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Broedplaatsen
[bru:d-pla:t-sun]

Inura Bulletin 27

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INTRODUCTION
Arie van Wijngaarden

The 2004 Inura Conference was held from 13-20 June in Amsterdam. It was a great success: we had a whopping 80 participants, good discussions during the retreat and interesting visits and encounters in the Amsterdam area.

The theme of the conference was The Creative City, referring to the actual discussion of the role of the creative class in the social and economic structure of the city and the necessity of fringe areas. The boat trip along some recent projects in Amsterdam showed us how groups of artists and other squatters occupied empty shipyard buildings and created new work and living space. We met two groups who valued different the possibility of public subsidies and the contacts with the local authorities. The Amsterdam field trips offered an opportunity to see new projects, meet groups of inhabitants, immigrants and artists.

At the retreat at the Egmond youth hostel there was a mix of intense discussions, interesting presentations, exciting European soccer matches and the relaxing environment of the nearby dunes and the sea. We managed to structure the research projects of the Inura members in academia and could continue the discussions on the common research project we started at the workshop in Toronto in March this year. Personal contacts during the conference are just as important as the programme itself. Hopefully these contacts continue during the year, knitting the network even tighter together.

We want to thank all the persons who contributed top make the Amsterdam conference a success. See you Rome in 2005!

THE CREATIVE CITY AND BROEDPLAATSEN: THE AFTERMATH
Martijn Arnoldus

The creative city is echoing in contemporary urban studies. Some feel the creative city is something worth striving after. Others, like Kanishka Goonewardena in this bulletin, are sceptical, arguing that cities have always been creative places and that there is nothing new to be gained from pursuing creative city status. When Richard Florida visited Amsterdam in September last year to give a lecture about his discovery of the creative class, local policy makers, politicians and local business leaders attended in large numbers. The local elite gathered in a renovated old gas station, the Westergasfabriek, that is now being turned into a cultural park with space for creative entrepreneurs, exhibitions, performances and festivals. Additionally, the city district council has its seat in one of the buildings adjacent to the park, because, despite Florida's reluctance to count local officials among the workers at the super-creative core, Amsterdam's public authorities like to see themselves as top-creative people. Those who joined the Eco-Amsterdam trip will remember the site; we had lunch there, and apart from a local film
crew the place was almost completely deserted.

With all the buzzing about creativity, the INURA conference could not have been held at a better time. The INURA-Amsterdam group wanted to show that creativity cannot be exclusively claimed by the world of commerce and big money. To put it metaphorically, in our view there should not be a ‘Creative City’ but an open source. So we decided to take the conference participants on a trip along some places that are known to resist the commercial interpretation of the creative city. At the same time, we also intended to give an impression of increasing difficulty those ‘countercultural’ communities have to stay out of, what they would call, the mainstream. Nowhere is that tension as obvious as in the broedplaatsen or breeding place project. The project was started in 1999 after a group of users and residents from squats along Amsterdam’s river IJ had submitted a petition to the City Council calling the alarm to the increasing threat of eviction of ‘young cultural-economic starters’.

Elsewhere in this bulletin you will find a map showing thirty broedplaatsen locations that the project group has realised since the start of the project. Although the result may seem to be not bad at all, for the squatters and countercultural communities the project has been rather disappointing. Only a few of the locations have been allocated to them; most of the broedplaatsen consist of studios for individual artists. Two places we visited during the conference (Pakhuis Wilhelmina, which was first squatted and later bought by its users, and the NDSM Dockyards, which were never squatted but instead officially allocated to people with a squatter or activist background) are notable exceptions, as is Plantage Doklaan, the location that hosted the first two evenings of the conference.

For the larger part, though, the broedplaatsen exist in ink and not in buildings. A lot has been written about the project. It has attracted the attention of local and national media, and officials from other cities have curiously followed the Amsterdam initiative. Broedplaatsen now appear in national policy documents outlining future spatial planning. Cities like Groningen in the north and Eindhoven in the south are actively discussing the need for developing broedplaatsen. Funny thing, if you keep in mind that most of the actually realised broedplaatsen are just heavily subsidised artist studios. It appears that although the odd ateliers outnumber the breeding places inhabited by former squatters and activists, the latter places have actually become the blue print for what broedplaatsen are supposed to look like. In contemporary debates about broedplaatsen the elements of deviation, counterculture and marginality predominate, and there is a strong belief that such places are welcome if not necessary to shape an attractive creative urban atmosphere.

Meanwhile, practical problems start to temper aspirations in Amsterdam. The budget of over thirty million euros has been largely depleted and the project runs out in a couple of months. It is hardly likely that the project will be continued in its present shape. Instead, a special foundation called Atelierstichting (atelier foundation) will take over the role of the municipality. However, without financial funds the foundation may find it very difficult to operate adequately. What is more, severe cuts in the municipal budget have already minimised chances of additional municipal subsidies. And then there is the question of who will qualify for the broedplaatsen in future. It is quite possible that only ‘officially recognised’ artists or students from Amsterdam’s art academies will be able to obtain accommodation from the Atelierstichting. That would be very much against the hopes and wishes of activist groups like de Vrije Ruimte (Free Space) that hope to see the broedplaatsen allocated to all kinds of ‘social functions’.

Yet, not only is there a lot of uncertainty about additional cultural breeding space, but also about the future of the existing places. The subsidies granted to those places is finite and in most cases the users do not own the ground or the buildings. With the real estate market still pretty over-heated, the users of the breeding places will have to find ways to generate income to pay (rising) rents. Looking for subsidies may not be the best strategy. A request by NDSM Dockyards for a national subsidy totaling 200,000 euros has just been turned down. The advisory committee judged that NDSM has not yet proved its worth as a cultural area. In the end, then, it is the ability to pay rents that largely determines which kinds of creativity can find accommodation in Amsterdam. That has always been the case, and there is probably no need to worry about it too much. What is worrisome, though, is the current discourse equalling creativity to economic growth and innovation, which demotes all the activities that cannot compete for space in the city to non-creative, obsolete activities. That is a matter of representation, and the squatters and activists are right to challenge that version of the creative city.

June 14th, the sun is burning as we go for a boat trip. The Prinsengracht, Keizersgracht and all those powerful names in mind we are taking off for the Amsterdam Harbour to get the other picture. By boat we seek to discover inaccessible or even hidden places and developments that are on the edge of the city. On the edge of society?

