INTERLACE
RESTORING URBAN ECOSYSTEMS
RECUPERANDO ECOSISTEMAS URBANOS

Inclusive participatory process for urban ecosystem restoration

Guidance on gender, cultural, and ethics-related considerations

Document Information

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Contents

Executive Summary

This guidance supports practitioners, from the INTERLACE project and beyond, who are implementing activities related to ecosystem restoration and need to ensure inclusive, transparent and fair stakeholder participation, as well as the project coordinator whose task is to stablish a monitoring of cultural, gender and ethical issues within the project. Therewith, this document provides clear guidance to facilitate inclusive approaches and explains a set of key topics which allow to better understand and control the cultural, gender and ethical concerns. While there is a large body of research on this topic, this guidance will synthesize existing knowledge from research and practitioners and provide tailored guidance for both the EU and CELAC regions. The guidance will contribute to Task 1.4 (stakeholder engagement strategy) and in particular to the stakeholder evaluation form, feed into the Innovation Hub (Task 5.2) and ensure that project partners facilitate an inclusive participation of relevant stakeholders for all project activities and in particular for the co-production process (WP2 and WP3), engagement programmes (WP5) and public events. The application of the guidance will be monitored in Task 6.4.

Figure 1. Participatory process in Quito, Ecuador (Photo: YES Innovation)

Introduction

Nature-based solutions (NBS) is a broad umbrella term. It is used for describing nature-inspired or nature-supported interventions to deal with sustainability challenges. Examples of NBS challenges include: forest cities, river restoration, biodiversity protection, urban agriculture, therapeutic gardens, green playgrounds, etc. In this sense, nature-based solutions ideally incorporate both urban environments and social challenges.

A central aim of NBS is to contribute to social inclusion and social cohesion. However, this cannot be taken as given (Waitt & Knobel, 2018; Anderson et al., 2019). Pre-existing uneven distribution of benefits represents a fundamental challenge for accommodating NBS the different needs of various stakeholder groups (Haase et al., 2017; Anderson et al., 2019). Green space and nature are not "good" for everyone. All types of urban green spaces are not valued in the same manner by all relevant groups. Women will have values, perceptions and preferences that differ from men, as there is a difference between age groups, and between people with low income and less education compared to groups with high income and higher education. Cultural background often plays a role in how nature is perceived and valued. Lastly, disabled persons encounter nature and green areas in ways that differ from persons who are not disabled, and will often have specific preferences.

To avoid NBS reproducing social exclusions and social inequalities, differences in views upon and valuations of green space and nature must be incorporated in designing, planning, and executing NBS (Haase et al., 2017; Kabisch & Haase, 2014). If not, NBS may even reinforce existing social inequalities or produce new forms of social exclusions (Wilson et al., 2017).

Accordingly, it is necessary to ask to what extent and how NBS can benefit all relevant groups. As the aim is to achieve justice for all groups, it's important to acknowledge which groups are affected and how, and also which groups should be taken particularly into consideration with respect to issues of social inclusion. This will vary within each NBS project in question, as well as within the different cities and countries. Accordingly, it is important at an early stage to map all relevant groups and figure out how to recruit and include them as participant stakeholders.

In the sections below the theoretical backgrounds and central concepts relevant for NBS (and other relevant research projects on urban nature and environments) with respect to participatory research and social inclusion are explained. These theories and concepts involve (1) issues of ethics and justice, (2) cultural and social difference, (3) issues of inequality and power (both formal and informal), and (4) differences in how nature and NBS is perceived and valued and benefited from. In the next section, explanations of the above-mentioned concepts are further elaborated. A central aim of this guidance is to provide a list/set of indicators to measure the progress of such activities, and by which methods this can be monitored.

INTERLACE TASKS WHERE CULTURAL, GENDER AND ETHICS CONSIDERATIONS ARE RELEVANT

The integration of NBS into urban planning aims to establish a new relationship between the built environment and its natural setting. The understanding of the ecosystem services provided by NBS makes it possible to consider the introduction of parks, vegetation elements or other rainwater harvesting systems into the metabolism of the city as an urban infrastructure that can replace or complement the existing gray zone. But beyond the environmental or purely functional contributions, NBS also bring a new capacity to restore local social ecosystems. The International Union for Conservation of Nature (IUCN), in its "Global Standard for Nature-Based Solutions" published in 2020 (IUCN, 2020), the first of its kind on NBS, integrates social aspects as a fundamental pillar for the implementation of this type of solution, whether it is for the definition of objectives that must respond to societal challenges, in particular "human well-being", and for governances that must respond to a requirement of "mutual respect and equality, regardless of gender, age or social status" while respecting "the right of indigenous people to free, prior and informed consent".

The INTERLACE project fully embraces this logic of integrating social issues in the same way as environmental issues in urban ecosystem restoration processes. One of its founding concepts is based on the relationship between public space, nature and city users (Nature-Places-People), through which the project establishes among its objectives the understanding of people's perceptions of nature, which can be varied according to population groups, social classes, geographical locations, cultural references, etc. This implies, on the one hand, processes of information sharing, commitment, trust building, empowerment and capability towards local actors. However, on the other hand, it also requires that the project consortium is engaged in a process of building an understanding of local issues in their multiple dimensions, in their complexity and in the multiple perspectives among local users and actors involved in the tasks of the project at its different levels.

Figure 2. The Nature-Places-People approach proposed by INTERLACE

The following graph presents the different tasks of the project for which the consideration of issues related to culture, gender and ethics (CGE) are essential. They are presented in the order of their occurrence in the project (delivery date), with an indication of what consideration of CGE may entail for each of them.

2021

Impact Task Force
Organization, processes and launch
(WP1 – Feb.21)
> Balance group of end-users

Stakeholder Analysis
(WP1 – Jan.21)
> Inclusive groups of local stakeholders

Local City Network Accelerators
Definition and launch (WP2 – Mar.21)
> Inclusion is in the agenda

Stakeholder Engagement Strategy
(WP1 – Jun.21)
> Aligned with CGE considerations

Definition of intervention sites in each city
> Specific local groups of stakeholders and end-users can be identified (May.21)

Digital Engagement Program (WP5 – Q4.21)
> Inclusive target

2022

Cookbook on exchange formats between cities (WP4 – Fev.22)
> Gender neutral approach

Assessment Framework (WP3 – Fev.22)
> Cultural differences as an input for the tools

Urban NBS Governance Atlas (WP2 – Aug.22)
> CGE as an indicator
> Processes related to CGE

Community Art Program (WP5 –2022)
> Inclusive target

Outdoor Activities Program (WP5 –2022)
> Inclusive target

2023

Distance Learning Course (WP5 – May.23)
> Learning CGE guidance

Taylor-made Assessment Systems for case study city (WP3 – Oct.23)
> CGE applied onsite

Modified Urban Design Tools (WP3 – Oct.23)
> CGE integrated as performance indicators

2024

City / Transversal Impulse Papers (WP2 – Apr.24)
> Examples of good practices with CGE

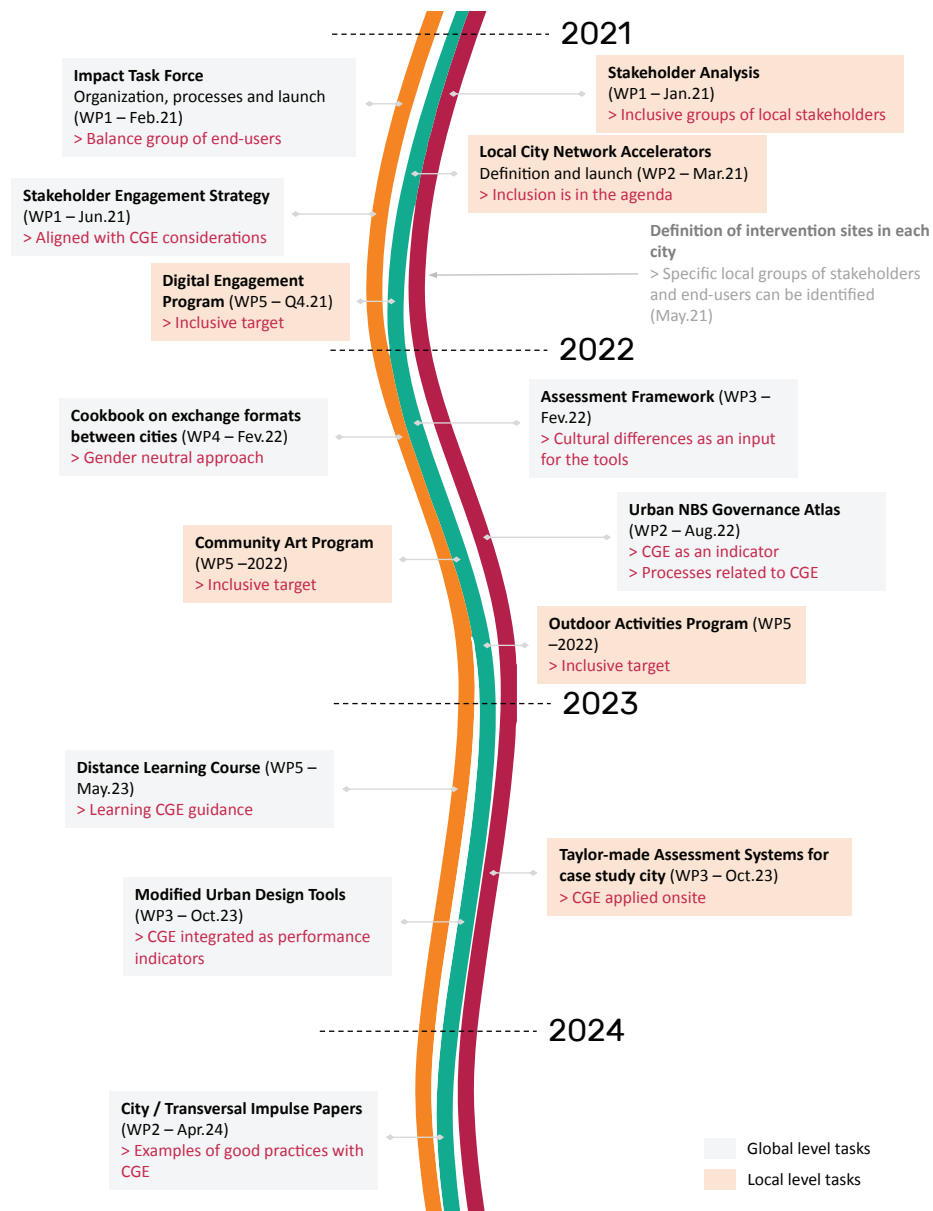Global level tasks
Local level tasks

Figure 3. INTERLACE timeline of tasks integrating CGE

Theoretical background and relevant concepts for awareness

with a specific focus on European and Latin American realities

PARTICIPATORY RESEARCH

Participatory research integrates research with societal changes. NBS researchers work with members of communities and stakeholder groups to understand and resolve environmental problems and the ways in which these are connected to societal issues, such as economy, infrastructures, local and regional administrations and political decision-makers, various social inequalities, to empower members of various groups and ensure that NBS will benefit all members of the society.

The methods of participatory research include group discussions, interviews, surveys, public document analysis, and the inclusion of stakeholders as participants in the research project. Basically, participatory research is an approach that aims at including the interests and values of all relevant groups, and in particular groups that normally are taken less into account by public authorities and private investors.

Participatory research can be identified by the following five characteristics:

1. Participation and co-creation by the people being studied;
2. Inclusion of people's knowledge, needs and values;
3. A focus on agency, power and empowerment;
4. Consciousness raising of the participants;
5. Understanding of the substantial changes in society generated by NBS

Participation in the research process by the people being studied is best viewed as a continuum. It can involve low levels of participation, such as interviews and surveys. On the other end, stakeholders representing groups take part as co-researchers or co-creators. Ideally, community members help through their participation to determine the major questions and overall design of the study. Recruiting community members as co-researchers is based on the assumption that they understand their situation as well as their living environment better than outsiders do.

PRINCIPLES FOR PARTICIPATION PROCESSES
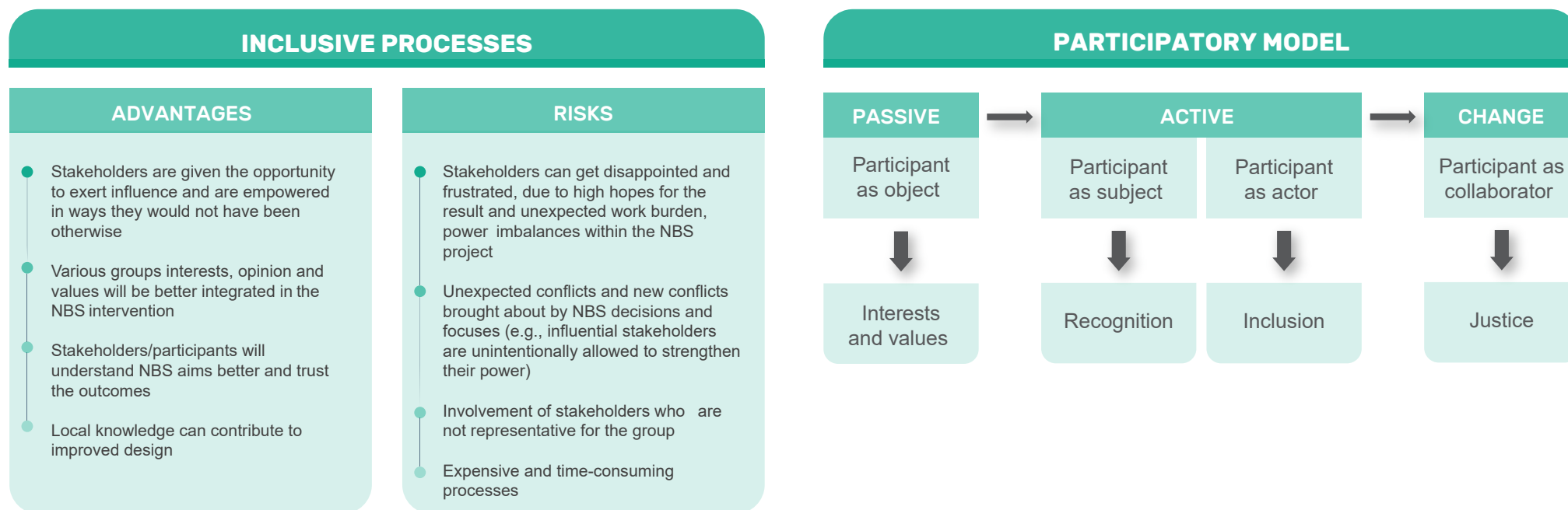(Luyet el al., 2021)

- Fair, equal and transparent process - equity, learning, trust, respect
- Integration of local and scientific knowledge
- Establishment of rules in advance
- Inclusion of stakeholder/participant at an early stage
- Experienced moderators
- Adequate resources, including time

Figure 4. Co-design process in the street of Quito, Ecuador (Photo: YES Innovation)

Table 1. Inclusive process risk and participatory model diagrams

INCLUSIVE PROCESSES

ADVANTAGES	RISKS
• Stakeholders are given the opportunity to exert influence and are empowered in ways they would not have been otherwise	• Stakeholders can get disappointed and frustrated, due to high hopes for the result and unexpected work burden, power imbalances within the NBS project
• Various groups interests, opinion and values will be better integrated in the NBS intervention	• Unexpected conflicts and new conflicts brought about by NBS decisions and focuses (e.g., influential stakeholders are unintentionally allowed to strengthen their power)
• Stakeholders/participants will understand NBS aims better and trust the outcomes	• Involvement of stakeholders who are not representative for the group
• Local knowledge can contribute to improved design	• Expensive and time-consuming processes

PARTICIPATORY MODEL

PASSIVE	ACTIVE		CHANGE
Participant as object	Participant as subject	Participant as actor	Participant as collaborator
Interests and values	Recognition	Inclusion	Justice

ETHICS AND JUSTICE IN PARTICIPATORY NBS RESEARCH

The study of dynamic social–ecological systems must take into account how humans influence biophysical processes. NBS can give researchers, managers, volunteers, and users of natural resources the role as active and positive supporters of ecological functions. This implies that ecosystem services are not just external realities that scientists simply can measure, but rather they are contested and highly entangled with social and political processes, not least that of value articulation (Cousins, 2021).

