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International Network for
Urban Research and Action

CONTESTED/ING RIGHTS

Planning rights and the right to the city

BULLETIN 28



photo by Simona Granati

ROME - 2005 JUNE 24-30

15th Annual INURA Conference
15th Annual INURA Conference
15th Annual INURA Conference

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CONTESTED/ING RIGHTS: Planning rights and the right to the city

The years 2002 and 2003 were marked by an intense struggle for participation in the urban planning decision making process in Rome. The struggle centered around the Master Plan which was to replace the one of 1967. According to the local government the new plan would aim to move the city into global economy and at the same time protect Rome's historical identity. This would be done by using the concept of "historical identity": only sites which could be a resource for global firms would deserve to be part of Rome's historical identity and maintained while others could be changed. In addition, building rights would be given in order to provide local firms - mainly construction companies - with a capital base which would enable them to compete in world markets, assuming that they would reinvest their earnings in the city.

In July 2002 the Network for a Participatory Master Plan held its first assembly and during the subsequent six months worked hard using a wide variety of means in order to stimulate debate on the new Master Plan. The main slogan was "Rome does not deserve such a Plan!". The Network challenged the representation of the city proposed by the Plan and asked for the right to "think the city". As a result, on March 2003, the local council made some relevant changes to the Plan. Planning procedures were redesigned in order to allow citizens' participation; the total

amount of building rights granted was reduced and the legal status of those rights was weakened. Moreover, the strong opposition to some of the new "planning rules" proposed by the Plan's technical staff affected the national discussion on the new planning law, reopening debate on the relationship between city strategies and economic globalization.

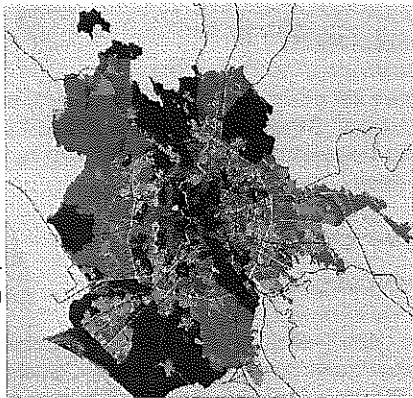
What about the present? Two years after the local council's ruling, the local government has delayed the completion of the procedures to enforce the new Plan. The Network is no longer working but its participants are still connected and most of them are struggling in different parts of the city to maintain their "rights to the city", from housing rights to the right to public spaces.

On our side, two years after those exciting and troubling times, we feel the need to rethink our experience and to evaluate the process, highlighting lessons learned and

selecting those elements which can help to develop a wider debate about the relationship between planning rights and the right to the city.

Under what circumstances does it make sense to move into the planning process to contest established planning rights on the basis of a "counter" representation of the city? To what extent can we make "counter" use of the language of the plan and its technologies in struggles for the right to the city?

the organizing committee



Conference programme - June 24-30, 2005

Friday 24 June: Rome

- from 12:00 a.m. Arrival at the hostel
- 3:00-7:00 p.m. Opening event: ROME GLOBAL CITY, at the University La Sapienza
Invited speakers: Tovi Fenster (Tel Aviv), Giancarlo Paba (Florence), Nadia Abu-Zahra (Oxford), Patrizia Sentinelli (Rome),
Evening meal at the University La Sapienza
- 7:00 p.m.

Saturday 25 June: Rome

- 8:30 a.m. Breakfast, meeting at the hostel
- 9:30 a.m.-4:30 p.m. Field trip 1- SOCIAL NETWORKS IN THE HISTORICAL CITY: from Social Networks to the Municipal Community Planning Center (*Carlo Cellamare and Alessia Ferretti*)
Field trip 2- THE OSTIENSE-MARCONI NEIGHBOURHOODS: Trans-local Cultures and Urban Planning in the Consolidated City (*Anna Uttaro and Lucio Gleccillo*)
Field trip 3 - THE CITADEL OF EXCLUSION: Regeneration Processes in the Area of Santa Maria della Pietà (*Silvia Macchi and Roberto Marcelli*)
- 7:00 p.m. Evening meal at the hostel
- 9:00 p.m. Public event: RECLAIMING MEDIA, at CSOA Acrobax (*Lorenzo Tripodi*)

Sunday 26 June: Rome

- 8:30 a.m. Breakfast
- 9:30 a.m. Check-out and departure by bus to field trip 4 (we will bring our luggages since the same bus will take us to Collevincchio at the end of the field trip)
- 10:00 a.m.- 5:00 p.m. field trip 4 - THE ROME'S 10th MUNICIPAL DISTRICT: Identity, Planning and Rights in a Multiple City (*Giordana Castelli, Ilaria Scarso and Alice Sotgia*)
- 5:00 p.m. Departure by bus to Collevincchio
- 7:00 p.m. Arrival to the Monastery of St. Andrew and evening meal
- 9:00 p.m. Introduction to the retreat program

Monday 27 June: Collevincchio

- Morning: Presentations/discussions
- Afternoon: Presentations/discussions
- Evening: Open (discussions, video at the multimedia room.etc)

Tuesday 28 June: Collevincchio

- Morning: Common Research Project of INURA
- Afternoon: Guided walk in Sabina (*Carlo Cellamare*)
- Evening: INURA Annual General Meeting 2005

Wednesday 29 June: Collevincchio

- Morning: Presentations/discussions
- Afternoon: Presentations/discussions
- Evening: Open (discussions, video at the multimedia room.etc)

Thursday 30 June: Collevincchio

- Morning: Presentations/discussions
- Afternoon: Departure

introduction to Rome

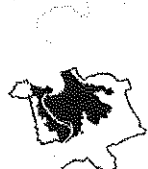
Rome Global City

by Silvia Macchi

According to official documents*, Rome's new master plan is designed to influence the behaviour of public and private bodies within the current changing economic environment, so that the city of Rome can become competitive at an international level. The new plan can be considered the local Roman government's response to the challenge of globalisation and the chosen strategy is that of facilitating any transformation deemed to benefit the global economy.

What does this mean in terms of quality of life for the men and women who live in Rome? This analysis shall proceed in a particular order, examining the regulations and

1883



The new "global" rich - as Saskia Sassen tells us - are no longer interested in the residential suburbs. The "global" rich prefer residences and luxury artisan workshops in historic centres to the large houses with gardens

supported by "exclusive" services and connected to the city by fast roads. In the section

"The Historical City" of Rome's new master plan, absolutely everything necessary for facilitating the "gentrification" of the historic centre is included. For the first time ever in Rome, upgrading the historic centre includes demolition and reconstruction and no one seems interested in what happens to the current inhabitants. The intention of offering up the historic centre to the new "global" rich is made patently clear when the creation of roof gardens is provided for, but the provision of a residential quota for low-income inhabitants is light-heartedly forgotten.

Having verified that there is no place in the Historical City for the new "global" poor - apart from a few men (or rather, women) who will live in the houses of the wealthy in exchange for their housekeeping services - we now pass to the other three cities of the plan. Where on earth do these other three cities come from, one wonders, since Rome has always been thought of as one single city? In order to keep this short, we may say that, once everything that is part of the "official memory" of Rome (i.e. has the requisite qualities for being sold to well-heeled managers and imagination-free tourists) has been set aside, that which remains is classified according to whether it was built under the auspices of an urban plan (the Consolidated City), whether it was the fruit of illegal construction (the City to be Restructured) or whether it is provided for in the new master plan (the City of Transformation).

The Consolidated City, at least from my reading of the plan, is destined to become an enormous support structure for the "gentrified heart" of the city. Whatever the "global" rich don't wish to see in their own neighbourhood but also don't want to have too far away or which doesn't bother them too much to have nearby will be found here. A residential function is maintained in the Consolidated City

but nothing from the many "re-used" areas (former barracks, former abattoirs, de-commissioned railway areas, etc.) is given over to the actual inhabitants of this area, notwithstanding the fact that the plan recognizes the chronic lack of green space and public services in this section of the city. These large, formerly unused areas will serve the "global" city and host large-scale cultural functions, such as theatre, congresses and expositions and areas for tourism and free-time activities. Regarding the rest, when the plan does provide something for the quality of life of the actual residents, it is cause for concern. Developers who wish to intervene in the densest areas (already lacking green space and public services) will be allowed to demolish and rebuild. There will be building volume bonuses (up to 80% of the demolished area, in the extreme suburban area), tax breaks and financial subsidies. The plan mentions reduction of coverage, demolition and transfer of building volume, as if the Consolidated City were filled with empty buildings. Here again, there are no regulations to protect inhabitants or guarantee a housing quota for low-income residents.

