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

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Rome, April 2006

Lesson Learned Number 1: avoid getting trapped in the "uniqueness of Rome"
by Silvia Macchi

A year ago, during one of the periodic meetings I have with colleagues from the Women's Studies Program of Birzeit University, one of them announced that in future they intended to enlarge their analyses of the condition of Palestinian women from solely those in the occupied territories (the West Bank and the Gaza Strip) to the entire Middle East (Lebanon, Syria, Jordan, etc.). "You've finally discovered that you're not unique!" These words came out of my mouth before I even dared to think them. My Palestinian colleague, much less surprised than me by what I had said, broke into laughter and responded "We manage to be unique even in the way we understand our lack of uniqueness."

Admitting being trapped in one's uniqueness is quite painful. As an inhabitant of Rome – where I was not born but where I chose and continue to choose to live – dismissing our uniqueness even for a moment makes me feel as if I have cut off an arm or a leg. Still, I can do nothing but thank all of the friends of INURA who have urged us to be aware of this potent limitation in our approach to Roman urban activism. However, my true gratitude must go to the municipal adminstration of the City of Rome. With the new Zoning Master Plan (PRG), the administration has managed to reunite a myriad of urban activists who had not spoken to each other for years, each one occupied with their own small local problem. I have no idea if this happens in all cities in the world, but that which today holds many of Rome's inhabitants together against the municipal administration is not the lack of affordable housing or efficient public transport, not the existence of air pollution or potholes in the streets. These problems have always existed and are considered part of the uniqueness of Rome. Romans know the power of "private property" in Rome and have learned to lived with it, alternating moments of open conflict with others of passive resistance, knowing full well that it will never be possible to be free of this inconvenient urban reality. Paradoxically, that which today pains many Romans is what local government is DOING to the city – the new zoning plan (PRG) -, and not what it is NOT DOING - housing, underground transport, services, ... No one dared to believe that a left-wing administration would manage to resolve age-old problems. And still one cannot forgive the administration for being so arrogant as to engage in such an unbalanced bargaining session, to have agreed to negotiate with an entity so much stronger, and thereby placing in danger all that which had previously been successfully defended.

Thus far, I have mentioned the uniqueness of Rome, a city whose destiny is entwined with that of the temporal power of the Catholic Church, for better or for worse. But if the city's uniqueness, and the uniqueness of other cities in the world, cannot be doubted, it is also true that the new PRG for Rome has a terrible resemblance to many other master plans in the world. How can the urban activists of Rome escape the trap of uniqueness? How can the conditions for direct exchange of experiences with activists from other cities be created? Are we, as an international network, capable of producing an analysis that can bind "the shared" and "the unique" together? The discussion relating to field trips which opened the retreat at Collevecchio aided us in formulating these questions and was truly rewarding for all of us. Again I say thanks and I look forward to seeing everyone at Bochum.

Contesting Rights: the Right to the Gendered City
by Tovi Fenster, Tel Aviv University

My purpose is to contest the Lefebvrian notion of the right to the city from a gendered and feminist perspective. I present new forms of citizenship as expressions of spatial negotiations on the right to use public spaces and the right to participate in the design and planning of urban master plans. The critical analysis of the Lefebvrian notion of the right to the city is connected to women and men's everyday life in cities such as Rome and Jerusalem and argues that everyday practices sometimes contradict city's planning and governance decision making.
I deconstruct the notion of 'the right to the city' to three sets of rights (Fenster, 2004): 'the right to comfort', 'the right to belong' and 'the right to commitment'. Using these terminologies I challenge the Lefebvrian notion of the right to the city and argue that its identification lacks sufficient attention to these notions from a patriarchal power relations and from the point of view of

equal access to power in the decision making processes of planning. I develop this critique by looking at women and men's everyday experiences and their reflections regarding their sense of comfort, belonging and commitment to the city they live in - Jerusalem.
I begin with a brief contextualization of the notion 'the right to the city' within the discourse on new forms of citizenships and its deconstructions to the right to comfort, belonging and commitment. I than analyse the right to the gendered use in the city by showing the tight links between the discussion on the right to use in the public – the city and the right to use in the private – the home and their influence by patriarchal power relations. This is followed by a discussion on a few case studies which emphasize the conflicts of the right to use and the right to participate of individuals as well as communities and to connect between the notion of 'the right to the city' and 'planning rights'

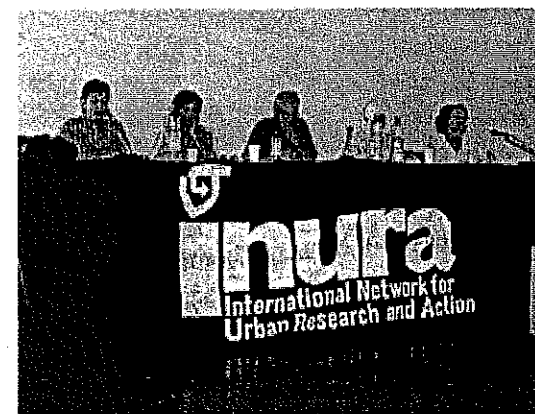### Radical and Insurgent Planning: Historical Roots and Contemporary Developments
by Giancarlo Paba, University of Florence

My contribute is divided into two sections. In the first one some meaningful "roots" of an alternative history of planning, or of an history of alternative planning, to be clashed with what Leonie Sandercock defined "the noir history of planning", are briefly analyzed.
Two aspects of a possible alternative history will be distinctively analyzed: on one side the theories, experiences, the obscure and difficult work of some marginal figures of social action and planning; on the other side some aspects, today turned to be current, of the thought and action of some central figures in the history of planning will be reconsidered.
In the second section is briefly analyzed the change occurred in the last years to the paradigms of planning (the communicative turn,

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the role of interaction, the theme of differences, the participatory planning) and will be at last discussed the principles and methods of a plural, radical and insurgent planning.

The "Counter" Use of Geographic Technologies to Resist Population Control and Inequitable Resource Allocation
by Nadia Abu-Zahra, St. Antony's College - Oxford

Planning-related violence is ubiquitous, present in insidious identity cards carried increasingly by more of the world's population. Migration theory

tells us these are unjust forms of control on people, as goods and capital travel ever faster and easier. One question then, is what to do when planning-related violence reaches an extreme – when, for example, state planning dictates bulldozing and "closed zones" on pain of death? "If you let your child come within meters of this Wall, I'll shoot him dead," said an Israeli soldier to a Palestinian, on whose land he was standing. In line with my case study – but with cases worldwide in mind – I asked, "Which resistance strategy is best?" I was bewildered by multiplying options: local advocacy, international advocacy, military courts, national courts, international courts... "All of them," was the

answer from many. An incredible response considering that in military courts, "The judge sitting there wears the same uniform as the soldier who came to take your child away." This paper explores the use of maps inside and outside courts. The aim is to build on and fit into ongoing research on counterplanning, and to search for a positive role that academics, practitioners, and others can play.

Contesting Planning Right. Actions for a Partecipatory Master Plan in Rome
by Patrizia Sentinelli, City Council of Rome

On march 20th 2003 Rome's City Council adopted the new Master Plan after affecting substantial changes to the version put forward by the Ruling Body at City Hall. A long debate amongst urban associations, networks and committees favoured this change. Particularly, the introduced modifications regard plan provisions re-sizing entailing a quantitative reduction in new functional settlements which the plan called for in the new 'urban and metropolitan sub-centers' as well as a reduction in areas for compensations (areas for building provision transfers). For instance, building provisions have been cancelled in Santa Maria della Pietà area, where a persistent struggle is being carried out by citizens who claim for a transformation of the ex-psychiatric hospital district into a new urban centre for socio-cultural activities, as well as in the valuable archaeological area of Gabi, along Prenestina street.
A significant modification concerns the elimination of compensation and equalising implementation mechanisms, giving rise to a parallel re-definition of more precise norms for urban planning.

Though, I think that the most pregnant change is that regarding the so-called building rights, that is the principle the plan relied upon.
It's now two years since the plan has been adopted, but the administration has not examined yet the thousands of objections put forward by citizens. The citizen groups and some left political forces being in the majority, who challenged the

first version of the plan, are promoting a public meeting titled 'City's Master Plan: who's seen it?', aimed at speeding up the planning procedure and further defining its times, certitudes and democracy.

Does "common property" exist?
by Carlo Cellamare

(Note: "Common property" or "common assets", translated into English from the Italian "beni comuni" does not quite render the idea of also being "for the common good" that the original Italian does.)

During the *field trip* that crossed the Monti district in the historic centre of Rome, we had a meal and relaxed inside the "Angelo Mai" squatted complex, the former district school. The Angelo Mai is an emblem of an ongoing struggle for the re-use and re-appropriation of buildings and spaces by neighbourhood inhabitants, even in the historic centre. However, it is also symbolic of the many ambiguities and contradictions which reside in these processes, above and beyond relationships with institutions.
The question is: does "common property" really exist? What is it? When can we call property "common"? Is such a concept valid in today's modernized, globalized and disconnected world?
It is worthwhile to look into the history of one "common property" (the Angelo Mai complex itself) or better, the history of something that is potentially such a thing. The question which guides us is: *Who does the "Angelo Mai" belong to?*
The consideration at base is that "common property" divorced from the process that created it cannot exist. This is a particularly important idea for the people

involved in that process (and not for those who claim rights over the property or otherwise have authority and power). In short, "common property" includes the sense of appropriation which people have regarding that property.
How "common property" does not belong to the State; it is not the same as "public property"
Paradoxically, the "Angelo Mai" was more "public" when it was private. The "*district school*", while originally being private, was considered an important part of the district, which everyone (or rather, those who had gone to school there) held great affection for. It wasn't a school for the "rich", but rather a school suited to the people of the district (and who could forget the enormous courtyard where kids played, and the garden within the complex?). How much history and how many personal experiences do those walls hold?
But then, from the moment when it was no longer a school, no one went there, and it disappeared from

the district's mental landscape. "Out of sight, out of mind" in English is literally "Out of sight, out of heart" in Italian. So much so that many people did not even know it existed and even today (after everything that has happened) there are still people who have no idea what or where it is.

But there is a parallel history, the "important" one, formal and official. It is the story of its ownership. It is the story of a long legal battle between the Lasallians (the religious group who owned the complex) and the Italian State which, in the end, was resolved with a definitive passage of the property to "public ownership". It was a shame, because in the meantime – while being private and no longer used as a school – the Angelo Mai had become a centre for immigrants (thanks in part to its proximity to Termini Train Station and to the subway system), returning to a tradition of welcoming and protecting the oppressed which had characterized it historically[1], such as Jews and others persecuted for political and racial reasons during the Fascist period and the Nazi occupation of Rome. Its history as a "clandestine" reference point began here. Without the local administration knowing anything, the Angelo Mai had become a focus and meeting place for thousands of immigrants who found their first refuge here, a place to meet other people in the same situation, with a school where they could learn Italian and a series of services available to them. For them it was certainly a "common asset" (but perhaps not for the district). The change to ownership by the State aggravated the situation. In fact, far from considering the needs of the district or even the needs of Rome's historic centre, the then minister Tremonti thought that the best thing to do was to sell it, or rather (in the spirit of creative accounting) subject it to securitization. Was he perhaps responding to the needs of a higher public interest? It is doubtful and in any case debatable

(confirming that public interest, which here is not public, but rather of the State – a completely different thing – comes from the policies which are carried out). The city administration had no objection, seconding this ministerial strategy and signing the famous "Campidoglio 2" planning agreement, which included the securitization of the Angelo Mai. It was destined for commercial use and private residences (evidently luxury residences). It is not public ownership or the interest of the local administration that makes "common property".

The district reacted forcefully, on the initiative of the Rete Socale Monti (Monti Neighbourhood Social Network). This was for reasons of pride, because of the affront, and for all the fear and anger running through the Network with respect to an uncaring and distant institution which, in many ways, had become an adversary, an "enemy". The Angelo Mai had a symbolic value; it was an example of "common property and common good", though perhaps not completely, since few people knew where it was located, despite its location not many metres away from the Madonna de' Monti piazza, heart of the district. Everything moved on this symbolic plane, on the idea of the common good: the "human chain" around the Angelo Mai; the ironic card game "Merchant at the fair" (Mercante in fiera) played in the piazza to highlight the terrible misdeeds of the State-market alliance.

