

NETWORKING URBAN COMMUNITIES AND ACTION

REPORTS FROM 11th INURA CONFERENCE-FLORENCE

RIGHTS & FIGHTS

INURA

INTERNATIONAL NETWORK FOR URBAN RESEARCH AND ACTION

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foreword

The 11th Inura Conference, which inaugurated a new decade of activity for our association, was held in Florence in the last week of September 2001. By coincidence this is a month, whose destiny, everybody knows, is to be remembered for long long time as an historical turning point at the beginning of the new millennium.

The annual meeting of our small, but very international community, scheduled for only a few days after the Manhattan towers bombing was really at risk of being overwhelmed by the out of scale world drama. Apart of the profound psychological involvement of each of us as thinking human being in such event, as organisers of the meeting we were disorientated and uncertain about the future of our initiative. We received very warm messages from our Toronto friends with the obvious announcement that they sadly decided to stay at home. I thought to the beautiful Zora's smile and I totally agreed. But when, after some days of black out in the overseas communications, from the remote Vancouver Leonie and John said: yes we are coming! it was a sort of signal that even our tiny, but for all of us really meaningful event, should go on as it was thought and imagined by the organisers group. And so it was.

Even Mexican, Nigerian and Hong Kong friends decided to keep the decision of coming to Florence and eventually the number of new, mostly young, and old Inura members who participated at the conference was larger than usual, more than sixty people from 14 different countries.

Thank all of you who contributed to make our conference a wide and friendly arena for interchanging of ideas and experiences !!

As this bulletin try to show, the conference week was a very busy and intense one. Some showers helped us to make more Italian mass than scheduled, but the programme, despite some lacks in the organisation, happened as we have compiled it. The theme of the conference "Rights and fights. Networking urban communities and actions" was very much investigated from theoretical, methodological, operational points of view.

The city of Florence, our case study on the spot, was represented in its different sides, moving from its history and peculiar beauty built by the time, to its fake and stereotyped image of today and, eventually, to a wide range of new key urban issues, enlightened through community alternatives and insurgent creativity.

Many experiences of research and action, quoted into the bulletin, coming from close and far countries, were illustrated in the days of the conference, mainly in the retreat, giving rise to discussions, debate and careful listening to the different speakers. We also were engaged, as Inura members, in rethinking collectively our future common projects and networked actions by new proposals; another collective book is one of them.

We tried at our best to fulfil all over the conference (successfully?) what we know as a key aim of Inura, that is connecting research and action and networking people and groups fighting for a shared vision of social, cultural, economic and environmental justice.

In order to join socio-political awareness and activism to joie de vivre, we were taking part to the ever friendly and ironically serious competition for the best hospitality among the organisers of the annual conferences, that has been usually turned out in a constantly very enjoyable week. So during the retreat, an unexpectedly crowded one, immersed in the Chianti landscape and in the atmosphere of the ancient charming villa, La Chiara di Prumiano, good food and local red wine, violin music and country walks helped us to be deeply involved in the mental exchanges and relaxed and happy at the same time. New friendships are now on!

We are very happy, ending off this bulletin, to pass the responsibility of Inura office to our French friends looking forward to take part in the next 2002 Conference in Caen. They already worked hardly as you can see looking at the well designed programme. It'll be sure another exciting meeting!

See all of you in France

Raffaele

P.S.

We got numerous friendly messages from participants, here is one of them, from a very experienced guy living in Zurich. By doing a quick *résumé* of the most meaningful moments of our meeting..... he made us very happy and proud:

Dear friends, dearest organisers of the INURA 2001 conference.

..... thank you for the wonderful conference and exquisite retreat that you all have offered us. The days in Florence with the many interesting talks and impressions, including the torrential rainfall in the city centre and the Eritrean meal under the airplanes, the great mansion of the Fondazione Michelucci with the splendid views, the Ex-Emerson and, of course our grand hotel just below Fiesole will remain unforgettable. Only one thing can be better: the retreat! To have time to discuss our mutual interests and worries, plans and projects in the setting of the Chianti hills, to dine and wine in the historic villa, to dance under the stars in the company of soulmates, old and new friends, is pure bliss! Again, our annual gathering has been one of this year's most precious weeks, for me and perhaps for some others too. Thanks a lot to all who have participated in this wonderful event, and I hope to see you again in Paris and Caen, in 2002.

Much love and respect, Richard

contested places

stories and geographies from another florence

giancarlo paba

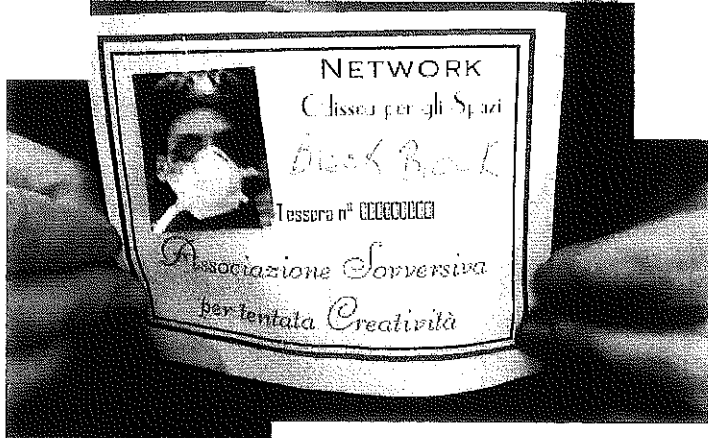
"Potentially, the list of acts of resistance is endless - everything from footdragging to walking, from sit-in to outings, from chaining oneself up in treetops to dancing the night away, from parody to passing, from bombsto hoaxes, from graffiti tags on New York trains to stealing pens from employers, from no voting to releasing laboratory animals, from mugging yuppies to buying shares, from cheating to dropping out, from tattoos to body piercing, from pink air to pink triangles, from loud music to loud T-shirts, from memories to dreams - and the reason for this seems to be that definitions of resistance have become bound up with the ways that people are understood to have capacities to change things, through giving their own (resistant) meanings to things, through finding their own tactics for avoiding, taunting, attacking, undermining, enduring, hindering, mocking the everyday exercise of power."

(S. Pile, M. Keith, eds., *Geographies of Resistance*, Routledge, London/New York, 1997)

Florence is a "perverse beauty machine" (Th. Bernhard), and a soul-killing one. It is, for a relevant part of its inhabitants, a machine producing material suffering and a difficult and contrasted survival. The mortal atmosphere - due to the communion of the climate and of the environmental devastation - renders it noxious; the contrast between downtown and suburbia makes it lying and double-faced; the dominance exerted by commerce and money makes it cynical and cruel; the parasitical exploitation of an ancient culture and the crisis in the contemporary culture make it sterile and dull; the mental and material avarice often make it hostile and unwelcoming. The Florentine public scene reflects the environmental - physical decay of the city: tired governing action, sheriffs and hell-bent "enforcers", barkers and couturiers, film directors and former alternative singers, now fat and washed up, sclerotic theatres and farces recycling TV shows, and generally speaking, producing fossilized cultures totally opposed to experimentation and critical courage. The perverse beauty machine of Florence - "cold museum of death" - is adequately represented in countless maps and guides, an inflation in images and tales, "rooms with a view", conventional sights. Our research has ignored that figure of the city and has instead addressed the reconstruction of some parts of the "other" geography of Florence: the interstitial, hidden, fluid counter-geography of a different Florence, a budding, emergent city, mixed with the existing one, within and against the existing city. [...]

We often define Florence as an insurgent city, and some explaining is necessary on the meaning attributed to this expression. Sandercock defines "insurgent planning practices" the initiatives of resistance/transformation opposing the existing city and at the same time positively building the first devices of an alternative and different city. Friedmann links these initiatives to the dynamics of expanding citizenships, to a progressive widening of democratic spaces. New citizenships create a plural and creative context, a multipli/city, into which concrete, achievable forms of utopia become feasible. Even keeping these contributions into account, to us the term insurgent still retains a more ancient "field of resonance". In particular, we refer to the centrality of this term in the thought of Patrick Geddes. On the Geddes thought it is perhaps possible to build a sort of insurgent urbanism: as an idea of city transformation capable of setting "the forward movement of life" in motion, "its insurgence and its expectancy". "Insurgency", Mumford wrote, is in fact "the ability to overcome, through power or cunning, through plan or dream, the forces threatening the organism". Insurgent, in this Geddesian-Mumfordian sense, are the very movements of the bodies within the city. Molecular movements: the trajectories of bodies in the pursuit of occasions for life and happiness; the associated movements: the interactions between bodies, mutual help, solidarity and friendship; the organized networks of resistance and action: the process of building or transforming places and settlements. Therefore, central to our tale we have collocated the living practices of the new citizens, the little daily anthropologies, the individual or group micro-histories. Insurgent city doesn't mean subversive or revolutionary city (that is not the case in nowadays Florence, whether one likes that fact or not). Insurgent social practices are instead the outcome of positive collective volitions. Practices found on a different level, mille plateaux, impervious and indifferent to the traditional world of political struggle and ideologies. "Unpolitical" practices to some degree, and perhaps just because of that the only politically effective ones. [...]

The original intention of the research was to build a real city atlas of Florence, particularly concerning its new social morphology. There are many ways of conceiving the creation of an atlas. One of the classic ways is that of lumping together in compact and defined images all the established knowledge about a certain portion of world or society: the atlas fixes the known territory, the terra cognita, in a unitary and shared pattern. This mode of representation presupposes the unity and the stability of the world. How could we reach a safe and fixed representation of Florence's mutating citizenships and of their ever-changing relations to space? There is however another way of understanding the concept of atlas, the one



we have chosen. "Maps" and narrations fill up with provisional signs, cover themselves in images and suggestions useful to make inroads into unknown territory. This latter type of representation presents the advantage of remaining close to the things represented. Further complication was presented by the fact that the object of representation was exactly the ebullient world of the insurgent city. We therefore thought about a pluralistic, polymorphic, de-centralized atlas, aiming to represent the different points of view of the emerging city, an atlas of voices and relations, of routes and testimonies. [...]

