

DIVERSITY AND INCLUSION IN THE PUBLIC SPACE AS ASPECTS OF HAPPINESS AND WELLBEING

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Abstract

The city is a sensory, emotional, lived experience, yet generally discussed in technical jargon as a lifeless, detached being. The city houses intense and highly politicized social processes. Its dense interconnections and sheer heterogeneity have inspired the creation of the current status of institutions, process of marginalization and social justice. Public space as the spatial aspect of the public realm is the playground where the society reinvents itself. This research aims at exploring the aspects of diversity and inclusion in today's cities, and linking them to the happiness and well-being of their inhabitants.

Segregation and fragmentation are the counterparts of acknowledging, and respecting diversity and adopting Inclusive policies, let alone creating an "Inclusive city". Differences in the way space and opportunities are produced, appropriated, transformed and used, reflect the fragmentations or inclusion of the society. The creation of a happy city depends on a wellbeing oriented city design and policies. Social inclusion has been proven to have a large share of effect on mental health and wellbeing.

The research starts off with building a theoretical base through a detailed literature review. The research then goes to discuss the segregation versus inclusion through the comparative analysis of public spaces, from different countries across the world, then through the focus on the public spaces of Egypt. The research results in highlighting the significance of a thorough study of the heterogeneity of the society for the public space design to be successful, as well as taking a part in the creation of the happy city.

Keywords: Diversity, Inclusion, Happiness, Well-being, Policy, Festivals

1 Introduction

The city is a sensory, emotional, lived experience, yet generally discussed in technical jargon as a lifeless, detached being (Shaftoe, 2008). The city houses intense and highly politicized social processes. Its dense interconnections and sheer heterogeneity have inspired the creation of the current status of institutions, process of marginalization and social injustice (Plyushteva, 2009).

Cities have been increasing in size and density, the global urban population is rapidly increasing, that more than half the world population is living in urban environments. Within the rigid structures of a consumerist society, significant personal interactions are becoming more elusive. A shared sense of social isolation is overwhelming the inhabitants of the city due to its scale and excess.

Public space as the spatial aspect of the public realm is the playground where the society reinvents itself (Bunschoten, 2002). There are claims that public spaces surely are no more than places where the general public are allowed (Shaftoe, 2008). This

approach lead to technology-infused soulless spaces designed to be passed through quickly just out of necessity, aiming to provide interactions that are as frictionless as possible. The accumulation of these soulless spaces and the line of thinking they manifest created what could be called "super-modernity", a period of disintegrating social connections and increasingly isolated individual identities (Augé, 1995).

Violence and fear are knotted with processes of social change in modern-day cities, generating new forms of spatial segregation and social discrimination. In the last few decades some of the social groups that are higher on the power spectrum, yet feel more susceptible to that fear, chose to go towards creating protected enclaves, in housing and work, as well as Leisure spaces. The forms of exclusions and enclosure under which current spatial transformations occur, though related to some significant political reforms and changes in some cities, are so generalized that it's tempting to treat them as a formula adopted by the elites in large cities everywhere (Caldeira, 2000).

Segregation and fragmentation are the counterparts of acknowledging, and respecting diversity and adopting Inclusive policies, let alone creating an "Inclusive city". Differences in the way space and opportunities are produced, appropriated, transformed and used, reflect the fragmentations of the society. The system of exclusion is related and interconnected; one aspect of exclusion leads to the other. Economic and social exclusion result in cultural and political exclusion. A divided city both on the tangible and the intangible aspects aggravates inequalities and discrimination and paves the way for the stratification of the population into a social hierarchy that is marked by exclusion and segregation, where minorities and unempowered groups have no place in participation or upholding human and citizen rights and liberties (UN-HABITAT, 2008).

The creation of a happy city depends on a wellbeing oriented city design and policies. Social inclusion has been proven to have a large share of effect on mental health and wellbeing. Studies have shown that socially excluded individuals are more susceptible to various types of mental health problems, on their top is depression (VicHealth MENTAL HEALTH & WELLBEING UNIT, 2005). Social networks of communication and common mutual obligations, provide the individuals belonging to them with sense of being valued and loved. Sense of belonging and supportive relationships are important factors of well-being and healthy behaviour patterns. (Wilkinson & Marmot, 2003). A study of Inclusion and diversity is imperative to reaching a happy, wellbeing oriented city.

