mainstreaming in the society.

By conducting important surveys and understanding the specific needs of the people of different genders, many plans in line with this philosophy, including traffic arrangements, gendered park design, social housing, urban development, or buildings for public use. Based on the results of these plans, it defined the criteria for the future planning aimed at gender-related issues. Whether these pioneering plans have value for gender mainstreaming would be assessed in detail and the lessons from their implementation would be further incorporated into the planning principles for the whole city. By offering training, organizing workshops and conferences, publishing books, and commending on the spot, it has enhanced the society’s (including administrative departments, experts and the public) understanding and appreciation of gender mainstreaming.

The major innovation of the plan is its planning techniques and the arguments, criteria and guiding principles it offers, which not only defined the social sense of gender mainstreaming, but also provided planning tools. One of its goals is to reinforce a people-oriented and transparent planning mode with accessibility. It has successfully introduced a series of highly humanistic representative programs, including:

1. Planning centered on life cycle from the perspective of daily life. Groups of people at the different stages of life cycle are related to the local environment at different levels. After an investigation of the time distribution of paid and unpaid jobs for men and women, the percentages of various types of families with children, trip purposes of men and women, and the ratio of men and women above 75, it designed public facilities based on the above population structure and trip data to facilitate the trips and free interaction of the people of different age

group.

2. Gender-sensitive land use planning, including large-scale urban development planning, individual transformation of developed areas, structural addition or reconstruction, small-scale reconstruction combined with land evaluation and structural improvement strategies, high-quality buildings and the structure of use, accessibility and circulation quality (parks and playgrounds), and public facilities (kindergartens and schools).

3. Gender-sensitive park design. It includes public space fit for social intercourse, security, sports events for women of different age groups, and some recommendations and guides.

4. Gender-sensitive room standard. It includes size and layout (aesthetics, minimal space and natural lighting in kitchen), internal communication channels, public space, open space, and living space designed for people of different age groups, with a view to assisting housework and household routines, boosting neighborhood relations, creating a housing environment where residents can perform activities safely, and providing maximum housing layouts.



Source: <https://globewomen.org/globalsummit/wp-content/uploads/2014/06/ppt-eva-kail.pdf>.

Figure 2.1 Gender-Sensitive Residence Pilot Project in Vienna

For a long period, planned was conducted from the perspective of work and leisure (male's perspective), rather than family and housework. The project of gender mainstreaming is aimed to build a shared, just and women-friendly city, which means that all residents have the full right to use urban space and fairly participate in the decision-making process of the city.

Source: Good Practice Cases from UN-Habitat Database (2008).

http://mirror.unhabitat.org/bp/bp.list.details.aspx?bp_id=1137.

<https://globewomen.org/globalsummit/wp-content/uploads/2014/06/ppt-eva-kail.pdf> (Global Summit of Women, Paris, 2014).

<http://www.kadindostukentler.org/content/docs/presentations/presentation-12-en.pptx>.

2. Participation

The rights-based goal of an inclusive city means that all the members of a city have the right to participate in the decision-making process of the city and decide how to reshape their living environments. Only through collaborative participation can we fully incorporate the needs of various groups into urban development planning and urban planning design. It is also the foundation of inclusive development. And it's the broad participation based on community networks and thus makes development the social improvement and community revival which is realized through the collaborative participation of governments, enterprises, NGOs and the public. The case of Tianzifang in Shanghai is a case where five kinds of stakeholders of entrepreneurs, artists, managers, scholars and residents are gathered for collaborative participation and cooperate for action. Public administration methods were innovated through inclusive governance, a transparent and democratic decision-making mechanism and an interests allocation mechanism was built, and, the use value of space and social efficiency was maximized through inclusive urban planning and the collaboration and participation of multiple parties.

The project of Art Youth Research Center in Eldoret, Kenya is aimed at promoting youth empowerment and their consciousness of environmental protection. The organization provides services of collecting and disposing the

solid waste from Kidiwa Kapsuswa, cultivates the residents' consciousness of environmental protection, creates job opportunities beneficial to the youth, and participates in urban landscaping. With its help, more than 100 youngsters have become citizens responsible for the society.

Istanbul of Turkey: Play the City Istanbul

Play the City Consultant originated from the project of City Gaming started by a young architect Ekim Tan in 2007. The project introduces accurate games into urban construction. City simulation games provide designers with information available only from the real-time interaction between stakeholders to enable them to participate in design collaboratively and test the planning and limits of specific complicated urban problems. As a mini enterprise, Play the City has conducted activities in such cities as Amsterdam, Hague, Istanbul, Brussels, Cape Town and Shenzhen. Play the City continuously designs specific city simulation games for various international urban problems. Play the City helps build communities, and formulates strategies for urban development.

The games set in Istanbul is to study how to resettle a large population of newly-arrived people in Istanbul, an already densely populated city, in the face of threats of an earthquake. The city simulation game, named 'If I Were Istanbul's Mayor', enables the citizens of Istanbul to participate in a poll for future prospects of the city. Citizens with a bus pass only need to put it into a scene they prefer and the scene they choose will be immediately transmitted and shown through RFID imaging technology. Players can evaluate their choices through the real-time images. There is a wide range of dilemmas that players may face, including transport, drinking water, foods, energy, urban density, public space, shopping, transformation, investment and the risk of an earthquake. The campaign was launched in October 2012, and was enthusiastically participated in and responded to by 1,503 citizens.

The game is intended to present pressing urban issues in front of the citizens through interactive tools. With the help of modern technology, serious political issues are incorporated into a relaxing interactive game, which, on the one hand, arouses and enhances the initiative of Istanbul citizens to participate in urban construction, and on the other hand, increases the citizens' perceptual awareness of the consequences of their choices through vivid real-time scenes,

providing the government with the most authentic and accurate opinions from the public.



Source: <http://www.playthecity.nl/17141/en/play-the-city-projects>.

Figure 2.2 Distribution of City Gaming Project

Source:

<http://www.playthecity.nl/>.

<http://www.playthecity.nl/17182/en/if-i-were-istanbul-s-mayor>.

3. Integration

Integration, as a concept focused on diversity in the first place, means fully recognizing the differences of various groups in such aspects as gender, age, race, religion and identity, and adopting a right approach to face squarely and tolerate social, cultural and economic diversity. United Nations lists the young, the elderly, the disabled, ethnic minorities and natives as important groups in social integration. It means establishing the vision of integration on the precondition of the recognition of the groups, promoting the differentiated interaction and positive connection between different groups in urban development planning, and focusing on the reciprocal cooperation and mutual understanding between different groups in the urban life.