Social hierarchies

Urban natures are marked by uneven distributions of environmental goods and services. NBS can help address these inequalities by taking social inequalities into account. If this is not done, NBS may reinforce inequalities in an urban environment. Hence, the issue of ethics cannot be reduced to the question of involving stakeholders that belong to groups marginalized from political decision processes and public goods in general. There is also the question of whether NBS is always in participants' best interest or whether it could inadvertently put people at risk (Brabeck et al., 2015).

One the one hand, vulnerable groups are in need to be protected against various negative effects that participation may result in (Morgan, Cuskelly, & Moni, 2014). In some cases, it is crucial to be aware of the political ramifications of exposing vulnerable groups by putting them in positions they normally do not have (Cousins, 2021). Both bureaucrats and politicians, and even members of NGOs, may have prejudices and political opinions implying that they perceive their positions as challenged. This may not necessarily be overtly conspicuous political choices, as processes like these often are ingrained in cultural and ideological values, in the sense that certain groups being underprivileged is held to be normal and that their involvement is irrelevant.

In other words, this entails potential conflicts between communities or groups, which one needs to take into account (Cordner et al., 2012; Kuriloff et al., 2011). Accordingly, to reach out to all relevant groups, it is important to look beyond embedded dominant values and practices in society. At the same time, it is important to do this in ways that do not expose these groups to pre-existing discriminating processes (Cousins, 2021). In other words, it can be challenging to empower underprivileged groups when involving them as stakeholders.

"NBS could inadvertently put people at risk"

Principles of equity, inclusion, and justice

By focusing on principles of equity, inclusion, reparation and emancipation, NBS address unequal distribution of environmental harms and risks (e.g. exposure to toxicity, air pollution, disaster risk) and, similarly, benefits and provisions (e.g. access to healthy recreation spaces, safe water and sanitation) along lines of class, ethnicity, age, race or gender, among others (Anguelovski et al., 2018;

Figure 5. Nature integrated into the city, in Malmo, Sweden (Photo: YES Innovation)

Figure 6. Shared diagnosis in a co-creation process (Photo: YES Innovation)

Gould & Lewis, 2016), in order to enhance social and environmental justice in cities (Kotsila et al., 2020).

When applying these principles, NBS interventions can possibly benefit all groups. However, when such principles are inadequately or insufficiently applied, NBS can reinforce or even produce new forms of inequalities and injustice. There are numerous examples throughout the world of environment projects resulting in gentrification and forced displacement (Anguelovski et al., 2018; Gould & Lewis, 2016). In that case new inequities are created, even though unintentionally, either through displacement or increased differences between neighbourhoods (Checker, 2011; Gould & Lewis, 2016).

The potential risk of urban NBS producing injustices concerns the question of why and how such interventions are initiated. This involves the negotiation processes taking place prior and during implementation, and the relevant interests at play, which often will be conflicting. (Toxopeus et al., 2020) suggest that justice should be evaluated according to three dimensions of justice:

1) Distributional justice

Distributional justice concerns how access to green, nature-based amenities is distributed in society, and how the costs and benefits are distributed among the population.
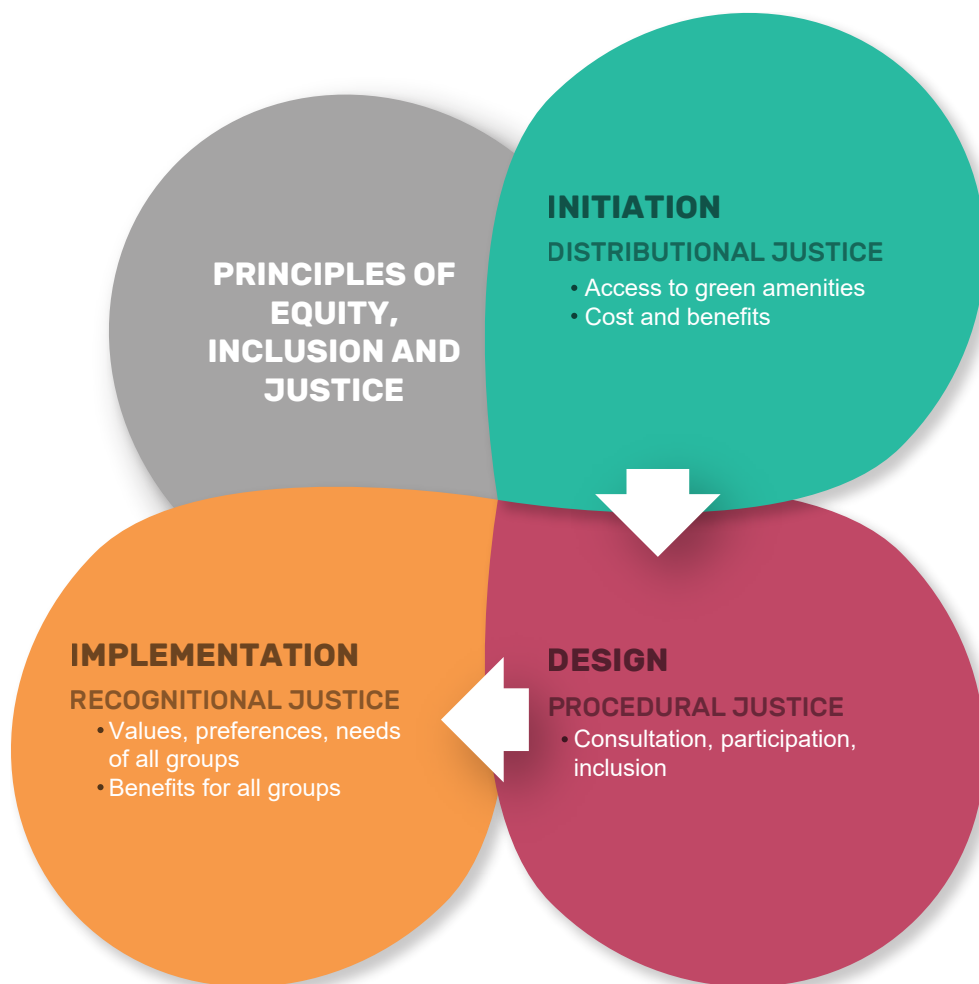
2) Procedural justice

This involves levels and forms of civil participation in decision-making of urban nature interventions. To sort this out it is necessary to ask questions about:

a) the extent to which the planning, design, implementation and evaluation of urban NBS projects are open to inputs by citizens,

b) who is represented (or not) in these participatory processes,

c) how much these processes in fact influence decision-making, and

d) by whom and for whom is aim of justice being realized (taking into consideration that the role and impact of community participation relates to socio-cultural hierarchies and power structures, which can affect access to dynamics and outcomes of participation processes)

3) Recognitional justice

In urban nature management, the recognitional justice of different needs, values, and preferences that depend on people's (intersectional) identities and characteristics, such as gender, race, age, ethnicity is crucial. If this is not taken into consideration, the implementation of certain types of urban greening could ignore people's needs and preferences related to e.g. issues of safety, religion, customs or different ways of valuing and relating to urban nature (Anguelovski, 2014). The development of new green or blue areas can displace, or disfavour existing, less amiable and formalised, green spaces that are used and appreciated by certain groups for different purposes (e.g. for urban agriculture or as a meeting point for youth).

PRINCIPLES OF EQUITY, INCLUSION AND JUSTICE

INITIATION
DISTRIBUTIONAL JUSTICE
- Access to green amenities
- Cost and benefits

IMPLEMENTATION
RECOGNITIONAL JUSTICE
- Values, preferences, needs of all groups
- Benefits for all groups

DESIGN
PROCEDURAL JUSTICE
- Consultation, participation, inclusion

IN PRACTICE

Question your process
- What are the participants best interests?
- Do I expose people in the participatory process to discrimination?
- Are there hidden conflicts of positions/interests?
- Can you identify stakeholders with non-dominant values and practices?

Advices
- Be transparent when recruiting the group about roles, shared interest, and purpose of the process
- Understand past relationships between the group's participants
- Map the individual interests of your stakeholder group
- Map potential conflicts of interests both within groups and between groups

Concerned groups
- All types of stakeholders involved in the local city network accelerators

Tasks
- Defining and organizing local City Network Accelerators (CNAs)
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- Distributive, procedural and recognitial justice, as explained above.

Means of evaluation
- Workshops

Figure 7. Art, culture and nature in the Las Vegas Park in Portoviejo, Ecuador (Photo: YES Innovation)

CONFLICTS WITH RESEARCH PARTNERS

Anonymity and confidentiality are central tenets of the ethical considerations. Yet, in many cases, like in most NBS projects, this will contradict the active roles as participants. Nonetheless, there are cases when stakeholders raise minority viewpoints or disclose activity that might result in negative repercussions such as stigmatization or even in prosecution (Brabeck et al., 2015). Hence, to uphold confidentiality when needed is essential. Stakeholders representing oppressed groups can be suspicious in fear of possible negative effects of being exposed in contexts dominated by powerful groups (Campbell-Page & Shaw-Ridley, 2013; Chabot et al., 2012).

Informed consent in the recruitment process may pose challenges to existing relationships between participants (Anderson et al., 2019), and roles can be unclear when stakeholders participate across several boundaries (such as members of neighbourhood, in capacity of indigenous identity, members of a municipality council). Conflicts between research benefits and potential harm may arise, such as when participation represents a burden for stakeholders and the groups they represent (Bromley et al., 2015).

As outsiders, researchers need to gain credibility and cooperation from insiders. This can cause ambiguities and ethical conflicts (Cousins, 2021), for instance in cases where the boundaries between researchers and participants become fluid (Cousins, 2021). The power and privilege associated with the outsider researcher role can also make it difficult to develop relationships and trust to respond to injustices (Brabeck et al., 2015)

Despite the intentions to treat participants as equal partners, measures taken to protect participants can undermine the autonomy and authority of certain groups, such as people with disabilities (Cousins, 2021).

Cultural norms and social hierarchies (gender, age, class, minorities) may conflict with research objectives. When researchers do not share the same culture or ethnic identity (or class) with local stakeholders, both misunderstandings and suspicion may arise (like in societies where racism is prominent and corresponds to class relations) (Baydala et al., 2013). Research in culturally diverse communities requires consideration of participants' fears of gossip and experiences of discrimination, culturally appropriate methods of collecting data and selection of research topics, considering cultural restrictions (such as women's restricted access to public spaces) and the discrimination of minorities (Bromley et al., 2015).

Furthermore, stakeholder groups are far from homogenous. This raises the question about who represents the groups or community (Cousins, 2021; Anguelovski et al., 2018). As to gender, for instance, all women do not have the same values and interests. Women of the working class or with an indigenous identity will in many cases have values and interests that differ from a white middle class woman, who, in return, may also differ from those from another white middle class woman. Even within neighbourhoods of low-income inhabitants, interest and values might diverge. Individuals who step forward as spokespersons may have different agendas than the majority.

Social relations are in most cases based on power differences. As an inclusive project, NBS might therefore require some subversion of power (Cousins, 2021; Gustafson & Brunger, 2014). This implies that one needs some knowledge on how power is established, shared, and controlled (Cousin 2021).

Figure 8. Wild nature in a park by the sea, Jard Sur Mer, France (Photo: YES innovation)

The assumption that the redistribution of power can be achieved among partnership members through the NBS approach might not always be possible due to existing power hierarchies, but also because of stakeholders' lack of capacity to participate (e.g. work obligations).

IN PRACTICE

Question your process
- Does your process need to be anonymous, and can this limit stakeholder's participation?
- Are the roles of each participant clearly defined?
- May participating in your process represent a burden for some participants?
- Are your research objectives shared by the group?
- Are the stakeholders representative of the group they represent?

Advices
- Gain credibility and trust from your stakeholder group by systematically integrating their inputs into the process.
- Be transparent about the presence and role of each participant towards the group.
- Indicate your availability for direct contact.
- Identify potential discriminations processes experienced by participants.

Concerned groups
- Groups involved in the local CNAs and in the engagement programs.

Tasks
- Defining and organizing local CNAs
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice.

MONITORING

Key topics
- Transparent participatory process: how far are the objectives of the process shared and understood among the stakeholder groups?
- Challenges associated with recruiting participants across inequality lines

Means of evaluation
- Workshops

"Outsider researcher role can make it difficult to develop relationships and trust to respond to injustices"

CULTURAL AND SOCIAL DIFFERENCE IN PARTICIPATORY NBS RESEARCH

A central aim of NBS is to use urban nature to foster social inclusion and cohesion. To achieve this, it is crucial to ensure that diverse communities have both a voice and an on-going role in the making and management of green space (Bush & Doyon, 2017). Accordingly, to achieve an inclusive and participatory design and implementation it is crucial to understand stakeholders' social and cultural backgrounds and in what ways their various identities play a role in how nature is experienced and perceived. In other words, to provide solutions that provide benefits to all groups, a deep understanding of social and cultural diversity is necessary.

Society and culture plays important roles in framing research, communication, policymaking, governance, political discourse and public debate. What these roles are and how social and cultural differences might shape actions of different stakeholders remains to be clarified and is a goal of this guidance. Although the participation of local stakeholders are crucial in adaptation programs such as NBS, values, beliefs, knowledge and differences of socio-cultural groups, as well as traits of a region are far under-acknowledged. Thus, the adaptation and implementation of NBS and culture are inextricably linked (Clarke et al., 2018; Fresque-Baxter & Armitage 2012; Adger et al., 2011; Brien & Wolf, 2010).

Cultures can be defined as shared and collective cognitive processes that serve as (1) mental structures for individual members of a group to share values and norms, and 2) a system of symbols used for efficient communication in everyday life as well as engaging in controversies over how things should be assessed and valued. (see Geertz, 1973; Eriksen, 2015). The cultural structures constitute a network of trust and some binding elements such as common narratives and shared memories that mediate and reinforce appropriate cultural values in a community. Dan Kahan (2006) suggests that cultural commitments are prior to factual beliefs especially in highly charged political issues. Predominant ideas of what is natural, normal and right are achieved through popular knowledge (path-dependent assumptions, prejudices, unverified facts, and power relations), which the main cultural institutions and rituals often maintain. From time to time, these ideas, which tend to serve the interests of powerful groups throughout the society, are sometimes challenged by new ideas and new interpretations of reality. New concepts (e.g. nature-based solutions) dealing with contemporary environmental challenges are a good example to illustrate this. With complex issues like climate change mitigation and adaptation, for example, local understanding may strongly differ from hegemonic discourses.

Figure 9. Las Vegas Park in Portoviejo, Ecuador (Photo: YES Innovation)

To support co-design and the implementation of NBS, it is not only important to acknowledge socio-cultural backgrounds of stakeholders but also the differences amongst different groups. It is well known that preferences for measures against environmental threats may differ between actors from different socio-cultural contexts, even if threats occur under (almost) similar physical conditions (e.g. Douglas & Wildavsky, 1982; Thompson, 2003, 2012; Martinez et al., 2012).