Here the idea of the Angelo Mai belonging to the district was born; an ambiguous idea, truthful and at the same time romantic and perverse. At the end of two years of struggle (when it was to become a middle school, part of an integrated school-district project) the idea was confirmed, in a public demonstration, a symbolic "key handover ceremony" on the part of the district to representatives of the city and the municipality. This battle of more than two years reinforced, especially in those who truly fought (essentially the Monti Neighbourhood Social Network), a sense of appropriation of that "place", which truly became precious, won through hard struggle. This was different to those who had entered

the battle later and for other reasons, such as the representatives of the "Viscontino" middle school: a "forceful" figure which could have taken more incisive action with regard to the city administration, but which played (and plays) its subtle game in other arenas as well, and looked after its own interests well.

However, this story does not end here; it continues.

The sudden occupation by squatters unveils a whole series of ambiguities

While a lengthy phase of spatial reprogramming for the Angelo Mai got underway, an unexpected event upset all the participants' plans and expectations: out of the blue, the Angelo Mai complex was occupied by squatters. One beautiful morning in May of 2004, about two hundred families from the suburbs of Rome (united under the title of the People's Committee in the Fight for Housing – which is completely different from the group called Action) took possession of the Angelo Mai, complete with children, the elderly, propane tanks for cooking, etc. They divided up the spaces and prepared themselves for a long resistance. The fact that they were all people without access to housing is not certain, but the fact that a housing problem exists is certain. And so the problem – the housing problem or, better, the housing emergency in Rome – was brought into the heart of the city, into its historic centre, into a district hit by the real estate boom, where evictions were multiplying and the expulsion of the not so well-off was long established.

Another certainty is that the Committee was well-organized, if not "trained" for this move. Their action was incisive, but perhaps they chose their objective badly: the Angelo Mai is also considered a "conquest" for the district and, in particular, for the Monti Neighbourhood Social Network. It was a real blow for the Monti Network, as its fragile structure is always prey to uncertainties and ambiguities and trembles under the pressure of the stronger figures surrounding it. The question "who does the Angelo Mai belong to?" comes to the fore yet again. Within the Network, positions are diverse and this created not a few conflicts: those in favour of the squatters, those in favour of "legality", those who find that the housing problem is important and must be supported, but who don't want to feel that their efforts and hard-earned conquest have been expropriated. And of course, the thing which is most painful is that in the days following their arrival, clearly with the objective

of ingratiating themselves with the locals and involving them in the affair, the squatters handed out fliers in which they declared to have finally liberated the Angelo Mai and to have given it back to the district, inviting everyone to freely enter the complex. Thus, the Angelo Mai belongs to everyone and yet doesn't really belong to everyone. One may enter freely, but when you are inside you don't feel free and calm, and not only because the squatters are there, but also because the spaces already have their assigned uses, not every area is accessible, etc. Squatting makes a space available, but at the same time makes it off limits. Testament to this are the many activities that go on, and which are generally attended by people who do not reside in the district itself.

This causes great suffering to the members of the Network. The squatters promised the Network (which did not assume a rigid position against them in their relations with the city government) that they would give up the Angelo Mai as soon as the renovation work needed to change it into a school commenced, but that was not enough to mitigate internal tensions. Many different situations, activities, ideas and positions are woven together in the squatters' occupation of the Angelo Mai, which clearly highlights the various ambiguities contained within the idea of "common property". Is the character of "common property" linked to public ownership, to its use and its accessibility and availability for use, to material and immaterial processes of appropriation, to how often it is used and to the experiences that are related to it, and to the "battles" that "liberated" it? And, again, who is "common property" for? In which social model or, in any case, which model for living, is it situated?

As if this were not enough, in a public meeting at the Faculty of Architecture of Rome's Third University, where designs for the renovation of the Angelo Mai were presented (in the presence, yet again, of the municipal councillors and technical staff), the squatters – who had been invited to participate – took a highly polemical stance with regard to the fact that the district (and the Monti Network) were fighting to have a school in the district that would be a school for the rich, most of whom lived outside the district, while within the district the housing problem is of much greater urgency. For a certain period of time, a true

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[1] It is not surprising that the main entrance is on Via degli Zingari (Street of the Gypsies), named after those who are today called "Rom" and who, from 1600 on, stopped here in what were the outskirts of the city in the age of Sixtus V and the Baroque age.

"housing service" even operated within the Angelo Mai complex.

Time passes and life changes everything a little. Today at the Angelo Mai Okkupato (Skwatted Angelo Mai) intensive cultural activities take place: theatre, open air cinema, philosophy seminars, artistic expositions, exhibitions, national and international conferences, a dance school, exercise, yoga, etc. classes, and others. A bicycle repair shop has been opened. The programming is well thought out and organized, and the Angelo Mai complex is today well known to most of the inhabitants of Rome.

Is planning just a new form of expropriation?
While the Angelo Mai is quietly occupied by the squatters and an intense programme of social and cultural activities goes on, the planning process has begun and is moving forward. The Monti Network, with the help of the university (Roma 3), makes an effort to carry on with a process of participatory planning (but communication with the district administration is obviously difficult and tiring) which involves the interests of all inhabitants, both within defining future uses of the spaces in the complex and within the establishment of their management. Representatives of the "school" (never seen by the district administration or in the various battles) believe that the Angelo Mai is a school, will be their headquarters (and perhaps they will be the "owners" of the complex). Therefore, everything else that comes later is a marginal fact to them, which they will have to pay a certain amount of attention to some

time because a minimal amount of the complex's space will be used by the community outside of school hours. Meanwhile, the city administration has reduced the whole process to a technical fact (later on, administrative as well); it doesn't contribute in any way to communication, let alone see itself as developing or at least supporting a truly participatory process. For many, this planning phase is just another expropriation. After almost two years of occupation by the squatters, a certain conflict erupted, with the press being used (and allowing itself to be used): the squatters organized demonstrations to support their activities (with impressive participation by the public, including important figures from the cultural arena) and to obtain other spaces in exchange for the Angelo Mai (beyond obtaining housing for the families squatting the Angelo Mai). The "school" reacted forcefully, affirming its pre-emptive right (against the squatters). Currently, the Rete Monti, a weak figure among so many stronger ones and comprising so many different positions, is attempting to rebuild constructive paths of interaction; the municipal administration makes itself scarce and tries to make everyone happy; area inhabitants are confused and don't understand what's going on. And so it stands today.

Who does the "Angelo Mai" belong to? Is the Angelo Mai "common property for the common good"?

FIELD TRIP 2

Biking Rome
pedalling and connecting
by Anna Uttaro

I arrived at the Gerini Institute promptly at 9 am on the 25th of June to gather the 20 brave Inurians who had decided to participate in the most challenging field trip of the conference. The sun was already high and with some difficulty and a lot of faith, I gathered my little group, ready to face the day from a bicycle seat! Notwithstanding a variety of organisational difficulties, I had decided to involve one of Rome's

bicycle workshops (ciclofficine) in our project and not simply rent bicycles for our ride. The reason was simple: it seemed interesting and perfectly in theme with the issues we would be focusing on during our journey[2] to include the question of the development of this other concept of the use of the city, that of the urban cyclists of Rome.

In fact, in recent years, the use of bicycles as an alternative to cars and scooters is becoming more and more common in cities suffocated by and

[1] See Bulletin 28, Field Trip #2: THE OSTIENSE-MARCONI NEIGHBOURHOODS: trans-local cultures and urban planning in the consolidated city

suffocating from increasing smog. Members of these groups and associations of bicycle-environmentalists move through the city by following the bicycle lanes built by municipal administrations and, more frequently, by inventing new routes which slip in and out of and bypass metropolitan traffic jams.

Started in San Francisco in the USA, the Critical Mass movement promotes the use of bicycles as a means of transport, attempting to foster a culture of transport sustainability and contribute to creating more liveable cities.

In recent years in Rome, the number of bicycles on city streets has increased, minimally but noticeably, visible not only during the so-called Ecological Sundays, but also in daily life during the working week.

The number of people becoming interested in cycling who choose bikes for their moving around the city on a daily basis is steadily growing. If possible, riders choose routes with the least traffic[3], the banks of the Tiber River being among these and growing ever more popular. This route, by its very nature and placement, is one of the most important arteries in the city, cutting the city longitudinally, and linking the northern and southern suburbs to the centre of the city. It also allows cyclists to stay away from motorized traffic

and ride within a natural landscape that permits experiencing and crossing the city using an unconventional route, while leaving the noise and smell of the traffic some metres above! Thirty kilometres of bicycle path from north to south, with the promise of riding straight to the sea, were inaugurated last October. The path promotes and encourages the use of the banks of the Tiber through apparently small physical transformations[4], which are nevertheless catalysts for greater use of the space. The project functions as a kind of linchpin, with cyclists approaching from transversal routes, by taking paths through local neighbourhoods that converge on the fluvial axis. They trace a geography of movement that is often invisible but nevertheless strongly linked to spatial knowledge, perception and a sense of belonging. In fact, the symbolic transformation of territory in human history begins with making one's way across a place: "walking and all the actions related to walking - traversing, following, exploring, wandering, strolling, drifting...- are the primary forms of urban participation and therefore instruments useful to architecture for understanding the current chaotic configurations

[3] "we have fun going round and seeing the city and all its hidden places, ringing our bells to warn people that we are silently, but rapidly, coming up behind them" (Il rinascimento ciclistico, 2004, on http://www.tmcrew.org/eco/bike/rinascimento.html)

[4] It seems that city administration has simply provided for the placement of white markings along the cycle path and the construction of some access ramps, without removing the cobblestones (which cause notable problems for those who ride on two wheels). A lot more is required to deal with the issue of illumination and sharing the space with the stands that block the routes during summer events.

of metropolitan territory" (Criconia 2003)[5]. Even the network of planned pathways and those invented by cyclists, with hieroglyphic designs traced by their daily movements, give parts of the traced city meaningful symbolism through a "new geography of spaces and places which wait only to be recognized and filled with meaning" (Criconia 2003).

In light of these considerations, we wanted to follow the visit to the Acrobax Autonomous Laboratory, located in a bend of the Tiber River behind Via Ostiense, with a stop at the India theatre, overlooking the river, and from which one can enjoy a unique view of Roman industrial archaeology, and another at the former abattoir, taking advantage of the experience and passion of Stefano and Simona of the Central Bicycle Workshop (*Ciclofficina Centrale*)[6]. Stefano and Simona would knowledgeably lead us through the river, the dangerous excavated sections along the river, the dangerous crossings in traffic, and a section of the bicycle lane on the bank of the river.

At 9:30, we were all at the bike workshop, where they had been working for a week without pause to prepare twenty bicycles for us Inurians, found in the rubbish or chosen from older models. Stefano introduced the activities and modes of operation of the bike workshop to the group: they make and repair bikes, promote their use, share knowledge about the functioning of bicycles, having as the only source of funding an unselfish sharing of techniques, tools and know-how. It was thus for the variegated, vari-coloured and original bikes put back in order especially for us. But not only that. A few weeks after the INURA trip, a sort of upside-down auction was organised at the Central Bike Workshop: a companionable evening outdoors, with films projected, food

served and an exhilarating live auction of "our" bikes to be sold to ... the lowest bidder! To encourage the use of bicycles, our former bikes were sold at the lowest possible prices, for a minimum of 10 Euros each, by making aspiring purchasers promise to offer an hour of their time[7] in exchange for each Euro saved off the previously-established value of the bicycles auctioned.

Spending time in this sort of bike workshop (there are three in Rome) is not the only way to make contact with the heterogeneous population of Roman urban cyclists. Chatting with Stefano, I discovered that very few of them participate in Critical Mass rides or spend time at the bike workshops. Rather, they are united by a series of factors related to "idealism imbued with a stubborn integrity"[8]. These factors are in part questions of practicality and economy. Together they unite the inhabitants of the central areas of the city, "in general the middle or upper-middle class who are not directly involved in the sociological effects of their choice", with "the elderly, university students, young people in precarious living situations and non-European immigrants". On one hand, foremost are

questions of ideology (tied to "cultural groups, social centres, alternative communities and associations of cyclists") or of "intellectual snobbery" (where Stefano places himself!) which induces "pseudo-intellectuals and pseudo-artists, journalists, professionals and teachers" to daily jump on their two-wheeled means of transport. Alongside the desire to satisfy concrete needs, without believing in great political schemes, there is also a desire to follow a "path of interior growth" sometimes related to political issues. As Stefano states, "we all share – apart from a little effort - the difficulty of using bicycles in a city where the population is largely ill-mannered, disorderly, barely contemplative and indifferent to the concept of res publica – the general public good or welfare". Therefore, the risks for the urban cyclist (and whoever attempts to cycle in the city) are the bad smells, the perils of moving vehicles, the architectonic barriers and the lack of protected lanes. Only in the historic centre is it easier to survive, thanks to the narrow streets, "while it is almost suicidal to use the large arterial roads, particularly where the viaducts – often the only access – are completely lacking continuous sections that can be walked or cycled or are not otherwise dangerous".