At least the nightmare of demolition and relocation ends when we pass to the City to be Restructured and the City of Transformation. Anyone, or better, anyone who can't live anywhere else, may live in these two cities. In fact, if it is true that here there is no risk of being thrown out of one's own home, it is



also true that, apart from the housing (often of poor quality), there is not much

else. However, the plan has taken this into consideration. In the old and new suburbs, the "global" poor will not be alone: about twenty Metropolitan and Urban Subcenters will keep them company. It is not difficult to imagine what kind of activities will be concentrated in the new Subcenters: just take a look at what sorts of places will not be found in the rest of the city and the conclusion is foregone. There will certainly be some "nice" shopping centres, because the inhabitants of the global city are, more than anything else, consumers. Then, there will be some mega-hotels for "mass" tourism, because the new "global" rich do not like having to share their living space with people who cannot provide lavish profits. Finally, there will be some of the ministry offices which now "uselessly" clutter up the Historical City and there will be universities, which, according to the new plan, do not enhance the value of the Historical City.

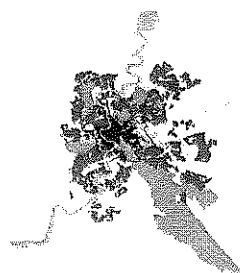
* partially available in English at <http://www.urbanistica.comune.roma.it/dipartimentoVI/pianificazione/pianoregolatore/eng/index.html>



1931



1962 - 2002



2002

THE HISTORIC CENTER:

from social networks to the municipal Community Planning Center

The Possibilities and Ambiguities of "Participation" in Town Planning

by Carlo Cellamare

Today's political crisis and the fact that our forms of democracy are no longer capable of responding to emerging social requirements are by now features of daily life and our common knowledge. In previous eras, the relationship between institutions and society operated with a high level of trust and clarity (with the network of social relationships continually shaping meaning and common knowledge). This relation was expressed through forms of representative democracy in modern Western societies. However, the professionalization of politics, the growing autonomy of institutions, the intrusion of activities aimed at consensus building, the crisis and ambiguity of political representation, as well as the political implications of modernity, have damaged this relationship.

This has led to an increasing drive towards forms of direct democracy. Clearly, this issue is complex and very delicate and - as Paul Ginsborg noted at the European Social Forum at Florence (2002) - at the moment, there is no alternative model of democracy,



and it would not be possible to put one into practice in any case. Therefore, it is necessary to think in terms of processes and forms that can be integrated with direct and representative democracy. However, it is exactly the fact that such a possibility exists for participatory processes that marks them at the same time as a kind of "original sin", of profound and continuous ambiguity.

The current objective is to create a bridge between "institutions" and "society", making it possible for whatever emerges from the "magma of social meanings" to express itself within the world of organisations and within the decision-making sectors of structured society and institutions. These are understood here in the broadest sense of the term, and not only as an apparatus of the State. However, we know that "institutions" not only tend towards becoming autonomous, but also tend to use social tension and society's drive for change to support themselves, for their own "self-preservation". Institutions have their own "intelligence", and also have the ability to remodel themselves (even beyond simple reform) but there is no doubt as to what their basic mechanisms are.

From this point of view, the most interesting instances of participation are those which place themselves on the borderline between what is institutional and what is not, where participatory processes allow for maintenance of high levels of autonomy in the context of planning interaction. However, it is the ability of participatory processes of a certain type to create cracks in institutional systems, to find a place in seasoned mechanisms that seem impermeable to social tensions and in the spaces where meaning is made that realistically shows what the true prospects are.

Cracks, fissures, lapses, unpredicted apertures, controlled spaces involuntarily left free, are the places to find, places to set wedges with which to enlarge the opening. The political nature of the really important participatory processes lies here, in the ability to place in tension and/or undo set patterns of thought and behaviour and to introduce alternative perspectives within the processes that create choice.

Common Sense Building and Cultures of Project

Collective learning (related to sentiment, passion, ideas, intentions, language, ways of thinking, behaviour, etc.) is a basic feature of these processes, and is the "salt" that makes these experiences "tasty", even though great effort is often required. At the end of many "participation" experiences, what is important and what remains with the participants are the personal and social relations that were built.

The expropriation of diffuse planning participation has grown during the long development of our modern culture. It is now necessary to support processes of reappropriation (cultural, material, symbolic, of use, etc.) of public space, especially through the constitution and development of contexts for interaction in which it is possible to fully perform as a citizen and utilize a variety of creative abilities.

There is a parallel city, wide open and almost extraneous to the official city, a city which suffers and protests, but also suggests and constructs. In particular, this city plans, and does not relinquish its right to plan its own future. This is likely an important area for research, in the sense that it may help us understand the possibilities for creating and activating "public spaces" that exist today. More than anything mental spaces, places to

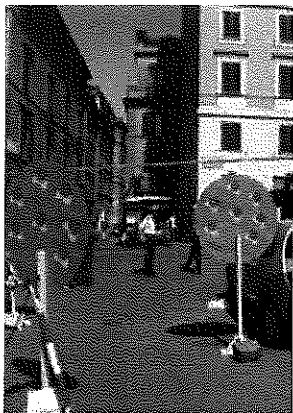


encounter others, meeting places for people of diverse backgrounds, constructed on faith and relationships are needed, where it is possible to creatively learn to care for one's own living space. This is the "love for the city" which Lefebvre speaks of. This concept is especially important in a context such as today's, in which "new movements, one may say, are more oriented to producing action in relation to symbolic and cultural conflict than they are in material representation" (Ruggiero, 2000, p. 60).

The Monti area Social Network*

Monti is a district in the historic centre of Rome which has a strong identity and is currently undergoing notable pressure (real estate, etc.) linked to the more general transformations underway in the centre. The Monti Social Network is found here, a self-organized network of artisans, associations (local or





national, with headquarters in the district), universities and individual citizens whose goal is urban renewal of their own environment. The Network has undertaken

a great deal of work on various issues (liveability in the district, protection of artisan and commercial workshops, pedestrianisation of certain areas, green space, etc.), but in particular has fought for the re-use of a large historic complex (the former Angelo Mai Institute). The complex is now destined to become a local school in an integrated school-territory project (currently under discussion).

The Network follows this reasoning:

1. it strongly upholds the presence of a propositional and project-oriented component;
2. it does not intend to be "representative" of the district (in the traditional sense of the term), but to carry out its "political" role in an innovative way, as a "public place" for confrontation, and particularly by promoting ideas



and initiatives held to be important for the urban renewal of the district;

3. it operates by net-

working. It does not intend to merely mediate between various interests, but to encourage the construction of comprehensive proposals at a "more elevated" level;

4. it chooses not to "become institutionalized", and to maintain complete autonomy with respect to institutions, practicing self-determination within the Monti district and developing relations from time to time - according to the situation - with the institutions which operate in the area (Municipal District, City, etc.).

* web-site: www.rete-monti.it

The Workshop on Urban Strategies in the 1st Municipal District - Historic Centre of Rome

In the wake of discussions regarding the new master plan, a fortuitous and interesting convergence between a broad network of associations and representative groups (the historic centre has many, due to the by now thousand year-old tradition of the "rione") and a section of the 1st Municipal District administration for Rome was created. The network wished to fully consider the implications of the new master plan and the administration was beginning to open up (at least in its intentions) to forms of consultation and involvement with city inhabitants. Thanks to the help given by the university, which took on the role of guarantor and of technical and organisational support, the Workshop on Urban Strategies in the 1st Municipal District came into being.

As an objective, the Workshop chose not to focus simply on the technical aspects of the master plan, but to develop a broad approach to the urban problems of Rome's historic centre. Through the organization of thematic working groups, the Workshop focused on discussion of the new master plan. In addition, it worked on the following: the develop-

ment of objections to the plan, the topic of liveability, a first attempt at the construction of an Atlas of problems and planning proposals (especially with regard to the problem of public space), public transport and mobility, commercial activities and the occupation of the public land. This was carried out by organizing public conventions and seminars and developing dossiers. The Workshop has as its ambition dealing not only with specific projects (linked to precise contexts), but also discussing policy, developing strategic visions, constructing perspectives and systems for intervention and rethinking the idea of the city and of the idea of "inhabiting". The Workshop chose not to "institutionalize itself" and to assume the kind of attitude that leads to the creation of proposals, the construction of strategies and the development of projects, in an integrated perspective, "holistic", and not merely technical and sectorial.

From the Workshop on Urban Strategies to the Community Planning Center (Casa della Città)

by Alessia Ferretti

The Workshop on Urban Strategies in the 1st Municipal District has been active since September of 2002 and is involved in discussing, formulating and proposing policies and projects which improve the liveability and urban quality of the historic centre. Since that date, the Workshop has had a fairly precarious existence (despite the fact that the municipality has continuously supplied logistical support), with little involvement outside of the domain of local associations. In fact, the participation of a wide variety of local stakeholders, necessary for maintaining breadth within the issues and themes, has never occurred at a significant level.

