The Fifteen Minute Forest

In March 2021, urban planning and urban design practice Feria Urbanism was commissioned by in Between Time to write a vision document that would explore links between urban design practice and a festival themed "Enter The Forest"

a round questions of blockwersty and ways that urban contexts could be rewided and reforested. As a practice, we have been working with the concept of the Fifteen Minutes City, and least that favours proximity to services over mobility and travel. We decided to adapt this idea to extend to urban forest areas, suggesting residents should be able to a cress forest environments within fifteen minutes of their home. We refocused the concept of "the forest"

An increase in connected unhan green papers provides will elite with habitut, sits greater levels of CQ, and helps fix broken ecologies. In turn, we also started to thin a bout how this will enable new relational forms for people and create opportunities for entrepreneurs and the green economy.

We began to think about this in the context of a history of urbanism and the fact that urban density has always focused on the density of people and human related activity. When green spaces have been caved out of this density, it has been to solve a specific human-made problem. The choicer outlers kin the latter half of the 1806, for example, saw parks and green space spanded in order to create "green lungs" away from industrial areas. However, these changes have been a way of adapting or sending human need rather than the fire reaching systemic changes we need to make to support our entire ecosystem.

Our research for this project took two paths. A micro look at how individuals can quickly and simply effect change. And a macro approach, which has focused on big picture thinking.

We have also focused on two versions of urban: "Take Domn Your Fences," considers urban living and explores how we might use our living spaces and gardens differently to maximise potential brodwersity in urban areas. This thinking goes on to consider the different relational forms that would energe.

Whereas "Dig Up Your High Street" considers the urban event— the idea that town is a place to go to, the changing expectations of people who go to town and what they would like from that experience.

The short essays on this poster are drawn from the mind map overleaf and seek to expand some of the themes that came out of our research. Our focus has been to inspire optimism — however, it will be the process and values we attach to actualising these ideas that really inform how they are manifest. These ideas seek to imagine a future urbanism where cities are open, inclusive, social spaces to live and work. Our research for this project focused on what greener towns and cities might look and feel like both actually and culturally. How we might live differently and live better.

We choose to view the climate crisis as a paradigm shift that enables; us to rebalance broken ecologies and tackle systemic inequality, it is a fact that human history is a history of adaptation. Optimistically, this is an opportunity to change and evaluate that which no longer servers us. However, the process of transitioning requires perceptual and systemic shifts as well as changes to our day-to-day lives.

As we try to think our way out of the climate driss and fix broken ecologies, we do so from within the constraints of the built environment we have inherited and the systems that I and could ack . High streets, housing and architecture that will not serve our future, located on a spain jal pain that has evolved to favour traffic and transport over more active travel. Equally, reent generations have inherited ways of living that require is to move around at speed and have enabled us to live further awayfrom our work place, friends and family.

With this in mind we can consider the city we live in as an inherited legacy of habits that have energed to serve the chroniant ideologies. If we are to survive on this pland those ideologies must shift. The politics of opposition, for example, energes from a partiarchal system that was designed to serve the needs of modernity. This binary approach to "winning and losing" is destructive and in order to address the future we need to work together. We need for pole not lover to guide as though this transition and to adopt a politics of listening and consensus in order to effect change.

We start with the provocation: Dig up the High Street / Take Down Your Fences

Text & Image by Jennie Savage, Feria Urbanism, 2021

The City As Artefact

A long time ago people were like the characters in all Tomas Hardy more). They lived in howels and grow cabbages and carved out a miscrobe life from the muck and cliff they found themselves living in Life was hard. Really hard and the released show on powerless individuals who were at the wilm and mercy over head less overloads. That was when people lived in the countryside was suite a task master and although writers like the spring fair. Then came the indicatrial Recolution and they people lived in the countryside was like the spring fair. Then came the indicatrial Recolution and the peasants who worked the land moved in cleen line fair, to dies to escarpe the mise able grind of cabbage growing and the machine, more lendless manual abovu. People stopped being peasants and started being working class. They moved to clies where the render divuses were thrown up at a started from the providing its own good trainlies and in creasing urban chersity. Clies tripped in safe of horse, providing loosing for dramilies and in creasing urban chersity. Clies tripped in the safe in less than all tilty year period of growth. This was modernity, The unrependant march of change revolutions ded all areas of society with Britain continuing to obonise the rest of the world and thus sowing the seeds of global. The industrial Recolution shows us that and class list.

