

00:03.494 --> 00:10.849

[SPEAKER_02]: [Automatic captions by Autotekst using OpenAI Whisper V3. May contain recognition errors.]

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00:10.889 --> 00:18.893

[SPEAKER_04]: So let me just try to gather a little bit what you all contributed to. Yeah, it was

very, very interesting. The first thing I wanted to mention is that,

00:19.373 --> 00:29.758

[SPEAKER_04]: indeed, I mean, this session is also thought to challenge inclusion in the way that it is sold, as it were, talking of capitalist frameworks and

00:29.818 --> 00:35.061

[SPEAKER_04]: structures, we are sold by our public policies

00:39.885 --> 00:52.497

[SPEAKER_04]: institutions, we are sold inclusivity as now the one of the keywords to save ourselves from indecency, as it were. So it is, of course, it needs to be

00:52.617 --> 01:02.967

[SPEAKER_04]: debated upon and challenged. In a way, the first question that we addressed, in what sense would you describe and consider inclusion as a

01:03.007 --> 01:11.918

[SPEAKER_04]: methodology for urban transformation processes is a way of challenging inclusion or inclusivity or inclusiveness in the way that

01:11.998 --> 01:17.064

[SPEAKER_04]: it is usually co-opted in

01:17.204 --> 01:24.327

[SPEAKER_04]: capitalist patriarchal, colonial contexts.

01:24.607 --> 01:34.212

[SPEAKER_04]: Would it be possible to think of inclusion as a method to grant not just efficiency, but also fairness in the configuration, in the use, in the

01:34.272 --> 01:43.776

[SPEAKER_04]: sharing of the urban space? Paying attention to difference, to difference in the intersectional way of meaning of the word,

01:44.096 --> 01:53.881

[SPEAKER_04]: difference, as constitutive of life and of everyday life. I think that you four have somehow already pointed in that direction. Let me gather

01:53.921 --> 02:06.084

[SPEAKER_04]: very, very briefly what I... took from your presentations. One thing is that, Mafalda, you challenged legislation in a way. So this is already

02:06.124 --> 02:14.489

[SPEAKER_04]: challenging the framework in which we are dealing with inclusion or inclusivity or inclusiveness. It was clear, I think, from what you said

02:14.629 --> 02:24.574

[SPEAKER_04]: that legislation is not enough for either inclusiveness, inclusivity or inclusion to take place. This brings me to Kristiane's

02:24.874 --> 02:36.802

[SPEAKER_04]: presentation. She said at some point that inclusion is not just about getting acceptance regarding a solution, but for a transformative

02:36.842 --> 02:52.301

[SPEAKER_04]: process to take place, engagement needs to be there and engagement needs to apply also in terms of time and of space. This brings me to

02:52.902 --> 03:02.435

[SPEAKER_04]: Evelina's presentation, where I understood that inclusivity, it was made very evident also in Kristiane's presentation, but in Evelina's,

03:02.676 --> 03:17.858

[SPEAKER_04]: as inclusivity as a situated practice. So we are away from ideas, as it were, we are in the mud now. So we are working for inclusivity as a

03:17.918 --> 03:21.620

[SPEAKER_04]: situated practice, that is, to begin with in a time and space.

03:24.961 --> 03:31.203

[SPEAKER_04]: And this is the only way in which inclusivity might imply a shifting decision-making power.

03:34.260 --> 03:41.564

[SPEAKER_04]: You mentioned already, Evelina, the need of taking a gender perspective, and you mentioned everyday experiences in care, and that

03:41.624 --> 03:53.650

[SPEAKER_04]: was taken upon by Sara, pointing out this structural limitation of inclusivity and inclusiveness and inclusion as an abstract

03:53.770 --> 04:07.600

[SPEAKER_04]: discussion, as it were, and pointed at one of the, as it were, main goals of this discussion, which is taking upon gender violence as structural,

04:09.162 --> 04:12.287

[SPEAKER_04]: both in capitalist, patriarchal and colonial terms.