Focusing on three specific projects we moored at Pakhuis Wilhelmina, NDSM Dockyards and ADM/Robinhood. Pakhuis Wilhelmina is one of the buildings resisting the developing gentrification process at the waterfront in the inner urban harbour area, providing space for social initiatives and artwork. The other two projects are located far out in the docklands of the western Amsterdam harbour area. One of them, NDSM, is largely surrounded by water, somewhat isolated but on the other hand also “protected” from the outer world; as a “breeding place”. When in 1999 the city district council of Amsterdam-North held a competition for this abandoned space, a group of activists and squatters submitted a redevelopment proposal. That proposal was selected and the activists received permission and money to temporary use

**BROEDEPLAATSEN BY BOAT**

Tino Buchholz
and develop the dockyards as a cultural area. These dwellers arose from milieus where it is common practise to squat – however, they tried the "frontdoor" and made it. Along with other projects NDAM became part of a new city program, "de broedplaatsen", which by the end of 2004 will have secured the existence of about thirty projects of alternative living and working. For future developments it will be of high interest to observe how temporary conditioned solutions as such can make a difference while no continuous perspective is given. To what extent can these initiatives play a symbolic role within the transformation process? What happens if this was institutionalised practise?

To get to ADM (well-known for the Robodock festivals) took us about one more hour by boat and serious sunstroke to get there, facing a huge industrial sight recovering as living space. Wrecks of concrete and steel dominated the impression, with a few individuals to overcome these structures making them feasible for mankind again, demonstrating the survival of man. Well, I may have got sunburnt but maybe this is re-evolution or rather human improvisation at it's best, with somewhat of anarchic tendencies. The community speakers clearly pointed out: "we don't need anybody" and told us not to question why or how it happened, but "it can happen!" They sure are an example of how to deal with global struggles affecting the Amsterdam real estate market and local politics. The Robodocks are still not legalised, but are one of the few remaining squatted sites in Amsterdam. Although the users have frequent contact with local officials, Robodock does not receive subsidies from the breeding place project.

These initiatives can be seen as an attempt offering space to people who have not found their space yet or who (will) struggle to do so. This also needs to be discussed within the context of individualisation – at a high peak – and strategies of resistance. Quotes like: "We don't need anybody" are hardly acceptable. Nevertheless these projects do prove the global transformation process making not only the local struggle visible but new forms of adjustments or better: resistance. Further it is more a question of time and scale to bring this development back into an urban context or the context of society. As a process this does not necessarily need to comply with present regulations or satisfy a current "Urban European City Ideal" but it needs to be considered as a subversive turning point – as a "breeding place" – so let them breed!

and tram network can no longer transport the passengers either quickly or punctually. Projections indicate that by 2005 there will be 1.3 million passengers and this will increase, with a few individuals. Public transport therefore needs to be extended. It is just not possible to provide any more trams in the city centre. There is space, however, underground. This is why Amsterdam City Council has decided to build a new metro line, to provide access to the inner city, to provide a fast link between the inner city and the north and south of the city and to maintain the city’s quality of life in the future. An underground metro will not be delayed by traffic jams and can run quickly and punctually.

For years it was not possible to discuss the extension of the existing metro network because the construction of the existing metro network had caused such large-scale demolition in the 1970s. So there was a heated debate over the building of the new metro line. In the 1997 referendum, 123,196 people voted: 79,861 against and 42,961 for construction. In order for the referendum to be valid the number of no voters had to be greater than half plus one of the number of voters in the previous council elections, which means 154,935 people should have voted against. It is the tunnel drilling method that makes the North South Line a unique project. Using this method, two tunnels will be drilled under the historic city centre from the top of the Damrak to the Scheldeplein. The North South Line will provide a metro line that will connect the most important centres of the city. The inner city will have a fast and reliable connection to the Zuidas (Southern Axis) and to Amsterdam North, both of them areas in the process of rapid development. The Zuidas is rapidly becoming the top location for businesses. In Amsterdam North plans are well advanced for new businesses, shops and housing round the Buikslotermerplein station. But we still have to wait very long to catch the first metro; March 2011 the North South Line will be in operation.

After looking at the shiny models and a short explanation outside, we took the bus to get to the U-Burg visitor centre. Here Arie van Wiggarend gave us a short explanation on the big model. U-Burg is not the first large-scale housing project for Amsterdam. In the 1960's a huge area, the Bijlmermeer, was built and is now seen by many as a failure. The buildings were poorly maintained, and the crime rate rose rapidly. But for U-Burg, the same situation existed as with the North South Line. Not everyone was thrilled about the plans. Environmental groups, in particular, were concerned that the development of eight artificial islands would cause too much disruption to animal and plant life. However, they were reassured after promises to clean up the lake and provide a special nature area. But as with the North South Line referendum, there were not enough no-voters to block the building of U-Burg. So in 1998 the government started making a whole new part of the city, built on eight artificial islands in the former Zuiderzee. Nowadays Havenhuis (Harbour Island) and Steigereniland (Jetty Island) can be visited. Finally, in 2012 U-Burg will have 18,000 dwellings for approximately 45,000 people.

About 30% of the total stock on U-Burg will be social housing, the rest will be free market housing. The density will be
about 60 dwellings per hectare. Not only ‘normal’ homes will be built, also a lot of floating homes are on the pro-
gramme, to create housing with a lot of extra quality, the vast view over the water. Steigerland is the gateway to
to Beijer, Arie told us about the build-it-
yourself housing projects (individual and collective) on Steigerland, which gives people the opportunity to con-
struct their own homes. There will also be a new pension for homeless people on Steigerland...

The visit to Beijer ended after a long, sunny, sandy and especially windy walk through the new streets of Beijer,
to the temporary beach of Beijer, called Buitenhuis. There we had lunch, looking out over the former Zuiderzee.

After that we took the bus and metro to the information centre on Beijerplein. Here we were shown a video on the
Beijermeer’s history. Originally built as a new town for 50,000 people, nowadays there is a lot more going on. This
original CIAM-like part of Amsterdam is now almost turned upside down. A lot of the former housing projects will be
demolished. But there is something strange going on in this part of the city; on one hand the large-scale concrete
slabs are demolished and replaced by single-family housing in a suburban setting. But on the other hand the
number of non-residential functions, like high schools, offices, cultural insti-
tutions, warehouses, theatres etcetera, is growing fast. So there is a striking difference between the new physical
suburban appearance and the more urban functions of the new environ-
ment. Also, one of the main qualities of the old Beijermeer, the large green
areas, are being sacrificed to achieve a higher building density.

We took a look from a bridge, where we could see a very striking example of
this renewal. On our right hand side we saw the new suburban housing, with a lot of hard surfaces, car parks, pavements
and no green at all. On the left side there were the big old concrete slabs in a green environment. Here we had a
discussion on where the people will go who are forced out of their apartments for demolition. A lot of them can return
in the newly built apartments, because a part of the newly built programme consists of social housing. But these
new social housing is still more expensive than the old flats. Therefore, people
who don’t want to pay higher rents have no other choice than moving to the
apartment blocks, which are left over. And many just cannot afford
higher rents. But the remaining high-
rises will also be demolished in the
future, so the pressure on this cheap
social housing is increasing.

The excursion Multicultural Amsterdam aimed at illustrating multicultural en-
counters in the city of Amsterdam. It took us outside the inner city inherited from the Dutch Golden Age to visit two
very different neighbourhoods of Am-
sterdam, in terms of both their spatial
and social structure: Zuiderzaat and its
Surinamese and African communities, Overtuur and its Moroccan
community.