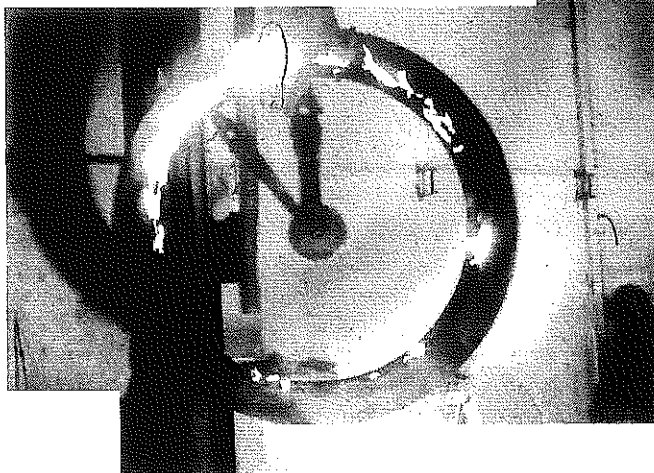
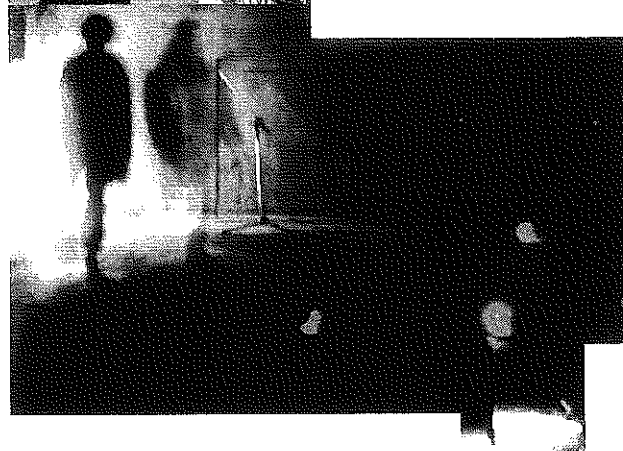
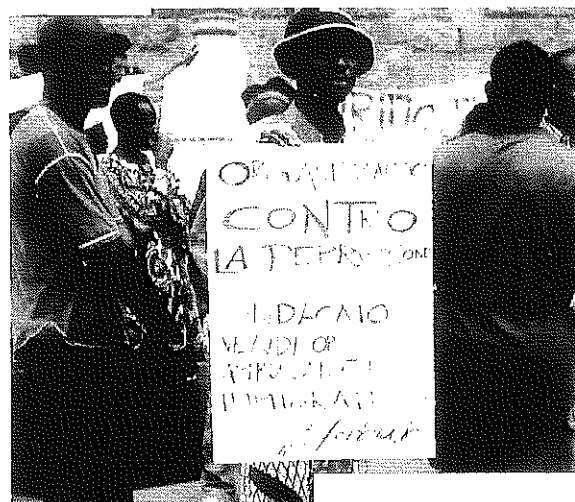
Another aspect of the research has created problems and difficulties. Our intention was to get to the physical, even architectural and morphological description, of the alternative, emerging city. In reality, the universe of the emerging subjectivities isn't yet capable of producing an organic and structured change within cities. Their movements are the origin of punctual modifications, of micro-transformations, at times depositing only symptoms of presence, signs marking a track. Therefore we have tried to survey only the phenomena that are identifiable, borrowing an expression from Bourdieu, as "effects of place" of the new collective actions. Keeping into account the many different ways of carving public and social space, we have tried to record a very wide field of effects of place generated by the new social practices: changes in use and function, processes of re-semantization of buildings and public places, "colouring" of urban space, reconfiguration of urban times, self-managed restoration work on housing, participated projects, self-managed forms of requalification in buildings and urban areas, and in some cases the creation of real "social building sites" for the city's transformation. Urban space is contested space: places of the city disputed and contended, particularly public spaces, squares, streets and, in general, the open space, the parks and gardens, marginal and connective areas, abandoned buildings and vacated areas. Places contended between different options for use, life trajectories and different expectations for a city: Homi Bhabha has called them third space, interstitial, in-between, within which differences are articulated and life is negotiated. The contents of this figurative account of research are born out of polls, partial focusing on issues, contacts and immersions into the movements of the city, and naturally by research on specific subjects, or by research-action on some territories. Content is often constituted by discourse concerning small episodes, micro-phenomena, and sometimes also by inquiries into more complex phenomena, encountered during the exploring of the city and its social space. Materials presented are made out of many things mixed amongst themselves: iconographic material (photos, maps, drawings, diagrams, interpretative sketches), but also oral stories, interviews, narratives. [...]

Everywhere on the background of the urban explorations represented, it is possible to see the threatening profile of the city hostile to the new citizenships. We've called it gated city: forbidden city, under surveillance. It is the city of the enclosures, fences, barriers, access codes, remote or close con-

trol, of time and space limitations, of the privatisation of public space. It is an "architecture of fear" (N. Ellin) that consolidates itself that way, through spatial and control devices small and large: a paranoid and "secured" vision of urban life. The first dimension of the opposition to the city-fortress is therefore that of resistance. The "arts of resistance" are the weapons of the poor, a sort of "infrapolitics of the powerless" (D.S. Moore). Resistance to control and a positive organization of survival are deployed especially within the public space, contested space of the city par excellence. We have examined this collective challenging over the space in a few sensitive places: the squares, the social hangouts of the inner city, the rail station and the territories of commerce and of transit, the very streets of the city, in the end. And we have recorded the positive signs of this challenge, the micro-transformations and the processes of reclaiming of collective space. In particular we have attempted to draw a map of the inhabitants coming from far away, of the "foreigners", the migrants. To live, to keep on trying to live, deploying "insurgent living practices", really means to be forced to resist and at the same time to have to change the city. Life isn't granted to this category of denied citizens, their existence hasn't yet quietly crystallized in their houses and in the city. To live, for the migrants, is still a goal, not the natural starting point, and therefore it necessarily is a project. To live means to secure a shelter, to equip a collective space for survival, ensure the satisfaction of basic needs, to adapt the structure of consume and of commerce, to seize the possibility for movement and communication, to attack the problems of employment and training, to affirm the right to a family and an offspring, to face the problem of leisure, of bread and roses at the same time. And it is then as a consequence of this progressive rooting of the lives of migrants that the effects of place are piling up into the space and the city is reshaped, transformed, coloured. In some case, the lifestories are forced to cross a sort of wild zone, the border territory of the city, placed on the edge, sometimes over it, of norms and legality. Third space, wild zone, or again oblique spaces, hybrid, ambiguous, as in the case of the queer spaces, the "wrong" spaces of free sexual practices. New geographies of desire and of the freedom of the bodies spread, often balanced on the threshold between self-expression and self-exploitation.

Finally, fundamental are the parts of the research dedicated to the reconstruction of two of the most significant experiences in the Florentine area, that we have defined as "social building sites": the experiences of the communities at the Isolotto and the Piagge. The social building sites of the Isolotto and the Piagge are alternative practices of cities trying to invest and affect all aspects of the urban structure, micro-utopias on the way to their realization. The activities of the Piagge community, for instance, concern housing and the arrival of foreigners, work and training, communication and meeting opportunities, spirituality and material help and many more aspects. [...]

From the introduction of the final research report.



historic insurrections in florence

gabriele corsani

It is difficult to define Florence as a rebellious city given that the last proper revolt, the "Tumulto dei Ciompi" (Tumult of the Ciompi), dates back to 1378. This was a remarkable event - marking the end of the XIVth century with an intense wave of civil passion in response to the decline of the city which began with the bankruptcy of the Bardi and Peruzzi banks (1341) - but, in truth, it occurred rather a long time ago. It is, however, worth stressing the profound relevance of this event, not just in terms of Florentine history, with the cyclic repercussions of subsequent years, but with regard to the history of the whole of Italy and beyond, since it was actually the most impressive uprising of the European pre-proletariat of the entire XIVth century" (Rutenberg, 1971).

Between 1496 and 1498, Girolamo Savonarola carried out a Fourier-style ante litteram venture. Hundreds of young boys, many of whom already running wild, were gathered together in squads animated by a moralist zeal, announcing, in an often uncouth way, the need to repent for the many sins committed by the city as a whole. This brief yet intense experience brought to light a disturbing social and economic reality, especially if one considers that at the time Florence had little more than 70,000 inhabitants. Savonarola subsequently became the object of the assault on the convent of San Marco on 8th April 1498, led by the "Compagnacci" (a society inspired by the Epicureanism of Lorenzo the Magnificent), a prelude to his hanging and burning at the stake on the following 23rd May. On that occasion, the general population also sided against the monk from Ferrara whom they had previously eulogised.

The peaceful decline of Florence was shaken at the end of the XVIIIth century by a small revolt, notable for the fact that it took place at night. The demonstration of 9th June 1790 was part of the reaction to the free-trade reforms of Grand Duke Pietro Leopoldo, which were much more intense in other parts of Tuscany. This modest urban episode was orchestrated by the oligarchy against the person responsible for the freedom of trade legislation, the talented economist Francesco Maria Gianni.

There was not a true rebellious uprising in Florence in 1848. The "revolution" in Florence took place a few years later. This was, in fact, the term used to describe Grand Duke Leopoldo II's spontaneous abandonment of the throne, on 27th April 1859. The most notable event of that day - once it was certain that the Grand Duke had left Florence - was the march from Piazza Barbano (then Piazza dell'Indipendenza) to Piazza della Signoria, whilst the Florentine bourgeoisie vied with each other to display the tricolour flag from their windows.

Mikhail Bakunin settled in Florence at the beginning of 1864. He joined the Freemasonry and made contact with political exiles as well as Italian and European progressive democrats, of which there were many living in the city. He founded *Fraternité Internationale*, the blueprint of which illustrates the passage to the socialist and anarchic phase of his doctrine. The result of so much activism was, however, disappointing and, in June 1865, he moved to Sorrento. He did not find Florence to be a suitable place for revolutionary proselytism. In fact, the greatest limitation of Florentine opposition to power in those years consisted of an individualistic concept of political struggle, even in the more extreme hypothesis of an insurrection. This was also linked to autonomist demands, as expressed in one of the many auspices, at the end of 1868: "We will see Palazzo Vecchio / With its old flag / The red one, the true one, / Not the intolerable Tricolour." (Conti, 1950).

From an economic point of view, the '70s and '80s suffered from the effects of the difficult general situation, worsened by the whirlwind beginning and, particularly, the equally sudden end of Florence's role as capital city (1865-1871). The ensuing financial crisis led to the bankruptcy of the City Council (1878). The central government's slowness and frugality in granting aid - which was morally due - was a response to the parliamentary crisis caused by Tuscan Members of Parliament in March 1876, as well as the Florentine politicians' aspirations of administrative autonomy. In 1891, out of a total of approximately 180,000 inhabitants, 72,000 were classified as being poor, 40% of the population. This potentially subversive information, given the lack of general economic prospects, laid the foundation for the riots and strikes which took place over the following years (1896-98), sparked by the incessant increase in the cost of living. Added to these were the strikes by straw workers (the "trecciaiole") in the countryside, which led to a true union between urban and rural agitation.

An important event occurred at the beginning of the XXth century. In 1902, the first general strike took place in Florence, preceded by a series of partial strikes. This was a very prominent demonstration, second only, in Italy, to the one held in Turin in February of the same year. It did not last long (from 30th August until 2nd September) but was reasonably intense, due to the unanimous participation of the workers despite the numerous arrests made every night.

In the early part of the 20th century a more traditional attitude of conflict re-emerged, which was individualistic and anarchist. Amongst the literary expressions of this more or less sterile rebellious stance are some of the tirades of Giovanni Papini, such as the libellous pamphlet "Contro Firenze passatista" (Against a die-hard Florence) or the unseemly insult in verse about the banality of Piazza Vittorio (now Piazza della Repubblica). Vasco Pratolini is the only writer to describe the heroic deeds of proletarian Florence in the first half of the XXth century in several of his novels.

Although strictly speaking they remain outside the subject in hand, the events which occurred during the final stages of the Second World War merit a brief comment. On 11th August 1944, Florence enjoyed the distinction of managing to free

itself from nazi and fascist oppression before the arrival of British and American troops, and the significance for the entire country of the organisational ability displayed by the Comitato Toscano di Liberazione Nazionale (Tuscan National Liberation Committee) is well known (Il Ponte, 1945, 1954). It is also true that there was no actual insurrection: the involvement of the people was manifested in a quite limited way. It was more a flare of initial enthusiasm than actual participation in the stream of military actions which went on throughout the month of August in the northern part of the city (Fiesole was liberated on 1st September). One singular episode of an environmental nature occurred during that period: it is said that the pigeons abandoned Florence during the most difficult times and returned en masse right after the city was liberated.

To conclude this brief review, mention should be made of the student uprisings of '68 which were particularly lively and saw a considerable amount of participation, especially as far as the Faculties of Architecture, Literature and Philosophy were concerned. With regard to the Faculty of Architecture, '68 can be considered as the birth date of some of the present day trends in the teaching of city and territorial planning.

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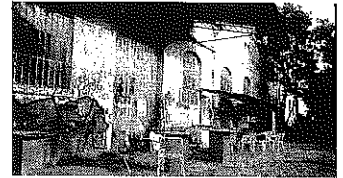
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urban movements

csa ex-emerson

marvi maggio



On 24th of September 2001, our INURA meeting was held in the squatted and self managed social centre Ex Emerson: a converted big factory estate located in the north west side of Florence. The topic was "Urban Movements" with three main presentations: the Housing Fight Movement in Florence and the Tuscany Antagonistic Movement by Marvi Maggio and Lorenzo Bargellini; Kraftwerk in Zurich by Andreas Hofer and Marsh Farm Community in Luton (UK) by Mark Saunders.

A discussion about urban movements could not avoid to confront with what happened in Genoa in July, during the G8 meeting, so the second part of the afternoon have been dedicated to this issue. We saw two videos on the 3 days demonstration in Genoa and we had two speeches: one from a representative of the Genoa Social Forum (the umbrella organisation that promoted the protest) and one from Umberto Allegretti, a professor of "Constitutional Right" in the University of Florence (see the text of his presentation in this bulletin).