The industrial Recolution shows us that and class and contry life. The country side was classed away from the city "reture" was referred to with watery eyes and imbased whas sense of longing. Alonging for something sad and distant.

The industrial resolution as series of binary opposites, lown and country, life and on the life remaining opposites. The man and our life was classed away drawn and our life was classed away drawn of country life out the world and our on the country life of the was classed away and our life and our on the life remaining out on the country life out the world and our on the life remaining out on the country life out the country life out the w erelords. That was when people lived in the burrhyside. But then, the countryside was sta ausk master and although writers like ardy had a fondness for this way of life it was analy justs had with moments of pleasure, the the spring fair. Then came the Industrial kethe spring fair. Then came the Industrial evolution and the peasants who worked the mod moved, flocked in fact, to cities to escape te mise abb grind of cabbage growing and the modernty. The hythrist thrash of mbrace modernty. The hythrist thrash of

Architecture and urban planning are, after all, the mediums we use to embody and give form to our collective future and the offices we build, either by consensus or otherwise, are the wehicles we use to travel there, are which see you set to ravel there with the stories people tell about who we are and where we are headed. The value of remodeling these stories in order to magire tuture crities that are inclusive ecologies where density of people is matched by an abundance of green space, witheses and bliodiversity.

For example, new housing developments of typically consist of homes for specific units of people — a family home for four, a flat for one or two people. This intur creates a society, in which people live in units that model specific forms of community. What happens if new developments are modular for occumple, architectural practice Heier & Hand's "What We Share: A Model For Co-Housing presented in the Nordic Pavilion of the 2021 Venice Biennial gives us an insight into boxing that offers us both private space and community simultaneously.

The theorist, Donna Haraway considers the means to build more liveable futures. A feature of her thinking is the idea of community and the key lole folkione and narrative play in uniting us and making sense of uncertainty.

A large part of our research for this project focused on the role of future storytelling and in particular the relationship between storytelling, architecture and urban planning.

Future Storytelling For Future Architectures

Each of these works or projects presents us with a new set of relationships, new relational forms each of which ask us to tell new stories about who we might become and the route we might take to get there.

This question of creating new communities is ethood by Laure Provost, in her fill made for the 2019 Venice Biomial "Deep See Blue Surrounding You," in which we follow a collection of people, objects things as they form community and create folklores for the times we live in.

We also considered the idea that walking and traveling through a city is a form of stoyytelling. That creating connected walking routes across and through cities establishes a new set of connections and enables new Adopting a storytelling strategy for in aging truture places creates a way to think about how things could be and how in turn a richitecture can respond to that. For example, the pandemich as afforded people the opportunity to work from home and in oling so we have begun to magine a world in which the "hypochola" can afford us new freedoms and new ways of living and relating to community, which would previously have felt restrictive.

Typically, design focuses on performativity: identifying a need then problem solving to create a specific outcome, often this invites people to enact a task or engage in some form of consumption. Can open-ended design create new relational forms?

Laure Provost, 2019 — Video Installation, Deep See Blue Surrounding You Donna Harroway, 2016 — Staying with the Trouble: Making Kin in the Chthulucene

Baudeaire referred to the modernist city as collective artwork—a cultural project, perhaps, that was both temporal, growing and shifting in time, and spatial—something that is phys cally manifest and made real. If we view the city as iterative it becomes a space that articulates something of the culture and of the people who live there. Over time, the legacy of ideologment has created urban spaces that are a patchwork of different periods and speak of multi-faceted histories, Looked at broad yee might consider the city" as a living history of human endeavour, Looked at an order way we might transider the cities as the enhodied legacy of failed ideas, that we are making do within the ruins of systems that no longer serve us.