2 Definitions of Diversity, Inclusion and related concepts:

Diversity is defined in Webster as "the quality or state of having many different forms, types, ideas, etc." and "the state of having people who are different races or who have different cultures in a group or organization". Queens Borough Community College assembled a committee for diversity, in their definition of diversity they stated that diversity depends on respecting and accepting individuality and

uniqueness, and recognizing individual differences. Differences could be along a number of aspects; race, ethnicity, socio-economic status, age, gender, physical ability, religious beliefs, cultural backgrounds, political beliefs or other ideologies (QCC's Diversity Committee, 2013).

In response to diversity and the importance of accepting and respecting it, the concept of "inclusion" has been developed. Inclusion encompasses a wide spectrum of aspects. On the urban level of diversity, the concept of an "Inclusive City" is the answer. The inclusive city could be defined as one that offers "social inclusion"; providing all residents, of diverse groups and various differences, without prejudice with adequate housing and decent basic services and facilities, as well as equal access to social amenities, opportunities and public goods that are vital for wellbeing of everyone. In the inclusive city protects "political inclusion" through upholding citizens' rights and liberties and promoting social and political participation. "Economic inclusion" is an important aspect of the inclusive city as well, it encompasses offering equal opportunities for business and access to employment as well as promoting pro-poor economic policies, through the process of economic development. "Cultural inclusion" is vital for having an inclusive city, it demands valuing people's cultural rights, recognizing the human capital of all segments of society, which it aspires to strengthen through promoting creative artistic expression and heritage activities (UN-HABITAT, 2008).

Amidst a very diverse and connected world nowadays, two concepts that are basically competing, "Pluralism" and "Assimilation, emerge in discussing the diverse groups of people co-inhabiting a certain geographical context, especially in the field of educational research. According to the UNESCO report about cultural diversity in 2002, cultural diversity is a main constituent of the human identity, and within this context it is an asset of all humanity that is to be protected by recognizing and advocating cultural pluralism on all levels (UNESCO, 2002). In points of view like this pluralism is considered not just a positive trait of a society but an essential component of its very existence.

On the other side of the spectrum there are the advocates of Assimilation. Assimilation entails adopting the language, culture and educational system of the majority to achieve the highest level of homogeneity possible in the society. This point of view consider minority cultures in a certain society problematic and poses a threat to a peaceful everyday life (Healey, 2014). Although this approach is quite outdated and negates plenty of the main human rights documents and agreements, it is still adopted in many contexts. This approach entails that minorities and their cultures are a threat or at least a nuisance to the majority and their "peaceful" everyday life.

Another concept that is imperative to studying inclusion and diversity is the social capital, which is concerned with the features of social relationship within a group or community. Social capital includes a few aspects that put together describe the

societal relationships; extent of trust between people, whether they have a shared understanding of how they should behave toward and care for one another, and the extent of participation in civic action and organizations.

Social inclusion and social capital are imperative for wellbeing and quality of life. In practice policies and actions aiming to expand societal wellbeing largely depends on political will of governments and bodies in power, as well as the participation of civil society organizations, their degree of autonomy in advocating, upholding and fighting for rights for all. A society with strong social capital will have a better representation and advocacy from the civil society organizations and will elect better governments. In countries and cities of high corruption or totalitarian systems policies and actions are more likely to be geared to the segments of society with more economic power, not to the urban poor and less empowered groups (UN-HABITAT, 2012). This might be factor to aggravate the segregation and weaken the collective wellbeing of the society.

Social inclusion and diversity are at the heart of city prosperity according to the UN-HABITAT in their report on the state of world's cities 2012/2013. Equity and social inclusion integrated with quality of life as well as three other aspects; environmental sustainability, productivity and infrastructure, are the constructors of prosperity of cities (UN-HABITAT, 2012).

Inclusive city requires the access to basics like affordable housing and services, and jobs and opportunities, as well as equal rights and participation of all, including the most marginalized. This paper focuses on the urban inclusion and diversity from the social and spatial aspects, with a greater focus on the public realm as a main force in the inclusive city; as a reflection and driver.