Notwithstanding all this, the number of urban cyclists is slowly growing. This is likely also due to the fact that, after initial bewilderment, with a little practice the new cyclist develops "little strategies to solve certain problems". Stefano mentions one: *"Paradoxically, it is safer to ride during rush hour - the cars are not moving, the only risk is from the large scooters – while darkness is reserved for the clinically insane, with two little bike lights and all their senses on alert against fast-moving cars driven by people who are distracted by mobile phones, music and satellite navigation systems. A worrying fact – an aspect that is excessively developed in myself – is that, in this urban insanity, cyclists often acquire apparently irresponsible attitudes, so much so that to them the behaviour of the traffic seems - seems! - perfectly predictable. They feel invulnerable, like fourteen-years-olds riding a motorcycle, and the*

production of endorphins is certainly one of the reasons for this. There is also the fact that you soon realize that when you are on a bike, nothing can stop you, except maybe the intersections on the Cristoforo Colombo!". (The Cristoforo Colombo is an 8-lane thoroughfare in the south part of Rome.)

Even if bike-riding is chosen out of necessity, urban cyclists make it into a virtue, as "the general use of private motorised transport" remains the greatest problem to confront. Again from the mouth of Stefano, dependence on automobiles and scooters is strictly linked to "cultural vacuity and homogenization caused by television, which in fewer than fifty years has dramatically deformed the human characteristics of a peaceful and likeable population: the Romans". This distortion has been in some ways encouraged by government, which "hasn't done anything but feed people's desires, even the most damaging ones".

It is important to highlight the question of cultural homogenization, from which the diffusion and recognition of different lifestyles on a social level hangs. The question of the existence of urban cyclists should be placed on a cultural level, as a mechanism for the production of sense (Sacco 2002)[9], and which needs cultural avenues for its promotion. The culture of the city, the sense of belonging to a place, can surely be fostered by seeing bicycles not only purely as a means of transport, but as an instrument for experiencing urban space and seeing relations between different life situations.

The practice of cycling may therefore acquire greater meaning than simply that of the functional goal of finding an alternative means of metropolitan transport. It may take on an aesthetic power (*Aesthetic is understood as referring to its Greek roots, aistesis = sensation*)

[5] http://w3.uniroma1.it/daac/SP_AUTORE/2002_2003.htm
[6] http://www.ciclofficina.org/iniziociclo.htm

[7] Time to be spent at the Central Bike Shop, with support from the bike mechanics, for a complete tune-up for the bicycle.
[8] Stefano's words are cited.

[9] "Therefore, in the final analysis, culture is the instrument through which any human society reads and interprets existential prospects coming from other spheres of activity, economics included". Sacco P.L., 2002, "Cultura, produzione di senso e benessere economico", in M. Trimarchi (ed.), *Il finanziamento delle associazioni culturali ed educative*, Il Mulino, Bologna

which allows people to know places by inhabiting them, interpreting "movement as an aesthetic instrument that can describe and modify those metropolitan spaces which are often of a nature that needs to be understood and given meaning, rather than being designed and filled with things" (Careri, 2002, pp. 26-27 *Francesco Careri, 2002, Walkscapes. El andar como practica estética, Gustavo Gili ed*).

More than this description of mine, it would be interesting to understand if and which type of connections, or short-circuits, our field trip resulted in. I can report one to which I was witness: the activists of the Villaggio Globale (a squatted social centre) have now taken an interest in the idea of the bike workshop. They respect the use of recycled materials in the building of bicycles and favour the use of bikes as a means of transport and appropriation of the city,

and have asked if it is possible to collaborate in the opening of a bike workshop inside the former abattoir (the location of Villaggio Globale). In addition, the urban cyclists who rode with us, following and participating in the meetings held at our various stops enroute, on one hand were able to reinforce their own sense of belonging to the city, stimulating their interest in and curiosity about urban transformation and experience, and on the other, were proud to guide us along the routes of their daily journeys, demonstrating incredible views of Rome to our international friends!

FIELD TRIP 3

Visit to Santa Maria della Pietà
by Fred Robinson

Over the years I've visited some peculiar places with INURA, but this, surely, is one of the strangest, saddest and most evocative places I've ever been to.

Santa Maria della Pietà was a big mental hospital, located in the suburbs of Rome. Built at the beginning of the twentieth century, it comprised over 30 rather impressive buildings, set within pleasant parkland. It was a kind of small scale garden city, self-contained and with its own communal services – church, farm, even a mortuary. In the 1970s it still had a thousand patients. Italy's Basaglia Law of 1978 marked the beginning of the end for this hospital and many others like it across the country. As

elsewhere, attitudes to mental illness and psychiatry were changing and more effective medications were being introduced. Under the new law, the Italian government decided to close the big institutions and, instead, provide smaller scale services in the community for people with mental illness. But that change took years to

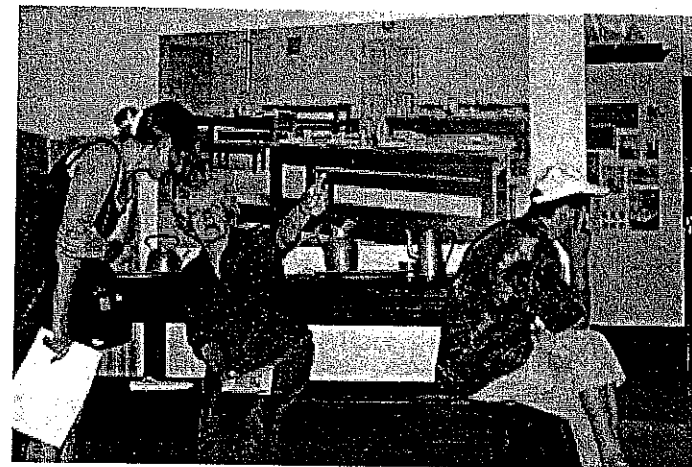implement and this hospital only finally closed in the 1990s.

Our visit gave us all an opportunity to reflect on how supposedly civilised societies have treated – in fact, abused – vulnerable people. The hospital map we were given shockingly revealed how people were categorised. There was, for example, a building housing 'filthy women'; another for 'violent men'; another for 'calm children'; and another for 'criminals'. People with schizophrenia, bi-polar disorder, or who were just labelled as 'mad' by society or their families, were locked up here – often for a lifetime. Even children. And that continued until quite recently. One of the buildings now houses a 'Museum of the Mind', including an archive containing records of thousands of people who have been held in Rome's mental hospitals. In the museum we saw the restraints which had been used on patients and the electric shock machines. We saw patients' pathetic possessions and their poignant art. And we heard about conditions in the

hospital from the museum's curator and his assistant. They were in a good position to tell us what it had been like – they used to work there. The regime was simple and powerfully institutional; it denied the rights of the individual and ensured a profound social exclusion . There seems to have been little diagnosis; just about everyone, apart from children, received electro-convulsive therapy, even though that often made them worse. A particularly barbaric treatment was malaria 'therapy' – strapping people down in a room full of mosquitos in order to produce a fever that was supposed to do them some good.

Few people recovered and, indeed, they weren't expected to get better and to leave. The staff generally had thought they were doing the right thing and that they were providing a caring regime. The staff were themselves victims of an institutionalisation which affirmed the validity of this way of treating the 'mad'.

No doubt mental health services in Italy today are far from ideal. But at least, thankfully, big institutions like this have been shut down. They could, sometimes, offer real asylum, serve as a place of refuge, but mostly they were places of incarceration and hopelessness.

Santa Maria della Pietà is now a place in transition. There's the museum which – bravely, I think – bears witness to the past. Some of the buildings have been restored and used as hostels or as offices. Several associations connected to progressive social movements have found accommodation here. There are also co-ops run by former patients. The grounds of the hospital function as a kind of park for local people. There's tension about the future -- particularly whether the buildings should be used for commercial purposes or be kept for 'community' uses. But, for me, the real tension is historical. Time has to pass before this place can shed the awfulness and sadness of its past. It cannot, yet, become something else.

Walking through trees and memories...
by Roberto Marcelli

The excursion to the ex-psychiatric hospital (Santa Maria della Pietà) gave us the opportunity to immerse ourselves into something that most of us had never experienced before. We had the chance to enter, and walk through, what many qualify as a "citadel of exclusion" or, in Foucauldian parlance, an "heterotopia". The set of ex-hospital buildings and their surrounding open spaces (the whole being completely fenced-in) of

SMP can be considered as an example "of other space", a place in which society constructed and enacted an utopia, a site where a certain "ideal" about social ordering was physically performed and implemented. In this case the ideal was leaving lunatics outside the "normal" society. Nowadays, thanks to the reform of psychiatric Italian service and through a very gradual process, the hospital has been dismantled. Our field trip aimed to show how difficult it could be to conceive any regeneration project for a place like this. As soon as we arrived there we met our guides: Mr Martelli, a psychiatrist who

works at the CSRPH (Center for Studies and Research on Public Health) of Rome and Mr Pallotta, a seventy-one-year-old retired nurse who had been working at SMP for almost 30 years. Mr Martelli led us through the very charged exhibition areas of the Mind's Museum, which was set up in one of the ex-hospital buildings. The museum is aimed at providing an opportunity for understanding the origin and history of the mental hospital, as well as everyday life within the asylum. After visiting the museum, Mr Pallotta guided us around the huge and gorgeous park of the ex-hospital. First of all, he explained us that the disposition of the buildings is quite symmetric with reference to a central axis. This divides the whole complex into two parts: the section once reserved to women and the one for men. Male nurses and female nurses were not allowed to reach the section reserved to the opposite sex. Not observing this rule would lead to severe fines and punishments. He explained us the original uses of each building we met along the walk. In spite of the beauty of the place and the pleasure of our stroll, the stories the former nurse told us really struck all of us. Amongst a rare and rich vegetation, we first focalised on building 22, the biggest one (named the "bison"). In the sixties it held 320 patients. That was the building for criminals, and it

is a unique example in Italy of an out-and-out prison within a civic mental hospital. It used to be surrounded by a four meters high walls, patients placed in there were those with judiciary problems, on trial, or under psychiatric examination. We noticed that every single building, at the rear, has an open space where patients, in sunny days, could walk and breath fresh air. This space would be fenced-in by a metal safety net. Outdoor washrooms are still there, they are completely open and in a slanting position as regards the front wall of the building. As Mr Pallotta explained us, this enabled nurses, from a central position, to totally check on patients and control their moves.
In particular, Mr Pallotta proudly showed us the "historical" building 23 (originally used for TB patients) where some nurses and he himself secretly organized a revolt in 1974. In that occasion surrounding nets and window bars were removed and patients were allowed to get freely around the hospital. Administrators were obliged to acknowledge the significance of that insurrection and, since then, started to follow new

paradigms in terms of mental illness treatment as many Italian psychiatrists were already doing by that time. In conclusion, what really moved us was one of Mr Pallotta's talks in which he said: "after so many years spent in here, in light of so much suffering and misery I could experience first hand, I'm not sure of what it is the real line between madness and normality...". Mr Pallotta, together with many other activists and exponents of civic groups, is personally involved in the current political debate about what future is to be guaranteed to a "special" place like this. From his personal point of view, the main question to be taken into consideration is the following: Is the right to memory to be preferred before economic interests which would drive possible regeneration processes of the area? We challenged this and other questions in the afternoon meeting. We assembled on a squatted building terrace, shaded by high pine trees, after having a lovely lunch prepared for us by Massimiliano, Carla and other activists who have chosen SMP as a symbol of the struggle against social exclusion.

FIELD TRIP 4

The Romanina "centrality" and new urban magnets
by Ilaria Scarso

The Romanina "centrality" covers about 92 hectares and is located outside of the Great Ring Road (GRA) between the A1 Motorway and Via Tuscolana, in the centre of an area characterized by fragmentation and mixed residential areas, both legal (public housing interventions and planned lot subdivisions) and unregulated (the illicitly constructed suburban areas). It also contains a significant tertiary concentration of a largely commercial nature, with 3 large shopping centres (Romanina, Anagnina and Tor Vergata)

plus *big boxes*[10] and *category killers*[11] such as Decathlon, Ikea and Castorama.
The City Master Plan (PRG) provides for a volume in this zone of approximately 1,600,000 cubic metres, which corresponds to about 500,000 square metres of useable surface area, divided into residential (25%) and non-residential functions (75%)[12]. The non-residential portion is made up of: public and private offices, private activity related to the development of a cinema

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[10] *Big box describes a gigantic, windowless structure, usually of cheap, concrete block construction, typically sited next to an arterial or near a freeway interchange with high traffic volume. D. Hayden (2004), A field guide to sprawl, W.W. Norton & Company, New York*
[11] *A category-killer dominates one part of the retail market, such as building materials, garden plants, drugs or books (Hayden, 2004)*
[12] From the preliminary programme documents of the International Competition for the Urban Master Plan for the new "Romanina" centrality.

and media centre (the area is close to the historic Cinecittà film studio), public and private research, social economy and recreational facilities: museums, restaurants, cinemas, concentrated and diffuse commercial activities, sporting activities and services.