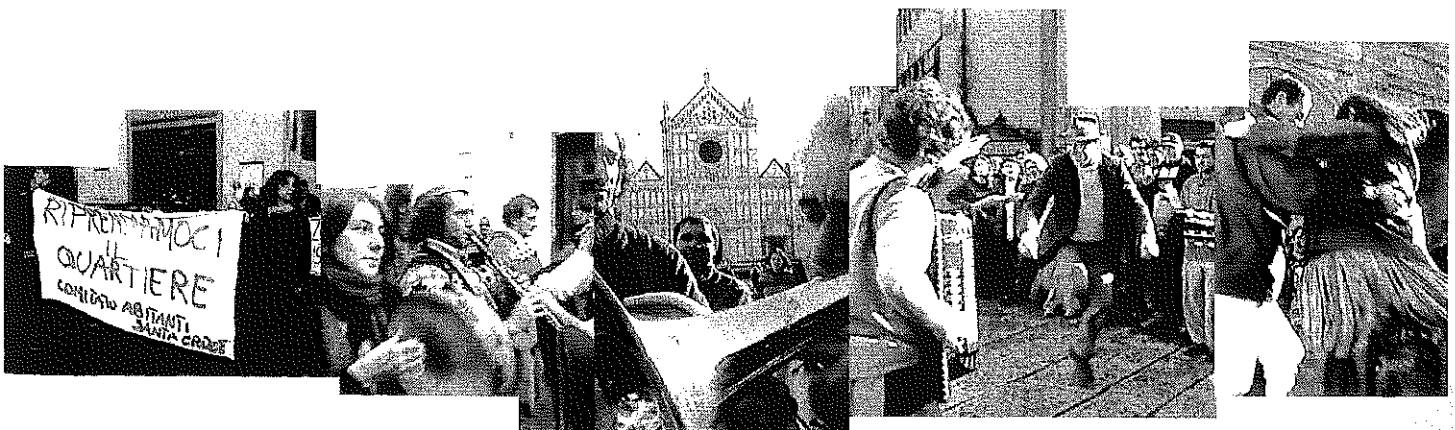
A very tasty social dinner follow.

The social centre Ex Emerson that host us, was squatted in July 1993 immediately after the violent clearing, by the police, of its previous headquarter, squatted in 1989. The aim of this social centre is to promote the social use of urban spaces and to deepen the fight for the denied social rights through direct action, space appropriation, self-organisation in the territory against social and environmental harmfulness and work exploitation. The urban issues have always been its core commitment: fights against incinerators and environmental noxious infrastructures for high speed train; denounce of urban transformations aimed only to land rent and real estate profit through direct actions and demonstrations; squatting of decayed areas and close public gardens to open them up to the inhabitants and denounce the waste of what would be a common heritage.

A brief story of the Housing Fight Movement was presented. It start in Florence in 1990, in relation to the increase of land rent and real estate valorisation process that deepen dramatically the housing problem. Its aim is to guarantee the right to housing for all through squatting of empty buildings and the defence of evicted tenants. At the same time the movement is conscious of the necessity of a social and political fight against the responsible of the housing problem: land and real estate owners, real estate enterprises, multinationals and public institutions. It involve nearly 350 persons coming from many countries: Somalia, Eritrea, Maghreb, Libya, Algeria, Marocco, Tunisia, Serbia, Rumania, Poland, Albania, China, Italy. The main part of the inhabitants of the squatted houses are migrants, but there are also Italian students, singles and families that could not afford the market prices of housing. The movement propose to adopt "self - renewal" from many years, but up to now the negotiation with the local authority have been very difficult. Nowadays the main issues tackled by the Movement are to stop the privatisation of the state assets and to promote the right for all the migrants to get the papers to live in Italy. Many efforts are spent in maintaining the squatted buildings that are under the pressure of the real estate valorisation process.

Andreas Hofer bring us a very good news: on 22 of September was held the "grand opening" of Kraftwerk1 in Zurich. After many year of planning, another utopia became real: 300 people live and 150 work in four co-operative buildings located in one of the industrial areas in the western part of the city of Zurich. The aim is to built a "new civilisation beyond work" through alternative economies and lifestyle (see: P.M., "KraftWerk1: An Approach to a Civilisation beyond Work", Possible Urban Worlds, 1998 and <http://www.kraftwerk1.ch/dokumentation>).

Unfortunately the members of Exodus Collective could not be with us this year, but Mark Saunders bring news from Marsh Farm Community. A dramatic split occur in Exodus Collective but in Marsh Farm Community the values and motivations that give life to Exodus continue to develop at the neighbourhood level.



briefly rethinking genoa events

umberto allegretti

I would have liked to speak in French - which I undoubtedly practice much better than other languages. But I've been told that the official language of this meeting was another, so you will have to listen to my poorly spoken English. But let me say that - if we want to resist to the Northern American hegemony (and God knows how much it's necessary in these days) - we have also to start thinking about the need of preserving the plurality of languages of our different cultures, being language itself a primary instrument of hegemony...

I've been told that this session of discussion about Genoa was requested by many of our foreign guests, after the events which surrounded the G8 Summit and the counter-initiatives taking place in the same period. I have been in Genoa the whole week of the G8, working with the Social Forum, a recent-born entity that coordinated more than 750 national and international associations, NGOs and groups during the forums and the marches for 'a different globalisation'.

There have been four entire days preceding the street-demonstrations - from Monday 16th to Thursday 19th of July - dedicated to lectures, talks, debates and discussions on all of the aspects of Globalisation and international Politics, and two more debate sessions on Saturday 21st and Sunday 22nd, accompanying and following the three big marches.

As it was foreseeable, the media system (particularly the Italian one) did not report on these debates, focusing only on demonstrations and - above all - on the clashes between police and demonstrators. In this way, it spread the idea that the whole counter-event opposing the official G8 could be reduced to a 'law-and-order' problem. Only after the events, in the later weeks, medias played a better role, stimulated by the foreign echoes, too...

We might be sure that studying, analysing, criticising, debating and making alternative proposals on world economy, peace, environment, citizens rights and so on, is the most efficacious and constructive way to fight against the present model of globalisation, for a different globalisation, and for a different world.

The so-called 'No-global' movement, considers itself and wants to be regarded as a movement 'for a different Globalisation'. It recently entered a new phase. After the years in which criticism and demolition prevailed, with the last January Porto Alegre's World Social Forum, the attempt to begin outlining a new course of action for the state of world affairs was made.

Demonstrations - of course - still play an important and 'visible' role in this new path, especially when they gather from 200.000 to 300.000 people as in Genoa; but they are definitely not the clearest and most useful tools of the Movement fights.

During the counter-events protesting against the G8 agenda, the Italian Government and the Police opposed to this 'freedom of thoughts and speeches' a highly disputable technique; before, during and after the Summit.

A technique mainly addressed to scare the popular Movement, and to push it against a wall, a wall of physical confrontation and clash with a "enemy". The leading idea was to mix up and confuse the huge number of peaceful militants with the few violent fellows.

Before the event, Central and Local Authorities (with the exception of the Mayor of Genoa and the President of the Province) spent two months in spreading anxiety and fear among the inhabitants, inviting them to evacuate and desert the town. Moreover, trying to prohibit by Decree every public expression of free thought, delimitating vast forbidden areas (the so-called 'Red zone' and 'Yellow Zone'), and attempting to prevent the Social Forum from gathering in a certain and visible seat, they aimed at exacerbating minds and souls in many different ways...

At the last moment - as a result of the strong popular protest to which the Movement gave voice - a see along the seaside for the discussing forums was assured by the Municipality, and the demonstrations were finally authorized in the zone surrounding the 'red area' reserved to the official G8 Summit.

But - as you know - peace and serenity of a city (especially in a period of bustle) can be assured and defended by its inhabitants better than by whomsoever... In the bad-protected desert to which Genoa was reduced, the violent groups inevitably were facilitated in expressing their harmful intentions. The split-management of the city space, with an hyper-protected small area and a huge ignored 'suburban desert' produced his foreseeable (and maybe pursued) effects, firstly aiming at delegitimize the citizens-movement as a whole...

In the 'hottest' days of the street-demonstrations - with the exception of the Thursday peaceful and coloured 'Migrants Parade' - the Police showed an amazing strategy, as yet we don't know whether by its own decision or, more likely, following orders or suggestions of the Prime Minister and the Minister of Interior Affairs.

It allowed that generally reduced and easily identifiable groups of violent reached the core of the city and the routes of the peaceful demonstrations, destroying banks, cars and everything on their way. These groups have always been attacked only when they had already joined the peaceful demonstrators. Indeed, there are plenty of evidence that the police was much more active in dissolving and persecuting the organised peaceful demonstrators - often with a high degree of violence - than stopping and circumscribing the so-called 'black block'.

This attitude produced a casualty and many seriously wounded persons, most of them among the peaceful demonstrators.

After the demonstrations were over and the larger part of the participants had left the town, the police planned and executed what must be considered the fruit of a pure spirit of repression and vengeance. In fact, there was a night search in the school playing as a seat for the Social Forum organisation, for the advocates and the alternative press, where the presents - most of them asleep - were frisked, bit and injured with the pretext of searching for weapons (that were not found). Many of them were arrested and was known only several days after that in the barracks many violent acts and abuses took place against them, with a special roughness towards girls and women.

I can't here remember all the other acts contrary to the law and the citizens' rights, that have been carried on during those days by the police, partly justified by the Italian new Government, even tough it was obliged by public opinion pressure to punish some of the most involved police chiefs in charge in those days (the taken measures didn't last so much, if they now have been all reintegrated in other high level duties...).

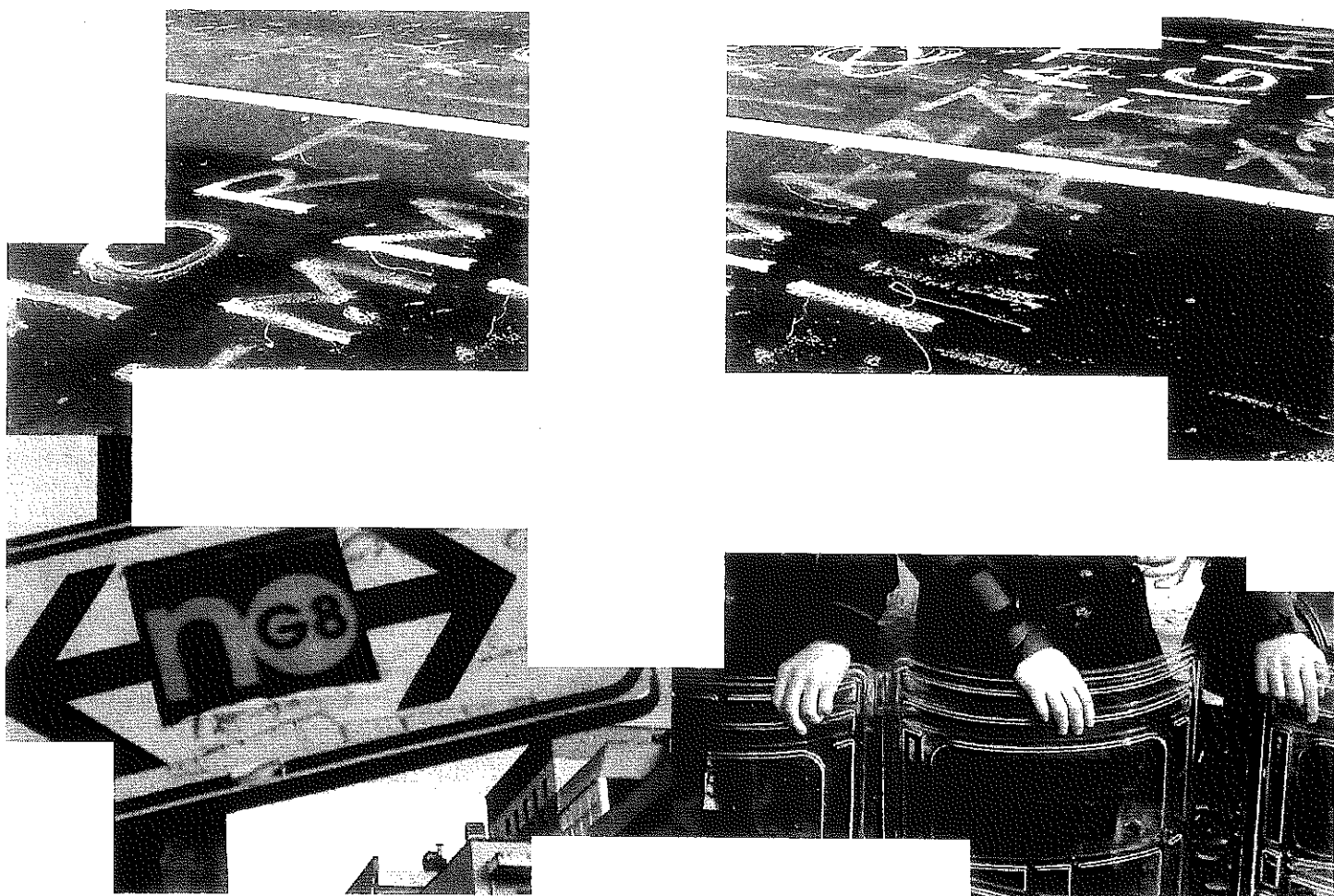
Do these facts correspond to a specific choice or a general new political trend decided by our and other western governments? It should be very worrying, even anguishing. Especially because the present international situation provokes - in US as everywhere - an all-over-spread climate of danger for liberties.