With the goal of increasing this participation,

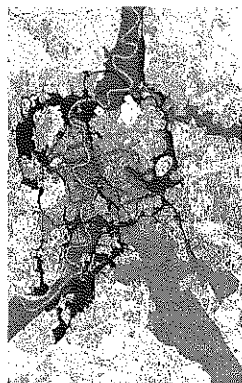
the 1st Municipal District presented the Community Planning Center municipal project about one year ago. The Community Planning Center, which will also fall under City of Rome regulations (now under discussion and about to be approved), has multiple functions, different from those of a simple information desk. The objective is not only to make information, documents and planning proposals related to urban transformation available to the public, but also to provide technical personnel to interpret this information for anyone who requests it. In addition, the social background, enquiries and eventual planning proposals of the inhabitants who participate, either individuals or associations, may be tracked. The Community Planning Center is to be the first point of contact for information, discussion, interaction and public assembly. It will also provide the necessary logistical support to participants in the course of organising events at a local level.

Unfortunately, as often happens, bureaucratic timescales cannot be made to coincide with the timing of a project and the inauguration of the Community Planning Center, planned for last October, had to be delayed to April 2005. This delay has had a negative effect on those inhabitants who worked hard on the proposal and who must continually suffer the lack of consideration which central administration shows for processes at a local level.



THE OSTIENSE-MARCONI NEIGHBOURHOODS: Trans-local Cultures and Urban Planning in the Consolidated City

by Lucio Gecillo and Anna Uttaro



The starting point for this Field Trip are the contradictory elements that can be seen within the processes of globalization, and which may be read at a local scale. This is an exploration of the processes of transformation that involve the city of Rome as an access

point in the network of global currents of culture, people and information. The Ostiense-Marconi area is particularly suited to an analysis of the transformations resulting from the change from a material culture of industrial production to a knowledge-based society. It is possible to see that the local dimension is a decisive factor in the construction of a culture of peaceful coexistence and in the expression of various collective identities present in the urban social scene.

The area under consideration is a complex urban territory, traversed by multiple currents of experiences and lives. Its density seems to support the idea of space as a layering of coexistences. Multiple cultural and social components are present here: from the surviving traces of manual labours in the working-class neighbourhoods of Testaccio and Garbatella with their strong attachment to place, to the culture of temporary inhabitation and artisan background of the nomadic gypsy communities, and the unstable geography of immigration. There is also the culture of activism and youth movements anchored in the punctiform geography of

the squatters' centres which are nodes in the trans-local network of informal knowledge and of the many entertainment-cultural initiatives linked to them.

Centres of Knowledge vs. the Centrality of Knowledge

One of the objectives of the field trip is to take a look at the process of transformation in this section of the city, within the framework of the redesign of urban poles as defined by the new master plan of Rome. The key to a redesign of the functional relations at the metropolitan level is identified by the plan as the progressive introduction of functions of excellence related to the production of knowledge (universities and research).

The Ostiense and Marconi neighbourhoods are located on the banks of the Tiber river, in the section between the Ponte dell'Industria (Industry Bridge) and Valco San Paolo, and along the major streets of Viale Marconi and Via Ostiense. Both are congested roadways that function as major connectors between the historic centre and the EUR neighbourhood to the south. This portion of the city is laid out along the consular road Via Ostiense, which has at its northern terminus the Ostiense public transport node (underground/subway, urban railway and public bus system), and is bounded by the Testaccio and Garbatella neighbourhoods.

This area shows a stratification of the processes of transformation which have affected the city of Rome since the time when its functional structure began to be rearticulated. This involved the decommissioning and relocation of several large production and service facilities located in these zones just outside the historic centre. Principally, there are several large structures from the nineteenth century which, after a

long period of disuse, are being considered for new functions. However, there are also industrial buildings, which despite the greater burden of conversion due to the cleanup costs, fall under the redesign plan for the area as important relicts of industrial archaeology.

The relatively "young" Università Roma Tre (Rome's Third University) is one of the most important promoters of the intense process of functional transformation of this area. The university has located most of its faculties here, in a variety of separate buildings between the Via Ostiense axis and the Tiber river's wetland area and in the Testaccio neighbourhood with the conversion of the former abattoir facility (Mattatoio). The university's structures will occupy a total surface of more than 22 hectares, for a total volume of 900,000 cubic metres. Of these, more than 60% will reuse existing structures.

Other than the establishment of university functions, the programme of reuse of the former abattoir (Ex-Mattatoio) provides for the creation of a space which will be open to city residents for cultural functions, exhibition space for contemporary art, a centre for youth culture functions and a drop-in centre for artists. The programme defines the Campo Boario (central piazza) as a place for cultural events, neighbourhood services and associations.

The City of Science, partly situated within the large Gazometro (open framework gasometer, a cylinder formerly used to hold expanding gas containers), and the Third University's central library will be located in the former Italgas industrial area facing the Tiber river, situated within an urban park. Together with the museum already functioning in the former Montemartini facility, these new services will contribute to the area's cultural character.

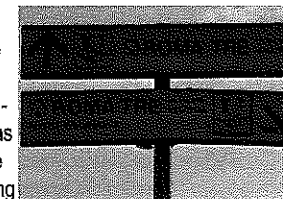
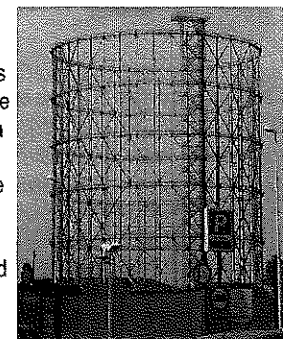
A pedestrian bridge, the "Ponte della Scienza" (Science Bridge), the result of a design competition, will link the Città della Scienza complex to another complex planned for the right bank of

the Tiber river, in the former Mira Lanza soap factory area, of about 9 hectares, which has been unused for more than twenty years. The municipal theatre named India has been operating in this area, out of an industrial building which was decommissioned in the early years of the twentieth century. In order to guarantee the introduction of new services without having a negative effect on the traffic situation, the Urban Plan provides for new traffic arteries such as the new roadway along the Tiber river, partly underground, and the construction of two vehicular bridges on the river and the Ostia Lido to Rome train line.

Through this series of interventions, the area will become a focal point of knowledge and culture in the city, with the placement of a variety of "high-end functions" ranging from university to other structures dedicated to free time activities. The chosen strategy provides for a combination of functions related to free time activities, to learning

and to culture according to an established method which links learning and consumption, education and entertainment in a vision of knowledge as a resource that uses significant amounts of private capital in the realization of a variety of projects.

Above and beyond the triumphal tones with which the public presentation of the project and the initiation of work was accompanied in the press, a variety of doubts regarding possible unforeseen effects remain. The repercussions



of this strategy for revitalizing the urban environment will be felt on a cultural level: it is



enough to mention the gentrification likely to occur due to an increase in property values, or to the effects of social and spatial fragmentation caused by options planned "above" and introduced into "suitable" environments. One can read in this choice the use of the cultural element as a function among many to be placed within certain perimeters. However, are we sure that the creative and cultures practices present and layered in the physical and social fabric of the city have been enhanced by the Urban Plan? Even if the paradigm of "creative cities" has not yet been taken up as the new banner by the city government, perhaps we are moving in this direction, so much in vogue in Western cities searching for a clear identity in the ranking of globally competitive cities?

Marginal Cultures and (Micro)transformations of Urban Space

The process of spatial and relational transformation in the city which occurs in the wake of a change in the city's economic base finds its home in the city's marginal areas. Here life is given to processes which will form new social situations. These spaces, which have been abandoned or are "in waiting", become opportunities for constructing a renewed sense of place and an idea of public life which includes the

multidimensionality of the city's social composition. They are spaces where "looking", at the pedestrian level, penetrates and appropriates long before studies and projects that will never be able to take in details are imagined. While the Urban Plan would like to reinforce the tendency of the area in question to structure form using events and culture, thanks to the presence of the India Theatre and the people who patronize it or the cultural activities at the former abattoir another aspect can be seen. In fact, looking closely at recent events at the former abattoir, it is possible to distinguish a pattern of appropriation of space for social use, of small additions and conquests, rather than any great design.

This is the case, for example, with the squatted Villaggio Globale (Global Village) social centre, started in April of 1990, with the occupation of the spaces of the "meat market" of the former abattoir, which had been moved to a more suburban area in 1976. In fact, city administration had begun to imagine new uses for the former abattoir already at the time the complex was decommissioned. These ideas focused on cultural activities and, despite the fact that nothing concrete has taken place until now, in reality the administration had begun to use the spaces for concerts and exhibitions. The Villaggio Globale squat grew from the necessity of finding physical spaces where diverse and growing ethnic communities could meet, for cultural, experiential and information exchanges. Squatting the former abattoir was therefore part of an intercultural agenda which resulted in an abandoned complex in the historic heart of the city being re-invented as a public space. During more than ten years of activity, the Villaggio Globale, to the annoyance of all those planning projects to reuse the complex, has given the area a cultural direction and created a focal point for young people, defining itself as a "piazza for social and multicultural culture and communication".