04:16.672 --> 04:19.835

[SPEAKER_04]: So let us stop from there, from this little

04:22.657 --> 04:30.423

[SPEAKER_04]: putting together these ideas that you mentioned. Please forgive me if you feel that I didn't take what was most important for you. Now you will

04:30.443 --> 04:42.132

[SPEAKER_04]: have the chance to take on it again. And I will repeat that the first question that you were sent to think about is, in what sense would you

04:42.172 --> 04:54.097

[SPEAKER_04]: describe and consider inclusion as a methodology and we would say methodology that considers different as a key turning point, and even

04:54.137 --> 05:06.364

[SPEAKER_04]: more, difference as intertwined with this intersectional gender perspective. So taking into account different axes of domination, of

05:06.444 --> 05:11.267

[SPEAKER_04]: oppression, et cetera, et cetera, which all imply a certain amount of violence.

05:14.162 --> 05:24.194

[SPEAKER_03]: The word is yours. Who wants to begin? Kristiane,

05:25.135 --> 05:25.736

[SPEAKER_03]: please. Muted.

05:32.542 --> 05:44.770

[SPEAKER_06]: Thank you for this great introduction, Begonya, and you have picked up on many interesting points here. You mentioned time and space. I think

05:44.890 --> 05:59.760

[SPEAKER_06]: that's very interesting because we don't come into a tabula rasa in these situations. There is a situation already ongoing. And for

05:59.820 --> 06:02.022

[SPEAKER_06]: example, in our case, we had

06:06.522 --> 06:18.611

[SPEAKER_06]: the participants were not just skeptical to the municipality, but also to us as researchers. They're used to being in projects and they're used

06:18.711 --> 06:36.508

[SPEAKER_06]: to be in a way, how can I say it? They are afraid of being misused, as hostages for for this and and I think you introduced it very well when you

06:36.548 --> 06:53.278

[SPEAKER_06]: said that it's also the system, inclusivity is the new trend so, so it's there's in a way inclusivity is mentioned all the time but how do we move

06:53.438 --> 07:12.467

[SPEAKER_06]: from just informing people or trying to get their passive acceptance to actively them setting this stage, so I think that is really important and

07:12.567 --> 07:28.508

[SPEAKER_06]: I sometimes I think the thing we do wrong is that we often focus on substance. For example, we say that it's not just about getting

07:28.588 --> 07:39.217

[SPEAKER_06]: acceptance, but something happens through the process. People are empowered through the process. But how does that happen? We just say it.

07:40.598 --> 07:54.305

[SPEAKER_06]: And sometimes we are often we focus on the results. Well, maybe we should

also pay more attention to how this also changes the

07:57.247 --> 08:08.811

[SPEAKER_06]: space and the place people can take because they get some experiences and sometimes the experiences are not good. If we don't manage to do it

08:08.871 --> 08:16.431

[SPEAKER_06]: well, we can do more harm or add to the harm, but Yeah, I think,

08:18.252 --> 08:30.117

[SPEAKER_06]: yeah, it's challenging and it also makes us vulnerable. The more power we, in a way, give away or less control we have, the more

08:33.850 --> 08:55.548

[SPEAKER_06]: difficult it or unease we feel but we need to feel uneasy to get give people other people agency in the situation so yeah yeah

08:55.608 --> 09:05.238

[SPEAKER_04]: Let me take on something, maybe we can go on to the next question, or you can just go back

and forth as you want, as you feel it necessary and important. So what you

09:05.278 --> 09:14.124

[SPEAKER_04]: are saying somehow, if we keep on thinking about inclusion or inclusivity as a methodology, What you are saying somehow, and that

09:14.324 --> 09:22.650

[SPEAKER_04]: links to something that Mafalda also pointed to, and to the second question that you were invited to take into account, what concrete

09:22.690 --> 09:32.177

[SPEAKER_04]: indicators tell us that co-creation has shifted power rather than merely broadened consultation, that inclusion is not reduced to

09:32.217 --> 09:41.406

[SPEAKER_04]: diversity? Of course, there is a danger there in the sense that inclusivity can be as a methodology can be turned into a new

09:41.646 --> 09:54.802

[SPEAKER_04]: extractivist methodology. So into a new colonial method, as it were. So we are just gathering data, no? We are turning people into data that

09:54.862 --> 10:08.416

[SPEAKER_04]: serve a specific political project's purpose. What would be your

diagnosis and what could you explain from the experience that you've

10:08.456 --> 10:13.622

[SPEAKER_04]: had in trying to implement inclusivity as a method in your practices?
Eveline, please.