While others were beginning a long biking trip, our group took tram and the
subway to Beijerplein in the new Am-
sterdam extension Amsterdam South-
east. It consists mainly of the original
high rise constructions of the 1970s,
the local version of the Cité Radieuse:
huge apartments in high rise buildings
in the midst of huge green parks. Due
to problems in the 1980s and
1990s, some of the high rise has been
recently demolished and replaced by
lower rise buildings, social housing
giving way for home ownership.

Beijerplein is a square by a subway
station, with shopping facilities (Am-
sterdamse Poort), office complexes,
library and the District Hall. We visited
the exhibition centre of Imagination IC (‘I see’ stands for Imagination and Cul-
ture). Imagine IC is a group using mul-
time media to depict identity and culture of
migrants in the Netherlands. Sarah
Malko introduced us to the philosophy
of the group and presented some of
their projects: the ‘beeldbank’ and the
running exhibition. The beeldbank (= image bank) is a database of migration
experiences; it features records of long
interviews with migrants about their
personal history of migration and
integration in the Netherlands. The
interviews have been processed into
short film fragments about one topic.
The interactive setting makes it possi-
ble for the viewer to choose topics
migrants in different periods of time,
and watch and listen to the selected
fragments. The current exhibition 3x3
deals with three generations in Holland
in three families, using visual material
from family archives with photographs
of migrants, their children and grand
children. Another successful project in
2004 was ‘wild walks’ in which one
could walk through the neighbourhood
according to the itinerary of one of five
typical persons neighbourhood (a
homeless drug addict, a banker, a 16
years old teenager, a Ghanaian migrant
and a young mother) while listening to
her/his commentary in the headphones.

We left Imagine IC with Isaac Acheam-
pong, a Ghanaian inhabitant and civil
servant of the district. A short walk to
the outer limits of the pedestrian area
on the Bijlmermeer. We embarked in four kabo-kabos to the flat Echtern
(once of the original building). These
kabo-kabos are private and therefore
illegal taxis. They provide transporta-
tion in the district; public transportation
is organised mainly NW-SE through two
subway lines and perpendicular bus
lines run quite infrequently. The estab-
lished taxi companies (despite a recent
wild west liberalisation of the sector)
tend to neglect the area and people
rely on these taxis often driven by
Ghanian men. With Isaac we visited the Ons Endemmershuiz Zuiderzaat (= En-
trepreneurs House Southeast) in flat
Echtern. The centre provides ad-
vises to beginning migrant entrepre-
neurs in the languages of the main
immigrant groups in the district.

After that, Isaac led us through the
renewed neighbourhood from Echten-
seamung, through the park, through Ge-
renstein and the rebuilt residential
Gelnwijk (Gelnwijk was the name of the
original flat that was demolished in the
mid 50s). The new neighbourhood con-
stitutes of low rise buildings, with a high
percentage of home ownership, no
green area and regular streets named
after people such as Rosa Luxemburg
and Bertha von Sutthar. Home owner-
ship allowed social mobile migrants
(especially Surinamese and Antilleans) to stay in the neighbourhood while become home owners. We then visited the new Ganzenhoef area, with the new shopping area with shops along the street walk (in contradistinction with the original indoor shopping malls) where we had lunch in the pedestrian street where ethnic shops and take-aways predominated.

After lunch, we walked alongside the piles of the flyer of the subway to subway station Kraaiennest, with a contrasting view of Kleiburg (no yet renovated) and Kruitberg (renovated, topped off and repainted). Kruitberg has been partially destroyed after the crash of the Alitalia freigh Boeing in October 1992 and is therefore now a shorter flat. The shopping mall in Kraaiennest was far from enchanting but Tuesday is a market day at Kraaiennest, so it was quite a colourful street life: colourful people and colourful booths.

We took the subway to the West side of the city to our afternoon programme in a district called Overtoomse Veld. A short walk brought us to the basement of a flat where youth centre Oppurtuna is housed. Initiator Redouan Deafi gave us an insight into the development in the neighbourhood and the problems of Moroccan youth in the

neighbourhood. He also presented one of the main project of the centre, that brings of group of young boys to Morocco hoping that the shock of the confrontation with poverty in the country of their parents and the reward of voluntary work will bring them back on track to define an educational project for theirselves and get grip on their life back in Amsterdam.

Finally we walked through the neighbourhood with Eva Van Kempen, a social geographer from the University of Amsterdam. Overtoomse Veld is part of the so-called garden city, the Western extension of the 1950s. We brought a visit to Nisa 4 Nisa, a women’s organisation. Fatimah Sabah runs there an open house for Moroccan women. Her aim is to bring them together, for the cosiness but also to talk and learn Dutch and to provide an opportunity for other activities. In other words, she runs a sitting room in the neighbourhood. In addition, she often works together with social agencies that try to reach Moroccan women (for health campaign, educational campaigns, etc.) but generally lack the networks to get to them.

Apart from the position of women in the Moroccan community, Fatimah Sabah also discussed the upcoming problems with the lack of communication about the large-scale upgrading plans for the garden city. They involve the re-settlement of many of the present inhabitants, but many in the Moroccan community are not aware of that and like the neighbourhood as it is now.

FIELD TRIP
ECO AMSTERDAM
Luca Bertolini & Patrice Riemens

This was a tough one: a bike tour of 30 plus kilometres across Amsterdamer streets, wind and rain ridden bicycle paths, and inhospitable docklands. But there was also much greenery, water, some sun (!), and, the organizers hoped, a clear logic: get

uran an impression of different ways of combining the artificial and the natural in Amsterdam, while experiencing in person what choosing to rely on human automotive power actually means.

There were two trip highlights: the GWL-terrein, in Amsterdam also known as Eco-wijk (‘Eco-neighbourhood’), and the alternative enclave of Ruigoord, a squatted village outside the city. At the GWL-terrein, Inurans could experience some of the features that have made it famous, such its car-free nature and energy and water saving devices, sociable urban design and architecture concepts, but also, and crucially, the quite unique degree of involvement of the inhabitants in the planning, development and management of the neighbourhood. Inurans seemed to enjoy, and approve. Who knows, maybe we will see some of this popping up in cities around the world! The omen are there: a German delegation of planners-activists is already scheduled to visit the GWL-terrein this fall. On the day, there was, however, no much time to elaborate: after a quick picnic in newly reclaimed Westerpark, Patrick hurried everybody to jump on their bike and fight their way to Ruigoord through hard blow of South-West wind and acquaint them with the First Law of Ruigoord Pneumodynamics:

The wind is -always- against you when biking to Ruigoord. And also on the way back. But everybody made it (Aphonse Allais would have added: "Oui, mais dans quel etat?")