As globalization and urbanization proceed, immigrants gradually emerge as another group in need of social integration. As for the integration of immigrants, the biggest challenge is their integration into economy, i. e. how to settle in the city and be integrated into its development system. An inclusive economic structure needs

to be built by designing an economically diversified industrial structure, in which there should be high-end and high-tech strategic emerging industries and low-end labor-intensive service industries, especially with a diversified culture contributed by a large number of immigrants, which constitute an inexhaustible driving force for the true sustainable development of a city. Saskia Sassen, a famous urban sociologist, proposed in *The Global City* that even in high-tech industry clusters, such as the Silicon Valley, there are many low-skill and low-income jobs. City managers can adopt inclusive governance of informal economy and informal housing to offer supports to the vulnerable group of immigrants in institutional design and take such measures as equalization of public services and affirmative action to enhance the integration of immigrants into the society.

The federal government of the USA launched Temporary Assistance for Needy Families (TANF)¹ in 1997 for low-income immigrant families with immigrant children. TANF is mainly intended to help the parents meeting the employment qualifications by providing them with temporary financial assistance, and the longest term during which a family can be granted assistance is 60 months. And there are 18 million children who benefit from the assistance, accounting for 24% of the children aged between 0 and 17. In addition to the plans launched by governments, NGOs and social forces also play an important role in the integration of immigrants, for example, New York Immigration Coalition (NYIC), a national voluntary organization specially engaged in providing help and services for immigrants, which consists of more than 200 social organizations, including grassroots community organizations, non-profit health and human service organizations, religious and academic organizations, trade unions and legal, social and economic justice organizations. It is a big platform for immigrants groups to interact and exchange, share experience and mutually help each other, and focuses on providing such services as policy consultation, public participation, interest expression, group action, education and training and technology support, so as to promote the reform, fairness and justice of the society in metropolises.

Different from the developed countries, for the cities in the African continent, integration means integrating into modern civilization from tribal civilization, and Dar es Salaam has created referential experience for how to keep balance between sharing the right to be open and develop and protecting tribal traditions.

¹ <http://www.thenyic.org/what-we-do>. March 21, 2015.

Dar es Salaam of Tanzania: Integration Traditional Tribal Society into a Modern City

The rapid urbanization process in developing cities has brought the challenge of how to integrating traditional rural communities into modern urban civilization. In Dar es Salaam, the capital of Tanzania, the majority of local residents are black people and original cultures were Islamic culture, and India and Pakistan culture, and traditional tribes comprise the main part of its society. With expansion of trade volumes of various countries in East Africa, as an important port, Dar es Salaam is continuously growing in the scale of foreign trade and has entered the phase of high-speed modern urban expansion. Drastic collision has occurred between native fishing and hunting tribes and modern urban civilization, between different religions and cultures as well as globalized immigrants in the process of accelerated urbanization. Local government endeavors to avoid formation of rich-poor and urban-rural polarization and segregation of different races and religions through culture integration, inclusive employment and equal provision of services.

1. Equal Housing Policy and Mixed Community Plans

In the process of rapid urbanization, the government introduces equal housing policies, requiring that different religions, cultures and races must dwell in an area according to a certain proportion and it is forbidden to form social segregation areas in the city and the occurrence of slums should be specially avoided. These measures break the solidification of original domains of fishing and hunting tribes and help traditional tribes integrate into the modern city lives.

2. Protection of Traditional Cultures of Tribes and Preservation of the Right of Choice and Autonomy

The traditional life of the tribes in Kilimanjaro National Park and that of some surrounding tribes is protected. Within the designated protection zone, local traditional tribes exercise autonomy and are also allowed to freely live and develop in cities. If local aboriginals are willing to retain their traditional cultures, the government will provide them with economic subsidiaries so as to balance the contradictions between their right of development and heritage preservation.

3. Inclusive Employment and Project for Youth Development

Mkapa Industrial Park is a special economic zone built in this country, with

more than 20 export processing plants and 8000 jobs provided. 70% of these jobs are for local people and there is a certain limit placed on the ratio of male and female and that of different religions in order to guarantee the full employment of local aboriginals. Prejudices against certain races, cultures, races and religions are eliminated in the process of cooperative production by encouraging native young people to join modern manufacturing and the tertiary industry from traditional handicraft industry.

Source: Charles Cosmas, *Projecting Urban Growth of Dar es Salaam—Tanzania*, A Doctoral Dissertation of Tongji University, 2015.

Reference Cases

1. Shanghai, China: Bottom-up Old City Renewal and Inclusive Entrepreneurship of the Tianzifang Community

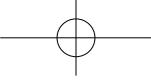
1.1 Case Overview

Located in the downtown area of Shanghai, Tianzifang was formed in the concession period in the 1920s and once situated in the transitional area between



Source: Tianzifang Investment Consulting co., LTD.

Figure 2.3 Hand-Drawn Map of the Tianzifang Neighborhood



the Chinese territory and foreign concession, which is a community that reserves various forms of architectures, including garden villas, new and old Lilongs, and Lilong factories. As a representative of Shanghai downtown communities, Tianzifang, mirrors the downtown development course from rural communities in the south of the Yangtze River in modern times, to mixed communities for both Chinese and foreigners in the French Concession, to productive communities that gathered many Lilong plants, and to mixed communities mainly occupied by creative industries.

By the end of 2015, among the original 671 households in the neighborhood, more than 600 have leased all or some of their houses for stores which are mainly art studios, retail stores (of handicrafts and clothing), and distinctive restaurants.

1.2 Implementation

The Tianzifang project was initiated at the end of the 20th century. Its initiators took on a global perspective, drawing lessons from the old city renewal models like that of SoHo, New York. It came at the same time of Shanghai's large-scale old city renovation, so the old residence renewal in the downtown area had the full institutional support.

Vision of the project: firstly, to allow multiple parties to participate in, co-construct and have their shares of the old city renewal system, i.e. to innovate on space development mode and governance institutions so that proprietors, the public, professionals from various fields and other stakeholders can participate in the formulation of renewal plans as a way of co-construction and sharing; and secondly, to optimize the resource allocation and spatial quality of the old downtown area. Through the protective reutilization of the historic neighborhood, the allocation of spatial resources was optimized and the urban heritage was conserved to enhance the appeal of the declining downtown area and the renewal of the old neighborhood.

Missions: firstly, improve the life quality of the residents so that they can have their shares of economic development opportunities (increasing their property income and job opportunities, etc.) brought about by neighborhood renewal; secondly, improve urban functions, enhance urban dynamics and promote the development of innovative industries; thirdly, improve the supporting facilities for public services and boost the quality of public space; and fourthly, strengthen the protection of historic features and reuse the residential heritages in a protective way.