I think that the Movement is due to answer with self control and wisdom. It might not allow to be pushed to a wall-to-wall game, reducing battles for life and diversity to a matter of 'law and order'. The fight to eventual police provocations cannot gain its whole attention. The Movement must intensify its commitment in studying, debating, analysing, bringing to surface hidden dangers of globalisation and working out constructive 'alternative proposals'.

Porto Alegre's 2° Social Forum will be - next February - the next great occasion to do it, peacefully. But our job must continue daily, in our lives and professions...

The first public events organised by the Movement in Italy, in the months following Genoa, seem to go in the right direction.

The fight for an alternative to the three Globalisations - economic, cultural and military Globalisation - deserves our best engagements, to be able to re-direct the future throughout a man-centred and a values-based world.



changing the city, practicing the utopia

On the afternoon of Tuesday, September 25, an open meeting was held in the Aula Magna of the Faculty of Architecture of the Florence University. It was scheduled as a key event with two theoretical presentations by Leonie Sandercock and Alberto Magnaghi, followed by a large commentary by John Friedmann. All of the speakers, helped by the chairman Fred Robinson and by an attentive audience, went deep into the theme "Changing the city, practicing the utopia". Here are the abstracts of the two presentations.

leonie sandercock

PRACTICING UTOPIA: SUSTAINING CITIES

What are the possibilities for an art of urban engagement which takes a position on issues such as democracy, power, social justice and sustainability? And what does this have to do with planning, as we know it? These are the questions which frame this paper, in the context of a view of planning as an always unfinished social project.

In order to liberate ourselves to think differently about how we might practice utopia as urban activists, I describe a new planning imagination, a dialectical imagination, and its actually existing practices. Among other things, such an imagination requires an expanded, more communicative conception of planning, and a more emotionally rich language available to its practitioners. This is not urban science fiction but true stories from various cities. What these stories suggest is that more and more of our work, if we want to work towards sustaining cities, will be bound up with organizing hope, negotiating fears, and mediating memories.

The first part of the paper talks about these various ways of practicing utopia. The second part, in the spirit of the dialectical imagination that I outline (both critical and utopian), turns on itself and questions the assumptions embedded in the first part. Here I examine four widely shared positions among urban activists, which might also be thought of as utopian propositions:

- * That democratizing planning processes is the solution to urban problems.
- * That self-help rather than bureaucratic help gets the results, so community-based planning should be privileged over planning by the state.
- * That planning is all about talk.
- * That we can make planning more meaningful by reconceptualizing it as organizing hope, negotiating fear, etc.

I then examine the antithesis of these propositions: that the very idea of planning as a social project is a dangerous Enlightenment illusion/delusion, which misunderstands and/or underestimates the imperatives of both capital and the state.

Finally, I ask the classic question, what can we do? And I take the metaphor of the Songlines from Aboriginal Australia as my inspiration for describing the work of this new planning imagination as the search for the city's Songlines - the search for all that is life-sustaining, in the face of the inferno.

1. My utopic Vision

The contraction of western city consumption of resources is the requirement for sustainability in third world megalopolis. A constellation of towns, villages and regions linked by solidarity, each one governing its own territory with local styles of self-sustainable development.

The 'local' style is produced by:

- investing in local environmental, 'territorial' and cultural heritage
- wide social participation in building pacts for development
- non-hierarchical exchanges within and between urban regions
- a fair equilibrium between competitiveness and solidarity, openness and closure of local systems

2. A practical Utopia

The three Thomas More Utopia's fundamentals revised, plus a fourth concept, for an updated practical Utopia:

2.1 *Radical critique to contemporary society* (which today is not a task for the planner alone, but for a wide ensemble of antagonist cultures and social movements emerged from Seattle to Genoa, with world-wide networks)

2.2 *Socio-economical alternative scenarios* (the various issues brought to attention by many different social actors foresees the possibility to integrate knowledges and sectorial policies into innovative local scenarios; the planner should here elicitate the single designs, bridging them in a sustainable development proposal)

2.3 *A spatial model for Utopia* (here the planner's task becomes today more specific: the design of a spatial vision which re-organizes human settlements following the sustainable development local proposal)

2.4 *Fostering Utopia, from now* (in many places, time is ripe to build experimental laboratories of mid-ways encounters between bottom-up practices and top-down local policies. For example, the setting up of 'social forum' in many Italian towns, and Tuscan regional administration initiatives like law 5/95 for land-use government or the 'Glocal forum' might be a good base for fostering Utopia)

3. Making local societies grow

Local Utopia is first of all making local societies grow in civic action, self-consciousness, social and cultural complexity, self-government of local resources. As that, local society is not given or inherited, but can only be the outcome of a political project.

This political project implies the reframing of a number of issues:

- from 'urban' practices and policies to a 'regional' context more apt to deal with the ecological footprint, towards a sustainable management of primary resources cycles (food, water, wastes, etc.);
- from urban dwellers as the only actors of possible change to countryside people as the new common goods producers ('terroir' products, organic and quality food, landscape, hydrogeological safeguard, environmental maintenance and restoration, local economic districts);
- from the dwellers/producers divide, typical of Fordist industrial society, towards a merging (in the post-Fordist self-employment society) of these two roles into a unitary and spread responsibility for local production and life quality;
- from closed local societies, stables in time and place, to multiethnic and shifting local societies whose identity is built by designing together a common future.

4. From class consciousness to place consciousness

Social conflict has shifted, in post-Fordism, from the contradiction between capital and labour to a new opposition: homogenization and destruction of local cultures, social polarization and fragmentation on one hand; on the other hand assertion of diversities, life styles, cultures, and the insurgence of new communities.

'Territory' (the urban region) has become the new 'factory' within the molecular organisation of post-Fordist self-employment: the conquest of 'territorial plus value' by the new dwellers/producers can already be perceived as the ground for future social conflict.

Globalization has already produced identitarian revolts and the search for new rooting and place-care processes. Fostering this new place consciousness towards outcomes different from violence and war is the main issue for urban and regional politics and policies.

5. Activating new democracy and citizenship agencies

From interests' conflicts to fair deals about local development objectives.

This gap cannot be covered through representative democracy instruments only, but direct democracy instruments and agencies must be activated, in order to replace interests and conflicts of single actors towards shared future scenarios.

The 'constitutional table' must be wide and representative of faible voices, where a molteplicity of interests find reasons for a fair trade.

The constitutional pact overcomes traditional planning instruments towards self-control by single stakeholders for common good investments.

The consumers/producers society re-fits wealth production economic indicators (GNP) with respect to: spread ownership of production means; self-government; environment and life quality; social solidarity and safety; development of non-merchant values and exchanges.

6. The new role of municipality in self-sustainable local development

New functions for local government, like:

- easing the building of local constitutional pacts;
- governing and promoting the growth of locally-based economic systems, deciding what, how much and where to produce to enhance local heritage value;
- increasing reproductive self-capacity of the place.

7. For a bottom-up globalization: away from the war, developing a network of autonomous places

Not powers, nor counterpowers: autonomy...

After September 11th, 2001, the long-range networks of globalization become hard: first the arms.

Reduction of local to 'fair and square' identities.

Against this simplification, there is a need to speed up the strenghtening of local societies (as an opposition to dependency from great blocks) and their political, cultural and economic autonomy.

Emergency economics underline the demand for autonomy in basic human needs: water, food, energy and safety. This new uncertainty in daily life-reproduction helps understanding the issue of self-sustainability in local development.

To strenght active resistance to global, developing:

- translocal information;
- regional towns networks offering 'rare' services, so far to be found only in global 'command' cities
- ecological fair trade and financial relationships
- local systems of production and consume, grounded upon local heritage value enhancement
- local development agencies' networks
- South-South, South-North cooperation development

le piagge

annalisa pecoriello

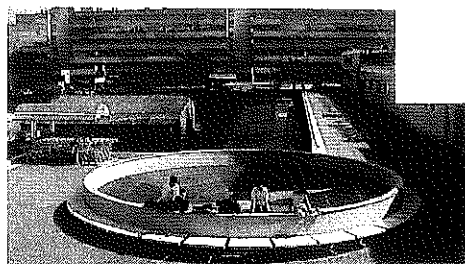
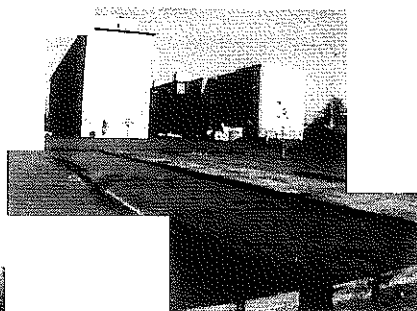
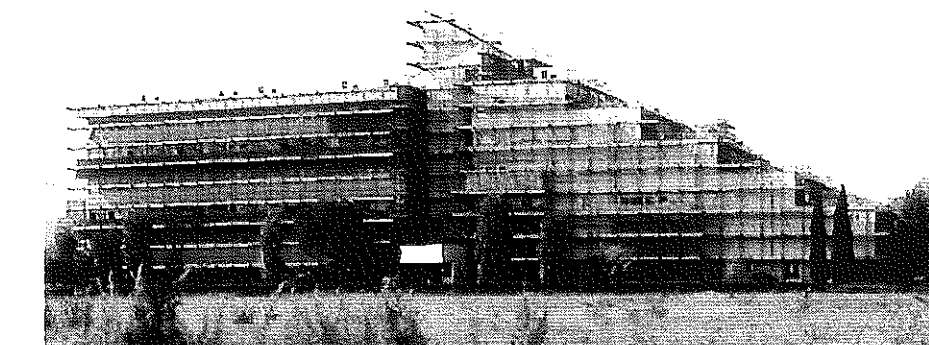


On the 26th of September we spent half a day in the Quartiere Le Piagge. A tour around the area showed us its two contrasting sides: the old villages located along the ancient Via Pistoiese, where a Chinese community settled in the last years, and the new built expansion featured by groups of big blocks of public housing and strong social problems. One of this group, known as "Le navi" (the ships), is the area where a new process of regeneration and rehabilitation is in the pipeline. The "Contratto di quartiere", a recent instrument of urban policy, is used to promote people involvement. Many inhabitants already organised themselves in associations, groups and "comitati" very active in the area. One of them was our host: the Piagge "Comunità di base", leaded by a young priest, Alessandro Santoro, that gave us the chance to have our Inura work session inside the social centre "Il Pozzo". The issues of our discussion were very much into the topic of participation and the various experiences carried out in the quartiere. One central point was the difficult relationship between the Florence University group, co-ordinated by Giancarlo Paba, engaged in the organisation and management of the "Laboratorio di quartiere delle Piagge", and the local authority representatives. On the municipality technical and political side there has been a sort of disregarding of the social measures associated with the *contratto di quartiere*. The politicians and the designers committed with the project for the area have been attempting to remove the real meaning of the participation process to turn it into a consensus manipulation approach.

The discussion moved to other experiences, some of them carried out in the quartiere l'Isolotto in Florence since the early seventies, some other promoted in Belgium by a group of activists, members of Inura.