3 Diversity and Inclusion through the public realm

Public space has central importance to questions of sustainable, equitable and enriching urban life. Urban public spaces offer obvious health benefits offering a place to get fresh air and exercise. Some researchers have shown that cities deprived of open spaces suffer of higher levels of stress. The public realm is where community happens, where people meet and where the city is shaped. A healthy public realm promotes democracy and community cohesiveness.

A research executed by Simon Anholt concluded what he called the top ten happiest cities of the world. The study was based on six aspects; exports, governance, culture, people, tourism and immigration and migration. The study was illustrated in an infographic that compared the outdoor spaces, shopping malls, cultural location, performance and amusement. The city that came first in this ranking was Rio de Janeiro. Sydney and Melbourne came second and fifth respectively. Barcelona and Madrid came in third and sixth respectively. Only one city from the United States of America made it on the list. San Francisco came in seventh place after Madrid (The 10 Happiest Cities In The World, 2013). The aspects chosen by Anholt fall within the spectrum of the public realm. Accordingly, the public realm could be considered

both the reflection and the driver of happiness, inclusion, diversity and wellbeing in cities.

Space is said to become place as community attachments deepen as personal meanings emerge in the context. Space and place are intrinsic parts of our being in the world, in terms of the nature and degree of people's values, feelings, beliefs, and perceptions about locations, districts, and regions. We relate to other people and the physical environment. It has long been recognized that open spaces are important for our wellbeing. Social interactions and pursuits are integral for the community's well-being. Open and urban spaces offer opportunities for a wide range of those interactions. Open spaces also allow for the needed interaction with nature as well as the interaction with others, and the opportunity for self and community identity expression. Hence, the importance of the public place to the well-being of society. (Region, 2010).

The information paper by the regional public health of Wellington discussed some aspects of the significance of the public realm to the city's health. First it discussed what it called the four Wellbeings; social, economic, environmental and cultural on the local government level. It stated that quality open spaces in the city are crucial for sustaining social connections as well as connections with nature which it stated was the driving force for culture and creativity. The paper goes further to discuss the effect of public open space on the public health and wellbeing (Region, 2010).

Diana Athill in her article "Beauty and the love of life" discussed that beauty can drive people to love life again as she puts it. And she discussed beauty in terms of natural landscapes and their power of reconstructing a person's interest in life. She also discussed it in the terms of artistic expression and music as well. She expresses that public access to this beauty paves a way for people to love life and to be interested in life again (Athill, 2010).

The different studies aiming at measuring wellbeing or happiness of a certain entity; country, city or community discussed the different aspects of wellbeing in life in general. The different ways of measurement expressed the amount the community surpluses the minimum comfort levels and moves forward.

Within the different aspects expressed by the models of measuring happiness, the role of the public realm is an underlying factor but not stated. The role of the public realm in the improvement of health, governance, democracy, social connection, psychological wellbeing and the different aspects taken into consideration when measuring happiness is expressed, studied and discussed in many works of research. It's been proven along the years of study of the public realm and the public open space the significance of its role on all levels of wellbeing.

4 How to accommodate and encourage diversity and Inclusion

The public realm is the arena where society happens. The diversity of users of the public space determines its contribution to society. Diversity could be considered

along many aspects; Gender and sexuality, ethnicity, culture and Faith, socio-economic class, age groups and capability as well as political expression.

In the new public realm, fragmentation is the main theme. Homogenizing spaces due to privatization and capitalism is suppressing the existence of public spaces that feed the public domain by encouraging diversity and friction between different classes or domains. The current status of society compelled the spontaneous development of spatial strategies to ensure that people meet only the groups they want to meet which are usually members of their same class, domain or background. Since the city is said to be composed of interrelated heterogeneous networks, this homogeneity is at some level killing the city and specifically the public realm. (Grimaldi & Sulis, 2009)