Like the smoler who chooses to quiter the person who wishes to get fit, we, as a calcidated from the person who wishes to get fit, we, as a calcidated from the person who wishes to get fit, we are considered from the positive choices or global insulination and make positive choices or a sustainable future. The data is we are being a select to do this whist using inadequate and outer of deep systems, architectures that no longer serve us and a fixed collective psychology that is enabling our both habits; the state of the person of the concretive of a new project. Let our rowns and city centres be like beacons to an optimistic future and create new places that speak of who we want to be, who we want our childrent be. Now it a time of opportunity, it is a time to rethink the failures of global cariplaits mixinh are writ large on the windows of warrant shops and embrance these empty high streets with excitement, seize this moment to create town centres that speak of our current endeasour and become emblens of hope, nodes of connective energy whe trapeople or an meetin callidate place—a new lind of market where we exchange ideas and swap "home working" for connecting to colleagues and meeting friends and family.

If town centres are reconceptualised as meetings spares what architectures energie and how does this new place tool? Can our town centres become given space? Can our chards run down the middle of high a reets, do we meet under pregalsab hung with vines and fruit? On ordis and restaurants harvest sail ad from living gen availal? From centres become places to play. The architectures that emerge or stage sets on which a rolling programme of events engage in ability and halants for a frequency see this sain on popularity— a charice to create new models that enable a transition rowards a given excorromy.

Dig Up The High Street

A City Made By Walking

In the last twenty, years the question "Myy do people go to unou?" has been answered rather crudely. They go to town to buy still and consume food, author each. This limited response has sovelooked a longer history of "the centre" or the experience of the centre as a node of energy, a place where we meet, to look, to see and to be seen, to exchange ideas as much as goods and products.

Around the time citizens became known as consumers and town became a place of foodfalf town centres were being; sold off to private developers saw down in terms of spanies. The developers saw down in terms of spanies that would maximize returns, through the rental of space. The object private moneties of his is how critics have explicitly evolved in the last twenty years and their reolution has been expressed through large scale developments in concrete and glass. The scale of shoops and the materiality of these developments has devarfed the individual. Critically, we might read these spaces as dehumanising. The individual reduced to their capacity to participate in the city as a consumer:

Majbe here we could refer to belease & Guattan's idea of smooth and striated space. The city can be bon's triated space is a series of networks defined by ever-changing boundaries. The uthan designer, the property developer and the planner can conceive of the city as striated—a series of journeys that take people from A to B.

Smooth space, however is the experience of a place where a citizen or user of the city wishes to embody the nomad, wandering, taking a meandering route in which movement is not about arrival favouring instead the journey, the encounter and the event.

This has failed. It has alienated people. The don't like it.

The experience of smooth space is the experience of the implicit city where layers of narrative, memory and feeling draw us back to town like a mnemonic that allows us to enter into reverie.

Acknowledging the implicit city is also about acknowledging the humanity of the city. Its inchess and complexity. The fact that people awigate cities by heir storkes. The implicit city is inch and complex, it is a multifaceted apprience we seen with an arther, defined freedom; it is a place to make memories and a lease on the table and the complex in the complex i

This process will inevitably lead to closure — an end to some things. However, with regrowth comes the opportunity for change consideration and evaluation.

Paul Klee (1920) — Angelus Novus

Planning for the future around the concept of the Effeen Minute City allows us to shift our attention away from car based transport and toward more active forms of travel—walking, cycling, socoting, rollethading, statebanding, public transport or even mobility scooters as car-free ways to access the city.

It would create a local connection to town and also other neighbourhoods. Situated along these routes are places to play, places to chat, places to shop.

This idea of the Fifteen Minute City also lends itself to a city made by walking. A network of walking routes that connect local centres, pocket parks, local centres and easy access town and city centres.

keeper of them.

in his sessay "Phythmanalysis" Henri Lefebve defined the city, not by its buildings and moruments but inseed by its hythms. The daily, weekly, seasonal and annot hythms that govern a place, that narrate our lives and which effect humans most deeply. It is these hythms that dase is through the year and which lefebve as suggests, actually shape and become embodeed by the physical city.