(1) Collaborative Development Led by the District and Sub-district Governments. The sub-district officials applied to the district government

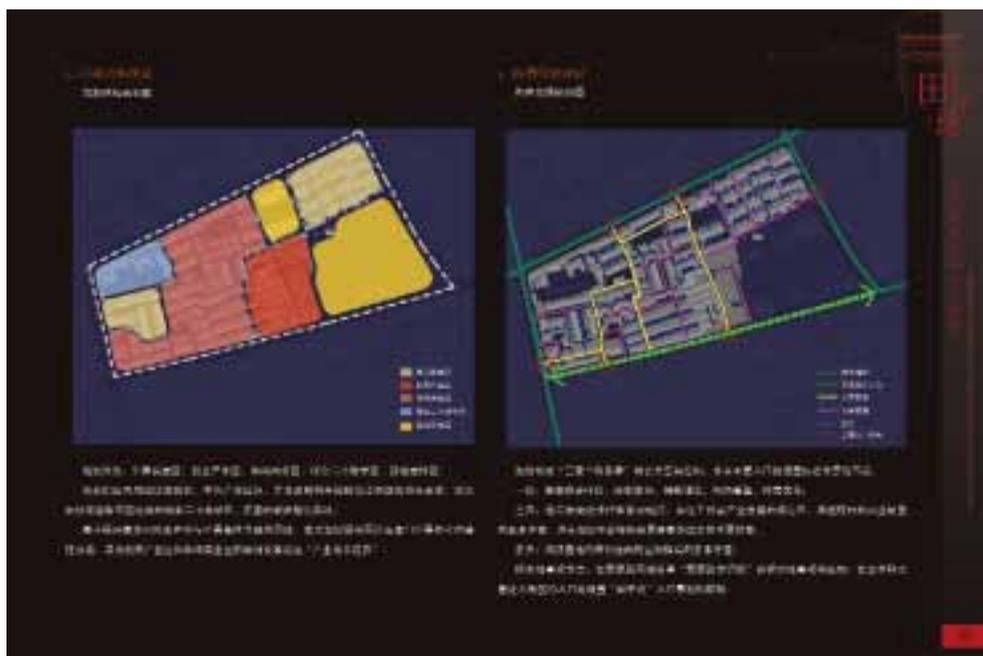
for neighborhood renewal project on their own initiative. After the project was approved, they set up a district-level art festival management office for special management of the project. Afterwards, the sub-district government officials mobilized adequate resources, cooperated with investors and artists, and rented many vacant plants at low rates. With culture as orientation and by delving into the history of the neighborhood, designating cultural names to the spots, improving the facilities, etc. , Tianzifang district attracted a large number of artists and design studios there, thus forming the prototype of a park of cultural and creative industries.

(2) ‘Tianzifang Battle’. After the financial crisis, the land parcel where Tianzifang was located was leased in a batch by the district government to real estate developers from Taiwan in 2003. The neighborhood was in danger of being demolished and the residents there might have to be relocated. Sub-district officials, artists, academic experts, merchants and residents worked together to put up a bottom-up ‘Tianzifang Battle’. They demonstrated the unique value of the neighborhood as urban heritage. Its various architectural types and spatial patterns dating back to different historical periods became the source of ‘creative industries’ that are popular nowadays. In the ‘Fight’ that lasted for nearly 5 years, the team of initiators created practical concepts for renewal of old and localized neighborhoods, including ‘soft regeneration’, community-based urban renewal participated in by communities and ‘street economy’, made the groundbreaking attempt of bottom-up, small-scale and incremental renewal, and proposed to orient the renewal towards a mixed neighborhood mainly occupied by ‘creative industries’ for the first time.



Figure 2.4 Daily Living Space of Tianzifang (Left); Space for Commercial Consumption (Right)

(3) **Legalization of Tianzifang.** In 2008, as celebrated artists moved there successively and visitors from home and abroad swarmed in, Tianzifang became more and more famous with increasingly higher rents. Its development became unstoppable. The district government officially set up Tianzifang Management Committee, invested in improving its infrastructure, and added a series of standardized procedures for land use adjustment and housing purpose adjustment. At this point, Tianzifang had been transformed from an aged and unprotected level-II neighborhood into the only ‘AAA level scenic spot’ of Shikumen in Shanghai. The innovative systems introduced include *Tianzifang Joint Session Duties and Working System*, *Interim Measures of Housing Management for the Development of Creative Industries in Tianzifang*, *Convention on the Protection of Intellectual Property Rights*, and *Catalog of Introduced Creative Industries in Tianzifang*.

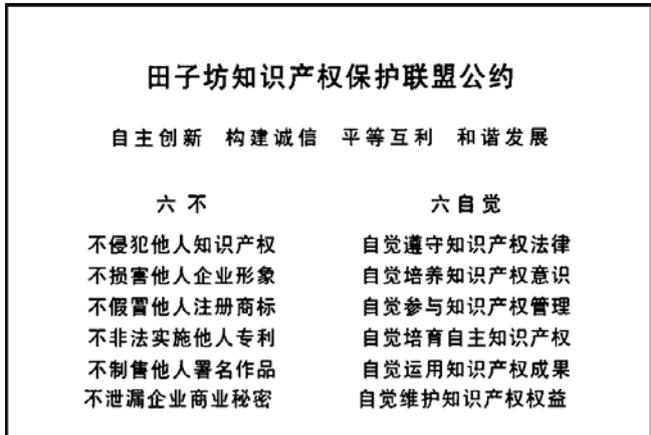


Source: Shanghai Tongji Urban Planning and Design Institute.

Figure 2.5 Comprehensive Planning of ‘Tianzifang’ in Luwan District (2009)

1.3 Experience and Inspiration

Rather than completing transformation with mass demolition and mass construction, the neighborhood renewal project of Tianzifang adopted an inclusive and incremental model of ‘soft’ regeneration that gave consideration to the cultural context of the city, industrial innovation, interests of the residents, and social justice. The establishment of relevant community organizations and innovation of institution in the process of project implementation were also



Source: Tianzifang Management Committee.

Figure 2.6 *Convention of Tianzifang on the Protection of Intellectual Property Rights (Left); Catalog of Introduced Creative Industries in Tianzifang (Right)*

effective attempts at community creation and adaptive governance in the new era. Although this case involves a project for community economic development, it tallies with the objective of this Chapter and has the value of demonstration and promotion.

(1) This case involves broad social participation; more than 80% of the households and residents in Tianzifang have participated in the recreation of Tianzifang and become direct stakeholders.

(2) This case has the connotation of inclusive development. Through the rejuvenation of the old area, the government has explored an innovative road of regeneration of old areas and made achievements in governance; the entrepreneurs made their fortune and earned respects through Tianzifang project and fostered their own brands; the residents were granted the right of option for participation, witnessed the growth of Tianzifang and harvested the benefit from commercial development; Shanghai preserves a living old-style neighborhood with complete architectural types and the old Shanghai culture.

(3) This case is the experimental result of social collaborationism. The case of Tianzifang is the result of the collaboration of the grassroots government officials, artists, medium- and small-sized entrepreneurs, native residents and scholars. Its success is achieved by the joint efforts of the five forces, which is crucial to the sustainable development of a city.

(4) The case represents the achievement of adaptive governance: after 2008, Tianzifang was incorporated into the official system. The district government set up an administrative committee in this neighborhood and introduced a series

of supplementary administrative systems pertaining to Tianzifang, indicating the innovative trend in urban governance matching the development of creative industries, and thus give better consideration to the inclusive relationship between urban context, industrial innovation, residents' interests and social justice.