This suggests a relationship between people and a particular local condition of human/nature relations, rather than what is conceived of as a 'purified' de-contextualized system of general/abstract formalities (Devine-Wright 2013; Boillat & Berges 2013). The core idea of the cultural approach applied to the INTERLACE case studies is that there are cultural differences – different tastes and different ambitions, which produce different filters to change the 'slope' to NBS. Hence, they need to be understood in order to co-produce tailored NBS appropriate to stakeholders contexts, societal and cultural circumstances.

"Cultural values influence how stakeholders interpret experiences in (or of) nature"

IN PRACTICE

Question your process
- How do I take social and cultural differences into consideration in the various stages of the project?
- When - and in relation to what - do social and cultural difference become relevant?

Advices
- Remember that societies are differently organized in terms of distributions of benefits and burdens.
- People's values and belief can make them understand their social environment and make choices in ways that deviate from your own way of reasoning.
- Identify social and cultural differences both within the group and between groups

Concerned groups
- Local residents
- Users of the public places where the interventions take place
- Groups involved in the local CNAs and in the engagement programs

Tasks
- Organizing local CNAs
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- Cultural values, norms, beliefs, knowledgeinfluence
  1) on perception of values related to nature
  2) social relations, such as issues related to inequalities
- Behavior and interactions patterns in shared green spaces and other in other public places

Means of evaluation
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

DIFFERENCES IN HOW NATURE AND NBS ARE PERCEIVED, VALUED, AND BENEFITED FROM

Figure 10. Urban trees in Malmo, Sweden (Photo: YES Innovation)

The study of human–nature relationships has demonstrated that people identify themselves with nature and form relationships with nature in highly different ways (Restall & Conrad, 2015). People both engage with nature in various ways, depending on the aim, needs and preferences. One way of engaging with nature is for substance purposes, while outdoor recreation is another example. Both examples are associated with diverse values, needs and preferences. Connecting to nature refers to subjective senses of the relationship people have with nature, which involve emotions, cognitions and experiences on the levels of individuals. However, these emotions, cognitions and experiences can be similar within groups who share life circumstances according to tasks and division as productive and reproductive labour, as well as their social and cultural statuses and roles in communities and societies.

Thus, women's ways of connecting to nature will differ from men, youth from elderly, indigenous people from non-indigenous, lower income groups from higher income groups. And other differences exist within those groups.

In agricultural societies, it is mainly men who control the income from sale of cash crops and do the harvesting of commercially valuable natural resources. Hence, their experiences with and perceptions of nature will probably differ from women whose tasks are tied to the household and eventually the market (Mukadagi and Nabalegwa, 2007; Stringer et Bandiaky, 2008). In other words, their ways of engaging with and connecting to nature is assumably different from women's (Mukadagi and Nabalegwa, 2007; Stringer et Bandiaky, 2008).

The same might however also apply to e.g. the Afro-Colombian minority compared to the part of the population that are identified as white. This will in part be due to historically embedded racism and the fact that most Afro-Colombians find themselves in the lower classes, while the white segment of the population belongs to the more affluent classes. Accordingly, it is reason to assume that while the middle and upper classes engage with and connect to nature through recreational activities, Afro-Colombians tend to be excluded from recreational parks as they for the most part live in peri-urban areas where people rarely are provided with amiable nature that gives the same opportunity for recreation in amiable parks.

Afro-American and other groups living in peri-urban areas characterized by a low-income population, lack of planning and absence of high-quality greening, will benefit from nature areas that are suitable for recreation. As most cities in Latin-America are marked by migration to in part informal settlements in the peri-urban areas, people whose life experience have developed in rural settings tend to appreciate less park-like greenings as they are used to unfacilitated nature that serves subsistence needs.

People whose life experience for the main part have developed in the inner cities, and have scant experiences with nature characterized by wild vegetation, tend to perceive this nature as strange, frightening and even scary.

Research has also shown that men and women in general engage with and connect to nature in different ways. As being more responsible for the family and the household, women do in many cases lack time for recreational idling and experience nature in relation to the various tasks associated with their responsibilities. Furthermore, women often take precautions because of violence when visiting parks. Hence women will benefit from greening when it is designed as safe spaces. Single mothers with low income will benefit from greenings that are suitable to visit with toddlers.

The differences in how nature is valued and perceived need to be integrated in participatory projects. Otherwise the implemented projects would risk being mainly representative of the majorities and/or the most powerful groups living and/or working within or close to these cities. Understanding and incorporating women's particular views will not make sure that NBS is more in accordance with the principles of ethics, but will at least increase the chances of a wider acceptance of the aims and implementations of the INTERLACE project, as well as even distribution of benefits.

"People whose life experience have developed in rural settings tend to appreciate less park-like greenings"

IN PRACTICE

Question your process
- Do local knowledge and values influence how stakes (the role of nature, risks, climate change, etc.) are perceived and associated with the NBS process?
- What are the challenges of "translating" people's diverse knowledge and values into a scientific approach?
- What kinds of relationships do stakeholders and partners have with nature in general and with the specific surrounding in particular?

Advices
- Ensure that diverse communities related to your planned intervention are represented in your group
- Question stakeholders and participants about their perception of the value associated to the actual place, how they perceive nature, both related to benefits, burdens, and risks

Concerned groups
- Groups involved in the local CNAs and in the engagement programs

Tasks
- Defining and organizing local CNAs
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- The various ways in which people engage with nature and connects to nature
- The influence of social and cultural background on how people perceive nature and what it is in their relationship to nature they find valuable.
- To what extent are the aim, design and implementation understood by stakeholder groups and participants on the basis of their own social background and culturally informed views.

Means of evaluation
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

INEQUALITY AND POWER (FORMAL AND INFORMAL)

Figure 11. Urban nature in a park in Paris, France (Photo: YES Innovation)

A classic definition of power is that of Max Weber (1978 [1919]). According to Weber, power is the ability to make someone do something they would otherwise not have done. Weber distinguish between power, authority (Herrschaft) and influence, the latter being a 'milder' form of power presupposing tacit acquiescence. Authority is taken for granted and needs no justification, while power can potentially be challenged and therefore must be defended. This means that in principle, all individuals have some potential power or influence, but that their resources are unequally distributed.

The sociologist Steven Lukes (2004) links power to decision-making processes, focusing on factual, observable events. However, power can also be studied by looking at non-decisions. There are always issues that are of importance to some groups which are not dealt with

or are not addressed explicitly by decision-makers. In nearly every society, men dominate political decision processes and issues that specifically concern women are often ignored. Indigenous people frequently experience that their concerns are left out of the political agenda.

Other concepts of power include structural power; that is power relations embedded in the division of labour, the legislative system, and other structural features of society. This concept of power explains better how underprivileged groups are prevented from promoting their interests in efficient ways because they lack communication channels, poor opportunities of forming efficient organisations or similar poverty in resources, and whose interests never reach the level of negotiations. The lack of a voice in public life results in marginalization and invisibility. In many societies, women can serve as an example, but this also applies to age groups, disabled persons, and various minority groups.

In every society, there is a widespread acceptance of the basic values the society is based on – even among the people who seem to be losing out because of these values. Powerful groups are able to promote their own worldviews much more efficiently than other groups and transform them into deeply ideological notions that intuitively become taken for granted.

Socio-economic inequalities do not only exist as a material reality. Such inequalities are also supported by symbols and ideologies, e.g. about gender, and are intrinsic to how the society is organized

at large. Hence, inequalities tend to be self-reproducing patterns of difference that are hard to eradicate without major political changes.

Uneven distribution of urban nature

Under certain circumstances, NBS may reproduce existing inequalities between social groups rather than fostering social cohesion and inclusiveness. Projects of urban renewal, upgrading and revitalization of greenings are often market-driven and do largely benefit higher income residents (Anguelovski, 2015). Less affluent, low income and homeless people, in contrast, are threatened by displacement (Cucca, 2012), e.g. by processes of gentrification (Wolch et al., 2014).

In general, unequal socio-spatial distribution is reflected in differences in the quantity and size of green spaces, the structure and quality of vegetation. Poorer neighbourhoods often have less vegetation and fragmented greenings, which also are not easily accessible because of existing infrastructures (such as highly trafficked car roads). This stands in contrast to more affluent urban areas with plenty of private gardens and shady green spaces, providing a larger amount and diversity of ecosystem services. In this context, greening projects may be seen as "ways that entrepreneurial urban regimes have sought to incorporate the green agenda" into a neoliberal 'sustainability fix' (Haase et al., 2015). Thus, existing social inequalities in access to public resources and the possibilities for urban dwellers to benefit from environmental goods are not in every case improved by urban renewal projects (Haase et al., 2015, Wolch et al., 2014).

In Latin America, accelerated and poorly planned growth of cities, with a significant percentage of informality, exacerbates problems of socio-spatial segregation and inequity in access to the goods and services offered by nature. The cities are marked by extreme social and economic differences. More than 25% of the urban inhabitants live in very poor settlements, while the richest 20% earn almost 20 times more than the poorest 20% (Pauchard & Barbosa, 2013). The pervasive inequality does not only concern differences in income and housing standards, but also uneven distribution of green space availability and quality. The cities' boundaries have expanded considerably for decades due to the influx of low-income migrants from rural areas, and an outflow by financially well-off inhabitants from the city cores to the peri-urban areas and the neighbouring rural hinterlands. Thus peri-urban areas are marked by both densely built and continuously expanding informal settlements in ecologically vulnerable areas (e.g. riparian corridors or steep hills, and well-planned areas are inhabited by the wealthiest segments, living in detached houses surrounded by large gardens seizing land that can be highly valuable ecological habitats (Pauchard & Barbosa, 2013).

In general, there is also a notable trend of growing uneven distribution of environmental goods and burdens among urban residents' in European cities. Access to urban green, recreational areas or the possibility to live in a healthy place as well as the exposure to risks characterise this inequality. This is evident in both western welfare states and post-socialist Eastern European states (Hirts, 2012). According to some, this is mainly the effect of neoliberal 'marketization' of the housing stocks that results in increasing infill development that reduce green spaces and cause negative events such as collateral noise, more traffic and less spaces for informal meetings (Westerink et al., 2012).
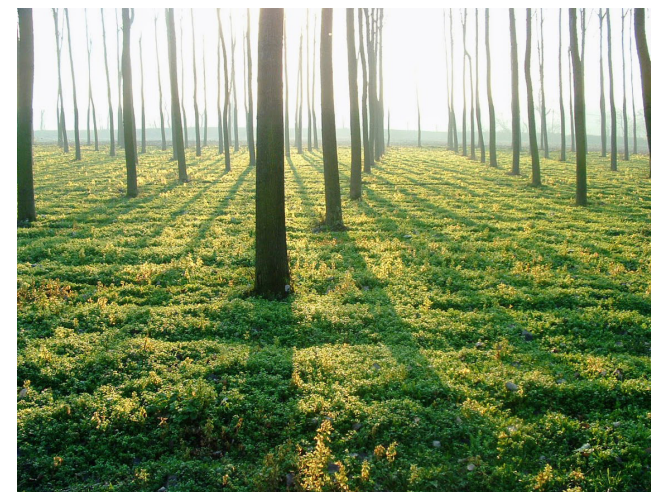

Figure 12. Peri-urban nature in Pavia, Italy (Photo: YES Innovation)

**"NBS may reproduce existing inequalities between
social groups rather than
fostering social cohesion and
inclusiveness"**

IN PRACTICE

Question your process

- What kind of inequalities/injustice are you resolving with your project?

- How do I get to understand people's use of identity labels in interaction between members of unequal groups?

- How do I recognize and involve groups that are marginalized from decision-making processes?

- What are the risks of designing and implementing a project that will maintain inequalities or even generate new inequalities (such as gentrification)?

- Does your project (1) contribute to improved access to urban green, by a design that is adapted to needs, values and preferences of all groups, and (2) provide benefits to all in terms of health and risk minimization?

Advices

- Map and understand the nature of inequalities/injustices of the places you intend to intervene

- Implement indicators to follow-up inequalities/injustices around the place of intervention

Concerned groups

- Groups involved in the local CNAs and in the engagement programs

Tasks

- Defining and organizing local CNAs

- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

- Global and city specific assessment framework

MONITORING

Key topics

- Socio-economic differences between groups

- Uneven distribution of nature /green areas

- Inequalities between genders

- The majorities' exclusion, marginalization, or discrimination of minorities (immigrant, ethnic groups etc.)

- Intersectionality

Means of evaluation

- Available statistics

- Planning documents

- Surveys, questionnaires

- Focus groups, workshops

- On-site interactions (e.g., shared green spaces)

- Involving neighborhoods, interest groups, social movements etc.

- Interviewing public officials, local experts etc.

INTERSECTIONALITY

There are also 'horizontal' inequalities that are relevant. People with mobility challenges often suffer from a lack of access to transport infrastructures and services, restricting their opportunities for visiting attractive places, such as parks. Moreover, urban greening is rarely adapted to people with mobility challenges. These problems may also by various reasons apply to senior citizens, youths, and minorities, regardless of their socio-economic status. In other words, there are inequalities that cross inequalities related to gender, socio-economic status, and ethnicity.

Identity is a complicated concept, in part as it can primarily refer to both psychological and social processes. Even though these two processes cannot be seen as totally separate domains, in this guidance we deal mainly with identity as a social phenomenon. Social identities are important for group formations and become important symbolic means for organising society in terms of distribution of tasks and resources (power), as well as social statuses and social roles, and the norms and values statuses and roles. The identity of being a man, of belonging to an ethnic group, or a social class, can mean several things. Identity is a dynamic and complex entity that consists of self-understanding or self-recognition, ascribed attributes or stereotypes, and statuses and roles. Simply put, social identities consist of two mutually dependent dimensions, "we" and "us" (Eriksen, 2015). For members of a group to think of themselves as "we", they must share some basic experiences, interdependence, and internal cohesion. But this is not sufficient to produce or maintain a social identity. A group must also be able to talk about themselves as "us", in contrast to others. Social identities are by default relational in the sense that they are defined in relation to other identities. The social identity of women has no meaning, except in opposition to men.

However, identities can also be intersectional, that is when people's social identities overlap, and which in some cases can result in compounding experiences of discrimination.