The exertion was more than compensated by the hearty welcome in Ruigoord, where writer Hans Plomp, a squatter of the first hour and the community’s informal record keeper, awaited us in the church (now the village’s social centre) with coffee, a lot of material, and enthralling stories. He gave us a round-up of Ruigoord long and agitated story, her convoluted struggles with various authorities, about the many times Ruigoord was almost lost, but yet, like Poland, managed to resource (she was originally an island after all, low lying and surrounded by choppy seas). It was a social, cultural, and I would say, inspi rational tale as much as a historical one. Hans concluded with explaining the current dispensation which sees Ruigoord officially designated as a cultural ‘incubator’, prompting him to remark that after thirty years of unending, internationally acclaimed creative activities the village might - finally - be able to come ‘out of the egg’... Just as if everybody was not yet impressed enough by all the stories and material and pictures on show, a walking tour through the village did the rest, with its creatively recycled housing stock (now officially labelled ‘studios’), the various exhibition spaces, the big hall to house parties - another Ruigoord speciality of more recent date, and a lifeline to keep the place both financially afloat and in the mind of the trendy Amsterdammers. And then the preserved, small scale natural landscape contrasting with the demented gigantism of the industrial and harbour installations around it - the latter still idic after more than two years (any untold the many thousands euros of taxpayers money...). After a quick soaking up of ‘co-ordinates’ in the village’s informal administrative unit, and some more exchanges with inhabitants happening to be around, it was time to bike back to Babylon... (see above)
frame the abandoned and rather trashed looking shop was transformed into a slick white and orange store slash exhibition space and was officially opened.

The exhibition included a large variety of installations and videos, which reflected the variety of the people that collaborated in the preceding months. There were those with impressive careers of activism and squatting behind them, who used the crow-bar in a routinely manner. But there were also academics and artists who, with a mixture of anxiety and excitement, followed the actions of the professional activists.

The tactic of parody and cynicism, worked out very well in the exhibition. It invited people to think rather than to confront them with a certain activist position. It also drew in people who did not regularly participate in the debates and events organized in the network of squats and otherwise alternative places. By doing this, it avoided the feeling of preaching to the quire that some other events have. During the exhibition, many people who lived in the neighbourhood came to check out what was going on; people who would not have come in if the space was designed in a typical squat fashion and with the common symbols that go with it. Using the symbols of the more common world of shops and multinationals, it appeared that people outside the so-called 'scene' were more ready to come in, even though in some cases only to ask whether they could book a flight or go on the internet.

After the exhibition the easyCity project also resulted in a video and a book. The video dealt with different aspects of the exhibition week and was shown to the audience at the public INURA event together with the launch of the easyCity book. This book, which is written in Dutch, deals with the topics of the exhibition, focusing on the tension between large-scale developments and small-scale actions of people and the way in which people deal with and act on the contemporary city.
lions for the development of 'breeding grounds for the arts' where artists could do their things cheap. But they were spending millions to try to rebuild what had been organic and costless entities. To repeat: Stupidstupidstupid! But at least it was something.

So I was interested to see the overview exhibition Broedplaatsvisite in Arti et Amicitiae. I wanted to see if any cool stuff was actually coming out of these artificial constructs. In fact – whisper it – I thought the quality of the art might even be better than that in equivalent exhibitions I had witnessed in the squats of the old, since squatting’s one downside was that any slackers with a brush and a bit of space could call him or herself an artist. However, one can safely assume that only a truly dedicated artist would ever bother taking on the massive amount of bureaucracy involved in getting a subsidised studio in a broedplaats. And since only 11 of the 27 breeding grounds that had sent in proposals had been allowed to take part in the exhibition, I figured that there might have been some much-needed quality control. But then again, these 11 provide studio space for 150 artists. So variety remains the name of the game in this exhibition. And yes indeed, there is a lot of crap. Does anyone really want to watch a video depicting artists putting up plasterboard partitions in their new broedplaats? I don’t think so. But hopefully, one can still enjoy this piece by viewing it as an unintentional metaphor for the city’s suppression and white-washing of its rich and happily chaotic squatting past.

And interestingly enough, it is these broedplaatsen that originally started as squats or involved people with solid squatting credentials that seem to be producing the most interesting work. In particular, the Rijksheemelvaart, which hosts its own excellent events, evinces a traditionally squatty embrace of chaos, with furniture built from pallets and a ‘breeding dress’ constructed from recycled clothes – art that’s both funny and inspired.

Pakhuis Wilhelmina, home to many artists who once made their homes in the much-missed and lamented Vriesehuis' Amerika, seems to be out to subvert the proceedings entirely by presenting all the work on simple A4 sheets. And certainly, Arti at Amicitiae, being not only a gallery but also a private club for the city’s more established artists, is a very unsquatty institution worthy of the occasional piss-take, especially one by artists occupying a building that not only harbours its own excellent gallery (Consortium) but also one of the coolest new artists’ hangouts in town, Café Pakhuis Wilhelmina.

Similarly, OT301 (the Squat Formerly Known as the Filmacademie) and P/\\\AKT reflect a continued dedication to the principles of the underground. Like Rijksheemelvaart and Pakhuis Wilhelmina, these breeding grounds host their own artistic events and exhibitions, which are often way more interesting than this one. So variety and irony abound. This exhibition is certainly worth a visit. Squat nostalgic and art lovers, though, might be better directed to just regularly check the websites of the above spaces.

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THE RESISTABLE RISE OF THE ©CREATIVE @CLASS

Kanishka Goonewardena

'The Creative City' should immediately strike one as an odd phrase, one that we could very well do without. Because it has become such a buzzword since the publication of American consultant Richard Florida’s urban economic policy manual The Rise of the Creative Class, however, not everyone may feel this way. Indeed, we forget too easily in the company of our ‘bohemian’ neighbours that cities have been creative places for much of human history, and especially so after the rise of capitalism; and that creativity itself is a fundamental feature of human nature, at least according to Karl Marx’s view on the matter. Some historical perspective becomes essential, then, to ask why such an inherently human and urban quality all of a sudden appears to a chosen few in our great cities like a biblical revelation.

Who except Florida and his clients could talk about creative class without attending to the contradictions of capitalism? Certainly not Marx or Engels. In The Communist Manifesto, they famously praised the bourgeoisie for having ‘played a most revolutionary part’ in history; for being a class that

'cannot exist without constantly revolu-
tionizing the instruments of production, and thereby the relations of production, and with them the whole relations of society’. That is to say, ‘constant revolutionizing of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones’—by any conceivable index of ‘creativity’, ‘innovation’ or ‘growth’. Yet the same historical process, Marx observed, also creates the proletariat, the massive working class concentrated in cities, upon whose exploited labour arise the bourgeois ‘wonders far surpassing Egyptian pyramids, Roman aqueducts, and Gothic cathedrals’, such as Florida’s favourite ‘Nokia cell phones and ‘Lord of the Rings movies’. While acknowledging bourgeois accomplishments, Marx also defined true wealth in the Grundrisse as ‘the absolute working-out of [human] creative potentialities’, which fully accords, as Terry Eagleton notes, with his “absolute” moral criterion: the unquestionable virtue of a rich, all-round expansion of the capacities for each individual’.