Reflection on the Case: a complicated power structure caused by the existence of multiple stakeholders has also led to contradictions arising from unequal benefit distribution between the lessors and the families which don't lease their houses, and contradictions arising from space use conflict between the residents and commercial tenants. The intervention policies made by the government fail to effectively conduct control over types of business and coordination of interests, thus resulting in exorbitant rents of the shops in Tianzifang and making many shops difficult in sustaining operation and thus outflow frequently. How to maintain the diversity to rebuild the socially spatial order and guide rational participation of multiple stakeholders are the great challenges facing Tianzifang and similar old urban settlements. It is expected that, the experience from Tianzifang can provide hopes for institutional reform, so as to fully inspire the society's creativity, realize the pursuit of good urban governance and weaken the negative effects caused by globalized consumerism on the local urban context as much as possible.

2. Paris of France: Urban Community Strategy for Demarcation of Difficult Settlements and Comprehensive Support for Them

2.1 Case Overview

The three decades after the World War II witnessed the construction of a large number of new amalgamated dwellings in the suburbs of Paris, Marseilles and Lyon so as to cater for the social trend of renewal of old cities and acceptance of migrant labors. After the 1980s, with the slowdown of economic growth speed and deindustrialization, these urban settlements mainly resided in by the people from the working class and with low incomes suffered decline in multiple aspects such as employment, education and community environment, falling into difficult settlement. In the case, the Government of France embarked on implementing pertinent 'Policy of City', aiming at alleviating the imbalance in the region and society development and building cities with greater justice and higher degree of integration. Paris is a typical example among the regions implementing the 'Policy of City'.



Figure 2.7 Scenery alongside Seine, Paris

The Greater Paris covering less than 2% of the national territorial area holds nearly 18% of the national population (11.7 million) and the inner-city density of population reaches 212 people/hectare,¹ thus making it one of the most densely populated areas on the continent of Europe. The population comprises the native Parisians as well as a great number of immigrants from the other provinces and countries. According to statistics, the number of immigrants in France has exceeded 6.7 million now, including more than 600,000 ethnic Chinese, and the immigrant population in Paris area has accounted for more than 9% of its total.

Continuous immigration wave and the descendants of immigrants are constantly changing the demographics, industrial structure and spatial form in Paris. Despite the economic vitality and multiple values they bring to the city, they cause serious security and social problems. In particular, the negative segregation of immigrant community directly results in the risk of social exclusion.

2.2 Specific Measures

(1) Regard Democracy as the Core and Specify the Keynote of Actions.

The 'Policy of City' in the new era covers multiple important concepts including participation, citizenship, partnership and contract in an attempt to build close

¹ Yang Chen, 'Reading City from a Sociological perspective: Book Review of *Sociologie De Paris*', *Urban Planning International*, Issue No.2, 2014.

communication and connection between the public and the private domains, and between government and social organizations. It includes the following main tasks in three respects:

Functionality: with solving social problems as the primary goal, it is to build flexible and highly efficient public administrative mechanism, and promote the formation of ‘partnership’ between local government and citizens.

Sociality: ‘social cohesion’ is the key of ‘Policy of City’, communication and mutual understanding between various participants become particularly important, and creation of shareable social identity and community is deemed as an effective solution.

Politicality: protecting the citizens’ right to participation contributes to accelerating the legalization process of various policies. The concept of ‘proximate democracy’ means that the relationship between citizens has exceeded a simple neighborhood relationship.

In summary, the ‘Policy of City’ takes narrowing the development gap between different regions and building unified and inclusive social atmosphere as its ultimate goal.

(2) Regard Regional Development as Orientation: with Focus on the BEDIER Settlement. New ‘Policy of City’ realized a smooth conversion ‘from contract of city to urbanization contract based on social cohesion’ (CUCS for short). Macro policy is to conduct pertinent policy support and prioritized regeneration planning in difficult urban settlements and formulate practicable strategies based on the commonness and individuality of these difficult settlements. It is required by specified methods to line out the coverage of difficult settlements according to the following six indexes (compared with the indexes in the whole city of Paris) : the proportion of low-income residents, the proportion of grown-ups without certificates of vocational skills, the proportion of the population getting allowance for low income, the proportion of the families with children suffering late enrollment, the proportion of single parent families and the proportion of immigrant families. Based on this standard, six difficult settlements were lined out from 2000 to 2006 and the beneficiary residents reached 30,000. The number of settlements increased to 14 during 2007–2011. In these settlements, the average consumption level of the residents was two times lower than that of Paris and the proportion of households hovering around the edge of low income was 22% (11% in the whole Paris area).

The policy requires grant of priority to the selected settlements in

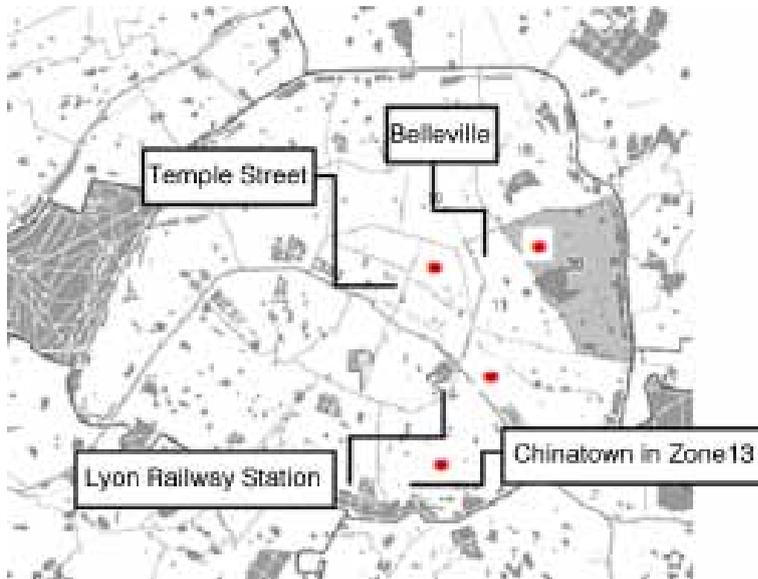
the following aspects: improvement of dwelling and living conditions; development of local economy and re-employment planning; increase in the passing rate of education; health and medicine; crime prevention; citizenship education and right of citizenship; cultural facilities and cultivation; sports facilities.

All the prioritized construction and service planning of Policy of City are intended for all the residents in such settlements, especially the vulnerable groups including women, children, the unemployed and immigrants. All the actions of CUCS are aimed at clearing the barriers to gender equality and particular attention is paid to the single parent families having young girls to guarantee their right of development in multiple aspects such as entertainment and education. The implementation and advance of policy of city depends on the project leaders and their work teams within each settlement.