Planning is now underway for the Romanina "centrality", as part of the planning objective of

creating multiple "centralities" for Rome: since 2003, archaeological analyses and preliminary feasibility studies on urban, transport, historical-environmental, economic and administrative issues have been carried out. In addition, field research conducted in local areas has been carried out, with the aim of giving the local population the opportunity of participating in the creation of the development plan.

The planning of the "centrality" is based on the desire to not only "add quality" to an urban context that is fundamentally non-homogeneous and unstructured, but also to create the necessary conditions for launching a process of urban quality growth through the creation of new cores. The Scarpellini Immobilfin group (owner of 90% of the area) launched an international urban planning competition at the end of 2004 for the

area. The competition "Fare Centro a Romanina"[13] included two phases, in order to ensure the quality and variety of the proposals and encourage a more profitable relationship with local administration and local participants. The second phase of the competition relied heavily on the participatory process. The selected designers, Carmen Andriani, Manuel Salgado and Avventura Urbana, were able to assimilate into their work many of the requests and desires that came out of the workshops held for the local population.

Among the proposals for the core given to the competition participants, a citizens committee called the Comunità Territoriale del X Municipio put together a document which confirms the necessity of integrating the district with the surrounding neighbourhoods and meeting the needs of those neighbourhoods; basic and absent services were requested, green areas, places for social gathering and bicycle – pedestrian links. Furthermore, a need for identity and security emerged ("*We don't want a district which produces insecurity, fear and alienation in the inhabitants*"), as well as a certain intolerance towards the saturation-level presence of large shopping centres in the area and the corollary effects in terms of vehicular congestion ("*We wanted to (...) point out our opposition to new shopping centres, since our neighbourhood is already filled with them. There's a need for commercial enterprise oriented toward the people who actually live here or who spend time here and certainly no need for new shopping centres that will attract more vehicles into the area*").

[13] Further information on the competition, as well as for the entries submitted, can be found on the site www.farecentroaromanina.com

Based on the goals of the competition and the document produced by the Comunità Territoriale del X Municipio group, the three competitors reworked their planning proposals and the project by the Portuguese architect Manuel Salgado was declared the winner, a welcome outcome for all parties, including the neighbourhood committees. Notwithstanding these worthwhile endeavours, several questions remain, the first being the relation between the district and the uniformly commercial area surrounding it, a question ignored by those in charge of the Development Plan, but repeatedly referred to by the local population, concerned about the additional impact which the metropolitan functions of the neighbourhood may have on the territory.

The presence of such a wide distribution of commercial activity is part of a larger phenomenon, dictated by market logic and linked to rampant globalization, which appears in various suburban areas in Rome.

This phenomenon is characterized by development criteria which leave the local context out of consideration, and are simply based on vehicular accessibility, statistical evaluations of consumer segmentation and measures of travel time. These commercial buildings, functioning as new urban magnets, themselves become generators of territorial transformation, determining the creation of new access routes, or favouring concentrated development of residential or production areas and upsetting traditional peri-urban real estate revenue.

However, absence of integration with the surrounding fabric does not mean that these magnets have no glocal effect and impact on that fabric; most noticeably there is automobile traffic and the related noise and atmospheric pollution. However, at the same time, being "glocal" centres

gives them a certain unexpressed potential to regenerate suburban fabric, a potential for creating an interface and integration that would be worth investigating within policy, strategy and requirements dictated by government.

The Romanina Development Plan could be an opportunity for this investigation: the methodology followed thus far appears to be shared, based on predicting impact through SEA, on identifying possible functions through SWOT analysis, and on an international comparison of design ideas through an invited competition, as well as on the involvement of the local population in a participatory process.

Public rail transport, required to provide an alternative to the current use of private transportation as the only means of access to the area, has not been forgotten, although the planned extension of the underground Line A to reach the Romanina centrality, due to the high costs and length of time required for construction, will be substituted by a surface bypass road,

which inevitably will not be as effective in the management of traffic flow as an underground system.

Still, some perplexities remain. The planned public functions (the museum, the market, and the Ministry of the Environment) in the Romanina

area will have to coexist with the private functions of retailtainment (multiscreen cinemas and department stores), with the risk of suffering from their presence in a context already overloaded with commercial magnets.

Much will depend on which functions are chosen as drivers of the core itself. A reduction in the plan's current weighting towards privately-owned commercial and recreational functions would be opportune. These functions currently outweigh public structural functions which, instead of having primary importance, are frequently relegated to the final planning phases.

A further risk can be seen in the tendency of the promoters to invest more in residential functions than non-residential, a tendency partially supported by the administration, which seems superfluous given that the current coverage pattern is characterised by residential fabric with an unfortunate lack of services.

In fact, the confusion caused by the terms "centrality" and "neighbourhood" found here at Romanina leads to the suspicion that the "centralities" strategy is nothing more than a veiled attempt at allowing the builders' lobby an opportunity to construct new neighbourhoods under the guise of creating new "cores" in the city of Rome

Upgrading the INA Casa Tuscolano neighbourhood
by Alice Sotgia

In the afternoon, after a "matrimonial" lunch given to us by Sandro Medici (President of the X Municipal District), very much appreciated even in light of the high temperatures that day, we arrived in the Tuscolano neighbourhood, one of the largest public construction projects of the INA Casa housing program (approximately 3,150 residences for 18,000 inhabitants). It was constructed in the early 1950s in the Cecafumo zone, a flat 35.5 hectare area, between Via Tuscolana and the Park of the Aqueducts, in the eastern part of Rome.

The INA Casa housing program grew out of a need to deal with the dramatic housing and employment problems in Italy following the Second World War. The creation of these neighbourhoods was also seen as a tool for social integration: to reorganise, select, control and educate the diverse players in urban areas. The aspirations of the community and the experimental attitude to aesthetics and construction techniques of the architects and urban designers are also evident in the design of the neighbourhood. Later on, the assignment of housing units and the activities of social assistants would lend a hand in modelling the social situation.

The success of the project presupposes a certain civic respect through participation and commitment within the community, but in the years following its construction, communal space became more and more a place of conflict. Once the situation in Italy had changed (from the years
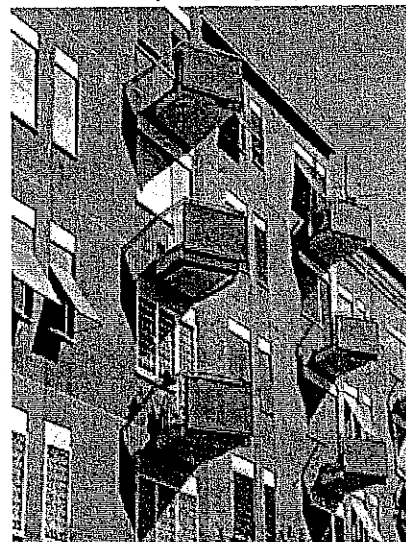
of the economic boom to those of social conflict), typologies for urban intervention changed as well. Local areas are related to urban fabric and, in places where public housing complexes continued to be built according to urban standards, the resulting projects were more like planned

segregation schemes. Following on the various student and worker movements in the sixties, neighbourhood committees began experimenting with self-governing democracy at the start of the seventies, by occupying unused collective spaces. This tradition still has a following today among people in the neighbourhood who attempt to

transform and re-imagine the neighbourhood and their housing situation. One example is the "Consulta" cooperative in the INA Casa Quadraro

neighbourhood, which came into existence in October of 2003 following the occupation and recovery of a public garden which had been abandoned for years. This association is composed of organized groups, men and women who employ "direct intervention, self-government from the bottom-up, solidarity, democratic discussion and the struggle for collective goals". The Tuscolano area is now singled out by Rome's new master plan as a twentieth-century urban fabric expansion area with a modern system of integration (T8) and, as such, may be subject to upgrading policies (general and special maintenance, conservative restoration and improvement, renovation, demolition and reconstruction) aimed at improving architectural and volumetric quality and integration. But the question remains... how is it possible today to formulate an idea of conservation divorced from the process which created the neighbourhood and which continues to occupy and transform it?

Acrobax Project
*by the Squatted Laboratory of Metropolitan Precariousness*

"SINGLE ROOM for rent E 500 + space in shared double room E 350 in large and luminous renovated apartment in the **Marconi** neighbourhood near the underground and the third university of Rome."

"TUSCOLANA, large room for 2 people in elegant palazzo a few metres from Metro Line A Numidio Quadrato stop in a well-served neighbourhood E 400 per person plus expenses."

"NOMENTANA, near the Bingo hall, furnished room available from April for male or female 500 E plus expenses"

"ROOM in Montemario neighbourhood, bright and nicely furnished in a quiet apartment available

from 1 April, **only for employed Italians** with contracts and references E. 350
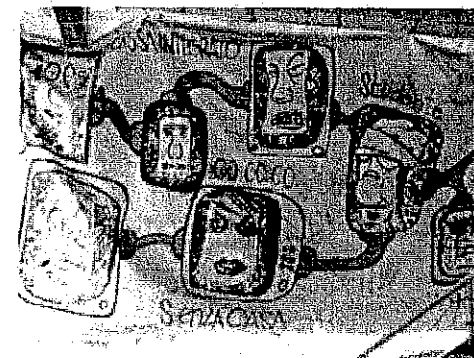
Classified ads such as these are the "daily bread" of many people in Rome, be they Italians or immigrants, who don't have a steady job and are in search of a home, or rather, a roof over their

heads.
Due to this dilemma and the systematic negation of the right to housing, Rome is also a hotbed of groups who occupy and reuse any and all imaginable abandoned or unused spaces (schools, barracks, cinemas, racetracks, etc.). There is now an enormous housing crisis which involves people from increasing numbers of social strata and which has led us, the "workers without contracts" of the Acrobax Laboratory, to make our contribution to a dialogue on the right to housing which may highlight the needs of that heterogeneous group which animates, experiences and produces in metropolises: "UNCONTRACTED WORKERS".

We, as workers without regular employment contracts, live bound by restrictions that deny us the opportunity of directing our own lives, and allow us even less space in which to explore a desire to change existing conditions.
In this "dark tunnel" of uncontracted labour, reclaiming the general right to housing appears to be a reasonable path to take in attempting to change our conditions "HIC ET NUNC (HERE AND NOW)". It would free us, though perhaps only partially, from being forced to accept any work at any cost, whether uncontracted, underpaid, degrading or humiliating. From this starting point, we hope to progress to a wider and more complex hypothesis on the idea of the metropolis, the common good and the distribution of wealth.
In a society where everyone must continually produce and where the "market" is the only measure of the value of our lives, we choose to turn our backs on the issue of global market control and its mechanisms, and therefore refuse to accept the idea that a house is merchandise. We believe that it is necessary to begin with an analysis of the current state of things before going on to make proposals and changes.
The liberalization of the housing rental market in

Italy (L. 431/98), the mad concession of areas for social housing to cooperatives for the construction of private housing and the absence of the construction of public housing, means that today the percentage of public housing is extremely low: **4,3%** of total housing and only **23%** of rental housing (source: **Eurohousing** 2001). This guarantee of a minimal amount on the part of the state or local bodies, is not only insufficient in the face of the current housing emergency, but is insufficient for the number of new metropolitan dwellers. These, whether uncontracted workers, italians or immigrants, see no rent control whatsoever in the private rental market nor, furthermore, any alternative to this market or that of choosing a mortgage in order to purchase a house. However, mortgages are often inaccessible, given the change in the general labour market to uncontracted employment and the difficulty in obtaining a residence permit for immigrants. At the end of every month this problem materializes like an invisible chain, becoming a kind of blackmailer who forces us to
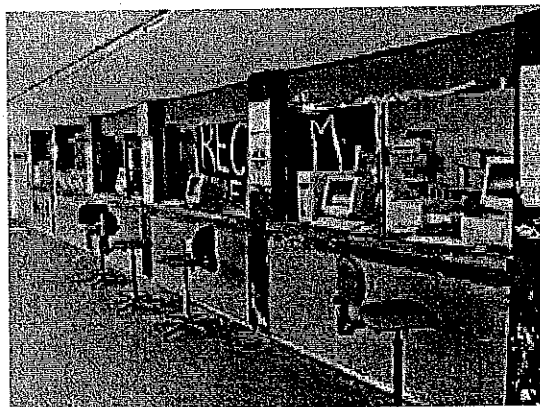
accept any exploitative situation in order to work. There is no systemic response to the "housing problem" in Italy. Instead, the problem is increasingly aggravated through privatization and the construction of entire metropolitan areas without ever considering public policies addressing the right to housing.