Capitalism fails to deliver it, as many have discovered; and so it is the task of those whose creative humanity is denied by this social order to create a better one, with nothing less than a revolution.

The revolution to liberate ‘human creativity’, however, is no longer around the corner; in Florida’s considered opinion, it is happening as we speak. In case we haven’t noticed, he urges us to hurry up and join it: ‘It’s up to us—all of us—to complete the transformation’ begun by the world-historical agency of the ‘Creative Class’. ‘The transformation now in progress’, Florida writes in the latest preface to Creative Class, ‘is potentially bigger and more powerful [than the] great transition from the agricultural to the industrial age’. Such a staggeringly hubristic hypothesis would represent a reckless historical assessment even if professed by a yuppie on drugs. Coming from a Columbia University educated professor of
'economic development' full of liberal chutzpah for cultural and sexual diversity, it is positively irresponsible.

Clearly, Creative Class intends to address not students of history or cities, and definitely not revolutionaries. As Peter Marcuse remarks, it reads rather like a series of 'after-dinner speeches', tailored for business elites and 'civic leaders' suffering from their capitalist anxiety. What does Florida offer them? Basically, some numbers (in the form of 'indexes') - on 'talent', 'technology', 'tolerance', etc. - correlated to 'innovation', 'creativity' and economic 'growth' of city-regions and anecdotes (explaining exactly how 'cool' 'cool' people are, and why our wonderful cities would be doomed without them) that not only motivate, but also flatten. The lecture-circuit audience has responded to Florida in kind, as evidenced in the website selling his book—www.CreativeClass.org. Just click on the modestly labelled button: 'The Praise'. The economic development set is not alone in 'The Praise' for Creative Class, the narrative style of which recalls Dale Carnegie's 1936 classic How to Win Friends and Influence People. Some academics who lost hold of their social democratic prejudices in the rapid currents of neoliberal globalization have rallied opportunistically to Florida's rewarding cause. Others see through his patent circular logic. For in spite of the wealth of statistics mobilized by Florida on behalf of the 'Creative Class', the numbers actually say nothing about how to ensure the well-being of cities, even within the terms of his ill-conceived 'indexes' - which are notoriously out-correlated and pregnant with tautologies. 'Places that score high on [the] Tolerance Index, Florida finds, are very likely to have a culture of tolerance' (original emphasis). In defiance of the index, we sure hope so.

Do good jobs and urban prosperity follow the 'Creative Class'? Or is it the reverse? Pressed with such direct questions by critics, Florida pleads innocence and feigns ignorance on the subject of his rambling treatise: 'I'm not suggesting that gays and bohemians literally cause regions to grow' because 'we are only beginning to understand how to do it'. But like his idol Bill Clinton, Florida knows how to speak different words to different folks. For the Chamber of Commerce, he has these: 'Place is the key ... that solves the chicken-and-egg problem, matching people to jobs, jobs to people'. The popularity of the snake oil rubbed by Florida on boosters obsessed with 'competition' and 'growth' comes down to three tried and trusted terms: location, location, location. Surrounded by yes men (and women), oblivious to criticism, and blinded by 'The Praise', Florida stays 'on message' just like his intellectual sparring partner George W.: 'The real challenge of our time is to compete [sic] the system we have given rise to'. We know here he means 'complete', and that this is not a typo. For there is more than one such symptomatic slip in Creative Class, especially in Florida's flawed attempts to demonstrate his (fast fading) familiarity with left literature. The author of History and Class Consciousness appears in its endnotes as 'Georg Lukas [sic]', which is closer to the producer of Star Wars than the author of Western Marxism. Likewise, the subtitle of One Market Under God by Thomas Frank—one of the best critics of the

'Creative Class'—reads 'Extreme Capitalism, Market Populism, and the End of Economic Development [sic]', whereas the real thing ends with the word 'Democracy'. What else can we expect from him: 'growth' for 'grass'? No sophisticated psychobabble need be summoned to explain why some people see 'development' when they read 'democracy', and 'compete' instead of the relatively harmless English word 'complete'. Tolerant types may understand us if we say that 'the answer is blowing in the wind': the wind of 'competition' and 'growth', of which the H. John Heinz III Professor of Economic Development at Carnegie Mellon University is no longer a respectable scholar, but a striking symptom. Much the same can be said about his book, which deserves scrutiny not for any inherent intellectual interest, but as an index of the moral-political bankruptcy of our 'civic leaders' and tenured professors unable to envision an alternative to Third Way neoliberalism and its consequences in cities. If creativity is necessary in this situation, it will not be for the rigorous response to Creative Class that we surely need, but to transcend the historical condition that turns Richard Florida into a celebrity while the bohemians overrun our cities primed for 'competition' and 'growth' and banish the wretched of the earth to somewhere else.

FROM POSSIBLE URBAN WORLDS TO THE CONTESTED METROPOLIS: URBAN RESEARCH AND ACTION IN THE AGE OF NEOLIBERALISM

Ute Lehrer
Roger Keil

Our presentation looked back at the activities and publications of the International Network for Urban Research and Action (INURA) from 1991 to 2004. We examined two different aspects of the work INURA has been involved in. First, we explored the major organizational transformations INURA underwent and traced the major theoretical, practical and political developments linked to these changes. We were specifically interested in how the understanding of urban reality has shifted over these years in terms of intellectual and experiential practice. Secondly, we sketched the ways in which selected major cities where INURA members have been active have changed since the inception of the organization.

We examined how INURA members have analyzed these changes and how this has been reflected in the ways the organization has acted and progressed. We post that in both areas of our examination we can observe the reflection of developments associated with the neoliberalization of cities since the 1980s. We put forward the hypothesis that INURA offers an excellent opportunity to study the 'glocalization' of urban politics and what Adam Tickell and Jamie Peck called the development from roll-back to roll-out neoliberalism in cities around the world. We suggested that the INURA experience allows us specifically to observe three important shifts in the way we have been looking at urban development and politics during the recent period:

First, while in the early years INURA activities and publications predominately in European cities have been concentrated on the defence of the burgeoning alternative spaces and movements sectors as well as the social utopias they carried with them, more recent work has been organized around the critique and struggle against the established neoliberal regimes in cities. Not surprisingly, the history of INURA reflects the trajectory of urban activism from the early British experience with urban neoliberalism - symbolized in the dismantling of the Greater London Council - to the reform project of urban governments in Frankfurt and Porto Alegre and the full-fledged establishment
ument of an aggressive neoliberal regime in
Toronto.
We looked specifically at the role of
large-scale projects (the Docklands in
London, waterfront redevelopment
schemes, train station expansions, etc.) as
symbolic expressions of urban change in the 1990s.