The "shared space" is a concept that was devised to attempt to include the different groups of pedestrians with the vehicular flow. The studies worked on the basic needs of pedestrian flow, safety and crossing with vehicles. Shared space also worked on including pedestrian groups with different sorts of impairment; mobility, sensory and cognitive. Shared space challenges the older concepts of pedestrian/vehicular flow segregation. (Joyce, 2012) (Hamilton-Baillie, 2008)

Public space has the potential of getting the different classes and domains together when designed with a focus on beauty and activity. The effort to create public spaces that attempt to bring people together and accommodate different classes contributes to the social capital of the city. The relationships created between people in the public space whether it is fleeting or more stable strengthens the bond between classes and reduces the marginalization and segregation created by modern living. Public domains like the central park (Figure (6) in New York City which accommodate around quarter of a million users each weekend, or Hyde Park in London, create a sense of the city and its character. Investing in social capital enhances society and the satisfaction of inhabitants in a certain city. Cities with higher social capital have a tendency to resolve collective problems better as the regular interactions between inhabitants create a sense of trust and group action. (Ijla, 2012)

Some urban spaces that could be considered public are inclusive, yet others are very segregative. The neighbourhood design, accessibility, and positioning could be factors in the degree of inclusiveness of a space. A comparison between gated communities in new Cairo, like Arabella, and long standing neighbourhoods with urban fabrics meshed with the rest of the city could be an indicative example. Arabella is a walled in, gated neighbourhood. A high wall that blocks vision and accessibility surrounds the neighbourhood. The buildings face away from the rest of the city, facing inwardly to semi-private communal spaces. The communal spaces are surrounded by residential private plots, and are accessible only to the residents and their guests. The design and management of the neighbourhood and spaces capitalizes segregation, and privileged exclusivity. Figure (1

Figure (1) Arabella Residential Compound, New Cairo, (Map from Google Earth) (Illustration by researcher)



On the other hand, Maadi as a high-class neighbourhood, has no walls. The urban fabric from all sides meshes with lower socio-economic neighbourhoods. The neighbourhood is accessible through a set of transportation hubs, as well as main Subway metro stations, that links the neighbourhood to the rest of the city through fast transit lines. Streets of the neighbourhood are lined with trees shading the pedestrian walkways, allowing for pedestrian usage and accessibility. The leisure activities offered in the shared streets are diverse and cater to diverse social groups. The plots exhibit a diverse variety of uses, not exclusively residential, including a big industrial area along the edge of the neighbourhood. Figure (2

Figure (2) a portion of Maadi district, the illustration shows the network of shared streets, the openness of the spaces, and the urban fabric of the district meshing with the fabric of the rest of the city , (Map from Google Earth) (Illustration by researcher)



On a more detailed level of leisure public places, design, accessibility, and positioning also play a main role in the inclusivity of those places. A comparative view of Cairo Festival City leisure space, and Maadi street 9 shared leisure street, would be indicative. Cairo Festival City is a gated establishment, with business, retail, and leisure (entertainment) uses. The establishment is positioned at the intersection between Cairo's Ring Road (the section between Nasr city and New Cairo), and Fifth settlement's main Avenue; 90 avenue. The two roads have a high average speed; with 100-120 KMH for the ring road, and 80-90 KMH for 90 avenue. The distance between the gates on those vehicular roads, and the actual leisure space ranges from 500 meters to 1600 meters, all on sunny vehicular roads, with no shading, and no pedestrian night lighting. The retail-leisure complex is surrounded by parking spaces and buildings from all directions. The vehicular oriented design and accessibility privileges the private car owner. The design that disregards pedestrian accessibility capitalizes the designer's user targeted segment; private car owners. Although the security management doesn't necessarily atop users from entering, nor is there a membership policy, yet the rest of the factors create a segregated exclusive space. Figure (3)

Figure (3) Cairo Festival City, New Cairo, Illustration shows the exclusion of the Leisure space due to being surrounded by fast vehicular streets and lack of pedestrian accessibility , (Map from Google Earth) (Illustration by researcher)



On the other hand of the comparison, street 9 in Maadi is a shared street. The vehicular movement is slowed down by the narrow street, as well as the heavy pedestrian flow on the street as well as the sidewalks. The street is lined with trees, and restaurants, and cafés. The street prioritizes pedestrians, not just because of its narrowness, but also due to the unspoken code of conduct between the users, that recognizes the street as a public leisure place. The street is connected to two metro stations, as well as a large transportation hub in the main square at the beginning of

the street. Leisure activities and pedestrian flow spills over the edges of the space, and the street is open to the rest of the city fabric. Figure (4)