What constitutes the identity of a group is not always easy to determine. The ways in which individuals are socialized and accumulate life experiences during their lifetime varies both between and within groups. Individuals are members of different families, genders, age groups, ethnic groups, groups with different levels of wealth, income and social security, clans, neighbourhoods, villages, municipalities, professions, social interest groups or transnational organizations. Thus, although the concept may convey a picture of group homogeneity, identity is always a hard-to-define, fluid, and often contested issue as individuals who are assumed to share common values and other visible and invisible characteristics may be quite different as regards their hierarchical status, for example. This may not correspond to what is held up as a group's identity. When people evoke identity, they are less concerned with the totality of social values than with a primary or core set of values that are assumed to transcend social divisions. Such core values are often based on religion, language, class, gender, or an assumed common culture.
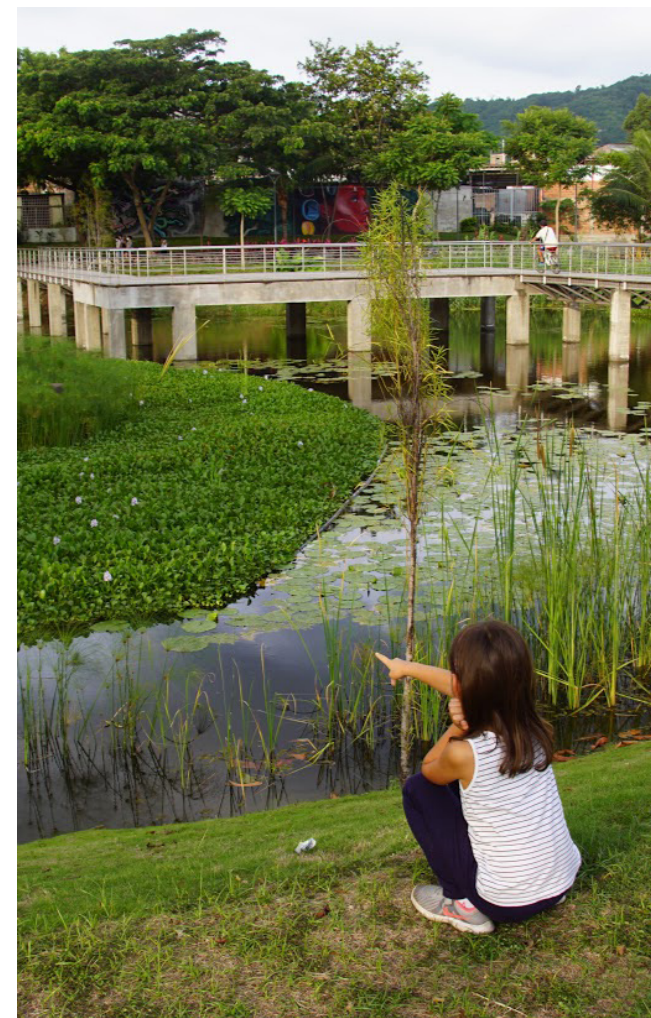

Figure 13. Urban wetland in Portoviejo, Ecuador (Photo: YES Innovation)

The concept of intersectionality refers to how social power relations, based on categories of difference such as gender, class, age and race, are interconnected (see e.g. Cho et al., 2013). Gender and sexuality are often referred to by scholars as the prime social relations of power structuring in Latin America. However, despite racial mixing (mestizaje) being a hallmark of most of the countries of this region, racial hierarchies generally privilege people with lighter skin over those with darker skin, which is presumed to be a sign of African origin or indigenous ancestry. This subtle racial hierarchy tends to overlap with other inequality structures, such as socioeconomic differences (class) and gender. In other words, social justice is not simply about differences between opposites, such as gender, classes, or ethnic groups. It also has to do with differences within those groups and how the multiple identities of a person interact in certain contexts and situations.

Planning has often complied with and promoted the dominant culture and social hierarchies, and contributed to the silencing and oppression of marginalised groups (Frisch, 2002). In part this happens because planners share the worldviews and ideologies of the groups with most power in a society, and in part because planners are not sufficiently aware of in what ways power and inequality are rooted and function in society (Osborn, 2015). Any planning activity that aims at reform (social, environmental and economic justice; inclusiveness; equity) must recognize the underlying structures that create injustice that is addressed. When it comes to understanding environmental injustice in e.g. the context of NBS, it is crucial to grasp how it is shaped by multiple factors, such as race, class, gender, ability, ethnicity and sexuality and how these factors interacts or co-constitute one another, but in different combinations, and with different ramifications (Frye et al., 2008; Watson and Ratna, 2011).

To put it simply, using a somewhat banal example: even though sharing the identity of a racial minority, the experience of a male Colombian afro-descendant is not the same as that of a female Colombian afro-descendant, as the gender inequality intersects in opposite ways. The picture tends to get more complicated the more types of identities we add as relevant, such as degrees of physical ability, age, income etc.
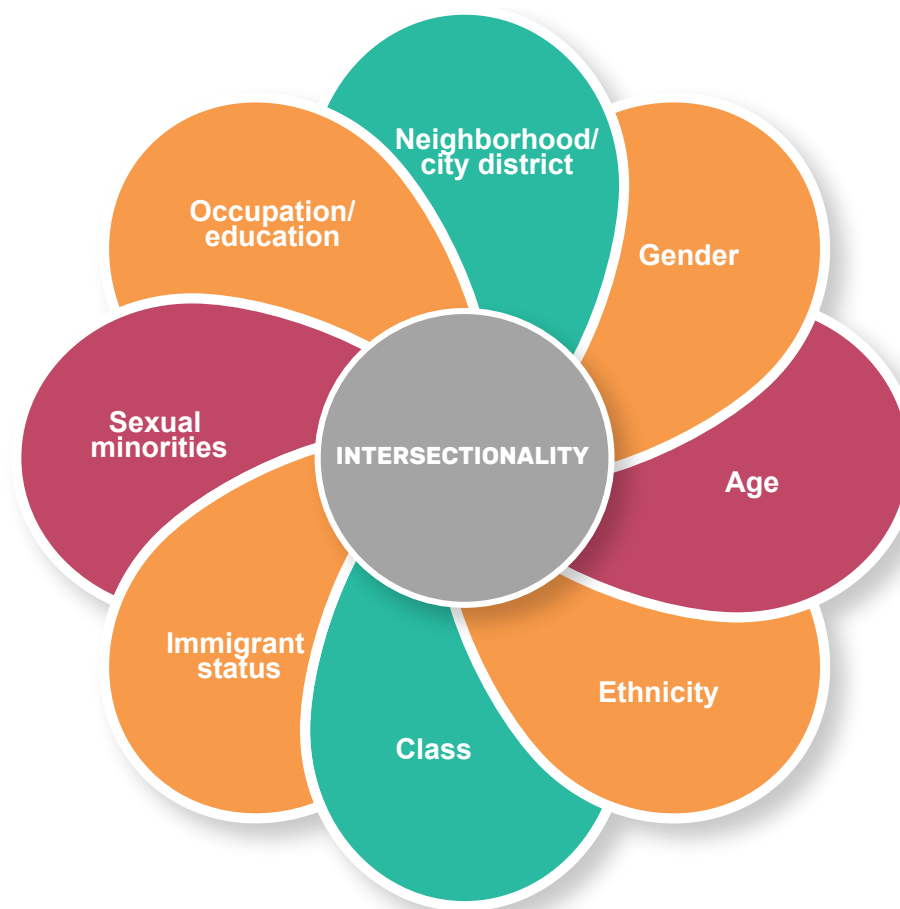
Intersectionality and perceptions of nature

As will be highlighted further below, depending on their group belonging and identities, people perceive, value and engage with nature in different ways. On the one hand, this involves subjective senses of the relationship people have with nature, which involve emotions, cognitions, and experiences on the levels of individuals (Restall & Conrad, 2015). On the other hand, these emotions, cognitions, and experiences can be similar within groups who share life circumstances according to their social and cultural statuses and roles. Thus, women's ways of connecting to nature will differ from men, youth from elderly, indigenous people from non-indigenous, lower income groups from higher income groups, etc. The intersectionality of how people connect with nature is therefore necessary to integrate in a participatory method. Otherwise the implemented projects would risk being mainly representative of the majorities and/or the most powerful groups living and/or working within or close to these cities. Understanding and incorporating women's particular views will not make sure that NBS is more in accordance with the principles of ethics, but will at least increase the chances of a wider acceptance of the aims and implementations of the NBS project, as well as the even distribution of benefits. In agricultural societies, not the least in peasant communities, mainly men are the ones who control the income from sale of cash crops and do the harvesting of commercially valuable natural resources. Hence, their experiences with and perceptions of nature will probably differ from women, whose tasks are tied to reproductive tasks (Sunderland et al., 2014).

Figure 14. Wild dry forest in the Jerusalem Park, Ecuador (Photo: YES Innovation)

> "Identities can also be intersectional, that is when people's social identities overlap, and which in some cases can result in compounding experiences of discrimination"

IN PRACTICE

Question your process
- How do you identify social effects intersectionality's with respect to issues of identities, inequalities, and injustice?

Advices
- Consider how intersectionality may represent challenges as to providing NBS benefits (design, participation, implementation)

Concerned groups
- Local CNAs
- Groups involved in the engagement programs

Tasks
- Defining and organizing local CNAs
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- The ways in which multiple identities (e.g., ethnicity/race, income related identities, etc.) interacts.
- Effects of intersectionality on different kinds if inequalities
- Effects of intersectionality on how nature is valued and perceived

Means of evaluation
- Available statistics
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

GENDER AND SEXUALITY

Gender is omnipresent and most of the time easily visible at the social level, such as division of labour. However, gender relations are also embedded in culture. This dimension is not easy to recognize as culturally defined gender relations reside in ideas and values that to a large extent are taken for granted.

Stereotypes of gender tend to be shared across many cultures, to the extent they stem from comparable historical divisions of labour: Men are expected to have a stronger agency (such as being free to make individual choices, self-assertion and dominance) and women are expected to have more communal characteristics (e.g. attributes such as sensitivity and affection, kind and supportive). Gender stereotypes are nonetheless dynamic and vary with social and cultural contexts, political ideologies, and changes with the passage of time. In some cultures, gender is not viewed as opposites, but complementary.

Gender attitudes influence gender relations and behaviour within families and across institutions (such as labour, politics, law, commercial activities etc.). For example, gender-egalitarian attitudes foster women's participation in the labour market and encourage men's contribution to housework and childcare activities (Knudsen & Wærness, 2008). Recent studies also show that fertility declines and marital instability weaken in contexts where egalitarian gender attitudes prevail (Arpino, Esping-Andersen & Pessin, 2015).

Women are often seen as powerless and universally subjugated. According to gender theory, patriarchal gender norms reflect the power connected to control over material and institutional resources. However, it should not be equated with the actual income that a spouse brings to the household. It is just as much about the gendered meanings that are attached to that income. While factors such as race and ethnic relations, religion, economy, politics, and law play important roles in the development of gender and sex roles, culture is also important. Values, norms and ideologies about gender and sex are often reflected in politics and law, and cultural definitions and embedder ideologies tend to resist political reforms and economic changes.

Figure 15. "Instagram place" in Portoviejo, Ecuador (Photo: YES innovation)

Gender and nature environments

The ways in which men and women relate to nature differ. There are often specific gendered interests in particular resources and ecological processes on the basis of differences in daily work and responsibilities. In general, due to the multiple roles as producers and reproducers, women deal with complex systems that bind the household, community, and society together. Because of this, making separation of domains less adapted to the needs and perspective of women. While women throughout the world under various cultural, political and economic systems are to some extent involved in commercial activities, women are simultaneously often responsible for providing or managing the fundamental necessities of daily life, such as healthcare, cleaning, and childcare in the home. This responsibility puts women in a position to taking care of threats to health, life, and vital subsistence resources. Thus, women are inclined to view environmental issues from the perspective of the home, as well as that of personal and family health. This does not preclude women from engaging in economic interests but suggests that they will almost always be influenced by responsibilities for home, well-being and health. In some cases, women's role in basic subsistence plays a role. For example in Latin American countries many women residing in urban areas   come from a rural tradition that defines the way they relate to nature and biodiversity, for example, in terms of their work in vegetable gardens or small-scale agriculture.

Research has demonstrated that gender affects both the perception and use of urban green space (Kaczynski et al., 2009; Schipperijn et al., 2010; Tyrväinen et al., 2007). However, the differences do often relate to women's concerns of safety (Mowen et al., 2005) and perceived naturalness (Ode et al., 2009; Song, 2016). However, the extent of and nature of these differences varies between countries, as well as cities, communities, and neighbourhoods.

Gender differences also exist when it comes to certain categories of activities. Relaxing, socialising, experiencing nature, walking, getting fresh air, looking for somewhere cool, following the seasons, and studying wildlife. At least in European contexts women do all these activities more often (Song et al., 2016; Schipperijn et al., 2010).

Gender in Latin America

Although women in many societies are deprived of formal political power, they may exert considerable domestic and indirect power. Whereas women in Latin American societies might appear to be discriminated against, and are powerless from a European perspective, they themselves may perceive their situation otherwise. Furthermore, Latin American societies are far from homogenous and static.

Traditionally the ideal image of a woman in Latin American countries is associated with a giving and generous mother and wife who renounces personal interests in favour of those of her children or husband. By being dutiful mothers and faithful wives who are asexual in nature, yet proactive and strong concerning their family's well-being, the traditional image of the Latino female relates to the Catholic conception of Virgin Mary. Traditional ideals of masculinity imply that men should dominate women in every sphere: economic, legal, cultural, and psychological. Thus, men have been expected to be authoritative, aggressive, and dominant providers, protectors, strong, virile, and courageous, and enjoying a degree of sexual freedom that females need to accept.

In practical life the complex and dynamic realities do not fully reflect these stereotypes. Especially during the last decades, they have been increasingly challenged. Among the successful gender-focused strategies utilized by women in Latin-American countries is to gain access to power by emphasising women's rights through motherhood and by the use of community-based political movements to advance women's rights. However, since the 1970s Latin American women have increasingly taken part in paid work and higher education. This change was largely the result of broader patterns of social change, including urbanization, higher educational achievement, improving labour markets, changes in cultural values and government policies. Decreasing fertility rates have contributed to changes in relationships within the family and major progress in terms of women's participation in decision-making.

Thus, women in Latin American countries have experienced higher levels of well-being, measured in terms of health and education, than women in other developing regions. Mainly due to shifts in the labour market and improved opportunities of education, the presence of women in the public sphere has increased considerably. Yet, compared to most European countries relatively few women are represented at the higher levels of formal political decision-making.

For most of the twentieth century, the nature of citizenship was incomplete in the sense that the civic rights were given to women only in their capacity as wives, mothers or daughters. In recent decades, the collective and individual human rights have been conceived in ways that give women, and increasingly all genders, the possibility and the capacity to exercise their rights as autonomous individuals. Governmental policy reforms and legislative changes have given women improved legal protections. Concerning welfare benefits, Costa Rica stands out from other Latin American countries as this

nation has introduced universal access to healthcare. Attention to women and children has been a central element in the country's health policy (Bustamante Castillo, 2005). Today, pregnant employees are given 1 month of paid maternity leave before the birth of the child, and 3 months after birth. Employers are required to pay 50% of the salary for all four months of leave, and the Social Security Administration pays the remaining half. Furthermore, even migrants are eligible for social security services.

As women's situation has improved dramatically in terms of civil, labour, and political rights, the role of women's movements has been a key to this progress (Maie & Lebon, 2019). Today, feminist ideas have become mainstream, extending vertically to all government scales—the local, national, and international—as well as horizontally into class and ethnic communities, social and cultural spaces, and other social movements. Yet, gendered violence is presently high-lighted as a grave problem in many Latin-American countries. Despite an increasingly educated female labour force, women still suffer higher rates of unemployment and there is a noticeable income gap between men and women. Furthermore, women's employment is still highly segmented, with jobs concentrated in the areas of personal (including domestic) services, office services, and sales.

Even though the historically and culturally embedded gender ideologies continue to influence culture, politics, law and the society at large, the ideals of femininity are changing towards greater equality. Ideological groups opposing any changes in the traditional structure of gender relations propagate the view of "natural" relationships between the sexes and within the traditional family. With the Catholic and Protestant churches as the leaders of this countermovement, their strength varies by country depending on the political, economic, and cultural power these religious institutions have.

It's important to notice that gender inequalities are combined with other forms of social, racial and ethnic inequalities, resulting in conditions of multiple, severe vulnerability for many of the Latin America's rural, Afro-American and indigenous women. For example, indigenous and black women are overrepresented in the extremely low-paid domestic services. Furthermore, Afro-American and indigenous women represent the majority of people who are illiterate or have no income. They also have the shortest life expectancy.

Indigenous women movements fight for political representation and economic and educational equality and have formed their own concept of an indigenous feminism (Rousseau & Morales, 2017). For instance, Aymara women in Bolivia have denounced the patriarchy model of the colonising powers, striving to replace it by indigenous notions of complementarity (not equality) between men and women (Schiwy, 2007). Subsequently, indigenous women tend to be sceptical to mainstream feminism prioritizing individual rights as this does not fit well with indigenous cosmological word-view that gives collective rights primacy.