Second, next we cast light on the
changing nature of urban politics and
movements, particularly squatter
and anti-poverty movements in the redefini-
tion of INURA’s agenda. We highlighted
the specific role of regionalization of
global city politics in the governance
system of INURA cities. We noted a
distinct tendency in most cases of a
break from ‘spatial compromise’ to the
outright suburbanization of metropoli-
tan politics resulting in a marginaliza-
tion of ‘urban’ political issues in the
process.

Third, we showed how the discourse
about the urban experiences has
broadened from a mainly European
perspective to include also positions
from North America, East Asia, the
Middle East and the South (Cape Town,
Hong Kong, Beirut, Porto Alegre,
Mexico, Toronto, etc.) While early state-
ments and perspectives in INURA re-
vealed a Europe-centric perspective on
urban change and struggles, recent
activities and publications demonstrate
that the organization has come to re-
fect the ways in which any urban ex-
perience is now likely also a global
experience. These global urban con-
tradictions will reflect themselves in the
organization in the future in no uncer-
tain manner and INURA will have to
discuss its role and its internal politics
in a complex world. Onward to the
Rome meeting, where this will be a
special focus!

On the back cover you can find maps
with the global distribution of Inura
listserv members and the Inura con-
ference places.

INURA EGMOND: COMMON RESEARCH AGENDA
Ute Lehrer

The goal of the retreat in Egmond (IN-
URA Amsterdam conference) was to
come up with a common research
agenda. It was a continuation of the
discussions we had started at last ye-
ar’s INURA conference in Berlin and
then again at the specific research
meeting in Toronto in March of 2004.
After much deliberation it was decided
that a loosely formulated common re-
search agenda would be the most suit-
able approach, and to have a coordinat-
ing group for all the various projects.
The working title for the common re-
search agenda is “Urban Transforma-
tion in a Global World” (UTGW) and the
coordinators are Raffaele Palascio (for
Global South), Sebastian Müller (for
Europe), and Roger Keil (for North
America, Australia, Hongkong).
Their role is to function as a clearing house,
this means that INURANS should let
the specific coordinator of their world
region know about their individual pro-
jects, including applications for funding,
and if they are interested in collabora-
tion with other projects/INURANS.
The coordinators’ role is to keep track of
various projects and to build possible

UTGW:
Should be understood as 5-year
project.
+ It should be accompanied by a
working website
+ Write up of individual research
projects should be under 500 words
+ If email is send out concerning the
UTGW, it should be indicated in the
subject heading

Material outcomes of this common
research project could be in the form of:
- Meetings: workshops, conferences,
- Written products: papers; reports;
books, news paper articles, pamphlets
etc.,
- Digital: interactive website; visuals
- Artistic: installation, art projects,
videos, visuals, etc.,
- Education: teaching modules; CD-Rom
for educational purposes.

RESIDENTS MAKE THE CITY: R4R-EUROPE
ORGANISES A RESIDENT UNIVERSITY IN THE HAGUE
Daniela Wüllers

Throughout Europe, urban renewal is
stagnating and this stagnation is having
a very adverse effect on the liveability
of European cities. This is the reason
that R4R-Europe organises a three days
Resident University in October in The
Hague in the Netherlands. The objective
of the Resident University is to allow
people living in neighbourhoods in vari-
ous European cities to learn from one
another and to let professionals in
neighbourhood renewal learn from what
they have to say. The university con-
sts of contributions made by repre-
sentatives from each country, excurs-
sions to projects, and plenty of discus-
soin and exchanging of ideas. While
government administrations, owners of
buildings, architects, urban planners
and other professionals are unable to
find answers to the stagnation of urban
renewal, the vitality of cities is increas-
ingly being put to the test. It was for
this reason that the motto for the Euro-
pean Resident University is “Residents
make the cities”. This emphasizes the
importance of neighbourhood renewal
for the vitality of cities as well as the
crucial role that people living in these
neighbourhoods can play in this re-
newal.

Residents for Regeneration (R4R) is an
organization founded to help people
living in neighbourhoods dealing with
renewal issues to build on and share
the expertise they have acquired with
their own and other communities. The
idea for R4R originated in England un-
der the leadership of Dick Ashman who
works in Balsall Heath, a Birmingham
neighbourhood. In England, a model
has emerged in which people living in
one neighbourhood who have gained
experience in this process can advise
people living in other neighbourhoods
and get paid for their efforts as well.
Inspired by a visit to Birmingham, sev-
everal people from the Netherlands de-
cided in February 2002 to found a
Dutch equivalent: R4R-Nederland. This
network of different neighbourhoods in
the Netherlands grew across the border
to Belgium, Denmark, England, Ger-
many and Italy and one year later R4R-
Europe was founded. These two foun-
dations are involved in a range of ac-
tivities:

Consulting: authoritative persons living
in neighbourhoods where renewal ef-
forts have been successful are being
INURA BOOK: THE CONTESTED METROPOLIS

Early 2004 a new Inura book was presented in several European and North American cities: "The Contested Metropolis - Six Cities at the beginning of the 21st Century". The book is a great success, up to now (Oct 2004) more than 1000 copies have been sold.

The contents of the book are:

Introduction Raffaele Paloscia

Achievable Utopias
• Practicing Utopia: Sustaining Cities Leonie Sandercock
• Summing up a Political Vision Alberto Magagnoli

Berlin: from MetropoLust to MetropoLust
• Introduction Constance Carr and Ute Lehrer
• Berlin: Re-Unified but Not in one Piece Constanze Carr
• Reality or Image? Place selling at Potsdamer Platz Ute Lehrer
• From SOLIDARicity to Segregati-oTOWN Volker Eick
• Alternative publics: between repression and emancipation Ahmed Allahwala and Constanze Carr.

London: un-contested capital?
• Introduction Michael Edwards
• "ACTION for Equality" Louanne Tranchell
• Grassroots activity in London - new perspectives Penny Koutrouliou
• Wealth creation and poverty creation: global-local interactions in the economy of London Michael Edwards
• Community participation in major schemes of urban regeneration in London: King’s Cross and the “Elephant and Castle” Michael Parkes
• Vision for London - a Project for a Contested Metropolis? Esther Caplin
• Neighbourhood regeneration; a view from the local state Bob Colenutt

Zurich: from Paranoia City to Ego City
• A New Paradigm of Urban Development for Zurich Christian Schmid
• Postindustrial Zurich -15 years in search of a new paradigm of public planning Andreas Hofer
• The New Metropolitan Mainstream Christian Schmid and Daniel Weiss
• Creative and Innovative Microenterprises between Subculture and World Economy Philipp Klaus
• Kraftwerk1-more than just nice living Andreas Wirz
• The Rise and Fall of Great Railway Station Redevelopments The Case of Eurogate / HB Südwest Richard Wolff

Afterword
The spirit of INURA Fred Robinson

A Declaration for Urban Research and Action INURA


Subculture - Pioneer for Music Industry or Counterculture? Ingo Bader

Crossing Brussels: exploring the diversity of the European Capital
• Brussels: from a Multicultural and Fragmented City Towards the Mediterranean Capital of Europe? Stefan De Corte, Eric Cortijn & Walter De Lannoy
• Neighbourhood-contracts: towards participatory planning? Stefan De Corte and Christine Goyens
• In the Ground: Convivial Culture in Brussels Marie-Eve Cosemans
• The Universal Embassy Tristan Wibaut
• The Zinneke Parade - An artistic citizens’ Parade?