Housing and income
Beginning, therefore, from this reasoning, which our living conditions and the many participants within various movements have influenced, we believe it is necessary to imagine and practice a new public policy, **a policy for the common good**, which, starting from the public control of housing, would redistribute the enormous wealth produced by social cooperation, the lifeblood of contemporary vitality. This redistribution should not come from ideas about solidarity, piety or poverty, but from a spirit of reclaiming and affirming that we, as subjects who produce meaning and wealth, oppose privatization and the plundering of our lives.
The construction of public housing would be an early sign of resistance to the spread of the "housing market". Furthermore, the increase of the public housing quota by at least 30% of the total amount of housing nationally would immediately result in a redistribution of income, a possible alternative to the impossibility of the market and, in particular, a structural response that would go a long way to satisfy at least one of the needs of the many people who are without standard labour contracts.
Beyond this, the presence of a strong public control may be one of those shortcuts which the movement against uncontracted labour might adopt as one of their own in animating a new round of discussion and political struggle for common property/good, starting from the extreme and irriducible dichotomy between global capital and the public good (RES PUBBLICAE). The intent is to open a dialogue on the idea of the common good and to connect all those who speak and practice a "new-old" idea of the common good. Thus, we have seen the fight against the Bolkenstein directive, against intellectual property and for the free circulation of knowledge, the fight against the privatization and merchandising of goods and services, against environmental devastation, and agitation for an income for everyone. Certainly, we must begin from an overall discourse and later on must deal with the intermediate *steps* that need to be taken

to find possible routes to our goal.
If one refuses to take **relentless building development** as a point of reference, it is possible to imagine the first step in creating a mechanism for the distribution of a universal and unconditional income. This can be done through dedicating new construction to public housing, making unused or abandoned property available for habitation, revising the classification system for accessing Public Housing rental rates, and by reassessing the importance of new metropolitan participants and the assumtion that uncontracted work and income discontinuity are today the paradigm of normality. It is possible to speak of guaranteed income in an indirect form, or rather, through guaranteeing public housing at rental rates that are low and accessible to everybody. Think of the impact on daily life if each of us had publicly-owned accommodation available (this means without enlarging or conceding quotas to the private market). The effect on our lives, now marked by under-the-table or part-time jobs, by billed autonomous work or payment by project, would be the equivalent of ready money and time in our hands. It would give us the opportunity to choose if, where, how and when to work and produce. It would mean allowing at least a minimal opportunity to plan autonomous ways to live, not for locking ourselves away in solitude but for giving value to our social lives and our

activities outside of work. We would finally be able to have a minimal, but important, amount of time to imagine and experience another possibile world.
In this case, we believe **housing is income**.
In our opinion, paying minimal rent, without ever owning, but at the same time contributing to policies which are social, redistributive and for the common good, would improve the quality of life for everyone. It would guarantee everyone the opportunity to change their housing, whether out of necessity or desire, and, most importantly, would become an element of stability and rootedness against the contortions and forced migrations which we must go through on a daily

basis in order to make it to the end of the month. To sum up, the guarantee of accommodation, of the right to housing, without the systematic construction of new housing, but through the re-use of already-built urban areas, of existing structures, or abandoned industrial sites is one of the key social rights which we would like to see assured for everybody.

Our observations are surely not exhaustive and we do not believe our idea to be the only possible policy approach, or a panacea for all society's ills. We believe that it is one possible path, a tool which a self-organized movement of uncontracted workers should make use of.

Our approach is also incomplete if we imagine housing in its completeness and complexity: from household bills to urban planning, from social issues to the conservation of energy and resources, right up to the idea of eco-construction; but it should be taken into consideration as a possible battleground in the process of making changes to the current power relationships in society.

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Special BIMKOM

Planners for Planning Rights
by BIMKOM Office

The Universal Declaration of Human Rights and subsequent UN Charters and Covenants on economic, social, cultural, civil and political rights, call on state signatories to establish minimum standards to ensure that basic human needs and rights are protected and promoted. Among these are the right to equality, to the protection of ethnic, cultural and religious identity, to housing, public services, a dignified standard of living, access to job opportunities and education, freedom of information, freedom of residence within state borders and the right to participate in decision-making. While most of these rights are enshrined in the basic and some secondary laws in Israel, very little attention has been paid to their application and enforcement with regard to planning policies and regulations.

In Israel, the decision making process is highly centralised. All too often decisions concerning spatial planning and land use are rooted in ideological, political and security considerations or taken on the basis of narrow economic interests, without consultation or due regard for the needs and rights of the populations concerned. Consequently the planning process often lacks transparency, by-passes due planning procedures and is often inequitable and unsustainable for the communities concerned. Typically it is the most vulnerable communities – the Arab/Bedouin population, socio-economic and cultural minorities in the Jewish sector and, sub-groups within these communities, women, children and special needs groups who are the most affected.

Bimkom, meaning in Hebrew "Alternative" or "In Place Of," is an Israeli non-profit organization formed in 1999 by a group of planners and architects to strengthen democracy and human rights in the field of planning in Israel. Drawing on values such as social justice, equality and community participation we seek to affect system-wide change by encouraging the development of new planning practices and procedures that are more accessible and responsive to the needs of local communities in Israel. *Bimkom* promotes the planning rights of all sectors of the Israeli public, but is particularly committed to working with:

- Disadvantaged communities and minority populations, both Jewish and Arab.
- The community of planning and related professionals in the public, private and third sectors.
- Decision makers at the national and local levels.

Our key objectives are:

- To strengthen community involvement in the planning process;
- To advance the implementation and enforcement of planning rights by advocating for these rights at all levels of the decision-making process (legislative, executive, judiciary).
- To raise awareness and understanding within the general public of their planning rights and the measures that can be taken if their rights are affected.

Bimkom is the only professional organization in Israel that exists to promote democracy and human rights in planning. Since it was formed six years ago, *Bimkom* has assisted over 150 local communities throughout Israel on questions relating to land zoning, planning and building regulations, and neighborhood redevelopment plans, and has run some 30 planning rights workshops, seminars and conferences for disadvantaged communities, environmental/social change organizations and professionals.

In order to achieve our objectives, Bimkom works along three main axes: community advocacy and planning; education and empowerment; and public outreach. Examples of our activities in these areas include:

- Assisting the previously unrecognized Bedouin village of Derjat in the Negev in securing official recognition and its establishment as an autonomous municipality. This will enable it in future to benefit from the same range of public services available to Jewish communities in the area. This is the first time that Israeli planning authorities acknowledged the existence of an unrecognized Bedouin village in the Negev, thus constituting a precedent for others.
- The construction of the Separation Barrier in the West Bank severely violates the human rights of Palestinians living near the route, in large part because of the restrictions on the freedom of movement. Thousands of families are separated from their farmland and have difficulty traveling to urban centres to work, to obtain an education, to access health and

other public services or to maintain family and social ties. Over the past two years, *Bimkom* has assisted over 20 Palestinian communities in their fight against the route of the Barrier, gathering and researching the planning data and producing professional planning opinions for the courts, concerning the effects of the Barrier on the communities in question.

- *Bimkom* ran a planning rights workshop for local residents of the development town of Sderot. The workshop focused on the planning situation in Sderot and plans for the future development of the town. A compact was established between the local residents and the local authority regarding public participation and planning rights in the town.
- *Bimkom* piloted a series of eight training workshops designed to raise awareness among local and national government planners and community workers of the human rights dimension in planning and related social, ethnic and cultural aspects, and to provide them with new competences and tools to help them integrate these concepts into their work practices.
- In 2004/2005, *Bimkom* published three major planning rights reports.
- i) "The Planning Deadlock: Land regularization, Building Permits and House Demolitions in East Jerusalem" examines house demolition policy in East Jerusalem.

ii) "Planning Rights in Israel" presents the findings of an extensive two-year survey on the state of planning rights in Jewish development towns and Arab localities. The report also defines and develops a general concept of planning rights.

iii) "Under the Guise of Security" (produced jointly with B'tselem), provides an in-depth analysis of the expansion plans of four settlements and the connection between the plans and the route of the Separation Barrier. It disputes the contention that the Barrier's route is based solely on security considerations and proves that one of the primary reasons for choosing the route of many sections of the Barrier was to place certain areas intended for settlement expansion on the "Israeli" side of the Barrier.

In the six years since Bimkom was launched, we have made significant progress in broadening our base of influence as well as the range and depth of our activities. However, there is still a long way to go before planning rights are firmly anchored in Israeli planning policies and practices. We hope that the two-year information, education and advocacy campaign that we will be launching this year, as well as our other activities will contribute significantly to this objective.

Special STOP THE WALL

Stop the Wall Campaign
by Nadia Abu-Zahra

"Countermapping" is a term coined by anthropologist Nancy Peluso to describe the use of maps for the protection and defense of human rights (and most often, rights to resources). Many documented cases – from South, Central and North America, Australia, and Africa – to name but a few places where it has taken place – use

maps in courts. Maps are also utilised – arguably *under*utilised – in public awareness and advocacy. The following paragraphs therefore look briefly at one of the few instances where countermapping has raised awareness and mobilised local and international support for human rights.

In the autumn of 2002, the office of the Palestinian Environmental NGOs Network (PENGON) issued a call for a coordinated,

popular, and grassroots effort to bring down the Wall in the West Bank. What then emerged was the Palestinian Grassroots Anti-Apartheid Wall Campaign. In addition to coordinating activities locally and nationally, the Campaign sought to bring international attention to the construction of the Wall. Realising its situation was not unique, the Campaign joined existing international voices calling for an end to colonisation, war and racism. One of the Campaign's first activities was to build a website to share information with others (www.stopthewall.org). The website was divided into 14 sections: The Campaign, Activist Resources, Analysis/Features, Boycott Section, Community Voices, Fact Sheets, FAQs, International Law, Latest News, Mainstream Media, Maps, Photos, Video Footage, and Worldwide Activism. This article will focus on two aspects of the website: Maps and Photos. Both are crucial to the Campaign's four strategies: (1) Grassroots mobilisation, (2) NGO and national mobilisation, (3) Research and documentation, and (4) International outreach and solidarity.
The Campaign took as its four goals the following:
1. The immediate cessation of the building of the Wall.
2. The dismantling of all parts of the Wall and its related zones already built.
3. The return of lands confiscated for the path of the Wall.
4. The compensation of damages and lost income due to the destruction of land and property in addition to the restitution of land.
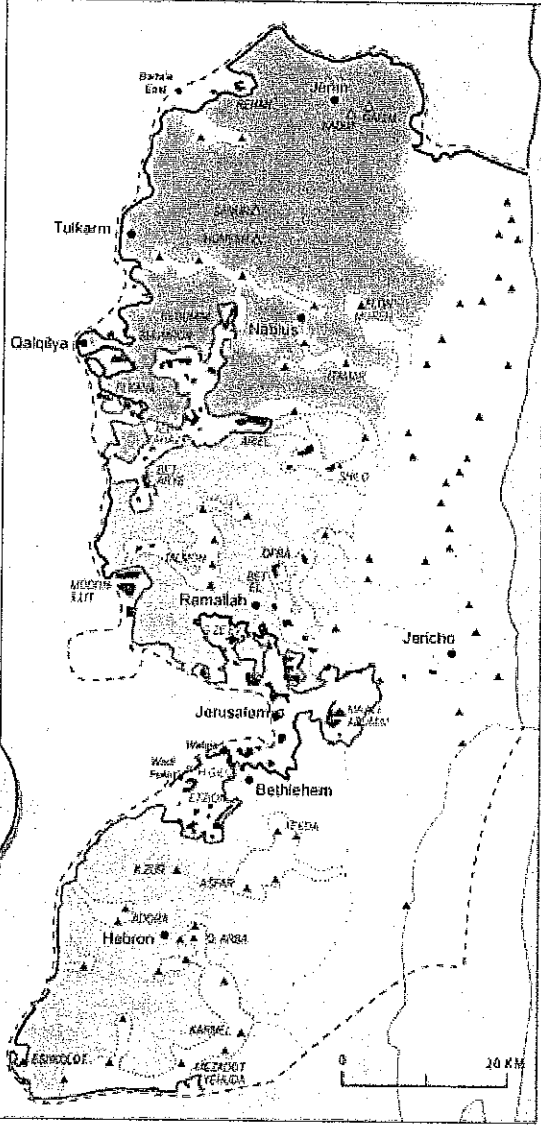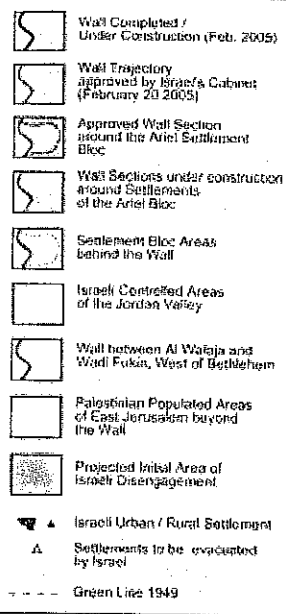In order to translate these goals to website viewers, the Campaign relied on maps to communicate the size and extent of the Wall. Seventeen key maps are featured on the website, in addition to many others tucked into articles. These maps illustrate the development of the Campaign over time. Initially, the Campaign's goal was to broadcast warnings about the upcoming plans for the Wall. Thus, Israeli military maps were directly reproduced and distributed as widely as possible. However, the military maps suppressed and omitted any information on the effects the Wall would have on the Palestinian