Figure (4) Street 9, Maadi district, Illustration shows the open shared street design of the leisure space, and its connection to transportation hubs and transit lines, and the easy pedestrian accessibility , (Map from Google Earth) (Illustration by researcher)



Figure (5) street 9, Maadi district, the picture shows the shared street lined with trees and wide sidewalks (CAIROSCENE TEAM, 2014)



The examples from Cairo show the effect of the general direction towards the use of walls and the creation of exclusive spaces, and vehicular oriented design, have on

segregating the city. The effect of maintaining an open design, and designing for the pedestrian as well as the vehicular use and access, is the creation of inclusive spaces. The presence of transportation hubs and transit lines allows for better pedestrian accessibility to the spaces and better connection to the rest of the city, hence supporting more inclusivity in public places.

5 City policies for diversity

An important aspect of creating an inclusive city that accommodates and respects diversity is the public policies focused on that aspect and the official bodies responsible for upholding those policies, especially in the public realm.

As an example of a very diverse city, Paris is a very stark example. Despite the high diversity and the high percentage of immigrants and foreign born citizens, Paris doesn't have a policy designated for accommodating diversity or advocating inclusion. The few policies that touch upon the subject from the approach of filling the gap between flourishing neighborhoods and less empowered ones are "city policy" which is concerned with deprived neighborhoods and segregation issues, and the urban renewal policy (Escafré-Dublet, Lelévrier, & Tenfiche, 2014).

The city of Sydney is an example of happy as well as well branded cities. The city is branded as diverse, inclusive, cultural, artistic and prosperous. The city's plans and visions, as well as down right to the smallest project, reflect this reputation and develop it.

Investigating the city's plan for 2030, the plan is community based. The vision encompasses a green, global and a connected city. The plan is executed through a series of strategies and corporate plans as well as through different bodies and agencies that work along the lines of the vision (Sydney, Sustainable Sydney 2030, 2008).

To further investigate the work specifically on the public realm of the city it is found that a great focus is paid to the public open space and its identity. The city created programs to insure diversity and inclusiveness to all the city's inhabitants. The programs ranged between focusing on multi-cultural groups, to vulnerable groups like people with disabilities. The programs include activities, events, support and more.

Part of Sydney's brand is its artistic and performance variety and diversity. The city has within the lines of its 2030 plan a detailed strategy for the public art in the city. The strategy advocates for the active inclusion of artwork commissions, temporary exhibitions, installations and events. The strategy includes eight guiding principles:

- “1. Align significant City Art projects with major Sustainable Sydney 2030 urban design projects
2. Recognize and celebrate Aboriginal stories and heritage in public spaces
3. Support local artists and activate city sites with temporary art projects

4. Support vibrant places in village centers with community art and City Art projects
5. Promote high quality public art in new development
6. Support stakeholder and government partners to facilitate public art opportunities
7. Manage and maintain the City's collection of permanent art works, monuments and memorials
8. Initiate and implement programs to communicate, educate and engage the public about City Art projects"

The principles advocate for diversity in line with the city's brand as well as its plan. It celebrates the native culture of the original inhabitants of the land as well as the culture of the different groups inhabiting the city. Public art is promoted and encouraged as a part of the city's identity, brand and expression of culture.

Part of the city's reputation as stated by its official documents as well is the variety in performances and live concerts. This aspect of the city is encouraged by the official bodies of it through creating and offering spaces, indoor and outdoor, for rehearsals, shows and concerts. Along that line major events and festivals are organized and advertised through the city's official website and organizing bodies. Public space everyday life events are organized by the city as well. There is an event called chairs in squares organized by the city, it includes offering chairs and chaise longs in public open spaces along with free books to encourage the inhabitants to take break from their busy work day to enjoy the city's open spaces.