Firenze: Insurgent City
• Contested Spaces: Stories and Geographies from Another Florence Giancarlo Paba
• La città cancellata Lorenzo Tripodi
• Urban Transgression beyond the Geography of Transgressive Spaces Giovanni Allegretti
• Urban Geographies, Colored Networks, new Social Practices Camilla Perrone
• Rights and Fights. Urban movements in Florence Marvi Maggio
• Planning Stupidities and Children’s Intelligence Annalisa Pecorullo
• Insurrections in the History of Flor-
of the "creative city" was organised by the INURA Amsterdam group and en-
hanced by in-depth-visits and rich dis-
cussions on cultural strategies. Also this
event was noticed in many parts of the
world. Local activities add to the "IN-
URA project". Tours in the Ruhr-area
and a meeting in Porto Alegre are just be-
fore the World Social Forum in January.
For all information you can address to
us. Consult our homepage with the new
agenda menu and do not hesitate in
sending us news, reports, calls for our
homepage www.inura.org.
The INURA Common Office is still work-
ing very well and reminds its services:
- Competence Center on Urban Re-
search and Action
- Information provision for members and
non-members
- Member Administration (member list,
fees etc.)
- Homepage editor / updates
- Support for INURA conference organi-
sers and Bulletin makers
- Articles or contributions where INURA
is visible
We are looking forward to seeing you in
Porto Alegre or Rome

Minutes from the INURA ANNUAL
GENERAL MEETING, 17 June 2004 -
Egmond – Netherlands

INURA Book
INURA Book "Contested Metropolis - Six
Cities at the Beginning of the 21st Cen-
tury"

Bulletin
Great issues #25 and #26 edited by
INURA Berlin and Amsterdam. Helpful
when they can be passed on to other
people interested in urban issues.

Common Office (ICO)
INURA website info kept up to date.
Homepage and additions. Suggestion to
include slides of INURA activities on
website. Make more use of website and
listserve throughout the year.
Please inform ICO about address
changes, INURA Toronto for changes in
the listserve.
Membership fee: can now be paid by
credit card, online, via website.
Fundraising: For 2004 INURA Zurich
was able to raise 5'000 SFR for running
the office.

INURA Conference 2005
It was agreed to hold the INURA 2005
in Rome.
The dates are June 24 – 30, 2005.
For the retreat an organizing committee
was formed: Laura Collini, Ute Lehrer,
Louanne Tranchell, Britta Grell, Marvi
Maggio.
Some topics that should be discussed in
Rome: growth and size of network/
structure of network / role of INURA
offices / use of INURA label /
strengthen common office / travel
fund / standards and principles of
P
communication within network and at
conferences.
INURA conference 2006: Ruhr Area

Future activities: discussion
Research Project.
After preparatory meeting in Toronto, in
Egmond it was decided to continue
work. INURA Florence (Lorenzo and
Laura) will put up a website as a work-
space for the research project and as a
data-bank. It will be linked to the Zu-
rich-based INURA website.
Ute volunteered to publish a flash-
bulletin to inform about progress of the
research project.
Everybody agreed to send a 500 words

description of their research proposal to
Ute. For each proposal it should be
stated if it is open to new participants.
One result of the research could be
another INURA book.

Other ideas:
- Education: put together a course (on
CD) that can be used world-wide.
- Develop internet conferences in be-
tween regular conferences.
- More local activities (e. g. like the
Rhein-Ruhr visit), also in support of
local groups/issues.
- Have small events (e. g. in Porto
Alegre, Beluit or South Africa).
- Have summer / winter schools.
- Publish theme-specific bulletins

Minutes by Philipp Klaus and Richard
Wolf

INURA AT THE WORLD
SOCIAL FORUM 2005
IN PORTO ALEGRE

Claudia Dall'Igna

INURA/WSF 2005
The World Social Forum came to exist-
tence four years ago as an alternative
event parallel to the World Economic
Forum, open to all those who believed
in the possibility of a world different
from that discussed and reinforced in
Davos. People came to Porto Alegre and
last year to India to get together, talk
about their alternative visions of this
world, show our strength, also to feel
this power we can have when we are all
together, claiming, fighting, demon-
strating, working hard to make a differ-
ce and to turn this in a better world
for everyone.

Yes, there is also partying, anthro-
po logical curiosity; some cosmopolitan
feeling that we in Porto Alegre can only
experience through the Forum which is
the city’s major event ever; the crowd,
the heat, chaos sometimes. But the
atmosphere is of good will, based on
the principle that people are around for
in a common interest.

In January 2005 the WSF comes back
to Porto Alegre. The theme for this year
is something like ANOTHER WORLD IS
POSSIBLE. Sounds familiar! It is not all
set yet as September is the date when
themes, groups, programs will be de-
defined.
INURA is already in the WSF discussion
groups list. You can have a good look
into the WSF site (http://www.
forumosocialmundial.org.br) for a better
idea of its history, and subscribe for
updated information on the 2005 event,
in Portuguese, English, Spanish and
French versions.

We from INURA, here in Porto Alegre,
saw this as a good opportunity to get
some more INURA people together
again around this major event in order
to make easier as possible for people
to travel up here, experience the FORUM,
possibly running an official INURA
seminar within the WSF which will make
possible to discuss our actions and get
 together with groups like us. But also
make possible for the people coming
over to have a better, closer idea, of
what life in Porto Alegre is like, by
showing the place around, and most
important getting to talk to some peo-
ple who are taking their actions as
different ways of resistance to this
excluding, sometimes cruel system
in which we all live.

In this sense we are preparing a small
INURA meeting for the 3 days previous
to the FORUM. The WSF goes from the
26th to 31st of January 2005. Most probably the INURA/WSF event will happen as a Project housed on the Faculdade de Arquitetura of UFRGS (Universidade Federal do Rio Grande do Sul), in order to make it official, with official programs, certificates, etc...

THE DRAFT PROGRAM

23 January – Sunday afternoon
Safari
Walk around the city centre to capture its physical and social dynamics, (Centro, Cais MAUA, edifícios culturais, triangulo Matriz /Alfângeca/ Mercado, etc...) Possible boat ride in the late afternoon.