communities it threatened. The Campaign's members and supporters therefore provided maps to highlight the human and environmental tragedies the Wall was causing. As the Campaign grew beyond being an umbrella group and developed the four strategies above, its maps became increasingly tailored to the goals and needs of awareness raising and advocacy. Representing now not only NGOs, but also regional Popular Committees, the Campaign now specifies the maps it needs – and uses them in presentations with local communities and international delegations alike.
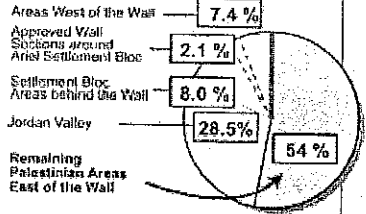The Campaign's crucial map of July 2004 assessed the Israeli High Court's ruling on the Wall, and was entitled, "New Map Shows that the Most Destructive Aspects of the Wall Will Remain, Despite Court Ruling". Several months later, three maps emerged in February 2005: "The Wall Map around Bethlehem", "Map of Settler Roads and Tunnels", and "The New Israeli "Disengagement Plan".

These maps displayed a level of analysis that surpassed most written and spoken political forecasts and analyses. With few words, these maps elucidated the possible future lying before the West Bank, and cleared away layers of media representation of the imminent "disengagement" of 2005. The full impact of "industrial zones" as a means to confine and control the Palestinian population became evident through these maps. The last and most recent map feature on the Campaign's website was entitled, "Judaizing Jerusalem - the Ethnic Cleansing of the Palestinian Capital" (December 2005). While a controversial subject, the map spoke volumes in support of its title, leaving little basis for disagreement among international observers.
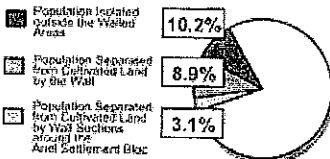
The Wall and Projected Israeli Unilateral Disengagement - February 2005

Legend:
- Wall Completed / Under Construction (Feb. 2005)
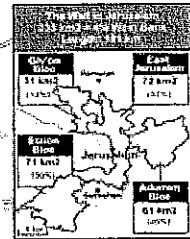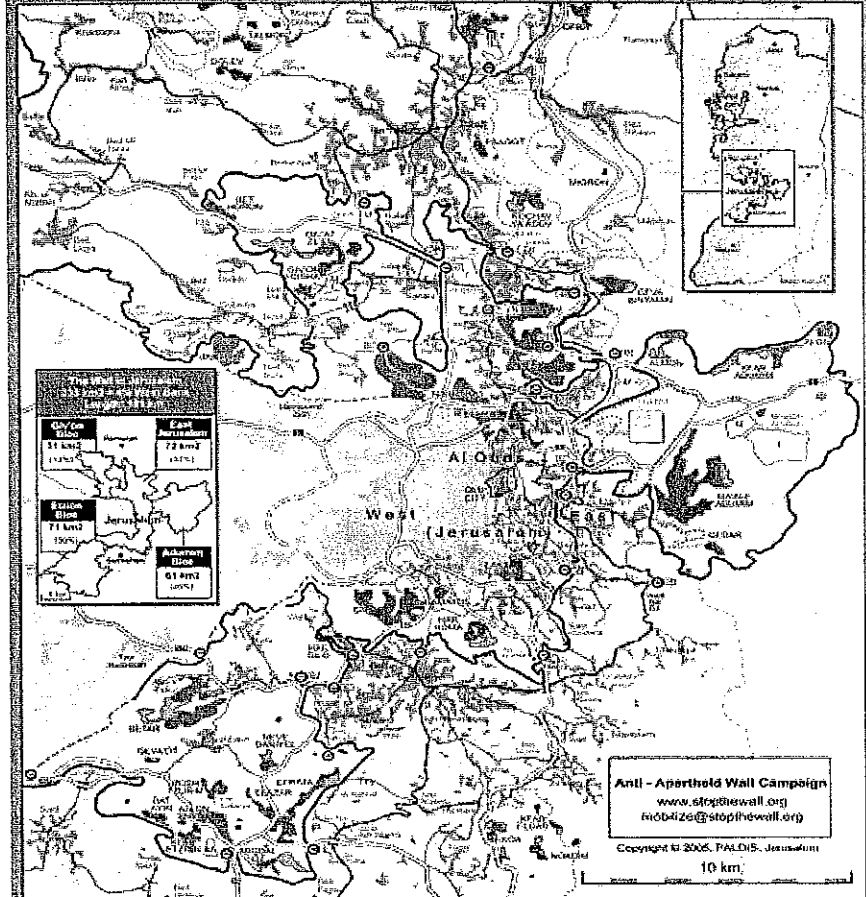- Wall Trajectory approved by Israel's Cabinet (February 20 2005)
- Approved Wall Section around the Ariel Settlement Bloc
- Wall Sections under construction around Settlements of the Ariel Bloc
- Settlement Bloc Areas behind the Wall
- Israeli Controlled Areas of the Jordan Valley
- Wall between Al Walaja and Wadi Fukin, West of Bethlehem
- Palestinian Populated Areas of East Jerusalem beyond the Wall
- Projected Initial Area of Israeli Disengagement
- Israeli Urban / Rural Settlement
- Settlements to be evacuated by Israel
- Green Line 1949

West Bank Area Percentages After the Wall

- Areas West of the Wall — 7.4 %
- Approved Wall Sections around Ariel Settlement Bloc — 2.1 %
- Settlement Bloc Areas behind the Wall — 8.0 %
- Jordan Valley — 28.5%
- Remaining Palestinian Areas East of the Wall — 54 %

Percentages of Palestinian West Bank Population Directly Affected by the Wall

- Population Isolated outside the Walled Areas — 10.2%
- Population Separated from Cultivated Land by the Wall — 8.9%
- Population Separated from Cultivated Land by Wall Sections around the Ariel Settlement Bloc — 3.1%

The Wall in Jerusalem
Isolation-Ghettoization-Expulsion

Anti - Apartheid Wall Campaign
www.stopthewall.org
mobilize@stopthewall.org

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10 km.

LEGEND

- The Apartheid Wall Existing or Under Construction
- Green Line
- Israeli Settlements Existing / Under Construction
- Israeli Settlements, Military / Industrial
- Further Area Controlled by Settlements
- Settlement Areas not Included in the Jerusalem Wall
- Palestinian Villages, Cities and Neighborhoods
- Regional and Local Roads, Obstructed Palestinian Road Line
- Regional and Local Roads, Checkpoint / Gate
- Israeli (Re) Constructed Bypasses / Settler Roads, Proposed or Under Construction
- Israeli-Constructed or Proposed Road Tunnels or Bridges
- Israeli Proposed Wall "Alternative" Palestinian North - South Road Line

Jerusalem Wall Checkpoints / Gates
Current / Planned

- RL- Ramallah DCO
- BT- Beituniya
- BD- Biddu
- RT- Ramot
- QL- Qalandiya
- AT- Atarot
- DT- Dahiyat al Barid
- AM- Adam
- HZ- Hizma
- SH- Shuafat RC
- AN- Anata
- TZ- Tel - Zurim
- LZ- Lazarus
- SR- Sawahra
- CT- Container
- MZ- Mazmuria
- PZ- Passage 300
- BJ- Beit Jala DCO
- BL- Bed Jala
- KH- Khadr

The Maps section of the Anti-Apartheid Wall Campaign's website is a moving depiction of the present and possible future of Palestinian villages, towns, and localities. More moving, however, is the section on Photos. This paper will look only at two of the more recent additions, on demolition and children. The first gallery of photographs presents the accounts of women and men whose homes have been demolished (February 2006):


Allan Ahmed al-Wahsh from al-Fardais, East Bethlehem: "They demolished my house and said: 'Leave! We don't want any Palestinians here'. But I ran and brought the flags of my country and put them on top of the remains of my home. I'm here. I will not leave. I will stay, regardless of what they decide."

Fatima Thiab Suman from Jib al-Thieb: "Where we should go? They didn't leave anything for us. Our houses, our belongings are crushed under their bulldozers. Are these small sheds any danger or threat to their "security"? They are only in the way of their unlimited expansionism."

Mustafa Qasem Qadah from Shuqba, Ramallah: "Today our home, tomorrow the factory. In this way they try to ensure that all traces of our history and life are eradicated. The Occupation military has given the owner of this factory a demolition order informing him that they will destroy it in the coming days. Where should I build my house? On the eastern side there are settlements and their roads, in the West they have erected the Apartheid Wall. In the whole area the Occupation doesn't give permits. Should I build
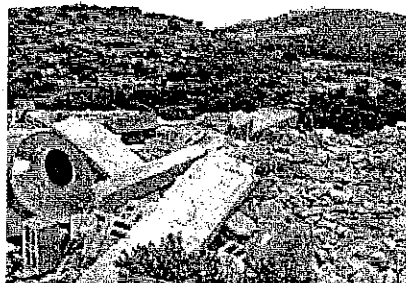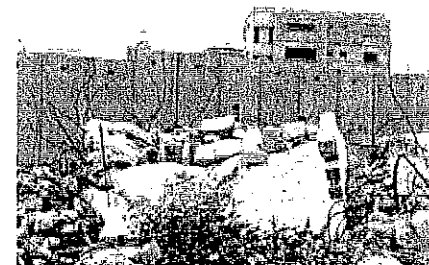

my house up in the stars?"

In a photo gallery entitled, "The struggle against the Wall in the eyes of Palestinian children," the testimonies of the divided village of Nazlet Issa are voiced (December 2005):

"It was a sunny and nice day when the soldiers started demolishing houses in the villages around Nazlet Issa. They destroyed or demolished the houses that made building the wall difficult and that were in their way. They started from the morning. From that time everything turned dark in my memory.
The nice things were not as nice as they were before and while the Israeli military kept on destroying there were an announcement in the mosque asking the women and children to go away from the houses that would be
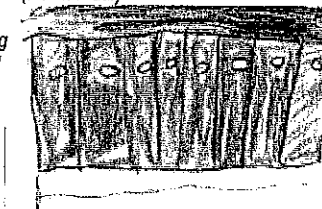
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destroyed. At that time I thought they would destroy all the houses in my village so I couldn't stand up. Because I thought we would be left without a home. Ideas came to my mind without stopping. I couldn't keep my fear away.
I wanted to start crying but my brother told me about everything. Only the houses near the wall would be destroyed. I felt a little bit more comfortable. But one thing bothered me. Some people will miss their homes and will feel like I felt before..." (Manar Awwad)

His sister came. She was married in Kafin and she was there for the party. But the party didn't finish because they demolished his house. A beautiful house but that was the end of the wedding party. They demolished his house." (Nevin Nizar)

Above: Mahmoud, 11 years old.

Above: "We will fight till we see the Wall fall", Nevin Nizar

"It was the darkest day of my life. It was the day of the wedding party for one of the Palestinian youth in the village, Moin Mahmoud Assad. The soldiers came when he had his party. They demolished his house the same day. Some people came to the party and said: "There are a lot of Israeli tanks and big bulldozers. They want to destroy your house." All the people ran to the house and they began to talk to the Israeli commander to discuss with him if they could take something from the house. The man whose house was about to be demolished cried. He refused to leave the house and he told the people: "If they want to destroy my house they can do it on my head." But some of the Palestinian youth they held him and got him out of the house. You cannot imagine the scenery that day.