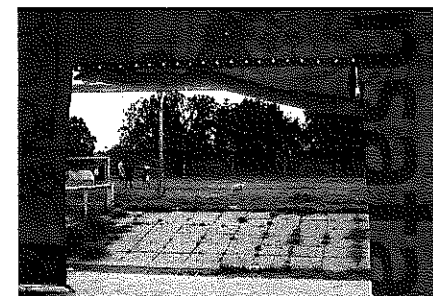
In addition, other pursuits have also found a place in the rich articulation of spaces in the former abattoir and coexisted in various ways. The Campo Boario, the internal piazza twice as large as Piazza Navona, was for many years the theatre for a significant and in many ways, unrepeatable experience of interethnic and intercultural coexistence. Within this great courtyard, unused for many years, a variety of groups met, communicated and coexisted. Among these are the socio-cultural centre Ararat, for many years dedicated to welcoming refugees and asylum-seekers from Turkish Kurdistan and now a stable point of reference for the Kurd community in Rome; a well-populated Romany community; the traditional equestrian activities of the neighbourhood, pony stables, a farm with animals, and a small games area. The administration's design, however, is today being transformed into reality. This area will host the "City of the Alternative Economy" and the "Youth Cultural Production Centre". Knowing the history of occupation and stratification of people, livelihoods, activities, its intense relation to the social fabric of the neighbourhood, and the cross-fertilization that has occurred over the years, it would be natural to imagine that the project's genesis would be based on this situation. However, in December of 2004, there was a first attempt to clear the area from Romany and Kurds, with no warning whatsoever. Even though these people knew that the area would be undergoing upgrading and welcomed this change, the unannounced eviction came as a rude surprise, without any opportunity to plan for new accommodation or to move their belongings.

The immediate result of the operation is an area which is "beautified" and ready to be used for its new function. In reality, it is a lost opportunity for developing a kind of positive synergy which could exist between an idea, a project, the good-will of the administration and the life of the area. Despite the fact that the administra-

tion feeds off the many stimuli coming from these neighbourhoods and buildings, it shows itself to be deaf to the most pressing stimuli and proposals. Experimenting and innovating in the face of the contradictions in contemporary society require courage and are an opportunity that should not be missed.

However, marginal areas are generally flexible and receptive to change.

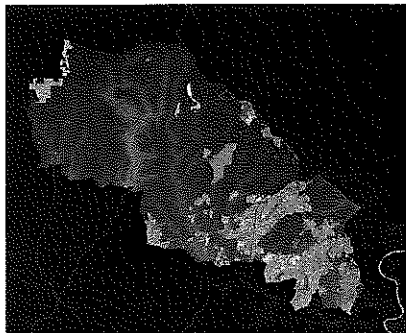
The Field Trip will make a stop in one of the most fascinating areas, adjacent to the Tiber river, interesting for the still-existent mix of natural elements (the un-cemented banks of the river) and sections of working-class residential urban fabric. The branches of Rome's Third University planned for this area will encounter an existing fabric of cultural activities associated with the young activists of the Acrobax Social Centre. This centre is situated within the city's former dog-racing track, also subject to renovation in the urban plan, and focuses on themes of urban precariousness (housing, employment, of citizen's rights). The scenario from which it derives articulates a perception of urban space constructed 'in parts', where the property lines of the university buildings and the Acrobax fence overlap with the perimeter of one of the largest gypsy camps still present within the city of Rome. This image highlights the lost opportunity for dialogue between the single-function large-scale structures of the city and the finely dispersed generally well-established local knowledge of the inhabitants.



SANTA MARIA DELLA PIETA': Regeneration Processes and the Right to Memory

Rome Magnetization: Multiple-core-city Planning VS Urban Collision

by Ilaria Scarso



Polycentrism as a basic strategy in the Master Plan of Rome generates a diffuse punctuation of the city and its outskirts with magnetic poles called centralities. These are conceived as magnets rationally located in order to act as central places and cores at the same time - attracting urban-scale activities and producing a revitalising effect on the periphery. In fact not only will the poles host metropolitan functions - business, sport, leisure, retail, university, research - with good accessibility through the railway network (both existing and planned), but are also meant to become identifiable and community places for anonymous suburbs in the multiple-core-city.

Good intentions. However back in practice, Master Plan management should question several issues related to its polycentric decentralization strategy. Roman suburbs have in fact been recently "magnetized" by a rising phenomenon of urban collision of big box citadels - mostly

retail and leisure aided - landing next to the main road infrastructures. Such de facto magnets attract traffic flows at metropolitan scale spreading their catchment area even further, remaining as self-contained places, gated at times, with no core features, no connection with the context, no morphological interrelation with the surrounding urban fabric and no sense of identity.

So the question is how the multiple-core-city vision is relating to current urban collisions and whether its structural potential is enough to be an alternative to them. In some cases colliding magnets are included in centralities like Bufalotta and Lunghezza: power centres with multiscreen cinemas are the main attractions and although other land uses are also planned (residential, private and public facilities, parks), retail and leisure are the first to appear. Core planning could then represent a chance to minimize the impacts of introvert collisions with value-added integration through good practice guidelines.

In this way an essential stage in the polycentric process becomes the management of public areas inside planned centralities through a watchful monitoring of construction and maintenance. Only a balanced role of public direction on private promoters could guarantee a structured city effect in suburban revitalisation as well as the essential presence of public transport.

Another issue to take into account is the high pressure of residential real estate trade on still-to-plan centralities. Willing to profit by the exceptionally positive current trend, promoters urge to increase residential ratios instead of investing on non-residential functions. Such trend is bound to invert in a few years,

risking leaving behind centralities transformed in mere residential areas without qualifying attractions. In this scenario colliding magnets would gain even more relevance and prevail on multiple cores.

To conclude, a reflection on identity in core planning. The core-like sense of the place could only be obtained by involving citizens in centrality-making processes which, although impossible for those already planned, should be a must in the other cases. Santa Maria della Pietà is exemplary in terms of conflicts over its own sense of the place, while hopefully Torre Spaccata and Romanina, which we will visit on June 26, may be the first examples of a guiding method towards concerted cores to soften urban collisions.

The "Citadel of Exclusion": Regeneration Processes in the ex-Psychiatric Hospital of Rome

By Silvia Macchi

"Cunning and new triumph of madness: this world that thinks it can measure madness, and justify it with psychology, must on the contrary justify itself before it, because, in its effort and in its disputes, it has to measure itself against the immeasurable dimension of works such as those of Nietzsche, Van Gogh and Artaud. And nothing in that world, least of all what it can know of madness, can make it certain that these works of madness justify it." (Michel Foucault, 1963, Histoire de la folie à l'âge classique, Paris: Plon)

In 1978 the reform of Italian psychiatric service (the so-called Basaglia Law) made provision for the dismantling of the big provincial psychiatric hospitals and their replacement by a network of territorial services for mental health-care. At that time, the Rome's psychiatric hospital of Santa Maria della Pietà (SMP) hosted about 1000 patients in its 33 buildings distributed throughout a wide, densely plan-

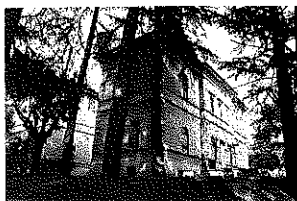
ted park. Its structure and appearance remained much as it had been conceived in the early years of XX century: a small garden city, completely self-reliant even in food supply thanks to the work of the patients in an adjacent farm. The dismantling process



lasted quite 20 years. In 1995, 380 patients still remained there. Given that the annual mortality rate among the patients of the former psychiatric hospitals was 5-6%, it seems clear that the other 620 patients were not 'freed' but rather died from old age or disease.

The interest of this case study consists in the change in attitude to mental illness which gave rise to the process of regeneration. This change in attitude regards in the first place the SMP psychiatric community, i.e. the sum of the patients and psychiatric workers who were living and working in the SMP in 1980. This community had the merit of responding positively to the stimulus of Basaglia reform and transmitting it to others in the form of a new approach to community life. They not only succeeded in overcoming their own social exclusion, but they give rise to a wider movement against social exclusion which has involved, in different ways, the inhabitants of the surrounding area and the whole city of Rome. Not only has the new attitude to mental illness now been accepted by many inhabitants in the area and by some civic political

groups, but the SMP has become a symbol of the struggle against social exclusion.