The city of Sydney includes in their vision, plans, strategies, and programs the community's needs, as well as the city's brand and reputation for inclusiveness, diversity and cultural identity. The city utilizes all its governmental bodies and officials to enhance the livability and sustainability of the city's brand. The interesting and livable public realm of the city is a great part of creating the city's reputation and ranking as one of the happiest and most livable cities in the world. The ranking is valid on the social as well as the economic level.

For the city to reach the world ranking of being considered one of the happiest cities, the aspects that are considered the driving factors of livability and prosperity of the city are encouraged, advocated and developed by the plans, strategies and vision of the city. Projects can include spatial aspects like offering performance and rehearsal spaces, or furnishing the open space for the pleasure of the users. The projects could be management level like organizing art competitions and major events, but they still have an echo in the public realm of the city. There are projects that are focused on social inclusion like support for different vulnerable diverse groups which reflects on the inclusiveness of the public realm as well. Sydney is a great example of the

extent of the public realm's effect on a city's prosperity and livability on different levels.

The approach of community based planning that the city followed on the different levels of policy and strategy, and the success of this approach paves the way to the realization that a deep and thorough understanding of the inhabitants of a certain city is the best way to prosperity and increase in the quality of life and wellbeing. As seen from studying the theories and definitions of happiness and pleasure, happiness is subjective. The approach of the city of Sydney capitalized this through the community based approach and the focus on the city's long reputable brand.

6 Gender Inclusion

Violence against women is a phenomenon taking over the public domain in many different ways. The power advantage of the male superiority is one that is being protected by men and cultural rigidity all over the world. The violence against femininity in the public realm is evident in the everyday Egyptian life, the frequent harassment incidents that each female faces in the streets of Egyptian cities are a stark manifestation of that. For spaces to be inclusive planners need to acknowledge the gender effect on the experience of space. Public spaces safety for women require more than a gender neutral design.

Including women and girls in the governance process, in design decisions and in the study of the public realm is crucial for creating an inclusive diverse public realm. Safe spaces for women is the first step to achieving the integration of women in the public realm, and this safety calls for combating actual violence and perceived violence. Women and girls cannot be afraid to use the public domain. For that to be accomplished, spaces need to be designed against crime. Male dominated spaces pose a threat to women and girls. The work on this issue starts in the society and extends to legislations, policies, policing, design, infrastructure and governance.

The infrastructure factor is crucial for creating a female safe space, and is part of the gender neutral point of view of designers or officials. Dirty and dark toilets may be usable for men but are a nightmare for women, which consequently limits their use of the public space. Women need safe, clean and well lit public toilets for the public domain to be accessible, usable and safe. Lighting public spaces and streets not only promotes public space use for women, but also protects their right to be safe if they work late. (O'Leary, 2011) (Vargas, 2007) (Jagori team, 2010)

7 Age Group Inclusion

Safety for elderly people in the public realm has been a widely discussed issue lately. Including users from older age groups in the public realm; pedestrian networks, shared streets, and open spaces has been a topic of study by both academic researchers as well as planning officials. A research done by the department of transport in London in 2004 covered many of the aspects contributing to the inclusion of the elderly in the shared street (Dunbar, et al., 2004).

Many researches have shown that older pedestrians are more susceptible to accidents, also to fatal injuries caused by those accidents than younger ones (Dunbar, et al., 2004). Most of older people experience an effect caused by ageing on their physical mobility, vision, cognitive process and hearing abilities (Morgan & Kunkel, 2016). This impairment and the awareness of it to both the elderly and the people they share the street with should be an important factor in the design of the street, the pedestrian network, and the public realm as a whole.

Street crossing is a big issue for the elderly and cause more accidents than any other aspect of the public realm. Research has suggested offering training to the older pedestrians to make them safer in the street, as well as trainings for drivers. Along with the non-physical part of the public realm; trainings, the design of the intersection is crucial to its safety. Elements could be added to the intersection to slow down traffic, like changing the material of the street at the crossing and widening the pavement to narrow the street. On the part of the elderly, prolonging the time allowed for crossing to accommodate for the slower pace of walking increases the safety of the crossing (Staplin, et al., 2001), as well as creating clearer signage for their impaired vision (PROMOSING, 2001), and lowering the height of the pavement to street level at crossings. (Dunbar, et al., 2004)