Another key measure of CUCS is to set up a database of difficult settlements, including six subjects of the basic statistics based on demography, vulnerable groups in income, economic activities and unemployment, young children and education, health, and housing and living quality.

Take the BEDIER Settlement for example, it is located in the Zone 13 of Paris, a part of the sub-project Grand Plan of Urban Renovation (GPRU) of Policy of City Communities, covering a total area of 27 hectares and holding around 4,000 residents. Beginning in 2003, this Settlement signed GPRU cooperation planning with Paris and eight projects had been completed in this Settlement by 2010, including: (1) setting up ‘Settlement Governance Center’; (2) building collective gardens; (3) opening youth service center; (4) renovating messy roads; (5) opening up new green spaces and squares in the Settlement; (6) increasing the quantity of public houses; (7) lengthening the lines of light rail and increasing stops; (8) providing more communal facilities in the Settlement.

(3) An Inclusive and Developing Settlement of Immigrants: Focusing on the Belleville Settlement. Over concentration of immigrants in urban space will give birth to some distinctive urban space. Since the 20th century, the number of ethnic Chinese migrating to France has kept growing and statistics has showed that, more than half of the ethnic Chinese in France reside in Greater paris Area, of whom nearly one third live in the downtown of Paris, especially the four areas marked in the following Figure:



Source: According to Google Map.

Figure 2.8 Ethnic Chinese Colonies in Paris

Located in the northeast part of Zone 20 of Paris, Belleville is an international settlement with a highly mixed population. During the recent nearly ten years, Belleville has become a well-known ‘Chinatown’ in Paris. 30% of its populations are foreigners and one in four residents is under 20 years old; 20% of the residents are hovering around the edge of low income (the overall proportion in Greater Paris Area is 11%); pupils who are admitted to middle schools account for 60.5% (the overall proportion in Greater Paris Area is 79%).

Guided by the ‘Policy of City’, Belleville adopted powerful countermeasures such as rearranging Alexandre-Luquetguang Square and building relevant sports spaces in the adjacent areas for adolescents to carry out sports activities; developing social mediation projects depending on the public powers and respecting the core of democracy; strengthening the vitality of local enterprise and encouraging foreigners to start a business (so far, there are over 200 shops, most of which are operated by ethnic Chinese); and strengthening the output of educational resources and guaranteeing the children’s rights to education.

In addition Belleville, based on its historical and cultural deposition and the support of subsequent policies, has incubated an increasingly profound ambiance of spiritual civilization. As a colony for working class in the past, Belleville has attracted a lot of art workers due to its relatively low living cost (such as housing and shopping). Graffiti can be seen on the communal facilities such as walls and doorplates at every street in the quarter, more and more art businesses such as

photographic studios and art galleries are opened, and the cultural industry has become a major trend driving the economic development and community building in the future.



Figure 2.9 Features of Belleville Settlement

2.3 Effect of Renovation

(1) **Establishment of Assessment Mechanism.** The implementation of CUCS (Social Unity Contract) is accompanied by the common will from the national level and the government of Paris and a positive and effective follow-up assessment is put on the agenda, including investigation and appraisal of local participants and professionals in a bid to check the performance of strategic projects and the use ratio of financial resources. Main phases include: assessment inquiry and assessment reference. Assessment reference mainly involves five indexes (employment and economic development, residents' health problem, social connectedness level, housing and level of living quality, and adolescents' level of education of a settlement) and three surveys (surveys of the professionals such as social organizations and experts, and local participants such as project leaders at various levels and local residents).

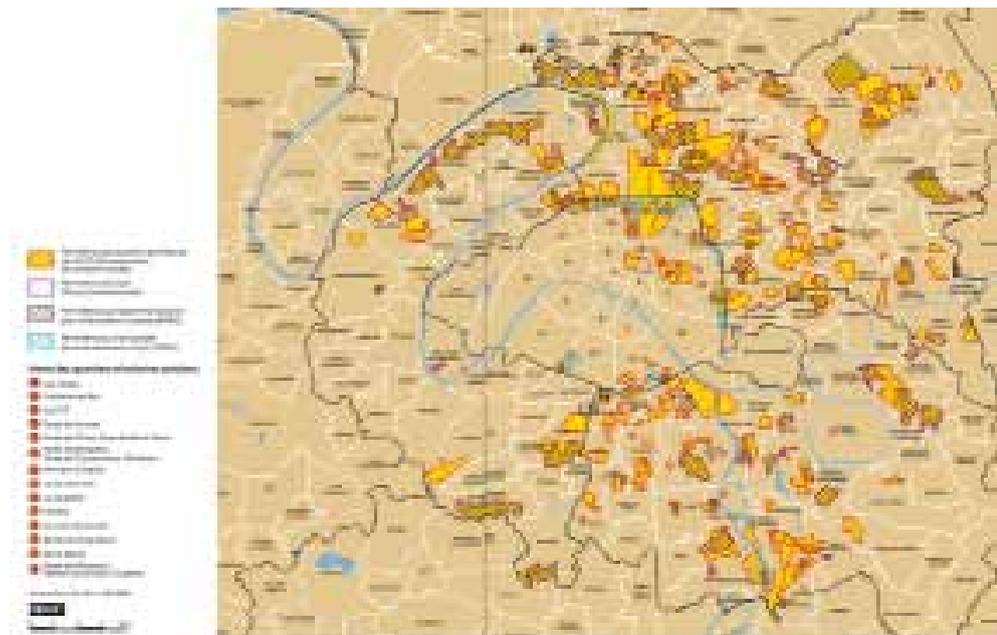
(2) **Effect of Implementation and Case.** Through the implementation and

assessment of a full set of policies, preliminary effects have been made: fiscal subsidies from the central government and local (community) governments have leaned towards the prioritized settlements; majority of goals (such as the quantity of built social houses, decrease in crime rate, increase in education passing rate and improvement of local economic vitality) are achieved; and the social image of most difficult settlements has been improved. However, it is difficult to completely eliminate existing social estrangement of the settlements with the label of a difficult settlement.

The assessment results of the Belleville Settlement indicate that 82% of the residents are satisfied and 52% of the residents think the environment and quality of the settlement have been improved, of whom 89% consider that the level of bus service has improved, 71% think the commercial quality of the settlement has improved; 70% think the settlement security has improved; 70% think the housing quality has raised; and 70% think the settlement's service industry has improved.

2.4 Experience and Inspiration

Regional development is an all-round concept, which includes the increase in economic vitality and employment opportunities and improvement of community environment and living quality, especially the healthy development of adolescents. Immigrants and social inclusion are unavoidable problems for Paris as a global city. Twenty years of practices of 'Policy of City' has made certain



Source: APUR, La Politique de la Ville a Paris: Observatoire des Quartiers Prioritaires, Rapport 2010. Edition Mairie de Paris, 2010.