Thanks to its new identity as "citadel of exclusion", a place where social outcasts can rediscover their lost voice, the SMP is now able to act as a magnet for movements active

even in fields far removed from psychiatry but similarly involved in the campaign for civil rights. The loose alliance of pressure groups thus formed has demonstrated its ability to oppose in an effective manner the various plans for the "pure" economic exploitation of the former psychiatric hospital and, even if it has not succeeded in getting its own way, has at least managed to steer the decision-making process towards objectives more in line with its own social agenda.

The SMP today is an integral part of the city, a place where the inhabitants of the neighbourhood bring their children to play and walk their dogs, a place where the elderly meet for a card game and the young come to jog. Its normality, however, is also pervaded by a quality of "specialness": it preserves the memory of exclusion and mental suffering and the struggle against both.

The graffiti of former patients are preserved on the walls of the abandoned pavilions, while the 'murales' of the new citizens adorn the walls of the squatted pavilions. Next to the remains of the old fenced-in enclosures,

which surrounded the inmates when they came out for a breath of fresh air, are the little orchards and greenhouses which later invaded the area. The SMP's official archive, comprising the documentation of 450 years of psychiatric treatment in Rome, still remains to be combined with the documents produced by the psychiatric community of the SMP in the last twenty years (again patients' files, but also short stories, poetry, paintings and drawings, which express both the voice of the psychiatric staff and of the patients). But the historical legacy preserved in the SMP today does not consist merely of documents or objects. For some of the protagonists of that history still live and work in the park, in the former hospital pavilions and in the various areas of the agricultural estate. A co-operative of former patients is responsible for cleaning the premises used by the health services. Other co-operatives, often with the participation of former health workers, run small handicraft workshops. Apart from the psychiatric community itself, a series of other activities has occupied the SMP. They are activities that reflect the new attitude to mental illness or, more generally, the theme of the quality of life: programmes to develop multimedia technologies for social objectives, courses on solar technologies, etc. Even the camp for travelling people, which occupies a small part of the former agricultural estate, has felt the benefits of the presence of the SMP; thanks to the political support of those social groups that interpret the former insane asylum as a focus for the struggle against exclusion, the travelling people of the SMP have succeeded - a case unprecedented in Rome - in obtaining a regular contract for the supply of electricity without having to succumb to the standard blackmail of 'normalisation' (civil registration, expulsion for members of the group without residence permits, etc.).

This legacy of objects, people and activities is now at the centre of the debate concerning the future of the SMP.

How to make Santa Maria della Pietà greener? Questioning the Environmental Choices of the New Plan for Rome

By Roberto Marcelli

According to the report of the new master plan for Rome, "each project for transformation and modernization of the city must not only be compatible with the environment but must also contribute to enhancing and developing a true ecological network, from the center to the outskirts, from the large parks to the edges of ditches, from the Roman countryside to the banks of the major rivers". Furthermore, the ecological network map "identifies all the primary, secondary, and complementary components according to the sensitivity and quality of the ecosystems included. Each intervention must measure its compatibility and integration with the network in order to contribute to the functioning of the environmental system".

The ecological network, in short, is the idea which should guide the design of urban open spaces.

Initially conceived as a place of exclusion (a foucauldian heterotopia?), the complex of buildings of Santa Maria della Pietà ex-hospital was located in a beautiful park covering almost 26 hectares in area, surrounded on its own right by a large sector of the Agro romano (the Roman countryside) named Tenuta di Casal del Marmo.

Neither the Santa Maria's park nor the Tenuta di Casal del Marmo have been acknowledged as components of the ecological network by the plan.

Notwithstanding both the vagueness of its drawing and the lack of ad-hoc implementa-

tion procedures, the ecological network map has still represented for many local communities a key-element to link with in order to articulate their ecological/social claims.

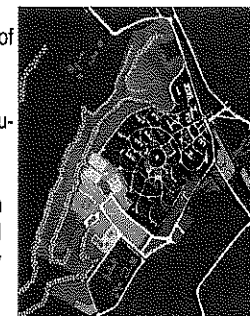
Yet, relative to the Santa Maria area, urban environmentalists and citizens seem not to have perceived such potentiality, and surprisingly no request of including the district within the ecological network has been articulated in their objections to the plan.

Over time, in their political struggle about the future of this area, citizens have always claimed, among other things, greater environmental safeguard measures for the historical park and the transformation of the surrounding rural region into an agricultural park (whose features, actually, have never been well defined).

After the publication of the new master plan though, the public debate has been focusing primarily on the urban subcenter discourse rather than on the environmental design envisioned by the Municipality for the entire district.

The elimination of the 250.000 cubic meters of development, which the new urban subcenter designation initially called for, has monopolized the environmentalists' concerns. Issues such as the future status of the rural region and the protection of its tributaries have been partially neglected.

During the tour we will discuss the lights and shadows of the institutional environmental maps of the new plan as well as the significance of the objections ultimately presented by local inhabitants in terms of "ecological" claims with some exponents of environmental and cultural associations.



Reclaiming Media

By Lorenzo Tripodi

The Italian anomaly of allowing the country's Prime Minister to have a kind of influence on national television networks inconceivable in any other so-called democratic country has, in recent years, given birth to a diffuse mobilization in the field of the independent media. In the course of the meeting which will take place the evening of June 25 at Acrobax, we will meet activists who will tell us about their experience of media management and of network organisation in Rome and Italy. In particular, we will look at the phenomenon of "TV on the street", which, although it already appears to be in decline as a focus of public opinion, has introduced interesting catalysts and contradictions. The so-called telestreets have shown two different tendencies, emblematic of the differences between neo- and anti-global movements: a dichotomy that we may separate into neo-television versus anti-television.

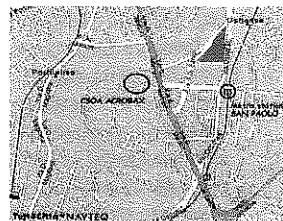
On one hand, we find the neo-television types, people who build relationships and develop professionally with the intention of reforming current factions and opening new frequencies to the public, in order to oppose the predominance of the current oligarchy that rules our television channels. For example, Noglobaltv, Nowar tv, Arcoiris, promoted by people such as Giulietto Chiesa, Michele Santoro and a whole series of professionals who have been marginalised and 'screwed' by mainstream radio and television, show clear interest in opening new possibilities for opposing head-on 'Italy's King of TV'. These are people who basically do not question the nature of television and the way it is produced. Understandably, they are not among my favourites. In my opinion, the fact that Berlusconi himself developed through a simi-

lar process shows up the incongruity of this position: the movement for the liberalisation of TV channel production which organised itself into a network at the beginning of the eighties and forced the creation of the legislation that broke the Rai monopoly.

On the other hand, there are those I call anti-television: people who basically promote the idea that making television is the antidote to watching it; activists who do not want to keep people sitting in the living room at the mercy of their televisions. Instead, they place the camera in the viewer's hand and encourage them to recount their life, to go out into the piazza and participate in alternative social activities and street demonstrations. These practitioners, motivated by didactic goals, want to teach people to take apart the TV formula, to defend themselves and take into their own

hands the means of representation. In a scenario where power is manifested in the ability to construct narratives supporting hegemony, this attitude tends to dilute power through a multitude of daily acts of self-representation. Numerous "TVs on the street" have appeared in recent months and many of the "information activists" share this attitude. For this reason, they have low visibility, which does not, however, mean that they aren't relatively effective in having an impact in their local areas, and in initiating processes of recognition and reconstruction of identity.

Activists from SpegnilaTV, CandidaTV and Indymedia will present some of the nodes in the network, including Telestreet, NGV, Indymedia Italy, Inventati and Altremappe sites. Recounting their experiences will be the basis for the discussion with INURA.



THE ROME'S 10TH MUNICIPAL DISTRICT: Identity, Planning and Rights in a Multiple City

The Historical and Urban Development of Rome's 10th Municipal District

by Alice Sotgia

The 10th Municipal District lies between two major Roman roads, the Tuscolana and the Appia, and managed to retain its original morphology right up until the beginning of the twentieth century. Its agricultural landscape of gardens, vineyards and estates was preserved for millennia, and it also functioned as a support structure for road and railway thoroughfares starting from the mid-nineteenth century. This area, among all of the suburbs bordering the Outer Ring Road, is one of richest repositories of Rome's historical and archaeological heritage, and a section of it is included in the Appia Antica Protected Area, which was established in 1988 by the Regione Lazio.

The first nodes of spontaneous growth, close to the city centre, appeared between the end of the nineteenth century and the early years of the twentieth century, at Mandrione and Quadraro. With the master plan of 1931, the edge of the urban area was established just a little beyond the current Cinecittà Piazza, which takes its name from the film-making complex by Enrico Peressutti, inaugurated by Mussolini in 1937. In order to connect this area to the city centre, Stefer (The Electric Tram and Train Company of Rome) built a tramline (in use until the beginning of the 1980s and later substituted by the underground line) which connected Termini Train Station to the Cinecittà complex.