The perceived danger is also significant for most elderly as it is for women. An empirical study compared the experience of an elderly group in familiar and unfamiliar public realms showed that what they perceived as an obstacle differs from that of a younger age group. The same problems faced by women in dark alleys or streets that "felt" unsafe is present in the perception of most elderly. Add to that crowded and protesting young group of people is defined as an obstacle or a situation avoided by the elderly. The study discussed the role of signage and landmarks in way-finding. In familiar areas elderly were reported to use signage less than in unfamiliar areas. It was also reported in their narrative that landmarks are more reliable than signage, especially when signs are misplaced, misleading or do not offer enough information about the destination like distance. (Phillips, et al., 2013)

8 Festivals

Another way of creating relations between users from different domains, classes, cultures and ethnicities are cultural festivals. The festivals offer an array of activities that mix between social, cultural and artistic. The relation between the festivals and the cities they are held in is synergistic; as the festival would be imprinted with the character of the city and its public realm, the public realm itself is augmented and developed accordingly. It has been recognized along the years of development of festivals that enhancing local character and embedding the culture of the city in the festival ensures the diversity of the attendees as well as create a solid brand for the festival. A study of the outdoor festivals in the United States of America surveyed an array of festivals across the US. The study recorded the demographics of users

attending festivals in US cities' public spaces in comparison to the national census of the US, and it showed that the distribution is very similar. This observation shows that festivals accommodate the full range of the diverse spectrum of people living in the US, confirming the role of Festivals in creating inclusive events, and imprinting that inclusion into the urban spaces they are held in. one of the good examples of festivals in the US is the International Festival of Houston. It is a Festival that spans over ten days featuring over 400 individuals performing in dance, culture and music as well as local and international food. Vendors selling handicrafts and all types of artwork is a major part of the festival as well. The Festival uses the downtown plazas of Houston spanning over almost twenty acres (Destination 360, 2016). (National Endowment for the Arts, 2009) (EUROPEAN COMMISSION, 2011) (HUNYADI, et al., 2006)

Figure (6) Central park (Hruska, 2009)



Islamic Cairo has a rich history of festivals. In the first half of the nineteenth century more than sixty festivals and celebrations a year were to be observed. Some of those festivals survive to this day. A festival that survived to this day and still attracts a diverse group of visitors from all over the Islamic world is the Hussein memorial day “Mawlid Al-Hussain”. See

Figure (7) Mawlid AL-Hussain 2018

Figure (7) Mawlid AL-Hussain 2018 (Ali, 2018)



A contemporary who is attempting to achieve inclusiveness through festivals is the Egyptian Entesar Abdel-Fattah. He is a ministry of culture official, and the head of the national centre for theatre, music, and folk art. He is part of organizing various events and festivals in Islamic Cairo every year. One of the main festivals that take place every year is the international drums festival. Some of the festival's events take place in Mo'ez street at the heart of Fatimid Cairo. The festival attracts a diverse audience; diverse in age, social group, gender, interest groups, and performers, from all over Cairo, as well as from all over the world. The following figures show pictures taken of the festival in three consecutive years, showing the diverse activities and performances taking place, as well as the diverse audience. See Figure (8), Figure (9) & Figure (10)