"Gender inequalities are combined with other forms of social, racial and ethnic inequalities, resulting in conditions of multiple, severe vulnerability for many of the Latin America's rural, Afro-American and indigenous women."

Gender in Europe

Europe is far from homogeneous with respect to gender and equality. In the southern part, the welfare state is less developed compared to the north, and the post-communist countries lag behind, often dominated by the combination of neo-liberalism and conservatism. In Northern Europe, and in particular in the Nordic countries, social-democratic policies have contributed strongly to formal and institutional equality. Yet, traditional stereotypes of gender prevail also in these countries, but in general to a lesser degree compared to countries in Southern Europe.

During the past decades neo-liberalism has made a mark on both the economy and policies in both Europe and Latin-America. While neoliberalism can represent a liberating force, it can also be the opposite, as conditions or work deteriorate, and females tend to be employed in low-paid jobs with a minimum of protection rights. In cases when neoliberalism and neoconservatism converge, some of the more potentially liberating elements of neoliberalism become suffocated by appeals to tradition and the dampening normativity of highly conservative religious institutions (Cornwall et al., 2008). This is probably a more prominent phenomena in countries such as Poland, compared to e.g. Germany.

Poland

According to Górska (2017), Poland is still dominated by traditional gender stereotypes of females responsible for the private and emotional spheres, and male for the financial support of the family. After socialism the Catholic Church strengthened its influence over civil society in Poland, providing welfare and ideological guidance,

and in collaboration with conservative political forces promoting a traditionalist/nationalist, and anti-feminist, image of woman-as-mother-of the-nation (Einhorn & Sever, 2003; Narkowicz, & Kumar, 2021). Even though feminist movements are thriving, they are to a great extent trapped in a political agenda dominated by issues related to family and reproduction (such as the recent abortions controversies) and the relative generous welfare benefits that prioritize traditional family values (Gwiazda A., 2020; Yatsyk, 2020).

Germany

Over the years, European Union policy making has influenced the institutionalisation of gender equality policy in Germany. The government is legally responsible for promoting policies that create equality between women and men. While relatively generous welfare benefits contributes to egality, and Germany women are now outperforming men in educational achievements, the gender gap is considerable in the labour sector and women are less represented in senior management positions (Jurczyk et al., 2019).This is explained with the ongoing traditional division of domestic labour, gendered labour markets, gendered patterns of time use (Oláh, Richter, & Kotowska, 2014), and that traditional gender roles and stereotypes persist. However, traditional patterns are challenges both in discourses and in social practices.

Spain

In Spain the development of the labour market and relatively recent government policies have improved women's positions considerably. Thus, women's rate of activity has expanded significantly during the three last decades (Lombardo, & Alonso, 2020). However, there is still a considerable gender gap in wages, unemployment, and part-time contracts (Albert & Escardíbul, 2017). Even though labour market and policies are changing gender relation (Mínguez, 2010), and gender identities and stereotyping have become more fluid and dynamic (Lopez-Zafra & Garcia-Retamero, 2012), traditional gender roles are more persistent in Spain (like the other Southern European countries) compared to north-western countries (Albert, & Escardíbul, 2017). While the egalitarian model of family and gender relations has been accepted and put into practice in the Nordic countries; the ideal model of family and gender relations are not to the same degree clearly and there is an ongoing struggle between the progressive ideals of gender and traditional, conservative values of gender and family (Mínguez, 2010). This is also reflected in the Spanish welfare regime which can be characterized as a mix of conservative, social democratic, and liberal ideals. (Del Pino, 2013).

LGBTQ+

Today, several Latin American countries formally recognize lesbian, bisexual, gay, transgender, queer (LGBTQ+) rights. Legal recognition of legal same-sex marriage has been introduced in Argentina, Brazil, Uruguay, Colombia, Costa Rica, and Ecuador. As early as 2008, the 34 member countries of the Organization of American States unanimously adopted a resolution condemning human rights violations based on sexual orientation and gender identity. However, social and religious conservatives contribute to the stigmatization in the public sphere. Currently, the COVID-19 pandemic also represents challenges to LGBTQ+ persons. LGBTQ+ people report a higher prevalence of underlying health conditions, which has contributed to increased stigmatization. In Colombia transgender individuals face challenges as the government has imposed gender-based curfews.

"In Northern Europe, and in particular in the Scandinavian countries, social-democratic policies have contributed strongly to formal and institutional equality. Yet, traditional stereotypes of gender prevail also in these countries, but in general to a lesser degree compared to countries in Southern Europe"

Figure 16. Natural woods in Fougeré, France (Photo: YES Innovation)

"The ideals of femininity are changing towards greater equality"

IN PRACTICE

Question your process
- Is your group balanced in terms of gender?
- Are LGBTQ+ groups involved?
- Can your process support any initiatives relative to gender equality (for example including local feminist groups in your planning work)?
- Are your urban planning proposals supported by a gender-oriented analysis of public-space use?

Advices
- Include indicators related to gender and sexual minority in your process and in your impact evaluation framework
- Include gender-oriented design when designing public spaces

Concerned groups
- Local CNAs
- Regional and global CNAs
- People involved in the engagement programs
- Users of the intervention area
- Women, sexual minorities

Tasks
- Defining and organizing local CNAs
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- Specific gender preferences, needs and values with respect to nature and greenings
- Degrees and forms of gender inequality and inequality experienced by LGBTQ+
- Marginalization, exclusion, discrimination
- Intersectionality (e.g., ethnicity, gender, class, ethnicity)

Means of evaluation
- Available statistics
- Planning documents
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

AGE GROUPS

Figure 17. Children enjoying nature in a peri-urban area of Nantes, France (Photo: YES Innovation)

Children, youth, and elderly persons are in general more sensitive to green space provision than middle-aged adults, who are more likely to be at work. Other factors such as physical activity preferences, health, mobility and perceptions of the environment are strongly age-related. Accordingly, the motivations and practicalities of using green space and the types of space most attractive to an individual are likely to vary by age.

Compared to the elderly's situations in European welfare states, elderly in Latin America are more likely to experience a low standard of living. The original safety net whereby the younger generation are responsible for the well-being of the elderly is being dismantled rapidly due to changing practice of arrangements and by rapid fertility declines. However, most countries in Latin America do not have welfare institutions designed for coping with the changing demands from a growing elderly population (Palloni & McEniry, 2007). Hence, the elderly population is assumed to represent a more vulnerable group, compared to many European countries.

The elderly population is particularly at risk when it comes to environmental exposures with negative impact on health. Therefore, older people's health can benefit drastically from both quality and quantity of urban green spaces (Barbosa et al., 2007). Distance between one's home and green space has shown to be a critical component with respect to longevity of senior citizens as neighbourhood environments are likely to contribute to older people's health by providing places as opportunity spaces to be active (Sugiyama and Ward Thompson, 2007).

As to children, much research has paid attention to the importance of direct contact with nature through play, spontaneity, and exploration. This contributes strongly to the general development of children, by improving physical, psychological, social, and emotional development, which in turn contribute to the ability to improve academic performance, to reduce stress and aggression levels, and reduce the risk of obesity (Louv, 2007).

Wild areas providing opportunities for discovery and play for children are different to landscapes designed for adults, who often prefer more manicured lawns and tidy, neat, orderly, managed, and uncluttered landscapes (Nassauer, 2011; Gundersen et al., 2016). Children value less tidy and uncultivated nature for creative explorations and adventures. and without the constant supervision of adults. These factors should be crucial for the management of nearby nature for children to provide an environment that offers a spectrum of play opportunities (Gundersen et al., 2016). Yet, the extent to which children are attracted by wild nature varies. Children growing up in inner cities do not have experience with nature except parks and tend to find uncultivated nature as something strange and fearful.
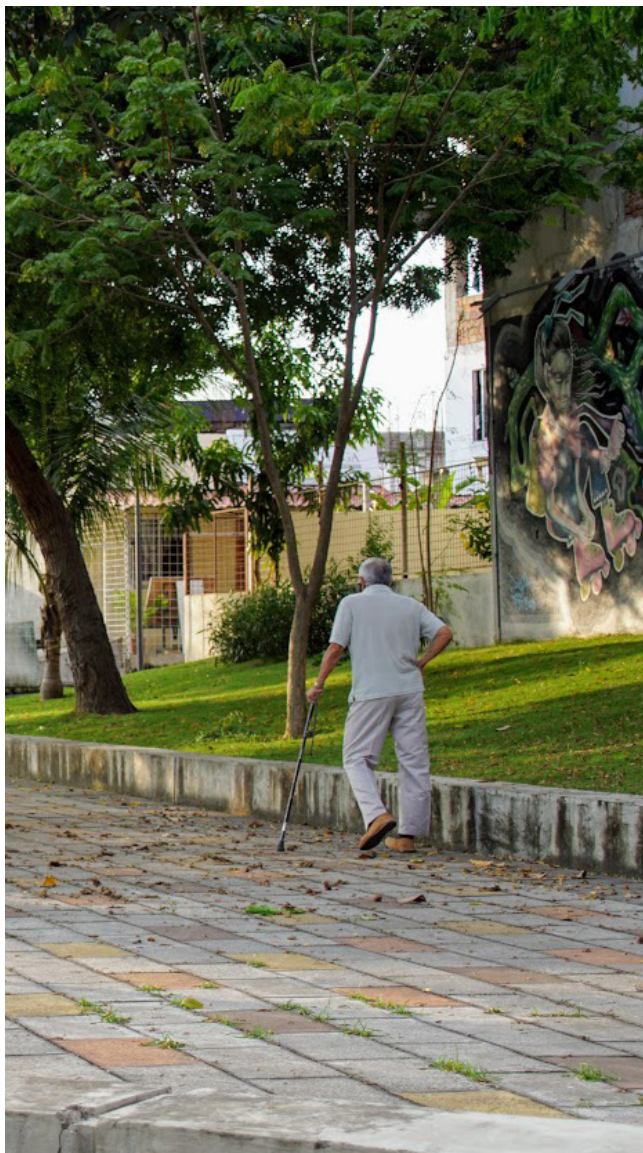
There are a wide range of factors that possibly hinder children's outdoor play. It is related to a complex matrix of social, cultural, political and economic constraints in our current society as well as individual and local situations in children's everyday life (Skår et al., 2016). Loss of nature due to the urbanization process, reducing opportunities to play outdoors, have created concerns (Sandberg, 2012). Safety concerns (traffic, violence, accidents) weigh heavily

in favour of adult-supervised activities for many parents (Skår et al., 2016). Young children are also spending more time in school, in after school care and in day care situations, while older children have schedules that are overbooked with organized activities, and Outdoor play is in strong competition with easily accessed and sometimes preferred indoor activities, often in front of screens (Skår et al., 2016).

In general, access to urban nature is often unbalanced (Kabisch et al., 2016), with low income populations (Danford et al., 2014), minority populations (Heynen and Lindsey, 2003), and young people (Ryan and Buxton, 2015) being disadvantaged. Hence, the socio-economic status of children's and youths' families influences the meanings they attach to natural spaces as well as the opportunities they have to access safe and high quality green areas). In many cities, parks are primarily located in affluent suburban neighbourhoods that are not easily reachable by all users (Byrne, 2012; Weber & Sultana, 2013).

Urban green spaces are held to be important for youths, due to the potentials it provides for social inclusion by serving as informal meeting points (Parr, 2007). Teenagers often like to explore the environment and to find a territory of their own and they may avoid the adult spaces, where they feel controlled, criticized or excluded by adults (Mäkinen & Tyrvaäinen, 2008). Youth often introduce new activities to green spaces, and some teenagers contest the conventional uses of open spaces. In some cases, this can cause conflicts with other uses.

Figure 18. Aged people exercising in the park in Portoviejo, Ecuador (Photo. YES Innovation)

"The elderly population is particularly at risk when it comes to environmental exposures with negative impact on health. Therefore, older people's health can benefit drastically from both quality and quantity of urban green spaces

"**Children, youth, and elderly persons are in general more sensitive to green space provision than middle-aged adults, who are more likely to be at**

IN PRACTICE

Question your process
- Are all age groups represented? What are the challenges of including children, youth, and senior citizens in the project?
- How to solve the challenges of intersectionality when it comes to age groups?
- How do I get to know about age specific preferences, needs, perceptions and values when it comes to nature?

Advices
- Children and youth do rarely have an organizational capacity of their own. Discuss how to include these age groups in the process.

Concerned groups
- Local CNAs
- People involved in the engagement programs
- Users of the intervention area
- Age-groups

Tasks
- Defining and organizing local CNAs
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- Specific age-related preferences, needs and values with respect to nature and greenings
- Age-related inequalities
- Marginalization, exclusion, discrimination
- Intersectionality (e.g., age, gender, class)

Means of evaluation
- Available statistics
- Surveys, questionnaires
- Planning documents
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

DISABLED PERSONS

People with mobility disabilities visit green spaces much less frequently than the able-bodied population, despite sharing values and preferences with able-bodied people (Williams, Vogelsong & Cordell, 2004). People restricted by physical disability generally have more health problems than the able-bodied population. To the extent visits to green spaces contribute to improved health, disabled are in greater need of accessible and safe green spaces in the vicinity of their homes. In addition to worried about safety and discrimination, disabled person encounters several structural constraints such as transportation, the physical features and design of the green spaces, the weather, and lack of information and assistants (Seeland, K., & Nicolè, 2006).

Figure 19. *Training of disabled people in Ma`arat al-Nu`man, Syria*
(Photo: Anas Aldyab en Pexels)

ETHNIC GROUPS

Figure 20. Participatory process in Quito, Ecuador (Photo: YES innovation)

Ethnicity does not necessarily entail conflicts. Very often it is expressed in quite undramatic ways through everyday definitions of situations, as when religion, language, food habits or costume are displayed to symbolise one's identity versus another ethnic group. The concept 'ethnic group' is often used to describe a minority group which is culturally and often visibly distinguishable from the majority. However, there is vast empirical evidence for ethnicity being most important in contexts where groups are culturally close and regularly enter into contact with each other. Ethnicity occurs when cultural differences are made relevant through interaction as cultural differences are made socially or politically relevant. A variety of criteria can be used as markers of cultural difference in interethnic situations, such as phenotypes (appearance or "race"), language, religion or even clothes. Cultural traits do not create ethnicity. What matters are the social boundaries between groups rather than the 'cultural stuff' they contain. A prominent example is the situation in post-Yugoslavia, when religious identity became the single marker of ethnicity, while language and culture was mainly shared.

> **"What matters are the social boundaries between groups rather than the 'cultural stuff' they contain"**

Afro-descendants

Throughout Latin America, race and ethnicity are among the most decisive factors with respect to labour opportunity, education achievements and economic advancement. Whereas the indigenous and Afro-descendant people in Latin America make about 40% of the total population, this part of the population are disproportionately part of the poorest of the poor. In countries such as Bolivia, Guatemala, Honduras, Nicaragua, Panama, and Paraguay, for example, more than 60% of Indigenous people and Afro-descendants are poor. Afro-descendants represent about 7% of the Colombian population, while the percentage for Ecuador and Costa Rica is about 5 and 1 respectively. Despite some advances, there are still several factors limiting Afro-descendants' access to primary and secondary education, and higher education.