With the reclamation of land in the Agro Romano (the Roman Plain, the agricultural area outside the city proper), urbanisation of the

areas not included in the 1931 master plan began in the mid-1930s and the first outlying villages appeared. The Quarto Miglio settlement developed after the second World War, as the area lost its original agricultural function. The Statuario settlement (which owes its name to the presence of numerous copies of statues from the nearby Villa of the Quintili) was subdivided into lots in 1940. The Ciampino military airport was built in 1916, and the nearby town of the same name became an autonomous municipality in 1974.

Currently, a large number of private concerns and offices are located in the urban area which developed around Piazza S. Giovanni Bosco and the church of the same name (both of which were designed in the mid-twentieth century by Gaetano Rapisardi). This area is home to approximately one-third of the entire 10th Municipal District's population and to the public housing neighbourhood of Ina-Casa Tuscolano, built in three phases between 1950 and 1960. While the first phase was constructed without a recognisable urban planning scheme, Mario De Renzi and Saverio Muratori carried out the urban planning and the design of several buildings in the second phase (of particular interest are the linear and tower residences facing Largo Spartaco). The design for the third phase is by Adalberto Libera (the horizontal housing block). The characteristics typical of 1950s Italian government construction can still be seen in the Torre Spaccata neighbourhood (by 45 designers, coordinated by Plinio Marconi), constructed along the Via Casilina. On the other hand, the Romanina and Morena areas further out (communities well-linked to municipalities out-



de Rome, i.e. the towns of the Castelli Romani) are areas that were greatly affected by the expansion of road and transport systems, as well as large-scale commercial enterprise; by new public housing projects; and finally, by urban renewal programmes for the unplanned neighbourhoods.



**Making the Planning Process Participative:
the Point of View of the Municipal Government**
By Sandro Medici

The largely compromised territorial condition present in the 10th Municipal District was the principal factor to be taken into account during the recent attempt to introduce social participation into the process of urban transformation. Massive expansion due to speculation in the built-up areas and diffuse illegal construction in the bordering, previously agricultural areas, have resulted in an alarming absence of infrastructure and a noticeable lack of public services. Because of this condition, typical of Roman suburbs, our thoughts have by necessity been directed toward policies for urban management rather than integral territorial protection. These policies have two strategic aims: on the one hand, an overall reduction in building rights, both

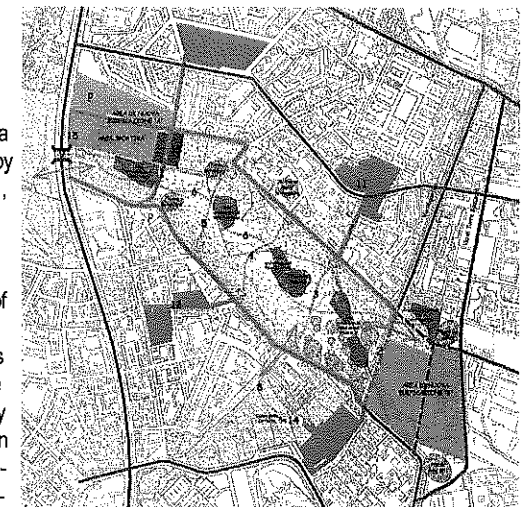
for those inherited from the old master plan and those provided for in the new master plan and, on the other, an articulated programme of renewal in the most degraded and congested areas. Within this frame of reference, we have activated and gathered the social energy in our territory; associations, movements and neighbourhood committees, involving them directly in the drafting of the municipal Opinion on the new plan, later accepted and approved by City Council. This was a first move which gave the municipal administration's choices the support of a broad social organism which has grown over time and now has an organizational network (Comunità territoriale del X Municipio). Once the formal phase had been completed with the expression of the municipal Opinion on the new master plan, the participatory process began to take on more cogent characteristics. With the help of the Department of Architecture and Urban Planning of La Sapienza University, with whom the City had stipulated an agreement, the neighbourhood workshops dealing with the complex planning of the two metropolitan subcentres programmed for our area (Torre Spaccata and Romanina) were set up. For the former, after many meetings and assemblies, a document of objections regarding the plan was drawn up, which included more than five thousand signatures. Regarding the latter, an analogous participatory process is now underway. Social confrontation was also sought for defining the principal urban renewal projects, and in particular, for the renovation of the building in Via Masurio Sabino and for the neighbourhood plan for Largo Spartaco. In addition, there was a series of minor interventions of considerable symbolic impact (Piazza dei Consoli, Via Poria, the pedestrianization of Piazza Don Bosco, etc.). It must be said that not all urban planning manoeuvres in the 10th Municipal District were accompanied by social participation, for example, the agreement with the Municipality of

Frascati for the new building areas located in its territory, including five zoning plans previously approved and several private allotments. This was due to their existence previous to the adoption of the new master plan. In these cases, only the municipal administration had a hand in policy-making, but this did allow for notable alleviation of the original urban impact, in addition to influencing significant planning variations in terms of functions and services. Overall, the critic to the content of the new master plan and the practices designed to make it a more accessible and democratic instrument found their place in our Municipal District, in a positive and original blending together of people and institutions. Will this participatory path be successful? It is still difficult to know, but certainly, on a small-scale, it presents an interesting model for local urban planning policy. In addition, any future urban transformation will surely be better than it would have been without it, with a greater understanding of social, cultural and environmental needs, beyond the worthy goal of achieving sustainable economic development.

The Participatory Process at Torre Spaccata
by Giordana Castelli

The participatory process at Torre Spaccata followed on a political initiative introduced by the President of the 10th Municipal District, in which a divergence from the targeted zoning of the area (as outlined by the new master plan for Rome) was proposed. The municipal sector was chosen as the area of focus, with the general aim of considering the existence of the new Municipal Districts an opportunity for local transformation. The coordination role assumed by the university (the DAU working group) made the creation of a democratic participatory process possible. A variety of representatives were there-

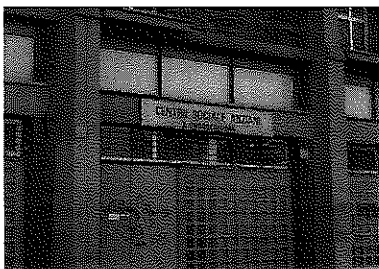
fore able to have access to a means and forum of expression within a shared common project, which led to the creation of the Experimental Planning Workshop. The Torre Spaccata project was carried out in three phases: first, initiation of the participatory process, second, setting up the Planning Workshop and third, drafting guidelines and a planning premise. A series of objections, which were presented to the master plan with 5,000 signatures, were one of the concrete results of this process. The Workshop, organised into working tables, had approximately sixty residents of the surrounding neighbourhoods and about ten representatives of committees and associations present in the area as dedicated participants. The working tables produced several planning scenarios which, under the coordination of the university, were made to converge in a single planning premise and in the related guidelines. The results of the Torre Spaccata Workshop project are minimally oriented to raising the interest of municipal administration in the participa-



tory process and smoothing the way for eventual acknowledgement of the results within institutional planning processes. The most important results relate to the creation of sites for interaction that place civil society and institutions/administrations on equal footing with each other and which allow a variety of participants to interact, giving expression to diverse social experiences and walks of life. For neighbourhoods known to outsiders as "dormitory" areas, this means the possibility of expressing a strong sense of re-appropriation, affection and a feeling of belonging, which becomes a motor for the desire to change and improve quality of life.

The new choices and planning guidelines, developed and shared by the local community, are a result of the maturation and growth of civic awareness. Furthermore, the Workshop produced exciting by-products; other ongoing and incremental participatory processes for the area. These saw the creation of new committees and territorial bodies to promote the type of interaction which stimulates processes of transformation for single local areas. Based on multiple interaction, these have a strong creative thrust and outcomes which are entirely new and not predictable or predefined.

Overall, this participatory process was an opportunity to increase awareness among the inhabitants and administration of the 10th Municipal District, through demonstrating the necessity of utilizing more appropriate visions and methods in facing the complexity of problems linked to urban transformation.



Action, housing rights from the point of view of a city's inhabitants

By Fabrizio Nizi

Rome has always been a focal point for initiatives related to housing rights. From small to large controversies, the city has been at the forefront of the movement for the right to dignified housing. Action, the Agenzia Comunitaria Diritti (Community Rights Agency), founded in 2002, fits into this context by proposing new points of view and new forms of action.