24 January – Monday
Bus ride
For a general view of the city, the hills (some are protected natural areas, some are legally or illegally occupied, a sight of the periphery, islands, neighbourhoods)

morning
1-Illa Grande dos Marinheiros (informal recyclers – garbage collectors) – visit and conversation with some people of one of the non-official recycling structures in a very impoverished area of the delta.
2-Collective for sorting solid waste (galpões de reciclagem) official organizations for sorting and selling material from 'selective' urban waste, also located in the periphery but usually on the hills, with support of the municipality, now facing problems of shortage of material as the informal collectors get most of the waste before municipal workers. Meet at one of the plants some of the workers, and someone from the program.

afternoon
In Loco at Villa Cruzeiro. In Loco is a group of students that started independently inside the architecture school of Uniritter to develop their own project of approaching the impoverished community neighbour to their University, working with them for two years with very interesting projects to get to know their needs, looking for redefining some open areas for communal use.
Vila Cruzeiro – meeting local residents and leaders to talk about the experience with In Loco, their projects and outcome.
In Loco will be presenting some material they have produced about their experience for the future, as they have recently faced a crisis since they have being absorbed by the University's official structure.

25 January – Tuesday (FAUFRGS)

morning
1-OP (orçamento participativo) Brief critical presentation on the participatory budget experience in Porto Alegre.
2-Boca da rua – Conversation with people from an organization of young homeless people who write and sell a small newspaper with their stories on traffic lights in a way of getting visible, be connected to society, and make some very small money. (still working on this contact).

afternoon
Time reserved for INURA talk, open for a review of what has been seen, presentations, common projects, etc.
The deadline for an application for the Forum activities is in September. There is also the possibility of coming as a delegate of an organization or school, press, etc... This gives people access to some special events, but costs the institutions some money. We don't have numbers for that yet. They will be out on September. We could have some INURA delegates.

PRACTICALITIES
Cost
The cost of the Inura programme will be about USD 25.00.

Accommodation
Because the WSF is a major event for POA there is no way you can get a hotel room if not through an agency. For the forum prices go up, and people have very short time to confirm the bookings as time goes by. There is an agency taking care of the Inura's bookings. People interested should contact Pablo at macchiturismo@macchiturismo.com.br to fix dates, rooms and payment. Pablo Macchi, Macchi Viagens e Turismo, Phone / Fax: + 55 51 3388 2324 The rates we've got at the moment are: hotel: Savoy, from January 26th to 31st daily rate - single occupancy: USD 25.00, double: USD 37.00, triple: USD 45.00. For information and images on Porto Alegre you can check http://www.portoalegre.com, or on www.portoalegre.rs.br (municipality) and turismo@smic.prefpoo.com.br (tourist information office).

We hope some of you can find the time and the means to come over, so we have some INURA people in Porto Alegre for a rich experience for all of us.

About the INURA/WSF event you can contact Claudia Dal' Igna at daligna@portoweb.com.br

INURA CONFERENCE
JUNE 24-30, 2005, ROME
Silvia Macchi

The City Plan as a Struggle
The next conference is going to take place in Rome from June 24 to June 30. Since 2002 Rome has been marked by a strong struggle for participation in urban planning decision making. The main issue was the new Master Plan that was going to replace the 1967's one.
Since the first meetings organized by the municipality in order to explain the plan to the citizens, it was evident that any remarks would be receive by the technical staff much more as an imper- tinent objection rather than as a participative element. A group who tried to understand more in depth the plan choices received the same answer: how can you think to have something to add to the 8 year work of the technical staff? After few weeks of such a behaviour, assemblies began to be organized all over the city by different organizations: neighbourhood committees, "centri sociali", eco clubs, cultural associations, etc.
On July 2002 the Network for a Participative Master Plan did its first assembly and on September a large campaign began in order to obtain from the city council more time and some technical resources. During 6 month the Network worked hard and with any means (hundreds of assemblies, street demonstration, peaceful invasion of city government's offices, meeting with the technical staff and political representatives, a website, a mailing list, a book, articles on local newspapers and interviews on local radio and TV, etc.) in order to involve Rome's inhabitants in the discussion on the new Master Plan and to make pressure on the city government. The main slogan was: Rome does not deserve such a plan!
The Network gets some relevant results concerning the plan's assumptions on planning rights. More over, the large opposition to some new "planning rules" proposed by the technical staff has affected the national discussion about a new planning law, reopening the debate on the relationships between city strategies and economical globalization.
Participants

Albert Martens - Brussel
Alessandra Nguyen Xuan - Roma
Andreas Bletter - Dortmund
Andreas Hofer - Zurich
Angela Stienen - Bern
Anna dell'Olio - Milano
Anna Uttaro - Roma
Barbara Rahder - Toronto
Beatriz García - Mexico City
Bettina Koehler - Wien
Britta Grell - Berlin
Camilla Perrone - Firenze
Christian Schmid - Zurich
Claudia Dall'Igna - Porto Alegre
Clive Wren - London
Daniel Blumer - Bern
Daniela Wüllers - Dortmund
Douglas Young - Toronto
Emilie Kirkpatrick Adin - London
Emily Silverman - Durham
Fred Robinson - Durham
Giancarlo Paba - Firenze
Giovanni Allegretti - Firenze
Iacopo Zetti - Fiesole
Ingo Bader - Berlin
Ismael Petersen - Kaapstad
Jacqueline Groth - Paris
Jens Sambale - Berlin
Johan M W R Soeren - London
Julie-Anne Boudreau - Toronto
Kanishka Goonewardena - Toronto
Karen Wirsig, Felix - Toronto
Keith Shaw - Newcastle
Laura Colini - Firenze
Libby Porter - Birmingham
Liv Geeraert - Brussels
Lorenzo Tripodi - Firenze
Louanne Tranchell - London
Lucio Gieillo - Roma
Manuel Lutz - Dortmund
Marcello Cruz - Green Bay
Marcus Voelker - Düsseldorf
Mark Saunders - London
Marvi Maggio - Firenze
Matthias Bernt - Leipzig
Michael Edwards - London
Michele Munafò - Roma
Morag Torrance - Oxford
Myriam Stoffen - Brussel
Nik Theodore - Chicago
Nolapot Pumhiran - London
Philipp Klaus - Zürich
Rachel Bland - Kendal
Rachid Chamoun - Byblos
Raffaele Palosco - Firenze
Renate Berg - Berlin
Richard Milgrom - Toronto
Richard Wolff - Zürich
Roberto Marcelli - Roma
Roger Keil - Toronto
Sabin Biert - Bern
Sebastian Mueller - Dortmund
Silvia Lozzi - Roma
Silvia Macchi - Roma
Stefan De Corte - Brussel
Stefan Kipfer - Toronto
Supapim Harinasuta - London
Tino Buchholz - Dortmund
Tom Deforce - Barcelona
Tom Durnez - Brussel
Ute Lehrer - Toronto
Volker Eick - Berlin
Wadhw Barbara - London
Wim Embrechts - Brussel
Yanha Fu - London

Amsterdam crew
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BroedplaatsAmsterdam is een projectorganisatie van de gemeente Amsterdam die tot taak heeft meer betaalbare ateliers en (woon-)werkruimtes voor kunstenaars en alternatieve, culturele ondernemers te vinden en te ontwikkelen.