Ethnic conflicts and violence

Ethnic conflicts mainly occur under conditions of the relative absence of functional or legitimate political institutions, weak economic performance, or a non-existent or polarized structure in the civil society. Ethnic violence is a form of political violence motivated by ethnic hatred and ethnic conflict. What often is the case is that antagonized elites use polarization and separation to bolster their own power, leaving societies deeply divided and in war. Again, the former Yugoslavia is a prominent example of this. There are also several examples of ethnic separatist conflict, as one ethnic group holds the majority in certain regions and demands the separation of its territories from the existing state. These kinds of conflict are normally violent, and the Kurds in Iran, Iraq and Syria form examples of this.

IN PRACTICE

Question your process
- Is your group including the various ethnic groups?
- Are there indications of discrimination or any sources of conflict between groups?
- What kind of organizational capacity do the ethnic groups have?
- Is the concept of intersectionality relevant for assessing the challenges of the ethnic group?

Advices
- Be aware that ethnic terms are not always used and identified by the people concerned.
- Persons who are identified according to an ethnic label by others, might not feel comfortable with carrying such a label (this can be for personal reasons, or a response to political realities)

Concerned groups
- Local CNAs
- People involved in the engagement programs
- Users of the intervention area
- Ethnic groups

Tasks
- Defining and organizing local CNAs
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- Ethnic groups affected by/involved in the intervention
- Inequalities that apply specifically to the ethnic groups (such as discrimination, being concentrated in poor a particular neighborhood with high of poor quality, high rates of unemployment)
- Culturally informed ways of engaging with nature (e.g., preferences for parks, or subsistence activities)
- Marginalization, exclusion, discrimination
- Intersectionality (e.g., ethnicity, gender, class, religion)

Means of evaluation
- Available statistics
- Planning documents
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

"Throughout Latin America, race and ethnicity are among the most decisive factors with respect to labour opportunity, education achievements and economic advancement"

INDIGENOUS PEOPLE

There are more than 300 million indigenous people (IP) in the world, distributed over 75 countries. Other terms for IP are tribal, aboriginal, or autochthonous people, national minorities or "first" people. According to Toledo (2001), indigenous people may have all or part of the following criteria:

- are the descendants of the original inhabitants of a territory which has been overcome by conquest;
- are "ecosystem people", such as shifting or permanent cultivators, herders, hunters and gatherers, fishers and/ or handicraft makers, who adopt a multi-use strategy of appropriation of nature;
- practice small-scale, labour-intensive forms of rural production which produce little surplus and have low energy needs;
- do not have centralized political institutions, organize their life at the level of community, and make decisions on a consensus basis;
- share a common language, religion, moral values, beliefs, clothing and other identifying characteristics as well as a relationship to a particular territory;
- have a different world-view, consisting of a custodial and non materialistic attitude to land and natural resources based on a symbolic interchange with the natural universe;
- are subjugated by a dominant culture and society;
- consist of individuals who subjectively consider themselves to be indigenous.

Large numbers of indigenous people are, however, peasant producers and are therefore not easily differentiated from the non-indigenous people living nearby. In the Andean and Mesoamerican countries of Latin America, indigenous people do many instances engage in agriculture in the same ways as mestizo peasants. Moreover, many mestizo peasants are direct descendants of the indigenous people and retain most of their cultural traits, despite not defining themselves as IP. While 70% of the population of Bolivia are identified as IP, the corresponding percentage in Ecuador is 38%, in Colombia approximately 5%, and in Costa Rica less than 3%.

Indigenous People and the nation-state

The term 'indigenous people' is used as a term for a non-dominant population associated with a non-industrial mode of production. This does not mean that members of indigenous people never take part in national politics or work in factories, but merely that they are associated with a way of life that renders them particularly vulnerable when faced with the trappings of modernity and, what we call, 'the nation-state'. It can therefore be instructive to distinguish indigenous people from people with a migration background, who are fully integrated into the capitalist system of production and consumption, and who make no territorial claims.

The term is regularly used in a political context, usually in order to make specific political claims. Indigenous people all over the world

are placed in a potentially conflictual relationship to 'the nation-state' – not just to one nation-state, but to the state as an institution. Their political project frequently consists of securing their survival as a culture-bearing group, but they rarely if ever wish to found their own state.

Many indigenous people have too few members, and are insufficiently differentiated, for such an option to seem realistic, and an important part of the identity of indigenous people is usually the fact that they are stateless. The most common conflict between indigenous people and nation-states concerns land rights, which have become increasingly relevant as nation-states have progressively expanded their territories and spheres of influence.

As a reaction against this development, the indigenous people of Greenland, Australia, New Zealand, Amazonas, Southern Africa, the Andes, Scandinavia, North America and elsewhere have organised themselves through global associations and networks, such as the World Council of Indigenous People (WCIP), to protect their rights to their ancestral land and cultural traditions. Generally, the global 'Fourth World' movement is modern in every respect insofar as it is based on the principles of human rights, draws on modern mass media and is oriented towards political bodies such as the United Nations. People who retain their traditions unaltered stand a much smaller chance of survival in the long run, since they have no effective strategy for handling their encounter with the hegemonic, modern state.

Multicultural politics has been adopted throughout Latin America (Sieder, 2002), reflecting both changing national situations and global processes. Mexico was the second country (after Norway to) ratify International Labour Organization Resolution 169 on the rights of indigenous people. By the end of the 1990s, Ecuador, Venezuela, and Colombia made constitutional changes that opened the way for indigenous people to obtain jurisdiction over autonomous territories that would allow for self-government (Gledhill, 2021).

Indigenous people, nature and ecosystems

Several indigenous people control large areas of natural resources, whether recognized by the state or not. It has been estimated that in Amazonia, above 1 million indigenous people of eight countries possess over 135 million hectares of tropical forests (Toledo, 2001). Many temperate forests of the world also overlap with indigenous territories as for example in the Andean countries (Ecuador, Peru and Bolivia).

A characteristic feature of many indigenous people is how nature is related to cosmological beliefs, as landscape and nature have a sacred quality. Land is revered and respected and is much more than merely an economic resource. Nature is seen as the primary source of life that nourishes, supports and teaches. Nature is, therefore for many indigenous people, not only a productive source but the centre of the universe, the core of culture and the origin of the group's identity (Varese, 2021). In this world view, all living and nonliving things and natural and social worlds are intrinsically linked (Descola, 2014). The role played by cosmology is assumed to function as a regulating mechanism and an integral part of managing natural resources. Humans see themselves as only one form that is part of a wider community, which also includes all forms of life (Toledo, 2001). This is unwritten knowledge that only exists in practices, myths, and stories, and which has been accumulated over historical time and transmitted from generation to generation (Descola, 2014).

Indigenous knowledge is holistic because it is intrinsically linked to the practical needs of use and management of local ecosystems. Consequently, indigenous knowledge consists of detailed information about species of plants, animals, minerals, soils, waters, snows, landforms, vegetation, landscapes, etc. (Toledo, 2001).

Figure 21. Indigenous woman in Antigua, Guatemala (Photo: Scott Umstattd in Unsplash)

The original mode of subsistence of indigenous people is in most cases based on the utilization of all available resources in landscapes by farming, gathering, forest extraction, agroforestry, fishing, hunting, small-scale cattle-raising, and handicrafts. This multi-use strategy, which also means the recycling of materials, energy and wastes, is employed by indigenous producers who take advantage of the natural landscape in such a way that biodiversity continues to prosper (Toledo, 2001). On these grounds, it has increasingly been proposed to involve IP in the management of protected areas, based on consultation, co-management and even indigenous management. However, until recently, IP has for the large part been kept out of resource sustainability debates and practices due to prejudice, marginalization, and conflicting knowledge systems. There are many recent examples of IP being alienated from the resource bases on which their cultures and identities are constructed. Disputes over ownership, access to management decision making, and the utilization of natural resources are frequent (Berkes, Colding, & Folke, 2003).

Indigenous people and their resource management strategies and stewardship skills should not be overestimated and romanticised (Dove, 2006). Under certain circumstances (high population densities, market pressures, unsuitable technologies, local disorganization), they can act as disruptively as other groups. Toledo (2001) nonetheless argues that due to possibilities of IP to provide unique contributions to biodiversity conservation, IP communities and groups should be empowered by recognizing their rights to lands and waters, and thus give the communities both an economic incentive and a legal basis for stewardship, and further, establish new resource-management partnerships between local communities and the state, and other society institutions to maintain biodiversity.

Urban indigenous people in Latin America

In Latin America, indigeneity has shifted in meaning from a focus on rurality and exclusion to one associated with citizenship, development and urbanity. Mainly as an effect of various modernization processes, such as agricultural reforms and neo-liberalist economies, IP have increasingly migrated to cities. They have settled in urban peripheries and created distinct urban indigenous identity districts (cholos and mestizos in Bolivia, Ecuador and Peru and ladinos in Guatemala).

Responding to internal and international pressure, Latin American governments incorporated indigenous rights during the 1990s. This mainly includes the recognition of indigenous languages, the introduction of bilingual education programs, and autonomy in the governing and management of rural ancestral territories (Becker, 2011). However, this recognition of specific indigenous rights has to a very little extent included urban dwellers as the reforms are primarily associated with rural life forms (Horn, 2016). IP living in cities mainly make a living from the informal sectors as market vendors, food carriers, folkloric artisans, builders, or domestic workers. The hardship this imply has worsened due to neoliberal reform policies and privatizing of core public services such as water and gas (Assies, 2003; Perreault, 2006).

Being an urban class in a context of economic hardship, absence of state services and protection, and the suffering from discrimination, have resulted in the revitalization of culture and political mobilization around ethnic identities. This implies a focus on cultural traditions and practices in the urban context, and by these means, gaining a political voice and making in alliance with popular urban classes, rural peasants, miners and rural indigenous movements, thus becoming part of large-scale urban protests against neoliberal reform policies and claiming to be recognized as legal indigenous city dwellers with distinct interests and needs (Horn, 2016). One major effect of these processes was the government's ratification of new constitutions which introduced a post-neoliberal and pro-indigenous development model that is framed around the principles of Vivir Bien (Living Well) in Bolivia and Buen Vivir / Sumak Kawsay (good living) in Ecuador (Walsh, 2010; Gudynas, 2011)[1], promoting harmony between humans and nature.

Furthermore, both the Bolivian and Ecuadorian constitutions recognize that IP must be included in development policy-making, and by this recognizing their presence in the cities. Despite these constitutional changes, indigenous rights-based development agendas are still dominated by a perception of IP as mainly a rural phenomenon (Horn, 2016). Bolivian and Ecuadorian urban IP are recognized in the constitutions, but policies do not in practice incorporate IPs' interests and needs (Horn, 2016). In Bolivia, the government tends to ignore specific indigenous interests, while in Ecuador the authorities prioritize large-scale economic development programmes that do not benefit IP who are living in unplanned city outskirts.

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1   Vivir Bien/ Buen Vivir originates in indigenous worldviews and emphasizes that humans and nature should co-exist in harmony and that collective interests are prioritized over individual needs.

IN PRACTICE

Question your process
- Are there indigenous people concerned by your project (as residents or users of the area)?
- If so, what is the best way to integrate representatives of indigenous people in your participatory group?
- How do I get to know about indigenous people's specific relationship with nature?

Advices
- Look for connecting NBS implementation plans with resident indigenous people aspirations regarding nature
- Local indigenous people may be strong partners for implementing and maintaining NBS
- Make sure the indigenous people's historically and culturally influenced relationship to nature is integrated into the NBS process

Concerned groups
- Local CNAs
- People involved in the engagement programs
- Users of the intervention area
- Indigenous people

Tasks
- Setting up and implementing engagement programs, according to the principles of distributional, procedural and recognitional justice

MONITORING

Key topics
- Indigenous people participation (in places where it is relevant)
- The social and political position /status of indigenous people (e.g., organizational capacity, their voice heard in public discourse)
- Indigenous people's particular ways of engaging with nature
- Marginalization, exclusion, discrimination
- intersectionality (e.g., indigenousness, gender, class, religion)

Means of evaluation
- Available statistics
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

"For indigenous people, nature is not only a productive source but the centre of the universe, the core of culture and the origin of the group's identity"

PEOPLE WITH A MIGRATION BACKGROUND IN EUROPE AND LATIN AMERICA

Multiculturalism refers to a policy that acknowledges intersocietal cultural diversity as a factor worth taking into account in politics. Most state policies try in different ways to strike a balance between the extremes of assimilation and integration. Whereas too great diversity makes solidarity and democratic participation difficult to achieve, total cultural homogeneity is even in ethnically homogenous societies an impossible and undesired goal to achieve.

The colonies (15th-20th century) were typical plural societies with diverse groups, some indigenous, some with migration backgrounds. Societal cohesion was contingent on the colonial power, and the constituent groups had few political rights and social benefits that would have encouraged the emergence of a shared national culture. With decolonization, broad political participation and citizenship has established political systems and a shared national identity.

The politics of identity among indigenous people, as discussed above, is not simply replicated in immigrant groups. In most cases, immigrant groups have interests that are very different from those of the indigenous movements. Demands for territorial and cultural autonomy have been crucial for most indigenous groups, whereas what is pressing for immigrants is equal treatment and non-discrimination. Nonetheless, recently there has been a growing assertion of collective identities based on cultural and religious differences. These demands for the recognition of cultural norms, values and traditions have been particularly prominent in Europe and North America, and European societies have become deeply divided over issues of immigration and integration.

"Demands for territorial and cultural autonomy have been crucial for most indigenous groups, whereas what is pressing for immigrants is equal treatment and non-discrimination"

Labour participation and education

In Western European countries, individuals with a migration background experience substantial disadvantages in the job market. Immigrant groups in most European countries, ethnic minorities, and especially those from non-European countries, are not only geographically concentrated – often in areas of relatively high social deprivation and scarce labour market opportunities – but also experience difficulties in integrating into mainstream European society and economies (see e.g. Gorodzeisky & Semyonov, 2017), which is even more impeded by the language differences.

Children of parents with a migration background perform relatively poorly in school and obtain lower grades compared to children of majority parents. Language difficulties, lack of knowledge about and experience with the educational system, and socio-economic disadvantages are general explanations of this ethnic achievement gap (Heath, Rothon and Kilpi, 2008). Also the schools themselves are barely adapted to a diversity of pupils with their own cultures, languages and learning methods. These children generally have higher educational aspirations than the majority of children with similar previous school performance (Salikutluk, 2016). However, children with a migration background in many European countries are observed to choose higher levels of education than 'native' peers at similar levels of academic performance, the drop-out rate for the former is considerably higher than it is for the latter (Birkelund et al., 2020). Thus, there are varying levels of socio-economic outcomes and differential adaptation processes across groups with and without a migration background in the second-generation.

Gender inequalities

Policies that favour equal access to employment and greater equality within the household is a global trend (Cha & Thébaud, 2009; Inglehart & Norris, 2003). However, the more wealthy and post-industrial societies have adopted egalitarian gender practises at a faster rate than poorer and agrarian ones (Inglehart & Norris, 2003; Seguino, 2007). Nevertheless, and as noticed above, even across European countries, which are relatively similar in terms of economic outcomes and women's legal rights, gender equalities continue to persist more in some countries than in others. As to women with a migration background, and in particular women from African and Asian countries, there is a striking gap in the labour market. To the extent employment is one of the prime integration factors, this group is the most marginalized.

Figure 22. Children playground in Hamburg, Germany (Photo: YES Innovation)

There are many factors affecting gender attitudes and behaviour, including most notably the degree of societal modernization (Inglehart and Norris, 2003). Gender attitudes are strongly related to social background, such as education level and income. Gender behaviour, such as the division of household tasks between men and women, decision making in the household, and money arrangements, is also related to level of income, type of employment..