This idea, that the city is a dance or a process, is famously echoed by the urbanist Jane Janobs who goes onto describe the scene auticide her house in the morning as bins are taken out, children walk to school and the streets are actinated by the people who like there. This, at its most simple level is the or oreated city, a city that is animated and bought to life by people.

Imagine trough, if this network of walking was truly beautiful. Some would be planted with trees, orchard edged with forests winding around the town, whilst others would be abundant with local flora and fauna leading to pocket parks with wild areas and places to meet and sit.

To "Dig Up The High Street" is not just to give the high Street all acid fic r to put a sticking plaster on hings until we "get back to normal" it is to totally reconsider the value of "the center," To create new models, new markets and new cultures that reflect, not just who we are now, but who we want to be in the future.

The concept of the Effect Minute City is an urban planning lides that ferour spounity over mobility. The idea that in an urban space people should be able to access everything they need on a weekly basis within a fifteen minute walk from their home. This idea and the special control of the special special has become even more practical since the pandemic when people have started to see the banefits of working from home for at least part of the week friss sift in literary le focuses attention on the local, the possibility for friendship with neighbours, the value of the local shop park and cafe.

Along this walking network, there would be an emphasis on planting and the creation of routes that change with the seasons. These walking routes would be son spopular they would become social spaces, places to run into a friend, see a neighbour or sit and chat. This city made by walking would be a connected space that enabled individuals to connect to the community, communities to connect to the community, communities to connect to place lool gies within would easibilish green orridors across cities enabling local wildlife, flora and fauna to safely co-exist in the city.

Benjamin, W (1940) — Thesis On Th Philosophy Of Histor

It is a fact that the explicit city of transactional encounter cannot survive without the implicit city. So we must return to a light street that values encounter, exchange, journey and event, Experiental spaces, and he multifaceted and complex. Place that celebrate our

This walking network would be the way that most people in wigate their local area and found their way into town. The network would be interspersed with a reast so it and chat, places to play and nodal public spaces where the various routes meet. These nodes would maybe comprise of a row of shoops, public realm and green space. These nodes would also be "event" spaces—whether the event is a pop-up coffee van a local festival, a birthday party or market stalls, indeed the market might be local to the point of people swa pping vegetables they have grown in their masking collective gardens (ii)

Your Garden Is A Nature Reserve

Take Down Your Fences

The potential of these spaces when considered as the net "Indicate, per and shared ecologies — is ordered. The space between unban and rural, town and forest would collapse in on itself as sould notions of health and identity. The day is dirty and polluted, the countrysdefs clean and healthy. Suddenly it is possible to eploy all of the social, work and desirure a spects of living in a city, whilst also enjoying the feeling of being connected to" nature" by in fact being part of a complex ecology. Our homes, the land we rent or own, only belongs to us for a short time. With this in mind can we extend a level of care to our bit offthe planet and treat our back garden as a nature reserve.

Talk to your neighbours about collaboratively planting: If you all plant trees at the end of the garden can you create a forest?

Plant trees, as many trees as you can.
Look for native species — rowan, bird
cherry, hawthorn — or look outfor trees
that self seed in your garden and allow
them to grow.

About Feria Urbanism

 A pond is a fantastic resource for garden ecology. In just a year of so you will see amazing pond life, little midges grow there to feed birds, frogs and toads will move in. If you do it yourself you can make a garden pond in a weekend. Our active local research provides a strong foundation to confidently write by vision documents, neighbourhood plains and ultian strategies. This active approach to co-created design also informs our design work on parks, public gardens, squares, civic spaces, and public art commissions, where we have an active interest in play and ecology.

Ferâu Utanismi is a dynamic, award winning design studin We deliver I caci hange by making community agriadion the foundation of our activity. This is exhabiling and gives people a voice in the design of playful multifacered places that enhance local ecologies and community life. We use a range of digital and real life tactics to engage local knowledge, hopes, and collective denaming.

Think of the opportunity such spaces could create. Collective allotments, where the community could share tasks and work together to grow food.