10:18.276 --> 10:27.503

[SPEAKER_03]: I can think I can start, but I'm sure that everyone else
would have to say more about this. I think that that was mentioned by

10:27.583 --> 10:37.330

[SPEAKER_01]: everyone. And I think it's really important to see if people have how
people how they have felt empowered through this process. Somehow,

10:37.470 --> 10:48.293

[SPEAKER_01]: sometimes after many co-creation processes, we end up having a
questionnaire or a conversation with people to realise, understand

10:48.393 --> 10:59.116

[SPEAKER_01]: how they have felt throughout, if they felt that they were heard, if
they felt that everything they said was reflected in what we designed

10:59.176 --> 11:09.421

[SPEAKER_01]: together and planned. But then we have that, this could be one of these
criteria. But then I think most importantly comes the other one that

11:09.541 --> 11:19.107

[SPEAKER_01]: also Sara touched upon in her presentation. What happens after? So even if people felt heard and felt that they were actually there, their

11:19.187 --> 11:26.472

[SPEAKER_01]: voices were heard, their needs, their designs were in there, implemented, what happens next? Because usually what we see is that we

11:26.532 --> 11:36.578

[SPEAKER_01]: also end up with a design, so to speak, and then local authorities do nothing. They do not even present to the participants, to the people, to

11:36.598 --> 11:43.121

[SPEAKER_01]: the community that was there. They do not even present what they are doing with this. Maybe they are doing nothing. Maybe the change is

11:43.181 --> 11:51.047

[SPEAKER_01]: completely the plan that was designed by the local community. So I think I feel that this needs somehow, we need to find ways and processes to

11:51.107 --> 12:00.435

[SPEAKER_01]: change. And from our perspective as a group, we need to be there every day and push the local authorities to do some things, to be clear,

12:00.495 --> 12:09.042

[SPEAKER_01]: transparent about their decisions, because then is when people, they

feel they feel completely discouraged and they will never go back to

12:09.162 --> 12:16.347

[SPEAKER_01]: such a process again. I see already Sara wants to comment so I will close m
mic. [SPEAKER_04]: Thank you, Evelina, Sara. Muted.

12:24.346 --> 12:33.674

[SPEAKER_05]: Sorry, I would like to add to what Evelina I was saying and also to some
things that Kristiane was referring. And I think also from the view of

12:33.754 --> 12:42.241

[SPEAKER_05]: practice, I think it's important to differentiate that the things that
I have said or that we have said from practice is different than you are in

12:42.301 --> 12:50.346

[SPEAKER_05]: academia and you said from an academic perspective. Everybody can talk
about feminism and intersectionality in academia, but think about

12:50.406 --> 13:00.092

[SPEAKER_05]: working with municipalities, urban planning, architects, engineers
about these topics in practice. We are, yeah, years from being able to

13:00.152 --> 13:10.038

[SPEAKER_05]: integrate that. So I want to say that also using this, not also as a
methodology, but as epistemology, as a way of practice, it's a

13:10.099 --> 13:18.124

[SPEAKER_05]: political practice and it's a political stance and has consequences.
has consequences in the projects that you end up doing and the impact

13:18.164 --> 13:30.514

[SPEAKER_05]: that you are having. Because over these 20 years, we have had a lot of
issues also to create trust and confidence, not as much with the

13:30.554 --> 13:40.983

[SPEAKER_05]: communities. I think that with the communities, if you apply ethics of
cares in the sense of respecting the times, explaining the projects, the

13:41.063 --> 13:44.068

[SPEAKER_05]: objectives, not creating false expectations,

13:46.371 --> 13:55.143

[SPEAKER_05]: taking care of in which space you are doing that, which topics we talk
about it, how we talk about it and accompany that. If there is like an

13:55.163 --> 14:03.270

[SPEAKER_05]: accompaniment and an ethics of care in the process, you can continue
working with this community. But oftentimes in participatory process

14:03.290 --> 14:12.157

[SPEAKER_05]: that come from the institution, it doesn't come with that. There is no
ethics of care from the beginning. There is no politics of compensation

14:12.277 --> 14:20.962

[SPEAKER_05]: or validation or visibilization of how we are going to, Yeah, compensate the time of people for participating. And as Javier was mentioning, how

14:20.982 --> 14:29.946

[SPEAKER_05]: you deal with overexertion and burden. One of the things that we also, as a practice, as a collective, we bring to a lot of debates with

14:30.006 --> 14:36.469

[SPEAKER_05]: participation institutions is how we are going to compensate for the time of these neighbors, the community members, who are participating.