Both the Florentine community experiences in building participatory processes to change the city life have been leaded by priests, a particular kind of priests, very much rooted into the area where they live and all over the time in conflict with the Catholic church hierarchy.

These experiences represent two of the various cases study that the Florence insurgent city research group of Inura Florence presented during the afternoon session. Together with other experiences we talked in different sessions of the conference about (as the centro sociale ex-Emerson one), they are gathered in a book at the moment in the pipeline. An interesting debate was carried out at Le Piagge and in the following days during the retreat concerning how useful can be this kind of research and its result: a sort of atlas of antagonist movements, community experiences, spontaneous aggregations of people and extemporaneous attempts of reinventing the public space despite of the increasing of repressive security control systems. The word "insurgent" and its meaning was a peculiar theme of this discussion.



inura matters



INURA activities 2000/2001

See INURA Bulletin 20

The network is constantly growing, contacts and activities are increasing. There were two major events between the last two INURA conferences: INURA was present in September 2000 at the annual IFHP conference (International Federation for Housing and Planning) on Urban Networks in Rotterdam with two workshops of people from 19 countries (no North Americans and only two Europeans). In April 2001 the INURA Belfast tour was undertaken with ten people. The aim of this tour was the fact that Belfast was and still is neglected by urban research and to get people interested in this city. Geraint Ellis (Queen's University and INURA Belfast) organised a deep insight into the history and the actual challenges in Belfast. Planning, research and community development in a segregated city were the main issues. Visits and discussions with community groups of both sides, with the Women's Alliance of the NI parliament, with planners etc.

There was a request from the Centre for Built Environment in Calcutta and another one from Penang, Malaysia to represent INURA in these cities. Both are interesting institutions regarding urban research and action. Our policy towards offices is primarily that possible representants should attend at least one of our annual conferences. So we hope there will be the occasion for exchange at the next conference.

INURA Common Office

The plenary approved the proposal to call the office that administers network affairs in Zurich "INURA Common Office".

INURA member list: we need to keep it up to date. Please help us to do so by sending any changes in your addresses, phone numbers, e-mails to contact@inura.org. Memberlist policy: if anyone fails to come to the conference for two years, or communicate or pay, they are dropped.

INURA membership fee

The plenary approved the change of membership fee policy. The membership fee of conference participants will no longer be charged as part of the conference fee and will no longer go to the conference organizers. Instead they will be charged by the Common Office for the network. The reasons for this are several: 1. Until now, conference participants automatically became members, whether they liked this or not, many of them did not even realize they had become members. 2. In recent years, unlike in the beginning of the network, conference organizers have had a surplus after the conference, which means there is no financial need to receive membership fees of participants for the conference. 3. This money can be used and is needed for the entire network.

The plenary approved the increase of the membership fees

New fees:

individuals: SFR 50.- (currently about 30 USD, 33 EURO)

reduced: SFR. 30.- (currently about 18 USD, 20 EURO)

institutions: SFR. 200.- (currently about 120 USD, 132 EURO)

INURA HomePage

www.inura.org

The INURA Homepage is visited very well. It is updated regularly. Do look at it regularly. Statistics show that there are about 160 visits a week on our homepage:

You are very welcome to contribute to the HomePage!!!

INURA Working Groups

There is always the possibility of forming working groups.

INURA Brochure

Still needed is a very good picture for the brochure which expresses best, what INURA is.

INURA video

is still not finished for several reasons. A first draft has been shown in an INURA workshop at the annual conference of the International Federation for Housing and Planning in Rotterdam in September 2000.

Research proposal

Michael Edwards proposes a project of research, perhaps with EU funding to study the relationships between real-estate and planning in cities or other regions in Europe and beyond. Develop common methodology and frameworks. People interested in joining should contact m.edwards@ucl.ac.uk

INURA new book

Raffaele Paloscia suggested the production of a book in Florence as a result of the conference. It should be a kind of Possible Urban Worlds 2, if possible with the same publisher. The plenary approved the production of a book by the Florence group.

See contribution by Raffaele Paloscia in this bulletin

Planners network

Rachel Bland requested partnership of INURA with PLANNERS NETWORK.

The Planners Network is based in North America and INURA members in Toronto are involved in it. Rachel is setting up a sister network in Europe. Partnership would mean: exchange of information (for conferences, publications etc.), links on homepages, possibly financial supports. The plenary approved partnership of INURA with Planners Network as long as not more structural issues and no financial commitment are required.

See contribution by Rachel Bland in this bulletin

INURA Conference 2002 Caen / Paris (June 17-22)

See contribution by Benoît Raoulx in this bulletin.

INURA Conference 2003

Some suggestions for the INURA conference 2001 were made. Berlin? Belfast? Hamburg? Dortmund? Belgrade? But no decision has been taken. All places are uncertain in respect of the organising team or logistical uncertainties.

Enormous thanks and heavy clapping for the Firenze organisers.

INURA Accounts for year 2000

1.1.2000 - 31.12.2000 (in SFR.)

In		Out	
MEMBERS		COMMON OFFICE	
Members (without Brussels participants)	286.-	Expenses (stationery, fotocopies, postage, telephone, banking)	502.90
		INURA Logo Drafts	500.-
FUNDING		NETWORKING	
Funding PONTE Foundation	2'120.-	Gifts (INURA Books)	148.90
VIDEO		WEBSITE	
Contributions (Toronto)	717.60	Provider INURA website	322.50
OTHER IN		Homepage Design	
Interest	107.10	737.-	
IN TOTAL	3'230.70	VIDEO	
		Video Contribution (Spectacle TV)	2'010.-
		OUT TOTAL	4'221.30
		Deficit	996.60

Richard Wolff, Dec. 2001

inura zurich office

The Annual Report of the INURA Zurich Institute 2000

The INURA Zurich Institute (IZI) is active in the field of urban research and action in the Zurich region through projects and events promoting the visions and ideas of INURA.

IZI started operation in 2000. Currently, the institute consists of Philipp Klaus and Richard Wolff. Financially and structurally IZI is totally independent of the INURA network. IZI is committed to the INURA principles. To make sure that the label INURA is not misused, the annual INURA conference keeps control over its use. One of the means of doing this is by the annual report.

IZI activities and projects in the year 2000:

'Arbeitsgruppe Zurich Nord': Coordination of this lobby and pressure group in Zurich's North, dealing with environmental and traffic issues. This group is made up of about 20 local social democratic and green party sections as well as individual members. It is also supported by the Swiss Association for Traffic and Environment (VCS).

'Das Stadtlabor': Advising the foundation 'Stiftung PONTE Projektfonds'. PONTE supports a wide range of social and ecological projects in and around Zurich. In the past, INURA has received several grants from PONTE. IZI is now employed to organize, document, and comment on a series of events, which should help PONTE board members to find a most adequate way of investing the foundation's capital.

We are continuing strong links with Rote Fabrik cultural centre and other grassroot movements (KraftWerk1, umverkehr, CitizenNes, IG Kreis 5, VCS, trade unions).

Preview 2001:

'Vision Zurich-West': Another foundation, 'Hamasil', has approached us via KraftWerk1 to do research and to consult them on alternative development plans for Zurich's booming Zurich West area. IZI works in cooperation with 'Archipel' architects (Andreas Hofer, Andreas Wirz) in this project. We are collecting data, formulating theses about sustainable development patterns, and consulting the foundation.

'Transbabilon': The Federal Agency for Immigration (Eidgenössische Ausländerkommission) runs a programme for improving integration of immigrants. IZI, in cooperation with the Neighbourhood Office Kreis 5 (Quartierhaus 5), has been granted money for a project aimed at improving communication between immigrants in Kreis 5 and the city's administration regarding ongoing urban developments in the area. One of the targets is to learn about qualities and deficits in the social, ecological, and economic environment in Kreis 5 as they are experienced by different immigrant communities. We would like to improve the inclusion of immigrants in the political process. In a series of workshops we will confront city officials with questions and demands. We will try to institutionalize new paths of communication between city officials and immigrant communities.

INURA Zurich Institut, Philipp Klaus and Richard Wolff

Giovanni Allegretti

SILENT KNOWLEDGES. AN INTERCULTURAL CENTRES' NETWORK IN EUROPE, FIGHTING AGAINST DISCRIMINATION AND FOR INCLUSIVE LOCAL TERRITORIES.

'Silent knowledges' is the title of the final report of an UE-funded project carried out last year, and promoted by St. Donato Neighbourhood - Municipality of Bologna in co-operation with Cospe - a Non Governmental Organisation for Development Co-operation, involving other European organisations based in 7 different countries: Italy, Spain, France, Ireland, Denmark, Finland and Germany. The General Directorate on Employment and Social Affairs, within the framework of an action project aimed at the identification of innovative strategies and methodologies to combat discrimination, supported a comparative study on of 30 socio-cultural centres, with the following goals:

- 1) analysing innovative experiences in the development of horizontal-approach-based methodologies and achieve a better understanding of multiple discrimination;
- 2) developing new models of partnership between the public and private sectors and analysing social centres' ability to encourage people's participation in the management of resources within the reference communities, experimenting new forms of participated democracy and promoting social and urban redevelopment processes.

In each of the 7 countries involved, 4 centres have been selected, on the basis of common and shared objective: they were managed either by Public Authorities or by private associations, by informal groups or by Non Governmental Organisations.

Seven transnational seminars have then been organised, to analyse the characteristics of the selected centres in relation to the project's macro-objectives throughout crossing and interacting with them.

Three public workshops have been held, and the exchange of workers between the various countries involved has been also carried out.

Moving together inside the European territory for monitoring the project, we had the opportunity to discover interesting experiences also in the field of promotion of self-managed and participatory projects of local development and reclamation, involving both social and physical transformation of the centres' areas. In fact, some of the networked Centres had been promoted by public or private entities whose aim was the urban spaces' redevelopment (i.e. old derelict industrial sites, like La Friche in Marseille, la Sedeta and Ateneu Popular in Barcelona, Culture Commune in the mines' area of Lille) and the promotion of democratic participation in the management of urban districts and local communities (Undervaerket in Denmark), and others got involved - on the way - with territorial changes in their reference areas, while many of them promoted fights to support nomadic lifestyles of some marginalized immigrants.

Among the most relevant 'minimum denominators' shared by the majority of the Centres which have been studied, or even the ones barely 'skimmed' within the framework of the project, there were:

- 1) The desire to contribute to balance out shortcomings and faults of the 'scarce city', as modern literature concerning urban layout defines all settlements that do not assure full-fledged citizenship rights to their dwellers.
- 2) The ambition of placing themselves - at varying scale and action range - as the 'new public places', namely spaces 'open to heterogeneous public', which in their areas of reference would engender an increase in local democracy and foster a socialisation of financial resources being used and benefit production.
- 3) The desire to transfer social and cultural battles in the field of 'built spaces' in order to leave behind visible and possibly long-lasting signs of their presence.
- 4) The enhancement of the notion of 'inhabiting a territory' as a way to balance out oversights and injustice produced in many citizens' everyday life by the limits or 'progressiveness' by which 'formal citizenship rights' (voting, housing, employment, etc....) are acquired. 'Inhabiting a territory is different from merely 'residing' in it: a complex function resulting from different activities (taking up a temporary or definite residence, but also working, moving, fighting for one's own and for one's neighbours' rights, having fun, participating in the cultural and/or political life, protesting, self-organising, contributing to a community spirit or all the above together) which should become a 'value' assuring the right to improve one's condition of territorial rooting. The contribution from the Centres consists in the activation and dissemination of co-operative and community-based activities and actions aiming at the 'acknowledgement of the added value', which citizens' concrete capacity of 'inhabiting' - in its multiple components- provides to different territories.

By sharing these priority objectives, almost all the Centres have shown their commitment - with varying approaches - towards the translation of the notion of a 'public place' into the setting up of physical spaces which would become meeting places, physically present and visible in their territory of reference, with (material and organisational) features capable of becoming a visible and attracting appeal for citizens, while at the same time clearly showing their objectives.

The means being used in order to reach the desired results have been many and different in the contexts.

A feasibility study for the setting up of a centres' telematic network is the next step proposed by a follow-up of the project, aiming at keeping in a productive collaboration all these local heritages connected by the last-year project, and creating a strong network of positive social experiences.