Figure 2.10 Distribution Map of Difficult Settlements

achievements with regard to regional development and unified inclusion. It takes community spaces as the tool and means to drive social integration, promotes the interaction between the adolescent groups in difficult settlements and mainstream social groups and acquisition of foreign immigrants of local culture and their integration into it. In a word, guided by ‘Policy of City’, highly heterogeneous social form in France has generated a more and more distinct trend of integration.

3. São Paulo of Brazil: Strategic Directory Plan—A Publically Participatory plan

3.1 Case Overview

Located in the southeast part of Brazil, São Paulo is populated by 11,967,825 people and covers an area of 1,521 km². A Strategic Directory Plan has been made with the participation of the public to build São Paulo into a more humanized and modern place.

3.2 Problems and Initiatives

For lack of effective urban planning and adjustment of building activities in history, economic activities such as investment and job opportunities, urban services and infrastructure were all confined to a small central district, while the peripheries remain significantly disadvantaged; with the increase in population, hundreds of thousands of people suffered shortage of housing and the environment was also degrading. Public policies gave high priority to cars, which accounted for only 30% of the total trips taken daily by commuters, while at the same time the lack of mass public transit made mobility around the city an everyday challenge for low-income workers. A major problem caused by imbalanced urban development was that people had to take long-distance commute between home and workplace and poorer workers suffered longer commute and worse travel conditions.

In order to adjust the dynamics of the city, correct the imbalance between commercial and residential areas, break excessive concentration of infrastructure and economic activities in the southeast part, distribute job opportunities and houses equally in the whole city and develop São Paulo into a more humanized and modern place, the Government of São Paulo decided to mobilize the public to participate and formulate a strategic directory plan for the development of São Paulo in the next 16 years.

The executive and legislative branches of the city government initiated activities such as seminars, workshops and public discussions, to enable the public to take a part in the revision of the strategic directory plan. From April to September 2013,

totally 114 conferences were held, with over 10,000 individual proposals received and 25,000 participants involved. This entire process of participatory revision includes four steps:

The first step was inviting 12,342 participants to attend 12 activities (including 7 seminars, 4 segment discussions and the Sixth São Paulo City Conference) for discussing the previous Strategic Directory Plan of 2002, through which new challenges were identified and their solutions were made. Improvement of environmental protection housing availability and general quality of life for all citizens was incorporated in the new plan for future. The city has changed substantially since the creation of the new plan.

The second step was inviting 5,927 people to participate in 31 workshops organized by the executive branch and 4,424 proposals were drafted. This step focused on discussing the city's current situation as well as the vision for the future. It was indicated by the proposals that people had a strong desire in equal distribution of job opportunities, improvement of the quality of public



Source: <http://gestaourbana.prefeitura.sp.gov.br/principal-pde/>.

Figure 2.11 Conference Site

transportation and promotion of the safety and mobility of pedestrians and cyclists, among other things.

The third step was the systematization of the proposals received, which were mainly about urban mobility (public transportation and the environment for pedestrians and cyclists), improvement of urban services, strengthening citizens'

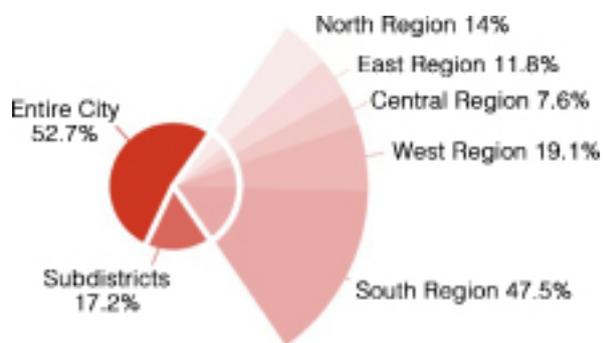
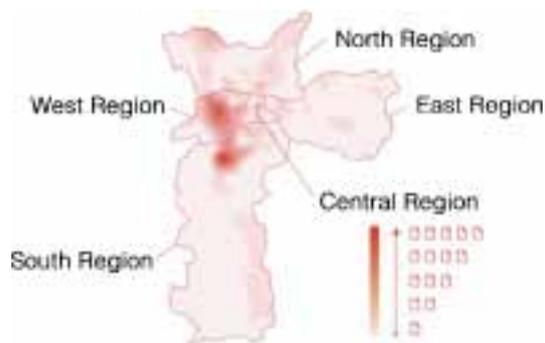


Source: <http://gestaourbana.prefeitura.sp.gov.br/principal-pde/>.

Figure 2.12 Site of Workshops

Number of Proposals Put Forward by Each Region of the City

Are the Proposals Focused on One Particular Region?



Source: <http://gestaourbana.prefeitura.sp.gov.br/principal-pde/>.

Figure 2.13 Proposals Sent via Digital Platform

participation and control in the planning process as well as increasing the allocation of public housing space.

The fourth step was the presentation and public discussions of the project drafts. 1,421 people were invited to attend eight regional and thematic activities, five segment activities and two public discussions. The document put forward three major strategies for a more dynamic and just development of the city: metropolitan restructuring, development of structural axes and reduction of social and urban vulnerability. The aim of the final step was to complete this process and rebuild communications between the society and City Hall to build a better city.

3.3 Implementation Effect

Through a long-term participatory revision, in June 2014, under the direction of mayor Fernando Haddad, the Government of São Paulo approved ten main strategies directing the development of São Paulo in the coming 16 years: (1) share the profits generated by the city; (2) ensure the right to adequate housing for those who need it; (3) improve urban mobility; (4) improve the quality of life in neighborhoods; (5) orient development towards areas serviced by the public



Source: <http://gestaourbana.prefeitura.sp.gov.br/principal-pde/>.

Figure 2.14 Presentation and Public Discussions of the Drafts



Source: <http://gestaourbana.prefeitura.sp.gov.br/principal-pde/>.

Figure 2.15 Project Introduction on the Website (Left and Middle) and Mobile Display Page (Right)

transportation network; (6) reorganize metropolitan dynamics; (7) promote the economic development; (8) incorporate the environmental agenda into the city's development; (9) preserve the city's heritage and valorize cultural initiatives; and (10) empower citizen's participation in the planning of the city.

The Strategic Directory Plan provides a guide for the actions of public and private sectors to furthest meet the collective needs of people. In addition to inviting the citizens to participate in making proposals and discussing during plan making, the government also concentrated the plan into a guideline easy to understand and made it available to everyone on the city's website and through an APP.

3.4 Experience and Inspiration

São Paulo Strategic Directory Plan contains many important values and philosophies for urban governance. First of all, the philosophy of 'governance with citizens' runs through the whole process. One major achievement made currently is the unprecedentedly extensive participation in the plan making. Communities and government made joint efforts in the participatory planning process of the Strategic Directory Plan, sharing their ideas and suggestions about the planning of São Paulo. The government believes that, only the participation of citizens can help build a better city. The government of São Paulo and urban policy paradigm turned from 'Governancing for Citizens' to 'Governancing with Citizens'. Secondly, the Plan's content represents the inclusiveness of development. It not

only regards ‘share the profits generated by the city’ as the first strategy, but also involves various aspects such as guarantee of housing right, improvement of urban mobility and the living quality of communities, environmental friendliness and conservation of urban heritage. Thirdly, the Plan’s content continues the train of thought of citizen-participatory urban governance and incorporates ‘Empower citizens’ participation in the planning of the city’ into the Plan. Fourthly, the content reflects the equality of development. The imbalance of urban development was adjusted through restructuring of urban dynamics to promote urban economic development and directing development to the areas with public transportation network services made contribution to solving the commute of low-income workers.