14:36.509 --> 14:44.613

[SPEAKER_05]: Because we have tools in the academia, and when you are doing community

participatory action research, that you can find ways to compensate.

14:44.813 --> 14:53.917

[SPEAKER_05]: with food, with money, with a lot of things this time. But also for an institution, we have to recognize that that's time. And if we are asking

14:54.237 --> 15:04.641

[SPEAKER_05]: people from marginalized groups or a group that has not been included before, that their lives is more complicated than one from working in a

15:04.681 --> 15:13.171

[SPEAKER_05]: privileged position in an institution. we have to value this time. And there are examples in other contexts that they value this time. So I

15:13.211 --> 15:21.122

[SPEAKER_05]: think it has to be this debate of how we take care of the time of the people and the participation and also of the recognition because

15:21.643 --> 15:32.239

[SPEAKER_05]: participation at the end of this methodology end up being one of these wars that get co-opted by many contexts. And at the end, it end up not being a

15:32.319 --> 15:45.470

[SPEAKER_05]: real participation, but other things that doesn't have much impact. And just if I can add one more thing, I think that what we do in practice is

15:45.670 --> 15:58.238

[SPEAKER_05]: also very powerful because one of the things that related with what Evelina was saying, I think the goal is not, we talk more about agency

15:58.258 --> 16:12.024

[SPEAKER_05]: than power, but that when we use methodologies that are embodied and occupy physically, in group, a public space that usually is not used to

16:12.885 --> 16:25.509

[SPEAKER_05]: see a group of 20 migrant women with disabilities or whatever, with

diversity in there, that's very powerful because we are doing a

16:25.569 --> 16:39.137

[SPEAKER_05]: political action through this methodology. So the way in which we practice this methodology also has potential in creating elements of

16:39.618 --> 16:46.807

[SPEAKER_05]: collective agency of the people who participate individual, but in a collective occupation of public space. This is kind of more

16:46.847 --> 16:58.858

[SPEAKER_05]: philosophical, but I don't want to take time from the others. [SPEAKER_07]: But maybe I can build on this because when Begonya was talking about the issue of

16:59.018 --> 17:08.889

[SPEAKER_07]: time, it got me thinking like it's been almost 30 years since Patsy Healey published this reflection. In the end, it was a reflection on her

17:08.949 --> 17:17.252

[SPEAKER_07]: practice of as a planner in the UK in the 80s and 90s and recognizing that, look we have so many diverse perspectives and actually planning is the

17:17.292 --> 17:25.514

[SPEAKER_07]: process of trying to bring all these perspectives into the plan and how do we go about it, right so it's been 30 years since this recognition is out

17:25.554 --> 17:33.035

[SPEAKER_07]: there it is published is influencing academia and it's tripled down into practitioners and first when I was thinking about it I got very

17:33.055 --> 17:42.099

[SPEAKER_07]: depressed because I thought we could see from our presentations that there's still this divorce or this discrepancy between We know that

17:42.279 --> 17:50.347

[SPEAKER_07]: there are so many different perspectives and all these perspectives are valid in how space is constructed. But then we hit the system that

17:50.387 --> 17:58.973

[SPEAKER_07]: doesn't allow their inputs to come into the design. But then I was thinking actually I have a positive example. I have a student now doing a

17:59.033 --> 18:11.196

[SPEAKER_07]: master's thesis with the transportation authorities in Den Haag that do not collect any personal data on the level of gender, sexuality or

18:11.436 --> 18:22.139

[SPEAKER_07]: age. So they don't know these variables with regards to how people use transportation systems. But the... people working at this agency they

18:22.279 --> 18:31.804

[SPEAKER_07]: understand that there are places that feel safe and unsafe so transit

nodes or bus stations that feel safe and unsafe according to different

18:31.824 --> 18:41.191

[SPEAKER_07]: groups so they actually asked my student do you mind coming here and work

as an intern and do your thesis on these gendered spaces, perceptions of

18:41.291 --> 18:52.024

[SPEAKER_07]: safety, so that we can bring it into our practice, into how we plan for the bus stations and the metro stations, etc. I thought it was an example of