Leave log piles and leaf piles for your toads to live under and look out for slow worms.

Maybe someone would put up a structure in the middle and it would become a community space, where people meet to have a party, listen to music (if m sure someone round here must play the guitari) There would be a fire pit, a compost heap, maybe a pond or perhaps even a pool to swimin.

Plant native wild flowers and create areas of meadow on your grass. Nectar bearing plants will support bees and other pollinators.

Leave areas of grass unmown. In 2-3 years, meadow flowers will seed as will longer grasses. These create habitat for door mice and voles.

About In Between Time

www.feria-urbanism.com

Make piles of rotting leaves and plant waste. This creates habitat for insects.

Encourage nesting birds such as swallows, swifts and house marters by putting nesting boxes under the eaves of your house. These birds have lost their habitat in recent years due to modern action method; Get a bird feeder. Leave out bird seed

We bring people together around radical and deast to encourage new ways to think about the world and ourselves. We believe in a future where and things people together, enriches lives and gives us all the power to fine the world. Working with antists and sudences, we share stories that inspire suprise and act as a catalyst for change. We will propagate the meant ecosystem for nature, and urgent where are ecosystem for natus, audiences and participants in the Liv.

Do not use weed killer or slug pellets o any other chemical that will get back into the water table.

construction methods





The relational possibilities for humans would also increase. I magine the epportunities such a change could crase. Your children could run out the back of the house and go to play with their friends who there on the street whilm of you. Perhaps someone would hang a swing in the trees, Haple the flashy who three threes flow por the lady who three street one stown would also out the back and chat to her neighbours.

All of this meant that humans perceived themselves at a distance to nature and sitting on top of a hierarchy that made them "lod and master" of all they surveyed, I use such gendered language specifically.

poentally available for reforestation. One study found that 300 million hectares, about the size of the United States are available for reforestation without interfering with either human habitat or agriculture. Once new forests are mature they will also both and store 205 billion tones of carbon, while supporting biodirectly, and making the planer more beautiful. That equates to the absorption of monty Tolle of U.O. peleosed into the atmosphere since the industrial revolution!"

Moderally has been a historic moment in which human and nature separated and began to view one another across a precipice. This settiam has been created in part by the industrial revolution and, to a greater extent, by the deet that being Jurnan separates us from the natural world.

When many city dwellers look out of the back window they will see a network of gardens or gardens joined and divided by back fences.

Just for a moment imagine looking out of you back window and seeing an area of land, an expanse of parkland with no dividing fences. What if this area was planted with trees? Your house would look out over a forest.

in this daydream, taking down our ferces and growing a forest was just the start. Starting to think of urban back garders as a shared, collective resource presents an abundance of opportunity for people to connect, to work together and to be friendly. To relate to each other informally and grow a sense of community.

It is now time to exist this manment of division. To trace a path back to that moment and map a new way forward. Away in which we remember we are part of a complex "ecology" rather than master of nature. But no about the cology and the remember we are part of a complex "ecology" rather than master of nature. But no about the existing in "The Politics of Mature" and looking to the future, we must start to statuse our selves (numans) within ecologies as opposed to relying on the term "nature" within separates us from all things that are not human or human made. Ecology might refer to the specific—crisp packet, bird, worm, street light, national grid, pavement, human, however it night extend beyond that to connect all things from infrastructures to economics to processes, networks and ways of doing things. Using this word ecology patts us at the centre of a elational's function to all other things, thing this word ecology patts us at the centre of a elational's function to make exponsibility for our "impact" however it also strongly implies a generosity, an abundant world of opportunity. When we began the research for this, project we started to this shoul these spaces as untapped resources— large a reas of land that could be used to create habitat and create green space in the city, Urban gardens add up to a huge parcentage of the city and could in turn be seen as an unterpled resource.

Modernity itself also being an age of division the organisation of chaos: towns and urban centres being zoned and organised along similar principals to museums.

Although a flippant account this summary identifies the moment when we stopped seeing ourselves as a part of nature, or being fundamentally interconnected within this web and instead sat atop it.