Although the revision of São Paulo’s Strategic Directory Plan was accompanied by a high degree of participation, the implementation effect of the entire plan remains to be checked in the future. If the citizens’ right of participation can be protected all the way and relevant strategies can be completely implemented, the goal of adjusting urban dynamics should be achieved.

4. Singapore: Government Policy Promotes Racial Integration

4.1 Case Overview

Singapore lies in the southernmost tip of the Malay Peninsular in Southeast Asia. Singapore covers a land area of 714.3 square kilometers in 2013, with a total population of 5.4 million, including 3.845 million of citizens and permanent residents¹. With economic development and continuous influx of immigrants from all over the world into Singapore—settlement and reproduction of immigrants give birth to a racially diverse feature of Singapore: apart from Chinese who take up around three fourths, there are races such as Eurasian, Indian, Malay and Peranakan². Multiple ethnic groups are accompanied by diverse languages and religions as well as diversified cultures.

In general, Singapore’s ethnically inclusive development is mainly driven by national policies. On one hand, policy guidance is provided to boost interethnic integration and state building, and construct a shared value system of ‘Singaporeans’; on the other hand, systematic institutions such as citizen

¹ Ministry of Foreign Affairs of the People’s Republic of China: http://www.fmprc.gov.cn/web/gjhdq_676201/gj_676203/yz_676205/1206_677076/1206x0_677078/.

² Singapore Tourism Board: <http://www.yoursingapore.com/travel-guide-tips/about-singapore/people-of-singapore.html>.

participation system and public HDB flats are designed to govern interethnic relationship, which has made Singapore a mode of peaceful coexistence of multiple ethnic groups and integration of diversified cultures.

4.2 Problems and Initiatives¹

Singapore has a colonial history lasting for 140 years. From an original free port to a current city state, it has long been a hub of integration of eastern and western cultures and economic and trade contacts, as well as a place where multiple races live together. There are more than ten ethnic groups including Chinese, Malays and Indians in Singapore, with more than 20 languages now and more than ten religions. The immigrants from surrounding countries mainly regard Singapore as a place to earn a living, while their native countries are the main object of identity; on the other hand, the reality of multiple ethnic groups and diversified cultures brings great challenges to the administration by the government. Some bloody clashes between different ethnic groups in Singaporean history caused serious turmoil and unrest to the society. Therefore, Singapore was faced with two primary tasks in racial governance after independence: the first one was to enhance the national identity among various ethnic groups and the second one was to promote harmonious coexistence of these ethnic groups.

Table 2.2 Constitution of Ethnic Groups of Singapore in 2015

	Chinese	Malays	Indians	Others	Total
Total	2,900,007 74.3%	520,923 13.3%	354,952 9.1%	126,808 3.3%	3,902,690 100%

Source: Singapore Department of Statistics, Population Trends 2015.

Since the early years of the founding of Singapore as a state, the government of Singapore has committed to promoting the inclusion of diversified cultures and the peaceful coexistence of different ethnic groups. Through the practice in the past several decades, Singapore has developed a series of relevant policies and measures. They are mainly focused on two aspects, the first is the official recognition of cultural differences and the respect for the cultural traditions of different ethnic groups by the government; the other is the protection of the rights and interests of minority ethnic groups.

¹ Fan lei and Yang Luhui, 'The Ethnic Governance in Singapore: An Analysis Based on the Relations between State and Society', *Southeast Asian Studies*, No.3, 2014.



Figure 2.16 Street Scenery of Singapore

The policies of the Singaporean government for promotion of the cultural integration of different ethnic groups mainly include the following aspects:

(1) **Values.** The government provided policy guidance to boost interethnic integration and state building, and construct a shared value system of ‘Singaporeans’. From self-governance to the early years of the founding as state, the Singaporean government had made all-out efforts to build national identity of Singaporeans and cultivate the idea of ‘Singaporean’. In 1991, *White Paper on Shared Values* submitted by the government was approved by the parliament. This White Paper established five major common values for the people of Singapore, i.e. (1) National interest comes above everything and society comes first; (2) Family is the root and society is the basis; (3) Care and help others, and respect individuals; (4) Seek common grounds while reserving differences and negotiate to reach a consensus; and (5) Make ethnic groups harmonious and adopt religious tolerance.

(2) **Language and Education.** The Government of Singapore designated Malay, Chinese, Tamil and English as its official languages, with English as the administrative language and Malay as the national language of Singapore. It is specified that all the students in Singapore must learn two languages, of which one is English. In Singapore, English is the teaching language of the primary and secondary schools, as well as a common language at working places. Selecting English as a common language not only helps promote interethnic communications, but also facilitates the exchange with other countries. In the meantime, all the students must learn their own mother tongue by selecting one from Chinese, Malay, Tamil or other languages. Learning mother tongue is of great significance to reserving their consciousness of the ethnic group they belong to and cultural inheritance. Bilingual education is compulsorily carried out in Singapore.

(3) **Public Houses.** Living in compact communities of an ethnic group resulted in serious estrangement of different ethnic groups in Singapore history. In the

1970s, the Singaporean government gradually promoted mixed communities of various ethnic groups by providing ordinary citizens with public HDB estates constructed by government. Currently, there are 85% of the families in Singapore living in the public HDB estates constructed by government, and to ensure no community would become a colony of a single ethnic group, the Housing & Development Board (HDB) of Singapore specifies that all the public HDB estate community and apartment should implement Ethnic Integration Policy (EIP), which guarantees each public HDB estate community and apartment is resided in by different ethnic groups and is thus conducive to interethnic communications; in the meantime, the government also arranges facilities and space for the special foods and items of different ethnic groups in public HDB estate communities. The measures above guarantee that each community has diversified cultures.

(4) **Social Assistance.** In consideration of the weak position of ethnic Malays in the aspect of economic development, the government tried to improve the economic status of ethnic Malays through preferential policies and institutions so as to improve their education and living standard, and for this purpose, agencies such as Presidential Council for Rights of Minority Ethnic Groups were set up to deal with the affairs about the development and religions of ethnic Malays. In addition to governments, religious organization and public-welfare charity organization, the Singaporean government also promoted establishment of ethnic group-based self-service organization, such as the MENDAKI established in 1981, Eurasian Community House established in 1989, Singapore Indian Development Association established in 1990, and Chinese Development Assistance Council established in 1992. These autonomous organization mainly provide social services out of original social security, such as providing training for academically disadvantaged students, providing help for vulnerable groups and strengthening the education of the ethnic group's traditional culture.