18:52.064 --> 19:01.951

[SPEAKER_07]: the system trying to change from within, and I thought it was very positive. Because otherwise we do see the concern with inclusion and

19:02.011 --> 19:11.414

[SPEAKER_07]: with participant engagement that is meaningful from the part of academia, from the part of, for example, Horizon Europe projects. If

19:11.454 --> 19:22.097

[SPEAKER_07]: you talk about participatory practices in inclusiveness, it's kind of a checkbox. But how do you actually add it into everyday practices? This

19:22.377 --> 19:25.238

[SPEAKER_07]: is a challenge that I still encounter as well. Yeah.

19:28.583 --> 19:40.909

[SPEAKER_04]: Okay, so somehow you are, in a way, in a different way, each one, but in a way, saying that it is important for these participatory processes,

19:41.670 --> 19:51.595

[SPEAKER_04]: looking for and forward and after inclusion, if we understand inclusion not as a shared diversity, it is important that the

19:51.655 --> 20:01.998

[SPEAKER_04]: participants are not reduced to mere numbers, that they are not reduced to statistics, that they are not reduced to usable disposable

20:03.259 --> 20:06.220

[SPEAKER_04]: subjects, that they are not

20:09.362 --> 20:20.329

[SPEAKER_04]: used for the mere accumulation of bodies and differences that can be translated into political programs, as it were.

20:23.460 --> 20:24.201

[SPEAKER_04]: And maybe

20:27.122 --> 20:41.851

[SPEAKER_04]: what you are somehow all referring to is the need of taking into account a material dimension of inclusion now, or inclusivity, or whatever word

20:41.891 --> 20:48.955

[SPEAKER_04]: now we want to use regarding this debate, so that it becomes a method that amounts precisely to

20:52.197 --> 21:06.144

[SPEAKER_04]: look for and after and forward, providing the material conditions for life, to thrive and to flourish, and that would include bodies in their

21:06.204 --> 21:16.010

[SPEAKER_04]: materiality, but also affects in their materiality. You spoke about trust, Kristiane, and all of you somehow did.

21:19.091 --> 21:34.064

[SPEAKER_04]: So, how can this be translated or how can this be pursued nevertheless in our political structures that we have? We know that there is danger

21:34.124 --> 21:48.194

[SPEAKER_04]: because all these political structures are always going to try to translate all of this material life elements of this debate. They're

21:48.214 --> 22:02.363

[SPEAKER_04]: going to try to translate it into statistics for programs to be laws to be passed, etc. But how can we challenge this and nevertheless try to keep

22:03.844 --> 22:13.429

[SPEAKER_04]: looking for this implementation of in the transformative and powerful

22:15.430 --> 22:21.372

[SPEAKER_04]: agency that it has, no? Kristiane?

22:26.534 --> 22:41.223

[SPEAKER_06]: I think it has to do with... One thing is to discuss how can we change, in a way, policies and politics. But I think it also has to do with ownership.

22:43.182 --> 22:54.545

[SPEAKER_06]: Who owns the problem? Who owns the right to do something about the problem? I think that's central. Because if people don't feel

22:54.925 --> 23:06.749

[SPEAKER_06]: ownership to the situation, they can't do something about it. And if they feel ownership to it, they also have some rights and obligations.

23:07.049 --> 23:24.803

[SPEAKER_06]: So to feel that This is my right to protest. This is my right to make some allowances to what I can do because this

23:24.863 --> 23:33.626

[SPEAKER_06]: is also my responsibility is important. And I think

23:34.266 --> 23:46.466

[SPEAKER_06]: we often, in a way, We see there are problems, but it's not my problem. So if it's not my problem or I have no right to do something about this

23:46.546 --> 23:53.371

[SPEAKER_06]: problem, then you give away the agency you have in this situation. So I think

23:56.334 --> 24:17.705

[SPEAKER_06]: we need to, in a way, contribute to, to, um, foster ownership in society, but also, um, yeah, enable processes that in a way also foster, um, How

24:17.725 --> 24:28.028

[SPEAKER_06]: can I say it? Conflict, not conflict, but difference. It's possible to think differently. It's possible to be part of society and think