It is often assumed that the increase in women's resources (e.g. education and employment) leads to more equality. However, gender inequality does not only concern material realities. It is also highly influenced by cultural values and social norms. Within the broad range of values and norms, religious traditions - especially when Islam is involved - are by many seen as the main driving force when it comes to the unequal distribution of power between men and women. Many religions regulate the sphere of reproduction and female sexuality by linking gender to symbolic distinctions between sacred and profane and to ritual norms of purity and impurity. In this manner, inequalities and hierarchical relationships are legitimized between the sexes both within religious institutions and within broader society. As demonstrated by Inglehart and Norris (2003), high religious commitment tends to be correlated with less gender equality overall, even when other individual factors such as education are controlled.

The stereotypical argument that Muslim immigrants are ill-equipped to adapt to Western norms of gender equality, however, does not just refer to their strong religiosity. Rather, it assumes that there are also differences in the content of religiosity. Moreover, practices of gender inequalities are just as much rooted in cultural norms and values but tend to be legitimized by religions when religions become an important identity marker.

Individuals/groups with a migration background and urban nature

Research on individuals/groups with a migration background and urban nature is relatively limited and fragmented. In their review of European research on urban green spaces, Rutt & Gulsrud (2016) found a predominant focus on the functional values and managerial aspects, while issues related to equity concerns and environmental justice in relation to cultural and social segments of the population were paid scant attention. Over the last decades, a substantial literature around the dynamics of race and ethnicity in leisure behavior has been produced, referring to the United States (see for instance Gobster, 1998; 2002). For Scandinavia and the rest of Europe, this is, however, a research field still in its infancy, even though substantial migrant populations, since many decades, have made their presence in the cities.

Results from quantitative research indicate that people of immigrant background engage less with urban nature and greenings compared to the majority of the population. However, some qualitative studies suggest that individuals/groups with a migration background take part in a wide range of activities in parks or park-like structures, walking for transport in nature areas (Figari et al., 2009), as well as excursions to the larger natural areas on the outskirts of urban areas (Alghazi et al., 2012). Furthermore, individuals/groups' participation in urban outdoor recreation are embedded in practices that are connected to differences in cultural meaning systems with respect to what nature is and what kinds of experiences one wants to achieve by engaging with the outdoors (see e.g. Kloek et al., 2013).

Up until now, outdoor recreation policies in terms of planning, facilitation, and encouragement of the population to engage with urban nature have relied very much on dominant understandings on outdoor practices (Flemsæther, 2014). To many of the new citizens, the nature of the host country represents a foreign landscape, both in terms of the practices and the identity narratives the practices are represented by. Individuals/groups with an African or Asian background carry with them cultural (and religious) imaginations and definitions of nature, as well as culturally established ways of engaging with greenings and nature areas, which may differ significantly from the dominant or dominant equivalents among the native population (Byrne, 2011; Wolch et al., 2014). This may raise a feeling of alienation or estrangement from both dominant native outdoor practices, the particularities of nature and the ways of structuring green environments in urban areas. The seasonal variations may also imply challenges, not the least with concern to low temperature, ice and snow during winter.

With respect to both how nature is engaged with in general and how urban nature is approached and used in particular, existing research from different European countries, and from the US, give indications that individuals/groups with an African or Asian background differ substantially from the native population, but even from individuals/groups with a so-called 'western' background. According to several studies, the latter are more inclined to value nature in terms of its functional-material benefits, while the aesthetical element that dominates the typical modern, romantic relation to nature is less

"To many of the new citizens, the nature of the host country represents a foreign landscape"

present (Jay & Schraml, 2009). It has also been emphasised that the former are more inclined to prefer passive recreational activities, such as picnicking, resting and relaxing (see e.g. Özgüner, 2011). Moreover, studies on landscape preferences showed that individuals/groups with an African or Asian background preferred more managed and developed sites providing opportunities for collective use over wilderness landscapes (Buijs et al., 2009, Kloek 2013, Gentin, 2011). A third factor that has been highlighted by some scholars is the tendency of being less familiar with and knowledgeable of the typical elements for the nature of the host country. The general view of nature is, in addition, influenced by cultural and religious imaginations and definitions that tend to be incompatible with dominant outdoor recreation practices. This refers to the estrangement from nature and greening as it is perceived as part of unknown landscapes that contains several more or less unknown dangers (such as spirits, snakes, dogs, violent humans etc.). Moreover, since specific outdoor practices, as well as particular landscapes or green spaces, tend to be associated with particular identities, the feeling of estrangement may also occur on the level of identities.

Individuals/groups with a migration background are highly dynamic. In most EU countries, the segment of the population with such a background comprises groups with very heterogeneous cultural, social, and geographical backgrounds, and there is a great variety with respect to the causes of immigration (employment, marriage, refugees,...). Research has shown that people of the same cultural and geographical origin may choose quite different strategies in adapting to the host society. There are major differences in capacities to adapt, which partly originate from factors such as social background, characteristics of family relations and causes of migration. Moreover, migrant populations cannot be viewed in the perspective of one generation only as the second generation never

fully copies one's parents. We cannot, therefore, set out to divide individuals/groups with a migration background of a city or a borough into discrete categories based on cultural and geographical origin, as if they comprised homogenous groups. Among people of Pakistani origin, for instance, there might be large differences in how members of one and the same family relate themselves as individuals to urban spaces and engage with green structures.

As demonstrated by Buijs et al., (2009) and Kloek (2013), the relationships between people's dimensions of identities and their outdoor practices are dynamic. While factors such as age and gender, education and income level explain some of the observed variances, the ways in which individuals/groups with a migration background identify themselves, as Muslim, as Pakistani, as e.g. Norwegian-Pakistani, or as primarily e.g. French, might also considerably influence people's outdoor practices.

"Individuals/groups with an African or Asian background carry with them cultural (and religious) imaginations and definitions of nature, as well as culturally established ways of engaging with greenings and nature areas, which may differ significantly from the dominant or dominant equivalents among the native population"

Figure 23. *Urban park in Cuenca, Ecuador (Photo: YES innovation)*

Nicaraguan migrants and refugees in Costa Rica

While the large influx from Venezuela to Colombia has received much attention in the media and by humanitarian organizations, the large migration from Nicaragua to Costa Rica has been less observed. While there are migrants from Asian and European countries in Ecuador and Colombia, Nicaraguans in Costa Rica make a special case. The number has increased from less than 50 000 to 350,000 registered Nicaraguans in 2020. In addition, there are estimated 100,000 to 200,000 unregistered migrants, and all together representing at least 7% of the entire population (Jillson, 2020). According to the United Nations High Commissioner for Refugies (UNHCR) 81,000 Nicaraguans are seeking refugee status in Costa Rica. In 2019, Costa Rica received nearly 60,000 new claims, making it one of the top 10 countries in the world for asylum claims. Only 8,500 Nicaraguans have been accepted as refugees and are currently living in Costa Rica.

To the extent Nicaraguans are employed they are found in the agricultural sector, in construction, and as domestic workers (Jillson, 2020). Less than 5% occupy professional positions. Nicaraguan migrants experience racism and class discrimination (Aragón, 2021). Most migrants reside under miserable living conditions in overcrowded, informal settlements. Their legal status is unresolved, and they are for the most part excluded from public benefits (Jillson, 2020; Alvarado, 2020). Poverty and cramped living in informal settlements has resulted in Nicaraguan migrants being very vulnerable to infection during the pandemic. Due to this fact, increased stigmatization and violence have been observed (Aragón, 2021).

During the recent years a number of grassroot activist movements have appeared, working for improved infrastructures (such as electricity) in the settlements and for clarification of legal status and civil rights (Alvarado, 2020).

The living conditions of the Nicaraguan migrants are to some extent similar to the rural-urban migration inside countries in Latin America. Living in unplanned living areas marked by unemployment and low incomes, these people do in general have poor greenings in the vicinities and experience that green spaces in the inner cities are not easily accessible.

" The relationships between people's dimensions of identities and their outdoor practices are dynamic"

IN PRACTICE

Question your process

- Can you identify migration backgrounds within your group of stakeholders?

- If so, are there specificities in the way they value nature that you should consider in the design process?

- What are the outdoor practices of your group of stakeholders?

- Can you identify intersectionality in terms of social discrimination for some group members?

Concerned groups

- Local CNAs

- People involved in the engagement programs

- Users of the intervention area

- Immigrants

Advices

- Understand how much your stakeholders know/fear the local nature environments

- Identify how your stakeholders value nature, and more specifically urban nature (as individual or as groups)

- Do not systematically generalize an individual preference as a group preference (e.g. migrant group)

MONITORING

Key topics

- Specific values and perceptions of nature and outdoor practices

- Any form of discrimination

- Dominant forms of intersectionality (e.g., ethnicity, gender, class, religion)

Means of evaluation

- Available statistics

- Surveys, questionnaires

- Focus groups, workshops

- On-site interactions (e.g., in shared green spaces)

- Involving neighborhoods, interest groups, social movements etc.

- Interviewing public officials, local experts etc.

Figure 24. Urban playground in Freiburg, Germany (Photo: YES Innovation)

RACIAL/ETHNIC DISCRIMINATION

Racial/ethnic discrimination involves unfair or differential treatment because of one's membership in a racial or ethnic group. It is a broad term that encompasses several types of experiences ranging from systemic or structural inequities to subtle and covert forms of everyday discrimination that occur at an interpersonal level. These experiences, which are often ambiguous and subtle, contribute to the added stress burden experienced by many ethnic minorities. Racial or ethnic discrimination refers to the unequal treatment of persons or groups based on their culture of origin or ethnicity. A key feature of any definition of discrimination is its focus on behaviour, as discrimination is behaviour that is disadvantaging someone, and motivated by prejudice (attitudes), negative stereotypes (beliefs) and racism (ideologies) (Quillian, 2006). However, discrimination can also occur when individuals or groups are treated equally but by a set of rules and procedures that implicitly are to the advantage of members of one group over another (Reskin, 1998). This is often called structural discrimination and does not require any intentional individual behaviour. Such discrimination occurs when these policies have disproportionately negative effects on the opportunities of certain groups.Structural discrimation comes in many forms. One illustrative example are cases when members of minority groups despite having been granted full citizen rights receive less quality service in the health system due to lack of personnel who know the language and cultural views of health matters.

”Discrimination can also occur when individuals or groups are treated equally but by a set of rules and procedures that implicitly are to the advantage of members of one group over another”

IN PRACTICE

Question your process
- Can you identify migration backgrounds within your group of stakeholders?
- If so, are there specificities in the way they value nature that you should consider in the design process?
- What are the outdoor practices of your group of stakeholders?
- Can you identify intersectionality in terms of social discrimination for some group members?
- Are there indications of prejudices or racism against migrants that should be taken into consideration?

Advices
- Identify any risk of discrimination within your participatory activities
- Identify and correct any negative assumptions about a group involved in the process

Concerned groups
- Local CNAs
- People involved in the engagement programs
- Users of the intervention area
- Racial or ethnic minorities

Tasks
- Defining and organizing local CNAs
- Setting up engagement programs

MONITORING

Key topics
- Groups at risk of being discriminated
- Possible adverse effects of intersectionality (e.g., black migrant woman of a poor household)
- Racism and/or structural discrimination

Means of evaluation
- Available statistics
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., in shared green spaces)
- Involving neighborhoods, interest groups, social movements etc.
- Interviewing public officials, local experts etc.

Figure 25. Wild nature in an urban park of Quito, Ecuador (Photo: YES Innovation)

Figure 26. Housing development in peri-urban area of Bayonne, France (Photo: YES Innovation)

Recommendations on methods for diversity inclusiveness – opportunities and challenges

Ideally, inclusivity ensures that all socio-economic inequalities, gender differences, social and cultural minorities, and potentially a wide range of disadvantaged groups are represented in NBS projects. Disadvantaged groups include people with disabilities, people without car access, young people, elders, homeless people, those who may be discriminated against on the basis of ethnicity, gender, nationality, religion, culture, age, sexual orientation and so on.

A vast number of development projects have used methods aimed at including underprivileged groups as stakeholder participants. In several of these cases, the solution has largely been found in efforts of recruiting even numbers of participants from each group identified as relevant. However, just increasing the numbers of e.g. participating women will not necessarily lead to the equitable sharing of benefits. The capacities to participate actively and effectively are not necessarily achieved by numbers, and neither are more privileged groups convinced of others' interests by their mere presence. Social gender inequities occur in the ownership of resources and in social and economic status, which also must be addressed with the same weight.

Furthermore, which procedures are most fruitful must be determined after consultations with those involved

Figure 27 Participatory process in Quito, Ecuador (Photo: YES Innovation)

Representativity

To recruit participants who represent a broad spectrum of the population in the neighbourhoods or within a particular stakeholder group is a major challenge. It is always necessary to ask the question who a stakeholder in fact represents. Put simply, a male stakeholder will not be able to represent the values, experiences, and opinions of women in every respect. Neither will a leader (formal or informal) of an indigenous group necessarily be representative for all members of the group. In fact, within indigenous groups differences and inequalities can be quite substantial. As noted above, urban and rural indigeneity implies quite different life situations. Similarly, the interests of a woman of a peasant community diverge substantially from an urban middle-class woman. Hence, it is necessary to be aware of this aspect of intersectionality to decide whether groups are represented in a just and fair way. Thus a minimum requirement is to make sure leaders and spokespersons consult the groups they represent. Alternatively, one should recruit spokespersons of segments within the groups (e.g. youth and women).

One possible way of handling this dilemma is to rely on actors (knowledge brokers, leaders, spokespersons) who people in general respect and trust, and who are familiar with the inequalities and differences within a community or a group. In some cases, this is a representative of the municipality or district administration, member of a local NGO or even a person with no formal status or capacity. However, the question of who is to consider as the most adequate local knowledge broker must be decided in every single case.

Trust

Trust is a key feature of participatory research. NBS must be based on a design that secures equal and transparent processes that promote equity, learning, trust and respect among stakeholders and the administration. Furthermore, it is important to ensure that the aims and expected outcome are properly understood. If not communicated adequately, false hopes and subsequent disappointment will occur. Accordingly, it is necessary to develop terms and a vocabulary that is understood by all parties involved.

Underprivileged groups often lack efficient communication channels for presenting their perspectives and demands. In addition, their organizational capacity is often very low. A method of engaging groups like this is to assist in building networks and working groups, which also probably would require some education and learning in cases when people are without relevant experiences in these matters.

In some cases, NBS projects cases will deal with issues that imply deep political divides locally. The participatory approach and inclusiveness should, therefore, take into consideration that engagement and trust will decrease if it is perceived that NBS prioritized one political opinion or ideology at the expense of the other.

Interviews, focus groups and surveys

Several qualitative research methods have been used in NBS projects or comparable environmental development projects. The most common seem to be quantitative or qualitative surveys, focus groups and qualitative interviews. The main aim of these methods is to map the broader population's attitudes, perceptions, values, expectations, needs and opinions on issues related to both the aim of NBS, as well as getting knowledge on the perceived problems to be solved and the current opinions on implementation issues.

One of the main challenges of these methods is to reach out to all relevant groups. In general, respondents among the privileged groups are much more inclined to answer questionnaires and are more prepared to participate qualitatively in focus groups and interviews. Several possible reasons for this are that less socio-economically privileged people are inclined to take it for granted that development projects do not concern their lives, as they are used to being left out of these kinds of processes.