(5) **Religious Practices.** In 1990, the Parliament adopted *Government of Singapore Maintenance Religious Harmony Bill* to promote the peaceful coexistence of different religions and the coexistence and harmony of multiple religious beliefs. In 1994, *Maintenance of Religious Harmony Act* was promulgated, which authorized the government to restrict the freedom of those who made use of religions to achieve political goals and posed threat against religious harmony. In the meantime, to guarantee the equal development of the religions of different ethnic groups, 'Presidential Council for Religions Harmony' (PCRH) was set up, which is the bridge connecting governments and religious organization and promotes the communications and coordination between different religions. On July 20, 2003, the government issued *the Declaration of Religious*

congressional legislation, foundation of relevant organizations, establishment of related political systems, development of grassroots organizations, etc. A typical example was the System of Group Representation Constituency, which requires the candidates of a group representation constituency be a team recommended by a political party or alliance of political parties and every team must have one non-ethnic Chinese candidate from a minority ethnic group so as to assure the seat proportion of minority ethnic groups in the parliament. This system came into force in the general election in June 1988.

4.3 Implementation Effects

With various measures, Singapore's ethnic integration has achieved good results, realizing mixed residence of different ethnic groups, building a harmonious relationship between different ethnic groups, and thus making Singapore a model of harmonious ethnic group relations in Southeast Asia. The ethnic groups living in Singapore respect each other mutually, live in harmony and contribute to the prosperity of this city. The diversified cultures not only provided convenience and early-development advantages for Singapore's being integrated into the era of economic globalization, but also shaped the distinctive urban and cultural features of Singapore.

Table 2.3 Ten Indexes of Survey of the Harmony of Singapore's Ethnic Groups and Religions in 2013

Serial Number	Survey Index	Score
1	No discrimination while using public services	9.75
2	No tension between ethnic groups	7.99
3	Willingness to include diversity	7.63
4	No discrimination at workplaces	7.56
5	Different ethnic groups get on well in the private and public domains	7.46
6	Different ethnic groups trust each other	7.18
7	Willingness to include the ethnic groups with different skin colors	6.96
8	Keen on cultural cognition and interaction among ethnic groups	6.49
9	Minority ethnic groups are not excluded in the society	6.20
10	Various ethnic groups build close friendship	4.51

Note: Full score is 10. To ensure the universality and representativeness of this survey, apart from random sampling survey, 492 Malay Singaporeans and 489 Indian Singaporeans were interviewed additionally so as to better reflect the comment of minority ethnic groups, and there were 1,736 surveyed Chinese Singaporeans from the group which accounted for the highest proportion in the total population.

Since 1969, except some small-scale conflicts and protests caused by cognitive differences and improper words and deeds concerning ethnic relationship, there have never been large-scale ethnic conflict events in Singapore¹. From the end of 2012 to April 2013, Singapore Institute of Policy Studies and Racial Harmony Resource Center conducted a survey of over 4,000 residents in Singapore and the survey showed that, majority of Singaporeans did not feel obvious tension between ethnic groups in the daily life and the ten indexes reflecting interracial and religious contradictions were favorable in the whole, and only 10% of the interviewees acknowledged that they had been once bothered by ethnic or religious discrimination².

4.4 Experience and Inspiration

Ethnic integration is a multidimensional goal, which requires comprehensive consideration at different levels of politics, economy and culture. National policies can play a positive role at every level, and the tenet is that policy making should fully take into consideration the interests of all ethnic groups. The case of Singapore provides an example of driving ethnic inclusion through national policies and has referential significance to all the cities, which possess multiple ethnic groups and are trapped in ethnic contradictions or even conflicts. To realize ethnic integration, there is no need to assimilate minority ethnic groups, but it is the most necessary to build a shared value system and national identity.

In the meantime, it takes some time to gradually form ethnic and cultural inclusion, but the administrators of a city can accelerate the process via design of institutions and mechanisms. Firstly, urban administrators should recognize the differences between ethnic groups and their cultures and respect the cultural traditions of various ethnic groups. Secondly, it is necessary to establish channels for conversation and communications between different ethnic groups and cultures, for example, conducting bilingual education, on one hand, learning mother tongue can guarantee the inheritance of traditional cultures, and on the other hand, learning a common language can promote the communications between different ethnic groups. Thirdly, it is necessary to strengthen the contact and understanding of different ethnic groups, for example, mixed residence of different ethnic groups at a community and residential building is beneficial to the reciprocal understanding between different cultures. Fourthly, it is necessary to provide different ethnic groups living in a city with space to display their own traditional cultures, such

¹ Fan Lei, *Research into Multilayered Structure of Ethnic Governance in Singapore*, A Doctoral Dissertation of Shandong University, 2014.

² Fan lei and Yang Luhui, 'The Ethnic Governance in Singapore: An Analysis Based on the Relations between State and Society', *Southeast Asian Studies*, No.3, 2014.

as holding custom and cultural festivals of different ethnic groups, preserving the distinctive buildings of each ethnic group and providing different ethnic groups with facilities and space for operating their distinctive goods and services.

But it is noteworthy that, Singapore is a city state with a small territory and developed economy, and its government is always at a powerful position, so it is easy to make and implement meticulous policies; this case has referential significance to cities rather than the states with a large land area. Singapore pioneers in realizing ethnic integration through public HDB estates, which accommodate 80% of its nationals, while most countries and regions around the world are not in such a condition, so it is necessary to adapt to the local conditions while referring to the method of Singapore.

Suggestion for Decision-making

Strategy 1: Spatial Inclusion

- Policy Alternative 1: De-commodification of urban space
- Policy Alternative 2: Inclusiveness of public spaces
- Policy Alternative 3: Accessibility of public services
- Policy Alternative 4: Improvement of unplanned/informal settlements habitation

Strategy 2: Cultural Inclusion

- Policy Alternative 5: Encouragement of cultural diversity and equal rights of cultural expression to promote social integration
- Policy Alternative 6: Regeneration of cultural heritage to improve social life quality
- Policy Alternative 7: Management of cultural assets to stimulate social innovation

Strategy 3: Social Inclusion

- Policy Alternative 8: Preferential differential treatment (affirmative action) Priority to vulnerable and marginalized groups
- Policy Alternative 9: Equalization of public services

Strategy 4: Economic Inclusion

- Policy Alternative 10: Employment inclusion
- Policy Alternative 11: Inclusion of informal economy
- Policy Alternative 12: Sharing economy and collective credit system

Strategy 5: Political Inclusion

- Policy Alternative 13: Inclusive governance (administrative innovation, separation of powers—cross-level cooperation, public-private partnership and application of new media and new technology)
- Policy Alternative 14: Planning of inclusive cities (precise planning, collaborative planning and participatory planning)
- Policy Alternative 15: Civic right and public participation

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