24:28.108 --> 24:44.413

[SPEAKER_06]: differently and still be included. So it's not that everyone needs to agree. If everyone agrees, nothing moves. We need to disagree to create

24:44.493 --> 24:58.378

[SPEAKER_06]: movement in a situation. So to in a way give people ownership is also to give people the right to say, although most people agree on the

24:58.418 --> 25:10.165

[SPEAKER_06]: situation, I don't. I think we have missed out on something. And that's what ownership is about. I don't know if that was far away from what you

25:10.225 --> 25:14.931

[SPEAKER_06]: said. It just came some associations in my head. Go ahead.

25:21.963 --> 25:29.909

[SPEAKER_07]: No, I was thinking that actually something else that we didn't speak so often, but I think he came across all of your projects. It was the notion

25:29.949 --> 25:38.835

[SPEAKER_07]: of empathy, because in the end, the different methodologies that you all employ also facilitate empathy amongst different types of

25:38.855 --> 25:48.262

[SPEAKER_07]: perspectives. And I connect back to what Kristiane said, because sometimes the problem might not be mine, but I empathize with the

25:48.382 --> 25:57.467

[SPEAKER_07]: challenges faced by that person or that group. And then I will take action because if we stand together, we are louder, right? So

25:57.527 --> 26:11.220

[SPEAKER_07]: empowerment is also linked with a notion of empathy that makes me sensitive to challenges faced by other groups. And, um, um, Yeah, I

26:11.260 --> 26:23.316

[SPEAKER_07]: think the methodologies that were shared here focus a lot on working through this notion of empathy, a shared understanding of different

26:23.556 --> 26:34.861

[SPEAKER_07]: problems. And it's, okay, I don't want to end up in a very negative tone, but I think it is something that needs to be more practiced because

26:34.961 --> 26:42.866

[SPEAKER_07]: otherwise, I mean, societies are increasingly more fragmented, increasingly more polarized in their own little thought bubbles,

26:42.966 --> 26:55.031

[SPEAKER_07]: right? So I think these methodologies do play a very important role.

[SPEAKER_05]: Yeah, just I want to give a couple of examples of what two of you are doing.

26:55.551 --> 27:04.633

[SPEAKER_05]: First, with methodologies, definitely. So we have proved over the years that we, all methodologies, we always try to start from an individual

27:04.734 --> 27:15.517

[SPEAKER_05]: analysis of everyday life or a perception of safety to connect with your embodied experience of that, but then to have methods that you can share

27:15.537 --> 27:25.162

[SPEAKER_05]: how is your everyday life, how is your potential safety in group, and discuss what elements are in common, but also what Kristiane was

27:25.222 --> 27:34.008

[SPEAKER_05]: saying, what are the differences? And I think that's also like a very key

important element that you were mentioning, that a lot of people groups

27:34.108 --> 27:42.073

[SPEAKER_05]: that do, they say they do participation, but without this perspective from intersectionality perspective, a feminist perspective of

27:42.193 --> 27:53.037

[SPEAKER_05]: changing and transforming things, they are very uncomfortable with non-consensus, with the difference, with the uh when someone disagrees

27:53.157 --> 28:00.079

[SPEAKER_05]: and we don't have to go to the consensus and we can have consensus with some of the things but not with others because if we want to get the

28:00.119 --> 28:09.567

[SPEAKER_05]: consensus to everything we are erasing diversity, conflict is part of that diversity. And I think one important part is that people who are

28:10.168 --> 28:21.440

[SPEAKER_05]: facilitating impactors have experience, knowledge about how to also deal with these things that come when you're doing a participatory

28:21.500 --> 28:29.063

[SPEAKER_05]: process. We are working, when we do like the exploratory works, for example, analyzing issues of safety with women, with diverse women,

28:29.463 --> 28:41.767

[SPEAKER_05]: the issue of racism comes all the time. We cannot look at another place and not discuss that. We have to open the box and talk that what we are

28:41.847 --> 28:52.330

[SPEAKER_05]: talking is about racism, how we cannot associate issues of safety with racist comments, right? And I think it's really, really important for

28:52.371 --> 29:02.776

[SPEAKER_05]: that. And the roles of the facilitators have a lot of importance in the way that you define the methods to build this empathy and recognize the

29:02.796 --> 29:14.141

[SPEAKER_05]: difference and be good with the difference. And also how these also can build in building collective ownership as Kristiane was saying.