Giovanni Attili and Silvia Macchi

REPRESENTATIONS OF AN UNSETTLED CITY: THE ESQUILINE DISTRICT IN ROME

The territorial area on which the paper aims to focus is the Esquiline district. Situated on the fringes of Rome's historic city center and for ten years at least the area of maximum visibility of the city's immigrant populations, this district represents today a battlefield in the geography of the city's "contested spaces". Encircled by areas subject to institutional planning (archaeological park, air terminal, jubilee routes, "spheres of valorization" of various type) that deny, or at least ignore, its specific character as the city's place of encounter with the "margins" of the world, the Esquiline resists the logics of "reclamation" and has affirmed itself as the venue of social enterprises, cultural associations, independent radio stations, "alternative" churches, ethnic trading companies, etc. This process is a kind of war fought street by street, shop by shop, apartment by apartment, and even flowerbed by flowerbed. Attempts to "reopen a dialogue" have not been lacking on the part of the town council, in particular through the medium of "local district advice center". Despite that, the district seems ever more divided each day, with continuous and sometimes violent conflicts between a geography of extremely variegated and constantly changing factions that fail to find ways and means to formulate a project for living peacefully together.

The extreme complexity of this contemporary urban landscape calls for a serious reflection on the modes of representation, on the inadequacy of sweeping panoptic views aimed at expelling the irrational, the uncertain, the mutable, in other words the human of the city. The idea is that of representation as performative process, that permits dialogue between and listening to many different positions (that of each of us included) without forcing them into the logic of irreducible dualisms. Representations of this kind are structured through versatile and interactive mechanisms, constructed at the point of intersection and hybridization between different languages, destined to take the form of open narrative processes, able to circumscribe, without enclosing or labeling, and leaving space for interpretation, imagination, dialogue and change. They are representations aimed at extending and reinforcing the front line that opposes marginality to centrality in the various dimensions of the urban space, with a view to multiplying the perspectives of reflection and/or action on which to focus our efforts for the (re)construction of the public space.

Beatriz García Peralta

LA POLITICA HABITACIONAL EN MEXICO MITOS Y REALIDADES

La política de vivienda social en México durante los setentas y ochentas se caracteriza por el discurso y las acciones políticas relativas a un Estado Benefactor. Sin embargo un análisis crítico de los acontecimientos revela que los objetivos de la provisión de vivienda social no corresponden a los de un Estado Benefactor, sino que visualizan (resaltan) otras prioridades políticas como la de atender a la burocracia de las instituciones gubernamentales, negociar con el sindicalismo (que se convirtió en un aliado indispensable para mantener en el poder del partido gobernante por siete décadas), buscar votos en la población beneficiada y promover el desarrollo discrecional del sector de la construcción.

Durante la siguiente década de los noventa a pesar de un cambio estructural prometido se puede afirmar que más que una ruptura con la política anterior, el Estado privilegió ahora al sector financiero mexicano en lugar del sector de la construcción y abrió el mercado para el capital extranjero. Se agudizó la dependencia con instituciones internacionales en las decisiones en torno a la vivienda social, hecho que tuvo como resultado una mayor desatención de la población con menos recursos.

Christine Goyens

PRESENTATION DU 4 CITIES PROJECT (PROJET DES 4 VILLES)

Introduction :

Après des années de déclin économique, social et physique, revitaliser la ville est un slogan dans toutes les villes européennes. D'autre part la rénovation du centre-ville a rarement aidé les habitants à vivre et travailler dans leur quartier d'origine. Trop souvent les habitants sont mécontents de leurs possibilités d'influencer le processus d'aménagement dans le cadre de la revitalisation urbaine.

Pour ces raisons, 4 villes (Dublin, Belfast, Liverpool et Bruxelles) ont décidé de participer au projet européen " Four Cities Project ". Ce projet se déroule d'octobre 1999 à septembre 2001.

Organisation :

Chaque ville participant au projet a formé une commission locale composée de l'autorité locale compétente et de chercheurs universitaires ou similaires en gestion de la ville. Chaque ville a délimité un périmètre d'étude précis.

La région bruxelloise a choisi les quartiers de Schaerbeek concernés par les programmes de rénovation urbaine.

Objectifs:

1. analyser en commun la participation locale dans chacune des 4 villes et établir une base de collaboration future entre ces 4 villes.
2. élaborer une formation avec les habitants pour une meilleure participation dans les programmes de revitalisation des quartiers
3. formuler des nouvelles approches de cette problématique (et les inclure dans les prochains programmes de rénovation urbaine)
4. obtenir une synergie entre les différents projets et initiatives européens

Programme de formation/action/recherche :

établissement pour chaque ville de groupe de gestion et de groupes de travail.

étude comparative des données de chaque ville

programme de formation des habitants dans chaque ville et de visites d'échanges transnationaux

rédaction d'un guide des meilleures pratiques en matière de rénovation urbaine

conférence internationale à la fin du programme pour présenter les résultats de ce projet pilote aux différentes instances (états et commission européenne)

4 thèmes pour 4 modules de formation et d'échanges :

Vie urbaine/développement durable (mai/juin 2000 : ville responsable Liverpool)

Planification et programmes de rénovation (sept/octobre 2000 : ville responsable Bruxelles)

Développement communautaire et économique (fév/mars 2001 : ville responsable Dublin)

Diversité culturelle et intégration (mai/juin 2001 : ville responsable Belfast)

Concrètement :

Chaque ville est responsable d'un thème et d'une visite d'échanges de 3 jours : Liverpool a commencé avec le thème " Vie urbaine et développement durable " à partir du 1er mai 2000 et sera suivie par Bruxelles puis Dublin et Belfast. Les autres villes adapteront le programme de la ville pilote à leurs besoins.

Jackie Yan-chi Kwok, Michael Kin-wai Siu

ENABLING USER PARTICIPATION: THE RESEARCH AND DESIGN OF LIVING ENVIRONMENT FOR THE DEPRIVED ELDERLY COMMUNITY IN HONG KONG

In Hong Kong, the proportion of the population that is elderly (14%) is the fourth highest in Asia, and it is continually increasing. By 2016, this percentage is predicted to rise to 20%, and by 2050 to 40%. This indicates that the needs of the elderly community is already a dominant social issue in Hong Kong, and will become more significant in the coming future.

Since 1998, the Hong Kong government has promised to improve the quality of life of the elderly, ensuring that they will continue "to enjoy a sense of security, a sense of belonging, and a feeling of health and worthiness" (The 1998 Policy Address, 1998). However, there are over 17,000 low-income elderly families (2% of the total elderly population) still living in non-self-contained private flats or temporary structures. With regard to this problem, the government expects to allocate public housing to all of these elderly people in the coming years. Reviewing the current government policy on housing the elderly, it is clear that the government has seldom considered how a living environment should be designed for the needs and expectations of the elderly, as well as respecting their lifestyles and existing community bonding. Moreover, these deprived elderly people do not have any opportunities to become involved in the decision-making process regarding the planning and design of their living environment.

This paper presents three research projects which have been undertaken by the Research Group on Urban Space and Culture at the School of Design of the Hong Kong Polytechnic University, in collaboration with a non-government organisation in Hong Kong. The projects aim at a comprehensive understanding of the everyday lives of elderly people and their interaction with the living environment. This will in turn serve as a framework for designing living environments for the elderly community, especially those with lower incomes. Our research looks at our city as a "total milieu" and studies it from a multi-disciplinary approach. Through field studies on elderly people living in units in private housing and those living in public housing, we have been able to make comparative studies of the quality of life of the elderly community in these different living conditions. In the design phase, we endeavour to employ different levels of user participation in order to enable the habitants to be involved in the construction of their own living environment. We maintain that we, professional urban researchers and designers, should respect how inhabitants see their own living environment and how they want their home to be changed.

Benoît Raoulx

ORDER AND DISORDER IN TWO CITIES

I will address the question of "order" and "disorder" in two cities, Paris and Vancouver.

The production of urban space leads to the marginalisation of some segments of the population, assigning them a place which contributes to the reinforcement of social boundaries.

The Goutte d'Or is a deprived neighbourhood in the northern part of Paris characterized by the influx of low-income immigrants - mostly from Maghreb and Black Africa. It is the cheapest place to live in Paris; an area with sub-standard housing and Single Room Occupancy hotels, undergoing urban renovation and potentially threatened by Paris' ongoing gentrification. The Goutte d'Or neighbourhood is the main open scene for drug trafficking and drug use in Paris (primarily crack), creating conflict between residents and drugs users.

The Downtown Eastside is Vancouver's poorest area: a few blocks from the affluence of tourist districts such as Gastown and Chinatown and the downtown's business core. These areas are presently undergoing drastic changes as a result of the construction of shopping malls and condominiums. Vancouver's downtown eastside is comprised of marginalised people, drug users (heroin, cocaine, crack) in particular. Many social agencies, charities and community organizations operate in the neighbourhood but conditions are difficult to improve.

The methodological framework for my research on the Goutte d'Or and Downtown Eastside is based on a comparison of living conditions in the respective neighbourhoods. My analysis attempts to understand several underlying social processes at work.

Both neighbourhoods are characterised by overall exclusion: an apparent disorder is concealed by the societal "order" in the city. However, activism, creativity and community events in both neighbourhoods attempt to strengthen citizenship in different ways. Once the principle social features of these communities have been analysed in greater detail, I will offer an overview of urban policies on addiction within the marginalised communities of Vancouver and Paris.

Patrice Riemens

AN ONGOING UNPLANNED UTOPIA: RUIGOORD CULTURAL VILLAGE

In the mid-sixties, with the post-war 'reconstruction' completed, The Netherlands went for restructuring the infrastructure. In Amsterdam, that meant shifting the port from the East towards the West, closer to the sea. For this large tracks of agricultural land ('poldered' merely a century before) were to become industrial estates and harbour basins. The small village of Ruigoord was doomed.

By the early seventies, most inhabitants had left, and the surrounding fields 'hosed under' sand sludge. By then, however, the economy went into recession and the work on new harbour developments was practically stalled. Meanwhile, a group of artists from the Amsterdam cultural fringe had 'discovered' the village and banded together with the remaining inhabitants. The church and the houses left standing were squatted in July 1975.

Amsterdam made some feeble attempts to dislodge the squatters, but these quickly enlisted the (rural) municipality of Harlemmerliede - under which Ruigoord formally resorted - to their cause. There ensued an incredible (and administratively surrealistic) twenty-five years long 'temporary' occupation of the village, which saw the development and blossoming of an extraordinary Do-It-Yourself Culture and community building, whose frequent manifestations, was to become an essential part of the Dutch alternative culture of the last part of the century.

But today, political and economic developments have overtaken this remarkably resilient 'TAZ' at last. Amsterdam has simply annexed Ruigoord, and the harbour extension plans were floated again due to the booming economy. Ruigoord's nature, after 25 years of being left alone a wild preserve of great beauty, was destroyed and the land hosed once more under sand sludge. The 'Afrika Haven' basin duly dugged out. But it now stops at the edge of the village, behind a new dyke. The village was not submerged, after all. What happened?

Sort of a miracle, but credit also the sophisticated negotiating skills of the 'village elders', honed by twenty five years of dealing with variously ruthless, duplicitous, or simply dim-witted authorities. They made clear to the Amsterdam Municipality and the Amsterdam Port Trust 'regents' that a 'quiet retreat' was not on, and that Ruigoord had become a 'fact'. Thus, a typically 'Polder model' agreement was hammered: the inhabitants would be resettled within a self-managed housing formula, and the village itself was to be entirely renovated and transformed in a cultural centre in the green, albeit surrounded by industrial activities.

So now, the future of the Ruigoord Experience hinges on the simultaneous success of two tricky challenges: An efficient, by necessity business-like governance of the renovated village, without betraying its original spirit; and the satisfactory resettlement of the inhabitants, one group going to a communal townhouse in Amsterdam proper, and the other to a future 'ecological village' in Almere, Flevopolder. And all this while maintaining the tradition of relatively big cultural events for a larger public of outsiders.

My intention is to present, with help from the Ruigoord community, these two aspects of past and future. I'll back my presentation with graphic materials, the Ruigoord book, and videos, hopefully with some spectacular footage realised by the Amsterdam maverick cable operator 'Kleurnet'.