Perhaps the most important contribution of the Photos section is that it tells us what no map can tell. Countermapping is heralded as a vital tool in court cases, in raising awareness, and in advocacy. But the impressions of photographs, film, experience, oral history, and personal communication are deeper in meaning than the conveyed messages of most maps. Relevant to this issue are the new efforts to bring life to maps: to allow maps to be altered and enhanced by people involved in the stories maps tell. Until – and after – such connections are made however, the complimentary use of maps, photographs and personal histories exemplified in the work of the Palestinian Grassroots Anti-Apartheid Wall Campaign will continue to be of importance to existing and potential countermappers around the world.

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Social Mapping Experiments in Rome
by Transfrom! Italy Office

Since 2004, the Transform! Italy research is focusing on creating a common space for different social-political mapping projects, specifically in urban areas.

The aim of this experiment is to bring together social actors, researchers, associations, groups, networks and individuals in a open platform in order to share experiences, build a common language and improve interactions between them. To achieve this goal, we started investigating social conflicts in Rome in six different fields: Squatted Houses, Labour Conflicts, Social Centers, Immigrants, Nomads Communities and Rave Parties. We presented our experiments in the 15th Collevecchio Inura Conference (June, 27th 2005) and showed the resulting maps in our website (www.transform.it).

The way of collecting data was horizontal, decentralized and opened. In other words, we didn't collect data from istitutional sources, but directly from and "with" the various (but disperse) groups acting on the territory. Doing so, we helped groups and peoples objects of the research represent themselves. Moreover, the experiment helped them come out from illegality. We used the G.I.S. (Geographycal Information Systems) technology for many reasons: first of all, it makes possible not only to visualize many layers of informations, but also to update them in a efficient manner; second, it presents data that can be browsed and interrogated on the web (by MapServer, an open source Web-Gis software); third, this technology, with some programming job, lets logged users insert new data. After the "conflicts maps" experience (that continues by updating data coming from different actors), Transform! Italy started to realize new mapping projects.

One of them is ready to be showed on the web and it is open to everyone's contribute, as said

before: it regards "Alternative Economy" in Rome. Specifically, a open platform called "Tavolo dell'Altra Economia" was established between Cooperatives, Agriculture Producers, Fair Trade Shops, Networks of "economy of solidarity", Time Banks experiments, Children Associations, Energy and Mobility experiences, Campaigns and Events promoters and Open Source groups. This horizontal dialogue allowed a participating process in collecting data for every "point on the map". We collected and georeferenciated almost 275 elements with information associated regarding address, anagraphic data, description of the activity, typology, services and produits offered, website link and e-mail contact.
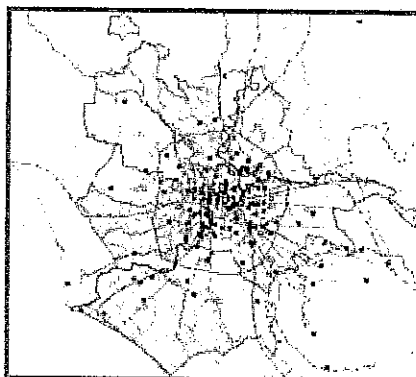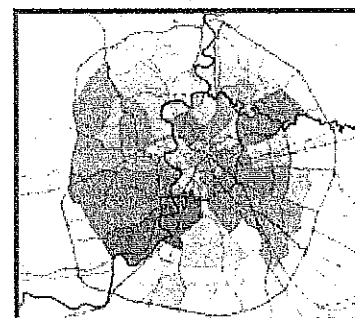

"Alternative Economy" Map of Rome: 275 elements of social economy georeferenciated with information associated
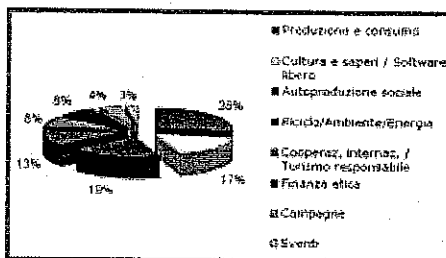
Percentage of every field of activity (grouped in order to limit the number of economy sectors)
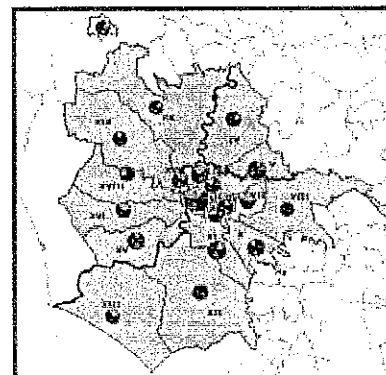
The 19 municipalities of Rome with statistical information regarding 8 different fields of activity


A different graduation of colors lets to appreciate the social presence in each quarter of Rome

Some processing has been made in order to extract statistical information about the presence of every economy sector in the 19 municipalities of Rome, and in order to show a diachronic analysis on the increasing of the social economy in Rome in the past years.

We would correlate this map with other social-economic data at different scales with the aim to go beyond istitutional boundaries, to deform the traditional vision of the city and to try to show a new and unknown urban vision, closer to the perceived reality.

To achieve the goal of a interactive and useful informatic tool, we allow every logged user to find an address, in the dynamic and browsable map,

by using a street search tool, to draw a new graphic point, and fill a schedule on-line inserting his own information into a spatial database linked to the map (click on "*Altra Economia*" in the left menu inside www.transform.it; then click on the first map).
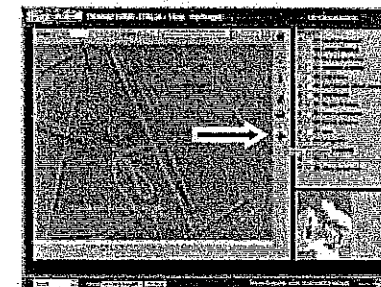
Web interface with the button for inserting a new point

A form-on-line associated to the new point inserted by a logged user, allows to add information

New mapping experiments in Rome will regarding precarious workers (also to be connected with EuroMayday network actions); the activities inside a social center (linked to other social centers); some critical areas where urban plans are correlated with speculation attempts; migrants places and services helping them; and cultural spaces not istitutional.

Moreover, we are showing first examples of quantitative and geographycal information about european social participation (click on "*Mappe Europa*" in the left menu inside **www.transform.it**) extracted from the "memory" of the three european social forums (Florence, 2002; Paris, 2003 and London, 2004). Soon, we'll publish on the web a browsable map and the database of organisations associated to it. After the European Social Forum of Athens we'll add a new information coming from the direct inscriptions made by every organization.

Maps are a powerful language that reflects a world interpretation, not being neutral. Transform! Italy choosed this tool because it allows to show how many different points of view we have to observe the world; it makes possible to create a shared knowledge functional to the action; and itforces istitutions to recognize new social inputs and needs.

Rome is today an interesting laboratory if we think that other groups are experimenting mapping tools. For example, the association "Engineers Without Borders - Rome" (click on "Gruppo Città Futura" inside **http://www.isf-roma.org**) started investigating the hystorical quarter of Rome - "La Garbatella" – to help inhabitants, associations, groups to auto-represent by GIS technology revealing uneasinesses but also good practices in matter of sustainability. Soon, a GPS saturday-morning-game will be organized in the streets of the quarter "with" inhabitants to decover and put on a map the "best" and the "worst" place inside the quarter (that is between "Piramide" and Via Cristoforo Colombo).

Transform! Italy website: http://www.transform.it/
Contacts: info@transform.it - mappe@transform.it
Open Source Web-G.I.S. Software:
http://www.maptools.org

Special COMMON INURA RESEARCH

CoMMA Cooperative Multimedia Mapping Action
by Laura Colini, Lorenzo Tripodi & Iacopo Zetti

During last INURA conference in Castelvecchio, Italy, we presented a proposal for a project called CoMMA (Cooperative Multimedia Mapping Action), to be submitted to the 6th Framework program of European Commission, theme "Emerging technology and Infrastructure".
The aim of the CoMMA project is to develop and test digital networking tools for bottom up representation of urban/social landscape. The research project involves the INURA association, several research institutions in Europe and some members of INURA network.
Although the research on digital networking tool is an important aspect of emerging technologies and infrastructures, the EU commission did not consider CoMMA project eligible: the research for CoMMA is simply considered not pertinent to the specific call of the 6th Framework program.

Unfortunately, no feedback or explanation has been provided.
We may suppose that's because the call we applied to strictly focuses on technical innovations in information technologies. On the contrary, CoMMA focuses more on developing participative strategies in European cities that take advantage of innovative open source mapping technologies. Nowadays, there is a wide range of initiatives in this field and it is our belief that INURA network has a tremendous potential for a rich comparative research concerning public policies/actions in EU cities and the use of non-market driven information communication technologies.
INURA common principles and experiences, theoretical references and comparative case studies in different countries are indeed significant opportunities to develop a collaborative research in this subject. Moreover all research partners demonstrated enthusiasm and great support in creating the first common project within the

INURA network. For this reasons, it is vital to move forward in spending our future efforts in looking at more appropriate calls with a stronger relevance on citizen participation.

CoMMA PROJECT-ABSTRACT
Nowadays, technology is basically used to inform citizens on urban plans and projects or when possible on public meetings and open debate. The potential of technology to improve interaction among users around urban and territorial subject, is not yet fully explored. Therefore, the gap between communicative participatory approach in urban planning and the evolution of interactive technologies will benefit from innovative insights and knowledge exchange. Even more urban plans and social public policies often suffer from lack of communication that cause difficulties in understanding concerns, needs and informal practices of everyday life. This research project on instruments will allow people to participate in activities of community mapping, taking advantage of the actual advancement of digital device and ICT. At the same time it will encourage experimentation and good practices while giving new input on theoretical debate on

the existing gap between urban daily life and its representation.
In particular, the present research focuses on the involvement of citizens to pilot an effective, user friendly, open source mapping system to map values, facilities, practices and projects at urban scale. This new system will support and encourage research groups, public administrations and local communities in building interactive cartography based on shared practices

and actions crossing different sources of societal knowledge, fostering new dialogue and knowledge transfer

off apparently social left wing work (this is true also for some university people)

There are people that think that many tiny (local) changes can develop the new world under construction, but what we see and experience is that the tiny win are always under threat, and the effort spent cannot be compared with what is gained.

Which is the strategy to overcome injustice and to win against the forces for which our exodus is unacceptable, as is our social and collective use of "their" private property?

The issue at stake is how we, as INURA, can contribute to open new path for change. It is not enough to remain to description, interpretation or to repeat what was already understood by movements, without saying anything useful that was not yet known.

It is true that many "Environmental studies centre" or "Women studies centre" in Universities have mainly used (and exploited for individual career) the collective knowledge created by the environmental and the feminist movements without being able to give anything back. That collective knowledge was created inside the movements by people really being (or trying to be as much as they can) activists and theorists. The roots of INURA lie there. Probably knowledge for change can be produced only uniting thinking and fighting (theory and practices).

How to win and not only be conscious to be on the right side (see Arundhati Roy about the fights in India). How to win freedom, equality, self determination in the everyday life of the dispossessed.
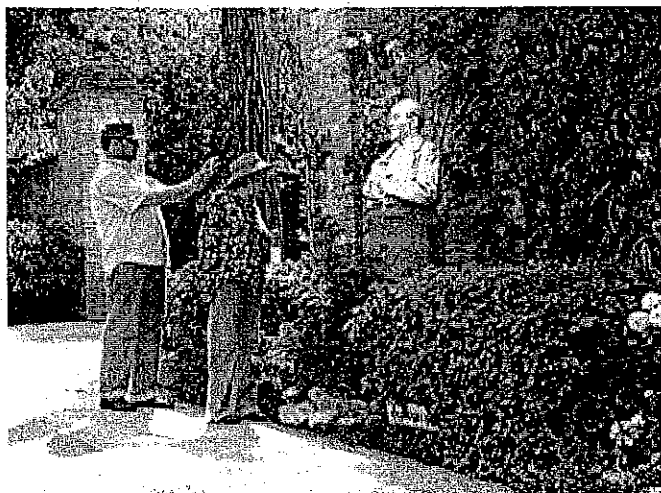
Which relationship between discursive reflection and practical politics can we suggest? (see David Harvey at the end of his book *Justice, Nature and the Geography of Difference*).

How to deal with the six moment of social process: discourse, power, social relations, beliefs/values/desires, institutions, material practices?

Direct democracy, solidarity, self management of work and living: house, education, health, new ways of production, distribution and exchange. The measuring point of effectiveness of theory and action is the overcome of exploitation, of subordination, of dispossession, of discrimination, so that everybody have the freedom to decide on her/his own, freedom to choose the community of which being part (not obliged through birth or supposed race).

Which knowledge is necessary for social change? The one that: empower the dispossessed; have and give access to the praxis (action); is not close and elitarian but accessible and spread at different level, with different languages, for

different capacity of understanding; able to understand all kind of exploitation, discrimination, dispossession even the one not considered before.