29:17.065 --> 29:28.710

[SPEAKER_07]: And I think that's what Sabine was also adding in the chat. No consensus is needed per se, but understanding the shared decision made is key,

29:29.531 --> 29:32.532

[SPEAKER_07]: right? How did we get there? Yeah.

29:36.970 --> 29:49.267

[SPEAKER_04]: Yeah, well, how did we get here? It's half past one, so I don't know if we have a little bit more time or if we just close here. Konstantinos, what

29:49.287 --> 29:59.854

[SPEAKER_04]: do you say?

[SPEAKER_00]: I think we started a really interesting conversation that I don't think it's possible to just close easily, right? I think it's a

29:59.874 --> 30:10.336

[SPEAKER_00]: conversation that needs to stay open and continue, right? But just to be respectful with everybody at times, I would suggest that we wrap now

30:10.376 --> 30:17.896

cc maybe the debate. I don't know if Begonya wants to do an overview, if you have any last comments. [SPEAKER_04]: Yes, well, no, actually,

30:20.577 --> 30:29.019

[SPEAKER_04]: listening to you has brought me a lot of inspiration. It's been very inspiring, so my thoughts are just now boiling, and I hope that

30:29.099 --> 30:41.522

[SPEAKER_04]: everybody else is too. Nevertheless, I want to thank you for the contribution that you've made to the analysis and to the debate. And

30:41.582 --> 30:53.626

[SPEAKER_04]: also, I want to thank everybody else attending the session. And I'm sure that we will take with us now a lot of material to think about in terms of

30:53.866 --> 31:04.270

[SPEAKER_04]: how inclusion, inclusivity, inclusiveness must be somehow taken into account, but at the same time challenging it, in order for it not to

31:04.310 --> 31:20.875

[SPEAKER_04]: become a capitalist, patriarchal and colonial tool for social policies. If you disagree with my resume of the session, please be free to make it

31:20.915 --> 31:29.920

[SPEAKER_04]: clear now. I think it's an opportunity to say, right? [SPEAKER_00]: I think that's so

important also in the context of the project, right? That we need to

31:29.960 --> 31:36.883

[SPEAKER_00]: always keep in mind that, you know, urban space against its political space, right? And there's always conflict at the end, right? When we're

31:36.904 --> 31:46.929

[SPEAKER_00]: talking about urban social spaces. And at this end, I think it's interesting, right? That's one of the kind of conversation, right?

31:46.969 --> 31:54.934

[SPEAKER_00]: These critical things that we're talking about into a city, right, within processes, and with this system that has, is already producing

31:54.974 --> 32:01.998

[SPEAKER_00]: these inequalities, these injustices, right, and these problematics. So I really like the suggestions that you made, right?

32:02.218 --> 32:10.283

[SPEAKER_00]: Look, these are, you see this, it's a model, see, right? A discourse that we can have, right, that can also help create alternative visions. I

32:10.303 --> 32:18.171

[SPEAKER_00]: think that's important, right? Because we cannot envision the change, right? We cannot even so working towards that, I think I'm important.

32:18.191 --> 32:27.124

[SPEAKER_00]: That's also the call for action, right? Uh, in that sense. Uh, and and I think it is important that also in this, uh, action part, right? But we also

32:27.164 --> 32:36.512

[SPEAKER_00]: try to bridge the gaps between, although we also mentioned academia, the practice, the administration, and also the citizens with

32:36.612 --> 32:44.797

[SPEAKER_00]: different profiles, needs, and expectations that they have. So as I said, it's hard to float the conversation here. And I say that I believe

32:44.837 --> 32:52.863

[SPEAKER_00]: we've finished the debate. I think we need to continue. But for today's

purposes, it has been very interesting. So I would like, first of all, to

32:52.903 --> 33:01.967

[SPEAKER_00]: thank all four participants And Begonya also for moderating and facilitating the conversation. I hope that'll be interesting for all

33:01.987 --> 33:04.688

[SPEAKER_00]: of you and also for the public.

33:08.009 --> 33:11.971

[SPEAKER_02]: You have been listening to a podcast from the University of Stavanger.