Meanwhile, you might want to have a look at the Ruigoord site: <http://www.ruigoord.nl>

Louanne Tranchell

**"THE DIALECTIC BETWEEN IMAGINATIVE FREEPLAY AND AUTHORITY" -
THE NOTTING HILL CARNIVAL IN LONDON.**

Notting Hill Carnival is a three day public event which takes place in West London each August. It involves 5 disciplines based on the music and traditions of its island home, Trinidad and Tobago.

MAS (masquerade); PAN (steel band); CALYPSO (storytelling to a beat); SOCA (SOul and CALypso); SOUND SYSTEMS (reggae, rap, hiphop, garage, soca soul). There is a GALA of all the costumes, indoors in a major venue, the week before. On Saturday night there is a big Carnival Mass in the church of St Mary and the Angels, then until midnight the PANORAMA of the steelbands competition. Sunday there is the children's parade along the route and Monday the parade of the adults plus commercial floats.

This is not a random exotic phenomenon that entered into the London scene. Severe labour shortages led London Transport to set up a Barbados office in 1956. This recruitment drive extended to Trinidad and to Jamaica until 1970. Several thousand applicants were lent their fare. They remembered the great carnivals back home and from 1964 they spontaneously organised small processions through the streets with just a few people in costume or playing steel drums. Over a million now attend what has grown into the largest multicultural street party in Europe.

Originally the prevailing culture was from Trinidad but by the 1970s the Jamaican Sound Systems were drowning out the acoustic pan-bands (They expanded to 75-strong) Other tensions revolve around the route, which now threads through 5 miles of some of the most expensive real estate, as well as past a few resentful social housing schemes. Funding is always difficult. It now requires sponsorship and a cash-flow of over 3 million pounds. The demands of sponsors can weaken the movement's culture.

The police have increased their number each year. In 2001 they demanded 10 000 officers, 80 CCTVs, a helicopter each day and 600 trained stewards. (This is more security personnel than during the East Timor election; 10 times the police at the England v Germany match in Munich.) There were no major incidents in 2001, but in 2000 there were two deaths from stabbings.

The Mayor of London, Ken Livingston, fully supports the Carnival. He set up a review panel which sat 14 times in preparation and interviewed all stake-holders. It was chaired excellently by his senior Race Adviser, well serviced and attended. This is a manifestation of a working class, self-organisation which is connected to the struggle to claim identity and visibility. Although it is ephemeral, it has gone beyond short-term and it is not a commodity-culture. Can this be maintained and developed as a local economy and source of jobs? Can it sustain the spirit of a "wild" imaginative event, remain subversive or insurgent, while authoritarianism increases? There are demands, concerns and aspirations; the wide range of these compete and need to be reconciled by extensive negotiations.

A. Gaffikin

CREATING SHARED SPACE IN CONTESTED TERRITORY: THE CASE OF BELFAST'S CRUMLIN ROAD PRISON

In ethno-nationalist conflicts, land is a deeply contested commodity. This paper explores the planning implications of this territoriality in contested urban arenas. Noting the paradox of such local spatial differentiation in a world said to be ever globalizing, it adopts a new concept of 'shared sovereignty' as a suggested response to the problems confronted by planning and regeneration in the fraught context of hyper sectarian-spatial segregation. Outlining four types of urban space: ethnic, neutral, shared and transcendent, the paper explores participative means by which adversarial communities can elevate civic over ethnic outcomes in the planning process. Within this analysis, it is argued that benignly intended public policies sometimes inadvertently accentuate division in contested cities. The divided city of Belfast is used as a case study, in particular the redevelopment of the site that once housed the Crumlin Road Prison, a symbolic centre in Northern Ireland's protracted Troubles.

Musefiu Olatunji Lamidi

COMMUNITY PROJECTS FOR A MULTIETHNIC AND PLURAL CITY

Community projects generally are conceived, sited and constructed with the ultimate aim of putting them to use. This seemingly innocuous motive could however be misconceived if care is not taken. Such misconceptions and eventual mistrust could lead to the abandonment of a project in which millions of dollars has been committed.

Numerous researches have shown that the human craving for self-recognition is very high. People love to be consulted on issues that have direct bearing on their lives. Since communities are made up of different people, this feeling of importance and craving for self-recognition becomes agglomerated. In a plural and multiethnic city where strong affiliations and chauvinistic tendencies are likely to reign supreme, one can then expect cultural, religious, and social diversity on a large scale. It therefore behoves on whoever is planning a project for such a city to take this into consideration by doing the following:

1. Identify the different ethnic tribes that are in the community.
2. Conduct a study into the likes, dislikes, preferences etc of the tribes in the community.
3. Arrange to meet Leaders of thought and opinion moulders of each tribe.
4. Arrange a joint meeting of these leaders and stakeholders to discuss the proposed project.
5. Identify areas of conflict and downplay this by adopting a sort of give and take attitude.
6. Agree with all present and if possible exact a written agreement on resolutions reached at the meeting
7. Conclude the execution and hand over of the project speedily to avoid a change of heart.

In conclusion, and from my personal experience, I have discovered that community projects in plural and multiethnic cities are usually unique, creative and rewarding in terms of the social benefits and satisfaction of community needs.

Richard Wolff, Zurich

THE RISE AND FALL OF GREAT STATION RE-DEVELOPMENTS - THE CASE OF EUROGATE, ZURICH (AKA MAIN STATION SOUTHWEST AND HB SÜDWEST)

After 30 years of planning, Switzerland's largest real estate project has died. The one-billion-dollar development on top of Zurich's main station has evaporated. The lifework of architect Ralph Baenziger, the object of desires, projections and fears, which has kept more than a generation of politicians, investors, bankers and local activists busy and worried is gone. On April 30, 2001, Swiss Federal Railways walked out of the negotiations with UBS bankers. However, neither railways nor banks wanted to take any of the responsibility for this failure. Instead they blamed local ecologists for undermining the development process.

I would like to give a brief summary of the development process and then highlight the final stage of this high-noon-like story, which surprised everybody, even those involved. What did really happen? What were the expectations of the various agents? What does this mean for Zurich's further development? Are there general conclusions to be drawn?

Tuscany: a multicultural region.

The Etruscans were a people of Greek culture. Medieval Tuscan culture was enriched by the contributions in science, philosophy and the arts which came from Arabic civilization. Historically the migrations of peoples in the Mediterranean area have always brought about processes of comparison and contamination. Historically the comparison and exchanges among different cultures have always represented a positive resource for Tuscany, elements of cultural and economic growth.

In the age of globalization and communication this process is rapidly becoming more accentuated. On the strength of its multicultural past, Tuscany is today choosing to meet this challenge through the development of active strategies of encounter and contamination, with the goal of a cultural growth which profoundly involves the entire fabric of the civil society. It is a question of looking deeply into one's own cultural identity, opening up at the same time to an active, critical encounter with the "diversities," with "the cultures of the others."

Contemporary culture is multicultural.

In the age of globalization and communication, every culture tends to abandon the traditional means of self-oriented reproduction so as to undertake the encounter, through active or subordinate processes, with different cultures and languages. The material and the immaterial, economic production and knowledge, establish new relationships. The immaterial (knowledge, culture) becomes material, a foundation structure of the processes of transformation. Everything interacts and is transformed. The languages of the communication of exchange (the languages of information), as well as of the communication of use (the languages of the arts and sciences), respond to the new reality of contamination everywhere and in any case. "Multiculturalism" is therefore not a social emergency to be faced in terms of public order, tolerance and integration, as much as it is to be faced in terms of putting into action knowledge, cultures and experiences. The network of peoples and cultures, which exists in reality as a new scenario of the world in the age of globalization, must nevertheless connect up with occasions and instruments which are at a "high-level" of encounter and consciousness. Only in this way can a great opportunity for "living the future" be investigated and experienced positively, avoiding the setbacks represented by the barriers of a losing self-defense and of a rejection of the "other" and of diversity.[...]

From multiculturalism to "interculture".

In the multicultural landscape of Tuscany today, characterized by the co-existence of peoples and cultures in an apparently formless, fortuitous and unwitting mosaic, it is necessary to project and develop strategies aimed at the objectives of conscious intercultural encounter. 'Intercultural' means in essence the encounter between different conditions and points of view, with full respect for the diversity of each one of us. It means developing strategies for action on three main levels:

- the encounter of gender between women and men;
- the encounter between generations (the elderly, youth);
- the encounter between the cultures of different peoples.

These three levels of intercultural encounter are inseparable today and belong to the same universe of discourse. It is not possible to face the encounter of gender between women and men without contextualizing it in the concrete reality of multiculturalism. Neither is it possible to face the encounter between the cultures of different peoples eluding the concrete realities of the women and the men in the ambit of each culture. Nor is it possible to face the difficult relationship between generations ignoring the cultural models and the languages which have formed and form every generation.

"Interculture" means above all learning to decentralize points of view: to become aware of the partiality of one's own point of view, so as to learn to free oneself from the Eurocentric deformations of one's own culture, to listen to and know other languages, other cultures. And it means learning to move consciously within the complexity of contemporary culture, so as to develop new knowledge. The Regional project "PORTO FRANCO: Tuscany, Land of Peoples and of Cultures" aims to be an instrument for a meaningful phase of transition: from the "extraordinary" to the "ordinary," from the occasional to the organized, from volunteerism to programming, with the objective of a cultural growth which is both ample and profound, strongly rooted across the Region through facilities, structures and services. The active encounter with the reality of multiculturalism cannot fail to affect the entire system of culture in Tuscany: from the theaters to the libraries, from the squares to the museums, from the schools to the cities. Policies must be developed which are effective in promoting intercultural encounter and contamination, along itineraries of experimentation and programming capable of producing models and outlines for action.[...]

The Organizational and Financial Model.

A network project requires the projectualization of networks, attentive to two fundamental areas of projectualization "from above" and "from below." The Region supports the projectualization and the realization of "PORTO FRANCO" by directly financing some initiatives (study and research, production of didactic material, experimental activities, "the Campus of Peoples and Cultures") and by co-financing initiatives promoted by the Provinces, the Towns, the Mountain Communities [...]

* *Tuscan regional Government - Porto Franco Project supported financially the Florence INURA conference.*

Secretariat of Project: Regional Giunta of the Region of Tuscany, Dipartimento delle politiche formative e dei beni culturali
PORTO FRANCO: Tuscany. Land of Peoples and Cultures

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attendance list

inura conference 2001, florence 23-28 september

Ahmed Allahwalle	Germany
Alfredo Alietti	Italy
Andreas Hofer	Switzerland
Aniko Zetti	Hungary
Annalisa Pecoriello	Italy
Arie Van Wijngaarden	Netherlands
Axel Claes	Belgium
Beatriz Garcia Peralta	Mexico
Benoit Raoulx	France
Brendan Murtagh	United Kingdom
Camilla Perrone	Italy
Chiara Wolter	Italy
Chris Ceustermans	Belgium
Chris Luethi	Switzerland
Christian Schmid	Switzerland
Christine Goyens	Belgium
Christoph Laimer	Austria
Dario Padovan	Italy
Dirk Lohaus	Germany
Eftychia Bournazole	Greece
Frank Gaffikin	United Kingdom
Fred Robinson	United Kingdom
Georg Frisch	Italy
Geraint Ellis	United Kingdom
Gerben Vandenabeele	Belgium
Giancarlo Paba	Italy
Giorgio Ferraresi	Italy
Giovanni Allegretti	Italy
Hansruedi Hitz	Switzerland
Iacopo Zetti	Italy
Isolde Vandenabeele	Belgium
Jackie Yan-Chi Kwok	Hong Kong
John Friedman.	U.S.A
Karlheinz Deventer	Germany
Leonie Sandercock	Australia
Lorenzo Tripodi	Italy
Louanne Tranchell	United Kingdom
Luca Ruggiero	Italy
Maik Lindemann	Germany
Marie-Eve Cosemans	Belgium
Mark Saunders	United Kingdom
Marvi Maggio	Italy
Massimo Tofanelli	Italy
Michael Edwards	United Kingdom
Michael Siu	Hong Kong
Musefiu O. Lamidi	Nigeria
Oluwetayin Abiola	Nigeria
Orlando Eberle	Switzerland
Pascal Welti	Switzerland
Patrice Riemens	Netherlands
Philipp Klaus	Switzerland
Rachel Bland	United Kingdom
Raffaele Paloscia	Italy
Ralf Beckmann	Germany
Richard Wolff	Switzerland
Sabrina Jean	France
Silvia Macchi	Italy
Siu Lung Chung	Hong Kong
Stefan De Corte	Belgium
Tom Dumez	Belgium
Vanni Attili	Italy

planners network uk and inura update

"Planners Network is an organisation of community members, activists, academics, students, elected officials and professionals who work, or have interest on, the built environment. This includes planners, geographers, sociologists, housing, regeneration and community workers from the public, private and voluntary sectors. Membership is open to all. We believe planning is a tool that can and should be used to ensure adequate food, clothing, shelter, medical care, jobs, a safe home and working environment and protect the built and natural environment for current and future generations. We advocate community empowerment and partnership. We believe planning should be a tool for allocating resources and developing the environment to eliminate inequalities of wealth and power. We oppose discrimination by gender, race, class and sexual orientation and work to overcome economic and environmental injustice."