Action does not present itself as a "movement for homeless people", but rather as a movement for the inhabitants of Rome, all defrauded of their decision-making prerogatives with regard to the urban development of the city. The phenomenal increase in rents in the last few years, the lack of new construction to house low-income families, and the kind of real estate speculation which leaves more than 100,000 residences empty and unused... for Action, these are not only the result of deregulation initiated at the national level, but also precise choices made by local government which exclude citizens from participating in the decisions that affect them.

Action is the result of a drive initiated in 1988 by D.A.C. - the movement for the right to housing - with the creation of an "Information Desk" designed to negotiate the assignment of abandoned buildings to homeless people. D.A.C. found a building on Via Masurio Sabino, in the Cinecittà neighbourhood, which had been empty for several years. It was owned by the Air Force Welfare Office (the social security body for Air Force graduates) and D.A.C. occupied it, then proposed that the city purchase it to provide housing for those in need. After a variety of events, various occupations and evictions, negotiation was finally completed in 2001, with 104

residences assigned to as many families. The Desk as a point for securing rights, the social mix of the occupants (made up of single-income families and single people, students, young couples and immigrants who were unrecognised under the law as having the right to housing) and particularly the dispute with a private corporation over the sale of the Via Masurio Sabino building to the city, rather than requesting that part of the building simply be rented to the occupants, were new ideas that D.A.C. brought to the panorama of the housing movement, and which ensured that the occupation of Via Masurio Sabino 31 was successful in the long-term.

For D.A.C., the conflict over the new master plan highlighted the contrasting image of active citizens, intent upon carrying out a public role, and a city government having great difficulty accepting this fact. The birth of Action is marked by this line of research being transformed into reality. It is important to allow actual city inhabitants to take their place among the promoters of city development, with the housing issue as a starting point but not limited to it.

The right to housing becomes the right to live well, meaning the totality of those measures that make a metropolis such as Rome liveable: housing, but also employment, city services, utility prices, urban mobility, air quality, etc.

The Information Desk, originally an access point to housing rights for city inhabitants, became an instrument for galvanizing participation and for organizing the local community. There are waiting lists for accommodation for the homeless, but also resources for people given eviction notices to organize defence committees, for tenants to protect themselves from extreme rent increases or from public and private sales of the houses

they occupy.

The city is the stage for these activities, but it is within the Municipal Districts that Action is clearly present and where relations and proposals that support municipal welfare are experimented



with, such as the "Centre for Citizens' Rights" in the 10th Municipal District, a municipal service run by Action, in collaboration with non-profit organizations in the area, working to realize true participatory budgeting processes as well.

In carrying out its mission, Action does not act purely on the level of making demands, but rather by making contributions and advancing proposals, such as the introduction of the "Equitable Rent" proposal. This proposal garnered the support of a number of construction companies and real estate developers, who declared that they were willing to provide the Municipality with a certain number of units destined for low-income inhabitants, in exchange for new profit opportunities generated by urban planning decisions.

The work, various activities and assignment of accommodation that have been carried out until now (eight buildings inhabited by a total of 450 families, about 2000 people) led to the creation of a "Housing Action Coordination" body which, for the first time, united the homeless, the evicted and tenants of all types and led to the drafting of a housing policy act, currently under discussion at City Council.

ACCOMMODATION

Accommodation in Rome:



Istituto Salesiano Gerini, Via Tiburtina 994

The Istituto Salesiano Gerini is situated in the East district of Rome, 20 minu-

tes by tube from the very centre of the city. It is a huge vocational training centre following the salesian method. The Hostel is located in the main building. Facilities include large dormitories (12 beds) and some smaller rooms (2-4 beds). Not all rooms have private bathrooms so we will reserve them to whom will come with children. Sheets are provided by the hostel.

The hostel can be reached from both Termini and Tiburtina Stations by taking B Line trains to Rebibbia. Rebibbia is one of the two terminals of metro line B. You go out from the main exit of Rebibbia station, you cross Via Tiburtina and you walk for 200 mt left. The entrance of the Hostel is at n. 994 of Via Tiburtina.

If you come by car, you can park inside the Istituto.

Retreat Accomodation:

Monastery of St. Andrew, Collevocchio

The accommodation during the retreat is located in the Monastery of St. Andrew. The INURA-Conference will be the only group in the Monastery, so we can haunt around and do what we like to do.

Even after rebuilding and restoration work, the Monastery has kept its simple Franciscan style, both in appearance and in furnishings

(there are no telephones, televisions or mini-bars in the bedrooms).

The Monastery is light and welcoming, with its ancient stone structure and surrounding natural beauty, its warm atmosphere and its simple, healthy cuisine in perfect harmony with the place itself.

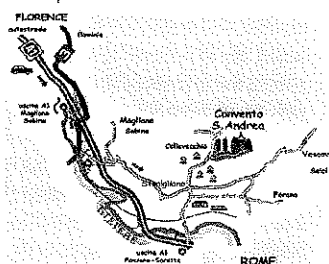
As well as the bedrooms, the Monastery also has:

- Dining room (the original monks' refectory)
- Coffee bar
- Fully equipped meeting rooms
- Pomegranate garden with terrace
- Extensive surrounding land with olives and vines

Two of the bedrooms are suitable for disabled people.

How to get there?

For those who plan to come just to the retreat here a small map of its location.



By car: motorway Roma-Firenze, exit at Ponzano Soratte, follow signs for Stimigliano and Collevocchio; the Monastery is a short distance outside the village.

By train: from Roma (stations: Tiburtina, Tuscolana, Ostiense, Nomentana) or from Fiumicino Airport (Fiumicino-Orte line); you can let us know your arrival time at Collevocchio Station and we will pick you up.

Telephone number of the Monastery: (00 39) 0765 578534

For further information about the Monastery <http://www.progettocontinenti.org/convento/english>

RETREAT

Retreat Field trip

Sabina - Farfa

By Carlo Cellamare

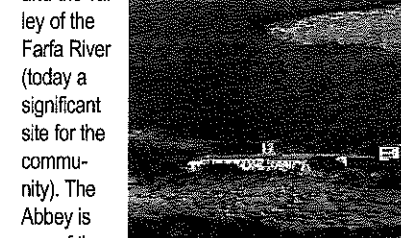
The Sabina area is a vast hilly region situated on the eastern face of the Tiber Valley. It is part of the region of Lazio and is crossed by the Via Salaria. A part of the Sabina area falls under Rome's jurisdiction and a part under the jurisdiction of the town of Rieti. The Sabina area is historically rich and has an ancient cultural tradition going back to the Pre-Roman and Roman eras. Today, the Sabina area is at the same time an area with a strong cultural, environmental and productive identity and the part of the Rieti landscape most subjected to the "pressure" of the Roman metropolitan area and of the changes which are part of the prevalent development model. The identity of the Sabina area is tightly linked to diverse aspects, such as its history and its relation (of conflict and not) with Rome. However, among these the fundamental role of the production of oil emerges, characterizing this territory both from the point of view of the landscape and from the point of view of material and immaterial culture. The culture of oil production, beyond being central to the wealth of the Sabina area, is historically a co-evolutionary integration of the population with its territory and has conditioned settlement patterns in the area (medieval castellation, communities situated on hillsides, etc.).

This area is currently the scene of conflict between a model of development based on large-scale intervention (mostly due to service functions being pushed out of the city of Rome), such as goods storage, industrial areas, infrastructure, etc., and another model more integrated with the identity of the area (oil production, the environment, agricultural tourism, high quality neighbourhoods, culture,

etc.) strongly supported by the local population, who are organized in networks of extremely active associations. The effort that many people are making to enhance their own cultural identity and re-propose it as a positive force and as a motor of development for future generations is remarkable (even through artistic reinterpretation, such as in the Sabina Museum of Oil in Castelnuovo di Farfa).

The Farfa Abbey strongly represents the Sabina area, situated in an environment and landscape characterised by woods, olive groves, ancient construction on hills and ridges, homesteads and the valley of the Farfa River (today a significant site for the community). The Abbey is one of the most illustrious monuments of the European Middle Ages; its patron was Carlo Magno and it possessed, in its period of maximum splendour, a vast portion of Central Italy. In the Middle Ages, it was truly powerful, and had a high degree of autonomy. Inside is found one of the most important old libraries in existence, legacy of the antique scriptorium.

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Websites:
www.laviadellolio.it
www.galsabina.com
www.abbaziadifarfa.it

CALL FOR PAPERS

Overview:

The retreat is a central feature of the International Network for Urban Research and Action. The purpose of the retreat of this year is (1) to present and discuss papers relating to the conference theme, (2) to present ongoing research and activism of INURA members, and (3) to focus on INURA specific matters (such as common research project, diversity and power relations, etc.). The retreat offers a relaxed setting for social interaction and networking. Please note: Neither the retreat nor the conference have the character of a formal academic conference or workshop!!