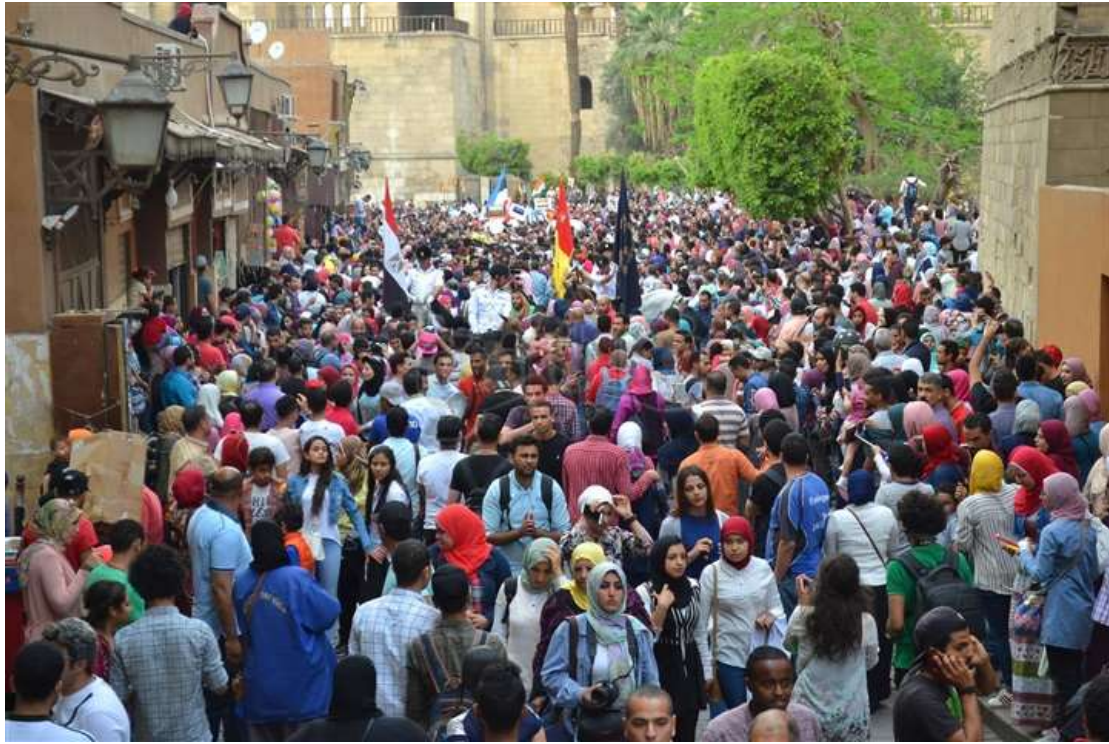
Figure (8) The International Drums Festival, 2016 (Al-Mu'izz ledin Allah Street - ديفيليه مهرجان الطبول في - 2016, 2016) شارع المعز 20 أبريل



Figure (9) International Drums Festival, 2017 (Al-Mu'izz ledin Allah Street - ديفيليه المعز لمهرجان الطبول -
الدورة الخامسة, 2017)



Figure (10) International Drums Festival,2018 (Hassan, 2018)



In a time of globalization and the technological development leading to the easier access of mobility, immigration is a common phenomenon in most countries. The immigration leads to the existence of marginalized minorities as well as ethnic groups dwelling in cities away from their culture and ethnic representation. Creating spaces that reflect their background in the form of art, sculpture and design enhances their integration within the city and the society. A good example of that are Chinatowns across many countries. The Chinese culture expressed in yin-yang concepts or Feng Chui, as well as street markets and food vendors exist in many cities. The creation of an inclusive city is the focus of many governments as well as researchers especially in cosmopolitan cities; like Sydney, Australia. (Collins & Kunz, 2009)

9 Conclusion

Heterogeneity is the main theme of a healthy society, and accommodating its diversity in the public realm is a right to all members of the society. Every inhabitant of the city has the right to the city; the right of appropriation and participation, without discrimination. To be able to practice that right marginalized groups of the society need to be included alongside the majority group in the decision making process of cities. Planners of the cities need to execute extensive research across the vast spectrum of diversity in society before laying plans and designs.

Diversity and inclusion are imperative for wellbeing and happiness. To achieve a city experience and environment that promotes wellbeing and happiness, diversity and

inclusion should be at the heart of designs, plans, strategies and public policies. The public realm is on the top of the forces affecting inclusion and happiness.

Inclusive public spaces should allow by design and urban management the representation and participation of diverse class, ethnicity and cultures. Public space should allow for mass events that bring people together, as well as individual expression of one's self and background.

A safe, clean, well designed infrastructure insures the safety of the users and accordingly the inclusion of different groups of users. Legislations and policies to govern the public space ensures the rights of the marginalized groups. Creating spaces that allow for freedom of expression, whether it be through art, protesting, festivals, parades, versatility in activities or simply expressing affection, ensures the inclusion of different marginalized or vulnerable groups, as well as protects multi-cultural environment of the city and social class cohesion and friction.

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