Planners Network UK Mission Statement

I have been a member of the American branch of Planners Network since 1998. I spent a year studying abroad at the University of Illinois at Urbana-Champaign, United States. There I became involved with the East St. Louis action research project, which Leonie Sandercock spoke of in her talk to INURA. As my interest in community planning increased I was introduced to Planners Network organisation. Now, after four years membership and attending conferences in Lowell, Massachusetts, Toronto Ontario and Rochester, up state New York, I have been charged with trying to set up a branch of Planners Network in the UK.

As of September 2001 I had recruited a few friends and colleagues and set up a bank account. I attended the INURA conference after several American and Canadian Planners Network members recommended I should get in touch with INURA. I found the conference very interesting and feel I learnt a great deal from it. I hope I was able to explain the project to the INURS members and am very grateful for all the help and support that was offered. AT the Annual General Meeting it was agreed that INURA would support planners Network UK in a fairly informal manner at the moment, sharing web site links, potentially mail shots etc. until the group is more established when a more official arrangement could be considered.

Since the INURA conference a great many things have happened. I attended the RTP1 Young Planners conference in Sheffield in December. I had a stall and held an open meeting. It was very successful and we have now established an eight strong steering committee. We are currently applying for funding to develop the website and produce a quarterly magazine. We are also developing our constitution and our e-based consultation and committee meetings. Do check out our website www.plannersnetwork.co.uk.

Thank you again for your interest and support

I'll keep you informed, but if you'd like some more information, or to join our mailing or email list please contact us at info@plannersnetwork.co.uk

Rachel Bland

UK Planners Network Co-ordinator

Planners Network seeks articles that describe and analyse progressive physical, social, economic and environmental planning in urban and rural areas. Articles may be up to 2,000 words. They should be addressed to PN's broad audience of professionals, activists, students and academics, and be straightforward and jargon-free. Following a journalistic style, the first paragraph should summarise the main ideas in the article. A few suggested readings may be mentioned in the text, but do not submit footnotes or a bibliography. The editors may make minor style changes, but any substantial rewriting or changes will be checked with the author. A photograph or illustration may be included. Submissions on disk or by email are greatly appreciated.

Email to info@plannersnetwork.co.uk

possible urban worlds 2

Proposal for a new Inura book

Inura Florence is very much interested in concluding its year of activity with the publication of a new Inura book, building on the experience of the success of the previous Possible Urban Worlds.

The basic idea is to concentrate our attention on some large cities where Inura is active with a few members and already exist a written production by them and by other easily approachable theorists/activists close to our shared principles and vision.

The book should be composed by

- introduction
(5 pages)
- 2 or 3 theoretic contributions (Sandercock, Magnaghi and Friedmann, if he likes)
(20-30 pages)
- 5 chapters including different issues on each one of the following cities:
 - Brussels
 - Florence
 - London
 - Toronto
 - Zurich
- 3-5 paragraphs each city (40-50 pages)
- a total size of 230-280 pages

Each script should be half words and half images, in order to reach the same enjoyable effect of the previous volume. Creative and original images are very much welcome. The issues to be deeply investigated in the different scripts should be, not in a too rigid way, related to the four main topics of the 2001 Inura Conference, that is:

1. Urban movements, space and new social relationships
2. Re-appropriation, renewal and self/community rehabilitation of living
3. Public/community partnerships, participation and creative projects
4. Community projects for a multiethnic and plural city

This is a proposal that must become operational very very soon, because of limitations of money and time. We have got a certain amount of money we can use for that purpose, but it must be totally spent by 10 December 2002. Beyond this date all the unspent money will be inexorably reabsorbed into the university general budget of 2003.

The deadlines are:

- | | |
|---|--------------|
| - a quick decision on cities and authors of the scripts by the | 15 February |
| - all the stuff to be published ready, in the first draft, by the | end of April |
| - in the final version by the 2002 Inura Conference in Caen | 17 June |

Very quick suggestions, advises, moderately alternative proposals are welcome.

No time for a wide and profoundly democratic discussion... sorry about that!!

Inurians belonging to the 5 cities involved are very much asked to answer very soon!!!

Raffaele on behalf of Inura Florence

solidaricités

INURA conference france June 17-22 2002

The next conference is going to take place in Paris and Caen. The Centre de Recherche sur les Espaces et les Sociétés (CRESO), a research team in social geography at the University of Caen, is organizing the event together with activists i.e. La voix des femmes (organization working with women from different cultural background in a low income area in a suburb of Caen, Hérouville St Clair). By choosing two cities - a world metropolis and a middle-sized city, we would like to give you an idea of the social and urban issues at stake in France on a local and global level by providing some concrete background for discussion and comparison. Indeed, local action does not make sense if it leads to reinforcing boundaries and barriers; we rather consider the opposite possibilities. The conference is entitled "solidaricités"; we are also considering the title "rights to the city". Due to the tight social fabric, the city is a place where new societal regulations can appear. In a time of growing social inequalities, it's important to observe how the citizens fight these inequalities.

PROVISIONAL PROGRAMME

Two registrations: June 17-19 public conference

18-22 Retreat "Workshops in the norman countryside" for (old...and new) INURA members.

Sunday, June 16

Arrival in Paris -accommodation at Club Unesco (In the 13. Arrondissement...the other bank of the city) or at a hotel. Note that most of the rooms at Club Unesco have two beds. Another accommodation can be provided by request.

Monday, June 17

Urban and social issues (housing right, sans -papiers) in immigrant/low income neighbourhoods of Paris: La Chapelle and the Goutte d'Or.

La Chapelle, is a former village squeezed between two railways, stretching from boulevard de la Chapelle, near Gare du Nord, to the highway surrounding Paris (le périphérique), next to the city of Saint-Denis. It has been a working class area since the 19th century when the railways were implemented in the city. It has experienced several waves of immigration, most recently, from Africa and Asia (China, Indochina, Sri Lanka). The SNCF (the state's railway company) owns several abandoned vacant lots. In nearby streets many houses are going to be torn down.

The name of the Goutte d'Or is famous since the area has been depicted by Emile Zola's novel called L'Assommoir. First settled by immigrants from different regions of France and Europe, the Goutte d'Or has been a place of immigration since the 1920's. Many immigrants from different countries soon began to settle there, particularly, North Africans. Now many immigrants from Black Africa come to settle in this area. It is an attractive retail place for immigrants from the entire Paris area. This vibrant area, however, manifests many social problems such as drug dealing in the streets of la Chapelle and the Goutte d'Or which consequently have created some tension in the area. Since the 1980's onwards, the area of the Goutte d'Or has seen a community revitalization program throughout several stages, while a resident organization has fought for the rights of the inhabitants to be reaccommodated in the area, in the new social housing projects. The fabric of associations is very tight concerning a wide range of issues from housing to culture. In 1996, the movement to fight for the right of illegal immigrants (les sans-papiers) took place in Saint-Bernard's church in the Goutte d'Or capturing the attention of the media. La Chapelle and the Goutte d'Or are in the so-called "politique de la ville" a set of social projects involving different public partners (schools, health boards etc.) and neighbourhood organisations targeting low-income urban areas.

Besides the focus on these two areas, we will also visit other places: a few blocs away, in sharp contrast to the above mentioned areas lies Montmartre hill, a major tourist attraction based on the image of a bucolic village. This raises the question of social norms through designated heritage and the "commodification" of the landscape, transformed into a décor. For the past decades, the city of Paris has seen an ongoing process of gentrification; now by June 2002 (one year of the new elected mayor), we will be able to notice if there is any attempt to reverse the situation...

- 9 00- 10.30 am Welcome at Salle Saint-Bruno (a centre run by neighbourhood organisations)-Introduction
- 10.30 Tours in groups, meeting activists, professionals and residents. (The participants will choose out of a range of issues and places).
- 5. 00 pm Discussion Salle Saint-Bruno
- 7.00 Dinner
- 8.00 Public event with local organisations-Salle Saint-Bruno

Tuesday, June 18

9.00 am Tourism and ideology in Paris (Montmartre) and other places.

Evening : arriving in Caen, Normandy (2 h. by train from Paris)

Caen is a city of 200 000 inhabitants, located 13 km from the seashore. It is the capital of Lower-Normandy Region. One can see many trends in this city which are true of other French cities. Close to the D-Day beaches, a huge part of the city

the International Network for Urban Research and Action

INURA is a network of people involved in action and research in localities and cities. The Network consists of activists and researchers from community and environmental groups, universities, and local administrations, who wish to share experiences and to participate in common research. Examples of the issues that Network members are involved in include: major urban renewal projects, the urban periphery, community-led environmental schemes, urban traffic and transport, inner city labour markets, do-it-yourself culture, and social housing provision. In each case, the research is closely tied to, and is a product of, local action and initiative.

INURA is a non-governmental and non-profit organization with a self-organizing, non-hierarchical, decentralized structure. There are currently 9 regional offices in Zurich, Rostock, London, Amsterdam, Florence, Brussels, Toronto, Buffalo, and Mexico City. Regional Offices take turns annually in organizing the conference and publishing the **INURA** Bulletin.

Networking Research and Action

INURA is primarily a network. It is a network of people involved in research and action all over the globe in their respective cities. Action is mainly done locally by the different action groups. **INURA** links the local with the global by networking research and action.

A good occasion for action and for bringing the international community to the local, to local people and movements have always been the **INURA** conferences. Local events during the conferences demonstrated the importance of the international network. Very good examples for this were the public forum in 1998 "Olympic Dreams - Urban Nightmares" about Toronto's bid for the Summer Olympics 2008 and in 1996 **INURA** was able to intervene in favour of the Exodus Collective in Luton Council when the network held its annual conference.

In the PAST many activities sprung from the network. The "Truth Lies in Rostock" (a film by **INURA** member "Spectacle" London) about the attacks of Neonazis on a refugee camp started with contacts at **INURA** '92. A rave of the Exodus Collective (Luton, UK) was organised by **INURA** in the Rote Fabrik (Zurich) in 1998 and attended by thousands of people with a big media response.

INURA gathers urban researchers and activists from many cities. They are experts on urban questions. Get informed about local activities in your city! Contact one of the regional offices or contact@inura.org

INURA principles

INURA is a network of people involved in action and research in localities and cities. We are committed to sharing our experiences and information in order to further the understanding of the problems affecting our areas.

We are committed to the empowerment of people in their neighbourhoods, communities, cities and region.

In our work we recognize the importance of ethnic and cultural diversity, and the need to oppose racism, class and gender discrimination

Changes in forms of work and of community and domestic life must be understood and planned in relation to each other.

We must resist and reverse the process of polarization of income and quality of environment, both in the social fragmentation of our cities and the divergence of core and periphery regions.

Our network particularly wants to broaden its links with housing, employment and environmental campaigns.

We aim to further the process of environmentally sustainable urban development.

We seek to resist centralization and the damaging effects of globalization.

We are working to create strong and diverse visions of the future urban life.

INURA will work with a variety of methods of research, communication, interaction and dissemination of information, including scholarly work, media productions, activist documents, debates and stories of urban experience. **INURA** invites future contributions from academics, the arts, political activists and social movements.

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