Ahamed Allahwala BERLIN - Alessia Ferretti ROMA - An Descheemaeker BRUSSEL - Andreas Bentler MUNSTER - Andreas Hofer ZURICH - Andreas Wirz ZURICH - Anna Uttaro ROMA - Annalisa Pecoriello FIRENZE - Anne Marie Debbano TORONTO - Arie Van Wijngaarden AMSTERDAM - Ashraf Hendy COVENTRY - Beatriz Garcia Peralta MEXICO CITY - Bettina Kohler WIEN - Britta Grell BERLIN - Camilla Perrone FIRENZE – Carlo Cellamare ROMA - Carmen Caruso CATANIA - Choni Floether KASSEL - Chris Trancheli LONDON – Christian Schmid ZURIG - Claudia Dall'Igna PORTO ALEGRE - Cordula Puestow ZURICH - Daniel Blumer BASEL – Daniei Chavez AMSTERDAM - Daniela Wullers DORTMUND - Dimitra Siatitsa ATHENS - Elena Tarsi FIRENZE – Elitza Stanoeva BERLIN - Ellen Reese LOS ANGELES - Ernest Savane LOS ANGELES - Esther Sivan JERUSALEM - Fred Robinson DURHAM - Geraint Ellis BELFAST - Giancarlo Paba FIRENZE - Giovanni Allegretti FIRENZE – Haris Konstantatos ATHENS - Iacopo Zetti FIRENZE - Ingo Bader BERLIN - Jenny Kulkel BERLIN - Jorge Pena HAVANA –

Julie-Anne Boudreau TORONTO - Laura Colini ROMA - Liv Geeraert BRUXELLS - Lorenzo Tripodi ROMA – Louanne Tranchell LONDON - Luca Ruggiero CATANIA - Luciana Miron PORTO ALEGRE - Lucio Giecillo ROMA – Manuel Lutz DORTMUND - Maria Kaika OXFORD - Marie Therese Jacobs BRUXELLS - Marit Rosol BERLIN - Mark Saunders LONDON - Marvi Maggio FIRENZE - Matthias Bernt LEIPZIG - Melanie Boudreau OTTAWA – Michael Edwards LONDON - Michele Munafò ROMA - Nadia Abu-Zahra OXFORD - Nolapot Pumhiran LONDON – Rachel Bland KENDAL CUMBRIA - Rachid Chamoun BEIRUT - Raffale Paloscia FIRENZE - Renate Berg BERLIN – Richard Milgrom MINNEAPOLIS - Richard Wolff ZURICH - Roberto Marcelli ROMA - Roger Keil TORONTO – Sebastian Mueller DORTMUND – Silvia Macchi ROMA - Simone Buckel KASSEL - Stefan De Corte BRUSSEL – Stefan Kipfer TORONTO - Teresa Hoskyns LONDON - Tino Buchholz DORTMUND - Tovi Fenster TEL AVIV – Ute Lehrer TORONTO - Volker Eick BERLIN - Yoav Weinberg TEL AVIV

Report
by Richard Wolff

General matters
- About 18 members have sent their apologies not being able to attend the conference
- In October 2004 several INURA members participated in the London Social Forum

- In January 2005 a mini Inura conference was held in Porto Alegre at the World Social Forum
- Changes in addresses: please report them to the Zürich INURA office
- Change in e-mail address for the listserv: please report to Roger Keil rkeil@yorku.ca
- Many thanks to Silvia, Roberto and the Rome group for organising the 2005 conference as

well as to retreat organizers Ute, Laura, Louanne, and Britta.

Report from London office (added to in Feb. 06) London and UK members have been active, before and since the INURA meeting in June 05. In particular a lot of the London Inurians have been very active in the London Social Forum (www.londonsocialforum.org.uk), building up to a Forum held in October 05 in London's City Hall with debates and campaigning on London democracy, planning, housing and racism, much of it recorded by a team from Spectacle. INURA was instrumental in building a network for Florence's CoMMA bid to the EU and we hope there will be further bids. We have also been very active in preparations for the May ESF meeting in Athens (www.fse-esf.org) where we hope to see a lot of Inurians, including housing activists across Europe who have been meeting (with some overlap with the German group preparing INURA 06). Contact m.edwards@ucl.ac.uk for more info.

Report from the Common Office in Zurich
The Common Office continues connecting, informing and supporting members and friends of the network. Conference organisers and bulletin publishers can always rely on back-up from Zurich.
The Common Office is also the central trading place for money (see below), addresses, brochures and declarations.

INURA brochures (explaining the network to newcomers and outisders) and

INURA declarations ("An alternative Urban World is Possible") can be ordered from the Common Office.

The **INURA book „Contested Metropolis"** can be ordered from the publisher Birkhäuser:
www.springer.com/sgw/cda/frontpage/0,11855,1-40363-22-34421727-0,00.html?changeHeader=true
Until the end of 2005 about 1100 copies have been sold. Ask your library if they already have one!

Listserv
Operated and maintained by INURA Toronto. Popular for job and conference ads, general

inquiries, brainstormings, and debates. A superb instrument! Use it!

Memberships:
Electronic payment is finally and after some initial problems working smoothly. No more blaming banks for inefficiency and transfer expenses. It's now quick and easy to pay your fees.

Money matters
The INURA account for 2004 showed a total income of CHF 11.600 and total expenses of CHF 11.200. The account for 2004 is approved by the meeting and the remaining CHF 400 is added to the balance sheet.
In 2005 the time that Philipp and Richard must spend on the Common INURA Office will add up to 200 hours. With the available funds there is no way to pay even the minimum wage for the hours worked. Richard and Philipp will not continue after 2005 on the present basis. Working at a decent wage will lead to a structural deficit of about €6.500 in 2006. At the next general meeting a solution for the finances must be presented, especially because the subsidy from the Ponte Foundation ends.
Proposals were discussed to increase the Inura budget for 2006. It was agreed to increase the fee for institutional and individual membership, and to have a closer look at European subsidies.
For 2006 the following minimum membership fees were agreed:
- institutional € 250
- individual € 50
- students € 25
- in application € 0
If an institute or a university pays the institutional membership, the involved members should pay the individual membership as well.
Funding information can be distributed through the listserv. Rachel shall do the kick-off.
For future conferences it is advised to make a greater differentiation in the conference fees. Britta formulates criteria and sends them around.

2006 and on
In April 2006 the European Social Forum will be held in Athens. About 12 Inura members intend to participate.

The meeting agreed to hold the 2006 INURA conference in Bochum (became later: Essen) in the Rhine-Ruhr area from 29th June until 5th July. The working title is "Global City Regions – Towards a Shareholder City". Sebastian, Tino, Manuel and Daniela are be among the organisers of the conference. The retreat group consists of Julie Anne, Rachel, Fred, Richard M and a representative of the organisers.
For 2007 the discussion arose to connect the INURA conference to the World Social Forum or not. The next WSF will probably be held in Africa or again in Porto Alegre. Both expensive to get to and cheap to live. Los Angeles could be another long term option for the INURA Conference. Important subjects for future conferences: in/exclusion, diversity, multiculturalism, to combat prejudice. No final decision was taken on the 2007 conference.

Some reflections
At last years' retreat in Egmond an anti-Semitic remark was made. This, but especially how the group dealt with it caused a lot of irritation. It was not openly discussed, even if some people felt themselves personally attacked. It should have been the subject of discussion at the round-up of the conference. The attitude of some members towards invited guests was criticized as well. Not enough open mind, too arrogant.
A vivid discussion arose on invisible power structures within Inura and on dominance by English speakers or profs with prestige.
It was decided to preserve an open atmosphere at the conferences, to avoid any systematic discrimination, to discuss questions that arise during the conference openly and to make the retreat committee responsible that this really happens.

INURA WRAP-UP - 30 JUNE 2005

UK/Exodus

Exodus needs support to deliver a critique on a proposed Masterplan for the Marsh Farm area. A letter of support will be drafted.

Brussels/BRAL
An reports: BRAL continues to follow closely all urban initiatives in Brussels. At present BRAL is involved with the Thurn & Taxis area, where a proposal with only office development was rejected after a public inquiry. BRAL proposed public participation from the beginning. To make the final plan will take some years. Because it concerns mainly private property, the government does not know well how to handle the case.

Zurich/Kraftwerk
Andreas reports: 4 years have passed since the project has been realized. The inhabitants are still proud of the project. Afghan and Tamil families and handicapped people have been well integrated. The next issue comes from the neighbourhood: a new soccer stadium and shopping centre has been planned there. Ironically the success of Kraftwerk has led to a rise in land prices in the surrounding district.

Residents University
Daniela announces workshops after the Residents' University. Among others Growing up ij the Neighbourhood, 20-22 October in Dortmund.

Global South
Raffaele reports on the inventory of Florence research projects regarding the South. The comment was: make it less encyclopaedic, let local experts participate and make it more useful to the local people.

Common Research Project
We should continue with the proposal by the Firenze group. The working title is "The Right to describe the City".
If we want to apply for European funds the proposal must be ready by 21 September

Next years' conference
It is suggested to give priority to persons who stay for the whole conference and to stress that to stay all days is important for the discussions.

INURA ANNUAL CONFERENCE
June 29 – July 5, 2006, Bochum/Germany

GLOBAL CITY REGIONS
TOWARDS A SHAREHOLDER CITY
by Stebastian Müller

Big money and finance driven capitalism are ruling the world, more intensive than ever before in the history of mankind. Big fortunes are collected and managed by Private Equity Funds, Hedgefunds and "fund of funds", which promise highest profits to the shareholders. They do not feel other social, local or national responsibility than to make more rich even those who belong to the richest peoples in the world. Highly speculative, such funds operate from offshore banking places and tax havens. They are marking an extreme kind of "disimbedded" and "deterritorialised" capitalism that must have deep impacts an the development of territories, cities and regions, where productive capital is fixed and where people simply live their daily lives. INURA's 16th world conference will study the results, the social contradictions and the social movements in the urban environment deriving from the invasion of this deterritorialised economy. Who will be excluded from public and social housing, when it gets sold and commodified under a neoliberal agenda? To what degree will be altered and destroyed public infrastructure, as public transport systems, as public hospitals, public educational systems or public places, when they get privatised? How are transformed and streamlined political regimes and planning discourses and methods to structure such development?
The conference is aiming, too, to measure public support, resources and existing ways for an economy of solidarity, an urban environment of social justice and societies of societal integration in our days. The conference will listen to any such argument, and it is interested to meet people and

urban movements fighting and just practising solidarity.

INURA EXCURSION AND WORKSHOP
July 6-8, 2006, Leipzig/ Germany

»Living and planning the shrinking city: experiences from different countries«

Call for Papers/ Indication of interest
Due date for registration: June 1, 2006
Due date for abstracts: May 15, 2006

Overview:
Following this year's INURA conference, which is going to take place in Bochum/ Germany, our group of Researchers at UFZ-Center for Environmental Research invites you for a workshop in Leipzig. The aim of the workshop is to resume and deepen the discussion about "shrinking cities", that has started among Inurians at last years conference in Collevecchio. We will organize excursions in the "shrinking" region Halle/ Leipzig, meet activists and researchers and prepare a workshop, for which we invite presentations.
The whole event is going to take place from July 6th to July 8th, immediately following the Inura Conference in Bochum. Accommodation will be provided in a Hostel, and we are going to prepare fieldtrips etc. Presentations and discussions are going to take place at UFZ-Center for Environmental Research. There will be enough time time for socializing.
We are still working on details and will give you more information as soon as possible. Please note, that space is limited to 20 participants on "first come, first served"-basis.

Papers/Presentations:
The »Leipzig committee« welcomes and encourages contributions that give new insights exploring the phenomenon of shrinking cities in

different countries and regions. Topic may focus on the ways politics and urban planning react to the new situation, and reflections on the consequences for urban theory and activism. Individual contributions should last not longer than 20 minutes. In order to encourage communication we will give provide considerable space for questions and discussion. Presentations should be succinct and not overloaded with too many details. The number of presentations will be limited.
Participants interested in presenting papers should submit a 250 word abstract, with a title that captures 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.
If you are not sure, whether and how your presentation will fit into one of these broad categories, please contact the organizers!

Abstracts of proposed presentations are due by May 15, 2006. All abstracts of proposals and questions related to the presentations should be send to:
Matthias.bernt@ufz.de
Looking forward to seeing you in Leipzig.
The »Leipzig committee«
Bertram Schiffers, Dieter Rink, Annegret Haase, Christoph Görg, Matthias Bernt, Christian Kuhlicke