Papers/Presentations/Inputs:

The "retreat committee" welcomes and encourages contributions informed by research and/or activism by individuals or groups to the following topics:

1. *The overall theme of the conference: "CONTEXTUALISING RIGHTS. Planning rights and the right to the city"*
2. *Research, work and activities connected the theme of the Common Research Project of INURA on "URBAN TRANSFORMATION IN A GLOBALIZING WORLD"*
3. *Contributions related to the INURA network, its structures and power relations, the (missing) links between research and action, common projects, past, present and future.*

If you are not sure, whether and how your presentation will fit into one of these broad categories, please contact the organizers!

Contributions in topic 2 and 3 should try to reflect on the following questions and issues:

1. Links Between Research and Action:

- How does your research/work/project inform and support progressive urban social and political movements and struggles (radicalisation of struggles, networking, links to global issues)?
- How do you deal with the need and growing task of linking particular and local issues/projects to

wider movements and goals?

- What is the tradition/experience in your city/country with co-operation between academics, artists and activists?

- What - if you work outside universities and institutions - is and could be the role of academics and professionals in enhancing, informing and supporting your goals, projects and struggles?

II. Social/Power Relations:

- Reflections on how your own status/position (being a university professor, a student, a free lancer, unemployed, a community worker, a member of a nonprofit organization, an activist, an artist etc.) affects your work and approach to social and political change? What does that mean for networking in general and in particular for the INURA network?

- What are your experiences with power relations, (formal and informal) hierarchies, racist and sexist attitudes in your collectives, groups, institutions and social movements?

Length and Format of Presentations:

Individual contributions will normally last not longer than 30 minutes with a maximum of 20 min. for presentation and 10 min. for questions and discussion. Presentations should be succinct and not be overloaded with too much detail.

Presentations will be organised in topical panels and/or in parallel sessions. Presentations at the retreat will be limited.

The organizers want to encourage presenters to use various media (such as audiovisuals, posters, booklets etc.). Please indicate in your abstract if you need any technical equipment (such as overhead, LCD projector, slide projector, video recorder, DVD player, etc.).

Submission Procedure:

Participants interested in presenting papers, films etc. or interested in organizing and preparing group sessions/workshops should submit a 250 word abstract, with a title that capture the core idea of your contribution, the general topic of

what you want to address, how you will approach it, and what you hope to achieve. In addition, if/how the presentation/session is connected to the topics mentioned above.

Abstracts of proposed presentations are due by May 15, 2005. All abstracts of proposals and questions related to the presentations at the retreat should be send to:

inura2005@uniroma1.it

Looking forward to seeing you in Rome.

the retreat committee

*Laura Colini (Florence), Britta Grell (Berlin), Ute Lehrer (Toronto),
Marvi Maggio (Florence), Louanne Tranchesi (London)*

INURA Principles

1. 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.

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

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

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

5. 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.

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

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

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

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

10. 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.

INURA Annual General Meeting 2005, Rome, June 27

Agenda:

Reports from

- INURA Offices

- INURA Common Office

Annual Account, Budget

Future Activities and Projects

INURA Conference 2006, Rhein-Ruhr

Everybody is invited to contribute and to add items to the list

Philipp Klaus and Richard Wolff, INURA
Common Office

INURA MEMBERSHIP

Join INURA, exchange experiences, have contacts with people involved in urban research and action throughout the world, get twice a year the INURA bulletin, be on an e-mail listserve and of course attend the annual INURA meeting.

Membership fees in Swiss Francs :

Individuals 50.- (33 EURO)

Institutions 200.- (130 EURO)

Reduced fee* 30.- (20 EURO)

Donations welcome

* Students, people with low-income or with non-convertible currency.

Free membership upon request.

Please choose one of the following modes of payment:

* e-payment

<http://www.inura.org> -> contact & membership

* Bank to bank payment:

To the order of: 1100-0643.833 INURA,
Hardturmstr. 261, CH-8005

Zürich, Zürcher Kantonalbank, CH 8010

Zürich, Bank Nr: 700, IBAN: CH80 0070 0110
0006 4383 3

NOTE: Please do not send personal checks!
They are charged with a sFr. 10.- commis-
sion!

INURA contact

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Switzerland
contact@inura.org
++41(0)44/563 86 90
www.inura.org

NEW INURA BOOK



Berlin, Brussels, Florence, London, Toronto
and Zurich. Six large and not-so-large
wealthy, western metropolises, all reflecting a
high-profile, characteristic image of success
in global finance, commerce, and tourism.
But what lies behind this stereotype

metropolitan icon? Who is challenging the
apparently universally accepted assessment
of positiveness, and why? Who are the
actors, how are they networked and what are
their projects for an "other" use, a transforma-
tion of urban space, which flies in the face of
these façades of prosperity, aimed at making
living there more complex, multi-faceted and
conflictual, in short, throbbing and dynamic?
This book, vigorously encouraged by INURA,
suggests a number of answers some unex-
pected, none obvious, on how and for which
deep-seated reasons swathes of urban popu-
lations are taking a stance, launching and
wholeheartedly participating in moves to
overturn longstanding concepts of cities
exploited for profit, of individualistic models of
consumerism and of social and racial segre-
gation. The cases examined show how this
does not follow purely demand-based, ideolo-
gical lines but occurs by grafting innovative,
spirited, solidarity-based initiatives on to the
everyday, getting wholehearted involvement
at both individual and collective levels, and
providing there is a real chance of living the
metropolitan spaces in accordance with the
real needs and hopes of the people who live
there.

INURA (eds.): *The Contested Metropolis. Six
Cities at the Beginning of the 21st Century*,
2003. 304 pages with 400 b/w illustrations.
23.5 x 28.0 cm. Softcover. CHF 74.-
ISBN 3-7643-0086-8 English
Orders: Birkhäuser-Verlag
Basel/Boston/Berlin

<http://www.springeronline.com/>

INURA/POA/5WSF - 23 - 26 JANUARY 2005 - Porto Alegre, RS, Brazil

By Claudia Dall'Igna

In January 2005 (26-31) the WSF came back to
Porto Alegre with the theme ANOTHER WORLD
IS POSSIBLE. 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, make it as easy as
possible for people to travel up here, experience
the FORUM, run an INURA workshop in the
5WSF. For the days previous to the 5WSF we
prepared a small event, very much based on the
structure of the INURA annual meetings. We
took 2 and a half days (23-25 January) to explo-
re the city of Porto Alegre and parts of the peri-
phery in a group of about 40 people (20 forei-
gners and 20 locals) always trying to get in
touch with places, people and experiences
which looked relevant in the context of a INURA.
In this time we had a walk around the city cen-
tre, which gave the group an idea of the cities
history and structure, going straight to a boat
tour to have an idea of the relation between the
city and the islands, apart from enjoying the sun.
On the next two days we had a bus trip from the
city centre through the PIEC area ending in the
Islands. There, where we talked to the Monks
from AVESOL, who actually live in the commu-
nity and coordinate projects of nursery, school,
sorting recyclable garbage coming from the city.
We also talked to members of the community
one from the cooperative of garbage sorters and
a woman very active in organizing activities and
action groups in the community. It is worth
saying that the Islands lack most basic infra-
structure it is a Natural Protection Area, despite
the fact that there were more than 5.000 people
irregularly living there already in 1991, counting
from favelas to very upper class waterfront hou-
ses and a few marinas and clubs. At UNIRIT-
TER we had presentations on the PIEC and
PAR municipal housing projects, and the guys

from InLoco presented their experience as archi-
tectural students acting and bonding with the
impoverished community nearby. At UFRGS,
institution officially housing the event, we heard
talks about Porto Alegre's urban political structu-
re, *Perdidos no Espaço* from the Arts Institute of
UFRGS presented their work on questioning the
use of public space, and a group from ngo
ALICE-Boca de Rua, the newspaper made by
some homeless people, caused strong impres-
sions. We had about 50 people involved in the
organizing, presenting and attending the three
days of activities. Nine of them were from
INURA, and quite a few others were from
abroad. Apart from the great exchange of infor-
mation and impressions, one of the most intere-
sting achievements of the event was to establish
contact with local people and groups acting in
very interesting ways in Porto Alegre and also to
raise their interest in INURA as a network. Apart
from the official program, there was time for a lot
of interaction and experiencing of the city at that
point already immersed in the WSF atmosphere.
The INURA workshop was held on Sunday (30th) from
8:30am, and we had a very interested group of about
20 people, from
Brazil,
India,
Ireland,
France,
sitting
there to
hear
about
what
INURA
is, the
meetings, the event in POA, the principles, the people.
Interaction with the audience was also interesting as
some could tell us about their own activities in their
cities, made comments and raised questions.
A full report on the INURA 5WSF will be at the INURA
site as well one on the POA event.