Workshops

A second common qualitative method is the use of workshops (or similar, e.g. digitally based networks). Workshops can be organised in different ways and for different purposes. For instance, workshops can be organised in neighbourhoods or among representatives of a particular stakeholder group (e.g. immigrants, youth, indigenous people) to present the NBS project and explain the relevance and the objectives, followed by questions and discussions among the participants. This method can serve several purposes. While NBS can be directly communicated to people in the neighbourhood or group, it also gives the opportunity to get knowledge about the most pressing problems as people see it themselves, their own view on this, and even disagreements among the participants on what the challenges are and which solutions are the most preferable ones. In addition, workshops may give researchers first-hand admittance to various kinds of local knowledge (e.g. indigenous) on issues related to the environment and nature elements in question. Furthermore, workshops bear the potentials of uncovering inequalities (such as gender) and differences in perceptions and attitude towards nature and NBS. Lastly, the workshop can be repeated several times during the project, to adjust the design and discuss priorities in implementations. Additionally, workshops might also be a convenient arena for environmental education.

Communication, information channels, knowledge

Social inclusiveness requires adequate means of communication, information channels and modes of transmitting knowledge. The mobile phone might be an important instrument in this case, since so to speak the entire population is equipped with this device. It gives the opportunity to provide visualized information and frequent updates of information. Moreover, it also provides opportunities for dialogues, both through feedback and inputs from large proportions of the relevant populations. In a recent research project on lake tourism, both local visitors and foreign tourists were invited to upload photos to an Instagram account, and by this expressing both their feelings and perception of the lake landscape. The photos were used for analysing what visitors found most attractive in landscape.

LIST OF RECOMMENDED METHODS

- Available statistics
- Planning documents
- Surveys, questionnaires
- Focus groups, workshops
- On-site interactions (e.g., shared green spaces)
- Involving neighborhoods, interest groups, labour unions, social movements etc.
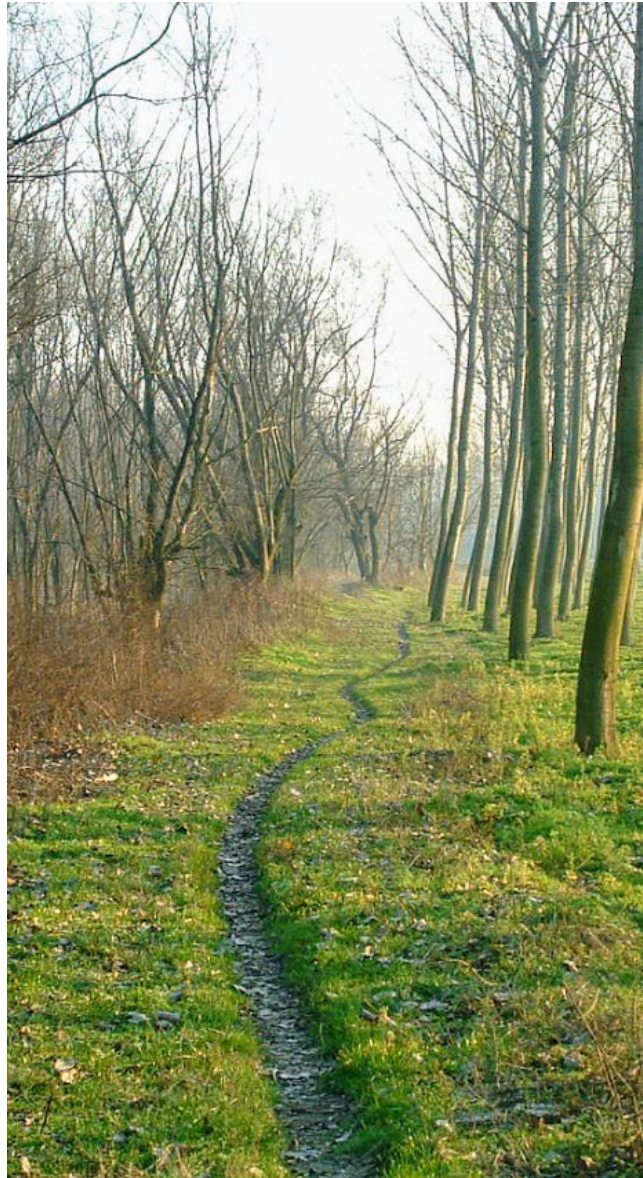- Interviewing public officials, local experts etc.

Figure 28. Peri-urban nature in Milan, Italy (Photo: YES Innovation)

Monitoring

Self-assessment through a simple and robust monitoring process is key for the success of a participatory process. It allows to control and adjust the efforts made to take into account inclusion factors in processes that are sometimes complex and may drift. The following is a summary of the key points to consider and evaluate on a regular basis in establishing a participatory process that integrates social, cultural and ethical dimensions.
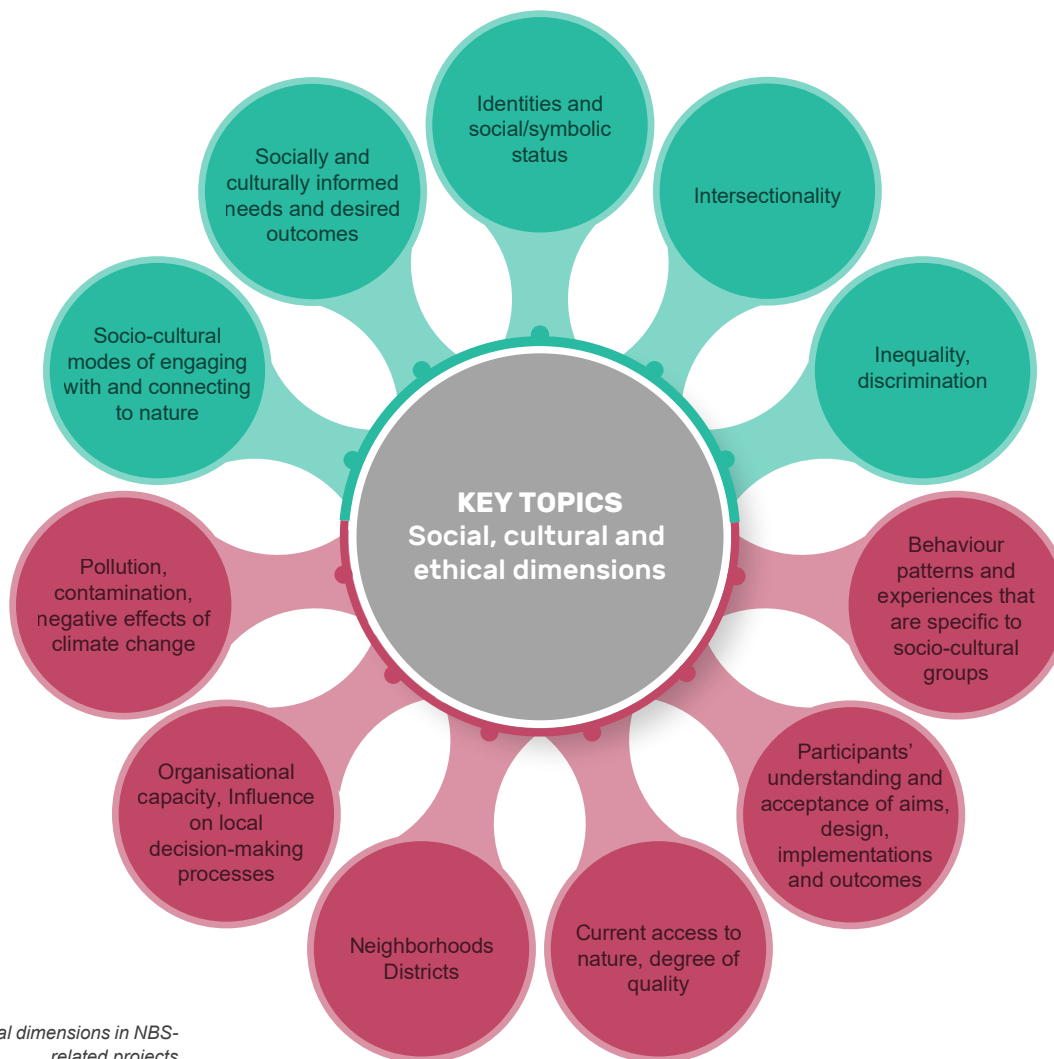
Figure 29. *Key topics for evaluating the social and cultural dimensions in NBS-related projects*

KEY TOPICS	KEY ASPECTS TO CONSIDER FOR MONITORING

Socio-cultural influence on how nature is valued and perceived	• Cultural values, norms, beliefs, and knowledge have impacts on
	
	  a) social relations, such as issues related to inequalities
	
	  b) behavior and interactions patterns in shared green spaces and other public places

Group specific modes of engaging with and connecting to nature	• Consider how societal groups relates to nature in different ways, according to their culture, tasks and purposes and social position and status.
Shared understanding of the aim, implementation, and desired outcome of NBS	• Review cultural differences in how nature is valued and perceived • Reflect on the challenges of "translating" people's diverse knowledge and values into an understanding of the aims and means of a scientific approach? • Consider diverse expectations and needs • Consieder consecutive consultation with stakeholders/participants
What are the participants´ best interests? How can all group benefit according to their prime preferences and need?	• Adhere to the principles of distributive, procedural and recognitional justice • Transparent processes • Map the individual interests of your stakeholder group • Map potential conflicts of interests both within groups and between groups

Preferences and needs related to nature green spaces	• Preferences and needs depend in part on cultural values and beliefs, but also on how people relate to nature by their daily tasks.
Benefits from activities in nature	• Benefits depends on how specific needs are met (e.g., in terms of availability and accessibility, safety), differences in how one perceives and prefer to engage with nature (e.g., gender differences), degree of health problems, polluted living areas etc.
Purposes of visiting green spaces	• Green spaces can be used for recreation, but also for subsistence need task-oriented purposes. Some purposes/activities can cause conflicts
Distance to green spaces from residential areas	• More or less unplanned peri-urban areas often lack quality green spaces
Degree of access to high quality green spaces	• Long travel distance and transportation can be time consuming and expensive. • Access can be limited for some groups because of infrastructures, such as heavy traffic on streets • Some groups do not feel welcome (e.g., discrimination) or feel unsafe. • In some cities, high quality green spaces become increasingly privatized or left to private developers of residential areas.
Qualities of neighbourhood/living areas/districts	• Poor and densely populated neighborhoods are often marked by pollution and health problem. • In these areas people are regularly not provided with green structure amenities, which mainly reflects socio-economic differences.

Risks related to various kinds of pollution and climate change	• Green spaces are important to mitigate pollution and climate change. • People living in poor and densely populated neighborhood are in general exposed to the highest risks, with the deteriorating quality of life this entails
Socio-economic inequalities	• Socio-economic inequalities are generally reflected in unequal distribution of nature and high-quality green spaces
Gender inequalities	• Women have less access to green space, and green spaces are often not planned on the basis on women's ways of engaging with and connecting to nature. • Women's voices are less heard in decision-making processes. In many cities or city districts safety is an issue for women
Challenges encountered by disabled people	• Disabled people encounter a range of challenges, such as inaccessibility, lack of adequate mobility facilitation, safety, and discrimination

Status of ethnic minorities and immigrants	• Ethnic minorities and immigrants are often residents in low quality neighborhoods. Their mode of perceiving and valuing nature can be different from how the majority relates to nature. • Access to green spaces can also be restricted by discrimination.
Social effects of identities/intersectionality	• People's social identities overlap, which in some cases can result in increased inequality and compounding experiences of discrimination.
Discrimination /stigmatization	• Ethnic minorities, migrants, and other minorities (such as sexual minorities) are often exposed to discrimination /stigmatization
Organisational capacity of the different groups	• Some groups are not represented by any recognized organization. Thus, it is crucial to get these groups involved and recognize their opinions and need

Tools for an inclusive participatory process

We propose here four simple tools, to be built specifically for each project to take into account the relevant aspects to each group of actors. The tools can take different forms and incorporate different dimensions, but it is important to be able to mantain sufficient readability to detect any problems or shortcomings in the process with regard to its inclusive quality. We detail some of the key factors to be taken into account in the development of these tools and in the evaluation of the results.

TOOL1: Initial survey of cultural perceptions of nature

NATURE:
Culture and nature

Group specific modes of engaging with and connecting to nature, influenced by:

- How nature is valued and perceived
- Cultural beliefs and values with respects to perception of nature
- Purposes and experiences of activities in green spaces (e.g., idling or task-oriented recreation)
- How group specific modes of engaging with and connecting to nature influence benefits from nature and needs

TOOL 2: Social description map of the group

PEOPLE:
Identities/ social statuses/ groups belonging

- Socio-economic status (class)
- Symbolic identifications of social status, identity labels
- Effects of identities/social statuses on:
  - How nature is valued and perceived
  - How nature is engaged with and connected to
  - Degree of access to high quality green space
  - Purposes of visits to green spaces
  - Preferences and needs related to green spaces
  - Benefits from visiting green spaces
  - Unmet needs

TOOL 3: Map of interrelationships in the group

PEOPLE:
Inequalities

- Intersectionality (the advanteageous and disadvantageous effect of group specific identities in context of other identities)
- Differences of quality of neighbourhoods, districts
- Differences in access to high quality green spaces
- Gendered inequalities
- Specific challenges for various groups of disabled people
- Discrimination/stigmatization (e.g., ethnic groups, other minorities, such as migrants, sexual minorities)
- Organisational capacity (e.g., neighbourhood associations, interest organizations, social movements, labour unions, lobby groups, etc.)
- Influence on or participation in public (e.g., municipality) or local (e.g., neighbourhood associations) decision-making processes
- Marginalization or exclusion from public (e.g., municipality) or local (e.g., neighbourhood associations) decision-making processes
- Marginalization or exclusion from educational institutions, markets, etc.

TOOL 4: Urban diagnosis based on socio-environmental analysis of the site

PLACES:
Neighbourhoods/ districts

- Socio-economic status of residents
- Quality of infrastructures (housing, drainage, pipe water)
- Degree/quality of urban planning
- Risks related to unplanned/intense car traffic, pollution, contamination, negative effects of climate change
- Degree of quality nature/green spaces in residential areas/neighbourhoods/ district
- Distance to quality green spaces from residential areas
- Adequate and affordable transportation to quality green spaces
- Accessibility in terms of risks related to car traffic and other infrastructures

Indicators

A simple set of three indicators is presented here in order to be able to carry out a minimum of monitoring using the previously proposed tools. These indicators could be included in the monitoring realised at project scale (e.g. Task 6.4 in INTERLACE). The establishment of a broader set of indicators, or more specific indicators is also an option, and it is possible to use the table of essential factors presented in this section to establish them. However, this would require specific resources to be allocated to this more in-depth monitoring in order to carry it out.

The minumum set of proposed indicators is the following:

• **INDICATOR 1**

Number of tools (out of the 4 indicated previously) used to optimise the inclusiveness of the process (Ratio (%) out of 4)

• **INDICATOR 2**

Index of transparency and fairness of the process: composite index based on:

- Ratio (%) of documentation on the process available and accessible
- Ratio (%) of transparency on participants involved in the process (names in the proceedings)
- Ratio (%) of proceedings made public

• **INDICATOR 3**

Group representativeness index: composite index calculated from the weighted average of representativeness of each social or cultural subgroup that may be discriminated against

- Ratio (%) of women
- Ratio (%) of indigenous
- Ratio (%) of migrants
- Ratio (%) of low economic class
- Ratio (%) of inhabitants of the xx district
- Ratio (%) of young people
- Ratio (%) of non/working
- etc.

Abbrevations

- **CGE:**   Culture, Gender and Ethics
- **CNA:**   City Network Accelerators
- **IP:**   Indigenous People
- **IUCN:**   International Union for Conservation of Nature
- **LGBTQ+:** Lesbian, Gay, Bisexual, Transgender, Queer
- **NBS:**   Nature-Based Solutions
- **UNHCR:**   United Nations High Commissioner for Refugies
- **WCIP:**   World Council of Indigenous People

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